MA Topic Book 2022

Part (1) Assignments
Part (2) Answers
Part (3) Proposal, Extended Essa

၂၀၂၂ ခုနှစ် တစ်နှစ်စာအတွင်း တပည့်တော် ရေးသားခဲ့သော Assignments, Answers နှင့် Essay ကို 2022 MA Topic Book စာအုပ်အဖြစ် မျှဝေလိုက်ပါသည်။

Part (1) Assignments
Part (2) Answers
Part (3) Proposal နှင့် Extended Essay

၂၀၂၂ ကေလနိယတက္ကသိုလ်က ရေးခိုင်းခဲ့သည့် **တစ်နှစ်စာ မှတ်တမ်း**သဖွယ်ဖြစ်နေပါမည်။

၂၀၂၂ တွင် ကိုဗစ်ကပ်ရောဂါကြောင့် တက္ကသိုလ်သို့ မသွားခဲ့ရဘဲ Online မှသာ သင်ကြားခဲ့ရပါသည်။ ထို့ပြင် အခြား အထွေထွေအခက်အခဲများ ရှိခဲ့သောနှစ် ဖြစ်ပါသည်။ တက္ကသိုလ်နှင့် မိမိတို့ ပေလိယဂေါဓကျောင်းမှာ ဝေးနေသောကြောင့် စာကြည့်တိုက်သွားရန်လည်း မလွယ်ကူခဲ့ပါ။

၂၀၂၃ တွင် တက္ကသိုလ်သည် မိမိတို့ ပေလိယဂေါဓ၊ ဇယတိလကာရာမကျောင်းနှင့် နီးသော Manelgama လမ်းသို့ နေရာပြောင်းရွှေ့လာခဲ့သဖြင့် စာကြည့်တိုက်သို့ သွားရလွယ်ကူခဲ့ပါသည်။
(၂၀၂၃ သည် Class room ရော Online ပါ သင်ကြား သောနှစ်ဖြစ်ပါသည်။)

AI သည် မိမိတို့ MAနှစ်တွင် မရှိသေးပါ။
၂၀၂၂ တိပိဋကဆ Software နှင့် website များသည်လည်း ၂၀၂၃ လောက် မကောင်းမွန်သေးပါ။

မိမိသည် 2022 MABS အတန်းတွင် ဘာသာစုံဂုဏ်ထူးရခဲ့ပါသည်။ ထို MA တန်းတွင် ရေးခဲ့၊ ဖြေခဲ့သည့် မူရင်းအတိုင်းနီးပါးကို MAတန်း ကျောင်းသားများ ကောင်းကျိုးအတွက် မျှော်ကိုးကာ၊ ပညာပါရမီဖြစ်ပါစေခြင်း အလို့ငှာ စာအုပ်ထုတ်ထားခြင်း ဖြစ်ပါသည်။ မည်သူမဆို ကျောင်းသား အချင်းချင်း လွတ်လပ်စွာ မိတ္တကူးယူနိုင် ဖြန့်ဝေနိုင်ပါသည်။

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Part (1)

ဤစာအုပ်တွင် ပါဠိစကားလုံးလေးများကို (လူပုဂ္ဂိုလ်အမည်မှလွဲ၍) စောင်း *italic* လုပ်ရမည် ဖြစ်သော်လည်း (မိမိမှာ စောင်းရမှာ ပျင်းသဖြင့် စောင်းလိုက် မစောင်းလိုက်ဖြစ်နေပါသည်။)

Part (2)

EXAM

MABS (01)

1. "The teaching of five-aggregates (*pañcakkhandha*) entails the doctrine of non-self (*anatta*/*anātman*)." Discuss. (20 Marks) P - 65

2. "Is the Buddhist theory of *kamma* a form of determinism (*niyativāda*)?." Give your opinion. (20 Marks) P - 69

3. Examine how the doctrine of causal-dependence (*paṭiccasamuppādanaya*) analyzes the nature of phenomena. (20 Marks) P - 74

MABS (09)

1. 'The Buddha had to promulgate rules, regulations and prohibitions to prevent the deterioration of the Order'. Prove with examples. P - 79

2. Either

Explain how the *āvāsa* physically developed and show the changes that appeared in the community life of the *Saṅgha* paying special attention to the *Saṅgha* officials appointed for multifarious activities. P - 82

Or

Introduce the concept of *vassa* and analyze the disciplinary rituals that arose in the *saṅgha* community after the starting of rainy retreat.

3. Either

Take the *Upasampadā Kamma* as an example and show how the *Saṅghakamma* affects the unity of the *Saṅgha* and strengthens it.

Or

Describe separately the disciplinary procedures of *parivāsa, mānatta,* and *abbhāna* that should be fulfilled respectively to settle the commitment of *Saṅghādisesa* offences.86

MABS (23)

MABS (26)

MABS (40)

မိမိသည် Extended Essay ရေးရာတွင် စကားလုံး Proposal မပါ စကားလုံး တစ်သောင်းခွဲခန့် ဖြစ်နေခဲ့ပါသည်။ Proposal ကို Introduction မှာ ထည့်လိုက်ပါက တစ်သောင်းခုနှစ်ထောင်ခန့် ဖြစ်သွားပေလိမ့်မည်။ တက္ကသိုလ်က ရေးခိုင်းသည်မှာ စာလုံးရ ငါးထောင်ကျော်မျှသာ ဖြစ်ပါသည်။ ထို့ကြောင့် ရေးပြီးထားသည်များကို ဖြုတ်ပစ်လိုက်ရပါသည်။ အချို့စာများကိုလည်း အကျဉ်းချုပ်ပစ်ရ ပါသည်။ ထိုအခါ စုစုပေါင်း စာလုံးရေ တစ်သောင်းဝန်းကျင် ဖြစ်သွားပါသည်။ (မိမိထုဆစ်ထားသော အရုပ်ကလေးကို ခြေတံ လက်တံလေးများ ဖြတ်လိုက်ရသလို စိတ်မကောင်း ဖြစ်ရ ပါသည်။)

မိမိမှာ M.Phil. ဆက်လုပ်ဖြစ်ခဲ့လျှင် "ဒုက္ခနှင့် နိဗ္ဗာန်" ခေါင်းစဉ်ဖြင့် စာတမ်းတင်ရန် စိတ်ကူးရှိခဲ့ရာ စုထားသော data များရှိနေသဖြင့် ရေးစရာတွေ များနေခြင်းဖြစ်ပါသည်။ (သို့ရာတွင် M.Phil. အတွက် Proposal တင်သောအခါ ဗုဒ္ဓါနုဿတိဘာဝနာ ဖြင့် တင်ခဲ့ပါသည်။)

မိမိတို့နှစ်က အွန်လိုင်းစာမေးပွဲဖြစ်ပါသည်။ ဖြေဆိုရမည့် စာလုံးရေ (၇၅၀) သတ်မှတ်ထား သော်လည်း မေးခွန်းများမှာ နယ်ပယ်ကျယ်ဝန်း သောကြောင့် တစ်ထောင်ကျော်ဖြေလျှင်ပင် ခြံုငုံမိအောင် ဖြေဆိုရန် ခက်ခဲပါသည်။ တစ်ချို့ ပုစ္ဆာများကို ဖြေဆိုရန် မိမိတွင် စကားလုံး နှစ်ထောင်ကျော် သုံးထောင်ခန့် ရှိပါသော်လည်း စည်းကမ်းအရ တစ်ထောင်ကျော်သာ ဖြေထား ပါသည်။ (တစ်ချို့ပုစ္ဆာများမှာ သုံးထောင်ကျော် ဖြေလျှင်ပင် မပြည့်စုံနိုင်ပါပေ။ ဥပမာ ဝိနည်း နံပါတ် ၃)

၁. မေးခွန်းကို သေချာစွာဖတ်၍ အဓိကဖြေရမည့်အကြောင်းအရာ **main key** နှင့် ဆက်စပ် သိုင်းဝိုင်းဖြေရမည့်အချက် minor ကို ခွဲခြားပါ။ **(အရေးကြီးဆုံးဖြစ်ပါသည်)**

၂. စာတစ်ပိုဒ်ချင်းစီတွင် အကြောင်းအရာ တစ်ခုကိုသာ တင်ပြပါရန်။

၃. စာတစ်ပိုဒ်နှင့် တစ်ပိုဒ် အချိန်အဆက်မိဖို့လည်း အရေးကြီးပါသည်။

၄. Introduction, Body, Conclusion စနစ်တကျရှိရပါမည်။

* ကျောင်းသားအချင်းချင်း အဖြေချင်း အများကြီးမတူစေရန်၊ သိပ်မတူစေရန် သတိပြုရပါမည်။ တစ်ပါးနှင့်တစ်ပါး copy ယူကြသည်ဟု ဆရာက သံသယဖြစ်ပါက အမှတ်နည်းပါလိမ့်မည်။ (2022 assignment, answers များနှင့် ပတ်သက်၍ တပည့်တော်ကတော့ idea အချို့၊ အစိတ်အပိုင်းအချို့ မျှဝေသည်များ ရှိခဲ့ပါသည်။)

စကားလုံးတစ်ထောင်ဝန်းကျင်ဖြေမည်ဆိုလျင် -

ဥပမာ - ဆရာ ၏ Tutorial များမှာ စကားလုံး ငါးထောင်ခန့် ရှိသည်ဆိုလျှင် -

ထိုထဲမှ ဆယ်ပုံတစ်ပုံ စကားလုံး ငါးရာခန့်ကိုယူနိုင်ပါသည်။

(သို့သော် ထို ငါးရာမှာလည်း Toturial တစ်ခုတည်းမှ မယူရပါ၊ ဆက်စပ်သမျှ Tutorial အားလုံး မှ နည်းနည်းစီ ပါဝင်ရမည်။ သက်ဆိုင်သည်ကိုသာ ယူရမည်)

၅. * Tutorial, handout အများကြီးယူလျင်လည်း ကျောင်းသား၏ idea နှင့် ရှာဖွေတွေ့ရှိချက်မပါဘဲ ဆရာ့စာ ဆရာ့ကို ပြန်ပြသလိုဖြစ်၍ အမှတ်ကောင်းကောင်း မရနိုင်ပါ။ ** handout ထဲမှ လုံးဝ မပါလျင်လည်း ဆရာ့စာကို ဖတ်မထား၊ ဆရာသင်ထားသည်ကို နားမထောင်ထားဘဲ ရေးသည်ဟု အထင်ခံရနိုင်ပါသည်။ အစွန်းနှစ်ဖက်ကို ရှောင်၍ ဖြေဆိုနိုင်လျင် အမှတ်ကောင်းကောင်း ရပါမည်။

၅. ဆရာ့ Toturial (handout) များတွင် ဆရာ့အာဘော် ပါပါသည်။ ထို့ကြောင့် handout ထဲမှ ယူသင့်သလောက်ကို ပြုပြင်မွမ်းမံ ဖြည့်စွက် ယူနိုင်ပါသည်။ ဆရာ့စာများကို အများကြီး တစ်စုတည်းမယူရပါ။ နည်းနည်းချင်းစီခွဲယူပါ။ ယူသောအခါတွင်လည်း ရှေ့ဆုံးစာကြောင်းနှင့် နောက်ဆုံးစာကြောင်းကို မိမိအရေးအသားဖြစ်ပါစေ။ ဆရာ့စာကို အလယ်တွင် (တိုက်ရိုက်မယူဘဲ Paraphrazing ပြုပြင်၍) ဌာပနာထားပါ။

၆. ဆရာက သုတ္တန်အထောက်မပြထားဘဲ Idea သာပြထားသည်။ မိမိက သုတ္တန် အထောက်များ ရှာပြပါရန်။

ဆရာက သုတ္တန်အထောက်အထား တစ်ခုသာပြထားလျှင် မိမိက ဆင်တူဆက်စပ်နေသာ အခြား သုတ္တန်များကိုလည်း ရှာပြပါရန်။ evidence ပိုခိုင်မာသော သုတ္တန်များကို ရှာပြပါရန်။

၇. ဆရာ့ idea ကို မွမ်းမံပြင်ဆင်၊ ဆင့်ကာထွင်ပြီးလျှင် ဆရာ မပြောထားသော Idea များ ကို တင်ပြနိုင်ပါသည်။ (ထို idea များမှာ logically ယုတ္တိရှိရပါမည်။)

၈. ဆရာ့ဆီက idea ယူလျှင်လည်း Paraphrazing ပြုပြင်၍ယူပါရန်။ Idea ယူသော်လည်း Examples, evidences များကို မိမိကိုယ်ပိုင် ရှာဖွေတင်ပြပါရန်။

၉. အခြားခေတ်သစ်ပညာရှင် scholar များ၏ ဆက်စပ်မှုရှိသော အမြင်များကိုလည်း ဖော်ပြနိုင်လျှင် ပိုကောင်းပါသည်.

၁၀. (ဝတ္ထုရေးနေခြင်း မဟုတ်သဖြင့်) Case Study အနေဖြင့် ဝတ္ထုကြောင်းများ ထည့်ရေးလျှင် တတ်နိုင်သမျှ လိုရင်း တိုရှင်းဖြစ်ရပါမည်။

၁၁. မေးခွန်းအရ အချက်လက်တွေနဲ့ နှိုင်းယှဉ်ပြီး ကိုးကားရတော့မယ်ဆိုရင် (comparative နည်းဖြင့် ဖြေရမည့် မေးခွန်းဆိုလျှင်) မိမိနှင့်ဆန့်ကျင်ဘက် negative view ကို အရင်ပြကာ ထိုအချက်ကို ယုတ္တိကျကျ ချေပပြီးမှ positive view ကို ခိုင်မာသေချာစွာ ပြပါရန် ဖြစ်ပါသည်။

ဤနည်းစနစ်များအသုံးပြု၍ ဖြေဆိုခဲ့ရာ 2022/MABS/E အတန်းတွင် ဘာသာစုံဂုဏ်ထူးဖြင့် ဒုတိယအမှတ်အများဆုံး ဖြစ်ခဲ့ပါသည်။ (မိမိ ကျောင်းသားဘဝတွင်လည်း ဂုဏ်ထူးထွက်သော စီနီယာ ဆရာတော်တစ်ပါး၏ အဖြေအချို့ကို ဖတ်ရှုလေ့လာရင်း ဘာကြောင့် ဒီလို ဂုဏ်ထူးထွက်သလဲ ဟု လေ့လာခဲ့ ပါသည်။ အဖြေဟောင်းများကို ပြပေးပါသော ထိုဆရာတော်အား ကျေးဇူးအထူးတင်ရှိပါသည်။)

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သုတ္တန်များကို အလွယ်တကူရှာဖွေ ဖတ်ရှုနည်း။

Sutta Central မှတစ်ဆင့် Pali text Society ကျမ်းညွှန်းပေးနည်း။

သုတ္တန်အမည် သိစရာ မလိုဘဲ ကျမ်းညွှန်းသိရုံဖြင့် ရှာဖွေနည်း။

ပါဠိ ရိုမန် အင်္ဂလိပ် မြန်မာ ဘာသာပြန် တွဲစပ် ပြီး မှတ်စုထုတ်နည်း။

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Chrome Browser ဖြင့် အသုံးပြုပါရန်

https://palistudies.blogspot.com/2020/02/sutta-number-to-pts-reference-converter.html

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ပါဠိအက္ခရာပြောင်းစက်

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တစ်နာရီခွဲအတွင်း **Buddhist Psychotherapy ကို အနှစ်ချုပ်**ပြောထားတာပါဘုရား
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Mental culture ဘာဝနာ Day (7)

(52) မိနစ်မှစ၍

သုတ္တန်များကို ကိုးကားနည်း,

footnote တွင် PTS မူဖြင့် အကိုးအကားရေးသားနည်း,

Suttacentral အသုံးပြုနည်း,

PTS မူနှင့် Suttacentral မူ ကွာခြားပုံ။

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(Essay, Assignment, Exam အတွက် အသုံးဝင်ပါသည်)

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Abbreviation ရေးနည်း

Bibliography ရေးနည်း

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မေးခွန်းဟောင်းများ

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ပါဠိ အဋ္ဌကထာ ဋီကာ ကို Academic အမြင်ဖြင့် လေ့လာခြင်း

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Mental Culture ဘာဝနာ ☸️ Day (5)

Tutorial 17 - 18
ဘ နာရီ ၃ မိနစ်မှစ၍ **Extended Essay ရဲ့**
Brief introduction (အကျဉ်းချုပ်မိတ်ဆက်) Summary ရေးပုံရေးနည်းကို ပြောပြထားပါတယ်
🖼️
Essay ခေါင်းစဉ်ရွေးတာနဲ့ ပတ်သက်ပြီးခည်း သိသင့်တာလေးတွေကို
တစ်နာရီနီးပါး ပြောပြဆွေးနွေးထားပါတယ်✨

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Choosing the Extended Essay, Thesis Topic
ကျမ်းခေါင်းစဉ် ရွေးချယ်ခြင်း

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Data collection for Buddhist Studies 🙏

BA ကနေ PhD အထိ အသုံးဝင်မယ့် data ရှာနည်းလေးတွေကို ပြောမှာပါဘုရား 🪷
၁. Data ရှာဖွေစုဆောင်းခြင်း
၂. Books, pdf, articles ရှာဖွေခြင်း
၃. အသုံးဝင် website များ
၄. Online Buddhist Dictionary
၅. Tipitaka application များ ဆက်စပ်အသုံးပြုပုံ
၆. အဋ္ဌကထာ ဋီကာများကို AI ဖြင့် အကြမ်းဖျဉ်း ဘာသာပြန်ခြင်း

အရင်တစ်ပတ်က AI ကို Buddhist Studies အတွက် ဘယ်လို သုံးရမလဲ ဆိုတာပြောပြခဲ့ပါတယ်။
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Proposal တစ်စောင် ရေးတဲ့အခါ အဓိက အကျဆုံးနဲ့ အခက်ခဲဆုံးဖြစ်တဲ့
Literature Review ကို
လက်တွေ့ကျကျ ရေးတတ်အောင် ကြိုးစားရှင်းပြသွားမှာပါ။
MA, MPhil (Buddhist Studies) အတွက် ရည်ရွယ်ပါတယ်။ 🪷
Literature Review အကြောင်းပြောရင်
မဖြစ်မနေပြောရမယ့် **Research Gap** အကြောင်းကိုလည်း အနည်းငယ် ရှင်းပြပြီးသား
ဖြစ်သွားမှာပါ။ ဒီနှစ်ခုဟာ Thesis Proposal နဲ့ အသက်သွေးကြောလိုပဲ အရေးကြီးလှပါတယ်။ 🍀

Literature Review နဲ့ Research Gap ကို ဖတ်လိုက်ရုံနဲ့ ဒီကျမ်းဟာ ကောင်းမှာလား၊
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မှန်းဆနိုင်ပါတယ်။ 🏆

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Postgraduate Institute of Pali and Buddhist Studies
University of Kelaniya
Sri Lanka

Assignment

Relevance of 'Four Noble Truths' (*Cattāri Ariya Saccāni*) to Contemporary Society

MABS - 01-

Buddhist Doctrines of Pāḷi Nikāyas:

Analysis and Interpretation

Lecturer: Senior Lecture Rev. Dr. W. Pannaloka

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Date: 24/07/202

Relevant of 'Four Noble Truths' (*Cattāri Ariya Saccāni*) to Contemporary Society

Introduction

The Four Noble Truths are the most important Buddhist teachings. The Buddha spent his teaching career proclaiming and expounding the four noble truths.[1] Although the world has changed substantially since the time of the Buddha, the doctrines of the Buddha are still relevant and effective. This assignment aims to reveal why and how the doctrine of the 'Four Noble Truths' is relevant to contemporary society.

The core of the Buddha's teaching

In the first discourse of the Buddha, the Dhammacakkapavittana Sutta[2], the Buddha pointed out the noble truth of *Dukkha*, the origin of *Dukkha*, the cessation of *Dukkha*, and the way leading to the cessation of *Dukkha*. By learning these truths, the five monks attained the eye of the *Dhamma*, marking the entry to the liberating path. The core of the Buddha's teaching is the Four Noble Truths, and there are innumerable places in Buddhist scriptures where they are explained repeatedly.[3]

In Mahāhatthipadopama Sutta[4], The Buddha's chief disciple, Sāriputta, declared: "Just as the footprints of all other animals that walk can fit into the footprint of an elephant, so whatever wholesome teachings can all fit into the four noble truths". According to Saṅkāsanā Sutta[5], if the Four Noble Truths are expended, there are innumerable details and innumerable implications.

According to Sīsapāvana Sutta[6], the things that the Buddha directly knew are many, like the leaves in a forest grove, but the things he expounded were few, like the leaves he took up in his hand. These few things were suffering, its origin, its cessation, and the path leading to the cessation of suffering.

The Four Noble Truths and Four Tasks

The noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five

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[1] Bhikkh Bodhi, *Reading the Buddha's Discourse in Pali*. (USA: Wisdom Publications, 2020),85
[2] S V.420
[3] Walpola Rahula, *What the Buddha Taught*. (Sri Lanka: Buddhist Cultural Centre,2006), 16.
[4] M I.185–191
[5] S V.430
[6] S V.438

aggregates subject to clinging are suffering. This noble truth of suffering is to be understood (*Parinneyya*).

The noble truth of the origin of suffering: it is this craving that leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination. This noble truth of the origin of suffering is to be removed (*Pahātabba*).

The noble truth of the cessation of suffering is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it. This noble truth of the cessation of suffering is to be realised (*Sacchikātabba*).

The noble truth of the way leading to the cessation of suffering is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. This noble truth of the way leading to the cessation of suffering is to be developed (*Bhāvetabba*).

If the second (that need to remove) and the fourth (that need to develop) are taken as two aspects relating to practice, then here we have the three main dimensions of Buddhism as a religion, namely, understanding, practice, and realization. It is under these three aspects that all Buddhist teachings are presented.[7]

Problem and Problem-solving Method

We can classify the Four Noble Truths into two groups: The noble truth of suffering and origin of suffering in one group; The noble truth of the cessation of suffering and the way leading to the cessation of suffering in one group. The main concept is cause and effect.

We may consider the noble truth of suffering as “the problem”, the origin of suffering as “the cause or root of the problem”, the noble truth of the cessation of suffering as “the ending of the problem,” and the way leading to the cessation of suffering as “how to solve the problem.”

This problem and problem-solving method are relevant in every case such as society, community, business, work, science, philosophy, and psychology. First, we need to understand the problem, then remove the root of the problem, and we need to reach the cessation of the problem and work on problem-solving. Therefore, the doctrine of the four noble truths is also relevant to contemporary society.

[7] Y. Karunadasa, *Early Buddhist Teachings* (Sri Lanka: Buddhist Publication Society, 2015), 71.

The Buddha preached to avoid two extremes, the pursuit of sensual happiness in sensual pleasures and the pursuit of self-mortification. The Buddha pointed out the middle way (*Majjhimāpatipadā*), the Noble Eightfold Path (*Ariya Aṭṭhaṅgika Magga*), which gives rise to vision, which leads to peace, to enlightenment, to Nibbāna.[8] In every case, we must avoid the two extremes and lead to the middle way. By doing so, we can achieve not only wealth but also happiness and peace for ourselves and society. Avoiding extremes and leading the proper way produce win-win effects.

Practical Aspect of the Four Noble Truths

The Middle Way (*Majjhimapaḍipadā*), the Noble Eightfold Path (*Maggasaccā*), is to be followed and involves practical training that needs to be cultivated and developed again and again to have insight wisdom that can penetrate the nature of dukkha (*Dukkhasaccā*), and to eradicate the cause of dukkha (*Samudayasaccā*), finally leading to the Nibbāna (*Nirodhasaccā*). The Noble Eightfold Path can be divided into three groups: the group of morality (*Silā*), the group of concentration or mental culture (*Samādhi*), and the group of wisdom (*Paññā*).

In the Mahāsatipaṭṭhāna Sutta[9], The Four Noble Truths are expressed in the Observation of Phenomena (*Dhammānupassanā*). This sutta shows the practice of mindfulness "for the purification of beings, for the overcoming of sorrow and lamentation, extinguishing suffering and grief, for walking on the path of truth, for the realization of Nibbāna." Nowadays, mindfulness meditation is famous all over the world. Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT), Acceptance and Commitment Therapy (ACT), and Attachment-Base Compassion Therapy (ABCT) are very popular in modern society.

***Dhamma* is Relevant Every Time**

In Mahāparinibbāna Sutta, The Buddha said: “Subhadda, in whatever teaching and training the noble eightfold path is found, there is a true ascetic found. Were these mendicants to practice well, the world would not be empty of perfected ones.”[10] Therefore, in this day, if one practices well according to the noble eightfold path, he may become the noble one.

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[8] S V 420
[9] D II.304
[10] D II.151

The *Dhamma* is well proclaimed by the Blessed One, visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves.[11]

The Fourth Noble Truth states that there is a path to freedom. Walking the path is the journey of a lifetime. His teachings offer effective ways to combat these disorders in today's world, which is highly marred by violence, greed, intolerance, and degradation of human values.

The Teaching of Four Noble Truths is Relevant to All

When we let go of clinging to a particular outcome or person or belief, suffering is extinguished. Freedom is described as the absence of greed, hatred, and delusion. In this 21st century, where kids and adults are frantically glued to devices and practices that stray them from the main purpose of life, Buddha's core principles of self–control, self–discipline, mindfulness, and contentment serve as an antidote to cleanse our mind and body and equip us to overcome a stressful life.

The basis of Buddhism is the ongoing practice of the Four Noble Truths: The First Noble Truth acknowledges the inevitable presence of suffering in human life; the Second Noble Truth explores the cause of suffering as originating from desire; the Third Noble Truth describes the end of suffering and the Fourth Noble truth shows the way how to eliminates sufferings and reach the perfect peace.

The Four Noble Truths are universal truths, so whether Buddhism appears or not, they exist. In the therapeutic process, the first noble truth is the diagnosis, the second noble truth is the aetiology of the illness, the third noble truth is the prognosis and the fourth noble truth is the treatment method for the problem. The Buddha is like the unsurpassable healer (*bhisakko*)[12] and surgeon (*sllakatto*)[13].

Buddhism is neither totally pessimistic nor totally optimistic, but on the contrary, it teaches a truth that lies midway between them. The Buddha's teachings do not end with suffering; rather, they tell us what we can do about it and how to end it.[14] Buddhism is realistic, for it takes a realistic view of life and of the world. It looks at things objectively (*yathabhutam*).[15] The noble eightfold path illuminates the way to a healthy body, happy mind, and harmonious society.

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[11] M I.38
[12] A IV.340
[13] Iti 102
[14] Narada Thera, *Buddhism in a Nutshell* (Sri Lanka: Buddhist Cultural Centre, 2019), 27-28
[15] Walpola Rahula, *What the Buddha Taught*. (Sri Lanka: Buddhist Cultural Centre,2006), 17.

Accept life as is, end grasping, live peacefully, and act appropriately. When we apply the Four Noble Truths properly, they will expand peace and wisdom. Without inner peace and wisdom, we have nothing of what we need to be happy.

Conclusion

Happiness is a state of inner fulfillment, not the gratification of inexhaustible desires for outward things. Happiness is achieved when a person perceives the true nature of reality, and peace is achieved through mental training that purges the mind from greed, hatred, and ignorance. The Buddha taught peace and harmony in many spheres, such as individual, educational, economic, and political.

The Buddha was the lighter of the truth, and although He passed away, the lamp of the truth was not extinguished; it is still lightening. Although the world has changed substantially since the time of the Buddha, the essence of his teaching remains as relevant today as it was 2,600 years ago. The Buddha's teaching is practical and relevant to contemporary society.

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Assignment

Analysis of the Threefold Sīla as depicted in the *Sāmaññaphala Sutta*

MABS – 09 -

Buddhist Vinaya and the Monastic Organization

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Date: 15/09/2022

Analysis of the Threefold Sīla
as depicted in the Sāmaññaphala Sutta

Introduction

The Sāmaññaphala Sutta is the second Sutta in Dighā Nikāya in the First Division called Sīlakkhandha- vagga, the Division Concerning Morality. In this sutta, the Buddha expounded forty-three items of Sīla which are subdivided into three groups: Minor or Small, Middle or Intermediate, and Major or Large (*Culasīla, Majjhimasīla and Mahāsīla*). This assignment will analyze the Threefold Sīla as depicted in Sāmaññaphala Sutta.

Gradual Path of Training

On a full-moon night in Autumn, in reply to a question asked by King Ajātasattu (Skt Ajāta,śatru) (ruled 492-460 BCE)[16] of Magadha, the Buddha expounds the visible fruits of the Buddhist monk's life, sketching the progress of the disciple. Can you Lord point to such a reward visible here and now as the fruit of recluses' life? [17] In answer to the King's question, Buddha goes into the details of the Path of Morality (*Sīla*), Concentration (*Samādhi*), and Wisdom (*Paññā*). He gradually ascends from the mundane benefits of the leading recluse life to the supermundane and then to the Supra Mundane.

This discourse is the masterpiece of the Pāḷi Canon.[18] This Sutta describes the whole gradual path of training into Buddhist life in its completeness. Buddha makes extensive use of similes to bring about the deeper meaning of the teaching.

Meaning of *Sīla*

The term *sīla*, literally means morality, virtue, ethic, habit, custom, discipline, monastic code, rule, precept, natural or acquired way of living or acting, character or behaviour. Morality (*sīla*) is the state of volition and mind manifested in the right action right speech and right livelihood. Moreover, morality may appear from the negative expressions in the Suttas (such as "abstaining" from killing, stealing, etc.), something negative or passive, consisting merely of "not producing evil manifestations." It is,

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[16] On historical difficulties regarding Ajātasattu, see Bronkhorst 1993:117 f. The Sinhala chronicle, Mahāvaṁsa, says that Ajāta,sattu was 24 when the Buddha passed away (Mahv 2.31 f).

[17] Maurice Walshe (Tr), *The long discourses of the Buddha; A translation of the DighāNikāya* (Boston: Wisdom Publication, 1987), 94.

[18] Thanissaro Bhikkhu (tr), "*Samaññaphala Sutta: The Fruits of the Contemplative Life*" (DN 2) Access to Insight (Legacy Edition, 2013), 1.

quite to the contrary, the intentional restraint based on the simultaneous arising of a noble state of volition and mind.

The Small Sections on Moral Discipline (*Cūlasīla*)

"Having abandoned the destruction of life, the Bhikkhu abstains from the destruction of life……. full of kindness, sympathetic for the welfare of all living beings…. Having abandoned taking what is not given, he abstains from what is not given…. he lives honestly and with a pure mind… Having Abandoned False speech… he speaks only the truth…."[19]

It is interesting to note that the precepts about the body and speech, which are given not only in their negative form but also with their positive counterparts, encourage the Bhikkhus to engage in acts of, so to speak, the positive injunction of morality.[20] So, there are two types of moral behaviour, refraining from bad conduct (*Viramana*) and accepting good conduct (*Samādāna*).

The short moralities are regarded as primary in that other lists of the Buddhist moral precepts consist largely of a reformulation of its items.[21] The 26 short moralities fall into four loose groupings, that is, those concerning:

1. Avoidance of immoral acts of body and speech (1-7).
2. Austerity in lifestyle (8-12).
3. Offerings not to be accepted (13-21).
4. Avoidance of commercial or criminal activity (22-26).

The small section on moral discipline starts with ten kinds of ethical rules for novices (*dassaāmaṇerasīla*), and they altogether include twenty-six moral practices. Those in the first part are mostly concerned with refraining from wrong bodily and verbal actions, but the second part of which is mainly concerned with a livelihood.[22] Damien Deown listed the moral practices of a monk from the Small or Minor section clearly as follows:

1. Taking life.
2. Taking what has not been given.
3. Unchastity.

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[19] Maurice Walshe (tr.), *The Long Discourse of the Buddha: Dīgha Nikāya* (Boston: Wisdom Publication, 1995), 99.
[20] Ven. Sandarwara, "*An Analytical Study of The Sāmañ̃aphala Sutta."* (Master's thesis, Mahachulalongkornrajavidyalaya University, Thailand, 2018), 39.
[21] Piya Tan (tr nt), *Sāmañ̃aphala Sutta*, 2002, 2003, 2004, 2009
[22] Ven. Kesara, "*Right Livelihood: The Vital Concept and Practice for Monks and Laypeople*." (Master's thesis, Mahachulalongkornrajavidyalaya University, Thailand, 2019), 27.

4. Lying.

5. Slanderous speech.

6. Harsh speech.

7. Frivolous talk.

8. Causing injury to seeds or plants.

9. Eating more than once and after midday.

10. Watching shows, fairs, dancing, singing and music.

11. Ornaments, garlands, scents and unguents.

12. Use of large and lofty beds.

13. Accepting gold and silver.

14. Accepting uncooked grain.

15. Accepting raw meat.

16. Accepting women or girls.

17. Accepting bondsmen or bondswomen.

18. Accepting sheep or goats.

19. Accepting fowls or swine.

20. Accepting elephants, cattle, horses and mares.

21. Accepting cultivated fields or sites.

22. Acting as a go-between or messenger.

23. Buying and selling.

24. Cheating with scales, bronzes or measures.

25. Bribery, cheating and fraud

26. Maiming, murdering, putting in bonds, highway robbery, dacoity, and violence. [23]

Middle Section on Moral Discipline (*Majjhimasīla*)

1. Injury to seedlings and plants.

2. Use things stored up (food, drink, clothes, provisions, etc.).

3. Visiting shows (sixteen kinds specified).

4. Games and recreations (eighteen kinds specified).

5. High and large couches (twenty kinds specified).

6. Adorning and beautifying the person.

7. Low forms of discourse (e.g. stories and gossip).

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[23] Damien Keown, *The Nature of Buddhist Ethics* (New York: Palgrave Macmillian, 1992), 26.

8. Argumentative phrases.

9. Acting as a go-between or messenger.

10. Simony.[24]

Five kinds of the wrong livelihood which is briefly translated as "simony" are Deceitful pretension, flattery, subtle insinuation by signs or indications, using pressure, and the seeking of more gain by the cunning offer of gifts.

Large Section on Moral Discipline

1. The low arts such as palmistry.
2. Knowledge of the signs of good and bad qualities in things denoting the health or luck of their owner.
3. Soothsaying.
4. Foretelling eclipses, etc.
5. Foretelling rainfall, etc.
6. Use of charms and incantations.
7. Use of medicines and drugs [25]

Arrangement of Threefold *Sīla*

These items are not entirely a strange and random list but have an interesting order. Taking them in reverse, we find that "the great moralities" (*mahāsīla*) direct their attention specifically to undesirable livelihood through a variety of practices known as "the low arts" (*tiracchāna vijjā*). "The medium moralities" (*majjhima sīla*) list only two additional practices not mentioned in "the short moralities" (*cūḷa sīla*), namely, item 2 (the use of things stored up) and item 4 (games and recreation). On the other hand, there are many omissions from the list of "short moralities." Besides embracing many of the concerns of the "medium moralities," the "short moralities" also refer to undesirable forms of livelihood, the central theme of the "long moralities.[26]

So, The Short Tract has a claim to be considered as the primary one of the three, and the Medium Tract and Long Tract expand on certain aspects of it. For example, the Short Tract prohibits attendance at shows (item 10), and the Medium Tract then goes on to specify sixteen kinds of shows included in the prohibition. Again, the Short Tract prohibits the use of high beds (item 12), and the Medium Tract stipulates twenty examples of the kinds of beds to be avoided. Likewise, the Short Tract prohibits numerous kinds of wrong livelihood (13-26), and the Long Tract adds to this by describing various kinds of fortune-telling that should be avoided.[27]

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[24] Damien Keown, *The Nature of Buddhist Ethics* (New York: Palgrave Macmillian, 1992),27.
[25] Ibid, 27.
[26] Piya Tan (tr nt), *Sāmaññaphala Sutta*, 2002, 2003, 2004, 2009
[27] Damien Keown, *The Nature of Buddhist Ethics* (New York: Palgrave Macmillian, 1992),27.

Benefits of Threefold *Sīla*

"Just as a head-anointed noble warrior who has defeated his enemies sees no danger anywhere from his enemies, so the bhikkhu who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline."[28] "Endowed with this noble aggregate of moral discipline, he experiences within himself blameless happiness. In this way, the bhikkhu is possessed of moral discipline."[29]

In Kimatthiya Sutta[30], Buddha explained to the Venerable Ānanda: (1) Good Morality has freedom from remorse as object and profit; (2) Freedom from remorse has joy; (3) Joy has rapture; (3) Rapture has calm; (4) Calm has happiness; (5) Happiness has concentration; (6) Concentration has seeing things as they are really are; (7) Seeing things as they really are having revulsion and fading of interest; (8) Revulsion and fading of interest have released by knowing and seeing as their object and profit. In this way, *Sīla* leads step-by-step to the consummation of Arahantship.

In Jaṭā Sutta[31], Buddha preached the bhikkhu, who established virtue, wise, developing the mind and wisdom, ardent and discreet can disentangle the tangle of lust, hatred, and ignorance. In Soṇadaṇḍa Sutta[32], Buddha described "cleaning one hand with the other, in the same way, wisdom is cleansed by ethics, and ethics are cleansed by wisdom. Ethics and wisdom always go together. An ethical person is wise, and a wise person is ethical. And ethics and wisdom are said to be the best things in the world."

According to Ākaṅkheyya Sutta,[33] the bhikkhu who wants to fulfill his wishes, should fulfill the precepts, be devoted to internal serenity of mind, not neglect meditation, be possessed of insight, and dwell in empty huts.

The perfection in sīla, no doubt, marks the first stage in the spiritual development of the Buddhist disciple, and this advice of the Buddha to his disciples is found scattered in many places in the Sutta Piṭaka. It is thus clear that sīla was the cornerstone of early Buddhist monasticism. First and foremost, the Buddhist disciple had to be *silavā* or *sīla sampanno*.

Conclusion

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[28] Maurice Walshe (tr.), *The Long Discourse of the Buddha: Dīgha Nikāya* (Boston: Wisdom Publication, 1995), 100.
[29] Bhikkhu Boddhi, *Discourse on the Fruits of Recluseship: Samaññaphala Sutta and Its Commentaries* (Kandy: Buddhist Publication Society, 1999), 87.
[30] AN 11.1; PTS 5.311–5.312
[31] SN 1.23; PTS (1st ed) SN i 13, PTS (2nd ed) 1.29
[32] DN 4; PTS 1.111–1.126
[33] MN 6; PTS 1.33–1.36

Having devoted to the Buddha's teachings, such laypeople who had the sole purpose of liberation became monks and truly dedicated their whole lives to noble practices to strive for liberation from saṃsāra. Having practised higher morality, concentration and insight wisdom under the guidance of the Buddha, these monks finally attained enlightenment. Many stories of such noble monks can be found in Theragāthā and its commentary.

The Sāmaññaphala Sutta gives a complete account of what ought to be and what probably was the proper conduct of the good monk. By analyzing the Threefold *Sīla* as depicted in the Sāmaññaphala Sutta, one should realize the fact that four requisites are required just for practicing *Dhamma* and *Vinaya*, but not *Dhamma* and *Vinaya* for seeking four requisites. So, one should endow with threefold *Sīla* which gives rise to concentration and wisdom to achieve complete emancipation.

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Postgraduate Institute of Pali and Buddhist Studies
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MABS – 23 -

Buddhist Art and Architecture of Sri Lanka

Assignment

The Objective of Buddhist Art is not limited to Religious Feelings. It has Educational, Communicative, and Esthetic Objectives as well.

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The Objective of Buddhist Art is not limited to Religious Feelings. It has Educational, Communicative, and Esthetic Objectives as well.

Introduction

Art is a diverse range of human activity that involves creative or imaginative talent expressive of technical proficiency, beauty, emotional power, or conceptual ideas.[34] The three classical branches of visual art are painting, sculpture, and architecture. Buddhist art consists of images of Buddhas and Bodhisattvas, famous historical and legendary Buddhist people, scenes from their lives, and actual Buddhist artifacts such as stupas, mandalas, and temple architecture.[35] This study aims to reveal that the objective of Buddhist Art is much broader than religious feelings. It has esthetic, communicative, and educational as well.

Buddhist Symbolism and Educational Objectives

In the earliest Buddhist art, the Buddha was not represented in human form but was indicated instead by a sign, such as a pair of footprints, an empty seat, or an empty space beneath a parasol or a Bodhi tree. Early Buddhist symbols which remain important today include the Dharma wheel, the lotus, the three jewels, and the Bodhi tree.[36] The best examples of this aniconic period symbolism can be found at sites like Sanchi, Amaravati, Bharhut, Bodhgaya, and Sarnath.

Buddhist symbols function as a practical means of expressing the cognitive reaction of aesthetic pleasure associated with Buddhist concepts. For example, the lotus

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[34] Oxford Dictionaries.
[35] "*What is Buddhist Art?*". Buddhist Art News. 23 August 2010. Retrieved 27 January 2014
[36] A. K. Coomaraswamy, *Elements of Buddhist Iconography* (New Delhi; Munshiram Manoharlal 1998),2

is a symbol of the Buddha and His awakening. In Pupphasutta[37],Vāhanasutta[38], and Doṇasutta[39], Buddha compares himself to a lotus. Just like the lotus comes up from the muddy water unstained, the Buddha transcends the world without stains. We may remember the purification of Buddha and recollect the teaching to purify the mind with virtue, concentration, and wisdom when we see the lotus art.

Lotus also represents the birth of the future Buddha, the Bodhi tree depicts enlightenment or awakening, the Dharma wheel indicates the first preaching and the Stupa means the final extinction.

Mudras or Silent Teaching, Communicative, and Esthetic Objectives

We communicate with others through hand gestures as an international language. Mudras are a non-verbal mode of communication and expression, symbolic hand gestures that have spiritual meaning. There are over (108) different types of mudras, of which about (45) are the most important[40]. For example, -

Samadhi Mudra can be seen in the Samadhi statue at Anuradhapura in Sri Lanka. When Indian Prime Minister Nehru was in Dehra Dun Jail, his friend in Ceylon, sent him a picture of this statue and he kept it on the little table in his cell. The strong, calm features of Buddha's statue soothed him and gave him the strength to overcome many depressions.[41] This statue reveals tranquility, concentration, wisdom, and peaceful joy free from all defilements.

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[37] S III.140
[38] A V.152
[39] A II.39
[40] Sao Htun Hmat Win, *MyanmaYoeyaPatimaThippanpyinnyarMudras, Myanmar's Traditional Art of Buddhist Statues' Mudras,* (Yangon: Department Religious Affairs, 1977), 31-33
[41] Jawaharlal Nehru. *Toward freedom, Autobiography*, (New York: The John Day Company, 1942), 198

Dharmachakra Mudra, turning the wheel of the teaching, the thumbs, and forefingers of each hand form circles that touch one another. The left-hand faces inward, the right hand, out. The hands are held on a level with the heart. We may remember the teachings of the Buddha when we see the Dharmachakra Mudra.

Bhumisparsa Mudra represents the moment of the Buddha's claiming the earth is the witness of His perfections(*pāramī*). The right-hand rests palm down on the right knee with the fingers pointing toward the earth. This Mudra reminds the perfections and moral victory of the compassionate Buddha.

According to the Mahāumaṅga Jātaka(Ja 546), Mahosadhā showed his clenched hand to inquire whether Amaradevī is married or not. She stretched out her open palm to convey that she is not married. Thus, the hand gesture is used as a mode of communication to exchange ideas. The Buddha apply hand gestures to explain something to his disciples as a mode of communication.

Beyond the Iconographic feature of the Buddha Statue

Buddhist art employs visual archetypes and idealizations on the journey to truth and beauty. In the first century A.D., the human image of one Buddha came to dominate the artistic scene. Gandharan Buddhist sculpture displays Hellenistic artistic influence in the forms of human figures. Contemporaneously, the Kushan-period artists in Mathura produced a different image of the Buddha. In the succeeding Gupta period, from the fourth to sixth century A.D., the Gupta statues have tiny individual curls, and the robes have a network of strings to suggest drapery folds (as at Mathura) or transparent sheaths (as at Sarnath). With their downward glance and spiritual aura,

Gupta Buddhas became the model for future generations of artists.[42] Along with the Anuradhapura period and Polonnaruwa period, standing Buddha statues, sitting Buddha statues, and reclining Buddha statues are prominent in Sri Lanka.

In Buddhist painting and sculpture, the Buddha is always represented with a countenance happy, serene, contented, and compassionate. Buddhist art and architecture, Buddhist temples never gave the impression of gloom or sorrow, but produce an atmosphere of calm and serene joy. [43]

The calm and serene image of the Buddha has been a common concept of ideal beauty the world over. The Buddha's image is the most precious, common asset of Asian cultures. Witness the famous image in the Abhayagiri Vihara in Sri Lanka, the Buddha image of Sarnath, or the celebrated images of Borobudur. The eyes are full of compassion and the hands express fearlessness, goodwill, and blessings, or they unravel some thread of thought or call the earth to witness His great search for Truth. Wherever the Dharma went, the image of the great Teacher went with it, not only as an object of worship but also as an object of meditation and reverence.[44]

According to Lakkhaṇasutta[45] and Brahmāyusutta[46], Buddha obtains the 32 characteristics of a great man (*mahāpurisalakkhanā*), well-planted feet, thousand-spoked wheels on the soles of his feet, long fingers, golden skin, His hairs stand up; they're blue-black and curl clockwise, etc.

The Bodhisattva is immovable in upholding merits, and firmly undertook good conduct by way of body, speech, and mind, so He possesses well-planted feet. He

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[42] Dehejia, Vidya. "*Buddhism and Buddhist Art.*" In Heilbrunn Timeline of Art History. New York: The Metropolitan Museum of Art, –. http://www.metmuseum.org/toah/hd/budd/hd_budd.htm (Feb 2007)
[43] Walpola Rahula, *What the Buddha Taught* (Sri Lanka: BCC, 2006), 27.
[44] K. Sri Dhammananda, *What Buddhists Believe* (Malaysia: Laser Press Sdn Bhd, 1998), 212.
[45] D III.142–179
[46] M II.134–146

brought happiness to many people, eliminating terror, providing protection, and giving gifts with trimmings. Thus, on the soles of His feet, there are thousand-spoked wheels, with rims and hubs, complete in every detail and well divided.

Therefore, we recollect the perfections(*parami*), striving, wisdom, and compassion of the Buddha and we also tend to fill these perfections when we see the Buddha statue, **even the footprints of the Buddha.**

The Hidden Meanings of Stupas (Dagoba)

Stupas or Cetiyas are one of the earliest and most common Buddhist symbols. The earliest stupas are from about the 3rd century BCE. Buddha's relics have been placed in various stūpas and therefore, stūpas are symbolic of the Buddha.[47] King Devanampiya Tissa, at Arahat Mahinda's suggestion, appealed to Emperor Asoka to send some relics. He sent the right collarbone relic of the Buddha. King Devanampiya Tissa built the Thuparamaya to enshrine this relic and is regarded as the first-ever historical stupa built in Sri Lanka. The building of colossal stupas started during the reign of King Dutugamunu. Afterward many Kings built stupas.[48]

Stupa has ten steps that represent the profound meaning of esthetic objectives. Sand terrace means the immeasurable beings in the world, stone terrace indicates the cycle of birth and death, base molding symbolizes the 84000 of Dhammas, three terraces point to sila, samādhi, Panna, drome represents 37 factors of enlightenment, square of enclosure means the four audiences, the section of deities represent six deva worlds, spire consisting of eight circle lines symbolize eight types of the noble one or path and fruit, pinnacle means two types of Nibbana (*saupādisesa, anupādisesa*) and

[47] Lee Huu Phuoc, *Buddhist Architecture* (Grafikol, 2009), 140-174.
[48] *Social Studies and History Grade 10, Sri Lanka* (Educations Publications Department, 2006), 141.

crest jewel indicates the Nibbāna.[49] It is reasonable to say that the structure of the stupa points out the map to Nibbāna.

Devout Buddhists visit the stupas to offer food, and flowers, light lamps and also participate in the traditional ceremonies. Some spend their time the entire day at the stupas or temples. Therein, they are doing good deeds and cleaning the stupa and mind. They listen to Dhamma, observe precepts, chant the discourses of Buddha, radiate loving kindness, recollect the attributes of Buddha, and share their merits, and live harmoniously, happily, and peacefully.

Moonstone, Guard Stone, and Esthetic Objectives

Buddhist archaeological sites of Sri Lanka play an important role in society. The buildings were not built for general purposes. They were considered for esthetic and community development. The construction of Buddhist art and architecture has its own patterns and plans, which resemble their culture, customs, and traditions, as regional and religious influences of different periods.

Sri Lanka has several unique architectural features including the Moonstones (*Sandakada Pahana*) that lie at the foot of the stairs and the Guard stones (*Muragala*) that are placed on either side of the stairs at the entrances to the religious sites.[50] Moonstones and Guard stones are found almost in every part of ancient kingdoms spanning from the Anuradhapura to Polonnaruwa and the Kandy period. Many people including foreigners come to see and appreciate the aesthetic of these arts.

Educational, Communicative, and Esthetic Objectives of Buddhist Art

[49] Lectures about Buddhist Art and Architecture from PGIPBS provided by Dr. P. Pieris.
[50] Senake Bandaranayake, *Sinhalese Monastic Architecture* (Leiden: Brill Academic Press, 1974), 328

The Buddha's past lives are frequently portrayed in the early Stupas as educational, communication, and moral examples. Mahākappina jatakas (Ja 407) are found in both Sanchi and Barhut Stupas.[51]. The Bodhisattva was born as a king of monkeys. He used his own body to create a bridge over the river so that the entire tribe could flee and find safety. This demonstrates an excellent leader's qualities.

In Myanmar, many temples of Bagan are illustrated with paintings on the interior and decorative stucco work on the exterior, as a work of merit. It is one of the most effective ways of spreading Buddhism.

A powerful artist is able to tell a clear and powerful story with a single image. Sri Lanka also has a rich tradition of Buddhist Paintings. The plastered surface of the roof was decorated with elegantly colored paintings narrated by the important incidents of the Buddha's life and Jataka stories. The purpose was to sensitize the common people about the essence of the teachings of the Buddha in a simplified manner. It was a major strategic approach to communicate the righteous philosophy of the Buddha to the lay society. The paintings also reflect the social, economic, political, and cultural backgrounds. For example, the Degaldoruwa paintings are recognized as some of the best examples of the Kandyan era paintings. Vessantara Jātaka (Ja 547) shows the social conditions and economic background. At that time there was a poor economy and theft. So, Vessantara story was painted to encourage people to be generous. Next, there was serious meat eating influenced by western culture. To discourage meat eating, the Sutasoma Jātaka(Ja 537) was painted during the Kandy period. Therefore, the purpose of Buddhist art is to promote a good society, suppress evil mentality, develop ethics, exhibit social conditions and remove drawbacks of society.

[51] Marshall, John (1936). *A guide to Sanchi*. Patna: Eastern Book House. p. 68.

Conclusions

Buddhist art improves pleasure and fulfillment subtly. This study explains what Buddhist arts are, what they mean, and how aesthetic views might help people have more optimistic attitudes. Buddhist art is an effective means of expressing the aesthetic pleasure associated with education and the cognitive reaction of aesthetic pleasure. Buddhist art is important to constructing a decent society. In conclusion, Buddhist art serves a variety of purposes beyond evoking religious feelings, including educating viewers and fostering effective communication.

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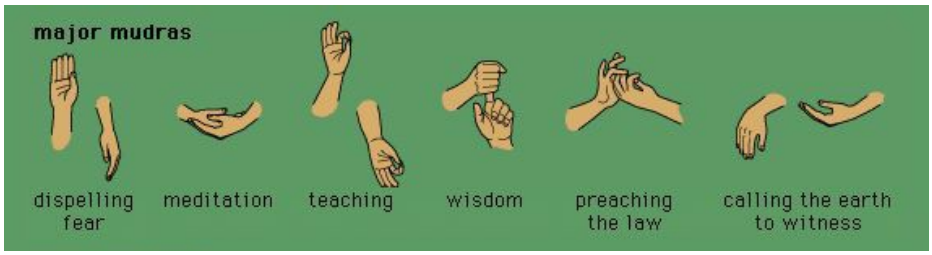
Fig (1) Lotus motif from Sanchi complex

Fig (2) A depiction of a Dharma wheel held up by lions, one of the pillars of Ashoka

Fig (3) Buddhapada decorated with lotus, Triratna, swastikas (2nd century, Gandhara)



Fig(4) Major Mudras

Buddha in Sarnath Museum

(Dharmachakra Mudra) (Gupta era)

Samadhi statue at Anuradhapura

Fig (5) Dharmachakra Mudra(5th century), Fig (6) Samadhi Mudra(4th-6th century)

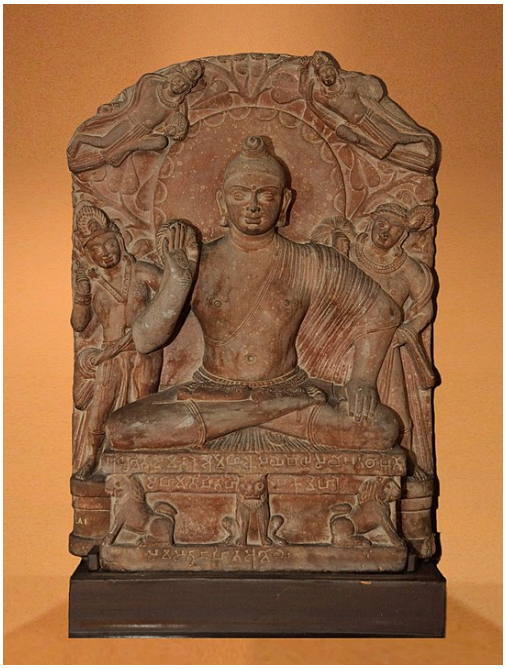
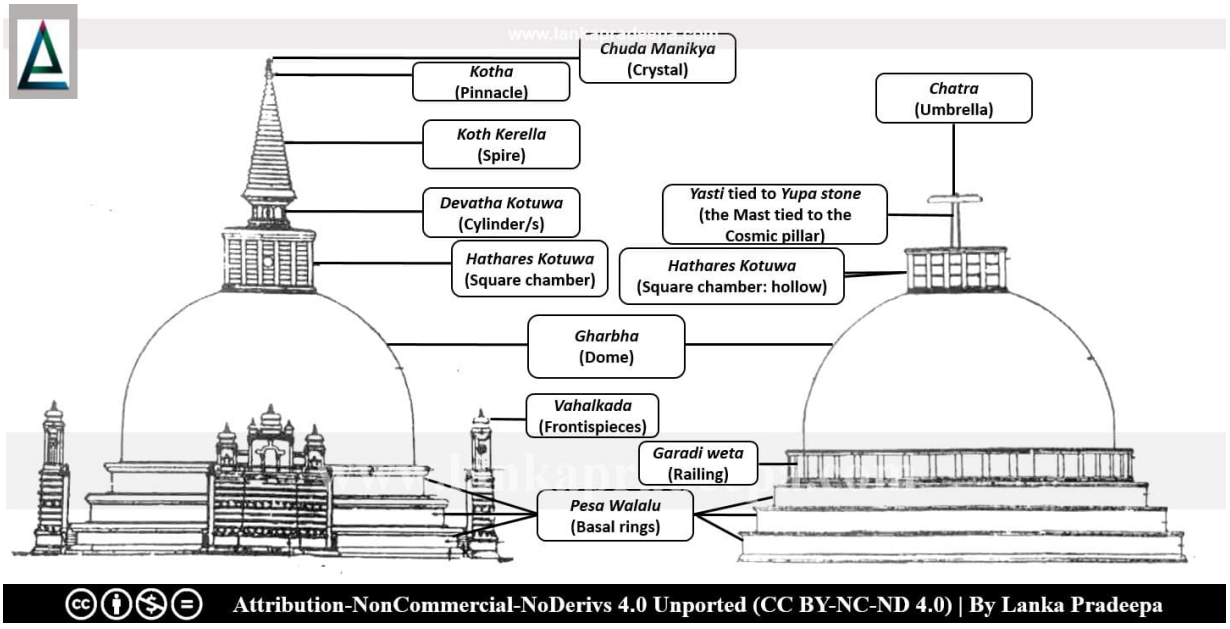
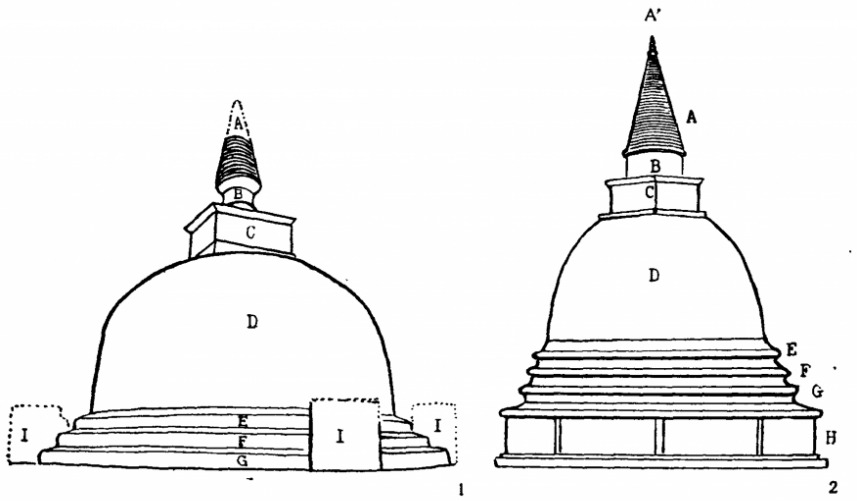


Fig (7) Gandhara Buddha Statue

Fig (8) Mathura Buddha Statue

1st–2nd century CE





TYPES OF MEDIEVAL AND MODERN DĀGOBAS IN CEYLON.

Fig (9) (10) Stupas or Dagobas in Sri Lanka

Fig (11) Moonstone of the Ridi Vihara, the Anuradhapura period.

Fig (12) Moonstone at Polonnaruwa Vatadage (Note the absence of the bull and lion)

Fig (13) (14) Guardstones

Mahakapijataka(Sanchi)1st century BCE, Mahakapijataka(Bharhut) 2nd century BCE.

Fig (15) (16) Mahakapijatakas

Fig (17) Vessantara Jataka (Degaldoruwa Cave Temple) [1771AD]

Fig (18) Sutasoma Jathaka (Degaldoruwa Cave Temple)

Postgraduate Institute of Pali and Buddhist Studies
University of Kelaniya
Sri Lanka

Assignment

Early Buddhist Psychological Analysis of *Dukkha*

MABS - 26 –

Buddhist Psychotherapy

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Early Buddhist Psychological Analysis of *Dukkha*

Introduction

Since time immemorial, human beings have tried to avoid suffering (*dukkha*) and find happiness. *Dukkha*, one of the most fundamental teachings of the Buddha, is often translated as "suffering," but this translation does not bring about its full implications. *Dukkha* has a far broader significance that reflects a comprehensive philosophical vision.[52] This assignment would like to analyze the dukkha in psychological aspects rather than philosophical by referencing early Buddhist Teachings.

The Etymological definition

Early Western translators of Buddhism typically translated the Pali term *dukkha* as "suffering." Later translators have emphasized that "suffering" is a too-limited translation and have preferred to either leave the term untranslated or to clarify that translation with terms such as stress, sorrow, anxiety, anguish, disorder, distress, disturbance, discomfort, dejection, pain, illness, irritation, frustration, vulnerability, unhappiness, unease, unsatisfactoriness, etc. Today, the most commonly used words in Buddhist writings for the term dukkha are 'suffering' 'stress' and 'unsatisfactoriness.'

The Basis of The Buddha's Teaching.

The core of the Buddha's teaching is the Four Noble Truths and there are innumerable places in early Buddhist scriptures where they are explained. [53] The Buddha preached in Dhammacakkapavittana Sutta[54]: "This is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

In Alagaddūpama Sutta[55], and Anurādha Sutta[56], the Buddha declared that "Formerly and also now, I describe just *Dukkha* and the cessation of *Dukkha*."

The teachings of the Buddha are concerned, not mainly but totally concerned, with the problem of suffering and with how suffering can be brought to a complete end. Dependent arising, which the Buddha himself wants us to consider as the heart of the

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[52] Y. Karunadasa, *Early Buddhist Teachings* (Kandy: BPS, 2015), 69.
[53] Bhikkhu Bodhi, *Reading the Buddha's Discourse in Pali* (USA: Wisdom Publications, 2020), 86
[54] SN 56.11, PTS SN v 420
[55] MN 22, PTS 1.130–1.142
[56] SN 22.86, PTS 3.116–3.119; SN 44.2, PTS 4.381–4.384

Dhamma, does, in fact, amount to a statement of the origin of suffering in progressive order and to a statement of the cessation of suffering when it is understood in its regressive order.[57]

Two Types of Dukkha

Dukkha can also be classified as Bodily Pain (*Kayika Dukkha*) and Mental Pain (*Cetatika Dukkha*). Birth, aging, illness, and death are bodily pain. Sorrow, lamentation, pain, grief, despair, association with the unbeloved, separation from the loved, and not getting what is wanted are mental pain. In brief, the five aggregates subject to clinging are suffering.

The 49 Bodily Diseases can be seen in the Gīrimānanda Sutta[58]. The 34 Diseases are mentioned in Mahāniddesa Pali[59].

The 16 Mental Impurities can be seen in Vattha Sutta[60]. 44 types of mental illness can be seen in Sallekha Sutta[61]. 62 mental illnesses of wrong views are described in Brhamajāla Sutta[62]. 10 mental defilements (*kilesā*) and 14 unwholesome thoughts (*akusala cetasika*) described in Theravada Abhidhamma can be compared with the modern classification of mental disorders or sufferings.

According to Āyuveda, all physical illnesses are related to the imbalance of the three humours; phlegm, bile, and air. The Visuddhimagga mentions that these three humours are connected with mentality: Greed – phlegm, Hatred – bile, and Delusion – air.[63] Although there are many other causes and conditions that influence physical health, such as environment and food, mental condition plays a prominent role in balancing the physical condition.[64]

Three Aspects of Dukkha

Duḥkha is also divided into three categories in the Buddhist suttas such as Sangīti sutta[65], Dukkhatā sutta,[66] and Dukkha sutta[67]:

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[57] Y. Karunadasa, *Early Buddhist Teachings* (Kandy: Buddhist Publication Society Inc, 2015), 70.
[58] AN 10.60, PTS 5.109–5.112
[59] Nidd. 1.370
[60] MN 7, PTS 1.37–1.40
[61] MN 8, PTS 1.41–1.46
[62] DN 1, PTS 1.1–1.46
[63] Visuddhimagga, PTS, p.48
[64] Prof. Sumanapa Galmaggoda. *Buddhist Psychology, Psychotherapy, and Counselin*g. (Sri Lanka: 2022), 21-22.
[65] DN 33, PTS 3.207–3.271
[66] SN 45.165, PTS SN v 56
[67] SN 38.14 PTS: S iv 259

(1) All kinds of suffering in life, all such forms of physical and mental suffering, are included in dukkha as ordinary suffering (*Dukkha-dukkha*).

(2) A happy feeling, a happy condition in life, is not permanent, not everlasting. When it changes, it produces pain, suffering, and unhappiness. This is suffering produced by change (*Viparināma-dukkha*).

(3) The third form of dukkha as conditioned states (*Samkhara-dukkha*) is the most important philosophical aspect of the First Noble Truth. What we call a "being or an individual, or 'I,' is only a combination of ever-changing physical and mental forces or energies, which may be divided into five groups or aggregates (*Pañcakkhandhā*). The Buddha says: "In short, these five aggregates of attachment are dukkha'.

Here it should be clearly understood that *dukkha* and the five aggregates are not two different things; the five aggregates themselves are *dukkha*.[68]

According to Yadanicca sutta[69], five aggregates are impermanent (*anicca*). What is impermanent is suffering(*dukkha*). What is suffering is non-self(*anatta*). What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not myself.' Seeing thus, the instructed noble disciple experiences dispassionate toward five aggregates, and his mind is liberated from suffering.

In Rohitassa Sutta[70], The Buddha expounded: "There's no making an end of suffering without reaching the end of the world. For it is in this fathom-long carcass with its perception and mind that I describe the world, its origin, its cessation, and the practice that leads to its cessation."

Getting Rid of *Dukkha*

The cause of suffering, according to the Buddha, is self-centered craving. Obviously, it is a cause that is within us and not out there in the external world. Therefore, we ourselves can liberate ourselves from all suffering.[71]

The Buddha taught Nakulapitā that even though he was afflicted in body, his mind should be unafflicted. Venerable Sāriputta expounded in detail as; The uninstructed person lives obsessed by the notions: 'I am form, form is mine.' and with the change and alteration of form, there arise in him sorrow, lamentation, pain, displeasure, and

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[68] Walpola Rahula, *What the Buddha Taught*. (Sri Lanka: Buddhist Cultural Centre,2006), 20.
[69] SN 22.15, PTS 3.22
[70] AN 4.45, PTS 2.48–2.49 ; SN 2.26
[71] Y. Karunadasa, *Early Buddhist Teachings* (Kandy: Buddhist Publication Society Inc, 2015), 70.

despair. The instructed noble disciple does not live obsessed by these notions, therefore sorrow, lamentation, pain, displeasure, and despair do not arise in him"[72]

According to Salla Sutta[73], when shot by the arrow of physical suffering, an unwise person makes matters worse by adding mental anguish to it, just as if he had been shot by two arrows, he feels two pains, physical and mental. But a wise person senses the sting of a single arrow, he feels only one pain: physical, but not mental.

Release from Mental Suffering

According to Bāḷhagilāna Sutta, at one time, Venerable Anuruddhā was sick, suffering, and gravely ill. Several monks asked him how to live without mental suffering having physical suffering. Venerable Anuruddhā replied; "I meditate with my mind firmly established in the four applications of mindfulness meditation so that physical pain doesn't occupy my mind." [74]

Buddha preached in Mahāsatipaṭṭhāna Sutta[75]: "This is the direct path for the purification of beings, for the overcoming of sorrows and griefs, for the going down of sufferings and miseries, for attaining the right approach, for realizing Nirvana, that is the four applications of mindfulness."

Buddha preached in Āditta Sutta[76] that the whole world is burning with the fires of greed, hatred, and delusion. Burning with rebirth, old age, death, sorrow, lamentation, pain, sadness, and distress. Seeing this, a learned noble disciple grows disillusioned. Being disillusioned, craving fades away, and they're freed from suffering.

Roga sutta[77] shows two kinds of illness or suffering - Mental and physical. Some beings are free of physical illness for a year, two, or three years, or more. But it's very hard to find any beings in the world who can claim to be free of mental illness even for a moment, apart from those who have ended the defilements.

In the therapeutic process, the first noble truth is the diagnosis, the second noble truth is the aetiology of the illness, the third noble truth is the prognosis and the fourth noble truth is the treatment method for the problem. The Buddha is like the unsurpassable healer (*bhisakko*)[78] and surgeon (*sllakatto*)[79].

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[72] SN 22.1, PTS 3.1–3.5
[73] SN 36.6
[74] SN 52.10
[75] DN 22, PTS 2.290–2.315; MN 10, PTS 1.56–1.63
[76] SN 35.28, PTS 4.20
[77] AN 4.157, PTS 2.143
[78] AN 8.85, PTS 4.340
[79] Iti 100, PTS 102

Ignorance and craving are the origins of suffering. Some sufferings are self_created sufferings or sufferings multiplied by self. So, when we reduce the wrong view of self and reduce the clinging to the self, the suffering has also been reduced.

Conclusion

Buddhism is neither totally pessimistic nor totally optimistic, it teaches a truth that lies midway between them. The Buddha's teachings do not end with suffering; rather, they tell us what we can do about it and how to end it.[80]

When the mental qualities of a person are great, his mental sufferings are tiny. The more he has mental qualities, the less he has mental suffering. Therefore, the fully liberated person (*Arahanta*) has no mental suffering of disorder, stress, sorrow, lamentation, pain, sadness, and despair.

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[80] Narada Thera, *Buddhism in a Nutshell* (Sri Lanka: Buddhist Cultural Centre, 2019), 27-28

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Assignment

An Exposition of Human Mind with its Intrinsic Nature, Frailties, and Potential in Buddhist Perspective

MABS – 40 -

Buddhist Philosophy of Education and Communication

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An Exposition of Human Mind with its Intrinsic Nature, Frailties and Potential in Buddhist Perspective

Introduction

The human mind is the most prominent phenomenon in the world according to Buddhist teachings. As a Man, the Buddha attained Buddhahood and proclaimed to the world the latent inconceivable possibilities and the creative power of human mind. Instead of placing an unseen Almighty God over man who arbitrarily controls the destinies of mankind, He preach the ability of human mind and He raised the worth of mankind.[81] This assignment will expose the human mind with its intrinsic nature, frailties, and potentialities from Buddhist Perspective.

Analysis of Mind

The mind is generically known in Pāḷi as *Citta* which generally means mind, consciousness, cognition, spirits, heart, cognition, purpose, 'conscious' experience, etc. Synonymous terms used for the denotation of mind are '*citta*', '*mana*', '*viññāṇa*', '*manasa*', and '*hadaya*'. Out of these, in the Pāli canonical texts, the first three are often used to denote the mind. Assutavā Sutta[82], Brahmajāla Sutta[83] and the early Buddhist psychological concepts describe the mind in terms of *Citta*, *Mana*, and *Viññāṇa*.

The individual is analysed into *nāma-rūpa*. In this analysis, *nāma* refers to mind and its other mental factors. In the analysis of the individual into five factors (form, sensation, perception, mental formations, and consciousness) (*rūpa, vedanā, saññā, saṅkhāra, and viññāṇa*), *viññāṇa* is mind while *vedanā, saññā, saṅkhāra* are mental factors related to the functions of the mind.

According to Abhidhammaṭṭhasaṅgaha[84], *nāma* denotes both consciousness (*viññāṇa*) and mental factors (*cetasikas*). One of them is feeling (*vedanā*). Another is perception (*saññā*). The remaining fifty are collectively called volition (*saṅkhāra*). The whole group of feelings is called *vedanākkhandha*. So are *saññākkhandha* and *saṅkhārakkhandh*a. The receptacle of these mental properties is *viññāṇ*a. In other words, consciousness is accompanied by fifty-two mental states (*cetasikās*). Volition

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[81] Nārada Thera, *Buddhism in A Nutshell*, Buddhist Cultural Centre. 2019. P.5.
[82] SN 12.61, PTS 2.95
[83] DN 1, PTS 1.21
[84] Narada, *Manual of Abhidhamma –Abhidhammatthasaṅgaha*, Buddhist Missionary Society, Fourth revised ed. 1979, p. 23

(*cetanā*) is the most important of them. The fifty-two states associated with consciousness arise and perish together with consciousness and have the same object and basis as consciousness. That means *cetasika* arises together with consciousness, perishes together with it, has an identical object with it, and has a common basis with it. No consciousness exists apart from its concomitants. Both consciousness and its respective co-adjuncts(concomitants) arise and perish simultaneously.

Mind, *citta*, or consciousness is classified into eighty-nine types in accordance with the planes of existence. In short, there are four kinds of *cittas*; unwholesome *citta* (*akusala citta*), wholesome citta (*kusala citta*), benefit of unwholesome *citta* and wholesome *citta* (*vipāka*), and unmanifest *citta* (*abyākata citta*).[85]

There is yet another analysis in which mental functions are classified in accordance with the sense faculties, eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness.

Mind is not something permanent but changes every moment. viz., the mind is an ever-changing, constant, quick-moving process.[86] Mind is also defined in Buddhism as a series of elements of thoughts, occurring only one at a time. One element of thought has two major components, consciousness(*citta*), and the associated mental factors(*cetasika*). Mind is not a thing or an entity with a separate existence. It arises on conditions. The Dependent co-origination (*paṭiccasamuppāda*) implies twelve links. Mental and physical factors are conditioning factors and they are relatively interdependent and there is nothing absolute and independent. So, there is no first cause.

In the case of a boat and a boatman, the mind is like the boatman and the physical base on which the mind depends is like the boat. [87]

In the Upanishads, the mind is interpreted to mean soul and called '*nirāsraya vijñāṇa*'. In Western thought, mind is taken to mean soul. Nevertheless, in Buddhism, it is neither a soul nor a soul substance. As indicated in the Paṭiccasamuppāda vibhaṅga Sutta, the mind is a process but not an eternal or permanent entity.[88]

Intrinsic Nature of Mind

The intrinsic nature of the mind is wonderful, it is so fickle and unsteady, so difficult to guard, so difficult to subdue, ever swift, and seizing whatever it desires, so

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[85] Narada, *Manual of Abhidhamma –Abhidhammatthasaṅgaha*, Buddhist Missionary Society, Fourth revised ed. 1979
[86] Y. Karunadasa, *Early Buddhist Teachings* (Sri Lanka: Buddhist Publication Society, 2015), 51
[87] Visuddhimagga. C.A.F. Rhys Davids, PTS, reprinted 1975. p. 596
[88] The Connected Discourses of the Buddha (SN). Ch. I 12.2, Wisdom Publication. pp. 534 – 535

difficult to detect, extremely subtle, dwelling in the cave (of the heart or base) without form, wandering far and alone. Those who subdue this mind are liberated from the bonds of Mara (the evil one). A tame mind, a guarded mind brings happiness.[89]

In Lahupativatta Sutta (AN 1.48) The Buddha proclaimed "I don't envision a single thing that is as quick to reverse itself as the mind — so much so that there is no feasible simile for how quick to reverse itself it is."

Citta Sutta (SN 1.62) indicates that the world is led by the mind; by the mind, it is dragged here and there. Mind is the one thing that has all under its control.[90]

Mind precedes all things. Mind is their chief; they are all mind-wrought. If with an impure mind a person speaks or acts suffering follows him like the wheel that follows the foot of the ox. If with a pure mind a person speaks or acts happiness follows him like his never-departing shadow.[91] According to the Dhammapada, the mind is the most prominent factor either in the wholesome or the unwholesome.

Whatever harm an enemy may do to an enemy or a hater to a hater, an ill-directed mind inflicts on oneself greater harm. Neither mother, father, nor any other relative can do one greater good than one's own well-directed mind.[92] One's purity or impurity is based on one's mind itself. None can purify or defile another's mind.[93] Hence, the mind is to be disciplined, tamed, restrained and trained, and guarded.

Frailty and Strength of the Human Mind

The mind, the most dynamic, unsurpassed, and unequaled force or nonphysical phenomenon in the world can either bring peace and happiness or unhappiness and destruction to oneself, society, and the world because it is endowed both with frailties, infirmities, shortcomings, weaknesses, etc. as well as strength, potentials, power, capability, aptness, etc.

Ajita-mānava-pucchā[94] observes that the world is enveloped by ignorance because of wrongly directed desire and heedlessness. The world refers to nothing but the mind. It is soiled by longings and its great fear is suffering. This indicates the weak

[89] Dhammapada. Ch. 3. V.33-38
[90] The Connected Discourses of the Buddha (SN). Ch. 1 VII. 1. 62 (2), Wisdom Publication. p.130
[91] Dhammapada. Ch. 1. V.1-2
[92] Dhammapada. Ch. 3. V.42-43
[93] Dhammapada. Ch. 12. V. 165
[94] The Group of Discourses (Sn). Vol. 1. 5.2, 1032 – 1039. PTS. p. 164

nature of the mind. This nature can be obstructed by mindfulness and cut off by wisdom. This indicates the power of the mind.

The Indriya-vibhaṅga Sutta classifies five mental faculties - the faculty of conviction (*saddhā*), the faculty of persistence abandoning unskillful mental qualities and taking on skillful mental qualities (*viriya*), the faculty of mindfulness (*sati*) being mindful of his feelings and mental qualities putting aside greed and distress, the faculty of concentration (*samādhi*) singleness of mind withdrawn from sensuality and unskillful mental qualities and the faculty of discernment (*paññā*).[95]

The main objective of the Buddhist philosophy of education is to develop an individual (*puggala*) for one's own welfare and happiness and for the welfare and happiness of society. The development of an individual is the enhancement of his inner character(mind) which develops his behavioral character (verbal and bodily conduct).

Ekadhamma Suttas of the Gradual Sayings exposes that the mind is only a single thing that brings about either good or bad according to its nature. Adanta Suttas (AN 1. 31-40) and Mudu Sutta (AN 1.47) expose that the undeveloped, uncultivated, untamed, unguarded, unprotected, unrestrained mind is nonflexible and such a mind causes great harm, suffering, and stress. The developed, cultivated, tamed, guarded, protected, the restrained mind is flexible and such a mind brings about happiness and also leads to great benefit.[96]

Udakarahaka Suttas (AN 1.45 – 46) states that if a pool of water is sullied and muddy, a man cannot see shells, pebbles and fish. Similarly, a monk with a sullied mind is incapable of knowing anything. On the contrary, A monk with an unsullied or limpid is capable of knowing his own benefit, and the benefit of others and can realize a superior human state, a truly noble distinction of knowledge and vision.

Just as a storm throws down a weak tree, so does Mara overpower the man who lives for the pursuit of pleasures, who is uncontrolled in his mind. Just as a storm cannot prevail against a rocky mountain, so Mara can never overpower the man, who is controlled in his mind. [97]

Though one may conquer a thousand times a thousand men in battle, yet he indeed is the noblest victor who conquers his mind. Self-conquest is far better than the

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[95] The Connected Discourses of the Buddha (SN). Ch. IV.48.10 (10). WP. pp. 1671 – 1672.
[96] The Book of Gradual Sayings (AN). Vol. I. Ch. III 1 – 10. PTS. pp. 4 – 9
[97] Dhammapada. Ch. 1. V.7-8

conquest of others. No one can turn into defeat the victory of a person who controls his mind and is ever restrained in conduct.[98]

The Pabhassara Sutta[99] reveals that the mind is luminous but it is defiled by incoming or adventitious defilements. The uninstructed worldling (*puthujjana*) does not discern this, so there is no development of the mind for him. Mind is luminous when it is freed from the adventitious defilements. The well-instructed disciple of the noble ones discerns this. Therefore, there is the development of the mind for him. This luminosity of the mind is a prerequisite of immense potential for developing the mind.

According to Samañ̃ñaphala Sutta[100], one who develops the mind, trains the mind, restraints and tames the mind, cultivates the mind can achieve mental calm, the four jhanic states, insight knowledge, supernatural powers, mind reading, and finally he can attain the liberation from the round of death and birth and attain Nibbana.

Buddhist education has more psychology in terms of the analysis of the human mind, the problem of the existence of the human being, suffering (*dukkha*), the origin of suffering, cessation of suffering, and the potential to the path that leads to the elimination of suffering falls within the human-mind.

Conclusion

Both bondage and freedom have the mind as their common locus. To free the mind from bondage, it is necessary to develop the mind; to develop the mind, it is necessary to know the mind.[101]

Mind has great power and it is immensely difficult to understand the mind with its intrinsic characteristics – nature, weaknesses, and strength. One who develops the mind through the teachings of the Buddha can completely eliminate three defiled mental states - greed, aversion, and delusion, and attains the ultimate goal of Buddhism; *Nibbāna* which is the ultimate state of the purified mind and which is the full liberation.

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[98] Dhammapada. Ch. 27. V.103-105
[99] AN 1.51–60, PTS 1.11.1
[100] DN 2, PTS 1.47–1.86
[101] Ven. Bhikkhu Nyanaponika, *The Heart of Buddhist Meditation (Satipatthana)*, BPS. 1992, p.3.

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Assignment

Translation Pali and English

MABS -73-

Introduction to Pali Language

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Translation into English

1. Kassakassa putto vejjassa sahāyena saddhim āgacchati.
   The farmer's son comes with the doctor's friend.
2. Brāhmaṇassa kuddālo hatthamhā patati.
   The brahmin falls hoe from his hand.
3. Migā āvatehi nikkhamanti.
   Deer goes away from the pits.
4. Vāṇijānaṃ assā kassakassa gāmaṃ dhāvanti.
   Horses of the merchants run to the farmer's village.
5. Mātulassa mitto Thathāgatassa sāvake vandati.
   Uncle's friend worships the Buddha's disciples.
6. Amacco bhūpālassa khaggena sappaṃ paharati.
   The minister hits snake with the king's sword.
7. Vānijā game manussānam piṭakehi macche āharanti.
   Merchants bring fish with baskets for people in the villages.
8. Coro vejjassa sakaṭena mittena saha gāmamhā nikkhamati.
   The thief goes out of the village by the cart of a doctor with a friend.
9. Upāsakassa puttā samaṇehi saha vihāraṃ gacchanti.
   Sons of the lay devotee go to the monastery with the monks.
10. Yācako amaccassa sāṭakaṃ icchati.
    The beggar wishes for the garment of the minister.
11. Mittānaṃ mātulā tāpasānaṃ odanaṃ dadanti.
    Uncles of friends give rice to ascetics.
12. Dhīvarassa kakacena coro kukkuraṃ paharati.
    The thief hits the dog with the fisherman's saw.
13. Bhūpālassa putto amaccassa assaṃ āruhati.
    The king's son mounts the minister's horse.
14. Paṇḍitassa puttā Buddhassa sāvakena saha vihāraṃ pavisanti.
    Sons of the wise man enter the monastery with a disciple of the Buddha.
15. Suriyo manusse rakkhati.
    The sun protects the people.
16. Vejjassa sunakho ācariyassa sopānamhā patati.
    The doctor's dog falls to the teacher's staircase.
17. Rajakā rukkhehi oruhanti.

Washermen descend from trees.

18. Yācakassa dāraka rodanti.
    Children of the beggar cry.
19. Luddakassa puttā corassa dārakehi saddhiṃ kīḷanti.
    The hunter's sons play with the thief's children.
20. Tāpaso Tathāgatassa sāvakānaṃ odanaṃ dadāti.
    The ascetic gives rice to the disciples of the Buddha.
21. Samaṇā ācariyassa hatthena sātake labhanti.
    Monks receive garments from the teacher's hand.
22. Coro vāṇijassa sahāyakasma assaṃ yācati.
    The robber asks for the horse from the friend of the merchant.
23. Upāsakā Tathāgatassa sāvakehi pañhe pucchanti.
    Lay devotees ask questions to the Buddha's disciples.
24. Pāsaṇamhā migo patati, luddako hasati, sunakhā dhāvanti.
    A deer falls from the rock, the hunter laughs, and dogs run.
25. Vejjassa patto puttassa hatthamhā patati.
    The doctor's bowl falls from the hand of the son.
26. Kumāro mātulānaṃ puttānaṃ hatthena odanaṃ dadāti.
    The boy gives rice to the uncles' sons by hand.
27. Sarā luddakassa hatthehi patanti, migā pabbataṃ dhāvanti.
    Arrows fall from the hunter's hands, deer run to the mountain.
28. Bhūpālassa putto amaccehi saddhiṃ pāsādasmā oruhati.
    The king's son comes down from the palace with the ministers.
29. Vejjassa soṇo kassakassa sūkaraṃ ḍasati.
    The doctor's dog bites the farmer's pig.
30. Dhīvaro manussānaṃ macche āharati, lābhaṃ labhati.
    The fisherman brings fish for the people, he gets a profit.

Translation into Pāli

1. The brahmin's sons bathe with the minister's son.
   Brāhmaṇassa puttā amaccassa puttena saha nahāyanti.
2. Uncle's friend cooks rice with the farmer's son.
   Mātulassa mitto kassakassa puttena saddhiṃ odanaṃ pacati.
3. The fisherman brings fish to the king's palace.

Dhīvaro bhūpālassa pāsādaṃ macche āharati.

4. The king calls the ministers' sons from the palace.
   Bhūpālo pāsādamhā amaccānaṃ putte pakkosati.
5. The merchant's chariot falls from the mountain.
   Vāṇijassa ratho pabbatamhā patati.
6. The king's ministers set out from the palace with the horses.
   Bhūpālassa amaccā assehi saha pāsādamhā nikkhamanti.
7. The brahmin's doctor gives garments to the hermits.
   Brāmaṇassa vejjo tāpasānaṃ sāṭake dadāti.
8. The hunter's dogs run from the mountain to the village.
   Luddakassa sunakhā pabbatamhā gāmaṃ dhāvanti.
9. The merchant brings a bed for the doctor's child.
   Vāṇijo vejjassa dārakāya mañcaṃ āharati.
10. Deer run from the mountain to the village.
    Migā pabbatasmā gāmaṃ dhāvanti.
11. The teacher's child falls from the farmer's tree.
    Ācariyassa dārako kassakassa rukkhamhā patati.
12. The dog eats fish from the fisherman's basket.
    Sunakho dhīvarassa piṭakasmā macche khādati.
13. The disciples of the Buddha go from the monastery to the mountain.
    Buddhassa sāvakā vihāramhā pabbataṃ gacchanti.
14. The hunter kills a pig with an arrow for the minister's friends.
    Luddako amaccassa mittānaṃ sarena sūkaraṃ hanati.

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1. The teaching of five-aggregates (*pañcakkhandha*) entails the doctrine of non-self (*anatta*/*anātman*).

In the initial discourse of the Buddha (*Dhammacakkappavattana Sutta*), He declares that human individuality is constituted of five aggregates and clinging to them as suffering. Those five aggregates are the aggregates of material form, feeling, perception, volitional formations, and consciousness. The so-called "being" (*satta*, Skt. *sattva*) is composed of five aggregates or groups (*pañcakkhandhā*) The term *Pañcakkhandha* is a unique usage of the Buddha, and His teaching of five aggregates entails the doctrine of non-self (*anatta*).

What we call a 'being', or an 'individual', or 'I', according to Buddhist philosophy, is only a combination of ever-changing physical and mental forces or energies, which may be divided into five groups or aggregates (*pañcakkhandhā*). Prior to the Buddha, the Pali word *khandha* had very ordinary meanings: A *khandha* could be a pile, a bundle, a heap, or a mass. It could also be the trunk of a tree. In his first sermon, though, the Buddha gave it a new, psychological meaning, introducing the term "clinging-khandhas" to summarize his analysis of the noble truth of stress or suffering (*dukkha ariyasaccā*)

Buddhism stands unique in the history of human thought in denying the existence of a Soul, Self, or Atman. According to Buddhism, the idea of self is an imaginary, false belief that has no corresponding reality, and it produces harmful thoughts of 'me' and 'mine', selfish desire, craving, attachment, hatred, ill-will, conceit, pride, egoism, and other defilements, impurities, and problems. It is the source of all the troubles in the world, from personal conflicts to wars between nations. In short, this false view can be traced to all evils.

In pre-Buddhist and Buddhist literature, the number of meanings associated with the term *khandha* is striking. However, the most important usage of the term in Pali canonical literature is in the sense of the *pañcakkhandhā*, "the five aggregates. "It also must be stressed that this particular definition of the term is non-existent in currently available pre-Buddhist literature, whether *Upanisadic or Vedic*. Therefore, the term ***Pañcakkhandha* is a unique usage of the Buddha**. There are many places in the Pali Canon where the Buddha mentions the "Five aggregates, as a tool for exploring the *Anatta*, or not-self.

Early *Brahmana and Upanishad* have analyzed human personality into five selves. The *Taittiriya Upanisad* elaborates a division of the individual (*purusah*) into five different selves (*atma*): (1) the self-made of food (*atmaannarasamayah*), (2) the self-made of organic activities (*atmapranamayah*), (3) the self-made of the mind (*atmamanomayah*), (4) the self -made of cognition (*atmavijnanamayah*) and (5) the self-made of bliss (*atmanandamayah*)- here means

the Brahma –the Bliss. Later, in Hindu philosophy, the doctrine of the five self was changed to the doctrine of 'five sheaths' relating to the concept of *maya*.

According to the Buddhist teaching, human personality is divided into five collections: (1) *Rūpa* (Form), (2) *Vedanā* (Feelings-sensation), (3) *Saññā* (perceptions), (4) *Sankhāra* (volitional activities) and (5) *Viññāṇa* (Consciousness). What we conventionally call a 'person' can be understood in terms of five aggregates, the sum of which must not be taken for a permanent entity since beings are nothing but an amalgam of ever-changing phenomena. Without understanding the five aggregates, we cannot get liberation.

The Buddha reveals in many suttas, such as *Dhammacakkappavattana Sutta* (SN 56.11) and *Khanda Sutta* (SN 22.48), 'Whatever form there is, whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the form aggregate.'' And, so for the other four aggregates. In *Khajjanīya Sutta* (SN 22.79), Buddha gives definitions of five aggregates in terms of their functions and aspects.

The content of the five aggregates is specified in *Upādānaparipavatta Sutta* (SN 22:56). The Buddha there explains that the aggregate of form (*rupakkhandha*)—that is, material substance— comprises the four great elements and the form derived from the four great elements. The aggregate of feeling (*Vedanakkhandha*) includes the six kinds of feeling: feeling born of eye-contact, feeling of ear-contact, feeling born of nose- contact, feeling born of tongue-contact, feeling born of body-contact, and feeling born of mind-contact. The aggregate of perception (*Saññākkhandhā*) consists of the six kinds of perception: perception of visible forms, perception of sounds, perception of odors, perception of tastes, perception of tactile objects, and perception of mental objects. The aggregate of volitional activities (*Saṅkhārakkhandhā*) comprises the six kinds of volition: volition regarding visible forms, volition regarding sounds, volition regarding odors, volition regarding tastes, volition regarding tactile objects, and volition regarding mental objects. And the aggregate of consciousness (*Viññāṇakkhandhā*) comprises the six kinds of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue- consciousness, body-consciousness, and mind-consciousness.

Anattalakkhaṇa Sutta (SN 22.59) proposes **two arguments for dispelling the identification of the aggregates as a self**. The first proceeds from the recognition that each aggregate is subject to affliction. Being bound by processes beyond our control- processes of change and decay- the aggregates cannot be made to conform to our wishes, which should be possible if they were truly our self, truly "I" and "mine." The second argument states that the

aggregates are all impermanent. Being impermanent, they are also *dukkha*, defective and unsatisfactory. And since they all turn out to be impermanent, *dukkha*, and subject to change, they are not fit to be regarded as "mine" or "I" or "myself."

Bhikkhuni Vajira (SN 5.10) utters, “Just as, with an assemblage of parts, The word ‘chariot’ is used, So, when the aggregates exist, there is the convention ‘a being.’ What we call a being or an individual is composed of the Five Aggregates, and when these are analysed and examined, there is nothing behind them that can be taken as I, Atman, or Self, or any unchanging abiding substance. That is the analytical method. These five aggregates are conditioned, relative, interdependent, and so non-self.

While the three-step sequence from **impermanence to suffering to non-self** is the usual procedure the Buddha offers for cutting off identification with the aggregates, other texts offer more compressed strategies. Some suttas proceed straight from the impermanence of the aggregates to the destruction of the defilements. Some suttas suggest one can directly contemplate the five aggregates as non-self, without proceeding the preliminary steps.

Pheṇapiṇḍūpama Sutta (SN 22.95) exposes the **intrinsic emptiness of the five aggregates**, comparing them, respectively, to a lump of foam, bubbles on the surface of water, a mirage, a plantain trunk, and a magical illusion. While these appear solid to the untrained eye, on inspection, they turn out to be void and insubstantial. When the aggregates are closely investigated with insight, they turn out to be void, hollow, and insubstantial.

In *Bhāra Sutta* (SN 22.22), The Buddha utters: “The five aggregates are truly burdens, The burden-carrier is the person. Taking up the burden is suffering in the world, Laying the burden down is blissful. Having laid the heavy burden down, without taking up another burden, having drawn out craving with its root, one is free from hunger, fully quenched.”

By seeing into the non-self nature of the aggregates, one becomes disenchanted and becomes dispassionate. Through dispassion one is liberated. In regard to what is liberated, the knowledge occurs thus: 'Liberated.' One understands: 'Finished is birth, the spiritual life has been lived, what had to be done has been done, there is no further for this state of being."

In conclusion, the Buddha’s teaching of five aggregates entails the doctrine of non-self. As the pioneer and discoverer of the path, the Buddha first gains **release from bondage to the five aggregates** himself, then he guides others to release. Those who follow his teaching and practice as instructed become "liberated by wisdom," also winning release from the aggregates. In sounding His message of liberation, the Buddha's proclamation is like a lion's roar

(*Sīhanāda*). Therefore, the teaching of non-self (*anatta*/*anātman*) dispels the darkness of wrong views and produces the light of wisdom.

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2. Buddhist theory of *kamma* is not a form of determinism (*niyativāda*)

In Buddhism, *kamma* plays a critical role in shaping the personality of an individual. Kamma is divided into two categories as skillful and unskillful (*kusala* and *akusla*), and good and evil (*puñña* and *pāpa*). Kamma is an impersonal, natural law that operates in accordance with our actions. It is a law in itself and does not have any lawgiver. *Kamma* operates in its own field without the intervention of an external, independent ruling agency. Buddhist theory of *kamma* is **not a form of determinism** (*niyativāda*).

Kamma is called the law of cause and effect: every cause has an effect. Another name for this is the law of moral causation. In the Dhammapada, *kamma* is explained in this manner: the mind is the forerunner of all good and bad states. If with an impure mind a person speaks or acts suffering follows him like the wheel that follows the foot of the ox. If with a pure mind a person speaks or acts happiness follows him like his never-departing shadow. According to the Buddha, *kamma* is neither predestination nor determinism imposed by some mysterious, unknown powers or God to which we must helplessly submit ourselves.

Cūḷakammavibhaṅga Sutta (MN 135) states that "long life, short life, healthy, unhealthy, beauty, ugly, wealthy, poverty, high birth, low birth, … do not appear by chance. All such inequalities among beings come about because of the kamma they have made individually. Each person reaps his own fruits. "Beings are owners of their actions, heirs of their actions; they originate from their actions, are bound to their actions, have their actions as their refuge. It is action that distinguishes beings as inferior and superior." (*Kammassakā sattā kammadāyādā kammayonī kammabandhū kammappaṭisaraṇā. Kammaṁ satte vibhajati yadidaṁ—hīnappaṇītatāyā"ti*.) This sutta maintains that a person who kills living creatures and has no compassion for them would, on account of that behavior, will be reborn in an evil state after death. If he were reborn in an evil state and as a human, he would be short-lived. This theory is not the outcome of mere speculation but is verified by extraordinary powers. Yet it is possible to even for those who have personally verified the facts of *kamma* and rebirth

through such means to come to wrong conclusions regarding these facts. This is the point mooted out in the Mahākammavibhaṅga sutta.

Mahākammavibhaṅga Sutta (MN 136) shows some of the complexities of *kamma* and its results, which are based upon four "types" of people: (1) the evil-doer who goes to hell (or some other low state of birth), (2) the evil-doer who goes to heaven, (3) the good man who goes to heaven, and (4) the good man who goes to hell (or other low birth). The Buddha then shows how wrong views can arise from only partial understanding of truth. One can see the stages of this: (1) a mystic "sees" in vision an evil-doer suffering in hell, (2) this confirms what he had heard about moral causality, (3) so he says, "evil-doers always go to hell," and (4) dogma hardens and becomes rigid, and he says, "Only this is true; anything else is wrong." The stages of this process are repeated for each of the four "persons," after which the Buddha proceeds to analyze these views grounded in partial experience and points out which portions are true and which are dogmatic superstructure that is unjustified. The minds of people are complex, and they make many different kinds of *kamma* even in one lifetime, and when *kamma* is made before death, which in turn is the basis for the next life.

Here, the Buddha refers to some recluses and brahmans who, by thorough application and concentration of mind, were able to see beings who led immoral lives and were reborn in an evil state. As a result of this telepathic insight, they concluded: “He who takes life, steals... who holds wrong views would be reborn in an evil state after death. They who know thus have the right knowledge. Others are mistaken.” According to the Buddha, to consider this to be “the only truth and that everything else is false” (*idam eva saccaṁ, mogham aññaṁ*) is a grave error.

On the other hand, there were other ascetics and brahmans who, through extraordinary perception, saw people who were reborn in happy states after having led immoral lives during previous existences. These ascetics and brahmans reached conclusions diametrically opposed to the one mentioned above. They held that no deeds, whether good or bad, affect one's future existence, a view held by materialists.

Both of these opposing theories, one representing a deterministic view of *kamma* and the other a form of indeterminism, derive from inductive inference based on the data acquired through extraordinary perception. It may be possible for a person who has done evil deeds at a particular time to be reborn in a happy state of existence. If so, absolute determinism in the sphere of moral responsibility may not be true. It is possible that the evil-doer underwent a change of heart at the moment of death (i.e., evil dispositions may have been replaced by good dispositions) or that he had done some good at some stage in his life. Those who upheld a deterministic theory of *kamma* ignored such causal factors.

Loṇakapalla Sutta (AN 3.100) illustrates with an apt simile. If a man throws a grain of salt into a container with little water, that water will be salty and undrinkable. If a man were to throw a similar grain of salt into the river Ganges, the water would not become salty and undrinkable. Similarly, some trifling evil deed of one person can lead that person to hell. But a similar trifling evil deed may bring consequences experienced in this very life, consequences, indeed, that may be barely perceived. Here, we find two people committing similar if not identical, evil deeds but reaping different consequences in different ways. The reason is that the circumstances or factors surrounding the actions are very different.

This discourse should help to clear misconceptions of those who tend to see strict determinism in the Buddhist theory of *kamma*. The emphasis is on the very significant fact that the effect (*vipāka, phala*) of a deed (*kamma*) is not determined by the deed itself but also by many other factors, such as the nature of the person who commits the deed and the circumstances in which it is committed. This is an explanation in terms of the principle of dependence origination(*paṭiccasamuppāda*).

In **Titthāyatana Sutta** (AN 3.61), there are these three sectarian tenets which, when interrogated, and cross-examined by the wise, and taken to their conclusion, will eventuate in non-doing (*akiriyāya saṇṭhahanti*). These are: (1) 'Whatever this person experiences—whether pleasure, pain, or neither-pain-nor-pleasure—all that is caused by what was done in the past. (*Pubbekatahetu*), (2) —all that is caused by God's creative activity.'(*issaranimmānahetu*), and (3) —all that occurs without a cause or condition (*ahetuappaccaya*). If we examine here the Buddha's observations on three "sectarian views", namely, (1) karmic determinism, (2) theistic determinism, and (3) strict indeterminism. The first view maintains that everything is due to past *kamma*. The second view contends that everything is due to the creator god. The third view rejects both versions of determinism and argues that everything happens due to fortuitous circumstances as if befallen by chance.

Criticism of the first two theories by the Buddha takes the following form: If everything is due to a creator god or due to past *kamma*, then man is not morally responsible for any of his actions. He is reduced to the level of a hapless object in the presence of an external power over which he has no control. Consequently, these two views also fail to justify the necessity and desirability of human effort in practising moral life. The third, the theory of strict indeterminism(*ahetuappaccaya*), fares no better. If, as it claims, events happen fortuitously, then no rational correlation can be established between what we do and what we experience. In this situation, it makes no sense to speak of moral responsibility or the role of human effort.

The theory of strict indeterminism undermines the foundation of moral life; thus, it becomes another expression of moral nihilism.

Thus, After the Buddha criticizes the three sectarian tenets, He preaches the principle of **dependent arising (*Paṭiccasamuppāda*) that avoids both** strict determinism (absolute determinism) and strict indeterminism (absolute indeterminism). The principle of dependent arising establishes a causal correlation between moral actions and their consequences.

In **Devadaha Sutta** (MN 101) and **Upāli Sutta** (MN 56), the Jaina theory of absolute determinism in regard to *kamma* was avoided by the Buddha. With His emphasis on the psychological springs of *kamma*, the Buddha emphasized three psychological springs of bad *kamma*, namely, greed, hatred, and confusion. Similarly, the absence of greed, hatred, and confusion was considered to be the springs of good action.

According to **Nibbedhika Sutta** (AN 6.63), *kamma* is another term for volition (*cetanā*), which include in the *saṅkhara* aggregate. Intention (*saṅkhara*) plays a vital role in determining the personality of the individual. (*Cetanāhaṃ, bhikkhave, kammaṃ vadāmi. Cetayitvā kammaṃ karoti: kāyena, vācāya, manasā*.) In making this equation, the Buddha was highlighting the psychological importance of *kamma*. This is in complete contrast to the Jaina theory of *kamma* in which it is argued that whether *kamma* is performed voluntarily or involuntarily, the consequences invariably follow. In emphasizing volition, the Buddha was able to avoid absolute determinism and also account for the moral nature of *kamma*. If a person performs a deed without any intention to do it, that is, if it occurs accidentally, there is no moral reason to place the blame on that person. Buddha's statement at *Aṅguttara-nikāya*:

"(1) Monks, he who would say: "Just as this man performs an action in this manner, even so will he experience its consequences," if that is so, there is no living of the moral life (*brahmacariyāvāsa*), there is no opportunity to completely put an end to suffering. (2) Monks, he who would say: "Just as this man would perform an action to be experienced in such and such a manner, even so will he experience its consequences," if that is so, there is the living of the moral life, and there is opportunity to put an end to suffering completely.'

The Buddha's conception of causality is more conditional than deterministic. In *Maṅgala Sutta* (Kp 5), three factors could be considered auspicious (*maṅgala*) in the life of a person: (1) merit acquired in the past. (2) living in appropriate surroundings, and (3) proper self-resolve or application of oneself. Here, past *kamma* as well as present resolve (i.e., *kamma)* are only two factors. Other important factors, such as being in good surrounding have to be taken seriously before determining the consequences. Moreover, according to the *Mahākammavibhaṅga Sutta*, it is possible for an evil doer to be reborn in a happy existence

provided he attempts to change his personality right now. Instead of a deterministic theory of *kamma*, the Buddha emphasized *kamma* as one of the contributory factors. Hence his statement in Aṅguttara nikāya, "Action is the field, consciousness the seed, and craving the moisture which leads to the rebirth of a being".

In **Girimānanda sutta** (AN 10.60), The Buddha points out many causes of illness, illnesses originating from bile, phlegm, wind, or their combination; illnesses produced by the change of climate; illnesses produced by careless behavior; illnesses produced by assault; or illnesses produced as the result of *kamma*; and cold, heat, hunger, thirst, defecation, and urination.' We can note that *kamma* is one of these many causes.

Abhidhamma mentions twenty-four conditional relations, among which *kamma* is only one. Then, the post-canonical commentarial exegesis describes five orders, among which *kamma* corresponds to one alone. These are (1) Physical inorganic order (*utu-niyama*), (2) Physical organic order (*bija-niyama*), (3) Kamma order (*kamma-niyama*), (4) Psychological order (*citta-niyama*), (5) Natural phenomena (*dhamma-niyama*).

To conclude, the Buddhist theory of *kamma* is not a form of determinism (*niyativāda*), in which there is no desire to do what should be done and to avoid doing what should not be done, nor do they make an effort in this respect, so there is no opportunity to end suffering. In the Buddhist practice of moral life, the need for **human volition and effort plays a vital role**. Human effort is described as "the mental inception of energy, the striving, and the onward effort, the exertion and endeavour, the vigour and fortitude. It is one of the five spiritual faculties (*indriya*) and spiritual powers (*bala*). The human effort appears as the right effort (*sammāvāyama*) or as the four modes of supreme effort (*sammappadhāna*) in the Noble Eightfold Path. It is elevated to the sublime position of a factor leading to awakening (*bojjhaṅga*). So, there is the living of moral life, and there is an opportunity to completely put an end to suffering.

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3. The doctrine of Causal-dependence (*Paṭiccasamuppādanaya*) analyzes the nature of phenomena

Paṭiccasamuppāda, commonly translated as dependent origination or causal-dependence, is a crucial doctrine in Buddhism. It states that all dharmas (phenomena) arise in dependence upon other dharmas: The Buddha mentioned: "One who sees the *Paṭiccasamuppāda*, he sees the *Dhamma* (nature of phenomena). One who sees the Dhamma, sees *Paṭiccasamuppāda*." (MN 28). The Buddha analyzes the nature of phenomena uniquely by the doctrine of causal-dependence.

Scholars and writers have rendered this term into English in various ways: "dependent origination," "dependent co-arising," "conditioned co-production," "causal conditioning," "causal genesis," "conditioned genesis," "causal interdependence," and "Buddhist theory of causality." *Paṭiccasamuppāda* appears throughout the early Buddhist texts. It is the **main topic of the *Nidana Samyutta*** of the Theravada school's *Saṃyuttanikāya*. A parallel collection of discourses also exists in the Chinese *Saṁyuktāgama*.

In *Mahānidāna Sutta* (DN 15), Buddha replies to Ānanda Thera, "This *paṭicca samuppāda* is deep, and it appears deep. Because of not understanding and not penetrating this Dhamma, this generation has become like a tangled skein, like a knotted ball of thread, like matted rushes and reeds, and does not pass beyond *saṁsāra* with its plane of misery, unfortunate destinations, and lower realms.''

The **General Principle of causal interdependence** is "When there is this, that is. With the arising of this, that arises. When this is not, neither is that. With the cessation of this, that ceases." This basic principle is that all things (dharmas, phenomena, principles) arise in dependence upon other things. (*Imasmin sathi idam hoti, Imassa uppada idam uppajjathi, Imasmim asathi idam na hoti, Imassa nirodha nirujjandhathi*) When there is fire, there is heat, and with arising of fire, the heat arises. When there is no fire, there is no heat. With the cessation of fire, heat ceases. In this world, there is a cause for everything that happens. When the cause is removed, the effect ceases. A seed gives rise to a plant. In this manner, we can analyze the nature of phenomena based on the *paṭiccasamuppādanaya.*

In some suttas, such as *Titthāyatana Sutta* (AN 3.61), a very close **relationship between the Four Noble Truths and Dependent Origination** can be seen. Common is the principle of causality - the law of cause and effect, action and consequence. This detailed series of twelve links represents the first and the second Noble Truths. The doctrine includes depictions of the arising of suffering (*anuloma*) and depictions of how the chain can be reversed

(*paṭiloma*). In other words, not knowing the Four Noble Truths is also not knowing dependent origination.

Avijjā (Ignorance), *Saṃkāra* (Volitional formation), *Viññāna* (Consciousness), *Nāma-Rūpa* (Name & form), *Salāyatana* (Six senses), *Phassa* (Sense-contact), *Vedanā* (Feeling), *Tanhā* (Craving), *Upādāna* (Clinging), *Bhava* (Becoming), *Jāti*(Birth), *Jarā-marana*...(Aging, death, grief, lamentation, pain, sorrow, despair) are (12) links of dependent arising.

The forward order describes arising of *dukkh*a, conditioned by (1)ignorance are (2)volitional formations, conditioned by volitional formations is (3)consciousness, conditioned by consciousness is (4)name & form, conditioned by name & form are (5)the six senses, conditioned by the six senses is (6)sense-contact, conditioned by sense-contact is (7)feeling, conditioned by feeling is (8)craving, conditioned by craving is (9)clinging, conditioned by clinging is (10) becoming, conditioned by becoming is (11)birth, conditioned by birth is (12)old-age and death—grief, lamentation, pain, sorrow, and despair.

The reverse order reveals ceasing the *dukkha*; from the remainderless fading and cessation of ignorance comes the cessation of volitional formations. From the cessation of volitional formations comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-and-form…. From the cessation of birth, then ageing and death, sorrow, lamentation, pain, distress, and despair all cease.

Buddha's **Middle Doctrine denies both** Spiritual eternalism (existing) and material annihilationism (non-existing) and describes dependently arising. Buddhism rejects both the strict determinism, pre-destined (*Pubbekatahetu, Issaranimmānahetu*), and the strict indeterminism, random chaos, and fortuitous origination (*Ahetuappaccayā*). It reveals that "Everything arises with the presence of appropriate conditions". Whereas both extremes bring helplessness, the middle doctrine gives us the capacity to make choices and changes and eventually be free.

In *Kaccayanagotta Sutta* (SN 12.15), Buddha describes "This world generally proceeds on a duality, of (the view of) existence and non-existence." (*Atthitā* and *Natthitā*). "But he who with right insight sees the uprising of the world as it really is does not hold with the non-existence of the world. But he who with right insight sees the passing away of the world as it really is does not hold with the existence of the world. Everything exists - this is one extreme. Nothing exists - this is another extreme. Not approaching either extreme, the **Tathagata teaches a doctrine by the middle**." (*Tathagato majjhena dhammam deseti*).

Payutto analyses *Paṭiccasamuppādanaya* into **two categories**, (1) life cycle with three divisions as previous, present, and future existences (macro level), and (2) continually

occurring, moment to moment, emphasis on the present moment (micro level), which is described very briefly in the *Vibhaṅga Aṭṭhakathā*.

The macro level is the common representation of *Paṭiccasamuppāda*. The first two of (12) pertain to the past life, the middle eight to the present, and the last two to the future. The micro level is a one-mind-moment interpretation, and every experience is an activation of all (12) links. These links describe how a person constructs one's own world at every moment. *Dukkha* arises many times a day in a mind governed by ignorance. *Jāti* (Birth) stands here not to mean the physical birth or rebirth but the birth of "I or self" in every experience. It is a process that is occurring over and over again very rapidly within our mind.

There are three versions of causal-dependence; **standard version, loop version, and branched version**. Buddha preaches the loop version in *Mahā Nidāna Sutta* (DN 15), *Nagara Sutta* (SN 12.65), and *Naḷakalāpī Sutta* (SN 12.67). "Just as two sheaves of reeds might stand leaning against each other, so too, with name-and-form as condition, consciousness comes to be; with consciousness as condition, name-and-form comes to be. With name-and-form as condition, the six sense bases come to be; with the six sense bases as condition, contact…. Such is the origin of this whole mass of suffering."

Brachehed version can be seen in some suttas such as *Ñatika Sutta* (SN 12.45). "In dependence on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling comes to be; with feeling as condition, craving; with craving as condition, clinging…. Such is the origin of this whole mass of suffering."

There are **other Applications** of the Principle of *Paṭiccasamuppādanaya*. *Aggañña Sutta* (DN 27) describes the **explanation of natural world**, interactions between initial beings on this earth and initial fungus-like vegetations that gave rise to mature vegetation. Partaking food has changed the physical nature of beings. The mental attitudes of these beings have also affected the natural environment. Vegetations affect the physical bodies of beings, and the activity of beings affects vegetation. Craving and arrogance of beings affect the natural environment. Interactions of these conditions cause the evolution of the natural world.

Analyzing Social Phenomena can be seen in *Sakkapañha Sutta* (DN 21). In this sutta, Sakka, the deva king, asks questions of the Buddha concerning the sources of conflict. The Buddha explains that perceptions & categories of objectification (Fixed concepts and ideologies) (*papañcasaññāsaṅkhā*) give rise to Pondering, reasoning (*vitakka*), which gives rise to desire (*chanda*). Desire gives rise to discriminating dear-&-not-dear (mine & others) (*piyāppiya*), which gives rise to envy & possessiveness (*Issāmacchariyasaṃyojanā*). Envy and possessiveness give rise to defensiveness, which gives rise to Wars and conflicts.

There are **two applications of Paṭiccasamuppādanaya**, the main application is the analysis of arising of *dukkha* and the cessation of *dukkha*, and other applications such as the evolution of human society, rise of social conflicts and cognitive process. Suffering is dependently arising by Self-caused, other-caused, and accidental circumstances.

The universe is empty of self-existence (*Suññata*). **Everything that exists is dependent on something else**. There is only an interdependent existence. If anything is to exist, it has to depend on many other conditions. Buddhism states that things are neither due to one cause nor are they causeless (*ahetuka*). There is no single cause, conditioned by multiple factors. (12) factors of *paṭiccasamuppāda* and (24) conditioning relations (*paccaya*) shown in the *Paṭṭhāna*, clearly demonstrate how things are "multiple-caused" (*aneka-hetuka*); and are neither causeless nor due to one single cause. Every effect becomes, in turn, a cause, and it goes on forever as long as ignorance and craving are allowed to continue. If one posits a "First Cause", one is justified in asking for the cause of that "First Cause," for nothing can escape the law of condition and cause.

To sum up, the nature of phenomena, both the causes of suffering and the eradication of suffering, are explained in *Paṭiccasamuppāda*. We can make use of this knowledge in the analysis of problems as well as in the solving of problems. At which link can the chain of suffering be broken? There is a point between feeling and craving. One must not allow feelings to result in craving; in other words, one must practice *Vipassanā* meditation with mindfulness at this crucial juncture so that ignorance vanishes and becomes the light of wisdom. In this way, the chain of suffering is broken. The Buddha shared his most compassionate and unique discovery in *Paṭiccasamuppādanaya*, the principle which analyzes the nature of phenomena.

Master of Arts in Buddhist Studies

(One Year)

MABS-09: Buddhist Vinaya and the Monastic Organization

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Answered Question Numbers Respectively		
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1. The Buddha had to Promulgate Rules, Regulations, and Prohibitions to Prevent the Deterioration of the Order.

Vīnaya is one of the fundamental Buddhist scriptures among the three Piṭakas. It mainly deals with the rules and regulations of the Order of monks (*Bhikkhus*) and nuns (*Bhikkhunīs*), in disciplining their behaviour, both internally and externally, which is the cornerstone of liberation. The Buddha had to promulgate rules, regulations, and prohibitions to prevent the deterioration of the Order.

The Buddha never proclaim Himself as a lord but as the teacher (*Satthā*), knower of the path (*Maggñña*), or guide (*Maggavidu*). It is clear that the Buddha did not enact rules to show his power or ownership in the dispensation. During the first twenty years since the enlightenment of the Buddha, there was no codified law for the monks. The monks lived in accordance with the Dhamma known as *Brahmacariya*. As long as the causes of corruption do not arise among them, the laws that have legal standing to preserve the *Saṅgha* were not established by the Buddha. Due to that reason, the Buddha laid down the rules of what should be done and what should not be done by monks and nuns, but some monks did the same things in a different way during that period which the Buddha prohibited. That is why there are sub-rules in *Vīnaya Piṭaka*.

Gradually *Saṅgha* community grew day by day and became a larger organization. *Saṅgha* community was more complex. The Buddha did not enact a single rule without any incitement. Once Arahant Sāriputta asks the Buddha to enact the *Vinaya* rules, but Buddha replies that He knows the proper time for enacting the *Vinaya* rules. The Buddha says: "Wait Sāriputta, wait. The Tathāgata will know the right time for that. The Teacher does not make the order, the course of training, or institute the ritual of *Pātimokkha* until some conditions causing cankers appears here in the Order. As soon as some conditions causing the cankers appear, then the Teacher makes Order the course of training for disciples".

Buddha wasn't quick to establish regulations for the Saṅgha. When needed, he issued the *Sikkhāpadas*. According to Bhaddāli Sutta (MN 65)," when beings are deteriorating, when true *Dhamma* is vanishing away, there are more rules of training and fewer monks established in profound knowledge. Not until some conditions which cause cankers appear in the Order, does the teacher, lay down a rule of training for his disciples"

From the dialogue Bhaddāli with the Buddha, it appears that a good number of rules had already been promulgated by then. The inference that we draw from this is that by that time signs of corruption (*āsavatthāniya dhamma*) had already been set in the Order and that the Buddha was compelled to lay down rules to arrest such corruption. It is clear that the Buddha promulgated *sikkhāpadas* or rules to govern the monks only when signs of corruption began to appear in the Order. So long as the monks adhered to *sīla* and conducted themselves well, the Buddha did not make any rules because there was no necessity to do so.

Both Bhaddāli Sutta and the Suttavibhanga reveal the causes of corruption in the Monastic Order, According to Bhaddāli Sutta, such causes are five: largeness (*Mahatta*), highest gain (*Labhagga*), highest fame (*Yasagga*), great learning (*Bahusacca*), and seniority (*Rattannuta*). According to the Suttavibhanga, causes of corruption are four: the greatness of seniority (*rattannu mahatta*), the greatness of number (*vepulla mahatta*), the greatness of gain (*labhagga mahatta*), and the greatness of learning (*bahusacca mahatta*).

Refering to the period of formation of *sikkhāpada*, Professor Dhirasekara says: "According to the Samantapāsādikā, the sense of responsibility and earnestness among the members of *Saṅgha* lasted only twenty years.' Miss. I.B. Horner says: "*Vinay*a was the discipline governing and regulating the outward life of the monks and nuns who had entered the Monastic Orders, the foundation of which is attributed to Gotama."

The actions of the body and speech could be seen and heard. Therefore, such actions form the external conduct of a person. But all actions are the result of thoughts arising in mind. The discipline of the mind is very important, as is the discipline of the body and word. True Monastic discipline embraces the discipline of the mind too.

According to *Pārājikā Pāli* and *Upāli Sutta* in *Dasakanipāta* of *Aṅguttara nikāya*, the Buddha proclaims **ten purposes for enacting Vinaya:** - the goodness of the order (*saṅghasuṭṭhutāya)*, for the comfort of the order (*saṅghaphāsutāya*), to curb untamed (*Dummaṅkūnaṃ puggalānaṃ niggahāya*), for the comfort of virtuous monks (*Pesalānaṃ bhikkhunaṃ pāsuvihārāya*), to defeat the cankers of the present mind (*Diṭṭhadammikānaṃ āsavānaṃ saṃvarāya*), to defeat the cankers of the next (*Samparāikānaṃ āsavānaṃ paṭighātāya*), to arouse faith in faithless people (*Appasannānaṃ pasādāya*), to increase the faith of faithful people (*Pasannānaṃ bhīyobhāvāya*), for good establishment of the true *Dhamma* (*Saddhammaṭṭitiyā*), and as a help for restraining oneself (*Vinayānuggahāy*a).

These ten reasons can divide into three main categories: - (1) emphasizing the importance of peace and well-being within the Community, (2) fostering and protecting faith among the laity, and (3) helping restrain and prevent mental pollutants within the monks.

If one follows the Dhamma earnestly, sincerely, and truly, he can reach his spiritual aim. Before the *Vinaya* regulations were promulgated, many followers obtained arahatship, proving that the *Dhamma* provides a guaranteed route to deliverance. A Vajjiputtaka monk informs the Buddha that he is unable to abide by such a large number of rules which are over (150), and recited fortnightly at the *Patimokkha* ceremony. Then the Buddha instructs him that if he could discipline himself in terms of the threefold *sikkhas*, namely, *sīla*, *samādhi*, and *paññ*a, then it would suffice to lead a perfect monastic life. Thus, it is clearly evident that one who really practices the *Dhamma* and regulates his life accordingly could achieve the spiritual goal. One cannot say that the *Dhamma* was put on the back-burner when the *Vinaya* was promulgated. On the other hand, *Vinaya* accompanied and endured the *Dhamma*.

Dhamma deals with a great variety of subjects that are directed towards the development of both the worldly and spiritual life of *Bhikkhus* and laity. The main objective of the *Dhamma* is to show the path to the complete extinction of suffering. *Vinaya* deals with the disciplines of the monks. The *Bhikkhus*, regulating their lives according to *Vinaya*, and treading along the path of the *Dhamm*a, can achieve the annihilation of suffering.

The rules of *Vinaya* are indispensable for the *Dhamma* and the *Sāsana* to remain for a long period. *Dhamma* and *Vinaya* are needed for a monk's spiritual growth. Unless the monks, who form part of the parcel of *Sāsana*, do not have disciplined conduct, both the *Saṅgha* and the *Sāsana* are bound to suffer. That is why the order of monks is vital to the *Sāsana*, and the promulgation of *Vinay*a is important to sustain the Order.

The Order started to change over time, and later, monks who joined the Order lacked the same devotional earnestness of the early monks in terms of their spiritual growth. Inconsistencies on their part became apparent, and the Buddha was forced to step in and issue directives to stop the Order from degrading.

In Pārājika Pāli mentions other reasons for the promulgation of Vinaya rules. That statement describes six previous Buddhas. Among them, Vipassi, Sikhī, and Vessabhū Buddhas did not promulgate the *Vinaya* rules, and their dispensation

disappeared within a short period. But Kakusanda, Konāgama, and Kassapa Buddhas enacted the *Vinaya* rules and dispensation existed for a long period.

To sum up, *Vinaya* rules are promulgated to cultivate the character of the person and secure the path of liberation. The rules, regulations, and prohibitions are not only focused on the external development of words and behavior but also on the pureness of the mind. Vinaya is the safeguard of the *Dhamma*, and *Saṅgha*, so the Buddha had to promulgate rules, regulations, and prohibitions to prevent the deterioration of the Order.

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2. Development of Communal Life *Saṅgha* at an *Āvāsa* with special attention to the *Saṅgha* officials appointed for multifarious activities.

At the beginning of *Sāsana*, the *bhikkus* lived an itinerant lifestyle, staying at the foot of trees and going to villages and towns to gather their daily meal in an alms bowl and to give the teachings. As the *saṅgha* grew, the Buddha sent the monks out to disseminate the teachings far and wide, saying, “Let not two go in the same direction.” This instruction helped prevent the formation of strong bonds of attachment to places or people. Gradually the monks began to assemble in seasonal settlements for three months during the rainy season to avoid stepping on the insects and crops. Eventually, these became more or less fixed residences, developing into separate communities for monks.

According to Mahavagga, King Bimbisara donated his bamboo grove park as *ārām*a. The Buddha accepted it and, on this occasion, is said to have formally allowed the use of such parks as *āvāsa*. King Bimbisara described **the adequate location of *āvāsa*** as it would be neither too far nor near from village, suitable for coming and going, accessible for people whenever they want, not crowed by day, little noise at night, little sound, without folk breath, haunts of privacy, suitable for seclusion. *Āvāsa* was a Bhikkhu colony within fixed boundaries, consisting of *vihāras* and *parivenas*, or in a pleasure park (*Ārāma*). The *Ārāma* was fenced round and inside this enclosure, scattered over the whole park or on a demarcated part of it, were residential buildings (*Vihāras*) with several cells (*Pariveṇas*), each allotted to an individual or to a group.

According to Cūllavagga, sixty *vihāras* donated by the rich man of Rājagaha is the first donation of *Vihāras*. These 60 small, flimsy huts were built in one day. So,

these *āvāsa*s were temporary setups that were later dismantled by monks at the end of the *vassa* period. Though the *vihāras* stood separately, scattered over the *ārāma*, all properly were joint and intended for the common use of the entire *Saṅgha*. Later, they became semi-permanent. Some *bhikkhus* returned to the same *āvāsa* to pass the rainy retreat. They were known as *Samana-samvasaka*. Then, there were monks who decided to stay in the *avasas* after the rainy retreats, and they became known as *Āvāsikas*.

Monasteries called *vihāras* came later. Buddha declared that "The *Vihāras* ward off heat and cold, beasts of prey, creeping things and gnats. They are for the purpose of residence, ease, meditation, and gaining insight (*vipassana*). The gift of a *vihāra* is the chief gift to the *Saṅgha*." Though the vihāras stood separately, scattered over the *ārāma*, all properly was joint and intended for the common use of the entire Sangha. There was a lumber room (*Kotthaka*), a common room (*Upaṭṭhāna-sālā*), a 'fire-room' or kitchen (*Aggīsālā*), a ware-house (*Kappiya-kuṭi*), a privy (*Vacca-kuṭi*), a promenade (*Caṅkama*), an arcade for walking exercises (*Caṅkamanasāla*), a common bath (*Jantāghara*), bath-rooms (*Jantāgharasālā*), a pavilion (*Maṇḍapa*, probably for holding assemblies in), a well (*Udapāna*), a walled-round and covered well (*Udapāna-sālā*). The right of property in these things was vested in the corporate body and not in any individual. No real property was private. On the decease of a Bhikkhu, the *Saṅgha* become the succession of his property, but these were usually assigned, perhaps as a sort of perquisite, by the *Saṅgha* to those who had waited upon the Bhikkhu in his last illness.

Monks and nuns were expected to live with a minimum of possessions, which were to be voluntarily provided by the lay community. The cells were provided with casements. Inside each cell, the furniture was of the simplest kind fitted to the simple needs and stinted comforts of the homeless religious. The bed consisted of a mattress, a mat, and a pillow. The alms bowl, the clothes, the toothbrush, and a few other necessary articles made up the whole personal belongings of a *Bhikkhu*.

Small utensils and light furniture were divided among the monks present there, but heavy utensils and heavy furniture were not to be thus allocated and distributed, for they belonged not to the particular Sangha of which the deceased had been a member but to the whole *Bhikkhu* community, present or future.

The most important part of *Saṅgha*-property was the *Kappiya-kuṭi*, in which provisions for the whole sangha were stored. The place was in charge of an officer called *Kappiya-kāraka*, the most important of whose functions was to determine what

provisions were allowable and what not, and a layman wishing to give money to the *Saṅgha* had to make it over to the *Kappiya-kāraka* to be converted into suitable.

If a number of *Bhikkhus* built by begging the building materials a *Vihāra* for themselves, it would not thereby become the property of those Bhikkhus, but of the whole Sangha, and any incoming *Bhikkhu* might claim a *Senāsan*a in that *vihāra* as of right. On this principle that a *vihāra* was always the property of the *Saṅgha* (*Saṅghika*), the notorious 'six Bhikkhus' sought to oust those who had built a *vihara* for themselves by their own labor. It was laid down, following the same principle, on this occasion that the incoming *Bhikkhus* could not turn out the Bhikkhus already in possession.

According to *Pācittiya*, 82, property given to the *Saṅgha* could not be appropriated by an individual. According to Cūllavagga, the five things are said to be non-transferable and non-apportionable, viz., (1) the *Ārāma* or the *Āvās*a site, (2) *Vihāra* or its site, (3) bed, chair, bolster, and pillow, (4) brass vessel, brass jar, brass pot, brass vase, razor, axe, hatchet, hoe, and spade, and (5) creepers, bamboos, grass, clay, wooden things, and crockery.

A rule for the determination of agricultural rights is laid down in Mahāvagga. If seedlings belonging to outsiders grew on the grounds of the *Saṅgha*, the *Saṅgha* might appropriate the crops after giving a part to the other. If, on the other hand, seedlings belonging to the *Saṅgha* grew up on the grounds of an outsider, the *Saṅgha* might likewise take the crops after giving the same portion to the outsider.

For the conduct of the multifarious business, there existed several officers in *anāvāsa*, all appointed by the usual *Ñatti*. The following is a classified list of Sangha officers:

(A)Connected with commissariat:

(1) *Bhaṇḍāgārika*-Overseer of stores.

(2) *Kappiya-kāraka*-It was the duty of this officer to ascertain what provisions were allowable and what not. He would receive gifts of money from laymen and convert them into proper commodities.

(3) *Bhattuddesaka*- Apportioner of rations. His function was to dole out rations by ticketing each person's share.

(4) *Civabhājaka*-Distributor of robe.

(5) *Yāgubhājaka*-Distributor of Yāgu (a kind of rice pulp).

(6) *Phalabhājaka*-Distributor of fruits.

(7) *Khajjakabhājaka*-Distributor of dry food (what the Bengalis call *Khājā*).

(B) Connected with chambers, wardrobe, etc:

(1) *Senāsana-paññāpaka*-Chamberlain. His business was to arrange seats and allot them to the Bhikkhus. The seats were arranged three times a year- on the day of the commencement of the later *Vassa*, and on the day after the *Pavāranā*.

(2) *Civara-paṭiggāhaka*-Receiver of robes.

(C) Superintendents:

(1) *Nava-kammika*-Superintendent of new buildings.

(2) *Ārāmika-pesaka*-Overseer of *Ārāmikas*. The *Ārāmika* was a servant employed by the donor of an *Ārāma* to keep the grounds in order. This office's business was to supervise the work of such servants.

(3) *Sāmaṇera-pesaka*- Superintendent of *Sāmaṇeras*. His function was to look after the novices who had not yet obtained *Upasaṁpadā*.

The above, with the exceptions perhaps of the *Nva-kammika*, were permanent officers. Temporary officers,e.g., *Kaṭhina vatthāraka* (distributor of robes), *Salāka-gāhāpaka* (polling officer at an assembly), etc., might be appointed for temporary purposes. Designations of other officers also occur elsewhere than in the *Vinayapiṭaka*, e.g., (1) *Pānīya-vārika*- officer in charge of drinks, (2) *Bhājana-uārika*-Officer in charge of utensils, (3) *Upadhivāra*-Probably an agent, (4) *Parisaṇḍa-vārika*-Officer in charge of the groves, (5) *Muṇḍasenāsara-vārika*-Officer in charge of lodgings temporarily not in use.

In this way, the *āvāsa* developed, the changes appeared in the community life of the *Saṅgha,* and the *Saṅgha* officers were appointed for multifarious activities. Buddhist monasticism is one of the earliest surviving forms of organized monasticism and one of the fundamental institutions of Buddhism. The Buddhists may have been the first renunciants in India to establish organized monastic communities, many of which evolved into educational centers. Relieved of household responsibilities and attachments, the monks were able to concentrate single-pointedly on living a disciplined life and achieving the goal of liberation.

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3. The Disciplinary Procedures of Settling the *Saṅghādisesa* offenses

Sanghadisesas are classified as heavy offenses (*garukapatti*). *Saṅghādisesa* means "involving the Community in the initial (*ādi*) and subsequent (*sesa*) acts." The community is the agent that initially calls on the offender to undergo the penalty, subsequently reimposes the penalty if he does not properly carry it out, and finally lifts the penalty. There are thirteen training rules, the first nine entailing a *saṅghādisesa* immediately on transgression, the last four only after the offender has been rebuked three times as part of a community transaction.

The procedures for settling the most complicated offense issue —the incurring of a *saṅghādisesa* offense—involve a series of duty issues or Community transactions. The procedures for settling an offense are called *vuṭṭhāna-vidhī* (the course for getting up), which plays on the Pali word for offense, *āpatti*, or "falling down." The purpose of the *vuṭṭhāna-vidhī* is to enable a *bhikkhu* who has stumbled in his practice to get up and continue on his way. This is an important point to bear in mind that these disciplinary measures are aimed not at retribution but at rehabilitation. In other words, they are not meant to make the offender suffer as a way of paying off his crimes but to teach him the *hiri* and *ottappa*—the sense of shame and compunction—that he will need to keep from stumbling again.

The *vuṭṭhāna-vidhī* for *saṅghādisesa* offense is as follows: A bhikkhu who commits a *saṅghādisesa* offense must, before dawn rise of the following day, inform a fellow *bhikkhu* of what he has done. A Community of at least four bhikkhus must then meet and, at his request, grant him a six-day (literally, six-night) period of penance (*mānatta*), during which he is deprived of certain rights and must observe certain duties. After he has completed his penance, a community of at least twenty bhikkhus must meet again and, at his request—rehabilitate him.

The Disciplinary Procedures of *Parivāsa*

The bhikkhu who commits a *Saṅghādisesa* must inform another *bhikkhu* of what he has done as soon as possible. **If he does not report offenseence**, a day is counted as one day of concealment of the offense from the passage of the following dawn. The number of days, months, or years during which the transgression is concealed will be the same as the time required to submit to the parivāsa (the period of expiation of the fault).

When a *Saṅghādisesa* has been committed, there are three exceptional cases in which the number of days without confessing the fault is not taken into account: The *bhikkhu* does not know that he has committed a *Saṅghādisesa*; there are no other bhikkhus in the area; there is a danger along the route leading to the nearby bhikkhus.

For a *bhikkhu* to put the *parivāsa* in practice, he must first receive a reading of the fourth *ñatti kammavācā* in the presence of at least four *bhikkhus* within the *sīmā*. Next, the offending bhikkhu must confess all the *Saṅghādisesa* that he has committed as well as the number of days during which this (these) fault(s) has been concealed so that the ensuing *parivāsa* can be established. If the bhikkhu is unable to remember precisely what *Saṅghādisesa* he has committed or the number of days he has kept the faults hidden, he must say: "*sambahulā nānāvatthukā āpattiyo*." In English: "All the faults of all kinds.

There are **various types of *parivāsa*** namely; *Suddhanta-parivāsa, samodhāna-parivāsa, Odhāna-samodhāna-parivāsa, Aggha-samodhāna-parivāsa, and Missaka-samodhāna-parivāsa*. **In Myanmar, *Suddhanta-parivāsa* and *Aggha-samodhāna-parivāsa* are mostly practiced to settle the *Saṅghādisesa* offense.**

There are **(13) penances of *Saṅghādisesa***. Having committed a *Saṅghādisesa*, those bhikkhus doing *parivāsa* are subject to a series of penances aimed at purifying the transgression. During his period of penance, the offender is partially stripped of seniority and must observe a number of **restrictions**. The four most important are: (1) He must not live under the same roof as a *pakatatta bhikkhu* (bhikkhu pure of any fault), (2) He must live in a monastery with at least four *pakatatta bhikkhus*, (3) He may not go anywhere outside the monastery unless accompanied by four *pakatatta bhikkhus*, (4) Every day, he must inform all the bhikkhus in the monastery of the fact that he is observing penance and the precise offense for which the penance was imposed. If visiting bhikkhus come to the monastery, he must inform them, and if he goes to another monastery, he must inform all the bhikkhus there, too.

The most difficult aspect is the notification of the *parivāsa*. After having formally confessed his *Saṅghādisesa* in the *sīmā*, the bhikkhu undergoing penance must notify that he is performing *parivāsa* because of such fault to all the bhikkhus that he meets as soon as he sees or hears them. If he hears a bhikkhu recite a text or beat a drum in the area, he must go to him straight away to notify his *parivāsa*. If he fails in this duty, he commits a *dukkaṭa*, and his expiation period is extended by one day. If a *bhikkhu* undergoing penance does not succeed in reaching a bhikkhu travelling inside

a vehicle to report his *parivāsa*, he does not commit a *dukkaṭa*, but his expiation period is increased by one day.

The obligations imposed by the *parivāsa* are relatively overpowering. Thus, it is recommended that the bhikkhus undergoing penance reside in an isolated (little frequented) monastery during their expiation period. Obligations imposed by the *parivāsa* are difficult. However, it is **possible to rescind** it, thus reducing the risk of failing to fulfill those obligations. It is called ***Nikkhittavatta***.

The Disciplinary Procedures of *mānatta and abbhāna*

In order to regain the esteem and respect of the other *bhikkhus* and for his practice of sīla, the bhikkhu in the expiation period must apply the **practice of *mānatta***. A *bhikkhu* who on the same day, reveals a *Saṅghādisesa* he has committed has no need to undergo *parivāsa* but need to undergo *mānatta*. Counting the number of days is not necessary; six days are assigned. (Literally, a **six-night period**: At the time of the Buddha, the lunar calendar was in use, and just as we use the solar calendar, and they counted the passage of nights)

To put *mānatta* in practice, the bhikkhu who has committed the transgression must proceed to request *mānatta* within the *sīmā* in the presence of at least four bhikkhus. The *saṅgha* transmits the *mānatta* through a reading of the fourth *ñatti kammavācā*. Next, the *mānatta* is put into practice, and, by reason of this, the notification of the *mānatt*a. As with the *parivāsa*, the *mānatta* must also be notified to all the *bhikkhus* and can be rescinded.

To rescind the *mānatta*, the bhikkhu in the period of *mānatta* must, first of all, go outside the enclosures of the monastery before dawn, together with at least four *bhikkhus*. If there is no wall or enclosure, they must go to a minimum distance of stone throws twice from the corner of the furthest building of the monastery. There, at the side of the road, behind a bush or anything else permitted to be out of view, he will put the *mānatta* in practice and performs the notification of the *mānatt*a. Once dawn has passed, he can rescind the *mānatta*.

Although the practice of *parivāsa* is similar to that of *mānatta*, the *parivāsa* lasts a time equal to the time the offense has been concealed, whereas *mānatta* has a fixed duration of six days. Rescinding the *parivās*a requires four bhikkhus only the first time, whereas the mānatta requires this for each of the six days.

When the period of *mānatta* is fulfilled, the **reintegration (*abbhāna*)** takes place among the other members of the *saṅgha*. Thus, everybody can take note that the offense has been completely purified. The *abbhāna* designs the reconsideration, reacceptance, and reintegration within the *saṅgha*. The *abbhāna* must take place during a meeting of at least twenty bhikkhus so that these pure bhikkhus can perform the *abbhāna* by reading the fourth *ñatti kammavācā*. Once the whole procedure has been fulfilled, the bhikkhu who has committed the *Saṅghādisesa* can again be considered a *pakatatta bhikkhu*.

Master of Arts in Buddhist Studies

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MABS-23: Buddhist Art and Architecture

II

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Answered Question Numbers Respectively

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1. The Place of Avalokiteśvara Bodhisatva in Sri Lankan Buddhist Art

Although Sri Lanka is today a flourishing Theravada Buddhist country, the Mahāyāna religion of worshipping Bodhisattva sculptures has been there for a long time. Mahāyāna Buddhism was spread across Sri Lanka in the middle Anuradhapura period. So, the Bodhisattva cult existed during the Anuradhapura period. The surviving statues of Bodhisattvas can be used to infer this. Sri Lankan Buddhism is unique because it takes up the practice of the Bodhisattva of Compassion, Avalokitesvara, in addition to concentrating on the practice of achieving freedom through one's own effort.

Bodhisatva is a person who is on the path towards bodhi ('awakening') or Buddhahood. Avalokiteśvara is a Bodhisatva who embodies compassion. The name Avalokiteśvara means one "who looked down upon sound", *i.e.*, the cries of sentient beings who need help, who always look upon all beings (with the eye of compassion). Avalokiteśvara is variably depicted, described, and portrayed in different cultures as either male or female. (In East Asian Buddhism, Chinese, Japanese, Korean, and Vietnamese, he has evolved into a female form called Guanyin.) The Bodhisattva Avalokiteśvara (The Watchful Lord) has 108 avatars and, one notable avatar being *Padmapāṇi* (lotus bearer). He is the spiritual son of the *Dhyāni Buddha Amitābha* and is one of the most popular Bodhisattvas.

Sanath Dharmabandu describes that the Bodhisattva cult flourished in Sri Lanka throughout the middle Anuradhapura period. Early Sri Lankan Buddhism was primarily influenced by Theravada Buddhist concepts. Aspects of Mahāyāna, such as the bodhisattva concept, have developed afterwards. King Mahāsena is said to have erected Bodhisattva statues. Additionally, a statue of Maitreya was erected by King Dhatusena (459–477 CE). Several inscriptions mentioning Avalokiteśvara has found from the Anuradhapura period.

In the book "**Buddha in the Crown** – Avalokitesvara in the Buddhist Traditions of Sri Lanka" by the author John Clifford Holt, we can observe many facts about Avalokitesvara. The 8th-century Situlpahuva Avalokiteśvara is considered one of the earliest images of Avalokiteśvara in Sri Lanka. The statue was discovered in Situlpahuva within the jungle of Yala National Park. (Figure 3)

The adoption of Avalokiteśvara worship originated from the ruling Sinhalese monarchs. The kings were given the power to take the necessary measures to create conducive conditions for the spiritual well-being of the monks and the material well-being of laypeople. Therefore, due to the compassionate nature of Avalokiteśvara, he was perceived as the source of protection for the Sinhalese kingdoms. According to Professor John Clifford Holt, in his book Buddha in the Crown: Avalokitesvara in the Buddhist Traditions of Sri Lanka, "…in the traditional Sinhala belief that a righteous and powerful Buddhist king could become a bodhisattva on the path to Nibbana." For these reasons, the concept of Bodhisattva worship is accepted within the Sinhalese Buddhist tradition.

During the 7th–10th centuries AD, Mahāyāna Buddhism spread along the Sri Lankan territory. King Bhuwanekabāhu IV of Gampola built Maitreya and Avalokiteśvara (Nātha) statues in Lankatilaka Vihara. It is mentioned that King Kirti Sri Rajasinghe had built a Maitreya image in Ridi Viharaya. Dambulla Viahara thudapatha, a text dated to 1780 CE, mentions some Maitreya and Avalokiteśvara images of the temple. These images can be seen flanking the standing Buddha near the central entrance of the Dambulla cave temple. (Figure 4). During the reign of the Gampola Dynasty (1341 – 1415), Avalokiteśvara was localized and identified as Nātha.

The tradition of worshiping Avalokiteśvara experienced a major setback when the Portuguese colonized Sri Lanka between 1505 and 1658. The Portuguese destroyed many temples and holy images, trying to enforce the Christian religion on the Sinhalese people. After the Portuguese left, Avalokiteśvara resurfaced as a significant protector deity. As mentioned by the art historian Nandana Chutiwongs, "…Kandyan kings – or some of them at least – regarded themselves to be the earthly manifestation of Nātha, their dynastic god."

In one image, an important Kandy monarch, King Vimala Dharma Surya I (r. 1592 – 1604), is depicted as wearing a cap with a Buddha image and holding a lotus in his hand like the late Medieval Period depiction of Avalokiteśvara in Sri Lanka. He ruled Kandy during a turbulent period and gained a reputation after he was successful in overcoming two Portuguese attacks. According to John Clifford Holt, "Given the needs for religiopolitical legitimation at the time of the founding of Buddhist kingship in Kandy, it is not surprising that Vimala Dharma Surya would have presented himself publicly in a manner that emphasized symbols projecting the image of the bodhisattva/ god/ king."

The Sinhalese religious tradition and the current political climate have a significant impact on Avalokitevara's imagery. Avalokite'vara is portrayed in the Sri Lankan Buddhist tradition as having royal authority, the virtue of altruistic compassion, and austere resolve. Within the Sri Lankan Buddhist tradition, Avalokiteśvara is also identified as Nātha Deviyo or Lokeshvara Nātha. It can be noted that *Yogī Avalokiteśvara* (ascetic, no ornament) and *Rājakumāra Avalokiteśvara* (with ornament). Generally, in the *Yogī Avalokiteśvara*, there is no something used to beautify, while *Rajakumara Avalokitesvara* imitates Shiva of Hindu.

In the late Medieval period, the depiction of Avalokiteśvara underwent a transformation from an ascetic to a guardian deity. Avalokiteśvara's depictions from this period have a strong resemblance to the Sinhalese monarchs. His crown resembles a lotus, and his hair is fashioned as a crown (*jatamakuta*) with an embedded Dyani Buddha Amitabha image. His earlobes are unusually long to signify his great destiny (*mahapurusa*). He wears royal attire (*dhoti*) and elaborate ornaments such as bracelets, necklaces, armbands, and yajnopavita, a hand-spun cotton thread that adorns the arms and torso.

Also, statues of Tārā, the consort of Avalokiteśvara has found. The Statue of Tārā, which was originally found in the Trincomalee district, now housed in the British Museum, is considered a masterpiece of Sri Lankan art. Statues of Avalokiteśvara, Maitreya, Manjushri, and Tārā can also be seen at Buduruwagala. (Figure 5)

The 18ft Avalokiteśvara image at Kelaniya Raja Maha Vihara temple is typical of the images from the late Medieval Period. The Bodhisattva is depicted as wearing elaborate ornaments. His right hand holds a lotus, and his left hand holds a flask filled with Ambrosia or Amrita (immortal drinking). (Figure 7)

The National Museum of Sri Lanka, Colombo, is in possession of thirteen Bodhisattva images and three Bodhisattva heads, and among them, three are images of Avalokiteśvara Bodhisattva. The Veheragala Avalokiteśvara Bodhisattva is the finest Bodhisattva image. This bronze statue belonging to the Anuradhapura period is delicately designed. It was found in 1968 in a Buddhist temple in Veheragala, located 25 km from the sacred city Anuradhapura. Professor Senarath Paranavitana has dated this to the 6th century, while others have dated it to the 8th-10th century. It is the "*Lalitāsana*" and "*Rājalilāsana*" (royal ease) seating position. The right hand displays the "*katakahasta* mudra". His hair is in loose locks and depicts an elaborately plaited "*jātamakuta*" (headdress) inserted with precious stones and has a Dhyani Buddha Amitabha symbol on it. The perfectly modelled body looks graceful and is one of the highly artistic artifacts of Sri Lanka. (Figure 1)

To conclude, Avalokiteśvara images play a significant role in the sculpture of Sri Lankan Buddhist art. The masterpiece of the Bodhisattva Avalokiteśvara statues in Sri Lanka reflects a compassionate nature, and it is one of the most unique in Buddhist art.

Figure (1). Avalokiteśvara Bodhisattva from Veheragala, one of the most significant statues

Fig (2) Bronze statue of Avalokiteśvara from Sri Lanka, ca. 750 CE

Fig (3) Situlpahuva Avalokiteśvara, discovered within the jungle of Yala National Park

Fig (4) Avalokiteśvara at Dambulla Cave

Fig (5) The image of Avalokiteśvara at Buduruvagala, the central figure of the three images is Avalokiteśvara. The female figure on the left is believed to be the goddess Tara. According to the local legend, the figure on the right is the Prince Sudhana, an attendant of Avalokiteśvara.

Fig (6) Avalokiteśvara statue at Weligama, (Kushtaraja) .The 3m (10ft) statue is sculpted on a bas relief. Buddha Amitabha is seated on his crown.

KUSHTARAJA STATUE IDENTIFICATION

Four figures of the seated meditating Amitabha Buddha are found of the head gear of the statue.

The presence of small depictions of a mediating Buddha in the haircown indicates, that the Kushtaraja statue is a representation of the Bodhisattva Avalokiteshwara. But having four of them instead of one in the centre of the crown, is unique indeed. However, Mahayanist iconography

Fig (7) 18-foot statue of Bodhisattva Avalokitesvara at the Kelaniya Temple

The modern statue of Avalokiteshvara, Bodhisattva of Compassion, carries his traditional iconography of a lotus stem and a pot filled with Amrita (immortal drinking); as usual, the Buddha Amitabha is depicted in meditation within the Bodhisattva's crown.

2. Classical Types of *Paṭimāghara*

In Sri Lanka, Buddhist monasteries constitute three types of structures: ritual, ecclesiastical, and residential, signifying the Buddha, the doctrine, and the monastic order, respectively. As Bandaranayake said, the three main ritualistic buildings - the stupa, the bodhi tree shrine, and the image house - essentially preserve the memory of the Buddha. The stupa enshrines His bodily relics, the bodhi tree is associated with Enlightenment, and image house (*patimaghara)*, through anthropomorphic imagery, symbolizes the Buddha Himself. From its inception, Sri Lankan Buddhist monastic architecture focuses ritual and architectural attention on these three shrines.

The term *patimaghara* denotes the image-house (in which the Buddha abodes). The use of visual aids that symbolize the Buddha was also recommended in meditative practices that focus on the Buddha's virtues (*Buddhanusati* meditation). The need and significance of the image as a visual aid to get the sense of the presence of the Master was desired, even at the time of the Buddha, for spiritual inspiration, and this set the climate for the emergence of the image house. An image house presents a multitude of designs in the course of its historical development, and classical types of *Paṭimāghara* can be classified as; -

(1) Square and rectangular ground plan (single roof type image house)

(2) Sanctum or *garbhagara* and frontier vestibule or mandapa type ground plan. (*gandhakuti* plan – double root type image house).

(3) *Gedige* or *Ginjakavasata* plan- A sanctum, *antarala* (entresol) and vestibule (A developed Gandhakuti plan.)

(4) The image house, which was established within the cave or rock shelter

(5) The *Tempita pilimage* or an image shrine, was constructed on stone columns

(1) Single roof type Kutagara- Cella

(1. a) A Square ground plan for seated and standing images and an oblong shape ground plan for the recumbent and composite images.

Architecturally, the image house, in its essential form, derives from the monastic cell, the kuti. The feature must have been present in Buddha image house architecture from the period in which the first anthropomorphic images were introduced and possibly preserve something of the character of the original cells or pavilions in which those early images were housed. It is, in fact, designed as a single residential chamber for a Buddha image, which occupies the central position within the shrine chamber sometimes in the late Anuradhapura

period, multiplied into three or more figures. A very incipient version of the square-type ground plane has been reflected by the cella image house at **Rideekanda** in Gomarankadawala. (Gamalath: 2016)

(1. b) Central quincunx of the *panchayatana pirivena*

Apart from the image houses connected with the organic monasteries, at least 12 cases of shrines in Anuradhapura are associated with the "*Panchayatana"* complexes in the Abhayagiri, Jetavana, and Mihintale monasteries. This type of organic organization has five building unit, four of which were placed in each corner of the precinct, and the main building is central quincunx, which was used as a storied *prasada* image house.

(1. c)An independent image house for recumbent Buddha figures and composite figures.

This type of image house was developed when the entire shrine was constructed according to a rectangular ground plan with a single roof in brick and clay mortar, and the images were molded in brick and stucco. Mahavamsa gives a clue that the first independent image house was built by King Upatissa I (368-410 A.C) at Mangala Chethiya.

(2) Double roof type Kutagara

A ground plan compiles sanctum or garbhagara –cella with frontier veranda/mandapa or vestibule. There are three evolution processes as below.

Originate stage – sanctum with frontier vestibule and not any divisions made in between these two architectural units. In this incipient stage, this design consists of basically a simple square room or cella without any visible interior divisional features, to which has been attached a small projecting vestibule. This porch or pronaos was narrower than the cella. The shrine chamber is just adequate to house the Buddha image.

Second stage- an inner door with a wall or screen wall between the sanctum and vestibule and the surrounding of the sanctum have a space for a circumambulation path or ambulatory passage. Which is organised inside the outer wall of the sanctum. The shrine chamber and vestibule are not separated in this stage of image house construction.

Third stage- Demarcate an inner chamber for the Buddha image inside the sanctum and surrounding circumambulation passage while for the functioning purpose of this, unite to create an *Antarala* in between the sanctum and frontier vestibule and place four doors in each face of this *Antaralaya*. A kind of organization made a brick wall to demarcate the inner chamber. Pillar placement pattern for support to the roof of the sanctum has followed a system that three or four clusters of columns lay in each corner of the sanctum (Gamalath:2016.136).

The earliest examples of the image houses with side entrances, the two image houses were found in the Jetavana *Bodighara* shrine premises, where these image-house were adjacent to the northeast and southeast corners of its stone rail, which was flank the *Bodighara*.

Another carefully designed and perennial form of development on the double roof type image house ground plan can be traced within the form of a pre-planned monastic organization called *Panchavasa pirivena* or so-called moated sites or *Pabbatha vihara*. These are situated on the periphery of Anuradhapura. This monastic type compiles five religious building units: (1)Sabha (Assembly Halle), (2) *Bimbalaya* (Image House), (3) Caitya (Stupa), (4) Rajavrksa(Bodhi), and (5) *Prasada* (Uposatha Hall). **Atadage** and Hetadage in Polonnaruva, the finest examples were display plans that combined the sanctum and vestibule into one unit and at the same time retained the customary side entrance.

(3) *Gedige* image house pattern

A mode of construction "*GEDIGE*" is based on the ground plan which consist of architectural units are *sanctum*,*antarala* and frontier *mandapa* or 'vestibule. The monuments of that name today are seen at Anuradhapura and Polannaruwa, provided with entirely brick vaulted roofs. It, therefore applied to brick–built vaulted structures. But Door – frames, window – frames, and steps are of stone; the building is entirely of brick construction except for doors and windows; wood has had no place in the architectural scheme, even for the roof. The springing of the dome which roofed the edifice can be noticed in the portion the buildings like Gedige shrine at Anuradhapura, Thuparama and Lankatilake at Polonnaruva are still preserved.

The earliest example of *Gedige* type image house plan is in the Kiribathvehera, Anuradhapura, at 7th C.AC. A mature version which relates to this type of construction was the Jetavana *Gedige* in Anuradhapura at the 8- 9th Century AC. and climax of this brick vaulted dome technology can be visible from the masterpieces built in Polonnaruwa in 12th century AC.

This type of image house consists of three main categories

(a) Square **type ground plan** (has only sanctum and circumambulatory passage)

(b) Mandapa-type ground plan (consists of frontier *mandapa*, entresol and sanctum)

(c) Double-storied type ground plan (Dathugara or *Daladage* surrounded by ambulatory passage. Anuradhapura tooth relic temple, Gedige shrine at citadel Anuradhapura)

(4) Cave image shrines or *len vihara Gandhakuti*

Kandyan paṭimagharas consist of two main types, *rock-cut and freestanding*, the latter being classified again into two types – *tampita vihāras* and *'plinth-type*' image-houses. The rock-cut patimaghara tradition existed from the time of *Anuradhapura* and was revived during the Kandyan period. Natural caves are adapted as image-houses, the cave mainly being the inner sanctum with images depicting one, two, or all three postures. Images are either carved from living rock or sculpted out of stucco or mud. Images are generally positioned at the back of the cave, while a single wall covers the front side of the cave. A vestibule is attached to the rock face, either as an open verandah with timber columns or as an enclosed room with brick/mud walls, as a means of weather protection as well as an entrance porch for gathering. A tiled lean-to roof covers the vestibule. The inner surface of the cave is plastered and elaborated with murals. Cave shrines at Bambaragala, Dambulla, Degaldōruwa, and Ridivihāra provide some of the best examples of this type.

(5) Tampita vihara – A type of construction of image house that was archived from 12th Century onwards.

The *Tampita pilimage* or timber image house on stone columns was popular constructions after the 12th century, while those of brick and stone were the exceptions. These image houses can be broadly divided into three categories: **(a) Square type ground plan without frontier *mandapa*, (b) Single storied *tampita vihara and* (c) Double-storied *tampita vihara.***

The main purpose of these shrines is to provide an opportunity for devotees to evoke the memory of their Master, experience His 'living' presence, pay respect to him, and draw spiritual inspiration from him. In this context, the image house (*patimaghara)* occupies a unique position both on account of its ritualistic primacy and its practical purpose by effectively reminding a devotee of the Master's presence. Due to this versatility in serving the function of re-enacting the 'living' presence of the Buddha and His doctrine, the image-house eventually commanded a primary position within a monastery.

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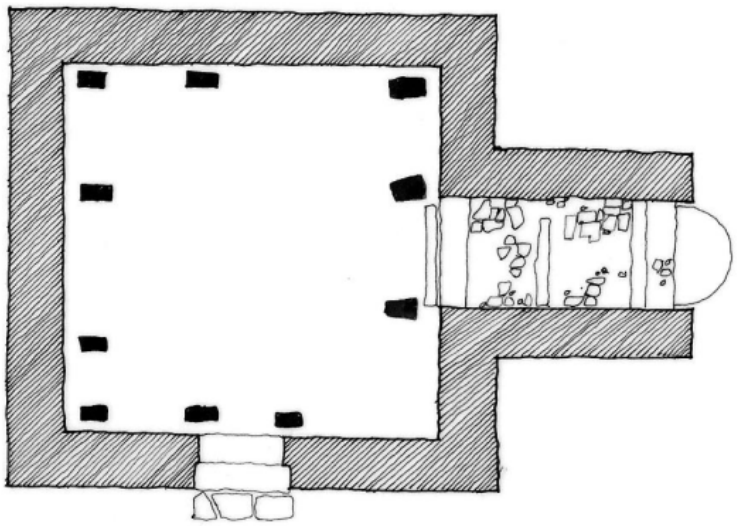
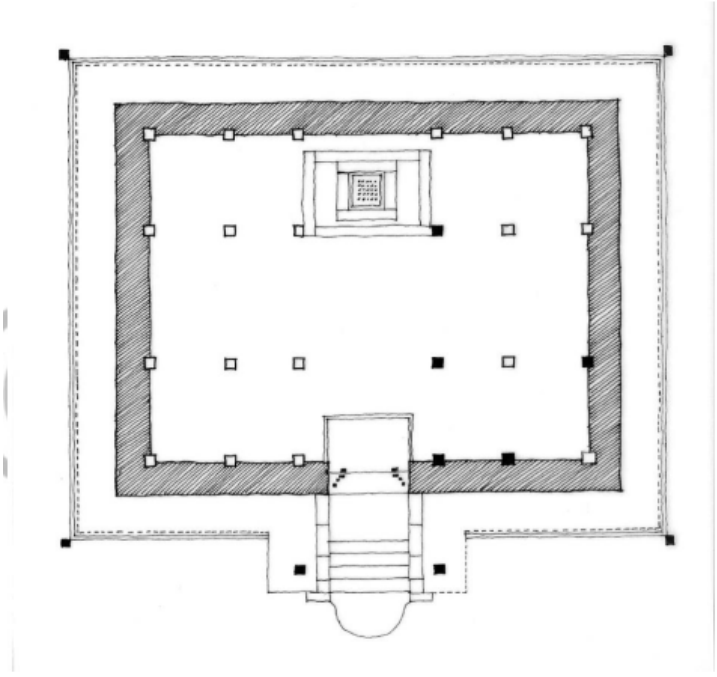
(1) Single roof type image house – square and rectangular ground plan

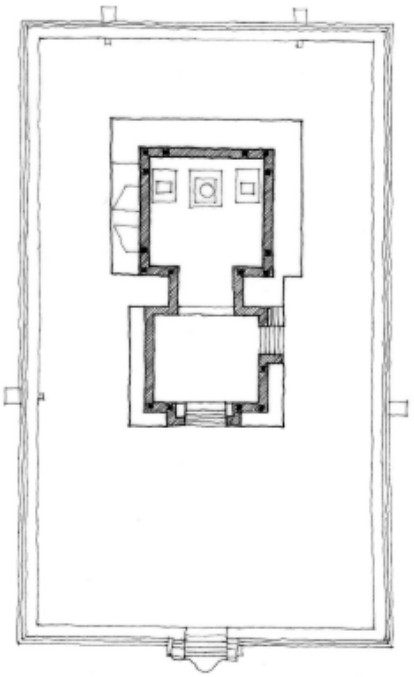


Ridee Kanda image house

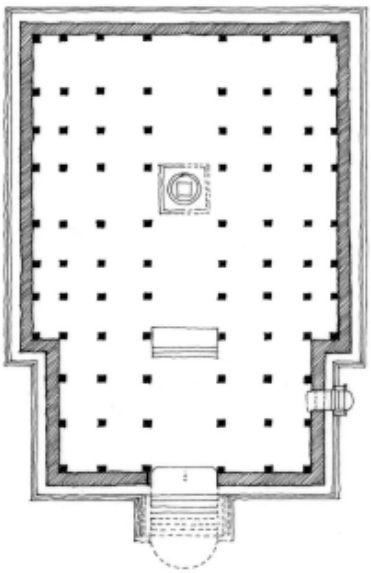


Central Building of the Panchayatana Pirivena at Abhayagiri Vihara

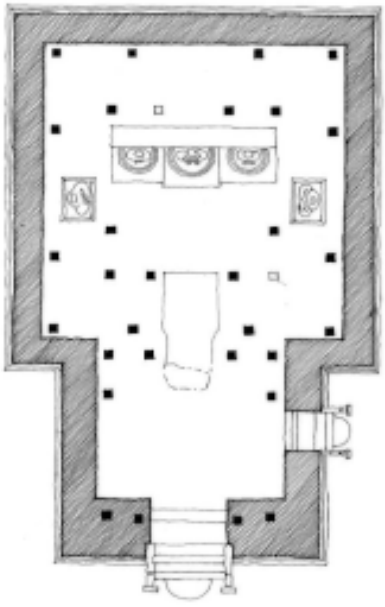
(2) Gandhakuti *plan* - **Double roof type image house – Sanctum and frontier vestibule type**



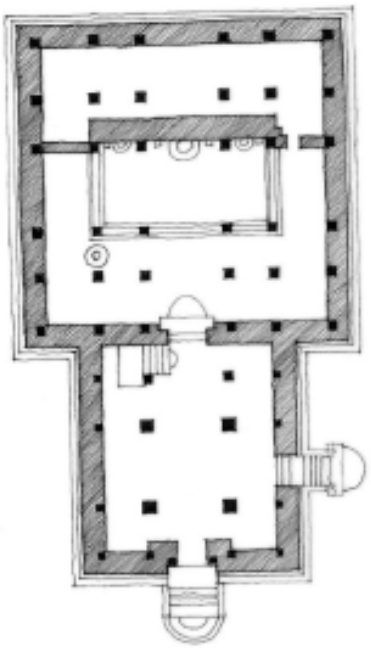
Abhayagiriya – Site 30



Jetavana - 40

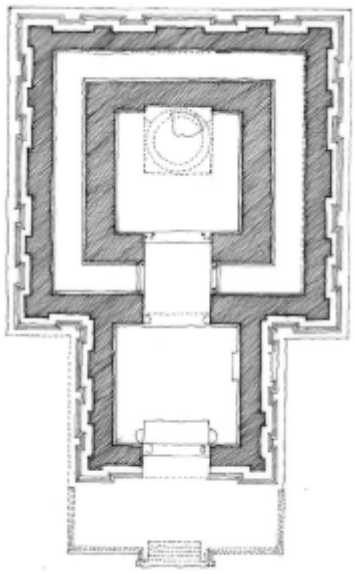


Madirigiriya

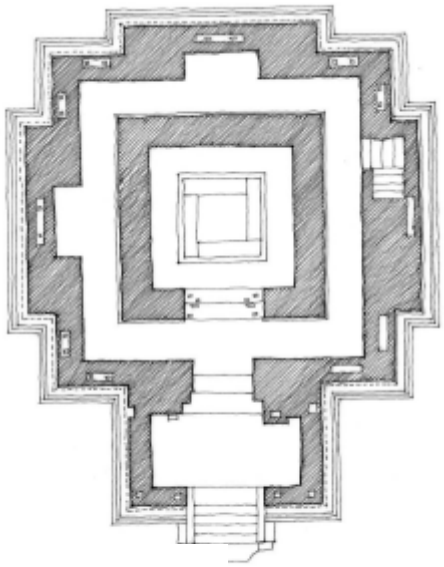


Atadage

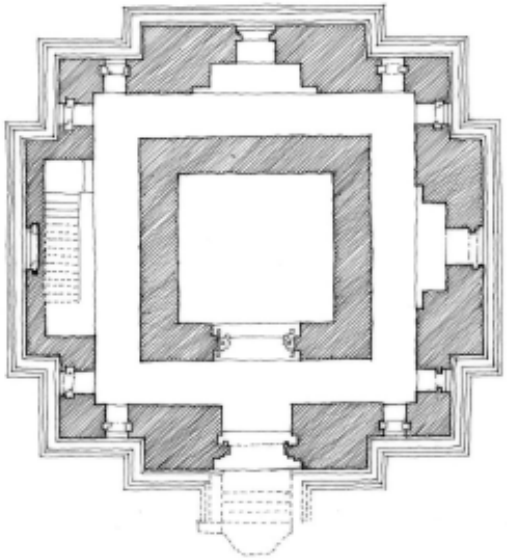
(3) Gedige or Ginjakavasata plan, A sanctum, *antarala* (entresol) and vestibule – A developed Gandhakuti plan



Gedige Jetavana vihara



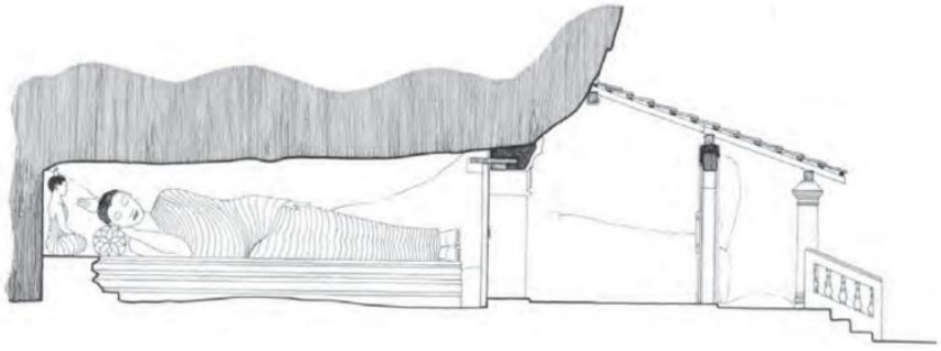
ge house at citadel Anuradhapura



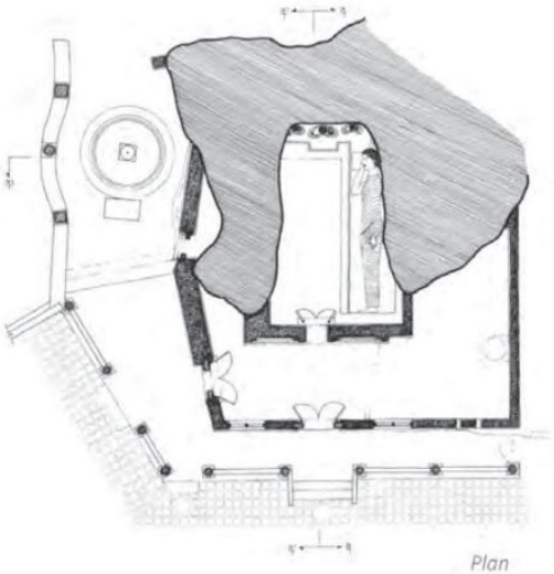
Gedige- Citadel Anuradhapura

(4) The image house which was established within the cave or rock shelter, *Len Viharaya*

Elevation



Section



Plan

3. The Evolution of Moonstone and the Different Interpretations

An exceptional feature of Sri Lankan architecture is the Moonstone (*Sandakada Pahana*). This is a semi-circular block of stone that was typically found at the bottom of a set

of stairs in Buddhist structures. The central portion of the sculpture is a half lotus, and it is encircled by concentric bands of a row of geese, a foliated pattern, and a parade of animals. First seen in the latter stage of the Anuradhapura period, the sandakada pahana evolved through the Polonnaruwa, Gampola, and Kandyan periods.

Although moonstones are typically semicircular in shape, occasionally, one will find square or other shapes. The moonstones are believed to have started out as bare square stones before evolving into their semi-circular form. In subsequent stages, this again grew to incorporate a vast array of carved ornaments. The moonstones, however, still had their blank, semi-circular shape in the monasteries where the forest-living monks resided.

The beginning of moonstone assumes that at the offering ceremony of *Pubbarama* temple, a friend of *Visākhā* brought a beautiful precious cloak or carpet to donate. But there is no room to donate it. Thus, she placed it at the entrance. (*Visākā Vatthu* of *Dhammapada* commentary) It seemed to be the early idea of placing moonstone at the entrance of the temple. Mahāvamsa states that moonstone is the split at the beginning of the staircase at the entrances of the monastery or Cetiya.

Scholar Gunapala Senadhera says that moonstone has three objectives: (1) wish fulfillment, (2) aesthetic charm, and (3) prior preparation to induce piety. In the early Anuradhapura period, moonstone was very simple and had no decoration.

The famous historian and researcher D.T. Devendra infers that the design of the moonstone has undergone many changes over time. Still, the moonstones show the highest level of creativity, and the most highly ornate ones have generally been dated to the 8th-10th centuries, towards the latter half of the Anuradhapura era. Those reflecting the latest changes belong to the 18th century. Degaldoruwa provides the best of these latter.

The outside border of the majority of the most beautiful moonstones from the Anuradhapura Period is carved with a ring of flames, and below it is a ring with four different animal species chasing one another: an elephant, a horse, a lion, and a bull. These creatures can be seen in their own semicircular bands on some moonstones. Next is a semi-circular creeper with a wavy stem and foliage called "*liyavela*." A string of swans with a flowering twig and a leaf in their mouths follows. The next design is another flowery pattern with a lotus flower in the centre and petals encircling the semicircle on the moonstone.

'The Significance of Sinhalese Moonstones' by archaeologist **historian Senarath Paranavithana** mentions that **H.C.P. Bell** was the first researcher to hypothesize that these inherent carvings were intended to convey a message. He excavated the Vijayarama monastery to the north of Anuradhapura in 1891. He found tiny bronze statues of the guardian deities of the quarters (dik-palas) buried beneath the floor of each of the four porches at the cardinal points of the building. Bronze statues of various animals, including an elephant in the east, a horse in the south, a lion in the north, and a bull in the west, were also discovered beside the

dik-pala figures. Based on the positions of the four animal effigies and the detail of Buddhist cosmology, which states that four rivers emerge from the Anotatta lake from the four directions respectively, through the mouths of these four animals, Mr. Bell concluded that the four animals stood for the four cardinal directions: the elephant represents the east, the horse-south, the lion - north, and the bull - west. These animals' representations on moonstones at structures' entrances served as a sign that the shrines were accessible to all Buddhists from the four corners of the world.

In the article 'The Lotus Symbol: Its Meaning in Buddhist Art and Philosophy', **William E. Ward** claims that because the moonstone marks the entrance to a temple, monastery, or palace, it is reasonable to assume that this "lotus" step serves as a form of symbolic self-offering as one enters a holy location.

Both the analysis mentioned above and Paranavithana's extensive interpretation of all the moonstones' semi-rings are just partial, highlighting particular elements of its carving.

Professor Paranavithana believes that the outer ring of fire represents the never-ending life and the pains of passion associated with it. Moreover, it says to the devotee who approaches the shrine that he, too, must realize this if he were to attain his goal, which is the same as that attained by the Buddha.

A group of animals (often four) can be seen after the ring of fire, including an elephant, a bull, a lion, and a horse. The creatures on the moonstones are moving in a procession and pursuing each other. Paranavithana examines the most beautiful moonstones from Anuradhapura and observes a group of four animals that includes an elephant at the beginning and an elephant at the finish, indicating a full circle of the four creatures pursuing one another. As a result, the animals circle one another endlessly. With its never-ending cycle of birth, deterioration, disease, and death, this is *saṃsara* (the circle of birth and death).

Another message is that the Buddha has transcended and is now above the perilous world in which he once lived. Which animal best exemplifies each stage is unclear. If the elephant represents birth, the horse, the final member of the quartet, may allude to demise.

The third band of ornately carved moonstones, seen from the outside, has a lovely scroll of leaves and flowers that waves in the wind. The desires of man, which result in the endless cycle of existence, are symbolized by this creeper.

Swans (*haṃsa* or scared goose) are the next motif. The swan was said to have the ability to distinguish between good and evil in ancient India and Sri Lanka; when offered a mixture of mill and water, it would drink the milk, leaving the water behind. In Indian mythology and in Hinduism, the flight of the *hamsa* signified freedom from *samsara* (the cycle of death and rebirth). Swans represent leaving desires behind and ascending to the next level. Some moonstones have a scroll with blooms that mimic water lilies that divide the group of swans from the lotus. Since the design of this scroll is simpler than the one on the outside, it represents

a state of existence in which the might of desire (*tanhā*) has been restrained. According to Paranavithana, perhaps this band is intended to symbolize existence in the heavenly realms.

He draws on Ananda Coomaraswamy's research into the symbolism of the lotus, which is revered in Sri Lanka and India and is said to represent "*Nibbana*," complete liberation.

The author Ishanthi wants to proffer one which connects this early Sinhalese art with the great Buddhist King Ashoka. On the Lion Capital of Ashoka pillar, there are four animals: a lion, a bull, an elephant, and a horse, each separated by a chakra (wheel). According to the Indian concept, the four animals are auspicious signs. The other interesting feature directly beneath the base of the Lion Capital is the upturned lotus flower, an almost universally accepted symbol of *Nibbana.*

Nevertheless, **D.T. Devendra** writes that the moonstone is merely a floor mat. This is the explanation behind the square shape of the earliest moonstones. The slab was intended to be used for wiping the feet, whether it was plain or decoratively embellished. There is no meaning whatsoever in the use of animals; they are merely used as decoration.

The bull in the moonstones was allegedly dropped during the *Pollonnaruwa* era. This is regarded as a Hindu influence. It was disrespectful to step on this emblem because the bull is a revered animal by Hindus. Because the lion is considered to symbolize the Sinhala Race, the moonstone has also lost the bull and the lion with it. The bull was moved to a pedestal on the balustrade's side, and the lion was carved into the balustrade's outer wall.

After the Polonnaruwa Era, moonstones began to appear in various forms, including full circular and triangular shapes (Sri Dalada Maligawa, Kandy, etc.). The regular symbols and patterns were lost in the carvings of the moonstones, which also grew more diverse. After the Polonnaruwa Era, any symbolic religious significance that the patterns in the moonstone might have had was completely lost. However, none of these moonstones displayed the same level of craftsmanship as the artisans of the Anuradhapura/Polonnaruwa era. According to historians, this occurred because craftsmen in later kingdoms lacked the artistic abilities of the earlier ones and tried to make their moonstones visually appealing by using a variety of intricate patterns. To conclude, Moonstone is a unique feature of Sinhalese architecture, and it is evidence of the piety in religion and creativity of the advanced civilization of Sri Lanka.

Figure (1) Moonstone of the Ridi Vihara, built during the Anuradhapura period.

Fig (2) Moonstone at the entrance to the Polonnaruwa Vatadage.
(Absence of the bull and lion.)

Fig (3) Moonstone of the Kandy period at the Degaldoruwa Raja Maha Vihara.

Master of Arts in Buddhist Studies

(One Year)

MABS-26: Buddhist Psychotherapy

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Answered Question Numbers Respectively		
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1. The Salient psychotherapeutic features derived from Buddhism

The Buddha is like a physician per excellence in that He is able to heal mental illness, and the Dhamma is like a rightly applied medicine. The Buddha is described as an unsurpassed physician and surgeon (*Anuttaro Bhisakko Sallakatto*). The term "*Bhisakka*" can signify the Buddha as a great counsellor, while "*Sallakatta*" indicates a great psychotherapist. Buddhist psychology has two therapeutic goals: virtuous healthy mental attitudes and the ultimate goal of *Nibbana*, the total cessation of suffering (*dukkha*).

One of the most salient psychotherapeutic features of Buddhism is that the entire process of this therapy is scientifically and systematically well-arranged in the Four Noble Truths (*Catu Ariyasacca*). In the very first sermon (SN 56.11) at *Isipatana* forest, Buddha's expounding of the Four Noble Truths can be understood on the analogy of pathological analysis of affliction and cure. Therein, the predicament of man is analyzed in physical, psychological, and philosophical aspects, showing how those afflictions are woven into the fabric of our existence. Therefore, In the therapeutic process, the first noble truth is the diagnosis, the second noble truth is the aetiology of the illness, the third noble truth is the prognosis, and the fourth noble truth is the treatment method. In summary, Buddhism talks about suffering (*dukkha*) and its healing (*nirodha*). (Anurādha Sutta, SN 22.86)

As Narada Mahathera describes, Buddhism is a religion that profoundly discusses the human mental process. The human mind has a special place in Buddhist philosophy, and it has gone in-depth to analyze the human mind. The Buddhist philosophy talks about the human mind and its pathological and non-pathological segments. Buddhism and the modern discipline of psychology have multiple parallels and points of overlap. Definitely, no other religion or spiritual practice has explored the structure of the mind so carefully as Buddhism.

In the book "Buddhist Psychology, psychotherapy and the Brain" (2008), the author B.D Kelly describes: that renowned psychologists like William James, Carl Jung, and Eric Fromm saw much value in Buddhist philosophy and its positive impact on mental health. Modern mental health clinicians have found incomparable therapeutic efficacy in Buddhist psychotherapy. Recent research has highlighted the importance of Buddhist psychotherapy in the treatment of depression, anxiety, factitious, addiction, medically unexplained symptoms, and various other psychological ailments.

"Mind is the forerunner of all conditions. Mind is their chief, and they are mind-made. If with a pure mind, one speaks or acts; then happiness follows one like a never-departing shadow." These words are the opening lines of the Dhammapada preached by the Buddha 2500 years ago. They illustrate the central theme of Buddhist teaching, the human mind. Since the

mid-20th century, Buddhist teachings have begun to be attractive to Western psychologists who are trying to understand the various states of consciousness.

Buddha was considered a great physician and psychotherapist due to his compassion and wisdom in diagnosing and treating the root cause of all mental and physical distress. His teachings can be considered a course of therapy, and Buddhist meditation techniques have been abundantly utilized in modern psychotherapy for several mental and chronic illnesses.

The four Nobel abodes (*Brahmaviharas*), namely, loving-kindness (*metta*), compassion (*karuna*), empathetic joy (*mudita*), and equanimity (*upekkha*) are also salient psychotherapeutic features. Compassion, accompanied by wisdom, is recognized as a vital trait for a healthcare professional. The ability to know the suffering of others (painful experiences, bad memories, unpleasant reflections, immoral dispositions, etc.) and respond with warmth and compassion helps one mobilize the boundless power of healing. Three steps of Buddhist psychotherapy: (1) exhortation (*ovādena*); (2) assistance (*anuggachena*); and (3) psycho-education (*anusāsaniyāti*) are motivated by four sublime abodes.

The psychotherapist must endeavor to seek the right theoretical knowledge, approach patients with the right intent, communicate with the right speech (*samma vaca*), including kind speech (*piya vaca*), and manifest the right conduct in choosing appropriate therapy, lifestyle modification, and medications. “Whatever words we utter should be chosen with care. Better than a thousand hollow words is one word that brings peace.” (Dhammapada)

As Ruwan M Jayatunge M.D describes, the Buddhist *Jātaka* book deeply touches “Diagnostic and Statistical Manual of Mental Disorders” based on mental illnesses. These *Jātaka* stories discuss profound psychological themes.

The unhealthy behaviours can be encapsulated in the analysis of five hindrances (*nīvaraṅa*), which are compared to five kinds of predicaments: the sensual desire to debt, ill-will to disease, sloth and toper to impressment, restlessness, and worry to slavery and uncertainty like being lost on a desert road. Unhealthy mental tendencies cause not only maladaptive behaviours and psychological problems but also various kinds of physical diseases. The story of a monk named *Kokālika* reveals that strong, unhealthy mental tendencies can even affect one’s metabolism. For engendering ill-will in his heart against *Theras Sāripūtta* and *Moggallāna*, finally, *Kokālika* was awfully afflicted by cancer.

Vissudhimagga delivers five jhānic factors that act as antidotes for five hindrances. One-pointedness is opposed to sensual desire, rapture to ill-will, applied thought to sloth and torpor, happiness to restlessness and worry, and sustained thought to doubt. The cultivated mind with these positive emotions can act as a self-healer as well as a healer of the public.

Mettānisansa sutta (AN 11.16) indicates how positive emotions become health-promoting factors which cause to bring about psychosomatic, social, and spiritual well-being.

There are three main aspects of the five aggregate: forms mainly concern behaviour, feelings, and perceptions concerning emotional transformation and disposition and consciousness with cognitive transformation. It is impossible to expect the upper stories without constructing the lower ones. So, Buddhist Psychology does not expect to have a sudden cognitive transformation without behavioural and emotional transformations. Buddhist Psychology is the gradual transformation of the mind with the cultivation of healthy mental attitudes. Gradual process (*anupaṭipāṭiyā*) is the threefold training of morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*) by which transformations of behavioural, emotional, and cognitive domains, respectively. (MN 70, MN 125)

Dvedhavitakka Sutta (MN 19) guides how to reduce bad thinking and develop good thinking. Vitakkasaṇṭhāna Sutta (MN 20) (Discourse on relaxation of thoughts) reveals how to manage the mental process: (1) cultivation of positive thoughts, (2) considering the consequences of evil thoughts, (3) divert and discard from distressing thoughts, (3) analyzing the cohesion of thoughts, and (4) physical and mental efforts to control unwanted thoughts.

In Meghiya Sutta (AN 9.3, Ud 4.1), when Venerable Meghiya's mind is filled with distressful thoughts - of sensuality, malevolence, and cruelty, the Buddha guides as to follow (1) Good friends (good therapist), (2) Virtuous life, (3) Profitable talk, (4) Zealous exertion, (5) Insight into impermanence, which leads to the ending of mental illness. Then, the Buddha says that four other things should also be developed: (1) meditation on the loathsomeness for the treatment of lust; (2) loving kindliness for the abandonment of hate. (3) mindfulness of breathing for cutting off discursive thinking, and (4) The contemplation of impermanence (*aniccasaññā*) to uproot the pride of egoism. "When you perceive impermanence, the perception of not-self becomes stabilized. Perceiving not-self, you uproot the conceit 'I am' and attain extinguishment of suffering in this very life."

The seven factors of enlightenment (*Bojjhaṅga*): mindfulness (*sati*), keen investigation or wisdom (*dhammavicaya*), energy (*viriya*), rapture (*pīti*), calm (*passaddhi*), concentration (*samādhi*), and equanimity (*upekkhā*) are used as psychotherapeutic elements.

The thirty-seven requisites of enlightenment (*Bodhipakkhiya dhamma*) are the essence of Buddha's teaching. In many discourses, He refers to the significance of developing these 37 requisites to developing one's mind and attaining liberation from all suffering. *Bodhipakkhiya dhammas* are the four foundations of mindfulness, the four right efforts, the four constituents of psychic power, the five faculties, the five powers, the seven factors of enlightenment, and

the Noble Eightfold Path. These are salient therapeutic elements in Buddhism that enhance counselling and psychotherapy.

The thoroughness of the Buddhist approach to understanding the mind and the apparent peace of mind enjoyed by Bhikkhu (e.g., *Thera-Therāī Gāthā* – inspired utterances of Buddhist monks and nuns) has attracted Western scientists hoping to shed further light on the neurobiology of emotions and new pathways to mental health.

When greed, aversion, and delusion go through the mind, they leave their traces in the body: tightness here, tension there, stress here. And because the body is so uncomfortable, it's very easy to go running back to greed, aversion, and delusion again. The final salient psychotherapeutic feature of Buddhism is *Nibbāna*, the ultimate goal which is completely free from illness, death, sorrow, stress, and defilements. *Nibbāna* blows out all fires of the toxic trio (greed, hatred, and delusion), which make a person hot and restless and induce him into problematic behaviors and various types of mental disorders. When these fires are completely blown out, peace is attained, and one becomes completely cooled (*Sītibhūta*), and he is the perfect person.

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2. Mental problem in Buddhist exposition of suffering (*Dukkha*)

In Alagaddūpama Sutta (MN 22), and Anurādha Sutta (Sn 22.86), the Buddha declared that "Formerly and also now, I describe just dukkha and the cessation of dukkha." The teachings of the Buddha are concerned, not mainly but totally concerned, with the problem of suffering (dukkha) and with how suffering can be brought to a complete end. We can scrutinize mental problems in the Buddhist exposition of suffering (*dukkha*) in early Buddhist teaching.

Dukkha, one of the most fundamental teachings of the Buddha, is often translated as "suffering," but this translation does not bring about its full implications. Dukkha has a far broader significance that reflects a comprehensive philosophical vision. Early Western translators of Buddhism typically translated the Pali term dukkha as "suffering." Later translators have emphasized that "suffering" is a too-limited translation and have preferred to either leave the term untranslated or to clarify that translation with terms such as stress, sorrow, anxiety, anguish, disorder, distress, disturbance, discomfort, dejection, pain, illness, irritation, frustration, vulnerability, unhappiness, unease, unsatisfactoriness, etc.

Dependent arising (*Paṭiccasamuppāda*), which the Buddha himself wants us to consider as the heart of the Dhamma, does, in fact, amount to a statement of the origin of suffering in progressive order and to a statement of the cessation of suffering when it is understood in its regressive order.

The core of the Buddha's teaching is the Four Noble Truths, and there are innumerable places in early Buddhist scriptures where they are explained. The Buddha preached in Dhammacakkapavittana Sutta (SN 56.11): "This is the noble truth of suffering: birth is suffering, ageing is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

Dukkha can also be classified as Bodily Pain (*Kayika Dukkha*) and Mental Pain (*Cetatika Dukkha*). Birth, aging, illness, and death are bodily pain. Sorrow, lamentation, pain, grief, despair, association with the unbeloved, separation from the loved, and not getting what is wanted are mental pain. In brief, the five aggregates subject to clinging are suffering.

The forty-nine Bodily Diseases can be seen in the Gīrimānanda Sutta (AN 10.60). The thirty-four diseases are mentioned in Mahāniddesa Pali.

Sixteen Mental problems or impurities described in Vattha Sutta (MN 7) are covetousness and unrighteous greed, ill will, anger, resentment, contempt, insolence, envy, avarice, deceit, fraud, obstinacy, rivalry, conceit, arrogance, vanity, negligence. Forty-four types of mental illness can be seen in Sallekha Sutta (MN 8). Sixty-two mental problems of wrong views are described in Brhamajāla Sutta (DN 1). Five mental hindrances (*nīvaran*), Ten mental defilements (*kilesā*), and fourteen unwholesome thoughts (*akusala cetasika*) can be compared with the modern classification of mental problems or sufferings. In Cittopaklesa Dīpani, Rerukane Chandavimala Thero, having considered the entire Pali literature, mentions 1510 kinds of abnormalities that belong to bodily, verbal, and mental conduct.

According to Naḷakalāpī Sutta (SN 12.67), as two bundles of reeds leaning up against each other, mind and body depend on each other. According to Āyuveda, all physical illnesses are related to the imbalance of the three humours: phlegm, bile, and air. The Visuddhimagga mentions that these three humours are connected with mentality: Greed – phlegm, Hatred – bile, and Delusion – air. Although many other causes and conditions influence physical health, such as environment and food, mental condition plays a prominent role in balancing the physical condition.

Duḥkha is also divided into three categories, Sangīti sutta (DN 33) and Dukkhatā sutta (SN 45.165),

(1) All kinds of suffering in life, all such forms of physical and mental suffering, are included in dukkha as ordinary suffering (*Dukkha-dukkha*).

(2) A happy feeling, a happy condition in life, is not permanent; when it changes, it produces suffering and unhappiness. (Suffering produced by change - *Viparināma-dukkha*).

(3) The third form of *dukkha* as conditioned states (*Samkhara-dukkha*) is the most important philosophical aspect of the First Noble Truth. What we call a "being or an individual, or 'I,' is only a combination of ever-changing physical and mental forces or energies, which may be divided into five groups or aggregates (*Pañcakkhandhā*). The Buddha says: "In short, these five aggregates of attachment are dukkha'. Here, it should be clearly understood that *dukkha* and the five aggregates are not two different things; the five aggregates themselves are *dukkha*.

According to Yadanicca sutta (SN 22.15), five aggregates are impermanent (*anicca*). What is impermanent is suffering(*dukkha*). What is suffering is non-self(*anatta*). What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not myself.' Seeing thus, the instructed noble disciple experiences dispassionate toward five aggregates, and his mind is liberated from suffering.

In Rohitassa Sutta (AN 4.45), The Buddha expounded: "There's no making an end of suffering without reaching the end of the world. For it is in this fathom-long carcass with its perception and mind that I describe the world, its origin, its cessation, and the practice that leads to its cessation." The cause of suffering, according to the Buddha, is self-centred craving. Obviously, it is a cause that is within us and not out there in the external world. Therefore, we ourselves can liberate ourselves from all suffering.

The Buddha taught Nakulapita that even though he was afflicted in his body, his mind should be unafflicted. Venerable Sāriputta expounded in detail as: The uninstructed person lives obsessed by the notions: 'I am form, form is mine.' and with the change and alteration of form, there arise in him sorrow, lamentation, pain, displeasure, and despair. The instructed noble disciple does not live obsessed by these notions; therefore sorrow, lamentation, pain, displeasure, and despair do not arise in him" (Nakulapitu sutta – SN 22.1)

According to Salla Sutta (SN 36.6), when shot by the arrow of physical suffering, an unwise person makes matters worse by adding a mental problem to it, just as if he had been shot by two arrows; he feels two pains, physical and mental. But a wise person senses the sting of a single arrow, and he feels only one pain: physical, but not mental.

Buddha preached in Āditta Sutta (SN 35.28) that the whole world is burning with the fires of greed, hatred, and delusion. Burning with rebirth, old age, death, sorrow, lamentation,

pain, sadness, and distress. Seeing this, a learned noble disciple grows disillusioned. Being disillusioned, craving fades away, and they're freed from suffering and mental problems.

Roga sutta (AN 4.157) shows two kinds of illness or suffering - Mental and physical. Some beings are free of physical illness for a year, two, or three years or more. But it's very hard to find any beings in the world who can claim to be free of mental illness, even for a moment, apart from those who have ended the defilements.

In the therapeutic process, the first noble truth is the diagnosis, the second noble truth is the aetiology of the illness, the third noble truth is the prognosis, and the fourth noble truth is the treatment method for the problem. The Buddha is like the unsurpassable healer (*bhisakko*) and surgeon (*sllakatto*).

The Buddha's teachings do not end with suffering; rather, they tell us what we can do about it and how to end it. Ignorance and craving are the origins of suffering. Most sufferings are self-created problems or sufferings multiplied by self. So, when we reduce the wrong view of self and lessen the clinging, the suffering has also been diminished. *Nibbāna* is the ultimate purity, final liberation, which is free from all impurity, suffering, and mental problems.

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3. Reciprocal interactions between Threefold Training and Mindfulness

Psychological problems, such as worry and depression, are very common in today's culture. Dharma therapy is a therapeutic approach based on Buddhist teachings that helps people get over psychological issues. Applying the Buddhist therapeutic intervention in threefold training is conducive to the end of suffering. Therefore, Buddhism has been increasingly integrated into approaches for psychological treatment. The entry of systematic mindfulness practice into the fields of stress reduction and psychotherapy has dramatically altered modern medicine's perspectives on our capacity to regulate and overcome our human vulnerabilities. According to early Buddhist teaching, there are reciprocal interactions between Threefold Training and Mindfulness meditation.

James Kingsland describes that the three-fold approach assigned by the Buddha as the way to get rid of dissatisfaction shows some resemblances to neuropsychological principles. The Buddha, as a great psychotherapist, makes the therapeutic arrangement to pull out the arrow, which makes painful feelings related to mental illness. This therapeutic process can be encapsulated in threefold intervention: behavioural Transformation (*Sīla*), emotional transformation (*Samādhi*), and cognitive transformation (Paññā).

According to Sikkhādubbalya sutta (9.63), killing living creatures, stealing, sexual misconduct, lying, and using alcoholic drinks that cause negligence are the five weaknesses of training (*sikkhā*). To give up these five weaknesses in training, one should develop the four kinds of mindfulness meditation. Ambaṭṭhika-rāhulovāda Sutta (MN 61) shows how morality in verbal actions and bodily actions should be performed through mindfulness for one's welfare and the welfare of others.

According to *Soṇadaṇḍa Sutta* (DN 4), wisdom is purified by morality, and morality is purified by wisdom (*sīlaparidhotā paññā, paññāparidhotaṃ sīlaṃ*). The moral man has wisdom, and the wise man has morality. Just as one hand washes the other, where there is morality, there is wisdom, and where there is wisdom, there is morality.

We can extend the above concept as morality is purified by mindfulness, and mindfulness is purified by morality. In other words, behavioural transformation helps to be mindful, and mindfulness is conducive to behaviour transformation.

Kimatthiya Sutta (AN 10.1) shows how wholesome virtuous behavior progressively leads to the foremost. The purpose and benefit of wholesome virtuous behavior is non-regret and joy. The joy produces rapture, tranquility and pleasure which conduces concentration. The benefit of concentration is the knowledge and vision of things as they really are. The benefit of the knowledge and vision of things as they really are is disenchantment and dispassion, which is for the knowledge and vision of liberation. This sutta describes the gradual development from behavioural training to emotional and cognitive training.

Sīla is a strategy to change problematic behaviours into proper verbal and physical functions for a temporary treatment **(***Tadanga – pahāna*). Prescribed strict codes conduce to positive behavioural change, leading to emotional and cognitive transformations subsequently. Sāmaññaphala Sutta (DN 2) shows how strict moral codes of behaviour contribute to dissolving old unhealthy patterns and developing new healthy potentials.

The second approach is *Samādhi* (concentration) for periodical treatment **(***Vikkhambhana –Pahāna*). Human emotional functions leading to problematic behaviours and mental disorders are controlled by *Samatha* meditation, in which forty meditative subjects (*kammaṭṭhānas*) are coined in order to control the emotional function of the six characters. Ten unpleasant objects (*asubhās*) and mindfulness with regard to the body are for greedy temperament (*Rāga-carita*), Four sublime abodes (*brahmavihāras*), and four *vaṇṇakasinās* are for *Dosa-carita*, Mindfulness on in and out breathing (*ānāpānasati*) is for *Moha-carita*, Six kinds of Recollection (*anussati*) (recollection of the Buddha, doctrine, his noble disciples, of morality, liberality, Heavenly beings) are for *Saddhā-carita*, recollection of death (*maraṇānussati*), recollection of the peace of nibbāna (*upasamānussati*), analysis of the four elements *(catudhātuvavatthāna*) are for *Buddhi-carita*, and mindfulness on in and out breathing (*ānāpānasati*) is for *Vitakka-carita*, respectively.

Vissudhimagga delivers five jhānic factors that act as antidotes for five hindrances. One-pointedness is opposed to sensual desire, rapture to ill-will, applied thought to sloth and torpor, happiness to restlessness and worry, and sustained thought to doubt. The cultivated mind with these positive emotions can act as a self-healer as well as a healer of the public.

According to Nivarana Sutta (AN 9.64), "To abandon these five hindrances, one should develop the four foundations of mindfulness." It should be noted that concentration improves mindfulness and mindfulness aids concentration.

Thanissaro Bhikkhu mentions that Sankhitta Sutta (AN 8.63) is important for it explicitly refers to the practice of the four foundations of mindfulness as a form of concentration practice, mastered in terms of the levels of *jhana*. In Samādhi Sutta (AN 5.27), Buddha preaches, "Wise & mindful, you should develop immeasurable concentration (i.e., concentration based on immeasurable good will, compassion, appreciation, or equanimity). Samādhibhāvanā sutta (AN 4.41) mentions developing convergence for pleasure, understanding, mindfulness, and ending defilements.

Dhammapada (verse 183) guides the practitioner: "Not to do any evil, to cultivate what is good, to purify one's mind This is the teaching of the Buddhas." These three teachings and threefold training may be compared as: "Not to do any evil" mainly concerns *Sīla*, "to cultivate what is good" mainly deals with *Samādi*, and "to purify one's mind" chiefly relates to *Paññā*. These threefold trainings are interconnected with lucid awareness or mindfulness, or heedfulness.

According to Appamāda Sutta (SN 3.17), The Buddha replies to King Pasenadī Kosala, "Just as the footprints of all living beings with legs can be encompassed by the footprint of the elephant, in the same way, heedfulness (*appamada*) is the one quality that keeps both kinds of benefit secure — benefits in this life & benefits in lives to come."

The everlasting treatment (*Samuccheda – Pahāna*) for every kind of human predicament is insight meditation (*vipassana*). Alabbhaniyaṭhāna Sutta (5.48) and Sokasallaharaṇa Sutta (AN 5.50) show how cognitive transformation is aimed at getting the ill client back to normal life. It is repeatedly mentioned therein that old age, sickness, death, and destruction are natural phenomena that never change. This cognitive transformation is to be achieved through the establishment of mindfulness (*satipaṭṭhāna*) along with clear comprehension. Mindfulness is not just a formal meditation but a skill of attentive awareness and self-monitoring. In developing mindfulness, one is advised to be aware of all thoughts and sensations that arise, even unwanted or unpleasant ones, and continuously attend to such thoughts. Eventually, through habituation and exposure, the intensity and unpleasantness of such thoughts will disappear.

Mindfulness is the chief factor in the practice of *satipaṭṭhāna*, the best-known system of Buddhist meditation. In descriptions of *satipaṭṭhāna*, two terms constantly recur mindfulness

(*sati*) and clear comprehension (*sampajañña*). In his work, "What does Mindfulness Really Mean?" the author **Bhikkhu Bodhi** describes that the meaning of *sati* might best be characterized as "**lucid awareness**." He states that the word "mindfulness" is so vague and elastic to render the term "*sati*".

The essential formula shows that the "four foundations of mindfulness" involve not only mindfulness but a constellation of mental factors that work in unison: **ardent, clearly comprehending, and mindful" (*ātāpi sampajāno satimā*)**. According to the commentaries, each represents a specific mental factor. "Ardent" (*ātāpī*) implies energy, the strength to engage in the practice (*viriya*). Mindfulness (*sati*) is the element of watchfulness, the lucid awareness of each event that presents itself on successive occasions of experience. The cognitive factor is indicated by the word *sampajāno* for clearly comprehending (*pañña*). Sati-Sampajañña Sutta (AN 8.81) describes this fact vividly.

Ashin Tejaniya, the author of "Awareness alone is not enough", says, "You also need to know the quality of that awareness, and you need to see whether or not there is wisdom. Once you have seen the difference in mental quality between – not being aware and being **fully aware with wisdom**, you will never stop practising. Awareness alone is not enough! Having a desire to really understand what is going on is much more important than just trying to be aware. We practise mindfulness meditation because we want to understand (*pañña*)." If we practice **mindfulness or full awareness or lucid awareness** in the right way, it must produce a clear understanding (*pañña*) of psycho-somatic phenomena.

The two terms, *sato* (mindfulness) and *sampajāno* (clear comprehension), often occur in proximity. To distinguish the two, Ven Bhikkhu Bodhi describes mindfulness as lucid awareness of the phenomenal field. This element of lucid awareness prevails in the initial stages of the practice. But with the strengthening of mindfulness, clear comprehension supervens and adds the cognitive element. So, mindfulness (*sati*) and clear comprehension (*sampajañña*) are essential and interrelated and evolve into direct insight wisdom (*vipassana paññā*). He questions the common explanation of mindfulness as "bare attention," pointing out problems that lurk behind both words in this expression. He also briefly discusses the role of clear comprehension (*sampajañña*) and shows that it serves as a bridge between the observational function of mindfulness and the development of insight.

The Noble Eightfold Path consists of the cultivation of virtue, mental development, and wisdom. *Sīla* section (right speech, right action, and right livelihood) is the cornerstone. Right effort, right mindfulness, and right concentration constitute mental development (*Samādhi*). Right understanding and right thought are the domain of Wisdom (*pañña*). They all interact together, and each helps the cultivation of the others. So, they are developed more or less simultaneously, as far as possible, according to the capacity of each individual.

If mindfulness is to **qualify as the "right mindfulness"** (*sammā sati*) of the noble eightfold path, it will have to be **connected to a web of factors** that give it direction and purpose. As a component of the path, it must be guided by the right view (*sammā ditthi*), which links the practice to understanding. It must be directed by right intention, the aspiration for dispassion, benevolence, and harmlessness. It should be grounded in the ethical factors (*sīla*) of right speech, right action, and right livelihood. Moreover, it should be conjoined with the right effort and right concentration (*sammā samādhi*), the endeavor and power to remove unwholesome mental qualities and to awaken and fulfill wholesome qualities.

According to Roga Sutta (AN 4.157), except for Arahant, apart from those who have ended all defilements, other beings who have not yet reached such liberation are confronted with subtle mental distortions. People are constantly experiencing different mental health issues. Buddha was considered a great physician and psychotherapist due to his compassion and wisdom in diagnosing and treating the root cause of all suffering.

Threefold training (*tisikkhā*) brings about the transformation of behavioural (*sīla*), emotional (*samādhi*), and cognitive (*paññña*) domains, leading to final liberation (*Nibbāna*) for the endlessly repeated experience of psychosomatic issues. *Nibbāna* is free from illness, old age, death, sorrow, and defilements. It is the ultimate purity (*visuddhi*) and release (*vimutti*), attained with a continuous practice focused on behavioral, emotional, and cognitive transformations, which is interconnected with mindfulness. So, therapeutic intervention in Buddhism is a combination of morality, concentration, and wisdom, along with mindfulness.

Master of Arts in Buddhist Studies

(One Year)

MABS-40: Buddhist Philosophy of Education and Communication

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Answered Question Numbers Respectively		
1	**2**	**3**

Numbers	9

1. Morality in Buddhism and Buddhist Approach to Moral Education (with examples)

Buddhism has very rich ideas related to ethics and morality. It guides the method and action of cultivating one's moral character, and Buddhism is a way of education. These practices can be applied in thinking about education, especially specific to ethical education and moral implications. Of all the schemes of Buddhist training and education, morality (*sīla*) is the most important preliminary step toward the progress of spiritual life.

In Dhammapada, Pupphavaggga, the **Buddha gives the example of morality** with the **aroma of flowers**. "Not the sweet smell of flowers, not even the fragrance of sandals or jasmine blows against the wind. But the fragrance of the moral, virtuous blows against the wind. Truly, the virtuous man pervades all directions with the fragrance of his virtue." "The fragrance of virtue is the sweetest. Excellent is the fragrance of the virtuous, wafting even amongst the gods.'' (*Sīlagandho anuttaro. Sīlavataṃ gandha, vāti devesu uttamo*)

Visuddhimagga also gives **examples of morality**, such as morality's water can wash out the stain (*sīlajala*), morality's scent is incomparable (*sīlagandha*), morality is the best ornament (*sīlabhūsana*), morality is the stair to heaven, and morality is the door that gives onto the city of Nibbana. (*Saggārohaṇasopānaṃ, aññaṃ sīlasamaṃ kuto, dvāraṃ vā pana nibbāna, nagarassa pavesane.*) Morality is good until old age and does not decay.

Sīla is a code of conduct that embraces a commitment to harmony and self-restraint, with the principal motivation being nonviolence or freedom from causing harm. *Sīla* is the foundation of all meritorious deeds because good behavior is the beginning of a life of purity. Without morality (*Sīla*), there is no concentration (*Samādhi*), and so wisdom (*Paññā*) cannot be achieved. In other words, one must have a solid foundation of Sīla to cultivate *Samādhi*, which leads one to higher wisdom that conduces final liberation (*Nibbana*). Kimatthiyasutta (AN 10.1, AN 11.1) describes the purpose of ethics, which conducts to non-regret, joy, and so on, leading step by step to liberation. So, **morality can be compared to a golden ship** by which one can cross the ocean of *Samsara*.

Morality can be divided into two categories, namely: 'morality consisting in performance' (*Caritta Sīla*) and 'morality consisting in avoidance' (*Varitta Sīla*). Caritta Sīla is morality consisting of performances, all those moral instructions which the Buddha introduced 'should be done.' All the ethical rules that are in the positive form should be included in *Caritta Sīla*. Fulfilling one's duty towards parents, wife, and children, respecting the elders, ministering to patients, helping the poor and the needy, and observing good manners, etiquette, etc., such forms of ethical teachings given by the Buddha can be regarded as *Caritta Sīla*. The *Sigālovāda Sutta* (DN 31) elaborates on (61) obligations.

Vāritta Sīla is morality in avoidance. The avoidance of those evils, killing, stealing, etc., which the Buddha stated 'should not be done.' All the precepts which are in negative forms can be included in *Vāritta Sīla*. In Buddhism, there are various precepts such as Five, Eight, and Ten, out of which the Five Precepts should be practised in one's daily life, and the Eight Precepts on *Uposatha* days. Although the Buddhist precepts are not commandments, they should be observed of one's own free will for the peace, happiness, and welfare of the individual and society. Everyone should avoid all misdeeds.

Buddhist morality is not performed on the basis of fear or anger of any external power or supernatural being. One is responsible for the development or decline of one's morality. The Buddha and noble friend (*kalyāṇamitta*) can show them to the development of morality. Buddhist morality, based on four sublime abodes – loving-kindness (*mettā*), compassion (*karuṇā*), altruistic joy (*muditā*), and equanimity (*upekkhā*), is for individual development, welfare, and happiness and simultaneously for social welfare, harmony, happiness, and peace.

Buddhist morality is performed mainly through verbal actions and bodily actions. These verbal actions and bodily actions are supported by the mind. Ambaṭṭhika-rāhulovāda Sutta (MN 61) shows how morality in verbal actions and bodily actions should be performed through mindfulness for one's welfare and the welfare of others.

Morality forms the virtue or *Sīla* section of the Noble Eightfold Path. Namely, right Speech, right action, and right livelihood (*Sammā vācā*, *Sammā kammanta* and *Sammā ājīva*). As Saṃyuttanikāya, Milindapanha, and Visuddhimagga state, *sīla* is the foundation of all wholesome deeds (*sīle patiṭṭhāya*), it lays the ground for the initiation of the Buddhist Path leading to the final goal of the Buddha's teaching – total freedom from mental defilements.

The absence of *Sīla* disturbs mental development (*bhāvanā*). Application and development of Buddhist morality enhance the qualities in every context of the modern pluralistic society – individual life, family life, social life, educational life, economic life, political life, cultural life, religious life, and environmental life as well.

The term 'educate' derives from the Latin term 'educat- ', means 'lead out.' Modern education focuses on economic progress and commercializes the mind, neglecting moral, spiritual, and intellectual values. Thus, self-interest, self-centeredness, and selfishness dominate the learner's thoughts. Such education causes bad and imbalanced mental states and harmful behaviors that produce issues, tension, and conflicts at all levels of society. Without moral values, education is damaging and detrimental to both individuals and society.

According to *Soṇadaṇḍa Sutta* (DN 4), wisdom is purified by morality, and morality is purified by wisdom (*sīlaparidhotā paññā, paññāparidhotaṃ sīlaṃ*). The moral man has

wisdom, and the wise man has morality. Where there is morality, there is wisdom, and where there is wisdom, there is morality. **Just as one hand washes the other**, so wisdom is purified by morality and this combination is called the highest thing in the world. Therefore, moral philosophy in Buddhism is a combination of morality and wisdom.

The Buddha mentions in the *Vaṇijjā Sutta* (AN 5.177) five types of businesses that a lay follower should not be engaged in as they are the wrong livelihood: Business in weapons, human beings, meat, intoxicants, and poison. The most important restraint is ten kinds; abstention from killing, taking what is not given, misconduct in sensual pleasures, false speech, malicious speech, harsh speech, gossip, covetousness, ill-will, and abstention from the wrong view are preliminary prerequisites for a life of purity.

"Having abandoned the destruction of life, the Bhikkhu abstains from the destruction of life……. full of kindness, sympathetic for the welfare of all living beings…. Having abandoned taking what is not given, he abstains from what is not given…. he lives honestly and with a pure mind… Having Abandoned False speech… he speaks only the truth…." According to *Sīlakkhandha Vagga of Dighā Nikāya*, the precepts about the body and speech, which are given not only in their negative form but also with their positive counterparts, encourage the Bhikkhus to engage in acts, are the positive injunction of morality. So, there are two types of moral behaviour, refraining from bad conduct (*Vīramana*) and accepting good conduct (*Samādāna*). The Buddhist approach to moral education is (1) to refrain from evil verbal and bodily behaviour, and (2) to development good verbal and bodily behaviour for the welfare and happiness of of the individual, social, educational, economic, political, cultural and environmental contexts.

Abhisanda Sutta (AN 8.39) describes the five **moral precepts as great gifts or enormous offerings** (*Mahādāna*). A noble disciple gives up killing living creatures, gives up stealing, sexual misconduct, false speech, and alcoholic intoxicants. By so doing, he gives countless sentient beings the gift of freedom from fear, enmity, and affliction. He himself, in turn, enjoys freedom from fear, enmity, and affliction.

Buddhist moral claims of compassion and equality can contribute to the thinking of modern educational issues, such as peace education, ecological education, and equality in education. The right view is the most important factor of the Buddhist approach to moral education. Educating the mind to be endowed with the right understanding and to develop moral qualities centered on the right speech, right behavior, and right livelihood is to engage in wholesome professions, harmonious life, welfare, and happiness of oneself and others.

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(2) The role of *Samatha* and *Vipassanā Bhāvanā* in developing healthy mental attitudes

'*Bhāvanā*' means mental development or mental culture, cultivation or development of mind. The word "*bhāvanā*" has various renderings, such as "producing", "acquiring", "mastering", "developing", "cultivating", "reflection", and "meditation. Arahant Nāgasena explains to king Milinda: "All good qualities have meditation as their chief; they incline to it, lead up towards it, are as so many slopes up the side of the mountain of meditation." *Bhāvanā* concerns the most important role in developing a healthy mental attitude.

The sixteen **unhealthy mental attitudes** can be seen in Vattha Sutta (MN 7) and Paṭisambhidāmagga. Forty-four types of mental illness can be seen in Sallekha Sutta (MN 8). Sxity-two mental illnesses of wrong views are described in Brhamajāla Sutta (DN 1). Ten mental defilements (*kilesā*) and fourteen unwholesome thoughts (*akusala cetasika*) described in Abhidhamma can be compared with the modern classification of mental disorders.

Roga sutta (AN 4.157) shows two **kinds of illness** or suffering - Mental and physical. Some beings are free of physical illness for a year, two, or three years, or more. But it's very hard to find any beings in the world who can claim to be free of mental illness, even for a moment, apart from those who have ended the defilements.

***Bhāvanā* means** the development of mental skillful qualities or the development of healthy mental attitudes. According to the early Buddhist teaching, the basic meaning of bhāvanā can be rendered as the development of spiritual qualities or wholesome potentialities or the development of wholesome doctrines. (*Bhāveti kusaladhamme vaḍḍhetīti bhāvanā.*) Abhidhammāvatāra Purāṇaṭīkā mentions, "*Bhāveti kusaladhamme āsevati vaḍḍheti etāyāti bhāvanā*.", means association, development, and application of wholesome doctrines.

Two kinds *bhāvanā* are *Samatha bhāvanā* (concentration or serenity meditation) and *Vipassanā bhāvanā* (insight meditation). The development of serenity (*samatha*) aims at concentration (*samādhi*), and the development of insight (*vipassanā*) aims at understanding or wisdom (*paññā*). The role of serenity is subordinate to that of insight because insight is vital to eradicate ignorance.

Samādhi is derived from the root **"*saṃ-ā-dhā*"** which means 'to put together, 'to concentrate.' *Samādhi bhāvanā* is the method of meditation that leads to tranquility which is the concentrated, unshaken, peaceful state of mind which is the prerequisite for insight. Buddha himself mastered the two highest stages under his early teachers but found that, on their own, they led to higher planes of rebirth, not to genuine enlightenment. However, because the

unification of mind induced by the practice of concentration contributes to clear understanding, the Buddha incorporated the techniques of serenity meditation and the resulting levels of absorption into his own system, treating them as a foundation and preparation for insight and as a "pleasant abiding here and now."

Samatha bhāvanā develops a concentrated and unified state of mind in which all the mental power is converged towards one point. This helps to calm the mind, control and reduce the arising of mental impurities, and to gain absorptions (*jhāna*), the high stages of concentration. When the mind is calmed and strengthened through Samatha, there occurs certain mental purification which can influence the mind to attain certain psychic powers. However, the attainment of calmness or tranquility of the mind is not the ultimate realization.

Vissudhimagga mentions **five jhānic factors** that act as antidotes for five hindrances. One-pointedness is opposed to sensual desire, rapture to ill-will, applied thought to sloth and torpor, happiness to restlessness and worry, and sustained thought to doubt. The cultivated mind with these positive emotions can act as a self-healer as well as a healer of the public. Eleven kinds of advantages of cultivating loving-kindness (*mettā*) mentioned in the Mettānisaṃsa sutta (AN 11.16) indicate how such positive emotions become health-promoting factors that cause bring about psychosomatic, social, and spiritual well-being.

Vipassanā bhāvanā is the development of insight or wisdom through the **realization of reality** in its true perspective as impermanence, unsatisfactoriness, and no-soul– the Three Universal Characteristics (*anicca, dukkha, anatta*). *Vipassanā bhāvanā* develops true wisdom that sees all things – corporeal and mental phenomena as they really are. It helps to eradicate the defilements originating from greed, hatred, and delusion, which cause mental illness.

The main aim of insight meditation is to look within and discover our natures – mind and body processes. Therefore, insight meditation does not just involve holding the mind still. It also involves penetrative observation. With the realization of the nature of existence, the mind no longer has conflicts with nature, the mind becomes together with nature, and the mind realizes the true nature of things. Consequently, the mind becomes purified.

Vipassanā that sees things as they are is the insight into the true nature of things. All the mental impurities caused by greed, ill-will, and delusion can be totally eliminated through insight. According to Mahāsatipaṭṭhāna Sutta (DN 22) and Satipaṭṭhāna Sutta (MN 10), the path that leads to the insight is completely aware, and mindful (*sampajāno satimā*). Through this method, one realizes that every phenomenon is transient; nothing can be accepted as an everlasting entity and that everything in the whole universe is nothing but relative visible or invisible phenomena. Just as when a lighted lamp is brought into a dark chamber, the lamp-

light will destroy the darkness and produce and spread the light; just so will insight, once arisen, destroy the darkness of ignorance and produce the light of knowledge.

The purpose of *vipassanā bhāvanā* is the attainment of not only a certain degree of concentration but also the understanding of the bodily and mental processes in their reality through mindfulness. Thus, the ultimate purpose of Insight meditation is to attain the cessation of all suffering through the realization of the true nature of the mental and physical process (*nāma, rūpa*). The ultimate goal of insight is complete freedom (*vimutti*) from all mental illnesses and bad mental attitudes.

The Vijjābhāgiya Sutta (AN 2.32) shows the results of *Samatha* and *Vipassanā*. The result of the development of tranquility or serenity (*Samatha*) is the development of the mind which leads to the abandonment of passion or lust. The result of the development of insight (*Vipassanā*) is the development of wisdom or discernment, which leads to the abandonment of ignorance. A mind defiled by lust is not liberated, and wisdom defiled by ignorance is not developed. Thus, the fading away of passion leads to the liberation of the mind, and the fading away of ignorance is conducive to the liberation of wisdom (discernment–release). Thus, *Samatha* (serenity) and *Vipassanā* (insight) function together to uproot passion (*rāga*) and ignorance (*avijjā*).

The Buddha explains diverse methods for overcoming diverse kinds of defilements. The six methods of abandoning taints (*āsava*) introduced in the Āsava Sutta (AN 6.58), *bhāvanā* refers to the development of mental qualities – spiritual and cognitive to abandon taints that cause mental illness (*āsavā bhāvanā pahātabbā ye bhāvanāya pahīnā*).

When the mental qualities of a person are great, his mental illnesses fade. The more he has mental qualities, the less he has mental illness. Therefore, the fully liberated person (*Arahant*) has no mental illness, disorder, stress, sorrow, lamentation, sadness, or despair. Ignorance and craving are the origins of unhealthy mental attitudes. The Buddha points out *Bhāvanā* to eradicate ignorance and craving. The Buddha is like the unsurpassable healer (*bhisakko*), and surgeon (*sllakatto*) who reveals the *bhāvanā*, which concerns the most important role in developing healthy mental attitudes.

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3. Significance of Human Character Traits (*carita*) for the Fulfillment of the Main Objectives in Buddhist Education

The teaching and learning process is successful when a student is well-identified by the master before the educating process begins, in accordance with the fundamental and ultimate purpose of Buddhist education. Understanding human nature and character traits (*carita*) is crucial to deliver Buddhist education appropriately and effectively.

According to Commentaries, after preaching the *Mahāsamaya Sutta* (DN 20) (The Discourse on the Great Assembly), the Buddha continues to address the six sermons which are **appropriate to the traits** (*Caritas*) of individuals, and as a result, numerous beings perceive the dhamma, know the Buddhist education and become the Noble one. He preaches *Sammāparibbājaniya sutta* for *Rāga-carita, Kalahavivāda sutta* for *Dosa-carita, Mahābyūha sutta* for *Moha-carita, Cūḷabyūha sutta* for *Vitakka-carita, Tuvaṭṭakapaṭipada* for *Saddhā-carita, Purābheda-sutta* for *Buddhi-carita.*

Visuddhimagga describes six traits or temperaments that signify the intrinsic nature of a person. Habitual actions tend to form particular traits, (1) greedy temperament (*Rāga-carita*), (2) hating temperament (*Dosa-carita*), (3) deluded temperament (*Moha-carita*), (4) faithful temperament (*Saddhā-carita*), (5) intelligent temperament (*Buddhi-carita*), (6) speculative temperament (*Vittakka-carita*). By combining six kinds of temperaments with one another, 63 types are formed. With the inclusion of *Diṭṭhi-carita* (speculative temperament) there are 64. If greed is more developed in a personality, it is called greed-character. As the positive aspects of those three kinds of mentality, the faith characters (*saddhācarita*), intellect characters (*buddhicarita*), and reflective characters (*vitakkacarita*) are defined. Six character types give significant value in understanding their various behavioral and thinking patterns. Every six characters can be known by five points, with reference to their different types of postures, actions, eating, modes of seeing, and various mental states.

Vissudhimagga recommended subjects of meditation for traits. Ten unpleasant objects (*asubhās*) and mindfulness with regard to the Body are subjects of meditation for greedy temperament (Rāga-carita), Four sublime abodes (*brahmavihāras*), and four *vaṇṇakasinās* are for Dosa-carita, Mindfulness on in and out breathing (*ānāpānasati*) is for *Moha-carita*, Six kinds of Recollection (*anussati*) (recollection of the Buddha, doctrine, his noble disciples, of morality, liberality, Heavenly beings) are for *Saddhā-carita*, recollection of death (*maraṇānussati*), recollection of the peace of nibbāna (*upasamānussati*), analysis of the

four elements *(catudhātuvavatthāna*) are for *Buddhi-carita*, and mindfulness on in and out breathing (*ānāpānasati*) is for *Vitakka-carita*, respectively.

Various types of personality are analysed considering the human mind primarily based on defilements - greed, hatred, and delusion (*lobha, dosa, moha*). Further, various aspects of these three impurities are discussed in Buddhist philosophy in terms of various generic terms, namely, three stains (*tinimalā*), four perversions (*cattāravipallāsā*), four injustices (*cattāssoagat*i), four cankers (*cattāroāsavā*), four floods (*cattāroogha*), five hindrances (*pañca nīvaranā*), seven inherent proclivities (*sattānusayā*), ten fetters (*dasasaṃyojanā*), ten corruptions (*dasakilesā*), ten wrongnesses (*dasamichattā*), ten unwholesome courses of action (*dasa akusalakammapathā*), and twelve unwholesome thought arisings (*dvādasākusalacittuppādā)*.

Vissudhimagga delivers five jhānic factors that act as antidotes for five hindrances. One-pointedness is opposed to sensual desire, rapture to ill-will, applied thought to sloth and torpor, happiness to restlessness and worry, and sustained thought to doubt. The cultivated mind with these positive emotions can act as a self-healer as well as a healer of the public.

Vatthūpma Sutta (MN 7) and Paṭisambhidāmagga describe the 16 mental Impurities. 44 types of mental illness can be seen in Sallekha Sutta (MN 8). 62 mental illnesses of wrong views are described in Brhamajāla Sutta (DN 1). 1500 mental defilements are mentioned in Abhidhamma. All the above are the basis for the formation of character traits in a person.

A person's character can be analysed on the basis of various positive and negative traits – ethical, mental, spiritual, and cognitive qualities as exposed in Buddhist discourses. Ariyapariyesana Sutta (MN 26) describes eight types of traits: who has fewer defilements or more defilements, sharp faculties or fade faculties, good attributes or bad attributes, easy-to-understand teaching or difficult-to-understand teaching.

Lekha Sutta (AN 3.132) elaborates on three types of traits when angry. Avakujja sutta (AN 3.30) clarifies the three kinds of persons on a cognitive basis; inverted wisdom, lap-like wisdom, and wide wisdom. Four types of traits according to the ability to understand something are found in the Ugghaṭitaññū Sutta (AN 4.133). Appassuta Sutta (AN 4.6) exposes four kinds of persons by their level of knowledge and learning. Anusota sutta (AN 4.5) introduces four types of individuals analysing them, particularly on the spiritual and cognitive basis in mundane and supramundane contexts; who goes with the flow, who goes against the flow, who stands fast, and who has crossed over, and gone beyond. Udakūpamā Sutta (AN 7.15) introduces seven types of persons on the basis of ethical, mental, spiritual, and cognitive analysis.

According to the ethical standards of a person, the four types of traits in a person are recognized in Tamonata Sutta (AN 4.85); (1) one in darkness who is headed for darkness, (2) one in darkness who is headed for light, (3) one in light who is headed for darkness and, (4) one in light who is headed for the light. Here, headed for darkness means engaging in misconduct, and headed for light means engaged in good conduct.

Magga Vagga of The *Dhammapada*, in Verse (285), the commentary describes the **significance of human character traits** for the main object of Buddhist education. Once, a son of a goldsmith was given loathsomeness of the dead body as the subject of meditation by Thera Sariputta. He practiced, but he made no progress. The Buddha, perceiving his trait, gives him a big lotus as a subject of meditation. The young monk succeeds in his meditation, able to get rid of the hindrances, fill with delightful satisfaction (*piti*), and step by step, he reaches the fourth level of mental absorption. Seeing the flower wither and change its colour, he perceives the impermanent nature of all things. He developed his faculties as advised by the Buddha and get rid of craving, and attained Arahantship. The analysis of mental dispositions preoccupied with previous habits and their relevance to present problematic behaviors and mental disorders is a unique teaching in the field of psychotherapy revealed by Buddhist education.

Everything should be formulated around the student. Buddha taught that one must follow the Middle Path, avoiding extremes of indulgence and self-denial. The relationship between teacher and student also rests on seeking a middle ground between the teacher's knowledge and the student's traits, perceptions, and experiences. The teacher must not only bear theoretical knowledge, but should be able to gather information about the learner's trait skillfully, should be capable of analyzing that information about the student, and engage in a decision-making process to determine the course of therapy or the way of education.

According to Paṭisambhidāmagga and the commentaries, the eyes of the Buddha (*Buddhacakkhu*) mean two kinds of knowledge specific to the Buddha. They are the knowledge of the maturity levels of the five spiritual faculties (*Indriyaparopariyatti ñāna*) and the knowledge of traits, dispositions, and underlying tendencies of beings (*Asayanusaya ñāna*). The Buddha accomplishes these two kinds of knowledge, and He is able to instruct an individual correctly and efficiently. To conclude, these facts indicate how human character traits (*carita*) are significant for the fulfilment of the main objectives in Buddhist education.

Master of Arts in Buddhist Studies

(One Year)

MABS-73: Introduction to Pāḷi Language

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Answered Question Numbers Respectively		
1	**2**	**3**

Numbers of Pages	6

1. Translate into English

I. manusso suriyaṃ passati.

The man sees the sun.

II. bhūpālo manusse rakkhati.

The king protects the people.

III. kumārā hatthehi patthe āharanti.

Boys bring bowls with their hands.

IV. brāhmaṇo puttena saha suriyaṃ vandati.

The Brahmin worships the sun with his son.

V. upāsakā samaṇehi saddhiṃ vihārasmā nikkhamanti.

Lay devotees leave the monastery with monks.

VI. amaccā paṇditehi pañhe pucchanti.

Ministers ask questions from wise men.

VII. dārako hatthena yācakassa bhattaṃ āharati.

The child brings rice by his hand for the beggar.

VIII. kumārā sahāyakehi saddhiṃ nahāyanti.

Boys bathe together with their friends.

IX. upāsakassa puttā samaṇehi saha vihāraṃ gacchanti.

Sons of the lay devotee go to the monastery with the monks.

X. vānijānām assā kassakassa gāmaṃ dhāvanti.

Horses of the merchants run to the farmer’s village.

XI. brāhmaṇo sahāyakena saddhiṃ rathamhi nisīdati.

The brahmin sits down on the chariot with his friend.

XII. sakuṇo nāvikassa hatthṃhā āvātasmiṃ patati.

The bird falls into the pit from the hand of the sailor.

XIII. amacco dūtena saddhiṃ rathena araññaṃ pavisati.

The minister enters the forest by a vehicle with a messenger.

XIV. rajakassa putto sāṭake mañcasmiṃ nikkhipati.

The washerman’s son places the garments on the bed.

XV. upāsako vihāraṃ gantvā samaṇānaṃ dānaṃ dadāti.

Having gone to the monastery, the lay devotee gives alms to the monks.

XVI. vāṇijā pāsāṇasmiṃ ṭhatvā kuddālena sappaṃ paharanti.

Standing on the rock, the merchants hit the serpent with the hoe.

XVII. kumārā vanasmiṃ mittehi saha kīḷitvā bhattaṃ bhuñjituṃ gehaṃ dhāvanti.

Having played with friends in the forest, the boys run home to eat rice.

XVIII. tathāgataṃ passitvā vandituṃ upāsako vihāraṃ pavisati.

The lay devotee enters the monastery to see the Buddha and worship him.

XIX. pāṇḍito sugatassa sāvakehi saddhiṃ bhāsituṃ iccati.

The wise man wishes to speak with the Buddha's disciples.

XX. sakuṇe passituṃ amaccā vāṇijena saha pabbataṃ āruhanti.

Ministers climb the mountain with the merchant to see birds.

2. Translate into Pali.

I. The farmer ploughs.

Kassako kasati.

II. The Buddha sees.

Buddho passati.

III. Boys climb the mountain.

Kumārā pabbataṃ āruhanti.

IV. The Buddha comes to the monastery.

Buddho vihāraṃ āgacchati.

V. The horse runs to the mountain with the dogs.

Asso soṇehi saha pabbataṃ dhāvati.

VI. Merchants come to the village by carts with farmers.

Vāṇijā kassakehi saddhiṃ sakaṭehi gāmaṃ āgacchanti.

VII. The lay devotee questions the dhamma from the recluse.

Upāsako samaṇamhā dhammaṃ pucchati.

VIII. Kings protect islands with their ministers.

Bhūpālā amaccehi saddhim dīpe rakkhanti.

IX. The man cuts trees with a saw for the farmer.

Puriso kassakāya kakacena rukkhe chindati.

X. The king worships the Buddha along with lay devotees.

Bhūpālo upāsakehi saddhiṃ Buddhaṃ vandati.

XI. The brahmin's sons bathe with the minister's son.

Brāhmaṇassa puttā amaccassa puttena saha nahāyanti.

XII. The teacher's child falls from the farmer's tree.

Ācariyassa dārako kassakassa rukkhamhā patati.

XIII. Children run from the road to the sea with friends.

Dārakā mittehi saddhiṃ maggamhā sammuddaṃ dhāvanti.

XIV. Disciples of the Buddha assemble in the monastery.

Buddhassa sāvakā vihāre sannipatanti.

XV. The thief gets down from the tree in the forest.

Coro vanasmiṃ rukkhamhā oruhati.

XVI. The Buddha instructs his disciples in the monastery.

Buddho vihārasmiṃ sāvake anusāsati.

XVII. Having gone out of the house, the farmer enters the field.

Kassako gehā / gehamhā / gehasmā nikkhamma - nikkhamitvā khettaṃ pavisati.

XVIII. The king having been pleased with the Buddha, abandons the palace and goes to the monastery.

Bhūpālo Buddhe / Buddhamhi / Buddhasmiṃ pasīditvā pāsādaṃ pajahitvā vihāraṃ gacchati.

XIX. Having stood on a mountain, the hunter shoots birds with arrows.

Pabbatasmiṃ ṭhatvā luddako sarehi sakuṇe vijjhati.

XX. The doctor having seen the merchant's goods leaves the city.

Vejjo vāṇijānaṃ bhaṇḍāni passitvā nagaramhā nikkhamati.

3. (I) Explain the grammatical features of the following words:

I.	āgacchati	ā + √ gamu+a+ti / third person, singular, Present tense.
II.	manusse	manussa+e / masculine, accusative (plural), locative(singular)
III.	āharasi	ā +√ hara+si / second person, singular, Present tense.
IV.	paṇditehi	paṇdita+ehi / masculine, instrumental or ablative, plural
V.	nikkhamatha	ni +√ khamu+a+tha / second person, plural, Present tense.
VI.	gāmamhā	gama+mhā / masculine, ablative, singular.
VII.	kassakānaṃ	kassakā+naṃ / masculine, dative or genitive, plural.
VIII.	pavisāma	pa +√ visa +a +ma/ first person, plural, present tense
IX.	oruyha	ava +√ ruha+ ya (prefix *ava* + root *ruh* + suffix *ya*) / gerund, singular, absolutive, or the indeclinable prticiple

X. ācariyāya ācariya+āya/ masculine, dative, singular.

(II) Decline the noun vāṇija (merchant) in all cases.

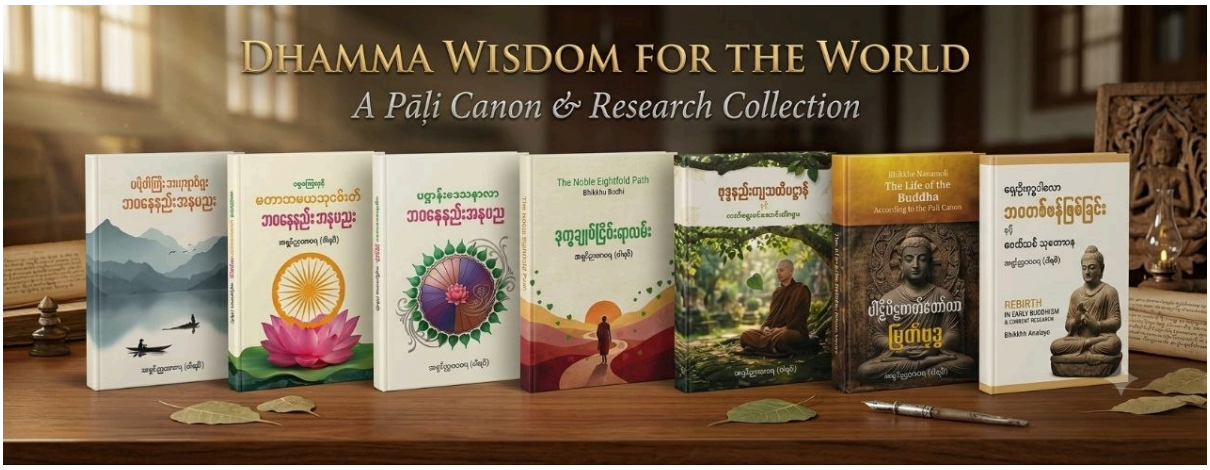
vāṇija (merchant)

Case	**Singular**	**Plural**
Nominative	Vāṇijo	Vāṇijā
Accusative	Vāṇijaṃ	Vāṇije
Instrumental	Vāṇijena	Vāṇijehi, Vāṇijebhi
Dative	Vāṇijassa, Vāṇijāya	Vāṇijānaṃ
Ablative	Vāṇijā, Vāṇijamhā, Vāṇijsmā	Vāṇijehi, Vāṇijebhi
Genitive	Vāṇijassa	Vāṇijānaṃ
Locative	Vāṇije,Vāṇijamhi, Vānijasmiṃ	Vāṇijesu
Vocative	**(**Bho) Vāṇija, Vāṇijā	(Bhonto) Vāṇijā

(III) Conjugate the root √gamu (to go) in present tense.

√gamu (to go)

	Singular	**Plural**
third person	gacchati	gacchanti
second person	gacchasi	gacchatha
first person	gacchāmi	gacchāma
third person	gacchīyate	gacchīyante
second person	gacchīyase	gacchīyavhe
first person	gacchīye	gacchīyāmhe


DHAMMA WISDOM FOR THE WORLD
A Pāḷi Canon & Research Collection
The Noble Eightfold Path
Bhikkhu Bodhi
The Life of the Buddha
According to the Pali Canon
REBIRTH
IN EARLY BUDDHISM
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အရှင်ဉာဏဝရ
(ပါရမီ)

Postgraduate Institute of Pali and Buddhist Studies, University of Kelaniya
Master of Arts in Buddhist Studies
MABS 72 – Research Methodology and Extended Essay – 2022

Pro forma for the Submission of the Topic for Extended Essay

Student's Name: Ven Nyanavara

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The Proposed Topic:
An Analytical Study of *Dukkha Saccā* (with Reference to Dukkhatā Sutta)

The Course Unit relevant to the proposed topic: Master of Arts (MABS 01)

N.B. A brief introduction to the topic within not more than 100 words is to be attached with this form.

Deadline for submission: 31st July, 2022

Submission Date of the Topic: 27/July/2022……

Student's Signature: ……Nyanavara……

For Office Use Only

Amended Topic:

……

Name of the professor or lecturer who made amendments to the topic:

……

Signature: ……. Date: ……

Application should be sent to the following Email address
pgipbsmeeting@gmail.com

An Analytical Study of *Dukkha Saccā*

(With Reference to Dukkhatā Sutta)

A Brief Introduction

This essay will analyse the most important of the Buddha's teaching, the Noble Truth of Suffering (*Dukkha Saccā*), with special reference to Dukkhatā Sutta (SN 45.165). The term "dukkha" is usually translated as "suffering", but as the First Noble Truth, it must be noted that this rendering does not bring out its full implications. In Dukkhatā Sutta, the Buddha expounded on three types of suffering that reflect a more profound philosophical vision of *dukkha saccā*. The Buddha did not deny happiness, while He said there is suffering. Nibbana, defined not as happiness but as the highest happiness, states many other happiness levels. Buddhism is neither optimistic nor pessimistic but realistic. The Buddha's teachings about suffering tell us what we can solve and how to end it. The direct knowledge of suffering is for the destruction of it.

Postgraduate Institute of Pali and Buddhist Studies
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MA Degree

Research Proposal

An Analytical Study of *Dukkhasaccā* (With Reference to *Dukkhatā* Sutta)

Ven. Nyanavara
Registration No. 2022/MABS/E/150

A research proposal submitted to the Postgraduate Institute of Pali and Buddhist Studies, University of Kelaniya as a partial fulfillment of the course unit MABS 72- Research Methodology and Extended Essay.

14, October, 2022

CONTENTS

1. INTRODUCTION TO THE STUDY

Since time immemorial, human beings have tried to avoid suffering(*dukkha*) and find happiness. The Buddha's analysis of the human condition is founded on the crucial idea of *dukkha*, sometimes translated into English as "suffering." It must be observed that this interpretation of the word does not fully capture its meaning. *Dukkha* has a much broader meaning that represents a more profound philosophical perspective. In Dukkhatā Sutta, the Buddha expounded on three types of suffering that reflect a more profound philosophical vision of *dukkhasaccā*. Thus, this research will analyze an approach to one

of the most important of the Buddha's teachings, the Noble Truth of Suffering (*dukkhasaccā*), with special reference to Dukkhatā Sutta[102].

"*Dukkha*" in the context of Buddhism refers to any conditioned experience dependent on impermanent conditions. The conditioned experience may be incredibly joyful or incredibly awful. But *dukkha* is what it falls under. As the Buddha himself declares, the purpose of his teachings is to reveal suffering (*dukkha*) and its eradication (*dukkha-nirodha*): "Monks, both formerly and now, it is just suffering and the cessation of suffering that I make known."[103]

The Buddha did not deny happiness, while He said there is suffering. Nibbana, defined not as happiness but as the highest happiness, states many other happiness levels. Buddhism is neither optimistic nor pessimistic but realistic. The Buddha's teachings about suffering tell us what we can solve and how to end it.

2. RESEARCH PROBLEM

All Buddhist teachings are ultimately concerned with the problem of suffering and its ultimate resolution. This concept unifies all early Buddhist teachings. Therefore, this is the research problem: -

How can we eradicate the cause of *dukkha* and attain complete liberation when we fully understand the real nature of *dukkha*?

To support this main research problem, the following questions will be investigated: -

(1) Why does the Buddha teach only suffering(*dukkha*) and its cessation?

(2) What is the deeper, wider definition of *dukkha* according to *dukkhasaccā*?

(3) How does clinging to the five aggregates lead to suffering?

(4) How can we apply the noble truth of suffering (*dukkhasacca*) to reach peace and emancipation?

3. OBJECTIVE OF THE STUDY

The objectives of this research entitled "An Analytical Study of *Dukkha* with reference to Dukkhā Sutta" are primarily as follows:

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[102] S V 56.

[103] MN I 140; SN III 119; SN IV 384.

To reveal the importance of *dukkha* according to early Buddhist teaching,
To analyze the types, levels, aspects, and characteristics of *dukkha* in Pāḷi canon,
To explain that the noble truth of *dukkha* is not pessimism,
To compare the concept of *dukkha* with non-Buddhist theories about suffering,
To investigate the profound meaning of *dukkhasaccā* according to Buddhism,
To point out the interconnection between the four noble truths.

4. SCOPE OF RESEARCH

This work intends to discover the concept of *dukkha* and *dukkhasaccā* as portrayed in the Pali canons, commentaries, and sub-commentaries. Thus, the scope of this research will be limited to the Theravāda Pali canons, their commentaries, and sub-commentaries. In this approach area, the perspective of Buddhist philosophy, as well as scholarly works and articles, will also be employed.

5. LITERATURE REVIEW

The followings books and articles are related to my research:

(1) The eminent book, "*What the Buddha Taught*" composed by Walpola Rahula[104], states the comprehensive, compact, and lucid teaching of the Buddha and especially aims at Western readers. The book is just eight chapters, plus selected texts. The first chapter describes the Buddhist conception of the mind. Chapters two through five each link to one of the four noble truths: i.e., *dukkha*, the arising of *dukkha*, the cessation of *dukkha*, and the path to the cessation of *dukkha*. The topic of *dukkhasacca* is discussed in the second chapter. This book contains a clear overview of the first noble truth but describes it briefly. Therefore, this research is meant to explain in detail the concept of suffering and the first noble truth with special reference to Dukkhatā Sutta.

(2) The well-known book titled "*Early Buddhist Teachings*" composed by Y. Karunadasa[105], contributes a clear, compact exploration of the basic teachings of early Buddhism. It demonstrates the essentials of Buddhist teachings with a comprehensive explanation of early Buddhism's fundamental doctrines. There are twelve chapters in this

[104] Walpola Rahula, *What the Buddha Taught* (Colombo: BCC, 2006).
[105] Y. Karunadasa, *Early Buddhist Teachings* (Kandy: BPS, 2015).

book. Of these chapters, in chapter six, the author clarifies the pivotal notion of *dukkha* in the diagnosis of the human condition. He explains "suffering" as "conditioned experience," why the Buddha teaches only suffering and its cessation, the progressive sequence of the four noble truths, the problem of suffering and the issue of metaphysical questions, and so on. The author gives a wonderful introduction to three aspects of *dukkha* but explains them in summary. Thus, this research will further explore how the concept of *dukkha* is vital in Buddhist teaching and will emphasize three aspects of dukkha in detail.

(3) The other significant book related to this research is "*Reading the Buddha's Discourses in Pali: A Practical Guide to the Language of the Ancient Buddhist Canon*" By Bhikkhu Bodhi[106], a renowned scholar-monk and translator. He opens a door into key suttas from the Samyutta Nikaya. His scrupulous selected anthology of suttas provides a systematic overview of the early Buddhist discourses. It contains six chapters: - the four noble truths, the five aggregates (the meaning of suffering in brief), the six bases (the channels through which suffering originates), dependent origination (the origination and cessation of suffering), the path and the way (the practices leading to the end of suffering), and the unconditioned (the goal). This book shares exceptional language instruction and a nuanced study of the early Buddhist texts and teachings but it does not explain widely the noble truth of suffering from a philosophical stand point. So, investigating and analyzing facts from this book, this research will broadly reveal the noble truth of suffering from a philosophical perspective.

(4) The other important book is "*The manuals of Buddhism: The expositions of the Buddha-Dhamma*" by Ven Ledi Sayadaw[107], a prominent Buddhist scholar. He has published over seventy Buddhist manuals (*Dipanī*) in Pali and Burmese, which are lucid expositions and clear renderings of the basic principles of Theravada Buddhism. The following eight *Dipanīs* have been translated into English and included in this volume, *Vipassana Dipanī; Pattanuddesa Dipanī; Niyama Dipanī; Catusacca Dipanī; Sammaditthi Dipanī; Bodhipakkiya Dipanī; Magganga Dipanī*; and *Alin-Kyan*. The reader will find a precious treasure of information about Theravada Buddhism in these

[106] Bhikkhu Bodhi, *Reading the Buddha's Discourse in Pali* (USA: WP, 2020).
[107] Ledi Sayadaw. *The Manuals of Buddhism* (Yangon: MAP, 2004).

texts. Among these, *Catusacca Dipanī* explains essential knowledge about the noble truth of suffering and guidance for the practice of Dhamma. He compares four characteristics of *dukkhasaccā* with three aspects of *dukkhasaccā*. However, it does not explain that Buddhism is not pessimistic. Therefore, this research will clarify that Buddhism is not pessimistic but realistic.

(5) The other relevant book is "*Dhammacakkappavattana Sutta: The Great Discourse on the Wheel of Dhamma*" delivered by Mahasi Sayadaw[108], who is best known for reviving *Vipassanā* meditation. In this comprehensive book, we can grasp early Buddhist teachings, a middle path for attaining liberation, and something we can make part of our practice. He explains the four noble truths focusing on *Dhammacakkappavattana Sutta* and *Mahāsatipaṭṭhāna Sutta,* and this study will emphasize the noble truth of suffering, explicitly citing the *Dukkhatā Sutta.*

6. PREVIOUS RESEARCH

To sum up, all these preceding research works are valuable contributions of various Buddhist scholars to understand the Buddha's teaching of *dukkhasaccā* according to Pali canons and commentaries. They describe briefly, delivering a compact overview of the four noble truths. This research intends to present more detail about the noble truth of suffering, focusing on the three aspects of *dukkha* according to Dukkhatā Sutta and other similar Suttas by analyzing and synthesizing the raw data as well as systematizing the collected data in order to give a clear view of *dukkhasaccā.*

7. RESEARCH METHODOLOGY

The data for this research will be collected mainly from primary and secondary sources, and they will be examined to develop the discussion of the main topic of the study. Dukkhatā Sutta of Mahāvagga Samyutta and relevant early Buddhist teachings will be emphasized in this research. Thus, Primary sources are five Nikāya and Commentaries (*Aṭṭhakathā*), especially Samyutta Nikāya. The secondary sources collected data from theses, books, and journals related to this research, an analytical study of *Dukkhasaccā*.

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[108] Mahasi Sayadaw. *Dhammacakkapavattana Sutta: The Great Discourse on the Wheel of Dhamma* (Penang: SHDP, 1998).

Thus, the methodologies of this research can be generally divided into three stages as follows:

(1) Collecting data about the *dukkha* and *dukkhasaccā* from primary sources: Pali Canons and its commentaries (*aṭṭhakathā*),

(2) Gathering data from books, journals, articles, and so on, related to the proposed area, written by various scholars will be treated as secondary sources,

(3) These data will be divided into groups by analyzing, explaining, comparing, synthesizing, and finding results to construct the study's outline and logically presented in the form of answers to the research problem and questions.

8. TENTATIVE CHAPTER OUTLINE

Chapter 01

The Concept of Dukkha in the Four Noble Truths

This chapter will introduce the heart of the Buddha's teaching, the four noble truths. Understanding the concept of *dukkha* is crucial to comprehend the four noble truths. Therefore, this chapter will describe the definition of *dukkha* according to Pali Literature, as well as the term's etymology, exegesis, and related translations. In this chapter, Dukkhata Sutta and three aspects of *dukkha* will be introduced.

Chapter 02

Types of Happiness and the Buddhist Attitude to Suffering

This chapter will discuss that the Buddha does not reject happiness in life when He says there is suffering (*dukkha*). This chapter will describe various types of happiness in the Pāli Literature. Many people misunderstand that Buddhism is pessimistic; hence, this chapter will clarify the Buddhist attitude to suffering and that Buddhism is neither pessimistic nor optimistic. The Buddha's status as a renowned, brilliant physician is discussed in this chapter.

Chapter 03

The Essence of What the Buddha Taught

This chapter will explore why the Buddha teaches only suffering and its cessation. All Buddhist teachings are ultimately concerned with the issue of suffering and its final solution. Dependent arising, which the Buddha wants us to consider as the core of the Dhamma, amounts to a statement of the origin of suffering when the causal formula is understood in its progressive order and to a statement of the cessation of suffering when it is understood in its regressive order. The Buddhist teaching on suffering is the Buddhist teaching on the pursuit of happiness. This chapter will analyze the noble truth of suffering (*dukkhasaccā*) in detail, providing the facts: - two types of suffering, three levels of suffering, three aspects of suffering, and four characteristics of suffering. Physiological, mental, and doctrinal aspects of *dukkha* in four noble truths will also be analyzed in this chapter.

Chapter 04

'Suffering' and 'The Five Aggregates of Grasping'

In the first discourse, the Buddha defines dukkha as the five aggregates: "In brief, the five the five aggregates of grasping are suffering". It should be clearly understood that *dukkha* and the five aggregates are not two different things. When we have some notion of the five aggregates that make up the so-called "being," we will be better able to comprehend this issue. The dependent origination shows in greater detail the chain of conditions responsible for the origination of suffering and the complete cessation of it. Thus, in this chapter, we will examine five aggregates, dependent origination, three characteristics of existence, soul-lessness and the Buddhist definition of suffering.

Chapter 05

Cessation of Suffering

This chapter will clarify the progressive sequence between the four noble truths. If the truth of suffering is attempted to be understood separately from the other three truths, it will inevitably lead to the conclusion that Buddhism promotes a pessimistic outlook on life. Any such misunderstanding could be easily dispelled if it is recognized in its correct context, i.e., in relation to the other three truths. Even *Nibbāna*, the cessation of suffering, assumes its significance in the context of the other three noble truths. When

the first Noble Truth is comprehended, the second suggests itself; when the second is comprehended, the third suggests itself; when the third is comprehended, the fourth suggests itself. What should not be overlooked here is that if Buddhism is concerned with the problem of suffering, it is only in order to get rid of it completely. If Buddhism identifies all sources and occasions of suffering, it is to provide a complete cure for the disease. Therefore, this chapter will illuminate the fact that the Buddhist understanding of *dukkha* leads to the cessation of it.

Conclusion

After analyzing the collected data, a conclusion will be drawn, providing some new contributions.

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Postgraduate Institute of Pāḷi and Buddhist Studies
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M.A Degree

Extended Essay

An Analytical Study of *Dukkhasaccā* (With Reference to *Dukkhatā Sutta*)

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Abbreviations

Original Sources

AN	Aṅguttara Nikāya
DN	Dīgha Nikāya
Dhp	Dhammapada
Iti	Itivuttaka
MN	Majjhima Nikāya
Nidd	Mahāniddesa
Psm	Patisambhidamagga
SN	Saṃyutta Nikāya
Ud	Udāna
Vin	Vinaya
Vism	Visuddhimagga

Others

BCC	Buddhist Cultural Centre
BPS	Buddhist Publication Society
Ibid	Ibidem (the same)
MAP	Mother Ayeyarwaddy Publishing
PTS	Pāḷi Text Society
SHDP	Sukhi Hotu Dhamma Publication
tr	Translation
VRI	Vipassana Research Institute
WP	Wisdom Publications

* All references to the Pāli texts in this essay are of the Pāḷi Text Society editions.

Abstract

This extended essay will analyze the most important of the Buddha's teachings, the Noble Truth of Suffering (*Dukkhasaccā*), with special reference to *Dukkhatā Sutta* (SN 45.165). The term "*dukkha*" is usually translated as "suffering", but as the First Noble Truth, it must be noted that this rendering does not bring out its full implications. In *Dukkhatā Sutta*, the Buddha expounded on three types of suffering that reflect a more profound philosophical vision of *Dukkhasaccā*. The Buddha did not deny happiness, while He said there is suffering. *Nibbāna*, defined not as happiness but as the highest happiness, states many other happiness levels. Buddhism is neither optimistic nor pessimistic but realistic. The Buddha's teachings about suffering tell us what we can solve and how to end it. The direct knowledge of suffering leads to the destruction of suffering.

Introduction

The Buddha's analysis of the human condition is founded on the crucial idea of *dukkha*, sometimes translated into English as "suffering." It must be observed that this interpretation of the word does not fully capture its meaning. *Dukkha* has a much broader meaning that represents a more profound philosophical perspective. In *Dukkhatā Sutta* [109], the Buddha expounded on three types of suffering that reflect a more profound philosophical vision of *Dukkhasaccā*. "*Dukkha*" in the context of Buddhism refers to any conditioned experience dependent on impermanent conditions. The conditioned experience may be incredibly joyful or incredibly awful. But *dukkha* is what it falls under.

The Buddha did not deny happiness, while He said there is suffering. *Nibbāna*, defined not as happiness but as the highest happiness, states many other happiness levels. Buddhism is neither optimistic nor pessimistic but realistic. The Buddha's teachings about suffering tell us what we can solve and how to end it.

The Objective of the Study

The objectives of this research are primarily as follows: -

To reveal the importance of *dukkha* according to early Buddhist teaching,

To analyze the types, aspects, and characteristics of *dukkha* in Pāḷi canon,

To explain that the noble truth of *dukkha* is not pessimism,

To compare the concept of *dukkha* with non-Buddhist theories about suffering,

To investigate the profound meaning of *Dukkhasaccā* according to Buddhism,

To point out the interconnection between the four noble truths.

Literature Review

The followings books and articles are related to my research:

(1) The eminent book, "*What the Buddha Taught*" composed by Walpola Rahula, states the comprehensive, compact, and lucid teaching of the Buddha. The book is just eight chapters, plus selected texts. The first chapter describes the Buddhist conception of the mind. Chapters two through five each link to one of the four noble truths: i.e., *dukkha*, the arising of *dukkha*, the cessation of dukkha, and the path to the cessation of *dukkha*. The topic of *Dukkhasaccā* is discussed in the second chapter. This famous book contains a clear overview of the first noble

[109] SN V 56.

truth but describes it briefly. Therefore, this research is meant to explain in detail the concept of suffering and the first noble truth with special reference to *Dukkhatā Sutta* of *Samyutta Nikāya.*

(2) The well-known book titled "*Early Buddhist Teachings*" composed by Y. Karunadasa, contributes a clear, compact exploration of the basic teachings of early Buddhism. There are twelve chapters in this book. Of these chapters, in chapter six, the author clarifies the pivotal notion of *dukkha* in the diagnosis of the human condition. He explains why the Buddha teaches only suffering and its cessation, the progressive sequence of the four noble truths, the problem of suffering, the issue of metaphysical questions, and so on. The author gives a wonderful introduction to three aspects of *dukkha* but explains them in summary. Thus, this research will further explore how the concept of *dukkha* is vital in Buddhist teaching and will emphasize three aspects of *dukkha* in detail.

(3) The other significant book related to this research is "*Reading the Buddha's Discourses in Pāḷi: A Practical Guide to the Language of the Ancient Buddhist Canon*" By Bhikkhu Bodhi, a renowned scholar-monk and translator. He opens a door into key suttas from the *Samyutta Nikaya*. His scrupulous selected anthology of suttas provides a systematic overview of the early Buddhist discourses. It contains six chapters: - the Four Noble Truths, the five aggregates, the six bases, dependent origination, the path and the way, and the unconditioned (*Nibbāna*). This book shares exceptional language instruction and a nuanced study of the early Buddhist texts and teachings. So, investigating and analyzing facts from this book, this research will broadly reveal the Noble Truth of Suffering from a philosophical perspective.

(4) The other important book is "*The manuals of Buddhism: The expositions of the Buddha-Dhamma*" by Ven Ledi Sayadaw, a prominent Buddhist scholar. He has published over seventy Buddhist manuals (*Dipanī*) in Pāḷi and Burmese, which are lucid expositions and clear renderings of the basic principles of Theravada Buddhism. The following eight Dipanīs have been translated into English and included in this volume, *Vipassana Dipanī; Pattanuddesa Dipanī; Niyama Dipanī; Catusacca Dipanī; Sammaditthi Dipanī; Bodhipakkiya Dipanī; Magganga Dipanī*; and *Alin-Kyan*. The reader will find a precious treasure of information about Theravada Buddhism in these texts. Among these, *Catusacca Dipanī* explains essential knowledge about the Noble Truth of Suffering and guidance for the practice of Dhamma.

However, it does not explain that Buddhism is not pessimistic. Therefore, this research will clarify that Buddhism is not pessimistic but realistic.

(5) The other relevant book is "*Dhammacakkappavattana Sutta: The Great Discourse on the Wheel of Dhamma*", delivered by Mahasi Sayadaw, who is best known for reviving *Vipassanā* meditation. In this comprehensive book, we can grasp early Buddhist teachings, a middle path for attaining liberation, and something we can make part of our practice. He explains the four noble truths focusing on *Dhammacakkappavattana Sutta* and *Mahāsatipaṭṭhāna Sutta,* but this study will emphasize the noble truth of suffering, explicitly citing the *Dukkhatā Sutta.*

Previous Research

To sum up, all these preceding research works are valuable contributions of various Buddhist scholars to understand the Buddha's teaching of *Dukkhasaccā* according to Pāḷi canons and commentaries. They describe briefly, delivering a compact overview of the four noble truths. This research intends to present more detail about the noble truth of suffering, focusing on the three aspects of *dukkha* according to *Dukkhatā Sutta* and other similar *Suttas* by analyzing and synthesizing the raw data as well as systematizing the collected data in order to give a clear view of *Dukkhasaccā*.

Research Problem

As the Buddha himself states, this suffering that he teaches is with many nuances, details and implications.[110] All Buddhist teachings are ultimately concerned with the problem of suffering and its ultimate resolution[111]. This concept unifies all early Buddhist teachings. Therefore, this is the research problem: -

How can we eradicate the cause of *dukkha* and attain complete liberation when we fully understand the real nature of *dukkha*?

To support this main research problem, the following questions will be investigated: -

(1) Why does the Buddha teach only suffering(*dukkha*) and its cessation?

(2) What is the deeper, wider definition of *dukkha* according to *Dukkhasaccā*?

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[110] SN V 430 : *idaṃ dukkhaṃ ariyasaccan ti bhikkhave mayā paññattaṃ. Tattha aparimāṇā vaṇṇā aparimāṇā byañjanā aparimāṇā saṅkāsanā.*

[111] MN I 140 ; SN III 119 ; SN IV 384.

(3) How does clinging to the five aggregates lead to suffering?

(4) How can we apply the noble truth of suffering (*dukkhasaccā*) to reach peace and emancipation?

Research Methodology

The data for this research will be collected mainly from primary and secondary sources, and they will be examined to develop the discussion of the main topic of the study. *Dukkhatā Sutta* of *Mahāvagga Samyutta* and relevant early Buddhist teachings will be emphasized in this research. Thus, Primary sources are five *Nikāya* and Commentaries (*Aṭṭhakathā*), especially *Samyutta Nikāya*. The secondary sources collected data from theses, books, and journals related to this research, an analytical study of *Dukkhasaccā*.

Thus, the methodologies of this research can be generally divided into three stages as follows:

(1) Collecting data about the *Dukkha* and *Dukkhasaccā* from primary sources: Pāḷi Canons and its commentaries (*Aṭṭhakathā*),

(2) Gathering data from books, journals, articles, and so on, related to the proposed area, written by various scholars will be treated as secondary sources,

(3) These data will be divided into groups by analyzing, explaining, comparing, synthesizing, and finding results to construct the study's outline and logically presented in the form of answers to the research problem and questions.

Scope of Research

This work intends to discover the concept of *dukkha* and *dukkhasaccā* as portrayed in the Pāḷi canons, commentaries, and sub-commentaries. Thus, the scope of this research will be limited to the *Theravāda Pāḷi* canons, their commentaries, and sub-commentaries. In this approach area, the perspective of Buddhist philosophy, as well as scholarly works and articles, will also be employed.

Chapter I

The Concept of *Dukkha* in the Four Noble Truths

The four noble truths are the essence of the Buddha's teaching, and realizing the concept of *dukkha* leads to comprehend the four noble truths. Therefore, this chapter will describe the

definition of *dukkha* according to Pāḷi Literature, as well as the term's etymology, exegesis, and related translations. Furthermore, *Dukkhatā Sutta* and three aspects of *dukkha* also will be introduced in this chapter.

1.1 The core of Buddhist Teaching

The four noble truths are generally regarded as the most concise formulation of the Buddha's program of liberation. The four noble truths are so central to the Buddha's exposition of the Dhamma that the compilers of the *Samyutta Nikaya* devoted an entire chapter to suttas on this topic, and indeed the four truths might be seen as the implicit framework of the entire *Samyutta Nikaya*.[112] The core of the Buddha's teaching is the Four Noble Truths, and there are innumerable places in Buddhist scriptures where they are explained repeatedly.

According to *Saṅkāsanā Sutta*[113], if the Four Noble Truths are expended, there are innumerable details and innumerable implications. In *Mahāhatthipadopama Sutta*[114], The Buddha's chief disciple, Sāriputta Thera, declared: "Just as the footprints of all other animals that walk can fit into the footprint of an elephant, so whatever wholesome teachings can all fit into the four noble truths."

As *Sīsapāvana Sutta*[115] describes, the things that the Buddha directly knew are many, like the leaves in a forest grove, but the things he expounded were few, like the leaves he took up in his hand. These few things were suffering (*dukkha*), its origin, its cessation, and the path leading to the cessation of suffering.

1.2 The Concept of *Dukkha* in the Four Noble Truths

In *Dhammacakkapavittana Sutta*[116] the Buddha expounds as noble truth of suffering (*Dukkha-ariyascca*): birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

Early Western translators typically translated the term *dukkha* as "suffering." Later translators have emphasized that "suffering" is a too-limited translation and have preferred to

[112] Bhikkhu Bodhi, *Reading the Buddha's Discourse in Pali* (USA: WP, 2020), 85.

[113] SN V 430.

[114] MN I 185.

[115] SN V 438.

[116] SN V 420.

either leave the term untranslated or to clarify that translation with terms such as stress, sorrow, anxiety, anguish, disorder, distress, disturbance, discomfort, dejection, pain, illness, irritation, frustration, vulnerability, unhappiness, unease, unsatisfactoriness, etc. Today, the most commonly used words in Buddhist writings for the term *dukkha* are 'suffering,' 'stress,' and 'unsatisfactoriness.'

The term *dukkha* in the First Noble Truth contains, quite obviously, the ordinary meaning of 'suffering,' but in addition, it also includes deeper ideas such as 'imperfection,' 'impermanence,' 'emptiness,' and 'insubstantiality.' It is difficult, therefore, to find one word to embrace the whole conception of the term *dukkha* as the First Noble Truth. So, it is better to leave it untranslated than to give an inadequate and wrong idea of it by conveniently translating it as 'suffering' or 'pain.'[117]

When the Buddha proclaims the presence of suffering, he proclaims something factual; he does not express his personal feelings or emotions. "*Dukkha*" in the context of Buddhism refers to any conditioned experience dependent on impermanent conditions. The conditioned experience may be incredibly joyful or incredibly awful. But *dukkha* is what it falls under. By glancing through the repetitive nature of early discourses on the same theme, anyone can plausibly conclude that the type of suffering that the Buddha teaches is not what we normally think it.

Accordingly, what Buddhism means by '*dukkha*' is any kind of conditioned experience, an experience-dependent on impermanent conditions. The conditioned experience could be extremely pleasant or extremely unpleasant. Nevertheless, it is subsumed under *dukkha*. Even the non-sensuous jhanic experience that represents higher levels of mind unification and, therefore, higher levels of happiness are also brought under *dukkha*. For, in the final analysis, even jhanic experience is impermanent and, therefore, conditioned. Except for the unconditioned experience (*Nibbāna*), any experience is reckoned as *dukkha*.

In *Dukkhatā Sutta*[118], the Buddha expounded on three types of suffering that reflect a profound philosophical vision: "Bhikkhus, there are these three kinds of suffering. What three?

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[117] Walpola Rahula, *What the Buddha Taught* (Colombo: BCC, 2006), 17.

[118] SN V 56 : *Dukkhadukkhatā, saṅkhāradukkhatā, vipariṇāmadukkhatā—imā kho, bhikkhave, tisso dukkhatā. Imāsaṁ kho, bhikkhave, tissannaṁ dukkhatānaṁ abhiññāya pariññāya parikkhayāya pahānāya …pe… ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo"ti.*

***** Since we have clarified the wide philosophical implications of the Pāḷi term "*dukkha*', we will be continuing to use the term "suffering" as its rendering into English.

Suffering due to pain (*Dukkhadukkhatā*), suffering due to formations (*Saṅkhāradukkhatā*), suffering due to change (*Vipariṇāmadukkhatā*). The Noble Eightfold Path is to be developed for direct knowledge of these three kinds of suffering, for the full understanding of them, for their utter destruction, for their abandoning." *

1.3 The Four Noble Truths and Four Tasks

Birth, aging, illness, and death is material (physiological) aspect; union with what is displeasing, separation from what is pleasing, and not getting what one wants are mental (psychological) aspects, and in brief, the five aggregates subject to clinging are suffering (*saṅkhittena pañcupādānakkhandhā dukkha*) is the doctrinal (philosophical) aspect of *Dukkha-ariyasaccā.* This noble truth of suffering is to be understood (*Parinneyya*).

The noble truth of the origin of suffering: it is this craving (*taṇhā*) that leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination. This noble truth of the origin of suffering is to be removed (*Pahātabba*).

The noble truth of the cessation of suffering is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it. This noble truth of the cessation of suffering is to be realised (*Sacchikātabba*).

The noble truth of the way leading to the cessation of suffering: is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. This noble truth of the way leading to the cessation of suffering is to be developed (*Bhāvetabba*).[119]

If the second (that need to remove) and the fourth (that need to develop) are taken as two aspects relating to practice, then here we have the three main dimensions of Buddhism as a religion, namely, understanding, practice, and realization. It is under these three aspects that all Buddhist teachings are presented.

1.4 Thoughts and Reflections that Leads to Peace and Enlightenment

In *Vitakkha Sutta*[120], the Buddha urge not to think bad thoughts and instead, to think of the four noble truths: "Do not think evil unwholesome thoughts; that is, sensual thought,

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[119] SN V 420.

[120] SN V 418: *Vitakkentā ca kho tumhe, bhikkhave, 'idaṁ dukkhan'ti vitakkeyyātha, ...*

thought of ill will, thought of harming." In *Cinta Sutta*[121] , the Buddha also instructs not to think in useless ways. Instead, reflect on the four noble truths: "When you reflect, bhikkhus, you should reflect: 'This is suffering'; 'This is the origin of suffering'; 'This is the cessation of suffering'; 'This is the way leading to the cessation of suffering.' For what reason? Because, this reflection is beneficial, relevant to the fundamentals of the holy life, and leads to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to *Nibbāna*. "Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'

1.5 Understanding *Dukkhasaccā* is crucial

We can classify the Four Noble Truths into two groups: The noble truth of suffering and the origin of suffering in one group, and the noble truth of the cessation of suffering and the way leading to the cessation of suffering in one group. The main concept is cause and effect.

Suffering is not due to our being ignorant of some kind of metaphysical reality and of our relation to it. Nor is it due to our being estranged from our true self (*Atta,* Sanskrit expression *Ātman*), or due to our identifying our true self with what is not the true self, since, for Buddhism, there is neither a true self nor a false self. There is only the false notion of the self (*Attadiṭṭhi*). The cause of suffering, according to the Buddha, is self-centred craving.

On the fact that "not getting what one wants is suffering" (*yampiccham na labhati tampi dukkham*), the commentarial note in *Mūla Tīkā* describes that the craving (*taṇhā*) or desire for the unattainable should be taken as suffering (*dukkha*).[122]

According to the teaching of the Buddha, the idea of self is an imaginary, false view and impossible to reality. It produces distressed thoughts of "me" and "mind," selfish desire, self-centred craving, hatred, conceit, pride, egoism, and other defilements (*kilesa*) and problems. It is the source of all troubles in the world, from personal conflicts to world wars. A human being is motivated by self-centered craving, so, he/she suffers. Jiddu Krishnamurti said "If we can really understand the problem, the answer will come out of it, because the answer is not separate from the problem."

In point of fact, it is maintained in the Pāḷi discourses themselves that "when the first Noble Truth is comprehended, the second suggests itself, when the second is comprehended, the third suggests itself, when the third is comprehended, the fourth suggests itself." As the

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[121] SN V 419: *Cintentā ca kho tumhe, bhikkhave, 'idaṁ dukkhan'ti cinteyyātha, …*

[122] Mahasi Sayadaw. *Dhammacakkapavattana Sutta: The Great Discourse on the Wheel of Dhamma* (Penang: SHDP, 1998), 146.

Buddha preaches: ‘one who sees suffering also sees the origin of suffering, also sees the cessation of suffering, also sees the way leading to the cessation of suffering.[123] So, the meaning of the noble truth of suffering (*Dukkha ariyasacca*) is very important to understand to see the four noble truths. Understanding the concept of *dukkha* is crucial to comprehend the four noble truths.

The Buddha did not deny happiness, while He said there is suffering (*dukkha*). *Nibbāna*, defined not as happiness but as the highest happiness, states many other happiness levels. The Buddha's teachings do not end with suffering; rather, they tell us what we can do about it and how to end it.[124] Therefore, the Buddhist teaching on suffering can be viewed as the Buddhist teaching to happiness because the ultimate happiness or bliss is the state of the complete ending of suffering. Hence, various types of happiness and the Buddhist attitude to suffering will be analyzed in the next chapter.

[123] SN V 437.

[124] Narada Thera, *Buddhism in a Nutshell* (Colombo: BCC, 2019), 27-28.

Chapter II
Types of Happiness and the Buddhist Attitude to Suffering

This chapter examines that the Buddha does not reject happiness in life when He says there is suffering (*dukkha*). In the Pāḷi Canon, various types of happiness are found. It should be noted that the Buddhist teaching on suffering is the Buddhist teaching on the pursuit of happiness because the ultimate happiness is the complete cessation of suffering. Many people misunderstand that Buddhism is pessimistic; hence, this chapter clarifies the Buddhist attitude to suffering, which is neither pessimistic nor optimistic. The Buddha's status as a renowned, brilliant physician (*bhisakko*) and surgeon (*sllakatto*) will also be discussed in this chapter.

2.1 Various Types of Happiness (*Sukha*)

All living beings desire happiness and recoil from suffering. Happy will he be who knows how to bring an end to suffering. *Sukha* may be translated as pleasant, pleasurable, happy, happiness, contentment, satisfaction, or even as joy and bliss. The Theravada texts do indeed delineate between happiness based on attachment to worldly pleasures and happiness based on the higher attainment of moral purification.

In *Ānaṇyasutta*[125], the Buddha said to *Anāthapiṇḍika*: “Householder, there are these four kinds of happiness that may be achieved by a layperson who enjoys sensual pleasures,

[125] AN II 70.

depending on time and occasion. What four? The happiness of ownership (*atthisukha*), the happiness of enjoyment (*bhogasukha*), the happiness of freedom from debt (*ānaṇyasukha*), and the happiness of blamelessness or the happiness of abstaining from bad deeds (*anavajjasukha*).

While comparing various types of happiness, the Buddha explains in detail, which happiness is lesser and which is greater: -

1. The happiness accompanied by *āsavas* (intoxicating impulses) and the happiness not accompanied by *āsavas* — of the two, the happiness not accompanied by *āsavas* is greater.

2. The happiness of material comforts and the happiness transcending material comforts — of the two, the happiness transcending material comforts is greater.

3. The happiness of the *ariyas* (noble ones) and the happiness of *anariyas* (unenlightened ones) — of the two, the happiness of *ariyas* is greater.

4. The happiness of the body (one that comes from physical comfort) and the happiness of the mind — of the two, the happiness of the mind is greater.

5. The happiness of sensual pleasure and the happiness of concentrated mind (mind in jhānic states) — of the two, the happiness of a concentrated mind is greater.

2.2 Gratification, Drawback, and Escape

According to *Paṭhamanoceassāda Sutta*[126] and *Dutiyanoceassāda Sutta*[127], beings are attached to the six interior sense fields, and six exterior sense fields due to gratification, repelled due to drawbacks, and find escape because there is an escape.

The very fact that Buddhism rejects sensual gratification as a means to emancipation shows that what it questions is not the impossibility of sensual pleasure but its validity as a means to true happiness. Sensual gratification is not even described as suffering, as is its opposite, self-mortification. Again, the very fact that *Nibbāna* is defined not as happiness but as the highest happiness shows that there are many other levels of happiness that are lower than *Nibbāna*. What all this suggests is that Buddhism recognizes different levels of happiness that culminate in *Nibbāna*. Hence happiness itself came to be defined as that which has *Nibbāna* as its consummation.[128]

The Buddha does not deny happiness in life when he says there is suffering. On the contrary, he admits different forms of happiness, both material and spiritual, for laymen and

[126] SN IV12.

[127] SN IV13.

[128] SN IV 383: *Nibbana-paramam sukhaṃ.*

monks. In the *Anguttara-Nikaya*, there is a list of happiness (*sukhāni*), such as the happiness of family life and the happiness of the life of a recluse, the happiness of sense pleasures and the happiness of renunciation, the happiness of attachment and the happiness of detachment, physical happiness, and mental happiness, etc. But all these are included in *dukkha*. Even the very pure spiritual states of *dhyāna* (tranquility) attained by the practice of higher meditation, free from even a shadow of suffering in the accepted sense of the word, states which may be described as unmixed happiness, as well as the state of *dhyana* which is free from sensations, both pleasant (*sukha*) and unpleasant' (*dukkha*) and is only pure equanimity and awareness—even these very high spiritual states are included in *dukkha*. In *Mahādukkhakkhandha Sutta*, after praising the spiritual happiness of these *dhyanas*, the Buddha says that they are 'impermanent, *dukkha*, and subject to change' (*anicca dukkha viparināmadbamma*).[129] It is *dukkha*, not because there is 'suffering' in the ordinary sense of the word, but because 'whatever is impermanent is *dukkha*' (*Yadaniccaṁ taṁ dukkhaṁ*)[130].

The Buddha was realistic and objective. In *Assāda Sutta*, He says, with regard to life and the enjoyment of sense-pleasures, that one should clearly understand three things: (1) attraction or enjoyment (*assāda*), (2) evil consequence or danger or unsatisfactoriness (*adīnava*), and (3) freedom or liberation (*nissarana)*.[131]

When you see a pleasant, charming, and beautiful person, you like him (or her), you are attracted, you enjoy seeing that person repeatedly, and you derive pleasure from that person. This is enjoyment (*assāda*). But this enjoyment is not permanent, just as that person and all his (or her) attractions are not permanent either. When the situation changes, you become sad and even behave foolishly. This is the evil, unsatisfactory side (*adīnava*). If you have no attachment to the person, that is freedom and liberation (*nissarana*). From this, it is evident that it is no question of pessimism or optimism.

2.3 Buddhism is Not Pessimism

The term *sukha* (happiness) depends on circumstances and has different meanings in different contexts. Thus, the Buddha enumerates different kinds of happiness by providing a detailed, analytical explanation in words. The Buddha has enumerated many types of

[129] MN I 90.

[130] SN III 22.

[131] SN III 82.

happiness.[132] But even more importantly, He taught a clear method to experience superior kinds of happiness: Guarding the mind brings happiness[133]. The practice of Dhamma brings happiness (*Dhammo ciṇṇo sukhāvaho*).

The verses in *Sukha Vagga* of *Dhammapada* reveal: "There is no fire like lust and no crime like hatred. There is no ill like the aggregates of existence and no bliss higher than the peace of *Nibbāna*." "Hunger is the worst disease, conditioned things the worst suffering. Knowing this as it really is, the wise realize *Nibbāna*, the highest bliss." "Health is the most precious gain and contentment the greatest wealth. A trustworthy person is the best kinsman, *Nibbāna* the highest happiness." [134]

The Four Noble Truths are universal truths, so whether Buddhism appears or not, they exist. Buddhist teaching does not falsely lull one into living in a fool's paradise, nor does it frighten and agonize with all kinds of imaginary fears and sins. One physician may gravely exaggerate an illness and give up hope altogether. Another may ignorantly declare that there is no illness and that no treatment is necessary, thus deceiving the patient with a false consolation. The first one is pessimistic, and the second is optimistic. Both are dangerous. But a third physician diagnoses the symptoms correctly, understands the cause and the nature of the illness, sees that it can be cured, and administers a course of treatment, thus saving his patient. Buddha is like the last physician. In the therapeutic process, the first noble truth is the diagnosis, the second noble truth is the aetiology of the illness, the third noble truth is the prognosis, and the fourth noble truth is the treatment method for the suffering. The Buddha is like the unsurpassable healer (*bhisakko*)[135] and surgeon (*sllakatto*)[136].

2.4 Non-Buddhist Theories of Suffering and Buddhist attitude of Suffering

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[132] Acharya S.N. Goenka, *Was the Buddha A Pessimist?* (Igatpuri, India: VRI, 2001), 49: *"kāyikasukhaṃ, cetasikasukhaṃ, dibbasukhaṃ, mānusakasukhaṃ, lābhasukhaṃ, sakkārasukhaṃ, yānasukhaṃ, sayanasukhaṃ, issariyasukhaṃ, ādhipaccasukhaṃ, gihisukhaṃ, sāmaññasukhaṃ, sāsavasukhaṃ, anāsavasukhaṃ, upadhisukhaṃ, nirūpadhisukhaṃ, sāmisasukhaṃ, nirāmisasukhaṃ, sappītikasukhaṃ, nippītika sukhaṃ, jhānasukhaṃ, vimuttisukhaṃ, kāmasukhaṃ, nekkhammasukhaṃ, viveka sukhaṃ, upasamasukhaṃ, sambodhasukhaṃ.*"

[133] Dhp verse 36: *Cittaṃ guttaṃ sukhāvahaṃ.*

[134] Dhp verses 202-207.

[135] AN IV 340.

[136] Iti 102.

Like many other Buddhist teachings, the Buddha's teaching on suffering is presented against the background of similar theories current at the time. Mention is made in the Pāḷi discourses of four theories on why human beings suffer. According to the first, suffering is self-caused. This theory is based on the view that there is an identically persisting self-entity that acts and suffers its consequences. According to the second, suffering is other-caused: someone acts, and someone else suffers. This second theory is based on the view that there is complete otherness between the one who acts and the one who suffers. The first, as the Buddha says, leads to eternalism, the second to annihilationism. According to the third theory, suffering is both self-caused and other caused. This theory is an attempt to combine the first two theories, which are equally false. The combination of two false theories makes it doubly false. The fourth rejects the first three theories and seeks to explain human suffering as befallen by chance, i.e., due to fortuitous circumstances.[137]

The ultimate explanations of the noble truth of suffering had to wait for the advent of the Buddha. By explaining the fact of suffering as a case of dependent arising, the twelve-linked causal formula, the Buddha goes beyond these four theories.

Buddhist attitude to suffering is accurately analysed by Alexandra David-Neel.[138] She refers to four possible attitudes regarding suffering. The first is the denial of suffering in the face of all evidence. This is irrational, naive optimism. The second is "passive resignation, the acceptance of a state of things which one considers inevitable." This is out-and-out pessimism. The third is the "camouflage of suffering by the help of pompous sophistry or by gratuitously attaching to it such virtues and transcendent aims as one thinks may ennoble it or diminish its bitterness." Such an attitude is a rationalization of suffering. The fourth is "the war against suffering, accompanied by the faith in the possibility of overcoming it." This can be described as the most rational and the most acceptable attitude to suffering. Indeed, it is this fourth attitude to suffering that Buddhism adopts. Such a position should explain why Buddhism does not make any attempt to "interpret" suffering. Any interpretation of suffering implies an attempt to rationalize it. Rationalization of suffering, in turn, implies an attempt to "hide its bitterness" on spiritual or other grounds. It amounts to some escapism in the face of suffering, which, in other words, means a postponement of a solution to it. Here, Buddhism emphasizes the urgency of the need for a solution to the problem of suffering.

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[137] Y. Karunadasa, *Early Buddhist Teachings* (Kandy: BPS, 2015), 72.

[138] Alexander David-Neel, *Buddhism, Its Doctrines and Its Methods* (London: John Lane, 1939), 82.

Buddhism is neither pessimistic nor optimistic, on the contrary, it teaches a truth that lies midway between them. The Buddha's teachings do not end with suffering; rather, they tell us what we can do about it and how to end it. Buddhism is realistic, for it takes a realistic view of life and the world. It looks at things objectively (*yathabhutam*). All Buddhist teachings are ultimately related to the problem of suffering and its final solution, which will be delivered in the next chapter.

Chapter III
The Essence of What the Buddha Taught

All Buddhist teachings are ultimately concerned with the issue of suffering and its final solution. Here, the noble truth of suffering (*Dukkhasaccā*) is analyzed, providing the facts: - two types of suffering, three aspects of suffering, twofold suffering, and four characteristics of suffering. Physiological, mental, philosophical or doctrinal aspects of *Dukkhasaccā* are surveyed in this chapter.

3.1 Two Kinds of Buddhist Teaching

The Buddha would begin his standard discourse to newcomers with a talk on generosity and morality, and only when he knew that the minds of his listeners were sufficiently ripe would he speak about the Four Noble Truths. There are two kinds of teaching. The first is called "the graduated talk" (*anupubbi kathā*): talk on charity, talk on morality, talk on heaven, as a reward for virtuous living, talk on the disadvantages, the folly, and the defiling nature of sense-pleasures and the advantages of renunciation The second kind of teaching is called "the all-exalting discourse" (*sāmukkamsika-desanā*)[139], consisting of the Four Noble Truths.

The "graduated talk" of teaching prepares the background necessary for delivering "the all-exalting discourse" and also gradually prepares the mind of the listener as a proper receptacle (cf. *kallacitta, muducitta,* etc.). If the Buddha begins with "the graduated talk," it is not for its own sake but for the sole purpose of preparing the ground for delivering the doctrine of the Four Noble Truths.

3.2 Two Types of Sufferings

Birth, aging, illness, and death are bodily suffering. Sorrow, lamentation, pain, grief, despair, association with the unbeloved, separation from the loved, and not getting what is wanted are mental suffering. In brief, the five aggregates subject to clinging are suffering created by self-appropriation.

The forty-nine bodily diseases can be seen in the *Gīrimānanda Sutta*[140]. The thirty-four diseases are mentioned in *Mahāniddesa Pāḷi*[141]. Although some many other causes and

[139] DN I 110; MN I 379.

[140] AN V 110.

[141] Nidd. 1.370

conditions influence physical health, such as environment and food, mental condition plays a prominent role in balancing the physical condition.[142]

The mental suffering is elaborated in the Buddhist canon with various synonyms, namely *Samyojana* (fetters), *Āsava* (intoxicants), *Ogha* (floods), *Gantha* (knots), *Upādana* (clinging), *Nivārana* (hindrances) and *Anusaya* (latent dispositions), unwholesome thoughts (*akusala cetasika*) and '*kilesa*'(defilements).

Roga Sutta[143] reveals that some beings are free of physical illness for a year, two, or three years, or more. But it's very hard to find any beings in the world who can claim to be free of mental illness or suffering, even for a moment, apart from those who have ended all defilements (*Arahanta*).

In the famous "third sermon," *Āditta Sutta*[144], the Buddha exposes that the "all" consisting of the six interior and exterior sense fields is burning. The whole world is burning with the fires of greed, hatred, and delusion. Burning with rebirth, old age, death, sorrow, lamentation, pain, sadness, and distress. Seeing this, the instructed noble disciple experiences revulsion towards all conditioned things and became dispassionate. Through dispassion, his mind is liberated from all kinds of suffering.

3.3 Three Aspects of Sufferings

Duḥkha is also divided into three categories in the Buddhist suttas such as *Sangīti sutta*[145], *Dukkhatā sutta*,[146] and *Dukkha sutta*[147]:

(1) All kinds of suffering in life, all such forms of physical and mental suffering, are included in *dukkha* as ordinary suffering (*Dukkha-dukkha*).

(2) A happy feeling, a happy condition in life, is not permanent, not everlasting. When it changes, it produces pain, suffering, and unhappiness. This is suffering produced by change (*Viparināma-dukkha*).

(3) The third form of *dukkha* as conditioned states (*Saṅkhara-dukkha*) is the most important philosophical aspect of the First Noble Truth. What we call a "being or an individual,

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[142] Prof. Sumanapa Galmaggoda. *Buddhist Psychology, Psychotherapy, and Counselin*g. (Sri Lanka: Colour Creations Private Limited, 2022), 21-22.

[143] AN II 143.

[144] SN IV 20.

[145] DN III 207–271.

[146] SN V 56.

[147] SN IV 259.

or 'I,' is only a combination of ever-changing physical and mental forces or energies, which may be divided into five aggregates (*Pañcakkhandhā*). The Buddha says: "In short, these five aggregates of attachment are *dukkha*'.

3.4 Three Aspects of Suffering and Three Types of Feelings (*vedanā*)

Unendurable physical and mental distress (*dukkha vedanā*) is *dukkha-dukkha*. Bodily pains, aches, and discomfort (*kāyika dukkha*) are a form of suffering, just as worry, misery, unhappiness, and sadness (*cetasika dukha*) constitute another form.

Pleasurable physical sensations arising from agreeable tactile impressions are known as *kāyika sukha*; a joyful state of mind arising from reviewing pleasant sense objects is known as *cetasika sukha*. All beings try to get these two happy states day and night, even to the extent of risking their lives. When these are attained, they are happy. Nevertheless, the sense-objects get destroyed, great would be their agitation followed by intense distress. So, happiness arising from physical comfort and mental joy (*kāyika sukha, cetasika sukha*) is a form of *vaparināma dukkha* (suffering due to change). (At the same time, pleasant feelings are transitory and require constant conditioning effort to maintain them. So, pleasant feelings can also be reckoned as *saṅkhāra dukkha.* [148])

Equanimous feeling (*upekkha vedanā*), all mental (*nāma*), and physical (*rūpa*) formations of the mundane sphere are called *saṅkhāra dukkha*. The neutral condition, which is neither a feeling of pleasure nor pain, does not exist permanently. It also needs constant maintenance of necessary conditions for continuity. This implies laborious effort, which, of course, is *Saṅkhāra dukkha*. In addition to this equanimous feeling, all the other formations of mental and material of the mundane sphere are also called *saṅkhāra dukkha*, as they need constant conditioning.

It should be noted that happiness feeling also requires constant conditioning for its maintenance and, as such, should be classified as *Saṅkhāra dukkha*, but the commentators left it out of this classification as it had been given a separate name as *Viparināma dukkha.* Nevertheless, it should be regarded as *Saṅkhāra dukkha*, too, since it is very clear that considerable application is needed for its maintenance.

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[148] Mahasi Sayadaw. *Dhammacakkapavattana Sutta: The Great Discourse on the Wheel of Dhamma* (Penang: SHDP, 1998), 121.

3.5 Comparison of Twofold Suffering and Three Aspects of Suffering

Buddhist teaching about suffering can be classified as twofold: felt suffering and reckoned suffering.[149] The first type of suffering is felt as unpleasant feelings (*dukkhā vedanā*) either mentally or physically; as it is felt as either physical pain or mental distress, it is not so difficult to understand it to a certain degree. However, the second type of suffering is very profound to comprehend because it is not felt to be suffering, but it is reckoned or considered or seen or viewed to be suffering. In this second type, even pleasant feelings (*sukkhā vedanā*) and neutral feelings (*upekkhā vedanā*) are seen to be suffering. Therefore, this type of suffering can be understood only with the Buddha's teaching. ''Pleasant, painful, and neither-painful-nor-pleasant feeling, whatever is felt is included in suffering."[150] In comparison with *Dukkhatā Sutta*, felt suffering is *Dukkha-dukkha,* and reckoned suffering is *Vaparināma-dukkha* and *Saṅkhāra dukkha.* It is the fully understanding of this second type of suffering that could transform the worldly person (*puthujjana*) into a noble person (*ariya-puggala*).

3.6 Four Characteristics of Suffering and Three Aspects of Suffering

Patisambhidāmagga and *Visuddhimagga* describes sixteen characteristics of the four noble truths.[151] Of them, the four characteristics of *dukkha-sacca* are:

1. *pīḷanaṭṭho* - the characteristic of oppression
2. *Saṅkhataṭṭho* - the characteristic of production by a combination of causes
3. *Santāpaṭṭho*- the characteristic of continuously burning, heat
4. *Viparināmaṭṭho*- the characteristic of change.

As all causally-conditioned physical and mental phenomena have the above four characteristics, they are all *Dukkhasaccā*. Of the four characteristics, oppression (*pīḷanaṭṭha*) is the main characteristic of *Dukkhasaccā*, and the remaining three are its adjuncts. Any causally-conditioned phenomenon burdens any being who clings to it in the following manner: in the beginning, it burdens the being by way of *saṅkhata*, in the middle by way of *santāpa*,

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[149] G.A. Somaratne, "*Felt and Reckoned: Twofold Dukkha in Early Buddhism*," International Journal of Buddhist Thought and Culture, 28.1 (2018): 112, doi: 10.16893/IJBTC.2018.06.28.1.109.

[150] SN IV 217 (36.11); *'yaṁ kiñci vedayitaṁ taṁ dukkhasmin'ti.*

[151] *Dukkhassa pilanattho, sankhataṭṭho, santapaṭṭho, viparināmaṭṭho;*
Dukkhasamudayassa ayuhanattho, nibanaṭtho, samyogattho, palibo- dhattho,
Nirodhassa nissaraṇattho, pavivekaṭtho, amataṭṭho, asankhatattho;
Maggassa niyyanattho, hetuttho, dassanaṭṭho, adhipateyyaṭṭho.

and at the end by way of *viparināma*.[152] These three methods of burden in the beginning, in the middle, and at the end manifest themselves as a state of oppression (*pīḷanaṭṭha*).

These four characteristics of suffering can be compared with three aspects of suffering as described in *Dukkhatā Sutta*, *pīḷanaṭṭho* (oppression) and *Santāpaṭṭho* (burning) is mainly concerned with *Dukkha dukkha*, *Saṅkhataṭṭho* (conditioned) is mainly concerned with *Saṅkhāra dukkha,* and *Viparināmaṭṭho* (changing) is mainly concerned with *Vaparināma dukkha.*

If a person fully comprehends the four characteristics of the Noble Truth of Suffering, he will automatically realize the twelve remaining aspects of the Noble Truth of the Origin of Suffering, the Noble Truth of the Cessation of Suffering, and the Noble Truth of the Path Leading to the Cessation of Suffering.[153]

The Buddha's teaching mission is to make known suffering (*dukkha*) and its cessation (*dukkha-nirodha*). In *Alagaddūpama Sutta*[154], and *Anurādha Sutta*[155], the Buddha declared that "Formerly and also now, I describe just *dukkha* and the cessation of *dukkha*." If this is the case, all key teachings that we find in the early discourses of the Pāḷi Canon must be viewed as illustrations of how suffering arises and how the arising of suffering (*dukkha-samudaya*) could be stopped.

It should be noted that the Buddha preaches: "In short, these five aggregates of attachment are suffering (*dukkha*)'. We will understand this point better when we have some notion of the five aggregates constituting the so-called 'being.' Thus, the following chapter will examine the five aggregates.

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[152] Ledi Sayadaw. *The Manuals of Buddhism* (Yangon: MAP, 2004), 258.

[153] Ibid, 282.

[154] MN I 140.

[155] SN III 119; SN IV 384.

Chapter IV
'Suffering' and 'the Five Aggregates of Grasping'

The Buddha defines *dukkha* as the five aggregates: "In brief, the five aggregates of grasping are suffering." It is through the six sense bases that all the other phenomena include in the five aggregates arise – feeling, perception, volition, and consciousness. Dependent origination can be seen to offer a perspective on the non-self that complements the analytic approach provided by the five aggregates. Hence, this chapter examines five aggregates, six sense bases, dependent origination, three characteristics, soul-lessness, and the Buddhist doctrinal aspect of suffering.

4.1 The Five Aggregates: The Meaning of Suffering in Brief

In *Rohitassa Sutta*[156], The Buddha expounded: "There's no making an end of suffering without reaching the end of the world. For it is in this fathom-long carcass with its perception and mind that I describe the world, its origin, its cessation, and the practice that leads to its cessation."

According to the Buddhist teaching, human personality is divided into five collections: (1) *Rūpa* (Form, materail), (2) *Vedanā* (Feelings, sensations), (3) *Saññā* (perceptions), (4) *Sankhāra* (Volitional activities, mental determinant) and (5) *Viññāṇa* (Consciousness). What we conventionally call a 'person' can be understood in terms of five aggregates, the sum of which must not be taken for a permanent entity since beings are nothing but an amalgam of ever-changing phenomena.

What we call a being, or an individual, or 'I' is only a convenient name or a label given to the combination of these five groups. They are all impermanent, all constantly changing. It is just like a mountain river, flowing far and swift, taking everything along with it; there is no moment, no instant, no second when it stops flowing, but it goes on flowing and continuing. Human life is like a mountain river.

When these five physical and mental aggregates, which are impermanent, and interdependent, are working together in combination as a physio-psychological machine, we get the idea of 'I.' But this is only a false idea. These five Aggregates together, which we popularly call a 'being,' are *dukkha* itself (*saṅkhāra-dukkha*).

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[156] AN II 48; SN I 61.

Prior to the Buddha, the Pāḷi word *khandha* had very ordinary meanings: A *khandha* could be a pile, a bundle, a heap, a mass, or the trunk of a tree. However, the most important usage of the term in Pāḷi literature is *pañcakkhandhā*, "the five aggregates".[157] The Buddha declares that human individuality is constituted of five aggregates and clinging to them as suffering (*dukkha*). The so-called "being" (*satta*, Skt. *sattva*) is composed of five aggregates or groups (*pañcakkhandhā*). The term *Pañcakkhandha* is a unique usage of the Buddha, and His teaching of five aggregates entails the doctrine of non-self (*anatta*).

Buddhism stands unique in the history of human thought in denying the existence of a Soul, Self, or *Atman*. According to Buddhism, the idea of self is an imaginary, false belief that has no corresponding reality, and it produces harmful thoughts of 'me' and 'mine,' selfish desire, craving, attachment, hatred, ill-will, conceit, pride, egoism, and other defilements, impurities, and problems. It is the source of all the troubles in the world, from personal conflicts to wars between nations. In short, this false view can be traced to all evils.

Without understanding the five aggregates, we cannot get liberation. In many suttas, such as *Dhammacakkappavattana Sutta*[158], *Khanda Sutta*[159], *Khajjanīya Sutta*[160], *Upādānaparipavatta Sutta*[161], *Mahāpuṇṇama Sutta*[162], *Mahā-hatthipadopama Sutta*[163], *Mahārāhulovāda Sutta*[164], *Cūlavedalla Sutta*[165], definitions of five aggregates and their functions can be observed.

Anattalakkhaṇa Sutta[166] proposes two arguments for dispelling the identification of the aggregates as a self. The first is that each aggregate is subject to affliction. Being bound by processes beyond our control- processes of change and decay- the aggregates cannot be made to conform to our wishes, which should be possible if they were truly our self, truly "I," and "mine." The second argument states that the aggregates are all impermanent. Being

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[157] Mathieu Boisvert, *The Five Aggregates: Understanding Theravada Psychology and Soteriology* (Canada: Wilfrid Laurier University Press, 1995), 17.

[158] Vin I 10; SN V 420.

[159] SN III 47.

[160] SN III 86.

[161] SN III 60.

[162] MN III 16–20.

[163] MN I 185–191.

[164] MN I 421–426.

[165] MN I 299–305.

[166] SN III 67–68 .

impermanent, they are also dukkha, defective and unsatisfactory, so they are not fit to be regarded as "mine" or "I" or "myself."

Bhikkhunī Vajira[167] utters, “Just as, with an assemblage of parts, the word ‘chariot’ is used, So, when the aggregates exist, there is the convention ‘a being.’ “It’s only suffering that comes to be, suffering that stands and falls away. Nothing but suffering comes to be, nothing but suffering ceases.” She points out that the term “being” is nothing more than a convention used to designate the aggregates, just as the word “cart” is used when the parts are assembled.

Venerable Kaccānagotta asks the Buddha about the right view, and the Buddha answers that the right view arises when one sees the origin and cessation of the world and is free of attachments. The Buddha declares, “what arises is only suffering arising; what ceases is only suffering ceasing.”[168]

What we call a being is composed of the Five Aggregates, and when these are analyzed and examined, there is nothing behind them that can be taken as I, *Atman*, or Self, or any unchanging abiding substance. These five aggregates are conditioned, relative, interdependent, and so non-self. There is no other 'being' or 'I' standing behind these five aggregates who experiences *dukkha*. As Buddhaghosa Thera says: 'Mere suffering exists, but no sufferer is found; The deeds are, but no doer is found.'[169]

Pheṇapiṇḍūpama Sutta[170] exposes the intrinsic emptiness of the five aggregates, comparing, respectively, to a lump of foam, bubbles on the surface of water, a mirage, a plantain trunk, and a magical illusion. While these appear solid, on inspection, they are void and insubstantial. When the aggregates are closely investigated with insight, they become void, hollow, and insubstantial. The Buddha utters that the five aggregates are the burden, a person carries that burden, craving takes up the burden, and letting go puts down the burden.[171] By seeing into the non-self nature of five aggregates, one becomes disenchanted and becomes dispassionate. Through dispassion, one is liberated from suffering.

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[167] SN I 134: *Yathāhi aṅgasambhārā, hoti saddo ratho iti; Evaṁ khandhesu santesu, hoti sattoti sammuti. Dukkhameva hi sambhoti, dukkhaṁ tiṭṭhati veti ca; Nāññatra dukkhā sambhoti, nāññaṁ dukkhā nirujjhatī”ti.*

[168] SN II 17: *‘Dukkhameva uppajjamānaṁ uppajjati, dukkhaṁ nirujjhamānaṁ nirujjhatī’ti.*

[169] Vism 513.

[170] SN III 143.

[171] SN III 26.

4.2 The Channels through which Suffering Originates

Whereas the *Suttas* on the five aggregates emphasize the absence of a self among the aggregates, and thus the contemplation of the aggregates as being non-self, the *Suttas* on the six sense bases emphasize the contemplation of impermanence.[172] The internal sense bases, their objects, the corresponding types of consciousness, and the contacts are said to be "impermanent, changing, and becoming otherwise"[173]. The same is true for the feeling, perception, and volition that arise through contact. When one contemplates the impermanence of feelings, the associated contacts, and the sense bases ignorance is abandoned, and clear knowledge arises.[174]

Each of the sense faculties is naturally drawn to its corresponding object. Normally, we rejoice when we gain the objects of desire, but in doing so, we set ourselves up for a fall; for when those objects cease and perish, our delight vanishes, and we plunge into dejection and anguish. Delight in sense objects obstructs the path to *Nibbāna*, the final goal of the spiritual life; by dispelling delight, one dwells happily and attains *Nibbāna*[175].

The problem of bondage and suffering created by the six pairs of sense bases does not lie in the sense bases themselves but in the craving that arises through their interaction. *Koṭṭhika Sutta*[176] tells us that when a black ox and a white ox are yoked together by a single harness, what binds them together is the harness, so the eye is not the fetter of forms nor forms the fetter of the eye, but the desire-and-lust that arises in dependence on them is the fetter. The Buddha himself has eyes and sees forms with his eyes, but having eradicated craving, he is liberated in mind. This sets the task for the disciple as well: to remove craving and thereby win liberation of mind.

4.3 The Origin and Cessation of Suffering (*paticcasamuppāda*)

Dependent origination can be seen to offer a perspective on the non-self that complements the analytic approach provided by the five aggregates. It is usually represented by a sequence of twelve factors in which each factor arises in dependence on its predecessor and ceases with the ceasing of its predecessor [177]. When ignorance, the most fundamental

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[172] Bhikkhu Bodhi, *Reading the Buddha's Discourse in Pali* (USA: WP, 2020), 222.

[173] SN IV 68-69.

[174] SN IV 30-31.

[175] SN IV 101-102.

[176] SN IV 162.

[177] DN II 55.

condition, comes to an end, the entire series also ends, bringing the cessation of this whole mass of suffering.

Avijjā (Ignorance), *Saṅkāra* (Volitional formation), *Viññāna* (Consciousness), *Nāma-Rūpa* (Name & form), *Salāyatana* (Six senses), *Phassa* (Sense-contact), *Vedanā* (Feeling), *Tanhā* (Craving), *Upādāna* (Clinging), *Bhava* (Becoming), *Jāti* (Birth), *Jarā-marana...* (Aging, death, grief, lamentation, pain, sorrow, despair) are twelve links of dependent arising. The forward order describes arising of suffering (*dukkha*), and the reverse order reveals the ceasing of the suffering. There is very close relationship between the Four Noble Truths and Dependent Origination[178]. The doctrine includes depictions of the arising of suffering and depictions of how the chain can be reversed.

At which link can the chain of suffering be broken? There is a point between feeling (*vedanā*) and craving (*taṇhā*). One must not allow feelings to result in craving; in other words, one must practice *Vipassanā* meditation, contemplation along with mindfulness at this crucial juncture so that ignorance (*avijjā*) vanishes and becomes the light of wisdom (*vijjā*). In this way, the chain of suffering is broken.

Contemplation by way of five aggregates, by way of six sense bases, by way of dependent origination; no matter which approach is taken, the culmination is always the same. By seeing into the impermanent, suffering, and non-self of these phenomena, one becomes disenchanted and becomes dispassionate. Through dispassion, one is liberated. As the pioneer and discoverer of the path, the Buddha first gains release from bondage to the five aggregates himself, then he guides others to release. Those who follow his teaching and practice as instructed become "liberated by wisdom," also winning release from the aggregates.[179] In sounding His message of liberation, the Buddha's proclamation is like a lion's roar (*Sīhanāda*). Thus, the next chapter will discuss the cessation of suffering.

[178] AN I 173.

[179] SN III 66.

Chapter V
Cessation of Suffering

If the truth of suffering is attempted to be understood separately from the other three truths, it will conclude that Buddhism is pessimistic. Any such misunderstanding could be easily dispelled if it is recognized in its correct context, i.e., in relation to the other three truths. Even *Nibbāna*, the cessation of suffering, assumes its significance in the context of the other three noble truths. If Buddhism is concerned with the problem of suffering, it is only in order to get rid of it completely. Therefore, this chapter illuminates the fact that the understanding of *dukkha* leads to the cessation of it.

5.1 Interconnection between the Four Noble Truths

As the Buddha himself declares, the purpose of his teachings is to reveal suffering (*dukkha*) and its eradication (*dukkha-nirodha*).[180] Dependent arising (*Paṭiccasamuppāda*), which the Buddha himself wants us to consider as the heart of the Dhamma, does, in fact, amount to a statement of the origin of suffering in progressive order and to a statement of the cessation of suffering in regressive order. The Buddha's teachings are concerned, not mainly, but totally with the problem of suffering and how suffering can be brought to a complete end. *Dukkhatā Sutta*[181] informs us that the Buddha's teaching of suffering is purposive.

While some bhikkhus are discussing whether the four truths are necessarily seen together, Venerable Gavampati asserts that he has learned from the Buddha that they are: if you see one, you see them all: "One who sees suffering also sees the origin of suffering, also sees the cessation of suffering, also sees the way leading to the cessation of suffering.[182] In fact, the Buddha says that he who sees any one of the Four Noble Truths sees the other as well. These Four Noble Truths are interconnected. The above and the following facts prove that we can eradicate the cause of *dukkha* and attain complete liberation when we fully understand the real nature of *dukkha.*

If the truth of suffering is sought to be understood in isolation from the other three truths, such an understanding will necessarily lead to the conclusion that Buddhism advocates a pessimistic view. Any such misconception could be easily removed if it is understood in its

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[180] SN III 119: *Pubbe cāhaṁ, anurādha, etarahi ca dukkhañceva paññapemi, dukkhassa ca nirodhan"ti.*

[181] SN V 56.

[182] SN V 437.

proper context, i.e., in relation to the other three truths. Even *Nibbāna*, which is the final goal, assumes its significance in the context of the other three Noble Truths. Their mutual relation and interconnection are such that it would not be incorrect to say that they are not four different propositions but four aspects of one proposition. Hence, they are all introduced as Noble Truths: they are all co-ordinate, true, and, therefore, equally noble.[183]

5.2 Clinging to the Five Aggregates Leads to Suffering

The aim of understanding and practicing the Buddha's teaching is to attain the cessation of suffering and to end all unpleasant mental feelings. The mental sufferings constitute anxiety, worry, grief, and despair generated by old age, death, physical pain, sickness, loss of property, and death of relatives. The cessation of suffering comes with removing determinants (*saṅkhārā*) that cause mental suffering. Even though the early discourses identify a range of determinants that cause mental suffering, in the final analysis, all forms of mental suffering are determined by our 'clinging to a belief in self' (*atta-vādaupādāna*), our taking or regarding of the five aggregates or anyone or at least a part of them as self (*attato*).[184] These five-clinging-aggregates, to which the uninstructed worldly person becomes engaged (*upetā*) and to which he has clung (*upādinnnā*), lead to his harm and suffering for a long time.[185]

As we have already pointed out, what Buddhism means by 'suffering' is any conditioned experience, an experience-dependent on impermanent conditions. The five aggregates that become the object of self-appropriation and grasping are in a state of constant change, continuous flux with no persisting substance. They do not remain in the way we want them to remain. As such, the aggregates are not under our full control. Thus, by identifying ourselves with what is impermanent (*anicca*), with what does not come under our full control (*anatta*), we come to suffering. When the process of self-appropriation and self-identification is terminated, suffering, too, comes to an end.[186] As long as this process persists, there is suffering. The moment it stops, the *samsaric* process also ceases to be, and together with it, all suffering ends.[187]

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[183] Y. Karunadasa, *Early Buddhist Teachings* (Kandy: BPS, 2015), 71.

[184] G.A. Somaratne, "Felt and Reckoned: Twofold Dukkha in Early Buddhism," International Journal of Buddhist Thought and Culture, 28.1 (2018): 115, doi: 10.16893/IJBTC.2018.06.28.1.109.

[185] SN III 114.

[186] SN IV 81.

[187] Y. Karunadasa, *Early Buddhist Teachings* (Kandy: BPS, 2015), 74.

The householder, Nakulapitā asks the Buddha for help in coping with old age. The Buddha says to reflect: “Even though I am afflicted in body, my mind will be unafflicted.” Later, Venerable Sāriputta explains this in terms of the five aggregates: The uninstructed person lives obsessed by the notions: 'I am form, form is mine.' and with the change and alteration of form, there arise in him sorrow, lamentation, pain, displeasure, and despair. The instructed noble disciple does not live obsessed by these notions; therefore, sorrow, lamentation, pain, displeasure, and despair do not arise in him [188].” He expounds the following four aggregates in this way.

According to *Salla Sutta*[189], when shot by the arrow of physical suffering, an unwise person makes matters worse by adding mental anguish to it, just as if he had been shot by two arrows; he feels two pains, physical and mental. But a wise person senses the sting of a single arrow; he feels only one suffering: physical, but not mental.

5.3 Path to Purification (*Visuddhi*), and Liberation from Suffering (*Vimutti*)

As the Buddhist teaching informs, the perception of self (*atta-saññā*) in the five aggregates and clinging to them as ‘this is my self’ is the key determinant of the arising of unpleasant mental feelings such as fears, worries, and anxieties. Therefore, the cessation of suffering must be achieved by developing the perception of not-self (*anatta*). However, to see not-self-ness in the five aggregates is difficult. Therefore, the Buddha teaches that not-self-ness is to be seen by seeing the impermanence (*aniccatā*) and, hence, seeing the suffering nature (*dukkhatā*) of the five aggregates.

“All conditioned things are impermanent” – when one sees this with wisdom, one turns away from suffering. This is the path to purification. “All conditioned things are unsatisfactory” – when one sees this with wisdom, one turns away from suffering. This is the path to purification. “All things are not-self” – when one sees this with wisdom, one turns away from suffering. This is the path to purification.[190]

The commentary of *Anguttara Nikaya* describes as when one fully comprehends any one of the three characteristics of existence, he also automatically comprehends and realizes the

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[188] SN III 1–5

[189] SN IV 208–210.

[190] Dhp verses 277-279: *"Sabbe sankhara anicca" ti "Sabbe sankhara dukkha" ti "Sabbe dhammā anatta" ti, yada pannaya passata, atha nibbindati dukkha esa maggo visuddhiya.*

remaining two characteristics.[191] The Buddha declares: "Meghiya, you should develop the perception of impermanence to uproot the conceit 'I am'. When you perceive impermanence, the perception of not-self becomes stabilized. Perceiving not-self, you uproot the conceit 'I am' and attain extinguishment (*nibbāna*) in this very life." [192]

Of the three characteristics, the characteristic of impermanence is the fundamental one.[193] This means the continually repeated dissolution and vanishing of all physical and mental phenomena which do not last even for the time occupied by a wink of the eye, one automatically fully comprehends and realizes the characteristics of suffering and selflessness. This shows that of the three characteristics of existence, the characteristic of impermanence is the most essential.

The teaching that 'what is impermanent, that is suffering' has a noble aim: It is to be awakened to the reality, to stop taking the five aggregates or parts as 'this is mine', 'this am I' or 'this is my self'[194], and to end here and now all mental sufferings, worries, fears, and anxieties, arising from clinging to the five aggregates. All conditioned things are impermanent, and it remains a fact whether we like it or not, whether the Buddha appears and reveals it or not.

The five aggregates are impermanent, suffering, and subject to change: this the wise in the world agree upon, and the Buddha agrees too. A proponent of the Dhamma does not dispute with anyone in the world. The Buddha has understood the five aggregates and explains them. Just as a lotus is born and grows up in the water, but having risen up above the water, it stands unsullied by the water, so too the Buddha was born in the world and grew up in the world, but having overcome the world, He dwells unsullied by the world."[195] Suppose a lotus sprouted and grew in the water; it would rise above the water and stand with no water clinging to it. In the same way, the Buddha lives unattached, liberated, and free of limits."[196]

In *Theragathā* and *Therigathā*, there are full of the joyful utterances of the Buddha's disciples, who found peace and happiness in life through His teaching. The king of Kosala once told the Buddha that, unlike many a disciple of other religious systems, His disciples were 'joyful and elated (*haṭṭha-pahaṭṭha*), jubilant and exultant (*udaggudagga*), enjoying the spiritual life (*abhiratarupa*), with faculties pleased (*piṇitindriya*), free from anxiety (*appossukka*), serene

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[191] *Etesu tīsu lakkhaṇesu ekasmim diṭṭhe itaradvayam diṭṭham neva hoti. Tena vuttam, anicca-saññino meghiya anatta-saññā santhātīti.*

[192] AN IV 358 ; Ud 37 .

[193] Ledi Sayadaw. *The Manuals of Buddhism* (Yangon: MAP, 2004), 283.

[194] SN III 68; *'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.*

[195] SN III 140.

[196] AN V 152 .

(*pannaloma*), peaceful (*paradavutta*) and living with a gazelle's mind (*migabhütena cetasa*), i.e., light-hearted.'[197] The king added that this was due to the fact that 'these venerable ones had certainly realized the great significance of the Blessed One's teaching."[198]

It is very hard to find any sentient beings in the world who can claim to be free of mental suffering, even for a moment, apart from those who have ended the defilements (*Arahant*).[199] Ignorance and craving (defilements) are the origins of suffering. So, when we reduce the wrong view of self and reduce the clinging to the self, the suffering has also been reduced. The more he has mental qualities, the less he has mental suffering. Therefore, the fully liberated person (*Arahant*) has no mental suffering of disorder, stress, sorrow, lamentation, pain, sadness, and despair.

Suffering (*dukkha*) is a basic characteristic of all life in this world, a common phenomenon of our existence experienced by all sentient beings. It cannot be avoided, but we have a doctrine on how to get rid of suffering. *Nibbāna*, the ultimate goal of Buddhism, is completely free from illness, death, defilements, stress, and suffering. *Nibbāna* blows out all fires of the noxious trio (greed, hatred, and delusion), which make a person hot and restless and induces him into various types of suffering. When these fires are completely blown out, peace is attained, suffering is ended, and one becomes completely cooled (*Sītibhūta*), and he is the perfect person (*Arahant*).

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[197] M II 121.

[198] Walpola Rahula, *What the Buddha Taught* (Colombo: BCC, 2006), 28.

[199] AN II 143.

Conclusion

From time immemorial, man has been striving hard to avoid suffering (*dukkha*) and make his life happy. This continual seeking is the most fundamental search of all. Living beings, not men alone, hope to experience only what is pleasing while simultaneously wishing to avoid the unlikeable and displeasing.

What should not be overlooked here is that if Buddhism is concerned with the problem of suffering, it is only in order to get rid of it completely. The three aspects of *dukkha*, as described in *Dukkhatā Sutta*, should be well understood for a complete grasp of comprehending the Noble Truth of Suffering. If Buddhism identifies all sources and occasions of suffering, it is in order to provide not a mere palliative but a complete cure for the disease, which, in turn, ensures that happiness is based on a sure and solid foundation. Therefore, the Buddhist teaching on suffering is the Buddhist teaching on the pursuit of happiness and peace.

The Noble Truth of Suffering is the universal truth[200], so whether Buddhism appears or not, it exists, and it is true and universal. However, the ultimate explanations of the Noble Truth of Suffering had to wait for the advent of the Buddha. As the pioneer and discoverer of the path[201], the Buddha first gains release from bondage to the five aggregates himself, then he guides others to release. Those who follow his teaching and practice as instructed become "liberated by wisdom" (*paññāvimutta*), also winning release from suffering.

The Buddha was the lighter of the truth, and although He passed away, the lamp of the truth was not extinguished; it is still lightening. Although the world has changed substantially since the time of the Buddha, the essence of His teaching remains as relevant and advantage today as it was 2,600 years ago.

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[201] MN III 9 ; SN III 66 : *Maggaññu, maggavidū, maggakovido.*

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အရှင်ဉာဏဝရ(ပါရမီ)ရဲ့
ထွက်ရှိပြီးစာအုပ်နဲ့ ဆက်ထွက်လာမဲ့ စာအုပ်တွေပါ။

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၂-ဓမ္မစကြာနှင့် မဟာသမယသုတ်လာ ဘဝနေနည်းအနုပညာ

၃ ပဋ္ဌာန်းဒေသနာလာ ဘဝနေနည်းအနုပညာ

၄ လက်ဆောင်မွန် (အေးချမ်းသောစိတ် အောင်မြင်သောဘဝ)

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၅-ဒုက္ခချုပ်ငြိမ်းရာလမ်း(ဘာသာပြန်)

၆-ဗုဒ္ဓနည်းကျ သတိပဋ္ဌာန်နှင့် လက်ရွေးစင် စာတမ်းများ(ဘာသာပြန်)

၇-ပါဠိ ပိဋကတ်တော်လာ မြတ်ဗုဒ္ဓ(ဘာသာပြန်)

၈ ရှေးဦးဗုဒ္ဓဝါဒလာ ဘဝတစ်ဖန်ဖြစ်ခြင်းနှင့် ခေတ်သစ် သုတေသန(ဘာသာပြန်)

၉ ဓာရဏာပရိတ် နှင့် ပဋ္ဌိစ္စသမုပ္ပါဒ်လာ ဘဝနေနည်း အနုပညာ

၁၀ ဓမ္မပဒအလင်းရောင် နှင့် ဘဝခရီး
(အေးချမ်းအောင်မြင် ပျော်ရွှင်နည်း)


အေးချမ်းသော စိတ်
အောင်မြင်သော ဘဝအတွက်
လက်ဆောင်မဟုတ်
စာစုများ
အရှင်ဥက္ကာဝရ [ပါရမီ]