

DELINEATION OF VIRIYA AND SUKHA IN THERAVĀDA: A CRITICAL STUDY

Thesis Submitted to the Sanchi University of
Buddhist-Indic Studies

In partial Fulfillment of the Requirement for the Degree of
DOCTOR OF PHILOSOPHY IN BUDDHIST STUDIES



By

SURIYA

(Enrollment No. 16-00042)

Under the supervision of

DR. MUKESH KUMAR VERMA

Assistant Professor

Department of Buddhist Philosophy

School of Buddhist Philosophy & School of

International Buddhist Studies

Sanchi University of Buddhist – Indic Studies

Academic Campus Barla, Raisen, Madhya Pradesh, India

2019

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Ph.D. Research Scholar
Department of Buddhist Philosophy
(Enrollment No. 16-00042)

Supervisor

Dr. Mukesh Kumar Verma
Assistant Professor
Department of Buddhist Philosophy



Department of Buddhist Philosophy
School of Buddhist Philosophy & School of
International Buddhist Studies
Sanchi University of Buddhist – Indic Studies
Academic Campus Barla, Raisen, Madhya Pradesh, India

2019

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Signature of the Supervisor

Dr. Mukesh Kumar Verma

Assistant Professor

Department of Buddhist Philosophy

Forwarded by

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Dr. Mukesh Kumar Verma

Assistant Professor

Department of Buddhist Philosophy
Sanchi University of Buddhist-Indic Studies

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I declare that the thesis entitled “**DELINEATION OF VIRIYA AND SUKHA IN THERAVĀDA: A CRITICAL STUDY**” is my own work conducted under the supervision of **Dr. Mukesh Kumar Verma** (Supervisor) at Department of Buddhist Philosophy Sanchi University of Buddhist- Indic Studies Academic Campus, Barla, Raisen (M.P) India for the award of the degree of Doctor of Philosophy in Buddhist Studies.

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Studies

in partial Fulfillment of the Requirement for the Degree of DOCTOR OF PHILOSOPHY

By VEN SURIYA (Enrollment No. 16-00042) Under the supervision of: DR. MUKESH KUMAR VERMA Assistant Professor Department of Buddhist Studies

SANCHI UNIVERSITY School of Buddhist Philosophy & School of International Buddhist Indic-Studies Barla- Campus, Raisen, Madhya Pradesh, India 2019

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I hereby declare that this thesis entitle "DELINEATION OF VIRIYA AND SUKHA: IN THERAVĀDA, A CRITICAL STUDY" is original and has not been submitted any other institute for any other degree of diploma. The words contained in the thesis are an attempt made by the result of my own findings under the guidance of my supervisor. I have followed the standards of research ethics to the best of my abilities and acknowledged all sources of information, which I used in my research and followed the guidelines provided by the School and completed all Pre-submission requirements as mentioned in UGC mandate and SUBIS Ph. D ordinance.

Ven Suriya Department of Buddhist Studies School of Buddhist Philosophy & School of International Buddhist Indic-Studies Sanchi University Barla- Campus, Raisen, Madhya Pradesh, India

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My thesis named "DELINEATION OF VIRIYA AND SUKHA IN THERAVADA, A CRITICAL STUDY" may underline the philosophy that is the nature of effort and happiness as the cause and effect according to Theravada point of view. The Theravada point of view from the teachings of the Buddha will aid to solve problems, free from suffering of living beings and get many types of peace and happiness. The research paper was accomplished by supporting and helping from many people. Here I would like to state my gratitude to benefactors who supported material and suggestions in many directions. By supporting them with grate compassion I can do my research paper on time. Firstly, they are the first and the best benefactors: my parents and my deeply respected Dhamma teachers who are most venerable Mahāthera Buddhist Sangha at my village, Pijjotāyone Monastery, Monywa and Mahāsi meditation Center in Yangon, Myanmar, because of their teaching and admonishment

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Ven. Suriya

Department of Buddhist Philosophy

School of Buddhist Philosophy &

School of International Buddhist Studies

Sanchi University of Buddhist- Indic Studies

Barla- Campus, Raisen, Madhya Pradesh,

India

The List of Abbreviation

For the current my Thesis used the list abbreviations: Tipitaka Pāli, Atthakathā, and other Books:

AN- b1, 2, 3- Anguttra Nikāya book 1, 2, 3

ANA b 1, 2, 3.-Anguttra Nikāya Atthakathā book 1-2-3.

AB-b1, 2, 3, 4, 5, 6, 7- Abhidhamma pitaka seven books.

ABA-1– Abhihamma Atthakathā

AB- Abhidhammathatthasingaha

DN- b 1, 2, 3- Digha Nikāyapāli book 1, 2, 3

DNA- b 1, 2, 3- Digha Nikāya Atthakathā book 1, 2, 3

KN- Khuddaka Nikāya

KNA- Khuddaka Nikāya Atthakathā

JKA-Jātaka Atthakathā

KN- Khuddaka Nikāya

MN-b1, 2, 3- Mijjima Nikāyapāli book 1, 2, 3

Miln - Millindapaññhā

SN- Samyutta Nikāya

VP-b-1, 2, 3, 4, 5,- Vinayapitaka book1, 2, 3, 4, 5

VPA- b- 1, 2, 3, 4, 5- Vinayapitaka Atthakathā book 1, 2, 3, 4, 5

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INTRODUCTION

With the highest and incomparable compassion, the Buddha pointed out the disadvantage of laziness and the benefits of striving in good deeds for all living beings. The goal of happiness is an award for a striver. The result of a heavy task cannot occur by paying uneven price. To get a benefit, we should pay the reasonable price. One's dwelling with laziness is suffering because of one's hesitant mind. The hesitant mind is able to miss a good opportunity. It depends on lack of wisdom and knowledge. Without knowledge and wisdom, no one can discriminate between good and bad, right and wrong and suitable and unsuitable. By leading to unseen benefits, it is very dangerous for a doer like a blind person who is walking on the mountain. On account of laziness, one's good benefits may be lost. One who is lazy and associates with defilement is difficult to do good deed and easy to do bad deeds. The result of laziness is only repentant in the long life. Active person's dwelling with effort is happiness and the one who is free from unwholesome deeds increases good benefits.

Undeniably, people spend a lifetime to quest for happiness and it becomes fundamental and common purpose of all kinds of person. Therefore happiness is a universal interest and it is defined in various ways. The great philosophers in the world and the religious teachers have revealed the meaning of happiness and pointed out ways to attain it from their own perspectives. Some religious teachers delivered that happiness can be experienced through prayers. In the teaching of some, happiness is blessing of the God for doing respective duties. The other has preached that happiness is an effort produced by cause and the attainment of true knowledge related to nature of things can bring happiness. Some happiness arises through mere chance of luck. In the view of some enjoyment of sense pleasure and happiness are the same. Whatever happiness one receives is a product that comes from any actions of body, mouth and mentality.

There are two types of happiness: personal happiness and common happiness. In personal happiness one tries to be satisfied with one's doing good deed by body, wishing and praying with mouth and mind as mentioned above. Doing one's actions leads to happiness because of one's purified mind. The evidence is needless to say, for having mature experience. Beginners must try to get the experience for the happiness. By caution, beginners must be conscious to be in equal faith, effort, concentration and wisdom. For the common happiness, one can see the cause of

happiness in his environment closely. But some things can change within one second. Before having experience, the one will be disappointed on the happiness. He may think why I cannot get the happiness by association with the environment. Which one is wrong between them and me?. As a selfish one, if the case is not convenient, he will put blame on others for not having the happiness. Because of selfishness and lack of experience his happiness will be further than before. One needs to foresee common happiness because different people have different traditions. By following other's traditions, they will also follow you. To have common happiness, one needs to coordinate again and again. When we associate with others, one should ever bear in our mind that "they are not I, I am not also they.

Nowadays, beings are paying great attention only to the fulfillment of their desire but not in the right way. In the quest for happiness, they don't care about other's pain but only about their gain. By using inappropriate way for happiness, they grind the dignity of themselves and others. They even inflict suffering to others. Consequently, such egocentric persons make unpleasant surrounding so that the whole world falls in the midst of negative situations.

Needless to say, most people hanker for pleasure of senses, property security authority and reputation. Their assessment happiness is always grounded on outward decorations. Moreover, unquenchable things, behind his quest to obtain such external things pave the way to invasion such other harmful emotions as hatred, envy and conceit, etc. For this reason, their mind is ever in darkness under the cloud of evil mental state. The only evil outcomes are naturally expected due to such ill-minded people. It entails much misery and wretchedness in the world of today.

That is why, the Buddha encouraged his followers to remove the laziness and to strive for good deeds as shown in the second *Dasabalasutta*, *Nidana*, *Samyuttanikaya* that;¹ *Dukkham bhikkhave kusito viharati walkimno akusalehi Dhammehi, mahantamca sadattham parihāpeti. Āraddhaviriyo ca kho bhikkhave sukham viharati pavivitto akusalehi Dhammehi, mahantanca sadhattham paripureti. Na bhikkhave hinena aggassa patti hoti, aggena ca kho bhikkhave aggassa patti hoti. Mandapeya bhikkhave brahmacariyam, sthā sammukhibuto, tassamātiha bhikkhave viriyam ārabatha apattassa pattiya, anadhigatassa adhigamāya, asicchikatassa sacchikiriyāya.* It means the lazy person dwells in suffering, soiled

¹SN *Nidanavaggap.* 552

by evil unwholesome states, and great is the personal good that he neglects. But the energetic person dwells happily, away from evil unwholesome states and great is the personal good that he achieves. It is not by the inferior that the supreme is attained; rather it is by the supreme that the supreme is attained. *Bhikkhus* this holy life is a beverage of cream; the Teacher is present. Therefore *bhikkhus*, arouse your energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized.

The one associated with indolence didn't know the effect of laziness because of delusion. He wants to neglect all things because of the influence of delusion in his mind. When one's mind is associated with the goodness, all remaining things will be good. In converse, the one's mind leads to bad behaviors. Human should take care of the chief mind because the chief mind transports all living beings to hell or *Nibbāna*.

Regarding the problem of mind in the *Citta sutta, Sagāthāvagga Samyutta*, the Buddha answered deva's question thus:²

*Cittena niyato loko cittena parikassati ,
cittassaeka Dhammassa , sabbesam vasamanvagu.*

It means the world is led around by mind. The mind creates one's destiny because mind determines the whole universe that has all under its control. The meaning of the stanza is very clear and needless to ask what the predominant phenomena are. Sometimes we want to put blame on others. But the main control is our mind for everything.

By putting the blame on the lazy person, the Lord Buddha showed the benefit of effort in verse:

*Yo ca vassasatam jive kusito hinaviriyo.
Akahan jivitam seyo viriya mārabato dalham.*³

It means better it is to live one day strenuous and resolute than to live a hundred years sluggish and dissipated. Here the Buddha compared two types of period: hundred years and one day regarding the lifetime of human beings. The meaning of time and deed is never different for the user or doer. Whoever uses or does it doesn't matter but whatever he uses and does is of real matter for the time and deed. For the lazy, the advantage of time will be the same because he doesn't do any good deed to change his life. For the one who endeavors for success, time is

² SN *Sagathavaggap*. 130

³ KN *Dhammapadapāli* v- 112 p. 46

different forever because the one tries to do good deed as much as he can. Human beings are appraised themselves by doing three actions in their daily lives. Mostly people stay in their different ways of life and without deeply thinking day by day, that is why, when they face any ruination unexpectedly, they feel regretful without controlling in their mind.

Everybody acts to solve any problem in their daily life by speaking and thinking. We face the problem from our environment of seeing, hearing, smelling, eating, touching, and thinking. It is normally in our human life. When we face any problem, the important thing is how to solve it. The rash solver is never in success in any problem. Doing rashly is towards worse condition in life. To see explanation, we can know one's energy. To solve any problem rightly, we need experience and knowledge. According to the cause of deeds, the result of matter appears for all beings. There are no creators for that. Everything dependson cause and effect. Without cause, there isn't an effect in the world.

This paper mentions the explanation to one founder's greatest experience for along period. He explained that way by using his greatest knowledge in philosophy, histories, biography, in practical manner. His experiences are not superficial in short time and He strived to get the experience with the greatest effort. Having the greatest experience, He knew skillfully that everything is not miraculous.

On account of doing and acting any deed through body, speech and mind, one has to face the effect of deeds oneself. In doing goodor bad things, the result turns to him. For example, when one tries to see good things by using right way, he will see it. But if one tries to see good thing by using wrong way, one doesn't see the result as he expects. Even though the effort is main thing, the deed without consideration is like a walking in the dark. If one will do in wrong way, the effect of it will be bad as a result.

So, one should try first to know clearly what one could be. To know clearly in right way, one needs a good teacher who is able to teach rightly (inpāli *Sappurisasamseva*).The word is one factor to become the good, intelligent and noble person. There are four factors to increase intelligence of noble person. Such are:⁴

- Association with Noble person-*Sappurisanseva*.

⁴ DN b 3 p. 190

- Listening to his *Dhamma- Saddhammassavana*.
- Right consideration-*Yonisomanasikāra*.
- Practicing as teaching-*Dhammānudhammapatipatti*.

Searching is natural work of human beings. To get any thing, human beings are searching time after time. While searching to get any thing, one must do to make cause and effect. If cause and effect are equal, one can get any thing as he wants. Among them the first factor, relation with the *Sappurisashould* be known clearly. In *Jātakapāli*, the Buddha said thus:⁵

“*Yo ve katiññu katavedi diro, kalayānamitto dhanlhabatti ca hoti,
dukhitassa sakkiccam karoti kiccam tathāvidam sappurisaṃ vadamti*”.

It means that a wise who knows others' gratitude, responds to that gratitude, associates firmly and obediently with Noble person and help others with difficulty. Such person is called as virtuous person. It is right that to be one person who knows others' gratitude is very difficult. After knowing others' gratitude, to repay the debt of gratitude is very difficult. It is good deed, but it is very difficult to do. Regarding good or bad person, the Buddha revealed the verse to determine good or bad person thus:⁶

*Sukaram sādhuṇā sadhu sādhu pāpena dukkaram,
Pāpam pāpena sukaram pāpamariyehi dukkaram.*

It means the virtuous person does good deed easily, but wicked person and the bad person does bad deed easily. But it is difficult to do bad deeds for Noble person. These factors are to measure that one is virtuous or not for oneself and others. To be a virtuous person one should collect the qualities day by day to improve. According to *Cariyapitaka atthakathā*, to inquire high and good qualities, one must strive in four ways:⁷ *Sabbhasambārabāvanā, Nirañtarabāvanā, Cīrakālabāvanā and sakkicca bāvanā*. By using the four ways, one must try hard and meticulously to gain his aims. Among them, the first *Sabbasambāra* means the one who needs to collect data for some things. Before trying to gain any aims, one must collect data of it completely. There is no complete data, the one cannot gain the aim as he wants. To accumulate a good thing, firstly, we need to collect the data for it. The highest example is the Buddha. The *Bodhistta* has to collect ten perfections (*Dasa parami*), five great sacrifices (*Panca pricchaga*), and three ways of practice (*tini cariya*). Without collecting the data equally nobody can get it. In the same way, to find happiness for the result, we need to collect the requirements. Before

⁵ KN b - 12 V-2 p. 10

⁶ VP b 4 p. 361

⁷ KN *cariyapitaka atthakathap*. 19

completing the causes, nobody can hope the effect. Collecting data of the happiness is not easy for everything. It depends on time and one's mind. Mostly, the ordinary person's mind cannot control forever by the ordinary person. Not only mind but also body's health cannot be controlled because characteristics of mind and matter are impermanent and in non-self. Therefore to collect the data of perfection as much as you can is the responsibility of goodseeker.

The second one, *Nirantarabāvanā* means doing or trying continuously without stopping. Mostly, we try to get some benefit but before striving sufficiently, we want to halt and are disappointed to continue. So, we don't get to our goal. That is why this is a necessary factor to get any benefit. Sometimes, when we are doing any important aim another object intercepts us. To get the final goal we need momentum of trying. Without momentum of the trying the one never arrives at the wishing goal. Therefore we forget to continue the main duty and lose the momentum of doing for that. It is not difficult to start doing the good deed but it is very difficult to do the good deed continuously. Most people are trying but they cannot continue to do the nonstop deeds. Because of that event they cannot get the benefit as they hope.

The third factor is *Cirakālabāvanā*. Regarding qualities, the doing or trying work is different; some are in short period and some are in long period. One can get the best quality by striving for long period. That benefit cannot get in short time. Because of equitable work, we can get the benefit as it is. Without sufficient time cause and effect will never be seen. How will the effect appear to one without any causes? Sometimes the chances are sleeping on the bed with owner. Being laziness the one sleeps near the chance.

The forth factor is *Sakkiccabāvanā*. It means doing anything willingly, interestedly and heedfully on it. So, on any work the more one cares, the more benefit one gets. Most people do not take care of daily routine because they thought slightly on that matter. It is very difficult to do the surprise good deed again and again in human life. The deeds are very difficult to coincide with mind and matter while doing any work. The one does not take care of the deeds and does not have desire to do it. For example nowadays many authors write and publish many books to share their knowledge. The qualities of book depend on author's ideas. After reading good-quality book, the benefits depend on reader. The more one read carefully the good book, the better benefits one knows and gets.

The name of effort in *pāli* is *virīya*. Using language, the name can be changed for everybody and everywhere but the real meaning and characteristics of it. It is never changed. It is

very important and essential thing for living beings to stay appropriately in human life. As mentioned above, the effort (*viriya*) can do the different stage for each other in society. Even though they are the same human beings, all conditions decline for those who lacks in effort. If the person who is rich from generation to generation lacks effort, he will be beggar in the present life. Regarding lacking effort, the Buddha preached the special *Dhammain* verses:⁸

Acarittvā braamacariyam, aladdā yubbane danam

,jiñnakoñsova jayañti, khinamiccova pallale.

Acarittvā braamacariyam, aladdā yubbane danam

,Sañti sapatikhināva, Puranāni anutthutam.

The verses mean those who, in youth, have not led the holy life, or have failed to acquire wealth, languish like old cranes in a pond without fish, and lie sighing over the past like worn-out arrows shot from a bow. On seeing the couple that took remnant-food from novices near *Jetavana* monastery, the Buddha messaged the verses to the *Sangha*. They were really rich in both sides. They used their properties only for wasting with bad friends, all wealth ran out and they became beggars in that city. They would see the Buddha and *Saṅgha*. But they neglected other things and they thought their properties could never run out. On seeing the couple beggars, the Buddha messaged *Ānaṇḍa*: if they tried to get properties or *Dhamma* in time they would be rich persons or noble person. But, without trying, only wasting of time and money, they lost both welfares. Nowadays we can see the people like that person in our environment. Nobody wants to embrace repentance in the present life and they don't want to get the next life lower than the present one. Thus, they should try to be happy here and hereafter by enjoying luxuries. The repentance doesn't occur automatically for any living being. According to only their condition, the repentance appears in their life. The cause is that one did not do good deed in his past time and only he did the bad deeds. On seeing or thinking in his past, he cannot enjoy and not satisfy with the result of his life. So, he feels only repentance. Nobody can make one regretful and happy. On account of their karma, they face the conditions good or bad. To know clearly the cause of happiness and unhappiness in the human life, the Buddha said to the *Anāthapaindikā* in the *Anguttaranikāya*, *Pattakamma sutra* thus:⁹

Householder, there are four these things that are wished for, desired, agreeable, and rarely gained in the world. What four?

⁸KN *Dhammapada* v 155/156 *Atthakatha* b-2 p. 82

⁹ AN b 4 *pattakamma sutra* p. 449

- One thinks; May wealth come to me righteously. Only using the right way and without attacking others, the accumulation properties can cause the owner to be happy because of righteous properties. To be wealthy some people try to use wrong way. They are not happy as they think because of wrong way. How do they use the wrong way? They accumulate the properties by killing any living beings, by stealing, by telling lie, etc. After getting things, they cannot enjoy the real happiness because of bad causes.
- Having gained wealth righteously, one thinks; May fame come to me and to my relatives and preceptors. Nobody can stay alone in the human society and mostly they stay happily with their companies such as: parents, relatives, and friends. Associating with beloved ones, people use their lifetime wonderfully. In other words, the term ‘Yasa’ means good reputation of someone. Everybody wants to be famous in life. Good reputation spread like a sweet smell of flower. So, the air brings the smell of flower to all directions. In the same way men bring the fame from mouth to mouth. Just as there is good and bad smell so also there is good and bad reputation. If one is famous badly he is called infamous or notorious person. To have a good reputation, in the *Dhammapada* the lord Buddha said ¹⁰“there are qualities of man:

*Utthānavato satimato, sucikammasa nisammakārino
saññatassa dhammajivino appamatthassa yaso abhivaddhati”.*

It means the glory of a man who is energetic, mindful and pure in conduct, discerning and self-controlled, righteous and heedful ever grows.

- May I live long and enjoy along lifespan. If one is born in the human life, he wants to be long living according to lifespan. Even the lord Buddha could not live more than human lifespan. So, it is very difficult to stay for the full life-span of human being. Most people die before extinction of their lifespan. Nobody can see the past of karma but to live a long life we should take care of ourselves by using proper ways. Then anyone will be able to live long.
- With the breakup of the body after death, may I be reborn in a good destiny.

To stay happy in the present life, to die without worry and to be reborn in good realm after death, it is important to everyone. Some people who perform bad deeds thought that they don’t see the next life and to be happy in the present life is important. They don’t really know

¹⁰ KN b 4 p. 10

what the next life is. The next life is very close to the present one. If we stop the breath in and out, we will be in next life. To be in next good life depends on present, the person who is without preparing merit in the present life cannot experience the happy life. Regarding happiness here and hereafter, the Buddha said the verse in the *Dhammika Upāsakā* in the *Dhammapada*:¹¹

*Edha modati pacca modati, kataponno ubayattha modati,
so modati so pamodati disvākamma visuddhi mattano.*

It means the doer of good rejoices here and hereafter; he rejoices in both the worlds. He rejoices and exults, recollecting his own pure deeds. While doing any good deeds the person usually does the good deed wonderfully or happily. Before doing, one thinks about the good deed with rejoice and after doing it, the one thinks again and again wonderfully. By thinking again and again he remembers the good deed as if he were doing now. To get the four good results of human life, one must do the four causes. There are the four things that lead to obtaining those four things. What four?

- Accomplishment in faith- *Saddhā sampadā*. The person who tries to get anything believes in his work and its connection.

By seeing clearly and cheerfully his job, he devoted his life to his business. The faith is a necessary thing to do any work and to associate with any person. The faith comes from association with that person for along time. To see clearly others' qualities the faith helps us effectively. From the main faith, we can see much welfare step by step. The firm faith is very sharp. Some people deeply believe in things: religions, evidence and personal behaviors. Because of faith we can get stronger faith in them. Due to *Dhamma* some people believe the person, and due to the person some people believe in his *Dhamma*.

So the Buddha uttered the message to know clearly and to believe deeply in the person;¹² *Sanvasena bhikkhave sila, sanvohārena soseyam, taāca kho digena addunā na eittaram, manasikarota, no manasikarota, paññavata no duppññena.*

It means 'Monks' by dwelling together one can know their virtuous behavior, by dealing with them the one can know their integrity, this is only after a long time, not casually, by one who is attentive, not by one who is inattentive and by one who is wise, not by one who is unwise. One can create the faith as he believes by following the Buddha's guideline. If one doesn't have the faith in his guider, the benefits are far away from him.

¹¹ Dhammapada v-16 p 36

¹² AN b 4 p. 507

- Accomplishment in virtuous behavior- *Sila sampadā*. Because of his purified virtues he can get everything as he wants in present and later.

To accept the qualities of human life, one must follow the ethics of human beings. Enemies can enter the places without fence to destroy one's happiness. Similarly, all good enjoyment depends on virtues. *Taṇca cho silavato vadāmi no dussilassa, Ijjati bhikkhave silavato setopanidi visuddhatta*¹³. It means that the Buddha said it is only for good virtuous, not for others, the heart's wish of one who is virtuous succeeds because of his purified mind. On observing of moralities the one can get as one wishes.

- Accomplishment in generosity- *Sāga sampadā*. There are two types of renouncement for generosity; one is material and the other is mind.

Most people strongly crave for life. It is very difficult to renounce. The deeper one attaches, the stronger one clings to everything. If one thinks to renounce or to give up something, one must try to remove the craving mind on it. It is called renunciation. Mostly we live under the defilements. By doing any good deeds - charity, morality and meditation, we can get rid of the defilement. If one renounces any defilement or bad mind, the one can give up everything easily. For human society to stay with company, one must have generosity. Without generosity, nobody approaches him. To get the benefits of human life, generosity is a necessary thing.

- Accomplishment in wisdom-*paññā sampadā* - To know the right way and wrong way, cause and effect, the wisdom is main crux for human life.

Whatever qualities he has formerly, he is not complete if he doesn't have wisdom. One can see everything with the light of wisdom because of its brightness. That is why the Buddha said the verse in the *Samyuttanikāya*:¹⁴

*“Sīlam yāva jarā sādhu saddhā sādhu patitthitam
Paññā narānam yatanam poññan corehi duharam”.*

It means Virtue is good until old age; faith is good when established; wisdom is the precious gem of humans, merit is hard for thieves to steal”.

¹³ AN b 8 p. 71 / 1169

¹⁴ SN cha-1 p. 127

In philosophical way, the effects rely on the causes. As you think in your mind you will say and do with your body. Mind and matter support mutually to any benefits. We must use our mind and matter in right way for the needed benefit. In our daily life there are three types of actions mentally, verbally, bodily. These three actions are called karma. If the thoughts occur in the mind, they are called mental action. If the actions verbally occur in the mouth, they are called verbal-actions. If the actions occur in the body mostly, all these are called bodily action. They get the name of karma according to their occurring places. For example depending on birthplace, one can be called the name of place. Similarly the action gets the name according its occurring place.

By doing those karmas with the actions everybody will accept results of the later existences. To divide good and bad, low and high, happiness and sorrow in their lives is only a doer. One can afford the money to special food in the high restaurant. To memorize the whole one sutra one should start from one word and one sentence. While we are trying to collect the good deed like gathering money in the saving pot, we shouldn't underestimate any good deeds. At that time we have to do the good deed to possess for us. Only by thinking and speaking any money cannot be saved in the collecting pot. The money that arrives in the pot belongs to you. The possession of karma means not only good deed but also bad deed as you have done in your life. You shouldn't underestimate the deeds are good or bad thinking that it is not important for me. Everybody doesn't want to gather the bad thing in his bag like a rubbish, debris, and trash. They want to gather useful and beneficial things like jewelries. It is very common example in human life. Most people try to collect the beneficial things by thinking about present and future for one-self and others. But as they are collecting the useful properties for both periods, they have to think carefully for existences in the present and future. If they think like that, they can avoid the bad deeds and disadvantageous things.

Tassamā kareya kalayānam nisayam sampadāyikam

*Poññāni paralokasmā patithā honit pāṇinam.*¹⁵

It means therefore one should do to collect what is good for the future life. Living beings rely on merits which have been done when they are reborn in the other world. So some philosophers mention the following example: “if one wants to do business, one must do it effectively and mindfully like a deathless person and if one wants to practice meditation, one

¹⁵SN Sagathavagga, kosalasamyuttapp. 185,189

must do it bravely and mindfully like a person who will die tomorrow”. If we do any deeds we will face many problems in our daily life. Among them it is easy to remove some and it is difficult to stop them.

To express simile the Buddha preached *Pabbatupama* sutra to the King *Kosala* in the *samyuttaNikāya*.¹⁶ On hearing of King *Kosala* who was busy in life, The Lord Buddha asked question to him. In the question the four royal attendants who were hurriedly running from four directions rushed and told the king that the four mountains were coming from the four directions with the high speed to grind and kill all living being. They hurried on to the king to do proper things. At that moment what will you do? King *Kosala* answered the Buddha to live with *Dhamma*, and righteously, to do wholesome and meritorious deeds. At the end of this sutra the Buddha gave the message in verse:

Yo Dhammam carati kāyena, vāchāya uda cetasā.

Edevanam pasamsamti paccha sagge pamodati.

It means when one conducts oneself according to *Dhamma* with body, speech and mind, he will be praised here in the present life and after death he rejoices in heaven.

The person who wants to get good deeds should do at any time by acting with three manners. The vigilant person needs not to show the reason to do good deeds and need not to choose the times in doing good deeds. He always thinks what merit he should do for himself and others. To be an outstanding person one has to try to avoid the five things according to first *Sekha* sutra in *Anguttaranikāya*:¹⁷

- I- *Kammāramatā*- delighting in many activities. It means one does many works but he cannot concentrate on one thing. By seeking which one is better, one loses time and money. Without concentration on the work and only by doing superficiality one can never see the good benefits from any job. On the other hands, without any fixed occupation one usually does superficial work as a charlatan in everything. That's why he doesn't get the outstanding quality.
- II- *Bassārāmatā*- attachment or delighting in useless talking. It means the one is very interesting to speak without limit. One likes to talk without stopping. The one's body doesn't work as he wishes to talk. Even if one says the truth, he must have limit and time. By speaking too much one may the vain talk: telling lie, slander-word, harsh

¹⁶ SN Sagathavagga, kosalasamyutta p. 192

¹⁷ AN b 5 p. 720

speech and vain word. That is why some wise give the message for posterity: ‘speak a little and do much’.

- III- *Niddārāmatā*- fondness of sleep. The eye is never satisfied to sleep and to see pleasant vision. The one waste time by sleeping without focusing on any job. The habit to sleep and get up early should be practiced for everyone because the one can control the habit.
- IV- *Singanikārāmatā*- delighting in society or companion. By only wasting time and money the one enjoys frivolously with partners for a long period. One gets nothings from the partners and the one also cannot give any benefits to the partners. To discuss and to get assistance from others, one should have good friends at the various fields. By performing the responsibility towards friends the one has to do his service to others.
- V- *Yathavimuttam cittam na paccavakkhati*- He doesn’t review the extent to which his mind is liberated. The one got good benefits and overcame the dangers because of good deeds in the past but the one does not consider former cases and stays ignore them. The former experience is like a teacher in the present. The wise should record and consider the experience to compare with one another. For example, by discussing with one’s master and following his suggestion, one can achieve the success. And, according to the sutra from the Buddha’s teaching one followed and practiced the way. That is why one can get the peace and happiness. The difficulty is not forever. By learning again and again, one can see the easy way for it. But for that reason, he is aware of every action.

Even though one strives, he cannot be successful as he thinks. There are five reasons for the one to prepare for success in his life. It is not law of karma that one cannot get the benefit despite completed reason. That is to say, because of requirement and uncompleted reason, the one cannot get the benefit. Similarly, unfortunately while we are facing any danger, how should we do? To remove the danger and to reduce the speed of problem, we should solve something in our daily life. Normally problems and dangers suddenly appear to us without warning, and without fixing the date they come to the beings. So, some people say problem never comes alone. Why do we protect and reduce the problems? Because they produce suffering, we don’t need to suffer from any trouble. Why don’t we want suffering? Because of we love ourselves. We need only peace and happiness for us. Regarding love and happiness, King *Kosala* said his opinion to the

Buddha:¹⁸ Even though they say they love themselves by doing bad deeds, they don't love themselves. By restraining bad deed they love really themselves even though they say they don't love themselves.

When he said the Buddha, He accepted his idea and agreed with him. According to King *Kosala*, by loving oneself, one does the bad deeds: killing, stealing and telling lie to remove any suffering from one's body etc. Immediately we don't understand and see what he meant. When the one experiences the bad result he knows he shouldn't do those things. To remove and reduce the suffering, one strives to do good deed by refraining from bad deeds. If so, the one really loves oneself. The good result helps the one to be happy in life. On hearing King *Kosala*'s saying, the Buddha spoke the verse:

*Attānañce piyamjaññā nanam pāpenasamyuje
Na hi tam sulabam hoti, sukham dukkatakārino.*

It means if one loves oneself as dear, one should restrain not yoke oneself to evil. Happiness is not easily gain by one who does a wrongful deed. Here, who is difficult to get the happiness? The one who does usually bad deeds is very difficult to get the happiness. Everybody loves themselves including us, it is naturally right. But according to the instruction of the Buddha, we need to know how to love ourselves in right way. As mentioned above, according to King *Kosala* the person who loves himself shouldn't do the bad deeds with body, speech and mind. By restraining from bad actions the one should try to do good deeds on time. Mutually the lovers need welfare for each other. If we dear ourselves we shouldn't associate with the bad deeds. The one should try to be better than yesterday.

To get available benefits from any job we need to strive straight without wandering mind. The Lord Buddha paid messages to follower regarding collecting good deed in the *Dhammapada* by showing similar example of collecting big pot or tank;¹⁹

*Māvamannetha puññassa na mantam āgamissati
udabindunipātena udakumbhopi purati
dhiro, purati puññassa thokam thokampi ācinam.*

It means think not lightly of good, a saying "It will not come to me". Drop by drop is the water pot filled. Likewise the wise man, gathering it little by little, fills him with good. Even

¹⁸ SN b 1 p. 72 tran p167

¹⁹ KN *Dhammapada* v 122 p. 50

hundred thousand kilometers journey is started from one step. From start step to final goal step we need faith clearly, and strivings perfectly. For a shirker or a dodger the good opportunity is far away from him. We collect money and other properties- gold, silver, ruby, and diamond etc. To be a rich person and to take luxuries in human life, one should gather properties little by little and day by day. The rich person is very famous because of his properties.

If we compare merits with properties, the rich person is famous because of his properties and the one is full of all opportunities because of his merits. In spite of complete things, the one is not proud by controlling his mind and he tries to get the qualities of deeds better than before. The main essence of Buddha's teachings is the four Noble Truths. Even the four Noble Truths have cause and effect to divide a dependent origination. There are four Noble Truths: the Noble Truth of suffering, the cause of suffering, the cessation of suffering and the way leading to the cessation of suffering. When we divided the four Noble Truths into cause and effect; the suffering appeared as effect that is produced by the desire. In the cause and effect the desire (*Samudaya saccā*) is cause and the suffering (*Dukkha saccā*) is effect. How can we cease the suffering? By practicing the Noble Eightfold Paths leading to the cessation of suffering, we can cease the suffering.

In the cause and effect the cessation of suffering (*Niroda saccā*) is effect and the way leading to the cessation of suffering (*Magga saccā*) is cause. In reality the cause and effect are the law of *Dhamma*. Whether one knows the abilities of *Dhamma* or not, they never change their own way. But by understanding the law of nature the person can easily live in the world without worry and fear and he can try to cease the suffering. It is true that sometimes people fear and worry and sometimes they are in peace and happiness because of cause and effect.

The suffering comes to us because of desire. If we cease the cause of suffering, the suffering will cease. By practicing the way leading to the cessation of suffering we will realize the cessation of suffering. To know this fact the Buddha gave the guideline for all living beings; *Emasmain sati edam hoti, emassuppadā edam uppajjati, emasmain asti edam na hoti, , emassa nirodhā edam nirujjati*.²⁰ It means when this exists that comes to be; with the arising of this, that arises. When this doesn't exist that does not come to be, with the cessation of this, that ceases. In

²⁰SNPathama Dassabalsutta p. 552

this *Dassabhala* sutra the Buddha's main saying is Dependent Origination and the five of aggregates, the cause of five aggregates and the cessation of five aggregates.

According to philosophical way, the guideline of the Buddha is simple and nature. It showed the law of *Dhamma*: To circle around samsara and to end the samsara. The circle of suffering is born in the samsara because of a craving. Owing to craving for the objects, the suffering occurs in the world. If the craving does not appear for any objects, the suffering also does not occur in the world. In opposite way, the one tries to cease the suffering by practicing *vipassanā*-insight meditation. Knowing the characteristic of suffering, the one eliminate the cause of suffering, practices insight meditation, and realizes of *Nibbanā*. Without practicing, nobody can realize the nature of four Noble Truths. Regarding practicing meditation to know the four Noble Truths, *Thubten Chodron* wrote in his *Good Karma* book:²¹ the meditation on precious human life comes at the beginning of the states of the path so that we will appreciate our opportunity and use it wisely. Understanding that meaning of being trapped in cyclic existence boosts our meditation on precious human life, for we understand how difficult it is to have our present conducive circumstances and we see that it is all too easy to let this life go by without making an effort to progress on the path. However, after we have done the meditation on precious human life a lot, we come to treasure the opportunities our present life offers and don't want to waste our time on the eight worldly concerns.

There are eight types of worldly condition: gaining, losing, reputation and ill reputation, blame and praise, happiness and suffering. Among the eight types, four things are good worldly concerns and other things are bad. Everybody tries to get or follow the four good things and nobody wants the bad ones. If one knows clearly about the nature of life, his mind does not shake and is not excited.

To correctly solve any problems of the world we need perfect experience. We cannot avoid the four bad worldly concerns, and we don't attach to four good worldly concerns. All living beings normally encounter these worldly concerns. Everyone, vice versa, has to face good and bad situations so, sometimes they are good and they are bad at another time. Whatever things good or bad, they are we need to endure them. Having experienced, one can solve any

²¹ *Chodron Thubten* , *Good Karma*. 152

problem because one has confidence. By solving perfectly we can get the real happiness from the world.

To get the sufficient experience, one has to understand natural law by training morality and concentration. Without the foundation of morality and concentration nobody can get the experience of the natural law. In the field of ideology we can say that the natural law of *sila* and *samādi* has produced the experience like cause and effect. Ven *Nārada Mahātera* wrote in his book: *The Buddha and His Teachings*. In the book, about *kamma* and *vipāka*, he mentioned that; *Karma* is action and *vipāka*, fruit or result is its reaction.²² Just as every object is accompanied by a shadow, even so every volitional activity is inevitably accompanied by its due effect. Like potential seed is *kamma*. Fruit arises from the tree it's the *vipāka*, effect or result. As *kamma* is mental so *vipāka* too is mental. It is experienced as happiness or bliss and unhappiness or misery according to the nature of the *kamma* seed. *Ānisamsa* are the concomitant advantageous material conditions such as prosperity, health and longevity. By studying this thesis, I hope, the reader will understand clearly that the happiness springs from effort.

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²²*The Buddha and His teaching* p 195

Chapter I

Background of Viriya and Sukha

1.1 The Teachings of the Buddha

All the Buddhist literatures rely on the Buddha's teachings. For any subject like social work, politics, business and meditation etc. we can see perfect ways here in the Buddha's teaching called *Tipitaka*. By trying to make the subject in accordance with the Buddha's teachings, it will easily be successful with confidence. The teachings of the Buddha are divided into three groups, namely *Vinaya*, *Suttañta* and *Abhidhamma*. To guide the complete way, the Lord Buddha preached the three baskets regarding ethic, guide-line and philosophy. By addressing teachings, He puts them into action by doing the missionary work for living beings.

In other words, the teaching of the Buddha is called as Buddha's admonition, Buddha *Sāsana* in *Pāli*. Teachings give knowledge in the right way to follow and to avoid. We can see that there are so many stages in the teachings such as primary teaching, middle teaching and high teaching. In *Pāli* literature, there are: beginning (*Ādi*), middle (*Mijja*) and latest (*Pariyosāna*). “*Ādikalayānam mijje kalayānam pariyosānakalayānam satthan sabyinjanan Byanmacariyan Pakāseti*”.²² It means “The lord Buddha teaches the *Dhamma* that is good in its middle and in its ending, that is complete in the spirit and in the letter, and he displays the fully perfected and thoroughly purified, holy life.

To study as a student, for instance, there are three kinds of schools; namely; primary school, middle school and high school. Similarly a person has to overcome the suffering of *samsara* by doing three stages of good deeds: morality, concentration and wisdom. These three also can be divided into three parts of each: Low, middle and high qualities of morality, concentration and wisdom. On the other hand, the wholesome deed can be divided into three parts according to the quality of the mind of doer. Learned person can understand how to divide things by seeing their quality. The Buddha messaged the *Dhammato* know clearly and to take stage by stage for all living beings. By following His messages, we can take the taste of teachings.

1.1.1 The Primary Teaching of the Buddha

Primary teaching means morality and responsibility to understand and follow for beginners. Their heart is blank regarding Buddhist teaching. They want to know clearly who the Buddha is and what Buddhism is. It is important not only to understand the primary teaching but also to follow in human life. For humans, there are rules in society. If you follow the rules, you will get benefits and your life will be more meaningful. What are they? They are: not to destroy any living beings, not to steal what is not given, not to commit adultery, not to utter untrue words, and not to take intoxicating drinks. These are the ethics to follow in everyday life. For safe protection we wear clothes, dwell in the house, live with family group, in the village, in the town, in the state and in the country. They give the taste of safety as much as they can. They take care of one who stays with them. They never say anybody to go outside and to stay away from them. Just as the path is to go anywhere and the fence is to protect any place, the primary teaching is to protect real humanity and human dignity. But only if one is going to the right way and staying in the place with the fence, the one can be safe from any dangers. To protect our lives, firstly we have to try ourselves. By making oneself safe first, one can get confidence. Then one can do straight any work for him and for others. It is the main primary field of human society. The primary teachings bring peace and happiness to the world because they are real teachings of the Buddha for all living beings. By following the main primary rules, the Lord Buddha pointed out five benefits: to gain properties as he tries righteously, to have good reputation, to approach bravely any audience, to possess a good thought when one is on death-bed, and after death he will be reborn in haven or good realms as he like.²³ The thicker one's fence is, the stronger the safety is. The message given by the Buddha is;

Attānameva pathamam patirupe nivesaye,

*Athamaññānusāseya na kilisseya pandito.*²⁴

It means, firstly, the wise must try to arrive in suitable place, shouldn't sully and then should guide others. One must try to be a noble person by following teachings of the Buddha. Here, if we don't know the primary teaching, we cannot know the middle and high teachings. If one stop to follow the primary teaching, other stages are not coming automatically. But the primary teaching is a secure thing to save life but it is not permanent, if enemy is strong, it cannot

²³AN b 5 akkosakavaggasilasutra p. 824

²⁴KN Dhammapada attavagga v-158 p. 37

protect it. So we must try to attain other stages. For beginners, only the primary stage will be difficult to know completely, so one must try slowly. The primary rules are called as morality. There are two sides: one side is to follow ethic or morality and the other is to avoid evils. To follow ethic or morality means to do responsibility for each other between sons and parents, pupils and teachers, wife and husband, boss and worker, monks and lay people, and friend and partner. In *Singālovāda sutta of Pāthikavagga, Dighanikāya*, the Buddha pointed out to follow responsibilities for ethics.²⁵

No one is able to stay without association and responsibilities in human society. That is why we have to do the duties of society in our life. To stay peacefully in our society, we must try to practice completely the primary rules and teachings. On one occasion, the Buddha met a householder's son, named *Singāla* who was standing and paying homage to the directions outside *Rājagaha*, wearing wet clothes. 'Why did you do like that?' The Buddha asked him. He answered that he did as his father told him to do so. Then the Buddha explained him that the directions in the noble teachings are different from your opinion. He requested the Buddha to explain. So the Buddha explained to him perfectly what directions they are and how to respect them. In addition, the Buddha taught him how to live in human society, how to associate with friends, which are primary evils and dangers in human life. In this way, the Buddha explained to live completely in human society. For this valuable teaching we are heartily thankful to the Buddha.

Then the Buddha said, "Young householder, there are four defilements which to be abandoned, the four causes which are not to be done, the six ways of wasting one's substance which are not to be follow. Through avoiding these above fourteen evil ways, the *Ariya*(noble) disciple covers the six directions. By such practices, the noble one becomes a conqueror of both worlds and he can live a peaceful and happy life, both in this world and next.

What are the four defilements of action that are abandoned?²⁶ They are: killing any living beings, taking what is not given, committing sexual misconduct and telling lies. These are the four defilements of action that he abandons. What are the four causes of evil from which he refrains? One does evil action by pursuing four wrong causes of conduct: desire, ill-will, delusion and fear. If the *Ariyan* disciple does not act out of attachment, ill will, folly and fear, his

²⁵ DN b 3 p. 461

²⁶ Ibid p. 462

reputation will increase like a new moon. Whosoever does the four wrong causes of through craving, hate, fear and delusion, his reputation will reduce like the waning moon.²⁷

There are six ways of wasting one's properties that should not be followed. They are: addiction to intoxicant, wandering the streets at improper times, celebrating festivities, addiction to compulsive gambling, doing company with bad friends, and laziness. The lord Buddha guided not to waste properties. And each one has six dangers for committing the six ways of wasting. For a good association in human society, the Buddha pointed out four types of fake friends: the friend who only take from other, the one who only talks but never does as he says, the one who only flatterer, and the one who associates with spendthrift. In this sutra the Buddha showed clearly the four fake friends by taking out four signs of each and every one. The Buddha told to avoid far away from them like a dangerous way.

To associate with good friends, the lord Buddha taught four types of loyal friends: the friend who helps or favors, the friend who doesn't forsake when in suffering or in happiness, the friend who points out what is good for you, and the friend who is compassionate. The Lord Buddha not only pointed out the four good friends but also explained the four signs of each and everyone. The four signs are very important to note for us and to follow them, if we stay in the society. The lord Buddha told the *Singala* how the *Ariyan* disciple protected the six directions. These six things are to be regarded as the six directions. The east denotes mother and father because they are benefactors and first guiders of their children. The south denotes teacher, because teachers are essential benefactors for students. It is right, except of the Buddha nobody can know any things without the teacher. The west denotes wife and children, because they are under the guider of householder. The north denotes friends and companions and if one stays in human society, the companion is essential thing. The nadir denotes servants, workers and helpers because they are under the instruction of their boss. Nobody wants to stay under the influence of other but they have to stay because of their past karma. The zenith denotes ascetics and monks and Brahmins because they are holy and noble persons.

The Buddha divided the six directions each in serial way, and then told him their responsibilities for each pare: there are five duties of the children to minister to their parents as the east direction; to attend, perform their jobs, to keep tradition of parents, to receive parent's

²⁷ AN b 4 p. 404

heritage at proper time, after passing away of parents, children share merits with them by doing good deeds. And there are five duties of parents to minister on their children as the western direction. So, they keep their children away from evil, support them to do good, teach them some skill, find the suitable partner for them in due time and give the capital properties to them. In this way, the eastern direction is covered, making it safe for peace and being free from fear. These are duties between parents and children. If they are dutiful to each other, the home will be happy, graceful, and peaceful.

There are five duties of pupils to minister to the teachers called south direction: to act actively, to greet when teacher is coming, to listen to the teacher, to look after and to study their teaching respectfully. And there are five duties of teachers to perform on their pupils as the southern direction: to protect, to educate, to admonish, to give knowledge as much as he can, to prevent them from dangers, and to send them to the better teachers. By doing dutifully they can create the world to be more beautiful.

Doing five duties carefully, husband should minister to his wife as the west direction: never to do insolently, to cherish her, to avoid sexual misconduct with others, to give authority on properties and to adorn suitable wear. And wife also has to follow the five ways on the husband as the west direction: to manage all housework, to save properties, to support entourages, never to commit adultery, and to do skillfully all matter without laziness. If so, they can create happy and peaceful family.

Friends should fulfill the five responsibilities for each other as the north direction: to give necessary things, to speak kindly, to take care of each other's welfare, to treat them like him equally, and to be loyal. And there are five way between two friends to look after each other as the north direction: to take care of each other's welfare when someone forgets, to be a refuge for another one, not to leave him when facing troubles, and to have respect to their generation. By protecting the ways, the north direction is safe and free from fear.

Being a master or employer, he should minister to his servants and workers as the down direction: to manage their abilities, to supply wages for them on time, to nurse them while feeling sick, to feed special delicacies and food for them, to give holidays at suitable time. And there are five duties of workers, they should minister to their master as the dutiful employee: to get up early before master, to go to bed after him, to take only what is given by master, to do his work

thoroughly, and to praise thanksgiving or to say his good reputation. In this way the nadir is covered, making it at peace and free from fear. The rules are very important, to reciprocate between servants and masters or bosses. If they follow their duties, the workshop will be famous in the world.

A layman should minister to monks and Brahmins as the up direction: to treat with loving kindness in three actions of body, speech and mind to open the door for them, and to offer suitable things to them. And the monks and Brahmins should practice the six ways for supporters as their benefactors: to urge to avoid any evil, to do good, to take care with compassion, to preach *Dhamma* what he has not heard before, to retell the *Dhamma* again and again to know clearly what he has heard, to point out the way to heaven for them. In this way the zenith is covered making it at peace and free from fear.

These responsibilities seem to be like screw of car or cart-wheels at the top of axle. Without screw, the wheel cannot work for along time at the axle because of turning quickly. We know the responsibility completely because of Buddha's teaching. He thought the ways with the highest knowledge and the deepest compassion. I told it above, everybody stays in their society and they want to stay happily and peacefully. Without each personal duty, at their society will not be peace in their dwell-home.

The one who is not able to live with his family cannot stay with other neighbors. If they dwell without neighborhood the quarter or group will be in disunity. People in disunity are watching gap and weakness of others mostly. On seeing others' gap, one's mind will increase defilements. It is natural law according to the Buddha's teaching in *Dhammapada*:²⁸

*Paravajjā nupassissa niccam ujjānasanino,
āśava tassa vuddanti ārāso āśavakkhaya.*

The verse means "in one who constantly sees the faults of others who always disparages them, the moral intoxicants increase; he is far from extinction of moral intoxicants". In the message there are two bad effects by seeing other's fault: to increase defilements, and to be far away from cessation of defilements. Moreover, bad effects arise in the person who seeks other's sin. He lacks good benefits and time is over to do good deeds. We shouldn't seek other's weak

²⁸ KN *Dhammapada* Malavagga v 253 p. 82

point because there is no good benefit and only bad benefit increased. That is why the Lord Buddha gave the message to us;

Na paresan vilomāni Na paresan katākatam

*Attnova avekkheyya katāni akatāni ca.*²⁹

It means “One should not consider the faults of others, whether they do good or bad deeds. One should only consider if one has done good deeds or not. Most people blame others when they face some problems. It is wrong way, it is more far away from good result. If one sees other’s sin, he will see only that sin. As taught by the Buddha, we have to do to see our duty for both sides of ourselves. In our society, everybody depends on each other, if there are not parents in the world, there will not be children. Without them, humanity will be extinct. Without teacher we cannot know any knowledge, without followers their knowledge will be useless. Without friend it is hard to find good business and without ascetics or monks who will teach us the teaching of the Buddha and who will show the good-way? Without teaching of the Buddha, which *Dhamma* will lead our lives to progress and to get the peace of life? If we follow the personal duties, we are able to help one another in families, groups, quarters, villages, townships, cities, countries, worlds and universe. So, religions are very important for everyone to know rightly, to believe and to follow the teaching of the religious leaders. Here one ancient author of Myanmar monk, named Ashin *Mahāratthasārāw* wrote the studying method for studentsto note easily by using the alphabets: *su, ci, pu, bā, vi, li si, dhā*.³⁰He explained the alphabets as follows:

- *Su* means *Suneya*- one should listen carefully to any teaching.
- *Ci*- means *Cinteya*- after listening carefully one must thinks it again and again.
- *Pu* means *Puccheya*- one asks about it to know clearly.
- *Ba* means *Baseya*, one speaks the subject regarding studies.
- *Vi* means *Vicareya*- one considers the teaching is good or bad and right or wrong etc.
- *Li* means *Likheya*– one should write the teaching because, without writing and noting any studies, it is easily forgotten for everyone.
- *Si* means *Sikkheya*-one must train his studies. There are two types of trains; following and avoiding. Our studying is to apply any law of rules; something is to be followed and something is to avoid or to restrain.

²⁹ KN *Dhammapada Malavagga* p. 22

³⁰ *Myan sa pyan* p. 830, 1986

- *Dhā* means *Dhāreya*- one must memorise the *Dhamma* unceasingly. One must learn the *Dhamma* by heart for the whole life.

One keeps the *Dhamma* by doing or following good deeds and by avoiding the bad deeds as the lord Buddha guided. People think the studying is only for degree or certificate of school and learning and practical experience are very different. On seeing wrong way, they don't want their generation to go to school and to learn education. Students don't go to school only for book education. Students can learn the studies of religion, association, communication, unity and confidence at school. We can learn much knowledge from the outside.

The Buddha's teaching is not for only one person, one group and one family. Even the monk who stays in the forest and monastery follows relevant duties such as accumulation of good deeds and abstention from bad deeds etc. We should rely on the Buddha's teachings for present and future well-being. Though the Buddha is not a creator, he can guarantee to get peaceful life, if someone practices and obeys the duties as he told decisively. The Buddha's teaching is for a person who has social and professional obligation. The duties in human-life refer not only to the present life, but also to the future life.

Similarly, the Buddha addressed *Maṅgala Sutta*³¹ for the blessing of all living beings. Everybody wants to receive blessing, so they tried to know blessings (*Miṅgala*) for twelve years. But nobody knew it, they said the meaning of *Maṅgala* as they liked. On requesting by the king of devas, the Lord Buddha uttered *Maṅgala Sutta*, and then *Ven Ānaṇḍa* recorded it. While the lord Buddha was dwelling *Jetavana* monastery in *Sāvatthi* city, the king of devas approached and asked to the Buddha what the blessing is at midnight. Here *Miṅga* means "*Miṅgan pāpam lunāti cindatiti Miṅgala*".³² The *Dhamma* that can destroy and cut all bad deeds is called *Miṅgala*. The Lord Buddha answered the thirty-eight blessings which he wanted to know with respect to many points of views. Among them there are three types of blessing regarding good communication: not to associate with the fools, to associate with the wise and to honor those who are worthy of honor.

To stay effectively in human life, one must follow the three blessings: to reside in a suitable place, to have done meritorious deeds in the past and to maintain oneself in the right course. Being educated, one can understand what to do: To have much learning to do and speak

³¹*KhuddakaPatha* 5 PTS 1994

³²*Abhidhanappadipikasuchi* p. 409

nicely and skillfully, to possess skill in handicraft, to be well-trained in discipline and to speak good words are blessings. While living in human life we should care for our family by doing harmony righteously: to support mother and father, to cherish wife and children, to be engaged in peaceful occupation. How to use the properties for life and environment? The Lord Buddha guided to give generously, to be righteous in conduct, to help relatives and to do blameless actions.

Avoiding the evil is the only main thing for all good deed, so the Buddha messaged them for blessings: to abstain from evil, to abstain specially from it, to refrain from intoxicants, to heed good deeds. To be a sharp person the Buddha pointed out the five blessings for us in relation to humanity; being respectful to suitable person, being humble, being contented, being grateful, and to listen to the *Dhamma* on due occasions. In the same way, the following blessings are very essential things to be sharper person than the previous one: they are to be patient, to be obedient, to meet with monks, to have religious discussions on due occasions. In addition, there are four types of blessing: to stay frugally, to practice celibacy, to see the four Noble Truths, to realize of *Nibbāna*. The *Arahant*'s mind is unruffled in spite of facing the waves of world, free from sorrow, free from defilements, and free from fear. These are the greatest blessings.

In the *Miṅgalasutta*, the Buddha taught 38 blessings from association to liberation for all living beings. Some people may think that the Buddha's teachings are only for Buddhists, not for others. No, it is not true. One may be a Buddhist or not and if anyone follows the way, he will get the benefit surely. All the Buddha's teachings are not in partition. Everybody can use them if they want. The one, who follows as He teaches, will get the benefits as one does. For example, the tasty food doesn't partition its taste on everybody. Similarly, the Buddha's teaching called blessing will give the same effects to everyone who follows it. The brief blessing are: 'not to associate with the fool, to associate with the wise; and to honor those who are worthy of honor'. These are the greatest blessings. But someone may not know who is foolish, who is wise and who is honorable. So, in the *Aṅguttaranikāya*, the Buddha explained the characteristics of fool and wise in his teaching with great compassion, '*Bhikkhus*, one who possesses three signs is known as a fool.³³ What three? They are Bodily misconduct, verbal misconduct, and mental misconduct. One who possesses three qualities is known as a wise person. What three? They are bodily good

³³ AN b 3 p. 202

conduct, verbal good conduct, and mental good conduct. *Bhikkhus*, you should train yourselves thus ‘We should avoid the three signs which are foolish, and we will undertake and observe the three qualities possessing which a wise person possesses.

Among the characteristics of the foolish, what are the bodily misconduct, verbal misconduct, and mental misconducts? Bodily misconducts are killing any living being, stealing something not given and committing sexual misconduct. Verbal misconduct are telling lie, malicious speech or slandering, harsh speech and frivolous speech. Mental misconducts are jealous of one’s property, ill-will or malevolence, and wrong view. All these are ten kinds of bad deeds. One who commits one of them is called fool. Regarding the fool and wise, the Buddha said the characteristics thus:³⁴ “*Bhikkhus*, the fool has these three characteristics, marks of a fool, manifestations of a fool. What three? Here a fool thinks badly, speaks badly and acts badly. Because of these three marks people know he is fool.

“The person has these three characteristics of a wise person, marks of a wise person, manifestation of wise person. What three? Here a wise person thinks of well: renounce and loving kindness, speaks well: refraining from telling lie, slandering speech, cruel word, vain talking, and acts well by killing any living being, stealing something not given and committing sexual misconduct.

If wise person does not have the three characteristics, think well, speak well and act well how wise people would know of him. But because the wise person, thinks well, speaks well, acts well, wise people know of him ‘this fellow is wise and good person. On seeing above presentation, we can know the characteristics of the fool and the wise.

Farther more, the Buddha said regarding the fool “*Bhikkhus*, any peril arises on account of the foolish in the world, not on account of wise person. Whatever calamities arise, it is on account of the fool, not on account of the wise person. Whatever misfortunes arise in the world is on account of the fool, not on account of the wise person, as the fire which starts from reeds or grass burns all things including the peaked of palace,

I - The fool bring perils and the wise bring no perils. We heard the sad news again and again around the world such as sad news of wars, killing by attacking with weapons and bombs,

³⁴ AN b 3 p. 202

devastating one place to another, demolition, burning and kidnapping. All these perils appeared because of the fool. The wise try to remove all these perils by using his powers.

II - The fool bring calamity, the wise not. The fool brings unfortunately the famine, punishment for crime, pestilence, catastrophes and striking of lightning. The wise strive to destroy all them.

III -The fool bring the misfortune, the wise person never bring it. Therefore, *Bhikkhus*, you should train yourselves thus “We will avoid the three qualities of the fool, and we will undertake and practice the three qualities of the wise person”³⁵. It is in this way that you should train yourselves. It is true that we can see so much perils, calamity, and misfortune anywhere in the world, all bad things occur because of fools, not wise. By not associating with the fool we do not meet the perils, calamity, and misfortunes. If we don’t meet them, we can stay happily and peacefully along our life. But only avoiding association with fool is not enough, we have to associate with the wise person to get merit, blessing, and fortune. It is right as the Buddha mentioned above, and opposite way the foolish characteristics, we can know who the wise person is. The Buddha took one of example like a lake which has deep, clear and serene water:

“*Yathāpi rahado gambhiro vip̐pasaṇṇo anāvilo*’

Evaṇ Dhamman sutvāna vip̐pasidaṇṇi paṇḍitā.”³⁶

It mean like a lake which is deep, clear and clam, the wise after listening to the Teaching *Dhamma* become serene. Because of listening to *Dhamma* the one’s mind is really purified as the water in the lake where is deep and cool. Water is necessary for living beings, but it must be clean. Unclean water is very dangerous for man. There are many diseases come which from unclean water. Similarly teacher is essential thing for human life, but he must have knowledge and virtue. If one associates with dishonest teacher and follows him, his life will be worse than poison or unclean water. As cleaning water is very important for good health, similarly the teacher who is honest and virtuous is very important for human beings.

Ditthe Dhamme ca yo attho, yo cattho samparāyiko

Atthābisamayo diro, paṇḍitoti pavaccati.”³⁷

It is also the characteristics of the wise. The verse means the one who knows the benefits of the present life and the benefits of future life is called wise person. The teachings are not only to know sign of fool and wise person, but how we should try to be a wise person and to avoid the

³⁵ AN b 3 p. 201

³⁶ KN *Dhammapadapāli Pūpphavaḡga* v-49p. 34

³⁷ SN b 1 pp. 87, 90, 217

marks of fool. On seeing behavior, task, and effect we can know who is wise and who is foolish. They cannot be easily known in short time. To know that the jewelries like gold, diamond and ruby etc. are real or fake is easy but to know about the human is more difficult. By learning the teaching of the Buddha, we know the characteristics of wise and fool. Without consideration and learning teachings of the Buddha, how can we know about them? Most people are different between educated and uneducated. According to education, behavior, task and proprieties they are different.

Who are honorable persons? There are five worthy persons. They are the Buddha, *Dhamma*, *Saṅgha*, Parents and teachers. In Buddhism they are the most honorable and the highest benefactors, because the five figures are worthy of thank. They show and teach their generations the right ways carefully and completely. Among them, the first and noblest benefactor is the Buddha. Because of his teaching, we know the gratitude of *Dhamma*, *Saṅgha*, Parents and Teachers. In, *Nidikanda sutta*, *Kuddhkāpātha*:³⁸ the Buddha taught how we should honor these persons. A person stashes a treasures pot deeply underground where there is near water line by thinking for future emergency and to prevent from dangers of fire, king, thief and robber etc. But, how does one store it, there are many reasons to lose the fund properties: to shift from its place to another, or to be confused in one's mind for the stash of place, to make off and steal it by unseen beings, and to run off with it by hateful heirs. Because of the end of one's merit the funds totally disappear. But the person, by doing giving, virtue, restraint, self-control, with regard to a shrine, the *Saṅgha* and individual, guests, mother, father, or elder sibling accumulates well-stored merits. Nobody can disturb them. Only doer of the merits can bring them to any realms where he goes.

So, the one's merits which one prudently done are able to give all good results inhuman, and divine life as he want. Offering the four requisites to monks, looking after parents and teachers, to help the poor orphans etc. are right ways of the well storage of wealth. Only when a person does so, his wealth will follow him or her to next existence after his death. In doing so, the doer will be able to enjoy all kinds of wellbeing in the next existence.

That is why some masters say one word one of the Buddha. So there are eighty-four thousands of Buddha's teachings in three *Pitaka*. We must honor the teachings of the Buddha.

³⁸KN *Khuddakapathapali* p. 9

So, in accordance with eighty-four thousands of Buddha's teachings the King Asoka also constructed eighty-four thousands pagodas inserting the relics of the Buddha in the stupas in the 3th century BC. How to honor the *Dhamma*? By practicing and contemplating as the Buddha's guidance, one respects and honors the *Dhamma*. If you follow the Buddha's teaching, you have already honored the five benefactors.

After uttering this *Miṅgalasutta*, some devas criticized the Buddha thus 'The *Gotama* Buddha only knows the blessings, he does not know the causes of downfall for beings, so the Buddha addressed the *Prābava sutta in the Sutta Nipātapali*;³⁹ While the Buddha was living at the *Jetavana* monastery the Lord Buddha uttered discourse of the downfall in order to remove the doubt of devas. There are twelve causes of downfall:

A. To know the Dhamma in good way is to progress for one. Not to know the Dhamma in better way is to cause the one to decline. The good knowing of *Dhamma* is progress of one. The good unknowing is the declining one. To wish the *Dhamma* to prosper. Not to wish the *Dhamma* is to declines. The causes of downfall are dependent on well-knowing and wising *Dhamma*. The *Dhamma* means ten kinds of wholesome deeds.

B. He loves to the vicious and dishonest person, not the virtuous; he likes the ill-guiding that is ten unwholesome deeds. Regarding respectable person, one can choose him as he likes but it is necessary to right and benefits. But the one should know about that person who is vicious and dishonest. On account of sham to speak to others with regard to his dishonest teacher, he continues to believe him and clings to him thinking that his belief is right and good. There is one saying in our tradition: Losing goods is one time problem, losing husband is one time in life problem and losing teacher is long standing problem in samsara for one.

C. One, who usually sleeps and who enjoy assembly, who is inactive and lazy, and openly angry, will decline. Sleeping is a necessary behavior in human life. But it should be in limit due to one's benefits. To live equally in humanity one need to do, on time: sleeping, eating, exercises, accumulation of properties, communication, and investigation. To compare with each other the quality of human's dignity is not only important for you but also for family, hometown and

³⁹ *KN Suttanipatapp*. 32-35

country etc. These qualities are important in life. One must compete with others to be abreast with them.

D. Not to support one's mother and father who are old, who passed their previous time, even though he is rich, is the cause of decline. The one is wealthy, can stay without caring for others but shouldn't stay without caring for his parents who are aged. The one who is careless of parents breaks the law of human beings. The law of human being is better than other living beings'. It is responsible for each other in human society. About the responsibilities have already been explained above.

E. The one, who deceives Brahman, a monk, and others beggars who are mendicants, will decline. Some people accuse or defame others easily by telling lie to degrade his reputation. It is very wicked manner because one degrades the life of others. The reputation is one of human dignities. Regarding accusing of Noble person the Buddha said the verse in the *Dhammapada*;⁴⁰

Ekam Dhammam atitassa musāvādassa jantuno,

Vitainna paralokassa natthi pāpam akariyam.

It means for a liar who has violated the law of truthfulness, who is unconcerned with the life hereafter, there is no evil that he cannot do.

F. The person who has much wealth, gold and food, alone enjoys his delicacies all by himself. He is same as tree without branches and twigs. Who cannot love him lacking of sharing properties? Without loving-kindness, the family loses the happiness in their home. How can they try to progress the happiness of family?

G. The man is proud due to his birth, wealth, and clan, scorns his relations. On account of the past good karma, the one gets the high clan and much wealth. It is not for pride, it only shows the sign of the past. Without teaching of Noble one, how can the person get the prudent of wisdom?

H. The man who is addicted to women, a drunkard, and gambler waste his earnings on them. One's desires are not satisfied as drinking salt-water. In human society these are the lowest loss of human dignity. Followers, properties and reputation will decrease from him because of addiction of them.

⁴⁰KN *Dhammapada* b 2 v-176 p. 70

I. Not satisfied with own wives,he sexes the whores and the wives of others. The one who has abnormal behavior thinks forever to rape. Nowadays the rapist is not only men but also women. Being adulterous he loses the human dignity and he will receive the consequence of results.

J. The old man takes a teenage wife. Because of jealousy he cannot sleep at night. It is uncommonly event. But nowadays we can see it in our society. Because of unfair age the matter can be for the downfall of the man.

K. If the authority is giving to one, who is drinker and squanderer, by society, the whole world will dig it is grave. The one who has addicting of bad actions is not interested in good deed. All his actions are mistake and wrong idea because of bad addicting. However good the leader is, if the manager does not have a good virtue, the place or group will be at lack of benefits.

L. Having little possessions and being greedy, he covets the kingdom in the clan of king. The one who is without potential of oneself shouldn't be greedy covetously. The covetousness sends one to the bad place and events. As suitable food is digestible, similarly one should be satisfied with the place where is suitable for him.

There are twelve causes of downfall for human life. So, by showing the ways of improvement and the ways of downfall the Buddha's teachings are very sufficient for everybody to be in happy life. Here the Buddha said that the person, using wrong way in human life, will be in downfall and he will be a way from all good benefits. On account of the wrong way, he feels suffering and goes away from happiness. Everybody seeks for happiness but they get downfall because they run only in wrong way. If one who is wise, considerate the cause of downfall, he will attain the peace world. Anyway, the Buddha did not appear for one group or one person. When we do some work and when we teach some formulas, before seeing its result, it is very difficult to believe. That is why The Buddha used only practical method, as a doctor who checks the patient's feeling and instructs rightly. If the patient takes the medicines as doctor guides, the disease will disappear. The diseases cannot disappear by mere seeing medical prescription given by the doctor. But for patient he needs to listen carefully, to the doctor and also the doctor needs to explain clearly to the patient. If something is wrong between both persons, problem will occur. The patient should listen to the doctor. If so, all diseases will disappear. Most people think that

the Buddha's teaching is only for future life, not for present. The Buddha taught to use medicine for health, like a medical doctor for his followers. You can see it in the monastic rules, the wide chapters, the chapter of medicines⁴¹ (*Besijjakkhaṇḍaka*) in the *Mahāvaggapali*, *Vinaya Pitaka*. In the text book, the Buddha guided his disciples the medicine to separate diseases such as: roots, vines, fruits, seeds, barks, leaves, flowers, and heartwood. And then, the Buddha gave the medicine- earth sticking of a harrow to the monk who was bewitched a woman because she attached to the monk.

On one occasion, a snake bit the monk. It was difficult to cure immediately. So the Buddha guided to take the feces and urine quickly to remove the poison.⁴² And then, the Buddha uttered *Saṅgha* to recite the *Khandasutta* which contemplates loving kindness on the four kinds of snake thus: *Virupakkha*, *Arāpatha*, *Sabyārputta*, *Kannhagotama*. According to *Khaṇḍa* sutra, we got the messages; the loving kindness is not only for human beings but also animals and the remembering qualities of the Buddha can protect any dangers. Farther more, the Buddha admonished the *Saṅgha*, to help one another like a brotherhood. Not only to urge monks, but He takes care of a monk who felt dysentery and was lying down on the ground. His name is *Tissathero*, who lay in his own urine and excrement. While the Buddha was walking around the monastery with venerable *Ānaṇḍa* who was attendant, he saw the monks lying in the urine and excrement.⁴³ On account of seeing the monk, the Buddha went to the monk and said, “what is your sickness, monk”?

Tissa Thero replied to the Buddha “I have dysentery, Venerable Sir”. The Buddha asked him, ‘Do you have any helper?’ He answered ‘No Venerable Sir’, the Buddha asked again, ‘Why didn't they help you? He answered, that because I never help on them Venerable Sir’. And, then, the Buddha said Ven. *Ānaṇḍa* to take water. Ven. *Ānaṇḍa* did as He said. They washed the monk to be clear. The Buddha and Ven. *Ānaṇḍa* brought the monk to his bed. Then the Buddha assembled the monks in this place and He asked the monks “Monks, you have no parents, who might attend to you. If you do not attend to each other, who will attend to you? “Whoever wants to attend to me, one should tend to the sick”.

The word is very famous and very useful for all because everybody wants to attend to the high-famous people, but nobody wants to attend to the poor. The people in high position neglect

⁴¹ VP b 3 p. 290

⁴² Ibid p. 298

⁴³ Ibid p. 417

the sick. Only the poor attend to the sick, it is despicable. Here, in attending to the patient the Buddha messaged specially “*Yo bhikkhave mam upatthaheya so gilānam upatthahya*”⁴⁴ It means the one who reveres me, attends to, and takes care of the sick. Without distinction of quality, clan, stage, sect, one should nurse the person in poor health. By comparing with Him the Buddha urged to take care for the patients. The helping of the needy is the noble way. It is an evidence of the Buddha for human society to be a good humanity. When seeing the trouble of others, some people ignore it without helping. In that story, the monk, who was patient, answered the Buddha “monks didn’t help me because I never helped others”. While hearing his answering, it is suitable for him. But a noble person shouldn’t neglect it. Whether other’s habit is good or bad, it is not relevant to us. Our habits are important for us. To follow the Noble way, the Buddha uttered and urged his followers by saying his past story with the verse in the *Sarabanga Jātaka*:

“*Yove katinnu katvedi dhiro kalayānamitto damlhayabattica hoti,*

dukkhitassa sakkiccam karoti kiccam tathāvidham sappurissam vadamti”.⁴⁵ It

means the person who is grateful, who know gratitude, who has a good companion, who approaches to the virtuous person consistently, and who helps one who is in trouble are called Noble person. Most people thought the teaching of the Buddha showed only unseen benefits for next life and only mental feeling that cannot hold. If one observes it effectively, he will see the benefits for two sides, here and hereafter and bodily feeling and mental feeling by following teaching of the Buddha. According to the above event, the Buddha uttered the five factors for sick-person and attendants “A sick person endowed with five qualities is easy to tend to:

- i. He does what is suitable for him.
- ii. He knows the limit or measure in suitable things for him.
- iii. He takes his medicine.
- iv. He tells nurse his disease conditions: increasing, decreasing, and the remaining as they really are.
- v. He can endure bodily feelings that are painful, fierce, sharp, wracking, repellent, disagreeable and life-threatening.

There are five qualities for nurse. The Buddha said “A nurse endowed with five qualities is fit to tend to the sick;

- i. He is competent at mixing medicine.

⁴⁴VP b 3 p. 417

⁴⁵KN *Jātakapāli* vol 2 *Sarabangajātaka* p. 10

- ii. He knows what is amenable or un-amenable to the patient's cure, taking away things that are un-amenable and bringing things that are amenable.
- iii. He is motivated by thoughts of good will, not by material gain.
- iv. He does not get disgusted at cleaning up excrement, urine, saliva, and vomit.
- v. He is competent at instructing, urging, rousing and encouraging the sick person at the proper occasions with a talk on *Dhamma*. A nurse with these five qualities is fit to tend to the sick.⁴⁶

The warning word like "Protecting is better than cure" is very well-known in the world. Most diseases appear on our body because it is the lack of protection. To protect one's body from diseases the Buddha taught his followers, in the also *AṅguttaraNikāya*, chapter 5, two *Anāyussasuttas*.⁴⁷ In the first sutra the Buddha messaged in opposite ways 'Bhikkhus, there are these five things that reduce vitality. What five?

- One does what is harmful. Everybody wants to stay as life span. But some people cannot livelong because of doing unsuitable and harmful deeds.
- One does not observe moderation in what is beneficial. Without knowledge nobody can know the limit of benefits. Because of ignorance the medicine will be problem for him.
- One has poor digestion. That person cannot take any food. After taking one usually vomits any food because of poor digestion. He cannot take even the suitable food as he wants. For that person the Buddha guided the benefits of gruel and twig for teeth. There are five benefit of taking gruel:⁴⁸ to still hunger, to dispel thirst, to settle winds, to clean out the bladder and to promote the digestion. And also by brushing with twigs the one can get the five kinds of benefits:⁴⁹ To have good eyes, doesn't stink in mouth, purify taste buds, bile and phlegm are not envelop in food, not to mix bile and phlegm with the food, and feeling hungry for food.
- One walks at an improper time. One shouldn't use one posture strongly for a long time. The lack of walking will cause the disease to the body.

⁴⁶ VP b 3 p. 418

⁴⁷ AN b 5 p.742

⁴⁸ AN b 5 p. 821

⁴⁹ Ibid p. 822

- One is not celibate. The one wastes energy wantonly. Because of lacking energy many diseases can enter easily the body. These are the five things that reduce vitality.

One feels some diseases and difficult to cure them because of one thing among five. By checking the five factors, one should care one's health.

There are five things to increase vitality of people. What five?

- One does what is beneficial. Here the main thing is only medicine but one should do carefully all of suitable things: doing, speaking, thinking wearing, eating and sleeping etc.
- One observes moderation in what is beneficial. The knowing of measure is one necessary quality for person. If one takes over limit, any food or medicine that is suitable will cause dangers.
- One has good digestion. It also depends on eaten food on time. Some foods are difficult to digest. One should avoid the food that is difficult to digest and take the food easy to digest.
- One walks at the proper time. Walking is good for health. Not only walking but also one must do four postures of body: standing, walking, sitting and sleeping. But it is difficult for most people to walk for health. So the Buddha urged to walk by showing the five benefits of walking: to go long journey, to get striving, to properly digest, to be fine and easy to get concentration for meditation;⁵⁰
- One is celibate. It means avoiding sexual intercourse. Some people stay long life, by practicing ten or five precepts including celibate. These are the five things that increase vitality.

Two things from another sutra are different from the previous sutra. They are virtue and good friends. If one wants to live long life, he must follow the five ways. Here the Buddha pointed out 'how to live a healthy and long life for everyone. So, there is one saying in our tradition: 'to protect life by knowledge and to protect property by karma. Most people usually want to stay by doing and eating, without consideration for life. They don't want to change any good habits: doing exercise, avoiding much oil, salt, sweet and unsuitable food for health. It is right. In the teaching of the Buddha, there are so many ways for everybody, how to live, how to eat, how to wear, how to care for health and wealth, how to associate, how to act, how to believe,

⁵⁰AN b 5 p. 651

how to speech and how to sleep. If they follow the Buddha's teachings, they will be happy, healthy and wealthy in life. The Buddha didn't tell the vain words but he only told the beneficial words during the forty-five years. So the Buddha got the name 'Sugata'. There are six kinds of words⁵¹ in the world:

- The word is untrue, useless and disliked by others.
- The word is true, but useless and disliked by others.
- The word is true, useful, but disliked by others.
- The word is untrue and useless but liked by others.
- The word is truth and useless but liked by others.
- The word is truth and useful but liked by others.

Among the six kinds of words, the Buddha used the sixth kind of word. Sometimes He used the third kind of word. It means all the Buddha's teachings are true, useful and mostly liked but some words disliked others. Regarding speaking, there are four types of speech to avoid for human: telling lies, slandering speech, wild speech, and idle talking. One should decorate the world by avoiding the four verbal actions: truth, compliment word, gentle speech and beneficial speech. For human beings, wealth is essential thing. Health is also essential thing that is better than wealth. But the morality is the best essential thing for human life.

1.1.2 The Middle Teaching of the Buddha

Middle teaching, called concentration, is to practice meditation to dispel unwholesome roots from our mind. Concentration means steady mind in good deeds. Without wandering the mind stands serenely on the object. It can be called buffer because it is essential thing for meditator to see the effect of morality and to go to higher knowledge. Here we should know that without morality, nobody can get the concentration and without concentration nobody can realize the knowledge. As the stage of concentration's quality is higher than morality, preparing and practicing for stage is more difficult and deeper than observation of morality. The Buddha addressed about it as name of *jhāna*. There are four types of *jhāna* according to the teaching of the Buddha.⁵² Similarly, the Samadhi - concentration is also of four types: first *jhāna* concentration, second *jhāna* concentration, third *jhāna* concentration and forth

⁵¹ MN b 2 p. 57

⁵² Ibid pp. 10, 13, 14, 19, 60, 61, 75, 99, 104, 105, 118, 191, 207, 208, 219, 220, 228, 229, 285, 286, 287, 289, 290, 372, 373, 419, 420, 432, 433, 436, 437.

jhāna concentration. In these four *jhāna* the concentration is mentioned by the name of *Ekaggatā*. It means tranquility of mind or abstraction of mind. These types of concentrations do not automatically appear by trying to practice meditation. It can get rid of defilements in the mind. There are forty kinds of *Samatha* meditations⁵³ objects thus:

- Ten kinds of *kasinas*, *kasina* means whole or entire, meditator penetrates preliminary matter objects: earth, water, fire, air etc. to concentrate the whole object.
- Ten kinds of foulness, meditator cultivates them to reduce the attachment to the body.
- Ten kinds of recollections means remembering qualities of the Buddha, *Dhamma* and *Saṅgha* etc.
- Four un-limitable are called *Appaminnā* or *Brahmavihāra*: loving-kindness, compassion, rejoice, and equanimity.
- One perception is to reduce craving for the meal by searching, preparing and taking etc.
- One analyses penetrating body by dividing four elements: Hair, claw, teeth, skin, etc. are earth element. Bile, phlegm, pus, sweat and blood etc. are water element. In the body breath in and breath out and movement the body place to place etc. are air-element. Coolness and heat from the body are fire element.
- Four immaterial states attained by disgusting the suffering of form, one observes the four immaterial meditations.

At the time of the Buddha, some monks went into the forest to practice meditation. They asked to the Buddha about the object. The Buddha taught them the object of meditation that is appropriate for them. After seeing their personal temperaments the Buddha guided them for the object of meditation. According to *A comprehensive manual of Abhidhamma* we can know the six kinds of personal temperament or intrinsic nature thus:

- The lustful temperament person is able to practice these types of meditation: ten kinds of foulness and mindfulness occupied with the body and meditation on the thirty-two parts.
- The hateful temperament person is able to practice these types of meditation; four illimitable and four colored *kasinas*.
- The deluded temperament person is able to practice breath in and out meditation.

⁵³*A comprehensive manual of Abhidhamma* p. 330

- The faithful temperament person is able to practice these types of meditation: recollections of the Buddha, *Dhamma*, *Saṅgha*, *Sila*-morality, *Cāga*-charity, and *Devata*-divine.
- The intellectual temperament person is able to practice these meditations, death, the cessation of suffering- *Nibbāna*, perception of meal, analyzing or penetrating four elements.
- The discursive temperament person is able to practice breath in and out meditations.⁵⁴

On seeing one's temperament master should guide the types of meditations. Before knowing clearly about meditation one should stay under the good guider until knowing clearly.

1.1.3 The Highest Teaching of the Buddha

The Highest teaching is *Vipassanā* called as insight meditation. That makes a meditator know the nature of mind and matter. The two teachings mentioned above are very complete regarding morality and concentration. Highest teaching means the teaching that can attain the highest happiness and can get also the best quality in the world. By practicing and following the highest practices, one will be free from all kinds of suffering. According to sequence of teaching's qualities, here we can see about wisdom, named *Paññā* in *pāli*. *Pajānātiiti paññā*- the thing which knows and penetrates into the objects clearly and specially is called *Paññā*. The characteristic of wisdom - *Paññā* is shining to see clearly any objects like a light of candle in the dark. On the other hand, the wisdom distinguished or discriminate good and bad, right and wrong like a skillful practitioner. The wisdom knows unwaveringly everything.⁵⁵ There are four Noble Truths to be known by wisdom. How does one know the four Noble Truths? By practicing *Vipassanā* - insight meditation, one will know the four Noble Truths. In this way, we can know the meaning of *Vipassanā*. *Vipassanā* can be divided into two words: *Vi* and *passanā*. *Vi* means specially, continually, attentively, precisely and mindfully for three characteristics of mind and matter, namely impermanence (*Anicca*) suffering (*Dukkha*) and no-self (*Anatta*). *Passanā* means contemplating, knowing, observing and practicing to see the nature of mind and matter's processes as they are.

⁵⁴ A comprehensive manual of Abhidhamma p. 338

⁵⁵ ABP B 1 atthakatha p. 166

According to *Mahāsatipatthāna sutta in Dighanikāya*, there are four aspects applying mindfulness;⁵⁶

- Application of mindfulness on the body. (*Kayānupassanā satipatthāna*)
- Application of mindfulness on the feeling. (*Vedanānupassana satipatthāna*)
- Application of mindfulness on the consciousness. (*Cittānupassana stipatthāna*)
- Application of mindfulness on the process of *Dhamma* and volition. (*Dammānupassanā stipatthāna*)

If you want to contemplate the highest teaching of the Buddha, you should learn clearly the *Mahāsatipatthānasutta* under the guiding of meditation master. For both meditations, main character is mindfulness (*sati*). Between them, there are difference statements. In *samatha* meditation meditator should note one's mind on the one object mindfully. In *vipassanā* meditation, meditator must note all clear objects mindfully. So the Buddha said all good deeds lies in mindfulness - *appamāda* or *sati*. All good deeds is based on the mindfulness - *Appamāda*. So we can say the highest teaching is only mindfulness. The verse of main teaching is; ‘

Appamādo amatam padam, pamādo miccuno padam.

*Appamattāna miyañti ye pamattā yathā matā.*⁵⁷

The stanza means “Mindfulness is the way to the deathless, un-mindfulness is the way to death. Those who are mindful do not die; those who are not mindful are as if already dead. The highest teaching can realize the best happiness because it has the greatest quality. The greatest quality is very difficult to get by using highest striving. For example, when we see the best quality of treasure, it is very wonderful, priceless, incomparable and very scarce thing. It can use and take the one who is powerful. Similarly, the highest teaching is the best quality. By using the highest energy, one can get the best quality. As one's suitable capital, one will get the benefit.

In that teaching, seven purifications are very important stage after stage. Without purification of morality and mind, the purification of view is uncertain. There are seven stages of purifications;⁵⁸

- Purification of morality (*Silavisuddhi*).
- Purification of mind (*Cittavisuddhi*)

⁵⁶ DN b 2 p. 64

⁵⁷ *Khuddakanikaya Dhammapadapalip.* 9

⁵⁸ *A comprehensive manual of Abhidhamma* p. 347

- Purification of view (*Ditthivisuddhi*)
- Purification of overcoming of doubt (*Kinkhāvitaraṇavisuddhi*)
- Purification of knowledge of path or not (*Maggāmaggaṇānadassanavisuddhi*)
- Purification of knowledge of the way (*Patipadāṇānadasanavisuddhi*)
- Purification of intellectual knowledge, of Path and Fruit (*Nānadassanavisuddhi*)

While practicing the seven kinds of purification, meditator will attain ten kinds of insight knowledge.⁵⁹

- Knowledge of comprehension (*Sammasananāna*)
- Knowledge of rising and falling of formations (*Udayabbayanāna*)
- Knowledge of the dissolution (*Bhanganāna*)
- Knowledge of fear (*Bayanāna*)
- Knowledge of dangers (*Adinavanāna*)
- Knowledge of disenchantment (*Nibbidanāna*)
- Knowledge of desire for deliverance(*Muñcitukamyatānāna*)
- Knowledge of reflecting in contemplation (*Patisankhānana*)
- Knowledge of equanimity towards formations (*Siñkhārupakkhā nāna*)
- Knowledge of conformity (*Anulomanāna*)

Why does the knowledge change one into another? Because it is the meditators penetrate into three characteristics of mind and matter. Three characteristics are impermanence (*Aniccalakkhanā*), suffering (*Dukkhalakkhanā*) and non-self (*Anattalakkhanā*). To see the three characteristics of mind and matter, how should we do? We have to practice the Noble Eightfold paths⁶⁰ as the Buddha taught. They are:

- Right View (*Sammā Ditthi*)
- Right Thought (*Sammā Sankappa*)
- Right Speech (*Sammā Vāca*)
- Right Action (*Sammā Kammanta*)
- Right Livelihood (*Sammā Ajiva*)
- Right effort (*Sammā Vāyāma*)

⁵⁹ *A comprehensive manual of Abhidhamma* p. 346

⁶⁰ DN b 1 pp. 149,156

- Right mindfulness (*Sammā Sati*)
- Right concentration (*Sammā Samādhi*)

As the Buddha taught if the meditator practices Noble Eightfold Path on the nature of mind and matter, we will attain the knowledge of path and fruit and realize *Nibbāna*. That is why, as mentioned above, the Buddha's teachings are very complete in three ways. Why did the Buddha point the Noble Eightfold Paths? The Buddha did them for beings to know the four Noble Truths.

1.2 Theravāda

There are a number of teachers and teachings in the world. Some people follow the teaching without thinking whether a teaching is right or not. Their teaching is called *Vādain* Pali. *Vadatīti vādo, vadanti etenāti vādo*.⁶⁰ This means the teachings of those who have *Vāda*, and they hold their idea or philosophy firmly to teach others. According to that definition of *vāda*, if I say something, it is my philosophy. If you say something, it is your philosophy. According to *Samiññaphala suttapāli*,⁶¹ there are six kind of so-called Buddha in only *Rājagaha* city at the Buddha's times.

Before the days of the Buddha, there were so many populations in India, not only population but also sixteen large states such as; *Magadha*, *Kosala*, *Añga*, *Kāśi*, *Kuru*, *Bagga* and *Avanti* etc. Among them the *Rājagahawa* was a famous city in state of *Magadha*. There were so many founders of religions in the city but their ideas or religions were different. Most people believed their religion and tradition without thinking with their knowledge. Some changed former religion to new one, after thinking deeply. Some philosophers created new religion by thinking as much as they could.

They were *Purāna kassapa*, *Makkhali Gosāla*, *Ajita Kesakambala*, *Pakuda Kiccāyana*, *Sincaya Belatthaputta* and *Nigantha Nātaputta*. Among them *Purana Kassapa* has the teaching (*Vāda*) in which everything arises without cause. It is called *Akiriya-vāda*- no causes. Normally we cannot know their teaching, but we knew them because king *Ajātasatthu* told their ideas to the Buddha when He asked king about the idea. Before approaching the Buddha, the king went to the

⁶¹*Diganikāya Silakkhandavagga* palip. 82

six leaders of religions and asked the present benefit of monkhood. Then *Puran kassapa* answered him “Your Majesty, by the doer or instigator of all things, by one who cuts or causes to be cut, by one who burns or causes to be burnt, by one who causes grief and weariness, by one who agitates or causes agitation, who causes life to be taken or that which is not given to be taken commits burglary, carries off booty, commits robbery, lies in ambush, commits adultery and tell lies, no evil is done. With a razor-sharp wheel if one was to make of this earth one single mass and heap of flesh for that not become evil and result. If one were to go along the south bank of the Ganges all doing evils are disappeared. If one go along the north bank of the Ganges giving and causing to be given, sacrificing and causing to be sacrificed, all good acts are destroyed, not become causes and results. According to his wrong concept, moral or immoral acts have no effects. This means *Purāna Kassapa* rejected the idea of causality. *Puran kassapa* replied to the king his *Akiriya-vāda Ditthi*. This is the formula of *Purāna Kassapa*. This was a teaching or *Vāda* of *Purāna kassapa*.

Makkhali Gosāla said the king that “Your Majesty there is no cause or condition for the defilement of being. They are defiled without cause or condition. There is no cause regarding the purification of being. They are purified without cause or condition etc.

Ajita Kesakambala said the king that “Your Majesty, there is no result of offering, bestowed, offered in sacrifice, there is no fruit and result of good and bad deeds, there is not this world, or the next, there is no mother or father, there are no beings which spontaneously arise, there are in the world no ascetics or Brahmins who have attained higher knowledge, who have perfectly practiced, who proclaim this world and the next, , who have realized them by their own super-knowledge. This human being is composed of the four great elements earth, water, fire, and air etc. According to his teaching there is nothing to do for all beings (*Natthikavāda*).

The fourth one is *Pakuda Kaccāyana*. The king said the teaching of *Pakuda Kaccāyana*(*vāda*) to the Buddha “*Pakudha Kaccāyana* said to me: Your Majesty, these seven things are not made or of a kind to be made, uncreated, unproductive, barren, false, stable as a column. They do not shake, do not change, do not obstruct one another, nor they are able to cause pleasure or pain, or both for one another. What are the seven? They are the body of the earth, the body of the water, the body of the fire, the body of the air, pleasure, pain and the life-principle.

The fifth one, named *Nigañtha Nātaputta*, said to me: “Your Majesty, here a *Nigañtha* means a fourfold restraint. What four? He is curbed by all curbs, enclosed by all curbs, cleared by all curbs, and claimed by all curbs. And as far as a *Nigañtha* is bound by this fourfold restraint, thus the *Nigañtha* is called self-perfected, self-controlled, self-established.”

King *Ajātasatthu* said to the Buddha “I asked the fruit of homeless to the *Saṅjaya Belatthaputta*, but he answered me about his teaching that ‘Your Majesty, if you ask me: is there another world? If I thought so, I would say so. But I don’t think so. I don’t say it is so, and I don’t say otherwise. I don’t say it so, and I don’t say it is not. If you ask ‘isn’t there another world? Both? Neither? Is there fruit and result of good and bad deeds? Isn’t there? Both? Neither? Does the being exist after death? Does he not? Both? Neither? I don’t say it is not.’” His teaching is in evasion (*Amaravikkhepavāda*). *Amaravikkhapa* means they answered the questions by evading and nobody can catch their answering is right or wrong.

The teachings occurred before the Buddha in India, nowadays, they are divided into so many sects from the main six so-called Buddha. It means that some people have good intelligence but they don’t make decision for right or wrong, because they think that human life is not complete by only one religion. So, most people do not think about the religion. That is why, even though some religion-founders are on wrong ways, most people follow them. Because of their ploy, people take the religion in so many ways: economically, socially and politically etc.

But if one wants to escape from the cycle of suffering (*samsara dukkha*), he must know the way of teaching of the Buddha. The Buddha practiced by himself in his own way. After practicing in his way, he was able to witness his teaching (*vāda*). The way can never be seen in other religion, but it can found only in his teachings. So, the Buddha claimed the two verses to the *Subhaddaparibājaka* just before His *Prinibbāna* with clearly example;

Akāseva padam natthi, samano natthi bhāhire

Papancābhirata pajā, nippapancā tathāgatā.

Akāseva padam natthi, samano natthi bhāhire

*Sankhāra sassatānatthi, natthi buddhanaminijitam.*⁶²

⁶²*Khuddakanikāya Dhammapada pali*V- 254-255 p. 83

These stanzas means as in the sky there is no track; outside the Buddha's teaching there is no noble monks *Ariya bhikkhu*. All beings take delight the fetters that prolong samsara and all the Buddha are free from these fetters.

As in the sky there is no track; outside the Buddha's teaching there is no *Ariya bhikkhus* (*samana*). There is no conditioned thing that is permanent; all the Buddha are un-perturbed (by craving, pride and wrong view). So it is needless to say about the teaching of the Buddha right or wrong, by knowing these proof-words. Here the Buddha didn't utter: only my teaching is right and others' teachings are not. By showing clear example He uttered that if you see the Noble person in the any order or any teaching, the teachings are same as mine. If you do not see any Noble person in the teachings, it is not mine. On the other hand, the Buddha addressed the verses in which the essence of teaching is only to be Noble person, not for other things. If one compares the Buddha's teachings with other, one should compare only this quality.

The Buddha didn't count how many discourses are in his teachings, but venerable *Ānañda* said in the first council, thus:

“*Dwārsiti Buddhato ganhain dwesahassani bhikkhuto
caturāsiti sahasāni jiwahaggeme pathitthitā*.”⁶³

It means there are eighty-two thousands discourses in his mouth, from the Buddha and two thousands discourses from the elder monks. So we are able to say, there are eighty-four thousands discourses in the teachings of Buddha. But the Buddha said to *Ānañda*: “*Yo vo Ānañda mayā Dammoca vinayoca desito so vo mamaccayena satthā*”.⁶⁴ It means “*Ānañda* I taught all of you the discourses and disciplines. They will be teacher for you after my passing away”. Here the Buddha compared himself with *Dhamma*, the Buddha and his *Dhamma* are similar. In reality, the Buddha and his *Dhamma* cannot be separated because the Buddha appeared on account of this *Dhamma* and this truth *Dhamma* also appeared because of the Buddha. To prove this word, the Buddha uttered *Vakkalisutra* in *Samyuttanikāya*. *Vakkali* admired the Buddha very much. He stayed only in front of the Buddha for a long time without practicing meditation. He cannot satisfy seeing the Buddha and he followed the Buddha to see. In this event, the Buddha messaged and urged *Vakkali*, to practice meditation and to see Dhamma: “*Alan Vakkali, kim te imina putikayena ditthena, yo kho Vakkali, Dhammam passati, so mam passati, yo mam passati so*

⁶³ KN *Theragathapalip.* 347

⁶⁴ DN b 2 p. 127

Dhammam passati".⁶⁵ It means that "Vakkali, what benefit did you get on seeing the decomposition of body, if one sees the *Dhamma*, that person also sees me, similarly if the one sees me, the one also sees the *Dhamma*. Only by admiring the body of the Buddha, nobody can realize the *Dhamma*". The Buddha also did not satisfy with it because the Buddha did not appear only to be seen. To know the four Noble Truths the Buddha exhorted followers by comparing himself and *Dhamma*. And also the Buddha addressed the word again and again while He was alive. This is the main reason to go round in the suffering of samsara because we don't know the four Noble Truths.⁶⁶

The Buddha never said that: only His teaching is right but others' are not. But He said thus before accepting it you can test as you like. While testing, if you see what the Buddha taught is exactly in accordance with your practical experience, then you may accept it. So, His followers do not accept Buddhism without testing. (After attainment of Buddhahood, the Buddha preached both devas and human beings for 45 years. When the Buddha passed away at the age of eighty, He left *Tipitaka* which He preached during His life time. They are *Vinaya pitaka*, *Suttañta pitaka* and *Abhidhamma pitaka*. The three *pitakas* were handed on to the disciples of the Buddha. In fact, all the teachings of the Buddha came to us from generation to generation of the Buddha's disciples. So, today we have golden opportunity of learning and reading what the Buddha taught.

The teachings come from Buddha's time to the present. How did they come? By progression, they brought and chanted from mouth to mouth and hand to hand after knowing the *Dhamma* that is real liberation from samsara. Who were they? They are monks who are disciples of the Buddha. Not only before but also now, they bring the Buddha's teachings. The Buddha's teachings written in the *Pālī* language, are divided into the Buddha's sermons (the *suttañta pitaka*), the monastic rules (the *vinaya pitaka*), and philosophical enumeration of the Buddha's teachings (the *Abhidammā pitaka*). Theravada doctrine is founded on the distinction between *samsara* and *nibbāna*.

The ultimate goal of the *Theravāda* is to escape from *samsara* and to attain *Nibbāna*. Typically, the *Theravāda* is understood to be a rigorous monastic tradition; however, laypeople actively participate in the religion by providing material support to the monks, meditating, and

⁶⁵SN Khanda salayanavagga vakkalisutta

⁶⁶SN Mahavagga Kotigamasutta

following the basic ethical principles of the Buddha's teachings. Here we must think the word 'rigorous monastic tradition'. The Buddha said the ever ratiocination for monks. There are ten kinds of ever ratiocination for monks. Among them the one ratiocination is 'how I overcome day and night today. Monk needs to think ratiocination because their life depends on layperson.

Monks should not do like a layperson any works such as farm, trades and lay offices. Monk's works are only two studying and practicing. So, monks should stay as the Buddha's teaching or as the rigorous monastic tradition. If monks stay like the laypeople, how are they different from lay-people? So some masters guide us to stay dissimilarly with lay life. Here we mention about *Theravāda*, we can claim to perpetuate the true teachings and practices of the Buddha. The word *Theravādais* divided into two part: *Thera* and *vāda*. *Thera* means elder, senior monks. *Thirehi silādigunehi sanpannāgatoti Thero*.⁶⁷ It means that the monk who has good virtue is firmly called *Thera*. The monk is elder as age and degree than other monks. According to the teaching of the Buddha, we can know who is elder (*Thera*). Regarding the word, one story appeared at the time of the Buddha.⁶⁸ One day, when thirty forest-dweller-monks came to the Buddha, they met one of monk who is as baby's body named *Lakondaka Bhaddiya*. The Buddha asked them whether they had seen an elder monk-*thera* as they came in the room. They answered that they did not see him but they saw only a young novice as they came in. Whereupon, the Buddha said to them "Monks, He isn't a novice, he is a senior monk although his body is small and he is very unassuming. I do say that one is not an elder although he is old and looks like a elder. And only he who comprehends the four noble truths and does not harm others is to be called elder *thera*. Then the Buddha spoke in verse as follows;

Na tena thero so hoti yenasa palitan siro
Pripakko vayo tassa mogajinnoti vuccati.
Yanhi saccanca dammoca ahimsa samyamo damo
Sa ve vantamalo diro 'thero' iti pavuccati.

Those mean 'He is not an elder *thera* just because his head is gray; he who is ripe only in years is called 'one who grows old in vain'. Only a wise man who comprehends the Four Noble Truth and the *Dhamma*, who is harmless and virtuous, who restrains his senses and has rid himself of moral defilements is indeed called an elder, *thera*. And, the monks can be divided in to three stages according to *vinaya-pitaka*: *Nava*-new, *Mijjima*-middle and a *Thera*- elder. The

⁶⁷ *Abhidhanappadipikasuchi* p. 249

⁶⁸ KN p. 86

monk who has one to five years of *vasas* is new *bhikkhu*. The monk who has ten years of *vasas* is middle monk ‘*Mijjima bhikkhu*. The monk who has over ten years of *vassa* is called called *Thera* master.⁶⁹ There are many synonyms for the name of *bhikkhus* such as: *Samana*, *Sāminnya*, *Upasanpada*, *Pabbajita*, *Thera*, *Anāgarika* and *Muni*. Among the synonyms mostly the Buddha used the word “*bhikkhu*”.

According to the *Dhammapadapāli* in the group of monks *Bhikkhu vagga*, there are reasons to call the name of monk (*bhikkhu*)

Sabbaso nāmarupasamain yassanatthi mamāyitam
*Asata sa na soseti sa ve bhikkhuti vuccati.*⁷⁰

It means He who does not take the mind and body, as I and mine, and who does not grieve invisible of mind and body, is indeed called a *bhikkhu*. By practicing insight meditation the monks realize the nature of mind and matter; they are not mine and nothing is belonging to oneself. On seeing the real nature of mind and matter his mind is serene and tranquil on the any objects.

In other words, in the *Dhammpada* at the *Dhammatthavagga* *pāli* the Buddha explained the meaning of *bhikkhu* that;

Na tena bhikkhu so hoti, yāvata bhikkhate pare
Vissam dhammam samādaya bhikkhu hoti na tāvata.
Yoda ponnanca papanca bahetava brahmavacariyava
*Sankhaya loke cārati sa vo bhikkhuti vuccati.*⁷¹

It means “He does not become a *bhikkhu* merely because he stands at the door for alms. He cannot become a *bhikkhu* because he acts according to a faith that is not in conformity with the *Dhamma*. We can see the three types of teachings in the three *Pitaka*; *Vinaya pītaka*, *Suttanta pītaka* and *Abhidhamma pītaka*. Among them *Vinaya* means;

Vividha visesanayatta, vinayañato ceva kayavacanam
*Vinayatthaviduhi ayam, vinayo vinayoti akkhato.*⁷²

It means by observing precepts in special ways, monk disciplines bodily and verbal actions. So the knower of the *Vinaya* defines that this is *Vinaya*. *Vinaya pītaka*, disciplinary and procedural rules for the *Saṅgha*, are also prescribed by the Buddha. There are seven kinds of

⁶⁹ VP b1 *Atthakatha* b 1 p. 204

⁷⁰ KN DP *bhikkhuvagga* v- 367 p. 117

⁷¹ Ibid p. 87

⁷² VP b 1 *Atthakatha* b 1 p. 15

transgression or offences (*Āpatti*) for male and female monks in the five books. They are *Pārājikapāli*, *Pācittiyapāli*, *Mahāvaggapāli*, *Culavaggapāli* and *Parivārapāli*. The Buddha explained regarding person, place, offences, first discipline (*paññitti*), second discipline (*Anupaññatti*), factors, and action in the five books.

Even the Buddha taught the *vinaya pitaka*, before passing away. The Buddha gave Upali elder monk, the appointment of judge in offences for monks (*Sangha*) thus: “*Atadaggam bhikkhave mama savakānam vinayadarānam bhikkhunam yadidamUpālī*”.⁷³ It means the best appointment among the monks taking the rules of discipline is bestowed on *Upālī*. So venerable *Upālī* leaded the *Vinaya pitaka*, therefore we can say the *pitaka* is *Theravāda*. In first synod *Ven-Mahakassapa* was a questioner and *Ven Upali* was an answerer.⁷⁴

What is *Suttañta*? ‘*Atthe sucetiti suttan, sutta viyāti suttañ*’.⁷⁵ It means as a thread the teaching of thread gives benefits, for this reason it is called *suttanta*. In other words;

*Attanam sucanato , suvuttato savanatotha sudanato,
Suttanha suttasabagato ca suttañti akkhatam.*⁷⁶

Suttanta means the thing which strings good benefits, like a string of flowers, declaring in good ways, pouring the good benefits and guiding the right way like a rope of carpenter. The collection of discourses, attributed to the Buddha and a few of his closest disciples contains all the central teachings of *Theravāda* Buddhism. There are three kinds of books, namely *Silakkamda vaggapāli*, *Mahāvaggapāli* and *Pāthikavaggapāli* briefly. There are three main-books for *Suttañtapitaka* in the sixth synod in Myanmar. But according to *Nikaya* there are so many books in the *Suttañta pitaka*. As mentioned above three books are called *Digha Nikāya*. *Mijjhima Nikāya* has also three books: *Mulapaññāsa*, *Mijjhimapaññāsa* and *Uparipaññāsa*. Another *Nikāya* is *Samyutta Nikāya*. In the *Samyutta Nikaya* there are five main *vaggas* (Groups) namely *Sagatha Vagga*, *Nidāna Vagga*, *Khandha Vagga*, *Salāyatans Vagga* and *Mahā Vagga*. Another one is *Angutara Nikāya*. Regarding group there are eleven groups or books from group one to eleven in the *Aṅguttara Nikāya*.

⁷³ *Aṅguttaranikaya* first book p. 111

⁷⁴ VP b 4 p. 482

⁷⁵ *Abhidhanppadipikasuchi* p. 576

⁷⁶ VP b 1 Atthakatha b 1 p. 15

The fifth *Nikāya* is *Khudaka Nikāya*. According to Myanmar edition or sixth council there are eighteen books namely 1. *Khuddakapatha*. 2. *Dhammapada*. 3. *Udāna*. 4. *Itvuttaka*. 5. *Suttanipata*. 6. *Vimānavuttu*. 7. *Petakvuttu*. 8. *Thera ghāthā*. 9. *Theri ghāthā*. 10. *Jātaka*. 11. *Niddesa*. 12. *Patisambidāmagga*. 13. *Apādana*. 14. *Buddhavamsa*. 15. *Cariyāpitaka*. 16. *Nittipakarana*. 17. *Petakopadesa*. 18. *MilinedaPaññhā*.

The *suttañtapitaka*'s supervisor is venerable *Ānañda* who got five appointments from the Buddha. Because he listened and saved all Buddha's teaching, he got the appointment. That is why, he was able to answer all questions of Venerable *Mahā Kassapa*. In the same way, they had been saving and bringing the teaching of the Buddha from senior to junior, from Buddha's time to now a day, so we called it *Theravāda*.

What is *Abhidhamma pitaka*? *Abhi atireko viseso dhammo abhidhammo*⁷⁷ means the doctrine is the highest and transcendental teaching. It is very simple and pure doctrine. The word *Abhidhamma* can be divided into two words; *Abhi* and *Dhamma*. *Abhi* mean outstanding, large, craggy and special. The Buddha said the characteristics of *Dhamma* absolutely, simple phenomenon. So the verse comes from *Athakathā in vinayapitaka*;

*Yan eittha vuddhimanto salakkhanha pujitā parichaiñña,
Vuttādhika ca dhammā, abhidhammo tena akkhāto.*⁷⁸

There are seven kinds of *AbhidhammāPāli* texts namely; *DhammasinganiPāli*, *Vibingapāli*, *DatukathāPāli*, *Puggalapannitipāli*, *Kathavatthupāli*, *Yamakapāli* and *Patthānapāli*. According to *Abhidhammattha singaha* which is small book, there are four kinds of absolute truth phenomenon such as: mind (*citta*), mind consciousness (*cetasika*), form (*rupa*) and *Nibbāna*. *Ven-Anurudda* who was an author, wrote brief data of the seven *Abhidhammā* texts in his book.

The *Abhidhamma pitaka*'s supervisor is the disciple of Venerable *Sariputtara* because he learned it from the Buddha and he listened to the Buddha. Then he taught his followers. Before the first council, he passed away. So, his disciple got the duty to save them. So, all Buddha's teachings are coming from the senior monks to junior monks, therefore we can call also them *Theravada*. When the Buddha was living, He selected the male monks and female monks to confer appointment as the best disciple (*Aggasāvaka*) Venerable *Sāriputtara* and Venerable

⁷⁷ *Dhammasangani Atthakathap*. 3

⁷⁸ VP b 1 *Atthakatha* b 1 p. 16

Mouggalāna were selected as *Aggasavaka* by the Buddha, because they could manage the *Saṅghas*.

And, eighty senior elder monks (*Mahāsāvaka*) and simple junior monks (*pakatisāvaka*) were also selected. While the Buddha was living, they were *Arahants* who destroyed all defilements and were very pure monks. Later, many people followed their teaching and practiced under their guide respectfully.

The Buddha also urged his followers to preach and teach the *Dhamma* to others to know the nature of *Dhamma* and to realize the Four Noble Truths. So, the progress goes on from Buddha time to now. Here, there are six kinds of qualities of *Dhamma*. They are *Swakkhāto Bagavatā Dhammo, Sanditthiko, Akālika, Ahipassiko, Awpanayyiko, Piccatam veditabbo vinuhi*.⁷⁹

- The Buddha taught the *Dhamma* in the best way and completely.
- The *Dhamma* can be realized and seen only practical way by oneself.
- The *Dhamma*'s benefits can be gained immediately or without any delay.
- The *Dhamma* is able to invite any person to come and to practice.
- The *Dhamma* is very important to bring every time.
- The one who practices effectively and strenuously realizes the nature of aggregates as they are.

These benefits of *Dhamma* means the Buddha is only to teach, but to realize it we have to do or practice by ourselves. Even the Buddha, the founder of *Dhamma*, can only show the way. He never said that He was the best holy person in the world, He can create everything, and He could not reward or punish anybody. But the Buddha said the verse for all living beings:

Sabbapāpassa akaranam kusalassupasampadā.

Sacitta pariyodapanam etan Buddhāna sāsanaṃ.⁸⁰

It means not to do all evil, to do what is good and to purify one's mind, it is the teaching of all Buddha. We can say that the verse is really synopsis or essence of all teaching of the Buddha. Although the Buddha said so, this admonishment is applicable to all. For example, sugar is always sweet, everywhere, the sugar never change its taste. Similarly, one person does the good deed with body, speech, and mind. For that, the sweet result is certain for him. But mostly ordinary humans are shirker but they want to be wealthy, healthy and happy without trying. So,

⁷⁹MN *Mulapannaspali*

⁸⁰DN *Mahavaggapali mahapadhana sutra* p. 219

many people only pray in front of the founder of religion. As mentioned above, the Buddha said to his follower that He is only to teach but there are so many ways in His teaching. We should know the teaching method taught by the Buddha at the *Dhammavihāri* sutra in the *Anguttaranikāya*.⁸¹

- I. One is only learning from teacher not more than (*pannattibahula puggala*). He does only learning, does not preach others, and nor teaches others. His learning is only for him not for other. Without using, his learning disappears in short time.
- II. One is only preaching after learning not more than (*vinnattihbahula puggala*). The second person is better than the first one, because he preaches others to know, and shares his knowledge.
- III. One is only chanting the *Dhamma* after learning, not more than (*sijjāyabahula puggala*). The third person is better than the formers, because he chants the *Dhamma* every day, *Dhammanussati*.
- IV. One is only thinking the *Dhamma* after learning, not more than (*vitakkabahulapuggala*). That person doesn't stop his progress. He is thinking repeatedly to know whether it is right or wrong. We can say that he is better than threeformer persons.
- V. One is following and practicing the *Dhamma* according to teacher's guide after learning from the teacher (*Dhammavihāripuggala*). The fifth person is the best because he tries and practices as he learns. So, he knows or realizes the *Dhamma*. For these persons the Buddha said the verses regarding his teaching,

*“Bahumpi ce samhita bāsamāno, na takkaro hoti naro pamattho.
Gopova gāvo ghanayam paraysam, na bhāgavā sanmanassa hoti.
Appampi ce samhita bāsamāno, dhammassa hoti anudhammacāri.
Rāgiñca dosanca pahāya moham, sammappajāno suvimuttacitto.
Anupādiyāno idha vā huraṃ vā, sa bhāgavā sāmīñṇassa hoti.”*⁸²

⁸¹ AN book 5 pp. 698-699

⁸² KN DP p. 8

The Verses mean though he recites much the Sacred Texts, he is negligent and does not practice according to the *Dhamma*. Like a cowherd who counts the cattle of others, he has no share in the benefits of the life of a *bhikkhu* (*Magga, phala*).

Though he recites only a little of the Sacred Texts, but he practices according to the *Dhamma*, eradicating passion, ill will and ignorance, clearly comprehending the clinging to this world or to the next and he shares the benefits of the life of a *bhikkhu*. In the Buddha's teaching, everything has corresponding-benefit. The Buddha never told the vain-words, He said the teachings with reason and never taught without reason. The two verses taught by the Buddha, because of the two monks who stayed in the forest.

The person who owns cow can get the five kinds of tastes of milks from cow, similarly the Buddha wanted all his disciples to be owner of *Dhamma*. As we study his teaching, He wants his follower to practice, attain and realize *Nibbāna*. One shouldn't end only in studying, and must practice as he learns. So, he will know the *Dhamma* practically. If he knows the *Dhamma* perfectly, he will feel real happiness given by *Dhamma*. The benefit is the result of teaching Theravada *Dhamma*.

Although there are diversities of religious sect in the world, the doctrines of the elder never change, and are stainless and constant teachings as it was at the Buddha's time. So from first synod to now, in most sutras it started the word; "*Evan me sutam ekam samayam Bagavā Sāviththiyam viharati Jetavane Anāthapaindikassa Ārāme*⁸³". It means thus: have I heard on one occasion the Buddha was dwelling at the *Jetavana* monastery that was offered by *Aanthapaindika* near *Sāviththi*. Mainly the three *pitakas* are real Buddha's teachings, but the group of elder-brother monks (*Sangha-theras*) had been protecting completely and difficulty. In all Buddha's teaching, they did not remove any words and did not put any new words, as the Buddha's teachings were carried. That is why the *Tipitakas* are called *Theravāda*.

1.3The Law of Dependent Origination

⁸³ AN b 1 p. 89

The law of dependent origination is that the effect occurs because of cause. It is named *Paticcasamuppāda* in *Pāli*. The *Dhamma* arises in dependence on other *Dhamma*: if the *Dhamma* exists, that arises, if the *Dhamma* ceases that also ceases. Law is called as *niyāma*, discipline. There are many kinds of laws such as: canon law, civil law, common law, martial law and statute law etc. Law as a system helps regulate and ensure that a community shows respect, and equality amongst themselves. The laws are to follow and to stay easily anywhere for all. In the Buddha's teaching also there is primary law:⁸⁴ Not to do evil, to do good deed and to purify one's mind. We can say that the law of the Buddha or disciplines is to get the peace and happiness for all living beings.

If we do some works, first of all we need to take the law. Without law or rules the work will be disorganized. Disorganized work never gets the good benefits. A lawful work is able to get good benefits. So, the teachings of the Buddha are lawful. The Buddha used only common law, because all laws are the same at the time of the past Buddha and future Buddha. Even the *Bodhisattava* has the law to be Buddha;⁸⁵ fulfilling thirty types of perfections-*samataimsa parami*, four types of supporting-*cattari Sangahavutthuni*, four types of determination- *cattari adhitthanani*, five types of great renunciation- *pancamaha pariccaga* etc. Because of fulfilling the causes of the Buddha the *Bodhistta* became the Buddha. There are sixteen types of nature of the *Bodhisatta*;⁸⁶ after decease from *Tusita* realm the *Bodhistta* took conception in the womb of mother, the greatest bright occurred at the time of conception of *Bodhisatta*, four devas took care of *Bodhistta*, mother observes five precepts etc. these are the law of *Bodhisatta*. All of the Buddha never changed the four nature places:⁸⁷ the throne under the Bodhi tree, the preaching place of first sermon, and the place of four foots' bed of the Buddha in *Jetavan* monastery. The nature of the Buddha is called the Buddha's *niyāma*. According to *Dhammasingani atthakatha* there are five kinds of law; *Bija niyāma*, *Utuniyāma*, *Kamma niyāma*, *Dhamma niyāma*, and *Citta niyāma*.⁸⁸ Among them, *Dhamma* should be emphasized here. "Niyāma" means unchanging tendency; natural disposition and fixed manner. *Dhamma niyāma* means laws of natural things occur in an unchanging way and in a fixed position, etc. If something happens according to

⁸⁴*Dhammapada* V p. 183

⁸⁵*Ibid* P. 7

⁸⁶*DN* b 2 p. 10

⁸⁷*Buddhavansa atthakata* p. 351

⁸⁸*Dhammasingni Atthakatha* p. 312

Dhamma niyāma, the thing is under unchanging tendency or in a fixed manner. This is the nature *Dhamma niyāma*.

This is real *Dhamma niyāma*. The Buddha preached the dependent Origination *Paticcasamuppāda*. Dependent Origination is in accordance with *Dhammaniyāma*. So Dependent Origination is presented so that *Dhamma niyāma* may be understood clearly. On the other hands, *Dhamma Niyama* means, they are real nature, nobody can create, nothing automatically happen, if you practice the morality and meditation you will feel it. If you realize the *Dhamma* you will feel and know the quality of *Dhamma*. If you are practicing the Noble Eightfold path, you realize the four paths (*Magga*). After realizing the four paths (*Magga*) you realize the four fruiting (*Phala*) immediately. In this *Dhammaniyāma*, mostly Buddhists know the Dependent Origination.⁸⁹

On one occasion the Exalted One was dwelling at *Anāthapindika*'s monastery, in *Jeta's* Grove, near *Sāvatthi*. The Buddha said to the monks the Dependent Origination: "Monks, I will describe and analyze dependent co-arising for you." And what is dependent co-arising? Because of ignorance-condition fabrications appear. Because of fabrications-condition consciousness appears. Because of consciousness-condition name- and form appear. Because of name and form condition the six sense media appear. Because of the six senses media condition contact appears. Because of contact condition feeling appears. Because of feeling condition craving appears. Because of craving condition clinging appears. Because of clinging-condition, becoming or existence appears. Because of becoming-condition, birth or conception appears. Because of birth – condition, aging and death, sorrow, lamentation, pain, distress, and despair appear. Such is the origination of this entire mass of stress and suffering. It is the rounding way of suffering in samsara. By practicing and striving insight meditation, the one can destroy the rounding of suffering. It means because of causes the effects appear in the world. The causes are suffering similarly the effects are. If the causes of suffering cease, the effects of suffering will cease.

Citta Niyāma means the nature of mind. What is nature? It is the characteristic of mind. For example greed (*loba*) is a desire for the object that wants thing. It is not only for man but for devas and animals also. The characteristic of greed never changes in any way. A person who is greedy cannot know something rightly. The sign of anger (*dosa*) is cruelty or hatred on the object that dislikes. The anger never changes its mark absolutely. One who is angry cannot see

⁸⁹*Khuddakanikaya Vinayapitaka Mahavaggapali* p. 1

anything clearly. The process of consciousness appears as their characters without being prepared by any one, it is called *cittaniyāma*. The sign of delusion (*moha*) is being indecisive or unseeing rightly. Delusion makes one lethargic, lazy and listless. They are roots of unwholesome acts, so they carry beings to hell. Therefore, we can say ‘it is law of mind (*Citta Niyāma*). All minds are the same. On the other hand, in good mind, non-greed (*aloba*), non-hatred (*adosa*) and wisdom faculty (*amoha*) are roots of wholesome deeds. So they are opposite characteristics from roots of evil. So they bring one to the good realms. It is also called *Citta Niyāma*. According to *Abhidhammattha Siṅgaha*, in the *cittaniyāma*, we can see two kinds of *Niyāma* thus: *Tadāramana niyāma* and *Jawana niyāma*.⁹⁰

Kamma Niyāma means if you do good deeds, you will get good results. If you do bad deeds you will get bad results. If you do both good and bad, you will get the mixed good and bad results. You do the cause and you feel the result. Cause and effect are corresponding. Here *Kamma* means acts and deeds: body, speech and mind. Regarding the *kamma Niyāma*, every Buddhism knows the *Cula-kamma Vibingha sutta*⁹¹ (the shorter exposition of karma) in the *Mijjima Nikāya*. The Buddha preached and explained the *sutta* referring to the young man *Subha*. It is very good for philosopher and very interesting. In the *sutta*, the young man *Subha* asked clearly the Buddha, one by one, the cause of long life and short life for beings, the cause of fine and ill, the cause of rich and poor, the cause of high stage and lower stage, the cause of beauty and ugliness, and the cause of intelligent and dull.

The Buddha also answered clearly one by one regarding present situation and the cause of past. Sometimes we thought the poverty of son depends on the parents superficially. But the persons who are in same family are in the same *kamma*. So they are in one group as a family. The rich family is also same. Regarding *Kamma Niyāma*, we should know the story of three persons (*Tayojanavattu*) in *Dhammapada* text.⁹² While residing at the *Jetavana* monastery, the Buddha uttered verse of this book with reference to questions raised by three groups of *bhikkhus* concerning three extraordinary incidents. The first group: A group *bhikkhu* were on their way to pay homage to the Buddha and they stopped at a village on the way. Some people were cooking alms-food for those *bhikkhus*. When one of the houses caught fire and a ring of fire flew up into the air, a crow came flying, got caught in the ring of fire and dropped dead in the central part of

⁹⁰ Bodhi Bhikkhu Thera, *Comprehensive a manual of Abhidhamma* pp. 171/175

⁹¹ MN b 3 p. 1053

⁹² K. Sri Dhammapada Dhammananda p. 276

the village. On seeing this case, the monks asked it to the Buddha. The Buddha answered *bhikkhus*: once there was a farmer who had an ox. The ox was very lazy and also very stubborn. It could not be coaxed to do any work; it would just lie down chewing the cud or else go to sleep. The farmer lost his temper many times on account of this lazy and stubborn animal. So in anger, he tied a straw rope round the neck of the ox and set fire to it, and the ox died. On account of this evil deed, the farmer had suffered punishment for a long time, he had been burnt to death in the last seven existences.

The second group: Another group of *bhikkhus* was travelling in a boat. They were on the way to pay homage to the Buddha. When they were in the middle of the ocean, the boat could not be moved. So, they drew lots to find out the unlucky one. Three times the lot fell on the wife of the skipper. Then the skipper said sorrowfully, “Many people should not die on account of his wife, tie a pot of sand to her neck and throw her into the water so that I would not see her”. After that the ship could move on. When they met with the Buddha they asked about the woman. The Buddha answered the second group: “*Bhikkhus*, once there was a woman who had a pet dog. She used to take the dog along with her wherever she went. Young boys of the city poked fun at her. She was very angry and felt so ashamed that she planned to kill the dog. She filled a pot with sand, tied it round the neck of the dog and threw it into the water; and the dog was drowned. On account of this evil deed, that woman had suffered for a long time in *Niraya* (Hell) and in serving the remaining part of her punishment, she had been thrown into the water to drown in the last one hundred existences.”

The third group: A group of seven *bhikkhus* was also on their way to pay homage to the Buddha. On the way, they enquired at a monastery whether there was any suitable place for them to take shelter for the night in the neighborhood. They were directed to a cave, and there they spent the night; but in the middle of the night, a large boulder slips off from above and effectively closed the entrance. In the morning the *bhikkhus* from the nearby monastery coming to the cave saw what had happened and they went to bring people from seven villages. With the help of these people they tried to move the boulder, but it was of no avail. Thus, the *bhikkhus* were trapped in the cave without food or water for seven days. On the seventh day, the boulder moved miraculously by itself, and the *bhikkhus* came out and continued their way to the Buddha. They also intended to ask the Buddha due to what previous evil deed they were thus shut up for seven days in a cave. The Buddha answered the third group: “*Bhikkhus*, once seven cow-herds saw an

iguana going into a mound and they closed all the seven outlets of the mound with twigs and branches of trees. After closing the outlets, they went away, completely forgetting the iguana that was trapped in the mound. Only after seven days, they remembered what they had done and hurriedly returned to the scene of their mischief and let out the iguana. On account of this evil deed, they faced the result. There is no escape from evil consequences for one who has done evil, even if he were in the sky, or in the ocean, or in a cave.” Regarding with these events the Buddha uttered the verse;

*Na antalikkhe, na samuddamijjhe, na pabbatānam vivaram pavissa. na vijjati so jagatippadeso yatthatthitomunceyya pāpakammā.*⁹³

It means “Not in the sky, nor in the middle of the ocean, nor in the cave of the mountain, nor anywhere else, is there a place, where one may escape from the consequences of an evil deed. At the end of the discourse all the *bhikkhus* attained *Sotāpatti* Fruition.

Utu means climate or weather, *niyāma* is nature law. *Utu niyāma* means there are three seasons in the world mostly, summer, raining and winter. Among them in the summer it is hot and everywhere is dry. In raining season, it rains everywhere is wet and green, not so hot and not so cold. In the winter season, it is very cold, snowfall-down in that winter. Nobody can change the *Niyāma* law of climate. If they don't like, they only can do to protect. The last one is *Bija Niyāma*. *Bija* means some seeds some seeds, root, fruit, node, and branch to plant and to grow up. If you plant the mango seed, it will produce mango tree and will bloom mango flowers and will bear mango fruit. If one plants the sweet mango seed, the seed, it will produce the sweet fruit. Sunflowers follow the sun's way, in the morning, afternoon and evening. Some creepers go to the tree and round right side. The top of coconut fruit has orifice nature. Regarding *bijaniyāma* the saying is well known in the world "what you sow and what you reap". As one cultivate he has to reap.

Here, if one has *viriya*, that person will be happy, if not, he won't. They are in intercommunication and never beseparate from each other. The happiness (*sukha*) depends on effort (*viriya*). Without cause of effort, nobody can be happy. The one who has effort can get the happiness. In this place, we say cause and effect between the effort and happiness like Dependent

⁹³ *KN Dhammapadapali* p. 46

Origination, it is natural law forever. From small animal to the highest person, all are dependent on effort. They live in their stage as their consequence of effort. I studied the story from my childhood ‘Ant and grass hopper’. In the story ant and grasshopper are close friends and they stay in one place. Grass-hopper is fond of playing in the grass, he is lazy to collect any food for future. So he played after eating without collecting any food. Ant is not like that, he sometimes plays and he was bringing and collecting food into his hole mostly. One day, grass- hopper told ant to play together. But ant refused to accept his invitation to play, saying about his collection of foods for rainy season. When in raining season, nobody is easy to seek meals because of heavy rain. For ant, he stayed in his hole without worry because he had collected foods before raining. For grasshopper repented of his waste time by playing. And then he went to the ant to beg for meal. The story gives the lessons that not to try on time is to regret. So I heard one saying ‘being late is good for death only’. Our life is depends on effort (*Utthāna phalupajive*). It is right the human life is not able to stay without trying. Devas realms are only partaking of effect of good deeds done in the past. Everybody inherits his/her actions or karma that had done in the past. So, by urging all human beings to remember, the Buddha said the *AbhinhaPiccavakkhitabba* sutra.⁹⁴ It should be contemplated forever thus: *Bhikkhus*, there are these five themes that should often be reflected upon by a woman, or a man, a householder or one gone forth ‘What five? a woman , or a man , a householder or one gone forth should often reflect thus: ‘

1. I am subject to old age. I am not exempt from old age.
2. I am subject to illness. I am not exempt from illness.
3. I am subject to death. I am not exempt from death.
4. I must be parted and separated from everyone and everything dear and near to me
5. I am the owner of my karma, the heir of my karma, I have karma as my origin, karma as my relative, karma as my resort, I will be the heir of whatever karma good or bad that I do.”

These are common law for all living beings. We must contemplate the nature of five things. It is very important for human life. Whether you understand or not, the life will be as it is. So we should know the nature and the common law of life. Being cognizant, one can try to control mind oneself, to avoid unwholesome actions and to do good actions to purify more and more. His life is meaningful, because of knowing nature of life. His understanding on the life is

⁹⁴ AN b 5 p. 686

not only present, but he realise that every life is same event. So, he does not want any life, and he wants to liberate from samsara. He continues good deed, hopping the *Nibbāna* whereall sufferings have been removed.

It is true, everybody has craving for their life because they do not know the nature of life. They are not able to dispel craving for themselves. They attach to the member firmly. That is why, they are unduly fearful of death, and leaving from lovers. The deeper craving is the stronger the fear. It is the law of greed. The greed of absolute truth is craving for something. It never changes wherever, whenever and whosoever it arises, because of nature of absolute truth. It is called *Paramattha Dhamma* in Pali.

One can know the day of death and one doesn't worry about the death, because of practicing for a long time. One can know that 'everything is impermanent. Rising and passing away are law of nature in the world. The things mentioned above are the law of dependent origination. Among them the delineation of *virīya* and *sukha* is also like a dependent origination. Everything is dependent on cause. Without cause, nothing occurs in the world. So after understanding the law of dependent origination, everybody needs effort to get happiness and peaceful life.

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Chapter II

Conceptual Framework of Viriya

2.1 Etymology of Viriya

Viriya is a meaningful *Pāli* word. It has two words - *Vira* and *Era*. *Virayatiti viro, Vetī uttamabāvam yātiti viro, virassa bāvo Viriyan*.⁹⁵ It said that *vira* means to overcome, to be outstanding bravely to get anything. *Era* means being bravery. The definition purports effort, or struggle. In other words, the definition of *viriya* means doing something with diligence, putting forth strenuous effort without hesitation and without giving up anything out of idleness or sleepiness.

Vidinā nayena erayitabbam pavattetabbamti viriyam, Virānan kammam Viriyam.⁹⁵ One person tries to get any benefit with special way, he get the benefit by trying hard. Only person who has the brave is able to win the work. According to *Pāli* dictionary, its synonyms are *thāma, bala, utthāna, utthoelhi, vāyāma, aramba, nikkama, parakkama, eddipāda, sammāvayama, viriyasambujjiga etc.*⁹⁶

In English, synonyms of effort are training, attempt, power, intention, industry creation, exercise, battle, production, struggle, push, force, striving, exertion, determination, strength, work, creation, energy, exertion, vigorous, diligence, persistence, persevering etc.

On the other hand, some scholars take the synonyms of effort; strength, ability, endurance, vitality, capability, quickness, intensity, potency, alertness, urgency, sock, healthiness, bounce, vim, dash, juice, zing etc. Once, *Ven Mahāmoggalāna* asked the Buddha “What is *Āraddhaviṛiya*-striving hard”. The Buddha answered him that ‘*Kāman tasoca nhāru ca atthi ca avasussatu me sarire uppasussatu mansalohitam yan tan purisa thāmena purisa prakkamena pattabban na ta apāpunittva viriyassa santhānam bavissati*.⁹⁷ It means, may my skin, nerves, and bones remain, may my blood and flesh dry up. I never reduce my striving before arriving at the final goal that is able to arrive. It is called *Viriyadhipati*. The one strives hardly to get any goal without giving up.

⁹⁵ *Abhidhanappadipikasuchi* p. 504

⁹⁶ *Abhidhammapitaka Dhammsingani* pp. 21,29,31,32,74,77,82,92,93,

⁹⁷ *SN Nidanasanyuttapali* p. 48

According to Pāli English Dictionary:⁹⁸ *Vīriya* literally means ‘state of a strong man’ or ‘manliness’. In Buddhism the term more generally refers to a practitioner's ‘energy’ or ‘exertion’, and is repeatedly identified as a necessary prerequisite for achieving liberation. So the Buddha taught the words in *Dhammasīṅganiatthakathā* that: “*Sammāāraddham sabbā sampattinam mulam hoti*”.⁹⁹ It means striving is the main point of goal. Even the Buddha used the effort to get the enlightenment from beginning to end, for all of living beings’ happiness. Regarding *Vīriya paramit* the story of *Mahājanaka jātaka* is very famous in the literature. The Buddha took out the story with this verse;¹⁰⁰

*Atiradassi jalamajje, hatā sabbeva mānusa,
Cittassa annathānatthi esā me viriyaparami.*

The swimming is only striving for me. When the ship was sinking in the ocean where nobody can see the bank, I didn’t have other chance, all people died because they were killed by shark, turtles and crocodiles in the mid of ocean. It was the perfection of my effort. It was right idea of *Bodhisatta*, the highest striving can overcome all dangers and fear. Without fearing and by jumping with great effort he removed the danger of animal in water. When he was swimming for seven days without slaking he met with a helper guardian. At the *Mahājanaka jātaka* the *Bodhisattava* messaged the verses to his followers after getting kingship while he was sitting on the throne by thinking his striving with effort;¹⁰¹

*Vāyāmetheva puriso, na nibbaindeya pandito,
passāmi voham attānam udakā thalamubbhatam.
Acāintitampi bavati, cāintitampi vinassati,
Na hi cāintamayā bogā, eitthiyā purisassavā.*

The verses mean the man should strive, the wise shouldn’t feel dull, I could see that I could cross the ocean myself. The case that is not thinking appears and the case that is thinking disappears sometimes. But nobody can get any properties only by thinking. We cannot get the advantage by only thinking and can get it by trying equally as its quality. Regarding the *Jātaka*, *Mahājanaka* who is *Bodhisatta* thought that after only trading and collecting properties he would try to get the kingship. When the ship was capsizing in the ocean, he didn’t reduce his mind by swimming with the great effort. Because of his great effort he got the kingship. The true vim is never in vain.

⁹⁸ T. W Rhys Davids William Stede Pali English dictionary p. 634

⁹⁹ *Dhammasīṅgani Atthakatha* p. 164

¹⁰⁰ Buddhavansa atthakatha p. 81

¹⁰¹ *Jataka atthakatha* b -6 p. 54

According to the story of *Anāthapaindika* the power of effort can destroy all dangers and fear. The story is very good to interest in the Buddhist literature.¹⁰² Before meeting with the Buddha *Anāthapaindika* knew try to do only business. After hearing the name of the Buddha his faith and effort cannot control himself. He wants to see the Buddha very eagerly. So the bright of mind can destroy all dark, dangers, fear and loathing.

In the story, he came to his friend who was rich merchant in *Rājagaha* to do business. At the time, the lord Buddha was dwelling in cemetery-*Sitavana* and the Buddha welcomed him and called his hiding name *Sudattha*. That is why, his effort sharper and stronger than before, so he became the most famous person who was a donor the *Jetavana* monastery. The Buddha also recorded him as the most offering man: “*Etaddaggam bhikkave mamasāvakānam Upaskānam dāyakānam yadidam Sudattho Anāthapaindiko*”.¹⁰³ It means "O monks, *Sudattha Anāthapaindika* is the most one in my disciples of men who were offering in the Order. The belief supports to be strong effort".

The person who has effort is always active until accomplishment of his aim. Laziness or drowsiness is unknown to him. On the whole, *virīya* means strenuous activities for the welfare of himself as well as others. The quality of *virīya* makes the one dwell actively’ (*upasampajja vihareyyātha*) to do things or qualities’ *Dhamma*), in *Kalama sutta*,¹⁰⁴ the Buddha urged his followers to complete all welfares in the human life. By contemplating the teaching with knowledge, one must chooses the right and wrong in the teachings of master. To accept the teaching in the whole life, one needs not to perplex and follow any wrong way. According to *Kesamutti* or *Kālāmasutta* the one needs the qualities of human. In the *Sutra* people who lived in *Kesamutti* asked the Buddha how they were to ascertain which spiritual teaching was true.¹⁰⁵ Some founders are very eager to share their idea or teaching. They cannot see the qualities of listeners. They tried to put the teaching into the ear of listener without consideration that it is suitable or not. For example, nowadays some materials do not have good quality but the trader can do advertisement as if it had a good quality by using popular media. Medias don’t know surely the thing’s quality is good or not, but they get money or any benefit from the seller or

¹⁰² VP b 4 p. 301

¹⁰³ AN book 1 p. 112

¹⁰⁴ AN book 3 p. 279

¹⁰⁵ A.N b 3 p. 280

producer. Due to benefit from the producer, they advertised the thing as a good quality. Without consideration by seeing advertisement the buyer bought it and used. Due to using it, the consequence of any material we can see in our environment.

The advertisement need to be advertised by showing its benefit, quality and guarantee rightly. One needs not to advertise again and again for the thing that is good quality. If one wants to use the things after seeing advertisement for oneself or others it is right as its advertising, one can continue to use it. But if it is not as its advertising, one has to avoid it. Therefore I heard one saying that first wrong or mistake is lesson for you, but second wrong or mistake is inferior of you. Before experience we need to check anything. While the Buddha arrived at *Kesamutti*, the town people already knew. When they saw the behavior of the Buddha, they knew it is very different from others. On hearing their question regarding many masters who were coming to their town, the Buddha counsels that one should enquire in investigate (*Upasampajja vihareyyātha*) ‘things’ or ‘qualities’ (*Dhamma*). They are in detail as follow:

- Skillful (*Kusalā*) means good experience in doing work. Completely knowing can do any job without hesitation. The skillful can do toward any goal successfully. By facing experience oneself, to avoid the wrong way and to follow the right way one got the respite in life. It does not matter for him whether there are the next life and the karma’s results or not, because pure actions. To be skillful in any work, one must have the experiences from the teachers and personal experiences for oneself.
- Blameless (*Anavajjā*) means, when doing something, the one does not torture anybody and doesn’t afflict on anyone. One known that all of blames depend on three roots greed, anger and delusion. Because of the three bad roots everyone commit the bad deeds and urge others to do as he does. It is right, one desires on anything, the one tries to get it without thinking good or bad. His target is to get it. Therefore he cannot see others. If one is angry on anything the one tries to destroy it because of anger. Sometimes we cannot know clearly and rightly because of delusion. The delusion is main root of all unwholesome actions. By knowing skillfully the bad roots are disadvantageous, miserable for us, and the one abstains from all bad roots.
- Praised by the wise (*Waiññuppasatthā*) means there are many wise men in the world, they praise the person who does good deeds, and they blame the person who does bad deeds. We can know about us by hearing reputation from the surrounding. We shouldn’t neglect

it and take care of it punctually. Why? Sometimes we think ourselves “I am a good person because I take care of my mind, so I need not care about other’s sayings. But one who is worldly person cannot see his blame by oneself. That is why some educated persons check themselves to know clearly. I heard a good saying message from learned person that you should be more afraid of the blaming of a Noble person than praising of thousand foolish people. Blaming and praising come from the mouth.

- When good deeds put into practice, they are conducive to well-beings and happiness. *Samattā samādinna hitāya sukhāya samvattantī*. It means when we do any good deed we must do it carefully and actively. The word is urged by the Buddha for them in practical way. When put into practice, they are conducive to wellbeing and happiness. We shouldn’t believe anything simply by hearing, saying, reading, and thinking. On seeing and doing oneself, one know it is cause and effect rightly and clearly. If so, the one accepts and does it willingly, and urges others to do as he did.

Using the latter criterion, the Buddha asked the people to assess greed (*Lobha*), hate (*Dosa*) and delusion (*Moha*) whereby it agreed to enter and dwell in non-greed, non-hate and non-delusion lead to be wellbeing and happiness. The Buddha states that, given this understanding, a noble disciple (*Ariyasāvako*) pervades all directions with loving kindness, compassion, sympathetic joy and equanimity, four *Brahmavihāra*. By doing so, one purifies oneself, avoids evil-induced consequences, lives a happy present life and, if there is a future karmic rebirth, one will be born in heavenly world.

There are four kinds of matters of effort-*Viriya*:¹⁰⁶

- To get rid of the unwholesome things which have arisen,

When one is trying to get some things, the one should get rid of other things. It is natural way that we need opposite side things. Only by destroying the cover, we can get the benefits and essence of life. It is very rare to be paragon of virtue for one who is beginner for mature of morality. On seeing the bad result and ruin of deeds one strives to destroy the causes of bad deeds that have arisen. After doing any deeds by body and speech, the one’s qualities of deeds never lose. But by doing good deeds with body and speech, the qualities of good deed are able to overcome them.

¹⁰⁶ AN b 4 p. 402

- To protect the unwholesome things which not yet arisen,

Some people associate with unwholesome deeds by themselves but they don't want to get the result of it. Nobody wants to feel worry distasteful by weeping. The purpose of doing bad deeds is heedless. Therefore, if one does the bad deeds by mistaking, he is aware not to do it again and again, because the doing bad deeds again and again is increasing of suffering. The Buddha said the verse to protect the person who is doing the bad deed repeatedly:

Pāpañca puriso kariyānanamkiriya punappunam.

*Na tammbhai chandam kayirātha dukkhao papassa uccayo.*¹⁰⁷

It means should a person commit evil, he should not do it again and again. He should not find pleasure therein: painful is the accumulation of evil. If the door is closed strictly any danger cannot come into the house. Similarly, the one protects the six doors namely eye, ear, nose, mouth, body and mind to prevent any defilement such as greed, anger and delusion etc. Before coming one should protect any sin. So, the saying is very famous in the world: protecting is better than cure. The method of protecting is very useful and simple for one because of experience. For the one who lack of knowing how can he protect it? One who has experience can do it clearly. After removing, and protecting the defilements one's mind wants to do good deeds as much it can. Regarding the protecting, the Buddha urged his followers with the verse;¹⁰⁸

*“Anupubbena medāvi thokan thokan khane khane,
kammārorajatassevo niddame malamattano”.*

It means by degrees little by little from time to time, a wise man should remove his own impurities as a gold smith removes the dross from silver. Do the merits, whenever one has chance to do good deed like a goldsmith. If a goldsmith destroys the dirt from the gold again and again, it will be purified brightly. If it purifies, he can do any ornament as he likes. Similarly, when one's mind purifies by doing good deeds, one can do any higher merit. To purify the mind or life, firstly, one needs to observe morality-*sila*. Secondly, one contemplates the meditations to get concentration- *samadhi*, then one practices in sight meditation to know real nature of the mind and matter- *pañña*.

- To cause, become the wholesome things which not yet arisen,

To cause the wholesome actions, sometimes we need to avoid the deeds and sometimes we need to follow the deeds. In ethical way the method of restraining and following is the same eating as food and avoiding food. To be healthy, one not only needs suitable food, but also

¹⁰⁷ K.Sri Dhammananda, *Dhamapadapali* v 117 p. 263

¹⁰⁸ KN *Dhammapadapali* v 239 p. 48

avoiding unsuitable food. We should do the merit, either following the good deed or avoiding the bad deeds. For one who has clear mind, it is very easy to do good deeds. But we need the knowledge to know which is good or bad from the good guider. Most beings live in their lives without thinking deeply to get higher life and to remove suffering because of laziness. So the Buddha messaged by showing example like a bird:

Andhabuto ayamloko tanukattha vipassati.

Sakunho jālamuttova appo saggāya gacchati. ¹⁰⁹

It means blind is this world. Few are those who clearly see. As few birds escape from a net, few go to a blissful state. The hunter prepared his net with vision, sound, smell and food etc. to catch the bird. Mostly bird that came near the net cannot liberate from net. Regarding this verse the Lord Buddha gave the message because of a girl who is a daughter of waver in *Ālavi* city. He preached the *Dhammato* audience of *Alavi* regarding death: impermanent is the life, life is not sure, death is sure, one have to die surely, the end of life is death. If one observes the nature death of life, he is free from worry, like a person who catches the poisonous a snake with stick and throws it away. The girl who is daughter of waver understood the teaching of the Buddha.

And she observed and contemplated the death about three years as the Buddha's message. When she met with the Buddha next time, after listening to the Buddha she got the first knowledge and expired that day. Regarding that event the Buddha messaged to His audiences. In that story, the Buddha exhorted listeners to contemplate death. But among the listeners only the daughter of waver contemplated the death adventurously for three days. If one practices or not, the nature process of life is same factor for all livings beings. All living being are difficult to contemplate the real process of mind and matter. So the Buddha gave the message for all: the world is darkness because of defilements. Being darkness, very a few people can see the event by knowledge.

The best merit that liberates from suffering is very difficult to release for all. There is very a few birds which escapes from the net, similarly by practicing meditation the one who escapes from suffering is very few in the world. Among the listeners all audience are subject to die. Nobody can escape from death and everybody follows order of death. But among the audience

¹⁰⁹KN Dhammapada Lokavagga v174 p. 372

only the girl was practicing and recollecting the death deeply for three years. Saying is very easy, but doing the good precisely is very difficult.

- To improve the wholesome things which have arisen,

To be a successful person, one should do good deeds strongly and one after another. One cannot know the time of completed merits. So, one should try to accelerate the merits. To improve the good deed there are four ways: do it again and again, remember it, one urges others to do good deed and gladden and praise other's good deed. By doing these ways the one can do and can gather the good deeds to be better.

*Puññiñse puriso kariyā karirānam Punappunam
tamhi chañdam kayirātha sukho puññassa uccayo.*¹¹⁰

It means one who is a doer of merits should a person perform a meritorious action. He should do it again and again. He should find pleasure there and blissful is the accumulation of merit. Until arriving at Noble (*Arahant*) person, nobody complete the merits, after *Arahant* the one can say completed merits. Although there is only effort of actions, there are four types of actions there because of different manners. So, we can compare by seeing the four manners. If we have one manner, we can say we are striving. For example if one tries to improve the new good deed, the new bad deeds cannot appear, the old bad deeds will reduce their speed and the new good deed appears. To complete the merits, one should try it again and again.

There are four kinds of characteristics of *virīya*¹¹¹. The characteristics of effort are striving, aiding, abetting and propping.

- *Ussāha Lakkhanā, Paggaha lakkhanā, Upatthambana lakkhana*. For example the props prop the old house to protect collapse. In the same way the effort has quality to prop. In another example, the effort is like a commander in chief who urges soldiers to attack enemies. Here striving means to get proper benefit from the work. Before seeing benefit someone may reduce and change his effort for other work. Every work has limit and quality to get its benefit. Due to the lack of adequate energy for that work, nobody can get the effect perfectly. Some people possess immense talent in any beneficial work. But their mind not steady on the appropriate work. By choosing and changing a suitable work the one gets only the losses. So, when one tries to get benefit, the one must decide on a suitable work.

¹¹⁰ Dhammapada v 118 p. 43

¹¹¹ *Dhammasingani Atthakatha* p. 163

- Its function is to aid together with phenomena (*Sahajātānam Upatthambanarasa*). *Viriya* aids to improve good benefits together with mind and matter as a leader of group, the leader tries himself and supports or urges followers to try for their works. It is very important and necessary thing for one who has the good past karma. For that person who has sufficient past good karma, only he needs the present effort to get the final goal. By supporting the present effort he can get the final goal. In spite of the complete past karma the person who lacks of present effort cannot get the final goal.
- Its manifestation is not to go back (*Asansidanbāva Piccuppatthānā*). The effort supports not only trying but its urges not to go back, not to drop the aim, to continue, and to carry on ahead. Before getting the final goal the effort does not reduce its abilities. According to *Abhidhamma Pitaka* in first book *Dhammasaṅgani* the Buddha said;¹¹² *Asamtutthitā kusalesu Dhammesu and Appativānita padhanasamain*. The one is not content to do good deeds, the one never retreats to back side, tries to go forward and doesn't stop before attaining final goal *Nibbana*. By understanding the cause and effect of good deeds, the one never stops the momentum of his effort.
- Its proximate cause is the base of effort (*Viriyārambavatthu Paddatthāna*)

According to *Aṅguttaranikāya*, in the proximate causes of effort, there are eight types of scope or grounds for arousing energy¹¹³ (*Viriyārambavatthu*):

- I. Here a *bhikkhu* has some work to do. It occurs to him: 'I have to do some work. While working, it won't be easy for me to attend to the teaching of the Buddha. Let me in advance arouse energy for the attainment of the as yet unattained, for the achievement of the as yet unachieved, for the realization of the as yet unrealized. He arouses energy for the attainment of the as yet unattained, for the achievement of the as yet unachieved, for the realization of the as yet unrealized. This is the first ground for arousing energy.
- II. Again, a *bhikkhu* has done some work. It occurs to him: 'I have done some work. While working, it wasn't possible for me to attend to the teaching of the Buddha. Let me arouse energy for the attainment of the as yet unattained, for the achievement of the as yet unachieved, for the realization of the as yet unrealized. This is the second ground for arousing energy.

¹¹²AP B-1 p. 16

¹¹³AN b 8 p. 1228

- III. Again, a *bhikkhu* has to make a trip. It occurs to him: 'I have to make a trip. While traveling, it won't be easy for me to attend to the teaching of the Buddha. Let me arouse energy.' This is the third ground for arousing energy.
- IV. Again, a *bhikkhu* has made a trip. It occurs to him: 'I have made a trip. While traveling, it wasn't possible for me to attend to the teaching of the Buddha. Let me arouse energy.' This is the fourth ground for arousing energy.
- V. Again, a *bhikkhu* has walked for alms in a village or town but has not gotten as much food as he needs, whether in village or town but didn't get as much food as I need, whether coarse or excellent. My body is light and wieldy. Let me arouse energy. This is the fifth ground for arousing energy.
- VI. Again, a *bhikkhu* has walked for alms in a village or town and has gotten as much food as he needs, whether coarse or excellent. It occurs to him: 'I have walked for alms in the village or town and gotten as much food as I need, whether coarse or excellent. My body is strong and wieldy. Let me arouse energy. This is the sixth ground for arousing energy.
- VII. Again, a *bhikkhu* is a little ill. It occurs to him: 'I'm a little ill. It's possible that my illness will grow worse. Let me in advance arouse energy.' This is the seventh ground for arousing energy.
- VIII. Again, a *bhikkhu* has recovered from illness. Soon after recovering, it occurs to him: 'I've recovered from illness, just recovered from illness. It is possible that my illness will return. Let me in advance arouse energy for the attainment of the as yet – unattained, for the achievement of the as yet unattained, for the achievement of the as yet unachieved for the realization of the as yet unrealized. This is the eighth ground for arousing energy.

These are very interesting factors, when we do any work we should have plan in three periods; before doing, while doing and after doing. Most people want wanted good result or good effect amply, but they do not want to do any work completely and show the reason to stop. They cannot continue to attain final goal. For lazy person eight kinds of proximate causes above are changed into opposite side.

2.2 The Types of Viriya

According to literature, there are many types of Viriya. In brief, Ven MahāBuddhaghosasa said two kinds of effort in the *Aṅguttara Nikāya Atthakathā*¹¹⁴ - viriyabodily effort and mental effort. A monk practices meditation the whole day by walking and sitting, it is called bodily effort. By resolving his mind, the one strives to get any effect. It is called mental effort. Among them bodily effort: (*Kāyika viriya*) means we can see thus: the person who wake up early, does something for health or merit, goes to job early, does job actively, precisely without laziness and uninteresting in his work. Today's job is not postponed for tomorrow and without grumble he does his work. It is called *Kāyika viriya*, striving with body. All of bodily actions of the one are called *kayikaviriya*. Ven Narada mentioned in his book about of *Viriya*:¹¹⁵ Here Viriya does not mean physical strength though this is an asset, but mental vigour or strength of character, which is far superior. It is defined as the persistent effort to work for the welfare of other both in thought and deed. Regarding three actions the speech included the body action. But when we are speaking also, we use the effort, to know others. Hence, all of verbal actions are called *vasiviriya*. In different way we can know it speech or verbal effort. As *Kayika Viriya* – bodily effort has good and bad actions. In the *Vaciviriya* also it has good and bad actions. According to *Abhidhammattha Sangaha*; it is mentioned as *Viriyan paccādwavijjana sampaticcana samtirana vijjita cittesu uppijjati*.¹¹⁶ It means Viriya associates with seventy-three consciousness. Viriya or energy arises in all types of consciousness excluding the five senses – door advertent consciousness, the two sets of fivefold sense consciousness, receiving consciousness, and investigating consciousness. Here, we cannot say every effort is good, because the effort can associate with not only good phenomena and but also bad phenomena.

We can collect there are seventy-three associate consciousness. There are

Unwholesome consciousness (<i>akusalacitta</i>)	12
Rootless consciousness (<i>ahetuka citta</i>)	2
Sense sphere beautiful consciousness (<i>Kama sobana citta</i>)	24
Fine material sphere consciousness (<i>rupavacara citta</i>)	15
Immaterial sphere consciousness (<i>arupavacara citta</i>)	12
Supramundane consciousness (<i>lokuttara citta</i>)	8

¹¹⁴AN Atthakatha b 1 p. 38

¹¹⁵ Ven Narada, The Buddha And His Teachings p. 597

¹¹⁶ A manual of Abhidhamma p. 93

These associate totally seventy-three with effort, so, they are called mental effort. The effort how to associate together with phenomena? To be active is *Viriya's* signs.

The word '*Cittena samamuddhise*¹¹⁷ ' was written by Ven Anuruddhathera, in the *Abhidhammatthasingaha*. It means the number of phenomena must be counted according to associated consciousness. So, effort associates with seventy-three minds, that is why, we can count it seventy-three effort. Between them, I will reveal the famous names of *virya* from literature. There are three types of mental effort namely:

- *Kusala viriya*, wholesome effort, the effort associates with wholesome mind.
- *Akusala viriya*, unwholesome effort, the effort associates with unwholesome mind.
- *Abyākata viriya*, neither wholesome nor unwholesome effort, the effort associate with neither wholesome nor unwholesome.

Among them *kusala* means all good, wholesome and blameless, and has good results. Good deeds done with body, verbal and mind are called *Kusala*. All actions one acts the whole day, by leading good attention are called *kusala*. A Buddhist who knows the teaching of the Buddha completely can run from waking up to going to bed the whole day by engrossing in good deed. There is the Buddha's statue in most of the Buddhist house. There are pagodas or stupas in every almost villages and towns. When one wakes up, he gets up by remembering the gratitude of the Buddha, *Dhamma*, *Sangha*, parents and teachers. While cleaning face one shares and delivers the loving kindness to all living beings: may all living being be peaceful and happy as cool water. May all free from dangers as clear water. Then one offers water, flowers and candle, etc. to the Buddha by chanting some sutra and qualities of triple Gems: the Buddha, *Dhamma* and *Sangha*, observing five precepts and sharing his good deed with all living beings. After cooking breakfast and lunch, first they offer to the Buddha and *Saṅgha* who comes for alms. While doing at office, company and organization, they do with loving kindness and compassion for each other. The good mind leads verbal and bodily actions. DR. B. R. Ambedkar wrote about four distinguishing features in his famous book named *The Buddha and His Dhamma*:¹¹⁸

- The first distinguishing feature of his teachings lay in the recognition of the mind as the center of everything. Mind precedes things, dominates them and creates them. If mind is comprehended, all things are comprehended. Mind is leader of all its faculties. Mind is the

¹¹⁷ A manual of Abhidhamma p. 110

¹¹⁸ The Buddha and his Dhamma pp. 104/105

chief of all its faculties. The very mind is made up of those faculties. The first thing to attend is to the culture of the mind.

- The second distinguishing feature of his teaching is that mind is the founder of all the good and evil that arises within and befalls us from without. Whatever evil arises connected with evil, and belongs to evil that issues from the mind. Whatsoever there arises of good, connected with good belonging to good that issues from mind. If one speaks or acts with a pounded mind then affliction follows him as the wheels of the cart follow the feet of the bullocks, which pull the cart. The cleaning of the mind is therefore the essence of religions.
- The third distinguishing feature of his teaching is the avoidance of all sinful acts.
- The fourth distinguishing feature of his teaching is that real religion lies not in the books of religion but in the observance of the tenets of the religion. Can anyone say that the Buddha's religion was not his own creation?

Akusala means all bad, sinful action, and has bad result. If one is responsible for the duty, the one has to do it the matter whether he likes or dislikes. The one does the duty with good attention.

Abyākata means the result of good and bad deeds but these are not good and bad deeds but only results. Some things are only just actions that cannot produce the result of *kusala*, and *akusala*. Farther more there are sensual effort, absorption or meditation effort, and supra-mundane effort. Sensual effort means actions of human and devas. The effort has two sides bad and good. The bad or wrong effort, *miccāvāyama*¹¹⁹ means the one lives his life by doing bad deeds. These can be found in only sensual realm. The good effort can be see all good realms except of four hells. Absorption effort means practicing concentration meditation to attain Brahma world. Supra-mundane effort is only for liberation from suffering, *Nibbāna*.

Among them how can one know wrong effort? When one does any wrong deeds with the three unwholesome causes, namely, greed, anger and delusion. All these are wrong effort. According to *Abhidhammattha Singaha*, there are twelve types of wrong consciousness. So there are twelve types of bad or wrong effort.¹²⁰

Aṭṭhalobamula citta - Eight greedy minds,

¹¹⁹ *Abhidhammattha singahap.* 272

¹²⁰ *Ibid* p. 33

Dwedosaṃsāra citta – Two hatred minds,
Dwemohamaṃsa citta – Two delusion minds.

There are twenty-one good efforts. When one does any good deed with three good causes namely non-greed, non-hatred, and non-delusion, these are called good effort. In brief they are-

Kāmaṃsāra kusala citta - Sensual merit minds eight- the one who is sensual being does the merit such as charity, morality, and meditation with rejoice, volition and wisdom. Whatever merit is including in to eight types.

Rūpāṃsāra kusala citta- Form brahma merit mind five – these are also merit but cannot do like the sensual merits. It make by contemplating meditation *Bhāvanā*. There are five stages of concentrations or absorptions with form.

Arūpāṃsāra kusala citta- Formless brahma merit mind four- these are four types of absorptions formless.

Lokuttara magga citta- Supra mundane merit minds are four- it can be called only the part of good consciousness, it doesn't have particular realm to arise. The ability of *Lokuttara* is to liberate from suffering. All actions depend on effort, and karma. That is why the good efforts are equal to merits.

These minds are only results and we cannot say it is good or bad. But the mind associates with the effort. That is why these are called *Abyākata*- neither good or nor bad. The consciousness except of *Kusala* and *Akusala* is called *Abyākata*.

These are: *Ahetuka citta* rootless minds two,

Kāmakusala vipāka kārīya- sense-sphere wholesome resultant and functional consciousness sixteen,

Rūpa vipāka kārīya fine material-sphere wholesome resultant and functional consciousness ten,

Arūpa vipāka kārīya immaterial-sphere wholesome resultant and functional consciousness eight,

Lokuttara vipāka(phala) supramundane resultant consciousness four. There are forty *Abyākata citta* that associate with *Viriya*. Among the forty *Abyākata citta* resultant consciousness are twenty-one and nineteen

So, in A Manual of *Abhidhamma* book, Ven *Anuruddha* said effort arises in all types of consciousness excluding the sense-door directing consciousness twice fivefold sense

consciousness, receiving consciousness and investigating consciousness. Among them eighty-nine consciousness, association mind are seventy-three and disassociation mind are thirteen.¹²¹ Generally, people act any things in their daily life, according to Karma *Catukka*¹²² in the *Abhidhammatthasingaha*, one can know clearly the types of karma or actions thus; there are four types of karma (efforts)

- Productive karma-*Janaka kamma*, the karma tries to make fruit or effect, if it has chance. The effort tries to accumulate new karma by collecting causes and data.
- Supportive karma- *Upathambaka kamma*, the karma supports to be strong and to endure the result along time the results. Some karma is weak and at a short time. The effort supports the karma to be strong and to exist along time.
- Obstructive karma -*Upapilaka kamma*, the karma persecutes the result, not to be strong and not to exist along time.
- Destructive karma *Upaghātaka kamma* the karma destroys the fruit of actions. These four types of karmas have different matter but these do not automatically appear. Because of doer there karma became different types.

There are four qualities of karmas-

- Weighty karma- *Garukammam* means so heavy or strong effort. According to that karma, we can know many actions: killing mother, father, *Arahant*, faction in *Saṅgha*, causing the out blood out to the Buddha in bad side.
In good side one does the good deeds giving charity, observing morality, and practicing meditation with the highest intention, by using great effort.
- *Āsañña kamma* which is done just before the death means doing the karma when closely die. When near to die, some people remember the deed, like a person is doing the deed in present time. It is called *Āsañña kamma*
- *Asaiñana kamma* means usually the actions and after doing, it should always be remembered it always. Regarding usually it the Buddha answered to the deva about good deed with the verses;¹²³

*Ārāmaropā vanaropā ye janā setukārakā,
papañca, udapanañca ye dadañti upasayam.
Tesam divā ca ratto ca sadā poññañ pavuddhati,*

¹²¹ A Manual of Abhidhamma p. 119

¹²² Ibid p. 237

¹²³ SN V-1 p. 122

Dhammttha silasampañña te janā saggagamino.

It means that for those who set up a park or a grove, construct a bridge, a well to drink, give a residence, the merit always increases, both by day and night. Those people are going to heaven, are established in *Dhamma*, endowed with virtue. When we consider, why does the good merit increase by day and night? Because of other people use them forever. Nobody can stay without water and the water cannot be got easily without well. Nobody is fresh without forest and garden. Even the golden building, cannot give the fresh mind like a forest. Here, we can see the qualities of the donor who is established in *Dhamma* and endowed with virtues.

- Reserve *Katattā kamma* means just act, the deed cannot produce the result.

By time of result there are four types of karmas-

- Immediately effective karma, *Ditthadammavedaniya kamma* means the karma produces result at the present.
- Subsequently effective karma, *Uppapajjavedaniya kamma* means the karma produce result at the next life after death.
- Indefinitely effective karma, *Aparāpariyavedaniya kamma* means the karma produces result from the third life to the *Nibbāna*.
- Defunct *Ahosikamma* means only doing, the karma is ineffective for any result.

By place of result there are four existences

- Unwholesome karma sphere *Akusala kamma*,
- Wholesome karma pertaining to the sense sphere *kāmāvacara kusala*,
- Wholesome karma pertaining to the fine-material sphere *Rupāvacara kusala*,
- Wholesome karma pertaining to the immaterial sphere *Arupāvacara kusala*.

As the law of karma-*kammaniyāma* mentioned above the sixteen kinds of karma are causes of effort. Ven *Nārada* said about of *Kamma Niyāma* in his book:¹²⁴ *Kamma Niyāma*, order of act and result: e.g, desirable and undesirable acts produce corresponding good and bad results.

There are two parts in the word *Sammappadāna*: *Samma* and *Padhāna*. *Samma* means right and good and *padhāna* means paramount in important thing. This name can be use in strong hard working thus: to practice insight meditation, to some peaceful war, to some highest benefits.

¹²⁴Ven Narada The Buddha And His Teachings p. 345

Example, traveling person's goal is to arrive at the place where he wants to go. Trader's goal is to get earning money or benefit as he thinks. Army is to win the war. Monks are to realize the *Nibbāna*. Everybody tries hard to possess the goalparamount.

According to *Aṅguttaranikāya* fourth book, at the *Samvara sutra*, the Buddha uttered four kinds of *Padhāna* (paramount) thus:¹²⁵

- *Samvara Padhāna* (adhering, restraining). Maintaining is not to improve all bad deeds, evil, danger, enemies, suffering and troubles which have arisen. It is very easy for the mind of most people to commit the unwholesome deeds with three doors body, speech and mind. Because the mind's habit enjoys to do the bad deeds for ordinary people. Simple saying is that the bad deeds come from seeing, hearing, smelling, eating, touching and thinking.

If one strives to restraint the bad deeds from the six things, the one can be called a good one that restrains. So, the Buddha said the verse No 116 in the *Dhammapadapali*-

“*Abhittharetha kalyāṇe pāpācittam nivāraye,
dantani karoto poññan pāpasmān ramati mano.*¹²⁶

It means one should do wholesome deeds quickly and must protect the mind from evil. Why? The mind intends to enjoy the bad deeds. To do good deeds we are waiting for opportunities of places, time and mind.

- *Pahāna Padhāna*(rejecting or abandoning). To get rid of all bad deeds, danger, enemies, suffering and troubles already arisen. As ordinary people, human beings have done unwholesome deeds. To destroy these, one should try as much as he can. Here destroying the bad deeds is not like rubbish. By doing good deeds with three actions: bodily, verbal, and mental, one can destroy the bad deeds. If one tries to increase good deeds, already arisen, the power of wholesome deeds will be strong. If so, at opposite side, the power of bad deeds will decrease automatically. One who is trying to attain *Nibbāna* should not tolerate or should not accept the bad things even in the mind.
- *Bāvanā Padhāna* (contemplating). To create good deeds, to develop concentration, to mature knowledge, to enlightenment factor, and his or her aim, one has to contemplate hard interestingly and continuously. There are seven enlightenment factors to

¹²⁵AN book 4 p. 402

¹²⁶KN *Dhammapadapali* p. 43

develop good deeds, namely, mindfulness, wisdom, effort, rapture, tranquility, concentration, and equanimity.

- *Anurakkhana Padhāna* (charming and protection). If one can try to improve the good deeds, happiness and peacefulness are better than before. But for someone it is very difficult to do completely and to get the final goal. So, in this case one needs to strive to protect not to reduce the qualities of *Dhamma* such as concentration and perception of meditation.

Regarding this sutra, every action needs the effort, not only to increase the good deeds, but also to decrease the bad deeds. As mentioned above in *cittaniyāma* (the law of nature mind) the effort of the Buddha and ordinary people has the same characteristics. The lord Buddha used effort in the highest way to attain the Enlightenment for a long time by filling perfections. He never hesitated in his way and ever continued his effort to get the final goal. So, his reward is the most priceless in the worlds. But between the highest quality and the lowest quality one need not to say how much they are different.

Viriyyiddhipāda, *Viriya* means effort. In the word *eiddhipāda*, there are combinations of two words: *eiddhi* and *pāda*, *eiddhi* means being complete and *pāda* means root or foundation. So the effort is root or foundation to complete special work. The sharp of effort can do everything and can overcome every difficulty.

To accomplish any work completely, we have to try hard with four factors such as: desire, effort, mind and wisdom.¹²⁷ Among them, if one is leader others are followers. In some literatures, the four kinds of *eiddhipāda* are called *Adipati*. *Adipati* means unique of leader for all, as the king of universal monarch.

The four pre-dominances are *cetasika* (mentality) *chanda*, *viriya*, *citta* and *vimansa* (panna).¹²⁸ Only one state can be predominated at a time, and then only when it dominates the concerning states it is called *Adhipati*. The predominant investigation may be wholesome or indeterminate when the other predominant one is of all three ethical qualities.

Viriya and *indriya*, *virīya* and *indriya*. *Virīya* is effort and *indriya* is authority or directing. To rule its area, *virīya* directs other things only to associate or follow as the king of a country. As

¹²⁷ *Comprehensives manual of Abhidhamma* p. 280

¹²⁸ *Ibid.*, p. 273

mentioned above *Viriya*'s area is in seventy-three consciousness. According to *Abhidhamma* there are twenty-two faculties (*idriya*). Among them, physical faculties are eighteen and mental faculties are eight.

The word *Viriyabala* has two words- *viriya* and *bala*. *Bala* means a very strong consciousness as commander in chief. Commander has so much abilities to manage and experiences. Similarly the effort cannot be shaken by their opposites because it strengthens its adjuncts. In the group of *Bala*, there are nine kinds of *bala*¹²⁹(powers): the powers of faith, the power of effort, the power of mindfulness, the power of concentration, the power of wisdom, the power of shame, the power of fear, the power of shamelessness and the power of fearlessness.

Among them the power of shamelessness and the power of fearlessness are unwholesome factors and others six powers are wholesome factors. When doing unwholesome action one does not shame and does not fear any things, because of these two powers. When doing wholesome actions, one does the work faithfully, energetically, carefully, attentively and precisely because of seven powers. Here effort is not only for good deeds but also for bad deeds. When one is not the bad deed strongly, he doesn't afraid to face the bad result and he is shameless to do that.

In wholesome and unwholesome acts, there are three stages in each one. While doing unwholesome actions, the action has three stages: low stage, mid-stage, and high-stage. It is dependent on three roots (greed, anger and delusion) in his mind and his actions in this matter. If one does the action with low-stage, that action will be low-stage for one. Similarly, mid-stage and high-stage are dependent on powers of doer.

To walk on the land we use a little power, but when we climb on the mountain we use power or energy higher than, similarly when we do, speak, and think we must use energy. As you use energy these actions are will be as they are. There are three powers of effort: lowpower, mid-power, and high-power. On account of low power, one will get the low-effect. In the same way one who uses middle power and high power, will get the effect according to their each own stage. By doing and using lowpower the one has done good deed, the one will return only the low-result to him as the cause of karma. The one shouldn't hope the mid and high result of karma.

¹²⁹ *Comprehensives manual of Abhidhamma* p. 274

For example first one killed an elephant and second one killed a dog and third one killed a mouse in unwholesome actions. They are the same case but to kill them the energy is very different. Second one use his energy higher than first, also the third one used his energy higher than the second one. The higher effort the one uses, the stronger the result of deed is. In speaking when you speak lower sound, middle sound and high sound you must use your energy according to each level. Similarly your telling lie also has three stages: low, mid and high because it depends on the qualities of word. When one thinks also, he used energy as he thinks on the level of three stages.

As one does the deed by using energy, he will face the result. Most people are thinking when they face something good or bad. It is not good because of you. It is good because of me. When they face bad results, they point one's finger at others. They forgot to contemplate the main defendant.

So the Buddha said the *Vasala sutta*¹³⁰ (who is the outcaste) thus:
“At one time, the Buddha was dwelling at *Jeta Grove, Anāthapindika's Park*. In the morning the Lord Buddha entered *Sāvatthi* for alms-food. At that time the sacrificial fire was burning in the house of the Brahmin *Aggika Bhāradvāja* and the offering was held aloft. The Buddha came to the house of Brahmin *Aggika Bhāradvāja*. When he saw the Buddha, he said the word *vasala* (the outcaste word) to the Buddha. That is why the lord Buddha asked him the questions: “Do you know, Brahmin, what an outcaste is or what things make a person outcaste? He did not know the answer and requested the Buddha to say it. The Buddha said that these are outcastes:

A person who is angry, rancorous, evils of hypocrisy, deceitful and fallen views is named outcaste. The one satisfies his beings, and shameless when others are saying about him. The one is proud in his accomplishment or his different qualities from others. His mind is filled with the bad things.

A person who is to harm and who has no compassion on any living beings is outcaste. Everybody wants loving-kindness for oneself from other. Nobody needs the harming, attacking

¹³⁰ KN *Suttanipatapali* p. 37

and punishing from other. The one doesn't think about others as his peace and freedom from suffering. He has one eye for only oneself. One's mind is only selfish.

A person who blocks freedom of the towns and village, and oppression is outcaste. It is for kingship and leadership. The one who is a leader should have sympathy for followers by thinking the way of improvement for his group and other groups. Sometimes the leader blocks other places to improve his place. Regarding this case, Ven *Sivali* said about his biography in the past:¹³¹ He felt the suffering of pregnancy in his mother's womb about seven years and seven days. His mother's name was *Suppavasa Koliyadhita*. He said the cause of this suffering his followers. Because he closed kingdom's door of enemy to be a winner by cutting the trade way, he got the suffering in this life. To be a triumphant one giving suffering to the many people is an inferior deed.

A person who steals the things which others not given in the forest or village is outcaste. Taking other's things that do not have permission is to commit the law of human dignity. The others' things mean not only at home but also at the village, town and forest etc.

After taking the debt, a person who denies it to give back, is called an outcaste. If the person didn't have capital money he takes the debt from others. While taking the debt, one fawn looks on the owner. When he repays it, the debtor does not want to pay him back. He lies and denies it.

A person who kills a traveller because of trifle thing is named outcaste. Traveller means the one who goes the journey to do any things; properties, general knowledge, news and data at any place. The one kills a traveller, because he wants to take some things from him, is called knave.

A person who speaks falsehood for witness is called outcaste. Because of benefits for oneself or others, the one lies about the matter. He doesn't see the truth and only he sees the benefit of himself and others. That person is called evil one etc.

¹³¹ KN *Theraapādānapāli* b-2 p. 149

When the Buddha was saying, the Brahmin exclaimed the Buddha, he said to the Buddha to let him as a real follower. In this sutra the main verse is

*“Na jijjo vasalo hoti, na jijjo hoti brahmano,
Kammunā vasalo hoti, kammunā hoti brahmano.”¹³²*

It means one’s not an outcaste just by ‘birth’ and one is not Brahmin by birth, by karma one’s outcaste a Brahmin is by karma caused. One can become an outcaste or a Brahmin by karma. Before meeting with the lord Buddha, the Brahmin only knew his religion is the greatest. He didn’t try to know more than the conservative religion. One of example is that before seeing the ocean, the frog thought the water in the place of ox’s footprint is ocean. After meeting and discussing with the Buddha, he knew that it was vain and useless for them, their aim was one thing and practicing was another. As the Buddha said they could not be reborn in the Brahma world. They thought their clan is the highest in the world, according to ancient saying of their genealogy.

Everybody thinks they are highest caste, they are middle caste, and they are the lowest caste, because of parents and their clans. They didn’t know what causes they are. They don’t know how to change their clan and religion. They never swim upstream and ever follow downstream. For a wise person, his clan and religion are not firmly held. It needs to scrutinize right or wrong and useful or not.

Everybody has freedom to think, and to choose as one like. So we have brain and wisdom for each, you are able to choose any thing with your knowledge and you can say as you see. Endeavor is your effort, not others’. All your actions such as trying, seeing, listen, saying, discussing, and accepting, are your power and your energy or quality. Their genealogy’s thinking is their effort for every religion. They try to know as much as they can. In their thinking, some things are right and some are wrong but they don’t think more than to know.

Now a day, we should think more than genealogy’s thinking. It is our effort, it is our responsibility to use our effort and it is time to change them. One has to choose anything good or bad, right or wrong, and whether beneficial or not in his present life. If it is bad, wrong, or not

¹³² KN *Suttanipātapāli* pp. 40/41

beneficial, we must throw away it, need not to hesitate for that. If it is good, right, and beneficial, we have to state it. If we can forestall the bad things, for our posterity, we will know it clearly. If so, our qualities of effort will be sharper to attain the highest place. Nobody can change this formula of karma. By paying bribe the one can changes man's mind but cannot change the effect of karma.

According to one's own karma, the Buddha guided that everybody should contemplate forever the karma;¹³³ what I do is mine, it is my heritage, it is my reason, it is my relative, it is my relying. If one contemplates the karma, his mind will fall into good deeds. It is right that most people who do bad deeds don't understand about karma. If one doesn't contemplate about karma perfectly, he doesn't know it deeply.

One understands karma or not, its result will return to him. As a farmer, he cultivates any seed in his field. When it is time to grow, the seed will sprout, appear as a tree and will produce flowers, fruit and root. So, we need to contemplate it in our daily life to know clearly and to remember the nature of karma. Being a man, we act any actions with body, speech and mind except sleeping time. These actions are our own karma whether they are right or wrong. By doing with effort the good and bad actions will cause happiness and unhappiness.

The Buddha announced *Micchā Vāyama* - (wrong actions) sutra to his followers regarding female monks who were trying to say other's blame and praise by showing the good and bad effects: Possessing five qualities a *bhikkhuni*, female monk is deposited in hell as if they was brought there. What five?¹³⁴

- I. Without investigating and scrutinizing, she speaks praise of one who deserves dispraise.
- II. Without investigating and scrutinizing, she speaks dispraise of one who deserves praise.
- III. She is of wrong effort
- IV. She is of wrong mindfulness.
- V. She squanders gifts given out of faith.

¹³³ AN b 5 p. 697

¹³⁴ Ibid p. 740

Here, in this sutra the Buddha referred to female monks but it will be for all, though some sutras are preached for some reason for some one. Similarly if one does like that the one will get the benefit because of natural law. Mostly and generally many sutras refer to monk but it is very rare to see some sutras like that, which refer to female monks. In those five factors, number three and four are concerned with oneself and the rest are concerned with other's gift and reputations. If you stay silently, it is needless to say that factor. But when you speech about others, you need to investigate and scrutinize to know clearly it. Even though one knows other's good reputation, he should investigate to make sure and should say as it is on time. Even though you see other's blame, you shouldn't say immediately and before saying you should investigate it. When we are speaking other's dispraise we should be more careful than speaking praise, because of importance for human's dignity for everyone.

If you see the dispraise of other, you should say it as you see but you should say slightly and smoothly for the ears of others to listen better. When you are speaking others' praise you should say the praise completely and gladly. For number five, the one uses badly gift and wastes of it. It means the Buddha messaged to his follower not to use the gift without benefits. And by using other's gift the receiver should use it to be useful for one and others. The one shouldn't use the gift as a layman who is owner of properties only for happiness, energy and beauty. The Buddha said His way as the natural law. He cannot prepare and create any one's karma. If the female monks try to do the one of five factors, they will attain only the two places: hell or animal. By showing these two places we can know His compassion to protect us from there. In opposite way or in good way the Lord Buddha messaged about five factors to female monks;

- I. Having investigated and scrutinized, she speaks dispraise of one who deserves dispraise.
- II. Having investigated and scrutinized, she speaks praise of one who deserves praise.
- III. She is right effort.
- IV. She is right mindfulness.
- V. She does not squander gifts given out of faith.

By trying to complete the five factors in opposite way the Buddha showed their good results. The good speaking in rightly is very useful for human society. Because of good reputation the one can get the belief from others and the one can do other good deeds. To increase any society we need, to and we should, do to know and to follow the teaching of the Buddha in

right ways. Media and communication are very useful in sharing and delivering cases for material and people. But the media and communication must be true because most people concentrate on them. If they publicize the news in wrong way, they commit the big sin. Whatever we do in our daily life we need to investigate every action because the one's doing any action is difficult to mistake and it is beneficial for all.

The praising of other good reputation is very difficult for one and the dispraising of other's bad reputation is very easy for one because of jealousy. Without loving kindness and sympathy the jealousy enters easily in our mind and it is difficult to destroy. By consideration as oneself and sharing loving kindness the one can do the praising of other's good reputation. The influence of jealousy is very powerful and it can do the one to fall down from up and can destroy all his goodness within a short time.

Nowadays we can share any news around the world in a short time by using online. But most people say the bad reputation of others by trampling their life to fall down. They don't understand firstly one degrades oneself, before degrading of other. So, the Buddha guided his son young novice *Rāhula*, shouldn't speak telling a lie even joking because it is very important for human being's dignity.¹³⁵

2.3 The Causes of Viriya

In chapter 1-3, mentioned above everything dependent origination or cause and effect. Similarly, *Viriya* also depends on other phenomena. The power of bodily effort depends on mental effort. It is right. Every bodily action moves one place to another because of mental effort. Without mind nobody can move their actions, the mind manages the body to move any place where he wants. So the Buddha said "*Mano pubbangamā dhammā, mano sitthā mano mayā*" in the *Dhammapadapāli*.¹³⁶ It means all mental phenomena have mind as their forerunner, they have mind as their chief, they are made mind. Before doing any action by body, we think it and after thinking we do it.

¹³⁵ MN b 2 p. 524

¹³⁶ KN *Dhammapadapali* p. 1-2

According to *Aṅguttaranikāya Utthānabhala* sutra¹³⁷, there are four kinds of persons regarding effort found in the world. What four?

- One who lives off the fruit of his effort but not off the fruit of his karma. One is living only by striving, not by result of karma. (*Utthānaflupajivi Nakammaflupajivi*)
- One who lives off the fruit of his karma but not off the fruit of his effort. One lives by result of past karma, not by striving in present life. (*Nautthānaflupajivi Nakammaflupajivi*)
- One who lives off the fruit of both his effort and his karma. One is living not only by striving, but also by the result of past karma. (*Utthānaflupajivi Kammaflupajivi*)
- One who lives off the fruit of neither his effort nor his karma. One is living neither by striving nor by the result of past karma. (*Nautthānaflupajivi Nakammaflupajivi*)

At the commentaries of this sutra, the writer pointed each person, thus:¹³⁸ we can say first person is workers. They do their work the whole day for long life, because of their earning. If one can do than others he will get the more earning. The more one uses effort, the more fruit one can get.

The second one is a person, (*Kammaflupajivi*) who stays with result the karma which was done the path. We can know that devas from six kinds of realms are called *Kammaflupajivi*. They need not to do something to eat, to stay, and to wear and everything is ready for them in their realms. Because of past karma they need not to do any things.

For third one, we can see the king, earldom, royal lineage, and rich person because they have the result of past karma. And then, for present life they try to do any works in their daily life. So they are called either *Utthānaflupajivi* or *Kammaflupajivi*.

Fourth one is a being who is neither. They live in the four nether hell, animal, demon, and ghost. They live indigently in their life by only the result of bad karma. They are not able to do any work to get anything. The fourth beings cannot use any effort and any result for them. So, wise persons urge themselves and others to do good deed when we get the opportunity in human life.

These four persons are divided by their karma which was done in the past. If one tries to change in his present for good chance, it will be good for him in the future. Why is it? Because of

¹³⁷ AN b 4 p. 515

¹³⁸ AN b 4 *atthakatha* p. 337

experience, the past experience supports present, the present experience also will support future. It is called *Āsevana paccayo*¹³⁹ meaning accumulating again and again. So here we can say there are three efforts: past effort, present effort, and future effort by periods. If one is lazy today, he will be lazier tomorrow because his effort become less and less.

So, some people are lazy before doing work and after doing work, before going and after going to journey, before being sick and after being sick. We need to be active and awaken forever, if so we will see and realize clearly for all. The causes of effort are belief, mindfulness, concentration, and wisdom. There are five powers:¹⁴⁰ belief, effort, mindfulness, concentration and wisdom. They depend on each other. When one is a leader, other four things support it. So we can call them a group of power because they are inseparable factors. If one is missing in the group its direction of one will not reach to the target.

On the right way, to go truthfully we need to have the five powers, if not, how can we say that 'it is right'? For that case, some scholar takes an example of a car. A car has one engine and four wheels. When an engine tries to move the four wheels, the four wheels follow to the engine's pulling. Among the wheels if one brakes, how can others continue the journey? If engine is broking it is needless to say. Here *virīya* or effort is same as the engine because it is main factor to move others. So it is said the *Pālī* in the *Milinda pañā* "*Viriyupathamba sabbakusaladhamma na parihayanti*".¹⁴¹ It means because of supporting of effort, all good or wholesome deeds never decrease. As mentioned above four paramount protecting, deletion, begetting and prospering are the cause of effort.

In the same way, these four are cases of effort. To make effort is to protect danger, evils, enemy, bad fruits, disadvantages and defilements before entering in our mind and our environment.

Deletion of effort means the effort deletes danger, enemy, bad fruits, disadvantages and defilements that are in our mind and environment.

To get good things, merit, wholesome, blessing and wishing which do not yet arise is due to effort. In that factor some wise said that, the merit that has not yet arisen for worldly person is the knowledge of path and fruit.

¹³⁹ AP b 5 v-1 p. 7

¹⁴⁰ AN b 5 p. 636

¹⁴¹ AP b 1 atthakatha p. 164

To prosper good deeds, merit, wholesome and blessing which have already arisen, is dependent on effort. Before getting enlightenment we need good deeds more and more. The more one does good deeds the happier one is in long life. To get a special life and to accomplish life, we need to try hard and we usually need to perform in good deeds.

As mentioned above, according to the law of karma (*Kammaniyama*) these sixteen kinds of karma are causes of effort. Why? Because the effort supports the effect becomes to them. The mind of worldly person usually enjoys the sensuality and evil deeds.

So the Buddha admonished audience that “*Abhittharetha kalyāṇe pāpācittam nivāraye, daṇṭaṇ hi karoto puñṇan papasamaim ramati mano*”.¹⁴² It means, “Do quickly good deeds and one must protect the mind from evils, if you do good deed slowly, the mind usually enjoys evil deeds. It is right, for everybody it is very difficult to do good deed even sometimes. Our worldly mind is in the habit of evils, so the mind is inclined to evil. When we felt the result of evil, we remember to do good deeds but then we forget soon and the mind fall down into evil.

To be good effort, the mind depends on good foundation, but it does not automatically appear. We have to try ourselves for good foundation day by day. Nothing occurs without trying. Your effort that was done in past support present effort, the present effort will support the future. It is ancient law, in *pāli* “*Esa dammo sanaṭtano*”.¹⁴³ So to do any good deeds, we need effort forever. There are ten kinds of good deeds spheres.¹⁴⁴ They are:

- Charity (*Dāna*)
- Morality (*Sila*)
- Contemplation (*Bhāvanā*)
- Reverence or having respect for others (*Apacāyana*)
- Sundry tasks for others or Good service (*veyāvicca*)
- Paying or sharing merit with others (*Pattidāna*)
- Rejoicing other’s merit (*Pattānumodana*)
- Listening to the *Dhamma* (*Dhammasavana*)

¹⁴² KN Dhammapadapali p. 43

¹⁴³ KN Theraghathapali p. 370

¹⁴⁴ Ibid p. 209

- Preaching *Dhamma* to others (*Dhammdesana*)
- Straightening Right view (*Ditthizukamma*)

Among them, to do any good deed, we need effort. If one wants to do charity for someone, first he must use his effort in his work to get some money or earnings. To good earnings one must choose works. For earnings some people try to do hardly their works daily. It isn't only one week, one month, and one year it takes a time. It is not only for him but also family, relative and partner. As he has group he works together and he used his effort for living his group.

In observing the morality, it is more difficult than charity for one to do it. I heard one saying “one can observe morality, if his stomach is full”. The saying shows that taking precepts is difficult. Everybody wants to do good deeds because they know the good deeds will bring good results to them. But without effort nobody can bear the troubles from mind and matter. We must control our bodily actions and verbal actions. It is called *Sila*.

There are two kinds of contemplation of meditation, one is *Samatha* meditation and another is *Vipassnā*. To do both, we need effort more than before because it is spiritual work. If one can control his mind in practicing meditation, he is really complete for all happiness. So, the Buddha said in the *Dhammapadapāli* that verse:

“*Dunniggassa lahuno, yatthakāmanipātino,
cittassa damatho sādhu cittañdañtam sukhāvaham.*”

It means “The mind is difficult to control: swiftly and lightly, it moves and lands wherever it pleases. It is good to tame the mind for a well-tamed mind brings happiness. One important thing is mind in our life, it is very difficult to control in a good side. Mind is the fastest in the world, it is able to go anywhere in a short time, if it is without control.

Mind can create one being to be a good person and to be a bad person and the mind also bring the person to be of inferior status and to be of holy status. So, the Buddha guided a monk who was afraid of many disciplines in order of monk, to take care of the mind by using oblique-way.

In *Samatha* meditation, there are forty kinds of objects, and a meditator can choose any object as he like. In *Vipassanā*, insight meditation, meditator cannot choose one object, but he contemplate clear object in the body, feeling, mind and mind objects attentively and precisely. The mind-work is to really meditate, because the meditator controls every motions and movement every time with mindfulness. Therefore, mediators use special effort strongly to know the nature of phenomena. The both of meditation are only mindfulness's works. On the other hands, those meditations are able to say qualities of mindfulness. In modern example the mindfulness of *Vipassanā* meditation is like a camera of artificial planet or satellite, because it can see all of visions from only upper side. The mindfulness of *samatha* meditation is like a camera of c.c.tv, because it can see one point of vision.

The fourth one is reverence- *Apacāyanā* depends on others who are holy, noble and estimable persons. To pay respect and to do obeisance, we need effort bodily, verbally and mentally. It is needed for each other because mostly everybody has proud. They do as they like without thinking and without respecting for the holy person. The conceit or proud is able to destroy all good deeds which have done in the past. And the reverence can pay four effects to the one who respect the holy persons. Here also we should use our effort deeply to revere the noble persons.

The fifth one of the ten good-deeds sphere is to serve. It is called welfare of others. He helps others who suffer trouble by paying food and place and protecting dangers. Without hopping something, he attends or takes care of elder persons, teachers, and patients. In helping others, he never chooses color, stage and place. He helpseverybody by using his effort everywhere and every time as much as he can. It is called *Parahita*(in *pali*) (welfare of others). We can see many standing groups, human society, the World health Organization, in so many countries around the world.

The sixth one is to share one's merit with others in good deeds. One does the good deeds as much as he can. Then he shares them for all being to be glad on it. It is a good nature of human life. I heard that saying, the same results will go to these three persons: one who is doer, one who urges and one who praises. One may think it is easy. When we think deeply, it is not easy for all because of jealousy and envy.

Rejoicing at other's merit is same as characteristics of sixth one. Here, one rejoices at others' merit, after seeing and hearing, whether the owner of merit share it or not. So some people said that "I share my good deeds with all beings and I also rejoice at all good deeds of all beings. If one can do these two merits we can get the wholesome without wasting anything. But we need effort to clear our mind from stingy, envy and jealousy.

The eighth one is to listen to the *Dhamma* that is right. There are so many *Dhamma* in the world. We couldn't say "To listen to the *Dhamma* is good for all". They teach the *Dhamma* that can produce the benefit of present and future. When one practices the *Dhamma*, it can produce the results of peace and happiness, that to listen to the *Dhamma* is good. Now a day, some religions say that only belief their God will bring all things that they want. So they listen and obey without scrutinizing whatever they say. It is not to listen to *Dhamma*. If one listens to *Dhamma*, one should follow it again and again, because one can know clearly the meaning of *Dhamma* and can destroy doubt for the *Dhamma*. So we need effort surely to listen to the *Dhamma*.

The ninth one is to preach *Dhamma* and it is one of charities but it is not material, it is charity of knowledge which gives cessation of suffering. The *Dhamma* is very difficult to understand oneself. To preach, to teach, and to understand is more difficult than others. Here, we need to understand the meaning of *Dhamma*. *Dhamma* means to bring his nature of quality and to take care one who practices *Dhamma*. What are these qualities of *Dhamma*? These are six kinds of qualities of *Dhamma*:

- The *Dhamma* comprises of the four *Magga*, the four *Phalas*, the *Nibbana* and the Buddhist scriptures are well expounded by the Exalted One.

The Buddha never preached only one word which is vain, useless and without benefit. The Buddha preached the good, useful, meaningful and beneficial *Dhamma* for all living being

- It can be seen and realized vividly by them, if one practices the *Dhamma*. The teachings of the Buddha did not experienced only by saying only listening and only reading. If you want to feel the tastes of *Dhamma*, you have to practice yourself, if so you feel and realize yourself.
- It yields immediate results to those who practice the *Dhamma* and the fruition consciousness follows the path consciousness without delay.

After realizing the *Dhamma*, one feels and knows clearly the qualities or tastes without hesitation. For example, one sees the flaw of anger, the badness of craving, he does not accept it and he destroys the anger and craving. If one can destroy the anger and craving, the bad results of both will disappear.

- It is so distinct that it is worthy of inviting others to come and see it.

Neither the Buddha is a creator nor his *Dhamma* is creating things. If you want to know the nature of *Dhamma*, the *Dhamma* invites all of you. The *Dhamma* has never denied to anybody and *Dhamma* ever invite everybody to practice. As mentioned above, if you practice the *Dhamma* you will feel yourself. The *Dhamma* is very patent or very clear monument.

- It is worthy of being perpetually borne in mind.

After realizing deeply the qualities of *Dhamma*, one never forgets and puts into deeply. His *Dhamma*'s qualities are never loss, and he knew that "it is very important in his life and the *Dhamma* is the best in his life".

- It can be experienced by the wise individually.

The *Dhamma* is only for a wise person, not for others, because it can be realized by the doer who try with wisdom. *Dhamma* cannot see only by praying and wishing.

These are really six qualities of *Dhamma*, if the preaching doesn't have these qualities it is not *Dhamma*. So, the *Dhamma* that has the six qualities is really called *Dhamma*. If you preach the *Dhamma* to others to understand, it is the best charity.

To point out the location of merit is straight of view, called *Ditthijukamma*. To go to straight view, how does he practice? The good charity has really good result. The good deed regarding parents and teachers will produce good result. The causes of doing good and bad deeds create their result as one does. One tries to follow the way to straight view so that it can develop. The tenth is main important thing in all good deeds.

To make the strong effort that is the cause of enlightenments, there are eleven types of reasons¹⁴⁵ —

- Considering the danger of hell— the hell is full of suffering. If one is born in there it is not easy to escape from it. This place is easy to be born but difficult to escape. Nobody wants

¹⁴⁵AN *Atthakathā* p. 392

the fire of hell, but most people are there because as mentioned above the being's mind enjoys the unwholesome deeds. At the Buddha time, some masters taught their followers to take mindfulness "*Pamatthassa nāma cattāro apāyā sakageha sadisā, appatthā hothāvuso*".¹⁴⁶ It means one should be mindful, my friends, the four types of miserable are same our home for the one who is forgetful.

If one lives without mindfulness in daily life, he will have defilements in every movement. If one associates with defilements, all one's actions are unwholesome deeds. There are four kinds of hell or miserable places: hell- *Niraya*-, animal- *Tiriccanna*, ghost-*Peta*, and inferior deity *Asurakāya*. The unwholesome deed that is small or big never gives good benefit.

Regarding suffering, we cannot see the suffering of hell personally but we can easily see the people who suffer like the beings in hell. Some people feel the results of effort-as they do. This is universal law. The *Bodisattava* became the Buddha because of his striving to be the Buddha. We can see clearly the benefits of effort and the lack of effort in our environment.

- Considering the noble way- this is ancient way that is deliberation of suffering. The Buddha, *Pecceka* Buddha and *Arahats* who are followers of the Buddha went the way that causes cessation of suffering. One has to get the goal by trying hard as the Buddha's guided. "*Akāyano ayan bhikkhave maggo sattānan visuddhiyā*". It means this is only way to purify or remove defilements for all living beings.
- Considering the cause of eating meals-I have the meals to practice meditations, to observe the virtue, to support the teachings of the Buddha by teaching, preaching and learning. I take the foods to destroy the disease, to live along life, and to sustain the body. Anyhow, they offer the food to me every day but they are not my parents and relatives. Due to believing the teaching of the Buddha, they offered the meals to me. For them who offer, the food is very difficult to get. By trying hard they get the food. That is why I shouldn't take carelessly it. If I have the foods without trying hard, it is not suitable for me.
- Considering the heritage of the Buddha *Dhamma*- I stay under the shade of the Buddha. The heritages of the Buddha are nine *Dhamma* namely eight supra-mundane, *Nibbāna* and seven types of noble properties. These are the highest qualities. They cannot get by trying normally. The Buddha got the property by trying hard, if so we have to try hard to get the heritages of the Buddha.

¹⁴⁶ *Dhammapada atthakathā* book 1, p. 6

- Considering the highest qualities of the Buddha-
 - i. The Buddha is the Bless One, He destroys all defilements with habit, and He is the worthiest reverend person in the world.
 - ii. A knower all *Dhamma* without being guided, he knows himself the *Dhamma* that is to be Buddha.
 - iii. He is completed with three or eight types of knowledge and fifteen types of practicing.
 - iv. A speaker of only truth and beneficial words.
 - v. A knower three worlds: the world of formation, the world of beings and the world of location.
 - vi. An incomparable tamer for beings who is able to admonish,
 - vii. A teacher of human and gods, and the Buddha save for all living beings from the suffering like the best trader who save followers.
 - viii. A knower the four noble truths- He knew first the four Noble truths and He tried to let other know the four Noble truths.
 - ix. He is complete with power and glory. In this quality the Buddha possess the six types of powers: domination, *Dhamma*, glory, reputation, getting needed at once, and making great effort.

These are very famous and well know qualities of the Buddha. Even the Buddha cannot say to finish the one Buddha's qualities without teaching others in the whole life. That is why we shouldn't stay without trying hard in the teachings of the Buddha. We shouldn't waste time and energy without trying hard in the Order.

- Considering the monks' life- I am a monk who is a son of Buddha. The monk's life is very honest and simple. Being a monk I should have morality, concentration and wisdom. To improve the essence of monk's life I should try hard. The Lord Buddha's taught that - "*Appamādena bhikkhave sampādettha donlabo buddhauppado lokasmāin, donlabo manussapatilabo, donlabo khaṇasampatti, donlaba pabbajja, donlabam saddhammasavanan.*"¹⁴⁷ It means monks be mindful, it is difficult to be the lord Buddha, to be born as a human, to be suitable period, to be a monk and to listening the noble

¹⁴⁷AN *atthakatha* book 1 p. 49

teachings. If so the real monk's life is very difficult to get because the monks life depends on the Buddha. Without the time of the Buddha the one cannot become a Monk.

Most people know the Buddha is only human being who was born from human parents. But He was the deepest seeker and the strongest doer to know as his ambition and to get the enlightenment knowledge the highest *Dhamma* in the world. So the Buddha knew the real nature of *Dhamma* with his highest knowledge. The Buddha means a knower of the real nature of phenomena, not creator and only guided for all beings the *Dhamma* as he knew. His preaching *Dhamma* is also very simple and true because it is natural and actual *Dhamma*.

What is it? It is Noble truth. There are four Noble Truths¹⁴⁸, the Buddha sought the Noble *Dhamma* by using his blood and lives for long time. They are the Noble truth of suffering, the Noble truth of the cause of suffering, the Noble truth of the cessation of suffering and the Noble truth of the path leading to the cessation of suffering. So it is very difficult to see the Noble person and his Noble *Dhamma*.

Only the Buddha was striving hard for so many periods to be perfect the Buddha, and to realize *Dhamma*, He got them. That is why these are very difficult to accept and to follow for us.

- Considering the highest qualities of friends- I have friends who know the paths and fruits knowledge, who attained enlightenments by trying hard in the practice way. They have the seven noble properties: believe, striving, morality, knowledge, forsaking, wisdom, shame of evil, and fear of evil. If so I should try hard to get the qualities as my friends.
- Avoiding the laziness-The lazy person vanishes every opportunity and never gets the benefit of effort. The person who is lazy shows reason forever and doesn't want to do anything. So their lives are lower than others and the lazy don't overcome the ways of mundane world. If I associate with the lazy I will be like them.
- Association with the one who is vigilant or active-The person acts with vigilance in his social duties, education, economy, health, and virtue. If so, he knows clearly every direction. The one who has effort improves qualities day by day by striving hard. He can face any problem safely. On account of striving he is a famous person in human society.

¹⁴⁸ Vinayapitaka Mahavaggapali pp. 14-15

He has two eyes namely the eye of economy and the eye of virtue. If I associate with him I will get all the benefits and I will be also vigilant person.

- One enters into effort while sitting, standing, lying and walking- the striving person shouldn't stop his effort before attaining his final goal. By doing continuously in his effort, one must struggle diligently for the aim. One takes the aim to the heart forever.

When one tries to get any things, one should compare the effort with the needed things. For example while one is jumping to cross the drain, he needs to compare his effort and with drain. If not it will be problem. By understanding the Buddha's teaching one can compare with problem easily in the life.

To compare with each other there are two things: faith and wisdom and effort and concentration. If one has strong faith but weak wisdom, he may believe in wrong things, because he cannot decide it right or wrong. He doesn't have knowledge to decide right or wrong. If one has strong wisdom but weak faith that one may be dishonest because he doesn't believe karma and result. If one has compares both faith and wisdom that one will be in peace and joy. So, we need to consider every belief.

Anyhow, we need to compare effort and concentration when we are trying to get any goal. Why? If one has strong effort but weak concentration, that one cannot control his mind to take one object explicitly because of wandering mind. If one has strong concentration but weak effort, his mind cannot fresh and depress because of not active. A car that is quickly driven is very important to be on the straightaway. If the car is driving on the wrong way, it will face big problem. Similarly the one trying with high-speed, must be aware of the straight way for his aim.

Regarding comparing of effort and concentration you can see the two stories of *Ven Sona Kolivisa* and *Ven Ānanda*. At the *Sitavaana* grove near *Rājagaha* “*Iccaraddha viriyan uddiccāya sanvuttati, atilivna viriyan kosijjāya sanvuttati*”¹⁴⁹ The word was taught by the Buddha to *Sona Kolivisa*. It means the striving very eagerly will lead distraction and the striving slackly will lead to the laziness.

¹⁴⁹ VP b 3 p. 269

Sona Kolivisa was born in a rich and luxurious family. His skin was miraculously smooth because hairs came from his sole of foot. After listening to the Buddha's *Dhamma*, he became a *bhikkhu*. He tried hard in practicing meditation, without sleeping. While he was in walking meditation, blood came out from his feet because his feet were very smooth.

The Lord Buddha pointed out him one example of harp to understand clearly. If harpist does the harp strings that are hard or slack, he cannot play to produce pleasant voice. By doing the harp strings that are neither hard nor slack, the harpist can play to produces wet and pleasant sound from the harp. On listening to the Buddha's teaching, he understood how to use the effort. He tried as the Buddha taught and became *Arahant*.

Another story is about *Ven Ānañda*. It was the first synod after the Buddha passed away (*Mahāparinibbāna*). He wanted to be *Arahant* before first synod to participate in it. It was very close time to celebrate the first synod. He also tried very eagerly to be *Arahant* in practicing meditation. His knowledge could not improve because of very eager effort. Then when he remembered teaching of the Buddha about effort, he relieved his body. That is why he became *Arahant*¹⁵⁰.

Our human life is full of sufferings and problems. Nobody wants to associate with any problem. But sometimes we confused to choose needful things because of weak wisdom. We seek the needful things for happy and peaceful life. When we get these they mix not only with happiness and but also with suffering and sorrow. To solve any problem in our daily life, we need the solution method to overcome it. In this way we must use our striving as much as we can. While applying the effort, we must know the ability of effort in our striving.

Sometimes while trying to get something, one neglected other things that are important. Because of neglecting after getting the aims the one cannot take the benefit completely. Therefore one should try carefully without neglecting the important things. The highest striving of the *Bodhisttais* very well known in the Buddhism.¹⁵¹ After renunciation the *Bodhisatta* went to the forest and stayed alone by practicing or striving meditations for six years. Referring to be the

¹⁵⁰ *Parajikapali Atthakatha* book 1 p. 10

¹⁵¹ *Buddhavansa atthakatha* p. 336

Buddha *Bodhisatta* strived strongly without eating fair food in the forest. Because of malnutrition and practicing meditation strongly he became almost skeletal and to die. Then he remembered to balance effort by eating food normally. Hence, the *Bodhistta* became the Buddha. There is limitation for everything.

Saying when we are trying to get something, we should care about the limit. Despite making the effort, the one cannot get the benefit. We can see that person; the one who is rich is not care for his health. By collecting properties, his remaining lifetime is at only hospital. He cannot enjoy his properties and cannot be happy with his family because of neglecting health. Some students are also trying their studies without care for health by eating food and taking a rest on time. For that reason, the students lose essential benefits before arriving at his final goal. When checking about of *Viriya*, the main teachings of the Buddha are living now as time of the Buddha because of *Saṅgha*'s maintaining. Why did the *Saṅgha* can maintain the teaching of the Buddha along time from the Buddha's time and nowadays? Because of striving of the *Saṅgha* with the four reasons:¹⁵²

- *Suppatipaṇṇa*-the effort well directed or practicing,
- *Ujuppatipaṇṇa*- the effort upright conduct,
- *Nāyappatipaṇṇa*- the effort on the right path,
- *Sāmicippatipaṇṇa*- the effort on the perfect path. The *Saṅgha* means the four pairs of persons, the eight kinds of humans. By maintained all of the Buddha's teachings and with these striving in good way, they are worth the five benefits; offering of all beings, hospitality, gifts, veneration and an unsurpassed field of merit in the world.

The cause of effort is to improve the good deeds and to flourish the dreams the basic mind. On the other words, to move the suffering and to get the happiness is the cause of effort. How do we remove the suffering? By searching with knowledge we need to know the real cause of suffering in practical ways. Some time we try to destroy, some time we try to protect, some time we try to become and some time we try to improve. Between good and bad side it depends on election of runner or doer. If the runner's mind leads to tries good deeds all actions will be

¹⁵² DN b 2 p. 341

good. If the runner's mind leads to bad deeds, all the action will be bad. According to the verse pointed out the cause of suffering in the *Suttanipātapālī* by the Buddha: ¹⁵³

Yam kaimci dukkham samboti, sabbham ārambapaccayā.

Ārambānam nirodhena natthi dukkhassa sambavo.

It means whatever suffering originates is all conditioned by instigation. With the cessation of instigation, there is not origination of suffering. Here the Buddha's preaching the meaning of *Ārambais* actions that are cause of suffering. Above mentioned there are two types of effort; one is the cause of suffering and other is the cessation of suffering. But both of things have each other causes and effects. If one tries the cause of suffering, the suffering will be to one. If one tries the cessation of suffering, the suffering will cease.

Venerable Mahāsi Sayādaw pointed out the way that the meditator's trying and practicing meditation enter into three training: ¹⁵⁴*Sila*, Samadhi and *Paññā*; Whenever you were noting, either on the extraordinary objects, the rising, falling, bending, stretching, seeing, hearing, you were observing precepts on *Sila* –virtue. Thus your *Sila* training was fully accomplished and intact. Every time you could say the mind fell on the target directly the Samadhi training of concentration was include completely. The mind knew the true nature of objects, being not would be recognized as the *Paññā* training wisdom. Every time you knew the rising falling process had happened, you gained *Paññā*. Because the rising falling existed you noted and knew about it that was *Paññā*.

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¹⁵³KN Suttanipata p. 286

¹⁵⁴Sayādaw Mahāsi Meditation teachers' record

Chapter III

The Scope of Viriya

3.1 Viriya in Vinaya Pitaka

All actions and everything disappeared on time because of impermanence by seeing the proof-word of the Buddha; ¹⁵⁵ *Vayadhammā sankhārā appamādena sampādettha*. It means “Behold, O *bhikkhus*, now I speak to you. Transient are all conditioned things, strives on with diligence. We cannot stay comfortably under the wave of suffering and facing many types of dangers. We have to try to do the good deeds by any actions with mindfulness. The Noble Hero has abilities to remove the wave of sufferings and to solve the facing dangers by right ways. But some matters need to be maintained because it is good for welfare of people. By adoring and conservation we should try to maintain some useful things in the human society. Because of adoring and conservation welfare of people we can see the teachings of the Buddha.

Nowadays we do the adoring and conservation, they are called a struggle. Regarding the word *Ven. K.Sri Dhammananda* said; ¹⁵⁶ -“Modern life is a struggle - a struggle to gain monetary rewards, comfort and luxury. Instead of bringing happiness, this lifestyle brings anxieties and stress. There are important moments in everyone’s life when all material things are of little value, when compare to the mental or spiritual joy of detachment from worldly things.”

It is for every religion, go maintain with adoration they bring and take their teaching by using many ways. Maintaining is more difficult than the work of founding because it is related to other things. Similarly all the teachings of the Buddha are over 2560 years old. It showed diligence or effort of Buddhist from the past to now. In sure say, we can see in the three *tipitaka* not only teaching of the Buddha but also the effort of followers. The meaning of three *pitakas* already said at the first chapter. Among them in the *Vinaya pitaka* there are five books namely *Pārājikapāli*, *Pācittiya-pāli*, *Mahāvaggapāli*, *Culavaggapāli*, and *Parivārapāli*. The *vinaya*-discipline doesn’t occur automatically in the Order. Because of using their effort in right or wrong way, the Buddha laid down or forbade the rules to protect the Order.

¹⁵⁵ Mahathera Narada *The Buddha and his Teachings* p. 135

¹⁵⁶ DhammaNanda K.Sri *How to find real Happiness* p. 134

According to the five main textbooks, we can see the effort of the Buddha and his followers. Most human beings act all of actions to increase the good benefits and to decrease the bad benefits. For example, a gardener needs to care to get the good benefits from his garden by protecting it, pouring water and destroying saboteurs. To protect the dangers and to improve welfare for human being the Buddha prescribed the rules by using the highest compassion and effort. The purpose of discipline is to situate the Order for along time. During the time of prescribing of the rules the Buddha's journeys were not on the street all roses. Because of extraction of essence from the mind of beings the Buddha removed the useless things or rubbishes by prescribing the disciplines.

These five books show how the Buddha and his disciples used their effort. The name of first book is *Pārājika*. *Pārājika* means expulsion from Order. If the monk commits the sins, he has to be ejected from Order. The first book shows four expulsions of sin, so it is called *Pārājika*. These are very stronger monastic rules for monk to follow monks' along life. Some people said these are life of monk. By striving with faith, mindfulness, concentration, and wisdom male or female monk have to follow and maintain these precepts.

In the book, the first chapter is *Veriñjākaṇḍa*,¹⁵⁷ the Buddha went to *Veriñjā* with five hundreds monks and dwelled under the neem tree which belongs to *Naleru* ogre. After hearing reputations of the Buddha, many people approached the Buddha. Among them, *Veriñjā* Brahmin, the leader of *Veriñjā* also approached the Buddha. After approaching the Buddha he accused the Buddha of using blemish words¹⁵⁸. The Lord Buddha explained to him to understand clearly. Then he believed and was devoted to the Buddha. He invited the Buddha to stay in *Veriñjā* for the whole raining season.

Accidentally, at that time there was crisis-famine in the *Veriñjā*, it was very difficult to get one spoon of meal.¹⁵⁹ Monks were not able to go for alms-round in there. The horse-traders offered monks the food of horse. After preparing it, Ven. *Ānaṇḍa* offered the food to the Buddha. The Buddha usually asked question because of only two reasons thus: he will preach *Dhamma* and prescribe the rules for monks. For bearing the food, using their effort and staying for the

¹⁵⁷ VP *Parajikapali* p. 1

¹⁵⁸ Ibid P. 2

¹⁵⁹ Ibid p. 7

whole raining season, the Buddha praised to the monks. Here we can see the effort of Buddha and his followers. By taking the food of horses they tried to overcome the famine of *Verinjāin* the whole raining season.

In marvelous way, the Buddha made effort for all living beings. The Buddha pointed out four precepts which were very important and the roots of rule in the order. The Buddha did not prescribe the rules according to his own power. When the monk committed the offences the Buddha laid down the rules, to stay comfortably for the monks who are fond of morality. He tried to lay down the rules for his followers, on account of ten kinds of benefits;¹⁶⁰

- *Sañgha sutthutāya*- for goodness of the order.
- *Sañgha phāsutaya*- for comfort of the order.
- *Dumankunañ puggalānañ niggahāya*- for oppression of those who are not virtuous.
- *Pesalānañ bhikkhunañ phāsuviharāya*- for comfort of virtuous monks.
- *Ditthadammikānañ āsavanañ sañvarāya*-to forbadeof the cankers to the present mind.
- *Samparāyikānañ āsavanañ patighātāya*- to remove the cankers of the next life.
- *Appasañnānañ pasādāya*- to generate faith of faithless people.
- *Pasannānañ bhiyobhāvāya*- to increase the faith of faithful people.
- *Saddhamma thitikāya*- for well establishment of the teaching of the Buddha.
- *Vinayanuggahāya*- to honorththe order-rules.

To improve steadfast society for along time the rule is very important thing. Without rules nothing is able to improve. The rules look like door or fence at any garden and home. If the garden or home is without door or fence the saboteur can destroy easily it. Similarly to protect the saboteurs, the Buddha tried to forbid the rules for Order. That is why His teachings exist steadfast until the present day.

In the first book from *Verinjākañḍa* to *Parinatasikkhāpada*¹⁶¹, the Buddha used his effort and compassion for *Saṅgha*. In the book, there are forty-nine precepts thus: four *Parājika* precepts, thirteen *Saṅghādisesa* precepts, two *Aniyata* precepts, and thirty *Nissaggiyapācittiya*

160 VP b-1 p. 24

¹⁶¹ Ibid p. 379

precepts. All these precepts can help the monk to get the ten kinds of benefits. Prescribing of precepts is the effort of Buddha, and to get the benefits is happiness of *Saṅgha*.

All precepts were laid down by the Buddha. But the Buddha not only forbade but also allotted the factors of precepts. For example in first *Pārājika* precept, the Buddha prescribed the precept, because one monk had sex with his oldwife.¹⁶² His name is *Sudīṇṇa* who is only a son of rich parents. After listening *Dhamma* he became a monk and enjoyed in his life. But his parents wanted to get the generation and asked to him to give the seed of generation by doing sexual intercourse with his wife. *Sudīṇṇa* followed his wising of parent because he wants to stay in the Order without disturbing of them.

Before laying down this precept *Sudīṇṇa* committed the sin. On account of the case, the Buddha prescribed the precept. In the case there are two factors: the monk wants to enjoy, and having sex. In having sex the monks had to make his effort. It means to commit the sin there are two factorsthe monk's mind that wants to enjoy and he himself enjoy sex. Among the four *Pārājika* precepts, three of them arose due to the committing sin of bodily actions one is due to verbal action. In the *Saṅgādisesa* the six preceptsappear owing to wrong bodily action and seven rules are appear owing to wrong verbal action. Both *Aniyata* precepts are prescribed due to bodily actions. Similarly, the Lord Buddha's prescribed all precepts owing to the wrong bodily and verbal action of the monk who committed the offences.

The last precept is the rule to transfer from the *Saṅgha* to individual.¹⁶³ The Buddha prescribed the precept because some monks transformed thing that have already been offered to the *Saṅgha*. In this case, there are three factors: the thing already said to offer to the *Saṅgha*, the monk knows it and the monk let transformed it to some one. In the precept, to commit the sin, the monk uses his effort. Here, the point of view is effort to commit any sin. We need to say this effort as main character in every action. Similarly to avoid that sin we have to use effort. But between two sides, there is a little difference sometime bodily effort and sometime mental effort.

Among these forty-nine precepts, thirty precepts were prescribed in *Sāvatthi*, nine precepts were prescribed in *Rājagaha*, five precepts were prescribed in *Vesāli*, two precepts were

¹⁶² VP b-1 p. 21

¹⁶³ Ibid p. 380

prescribe *Kosambi* and one precept was prescribe in *Ālavi*. The Buddha prescribed the sin by using his effort in the places for peace and happiness of his followers. Here main saying is the Buddha, used His effort at any places where he stayed.

In the second book named *Pācittiya*, the Buddha prescribed ninety-two *Pācittiya* precepts, four *Pātiesani* precepts, seventy-five *Sekhiya* precepts and seven *Samatha* precepts. So totally in the second book, there are totally one hundred and seventy eight precepts. In the first book, there are forty-nine. Precepts. In two books total number of precept are 227 for male monks. For the female monks, the Buddha prescribed the rules more than male monks. The Buddha prescribed rules for female-monks at the many places: *Vesāli*, *Sāvatthi*, *Ālavi*, *Rājagaha*, *Kosambi*, *Sakkaand*, *Bagga*. For female monks there are three hundreds and eleven precepts, the Buddha more use his effort because their security is more important than male-monks from the following. In that second book the Buddha taught the monk who teach female monk should observe the rules of monk: “*Anumattesu vijjesu bayadassāvi samādāya sikkhati sikkhāpadesu*”¹⁶⁴. It means the monk must observe the precepts to considering even the small sinas a danger. It is the urging word of the lord Buddha for the monk who has belief in the Order.

So the Buddha guided his followers in one precept that “*Sikkhamānena bhikkhave bhikkhunā aññātabbam paripuccitabbam paripaññhitabbam ayam tattha sāmici*”.¹⁶⁵ It means “Monk, if the monk wants to observe precepts, try to know, ask, investigates it, it is proper way”. It is the matter of effort, if monk stays in the order, he has to stay under the teacher for five years, learn the rules of order and ask investigate rules. Then he can stay alone and without staying under the teacher. To get any benefit we use our effort as its ability. Being a monk, the Buddha guided to follow essential things. Because it is very important, without rules any monk is able to stay in the Order. It is not only essential for monk but also for laypeople as mentioned above.

If one does not try to know the rule of monk and laypeople there are six kinds of factor to commit sins, the one of reason among six the one committed the sins:¹⁶⁶

- i. Unknowing (*Anñānatā*)-the one doesn't know the action is guilty or not, suitable or not, and he does not try to know about that. Therefore he may commit the sins.

¹⁶⁴VP b 1, p. 73

¹⁶⁵VP b 2 p. 187

¹⁶⁶VP b 1 p. 184

- ii. Shameless(*Alijjitā*)- Even though the one knows that shouldn't commit the rule, the one committed the sins again and again because of shamelessness.
- iii. Persecution of remorse (*Kukukcapakatatā*)
- iv. He thinks he should do thing what is not to be done (*akappiyekappiyasiññitā*)- without learning and asking others he committed the sins by thinking it is not sin.
- v. He thinks he does do what is to be done -(*kappiye akappiyasiññitā*)- without learning completely in wrong way he commits the sins again and again.
- vi. Heedless(*Satisammosatā*)- It is main cause of all sins. Without heedfulness the one can do all sins easily.

When people are doing some things, they want to get the relief from their job and most people are shirker. Without using effort they want to get the good benefits.

The third book is *Mahāvaggapali*, because the book collected ten *Khaṇḍaka* widely with many chapters. First, in the *Mahākhaṇḍaka*, the Buddha stayed under the Bodhi trees after attaining enlightenment and He thought the main Dependent Origination¹⁶⁷ and uttered words of three joyful verses.¹⁶⁸ And He transferred from one to another places for seven times.

Then the Buddha started his missionary work from the Bodhi tree to *Kusināra* where passed way, for all living beings around the world. The Buddha exhorted his follower to use effort by wandering different journeys: “*Caratha bhikkhave cārikam Bahujanahitāya bahunasukhāya lokanukampāya, attāya hitāya sukhaya devamanussanam ma akena dwe agamittha, desetha bhikkhave dhammam adikalayānam mijjekalayānam pariyosanakakayānam sattham sabyinjanam kevalaparipuṇṇam bramacariyam pakāsetha samti satta apparajjakhajātika, assavanatā dhammassa parihāyanti, bavissanti dhammassa aññatāro*”.

It means the Buddha urged his followers to go alone to a journey, for all human being to get good benefits, happiness and welfare, to preach the *Dhamma* that is good at beginning, middle and end, meaningful and all complete. The beings have clear eyes, they can realize the *Dhamma* and they have the good opportunity to know the *Dhamma*. Lord Buddha said these words to start the highest missionary project. He not only urged his followers but also He went to the journey to teach the good ways for all living beings. In the *Mahākhadaka*, the Buddha taught follower, to avoid two immoderate or extremes and to go on the middle way to be free from all

¹⁶⁷ VP b 3 p. 1

¹⁶⁸ Ibid p. 2

suffering. The Buddha knew well the good way of missionary work:¹⁶⁹so he collected the five monks (*Pañcavaggi*), *Yasa* and his friends and his followers, thirty persons of *Badda*(*Baddavaggi*), and thousand *Kassapa-hermits* etc.

Then the Buddha taught monks, to do responsibility carefully with each other thus: Monks, there are these five factors to expel the pupil:¹⁷⁰ the one does not dear to the teacher, does not revere the teacher, is shameless to do bad deeds, does not respect the teacher, and does not contemplate any meditation. It is one of the factors in the *Mahākhandaka*. In other words, we can see these factors: “How to do ordain, three order of ordain, the person who shouldn’t be ordained, using four things and the avoiding four things in monkhood.

The second *Khañdaka* is *Upasathatakkhañdaka*¹⁷¹, it explains how monks should do on the Sabbath day, which are allowed to enter the only audience monks and who are not, how they should chant the *Pātimokkha*. Third one is *Vassupanāyika kkhāñdaka*.¹⁷² The Buddha taught how to stay, and how monks should do, in the raining season and the monks are able to stay in the place in raining season or not.

The fourth is *Pavāranakkhañdaka*.¹⁷³ It guided how monks should do after staying for the whole raining season. Monks must invite one another “Venerable sir please tell me ‘ if you see, hear and doubt my mistake or error action, to maintain or not to do again the same mistake later kindly please, if I see, I cure it.” The statement is very important. The doubt is very difficult to stay friendly in the communication. If a monk can destroy the doubt on the others, he will stay friendly with one another. Speaking friendly is firmer loving-kindness in society.

At the fifth *Sammakkhañdaka*¹⁷⁴, the Buddha allowed leather for footwear because of *Ven. Sona Kolivisa* who got the best striving in the monk. While he was practicing walking meditation his feet are explode because he was very smooth. He got the foremost of the great striving among the monks¹⁷⁵ and the Buddha gave the message for all: the over striving is for wandering mind and the lax striving is to be lazy. That is why the Buddha allowed him to use

¹⁶⁹VP b 3 pp. 10-31

¹⁷⁰ Ibid p. 68

¹⁷¹ Ibid p. 139

¹⁷² Ibid p. 192

¹⁷³ Ibid p. 220

¹⁷⁴ Ibid p. 265

¹⁷⁵ AN b 1 p. 109

slipper. At that time he requested the Buddha that if the Lord Buddha allowed the slipper to *Saṅgha*, I would use it. Later, how did they do? Which leather is able to use for monk and which is not? According to requesting of *Sona Kutikañña* the Buddha allowed the five wishes¹⁷⁶ thus;

1. To ordain with five monks,
2. To use two-ply or three-ply slipper,
3. To use leather cushion,
4. To take a bath in every day,
5. To accept many robes. It is only in *Avaṇṭi* where is south direction of India, except from middle of India. Formerly, he also got the monk life difficulty from his master, so his master urged to request the Buddha.

Nowadays, the five factors are allowed to do easily in the place on account of *Sona kutikañña*'s requesting. The learned person has long vision for the future, later can get the happiness easily because of the learned person's vision. The venerable also got the best sweet sound of chanting from the Buddha.¹⁷⁷

In chapter sixth, *Besijjakkahaṇḍaka*¹⁷⁸ the Buddha taught monks, how to use medicine for which diseases: root-medicine, fruit, leave, creeper, seed, and cortex medicine. The Buddha is very skillful in curing diseases of monks. There are four exotic medicines thus; excrement, urine, and ochre for the person bitten by snake. One type of medicine is ochre of furrow for a monk, because a woman gave him charm in the food. The Buddha taught his followers to rely themselves on their effort and to help each other. He urged them to do livelihood slightly and to live easily by using their energy. According to *Milindapañha*, the lord Buddha not only guided material medicine for health of living beings but also the *Dhamma* medicine to destroy all disease of defilements for them by opening market of deathless. It can be by doing merit, if one take the medicine will be get the deathless.¹⁷⁹

For *Kathinakkhaṇḍaka*¹⁸⁰, the seventh is the biography of *Kathina* and the Buddha said the benefits of *Kathina*. *Kathina* means, praising of the Buddha regarding the robe. He credited *Paveyaka* monks who were staying for the whole raining season difficultly and tiresomely. As

¹⁷⁶ AN b 1 p. 287

¹⁷⁷ Ibid p. 109

¹⁷⁸ VP b 3 p. 290

¹⁷⁹ KN b-19 p. 319

¹⁸⁰ VP b 3p. 351

analysis, the Buddha allowed the monk to accept the robe. The robe is able to do *kathina* robe, regarding the *Kathinacivara*, the Buddha guided to monks what should be done and or not.

The eighth *Civarakkhaṇḍaka*¹⁸¹ explained about robes. Before that time the Buddha allowed only discard-robe for monks. The Buddha allowed them to use the robe offered by royal physician Doctor *Jivaka*. The Buddha also credited Doctor *Jivaka* by accepting his robes¹⁸². The way of using the robes, the number of robes, how do the monk prepare the robes, the robe were instructed by the Buddha. For that purpose, we need effort to know, to study, and to follow these rules.

The ninth *Sampayyakkaṇḍaka* explained story of *Kassapagutta*, about five groups of *Saṅgha* and they can do karma or actions. Because *Ven Upāli* questioned to the Buddha, He explained the following facts: the censure lawsuit for monk, the suppress lawsuit for monk, banish lawsuit for monk and implore lawsuit for monk. Here the Buddha gave the special message to followers “*Vuddhihesā, bhikkhave ariyassa vinaye, yo accayam accyato dissavā yathākammam patikaroti āyataim samvaram āpajjati*”.¹⁸³ The behavior is prosperity in the Noble Order, the one confesses his sins as he done, to restrain it later. It is very difficult to see one’s sins or to confess by oneself and to restrain again from committing later. Nobody ever blameless, before perfection they mistake any thing. That why the one should admit his sin and the one must restrain not to do again by using mind effort.

The tenth *Kosambakkhaṇḍaka*¹⁸⁴ explained the Buddha solved the quarrel that started from toilet between two groups of monks: Vinaya – discipline. The Lord Buddha tried to unite them by preaching *Digāvu jāta*: requiting is never in peace for quarrel. It is ancient true way that without requiting is able to peace the quarrel. But the Buddha could not stop it. The Buddha moved from *Gositārāma* monastery in *Kosambi* to *Bālakalona* where *Ven Bagu* stayed and *Pāsinavansadāya* forest where three monks stay namely *Ven. Anuruddha*, *Ven. Nandiya* and *Ven. Kimila*. They used the effort of unity as an example worth following. The Buddha showed their unity method: they have three bodies and only one mind. It is a emulation for all human beings because of unity. Then the Buddha dwelled alone in the *Pālilayyaka* forest by attending of

¹⁸¹ VP b 3, p. 377

¹⁸² Ibid p. 392

¹⁸³ Ibid p. 437

¹⁸⁴ Ibid 3 p. 480

Pālilayyaka elephant¹⁸⁵. Regarding their quarrel monks, the Buddha guided the eighteen factors (*Attharasa vutthu*) to the senior Monks:¹⁸⁶ how to conduct on the quarrel monks and answered Ven. *Upāli*'s questions for unity *Saṅgha*.¹⁸⁷ For unity of *saṅgha* the Buddha said the case by deeply consideration. By guiding the benefits of unity the Buddha used his effort deeply for all living beings.

The fourth book is *Cullavaggpālīn Vinayapitaka*. Venerable *Upāli* divided that book into twelve chapters under the order of the Buddha. Among them first chapter is *Kammakkhaṇḍaka*¹⁸⁸. Nobody can stay alone and everybody has to live each other group. In every society, while staying together there appears any problem in the group. If so, the main point is how they solve it. The monks are quarrelsome, dissimilar arguable. In those cases, the Buddha guided ways how to do, how to expel from monks group, how to punish and how to settle in the order. They followed what the Buddha said. If some monks neglect and connive in the cases, the Buddha taught monks, how to continue in the event. According to second chapter, the Buddha guided cure-ways¹⁸⁹ to the monks who committed the second gravity sin. When monks commit some offence, the monk needs to say others openly and to cure it quickly. The chapter showed the cure and exact ways. Because the monk cured it as the rule, he will be pure from the sins.

In the third chapter, the ways were taught by the Buddha, how to say in the middle of *Saṅgha*.¹⁹⁰ *Saṅgha* means the group of monks who has four and more. If the monk cures the second-sin, we need the *Saṅgha* in which there are twenty and over. We can know how to say, how to do, how to finish and to purify the sin in that chapter. Here, we must know, the way of Buddha's philosophy, it is difficult to cure the sin, if monk commits the sin he must cure the sin in the middle of *Saṅgha*. That why monk observes it very carefully because it is shameful for monk to cure it in the middle of *Saṅgha*. It is right, everybody commits the sin that is easy to cure for worldlying. Mostly people follows wrong way without controlling their mind. So the Buddha took the way to cure the sin difficultly. If so, monks will control their mind effectively, by using their effort.

¹⁸⁵ VP b 3 p. 499

¹⁸⁶ Ibid p. 501

¹⁸⁷ Ibid p. 508

¹⁸⁸ VP b 4 p. 1

¹⁸⁹ Ibid p. 82

¹⁹⁰ VP b 4 p. 104

In the fourth chapter, the Buddha divided seven quietudes (*samathas*)¹⁹¹ the case should be solved at the present time (*sammukavinaya*). The monk who is *Arahant* should pay mindfulness (*sativinaya*). The monk who is mad should pay heedless (*amuhlavinaya*). By confession himself, the monk should admit his sin (*Patainnāya karetabbam*). A favor should be given to the majority of monks for the rule when they are quarrel (*Yebonyasika*). The monk's sin should be decided as other monks see. (*Tassapāpiyasika*). When monks are quarrel, the small sins should be hidden, if possible it should be cover like a loathsome that is with hidden by grass (*Tinavutthāraka*). By doing carefully in His Order the Lord Buddha never neglected any person and problem. These are right effort of the Buddha and his followers in the *Vinaya*.

The fifth chapter shows the small sin or wrong deed,¹⁹² but the Buddha did not allow his followers to use the effort even for the small ceases. There are so many cases: rubbing the crap of body, bathing, using the mirror, cutting the hair, watching the festival, and singing a song etc.

If the monk tries to have good voice in the audience, there are five bad results:¹⁹³ craving for the sound oneself arises, others crave for that sound, people blame him, concentration disappears and the followers emulate him as he did. When one is trying to speak others the essential matter is to hear the sound clearly for listener. Due to trying the *Dhamma* like music the monks will be tired and the quality of *Dhamma* may reduce for listeners.

When monk is eating fruit, he should do five cutting ways: by burning, by cutting with knife, by cutting with nail, no seed and by taking out the seed. By using his effort and loving-kindness the Buddha uttered his followers even for the small cases to avoid the wrong way and to use the right way. By eating hurriedly, without mindfulness the monks may face some problems from the foods. By doing the cutting way according to rules the food is able to eat clearly and free from trouble. It is an applying effort while the monk is eating some fruit.

One day, a monk died because of snakebite. Even the nature dwelling free from anxiety but sometimes something dangers appear from the nature. The Buddha taught monks to contemplate loving-kindness on the four kinds of snakes namely *Virupakkha*, *Erāpatha*,

¹⁹¹ VP b 4 p. 188

¹⁹² Ibid p. 239

¹⁹³ VP b 3 p. 243

Chabyāputta, and *Kaṇṇhagotama*. He uttered the *Khaṇḍa sutra* to protect the snake.¹⁹⁴ The sharing of loving-kindness is not only for human beings but also for animals. If the monk shares, it will be free from all types of dangers.

In that chapter, one monk cuts his organ by himself by thinking the wrong way that it is a main way to remove the craving, the craving occurs in my mind, because of it.¹⁹⁵ The Buddha blamed him and said that he cut his organ that should not be cut and he didn't cut the craving that should be cut. In this way the Buddha reformed the wrong way of effort his followers. Before they tried to do so, the Buddha gave them to use the good way. Sometimes, when we are selecting the good things, it is difficult to choose which one is good and better than because of the weak of knowledge and experience.

It is one extraordinary story in Buddha time,¹⁹⁶ one of the rich men in *Rājagaha*, had very valuable sandalwood. He thought "I will do a bowl with the sandalwood, then put in the sling and put it on the top of the bamboos. After putting the sandalwood-bowl on the top of the bamboos, He proclaimed in the town 'If the monks and Brahmin are able to take the sandalwood-bowl with their super natural power, I would like to offer it to the one'. In that city, there are six masters of religions. They tried to get the bowl, telling guile-word as they could do. The rich man said to them "Venerable sir, I already said, if you can, you take it". He wants to see taker, not talker. They really could not do. So, they went back to their temple. After hearing that news Venerable *Mahāmoggalāna*, discussed with Ven. *Bāradwāja*. Latter Ven. *Bāradwāja* took the bowl by using his super natural power. The news became popular in *Rājagaha*, and the Buddha knew it. So the Buddha blamed him by saying one example of girl: as a girl shows her pudendum, because of money. Then the Buddha forbade the showing super natural power to the lay people.

The side of rich man wanted to know who was really an *Arahant* with super natural power. The side of Buddha, it is not good for monk to show super natural power in the Order. So, the Buddha said monks to make the bowl as pander and to share it all monks to do eye-drops medicine. Here, we can see the Buddha reform followers to try in good way. In the same way, using so many kinds of bowls, the Buddha explained his followers.

¹⁹⁴ VP b 3 p. 245

¹⁹⁵ Ibid p. 246

¹⁹⁶ VP b 3 p. 246

It is right. The super power is not essence of the Order and it is not cause of free from suffering. It depends on concentration (*Samatha*) meditation. The Lord Buddha did not appear for that power. For that super power, the Lord Buddha did not appear, because it can be gained outside the Order. Some people think highly the super power is the highest benefit in the Order, because of weak knowledge. In other way we can think that to know who has power and who has not. On seeing his behavior, we can know his faith is not yet Noble disciple. It is superficial way but the Buddha never like doing to praise for oneself and dispraise for others. He like peace and happiness silently and also urged his followers to be silent. He ever prohibited his followers to do hubbub in the Order. So, his trying or diligence was recorded later in the Order.

In other words, using nail to sew the robes, doing water-filter, doing mosquito net, doing walking places and sweat room, doing polluted water-pit near bath-place, digging the new well for water, doing bed of monks, they used their effort by using wrong ways. Among the events, the one for water-filter is very miraculous event. There are two friends traveler monks in same journey. The monk who has water-filter did not borrow it other, because of spite to other. The monk died because of thirst. For that reason the Buddha allowed his followers to do water-filter with the hem of robes.¹⁹⁷

Regarding associate with laymen there are eight factors to boycott them from the monks;¹⁹⁸

- One tries to prevent or hindrance the *saṅgha*'s gain.
- One tries to prevent or hindrance the *saṅgha*'s places.
- One tries to behave fruitlessly
- One censures the Buddha
- One censures the *Dhamma*
- One censures the *Saṅgha*.

Monks are also in the human being, so, sometime they try to use something accessory as a man. Because of using as a man, people blame to the monks, therefore, the Buddha forbade using a layman. But sometimes the things need to be used for sick monk, so the Buddha gave the permission to use it.

¹⁹⁷VP b 3 p. 255

¹⁹⁸ Ibid p. 263

Regarding the accessories the Lord Buddha prepared them for monks. They are: broom, sweep, rubbing stone of the body, pot, fan, staff, yoke, rumination or a cud-monk as an ox, nails, razor, instrument for removing earwax, eye-drops, girdle, hem-button, wearing the robes, brushing teeth with twig, the size of teeth brush-twig. By seeing all of the monk's actions for accessories at the Buddha's time we get the witness matter to prove nowadays. Regarding trying to brush teeth there are five kinds of benefits thus,¹⁹⁹

- Good vision for eyes.
- Good smell in mouth
- Very clear the taste conductor
- Not intricate of Bile and phlegm
- Easy digestion

These are the functions of effort, by striving one thing, monk can get five benefits for health. Most India people use the twig of neem for teeth nowadays.

The Buddha emphasized on not only for living beings but also for environment, He did not allow his follower to burn forest,²⁰⁰ to cut the tree, and to climb on the tree apart from facing danger. The Buddha did not allow them to use his teaching in a language and allowed them to learn as their language.²⁰¹

He was a founder and the leader of the order but he never said calumny for other's teachings. That is why, the Buddha never holds on any thing except Four Noble Truths. According to the thing that is without defect politically, socially in the world, he can change and reform everything. As mentioned above, the Buddha did not allow the work which is not expedient for monk, forbade it to us, to try, learn and to teach that work. If the some thing case is necessary for monk, the Buddha taught even the urine pot, toilet, how to do, how to use them and how to do the duties in toilet, will be know later.

In sixth chapter the Buddha said regarding offering the monastery to stay for monks. It is very important for monks. A man who was a rich in *Rājagaha* approached the Buddha and *Saṅgha*. At that time, the Buddha didn't allow to build monastery for monks. They dwelled

¹⁹⁹VP b 3 p. 278

²⁰⁰ Ibid p. 279

²⁰¹ Ibid p. 280

mostly under the tree, in forest, mountain, ravine, cave, jungle, cemetery, barren plain, and haystack.²⁰² Regarding staying in the forest *Visakha* who is a devotee asked a question to the Buddha in the story of *Kharida Yevata* in the *Dhammapada*. The Buddha answered to *Visakha* with the verse No 98.²⁰³

Game va yadivaraññe nainneva yadi va thale

Yattha arahanto viharati tam bhumi rmmaneyakam.

It means whether in the village or in forest in valley or on hill, wherever ever Arahant dwell, delightful indeed, is that spot.

On seeing the situation of *Saṅgha*, he approached the Buddha and requested to allow monastery. The Buddha allowed five kinds of building: Simple monastery, half root monastery, the build like a palace and store build cave. Regarding monastery, the Buddha allowed seat, bed, dinning room, windows and door, the wall of monastery for monks. In the order of the Buddha, the name of merchant was very famous because of his offering. The meeting of Buddha and *Anāthapāṇḍika* was very interesting in that chapter.²⁰⁴ Before meeting, he was very exciting and eager to meet the Buddha. Light came from his body because of eager mind and effort to see the Buddha. *Anāthapāṇḍika* pay very deep respect and idolized the Buddha as his master. He invited the Buddha to come to *Sāvatthi*, promised to offer the monastery, and asked the qualities of monastery. The Buddha the qualities of monastery to him:²⁰⁵

- The place of monastery is neither close village, nor far.
- It completes to go and come back.
- It is very easy to arrive for a man who wants to go.
- It doesn't intermingle with lay people.
- It is very silent at night.
- It is very silent in the daytime.
- It has an atmosphere of loneliness
- It has hiding place of man who is doing secret case.
- It is suitable for seclusion.

He chose the place of monastery as the Buddha said. He tried hard to purchase that place and sufficiently built the monastery for the Buddha and *Saṅgha*. He used so much money, energy

²⁰² VP b 3 p. 290

²⁰³ K. Sri Dhammananda *Dhammapada* p. 214

²⁰⁴ VP b 3 p. 303

²⁰⁵ Ibid p. 306

of body and mind for longtime, it was the effort of devotee who supported the Order. The name of monastery was *Jetavana*, because the land belonged to *Jeta* prince. And then, *Anāthapāṇḍika* invited the Buddha and *Saṅgha* to offer, after building it. When he offered the monastery, the Buddha taught *Anāthapāṇḍika* the way of offer, how to offer and what were benefits of monastery etc.

In that chapter the Buddha said to monks who had five qualities to live in the monastery. If monk stays in the monastery, he has duties to prepare the monastery. There are five qualities of living monks in the monastery to prepare and look after the monastery. The monks who live in monastery must have the five qualities:²⁰⁶

- He does not follow the wrong way of behavior because of impulsion, *Chāṇḍāgati*.
- He does not follow the wrong way of behavior because of anger, *Dosāgati*.
- He does not follow the wrong way of behavior because of fear, *Bhayāgati*.
- He does not follow the wrong way of behavior because of delusion, *Mohāgati*.
- He must know whether the monk has place or not.

In other words, the Buddha uttered how monks should do regarding monastery, accessory of monastery, the management of monastery, the management of invitation of alms, the management to prepare the place for monk, the things which are never shared,²⁰⁷ and the rain-robe. The rules are not only for monk but also for every body who manages the case.

Seventh chapter is (*Saṅghabhedakakhaṇḍaka*) discrimination or separation of *Saṅgha*.²⁰⁸ Here we can see about *Devadatta*. At that time, *Anuruddha*, *Ānaṇḍa*, *Bagu*, *Kimila*, *Devadatta* and their slave *Upāli* were ordained.²⁰⁹ When they were ordained the one surprise event occur because they said the Buddha to ordain *Upāli* firstly they reduce their clan's proud. It is a good idea of them because the proud of clan is very difficult to remove. By doing so, if the incident is a trifle, it is very famous until today in Buddhism.

Among them except *Devadatta*, all were Noble persons. *Devadatta* was very eager to be famous because of worldly man, so he tries to find the way to be famous, approached the prince *Ajātasatthu* and convince him. He tried to kill the Buddha three times: by sending the arrow

²⁰⁶VP b 3 p. 317

²⁰⁷ Ibid p. 323

²⁰⁸ Ibid p. 336

²⁰⁹ Ibid p. 339

men,²¹⁰ by pushing stone down²¹¹ and by attacking the Buddha with elephant.²¹² Then he demanded five factors to the Buddha to disunite of *Saṅgha*.²¹³

- The monks have to stay in the forest for the whole life.
- The monks have to go alms round for the whole life.
- The monks have to wear discarded robe for the whole life.
- The monks have to stay under the tree for whole life
- The monks have to eat only vegetables.

He tried to kill the Buddha again and again because of jealousy, and he wanted to become the leader of *Saṅgha*. He doesn't know it is right or wrong and possible or not because of his avarice. He was a monk and formerly he was a prince in *Sakkyalam* of king. In spite of his high knowledge, he created the problem. Why? Because of his selfishness he did many wrong deeds. And in that case, the Buddha and *Saṅgha* forbade him, but he didn't listen to them. The Buddha taught monks regarding disunity of *Saṅgha*, what should be done, and the defect of that performance. The sin is second heavy one. *Saṅghabedaka* means the disunity of *Saṅgha* in the rules of monks. But regarding comparing of karma the *Saṅghabedaka* is the vilest. It was deep wrong effort of *Devadatta*, because of inordinate greed. He wanted fame reputation as the Buddha because he thought he was same clam as the Buddha. As former said the Lord Buddha used his effort deeply to be unity but the *Devadatta* tried the matter opposite way.

Ven *Upāli* asked the Buddha what is unity and disunity, which result will come to that person who did the disunity of *Saṅgha*. In that case, the Buddha took out the benefits of unity for *Saṅgha*.²¹⁴ the *Saṅgha* is harmoniously now dwelling at ease in concord, without disputes and with a single recitation. It is easy to attend to the Buddha's teachings and to resort to remote lodging in forest and jungle groves. According to *Devadatta* the Buddha said the verse;

“*Sukaram sādunā sādu, sādu pāpena dukkharam.*

*Pāpam pāpena sukaram, pāpamariyehi dukkaram.*²¹⁵

²¹⁰VP b 3 p. 351

²¹¹ Ibid p. 354

²¹² Ibid p. 356

²¹³ Ibid p. 358

²¹⁴ AN b 5 p. 712

²¹⁵VP b 3 p. 361

It means it is easy to do good deeds for noble person, not for a bad person. The scoundrel person does evil easily, not noble persons. Here we know absolutely that, everybody tries to get happiness as much as they can. But without guiding of right master, they don't get the right way. If one has a good guider, he can know absolutely the right way. We should check ourselves to know about our mind: our mind is easy to do good or not and our mind is easy to do bad deed or not? By checking with two marks we can decide by ourselves what I am and what we are.

In the eighth chapter, *Vattakkhañḍaka*²¹⁶ the Buddha mentioned the responsibilities of monks and environment “how they should do for the guest, for residents, for traveler, for thanksgiving on donors, for dining room, for going alms round, for the forest, for the monastery, for carerom of health, for toilet, for head master, for attending pupil, for preceptor or teacher and for students. Here we can see the using of effort in the Order and how the teachings of the Buddha endured for a long time with good abilities in the world?

For one monk who is guest, before entering others' monastery; he takes off slipper and umbrella, opens his head-cover, puts on the shoulder the robe where is on the head. If the resident monk is elder than him, he must respects for him etc.

For resident monk who lives in the place, he must deal with the guest monk: he welcome him, takes his bag and bowl, if he is elder than him, he respects for him, resident monk takes the water near him to wash his legs etc.

For travelling monks, they should do thus: before travelling, he keeps things safe and closes window and door, he request friends and others in the monastery.

For preacher to the devotee; Preaching is master's duty, but if he doesn't want it, he urges others, and if one wants to preach, he should requests the master to permit for preaching.

For dinning room, monk should preach *Dhamma*, shouldn't jostle senior monk and shouldn't forbid junior by seniors.

For monk who goes round for alms food, he keeps things safely, he cleans the bowl, takes girdle, he wear neatly to upper robe and lower robe, goes equally with rules, he enters neither quickly nor slowly into village, stands near the door neither for long time nor for short etc.

²¹⁶ VP b 3 pp. 373-398

For forest-dweller, monk, he takes water to drink and clean, he keeps match box or match lighter, staff, and notes the directions and stars.

For building; the monk cleans and sweeps the bed, chair, couch, in seat. In the cool season monk should close door and window at the nighttime, should open daytime and in the hot season, monk should open at nighttime and should close at daytime.

For the room for a sickness to take out sweat, monk should clean, throw away ash, and sweep.

Monks should follow the laws at the toilet thus: hem, taking the upper robe on the bar, enters neither quick nor slow, after stamping at foot place turns the lower robe, don't use rough stick and uses clean water, after using toilet monk recovers lower robes etc.

There are pupil-monks' responsibilities to do for the preceptor and teachers: Get up early, offers washing water and teeth brush, breakfast, cleans cups, cleans in the room of teacher, takes the bedclothes under the shine, sweeps etc.

The preceptor and teachers also take care of the pupil thus; admonishes, supports needed things to him, gives knowledge of education, food, clothes, medicine etc.

These responsibilities are necessary for existence in humanity. If monks follow this way by using his effort of mind and body, he will be a dutiful person in present and future. So the Buddha praised the monks because of his being dutiful. Perhaps, a monk defects his duties, he is not compete with the morality. The monk cannot control his mind because of his ignorance. He is not able to investigate the right or wrong way because of wandering mind. So, monk who is wise has to strive the duties comprehensively all direction, that is why, he must attain *Nibbāna* which ceases all sufferings.

Ninth chapter is *Pātimokkathapanakkhaṇḍaka*²¹⁷. This means chanting the rules by monks, twice in a month. It is already mentioned in the third book of *Mahāvaggapāli* in the *Uposathakhaṇḍaka*. Here, the Buddha didn't allow the person without morality to be in the Order at the *Sima* hall. The immorality person conceals himself and he pretends to keep morality as other monks, so he sat together with others.

²¹⁷VP b 3 p. 418

The Buddha suspended the arrangement to clean *Saṅgha*, even *Ānaṇḍa* apologized three times, so the Buddha didn't allow to start it and said that “*Anaṇḍa*, audience wasn't clean. *Ven Ānanda* also requested *Saṅgha* three times, but the person didn't go out. Later *Ven Mahamoggalana* was holding his arm and took him outside.”²¹⁸ Then He allowed to start (*pātimokkha*), the chanting of rules. Here we can see, the Buddha emphasized the morality in his order. It is very important thing for monks, so some scholars said that “*Vinayonāma Buddha sāsana*ssa āyu, *vinaye thite sāsana*mithita”²¹⁹ it means the rule (morality) is the life of order, If the rule or morality is stable, the order also will be stable.

To understand the event in the order, the Buddha said the eight examples of ocean;²²⁰

- Serial deep water,
- The water is never beyond the bank,
- Keep out side the dead body from the water. Push the dead body ashore by wave.
- Only one name of ocean
- The water neither increases nor decrease
- Only one salty taste
- Having so much jewels or treasures,
- Place of big fish and dragon.

As eight amazing of ocean, similarly the Buddha also has eight kinds of amazing;²²¹

- In the teaching of the Buddha the way of practice become deeper and deeper. One cannot attain enlightenment immediately without serial way of practices.
- Buddha's followers never commit the rules, even for the cause of life.
- In the Order it didn't accept the immoral person, drives him out from *saṅgha* immediately.
- The monks who come from any clam are called the sons of the Buddha. Only name monk and the son of Buddha.
- The latest place, *Nibbāna* is never full, how many person who realized the enlightenment.
- There is only a taste of enlightenment in the Order of Buddha.
- There are so much treasure in the Order of the Buddha thus; four Mindfulness, four energetics, five facility, five powers, etc.

²¹⁸ VP b 3 p. 419

²¹⁹ DNA p. 12

²²⁰ VP b 3 pp. 419/424

²²¹ Ibid pp. 421 -424

- This place is very sufficient and suitable place for Noble person.

On seeing the eight amazing, monks very much enjoy in the Order.

Here the Buddha said continually to listen²²² to *Pātimokkha* for *Saṅgha*, how to listen in right way, who is able to reproof, how to reproof, how to take in reproof of monk's mind. If a monk wants to reproof others, he must think before doing that: "I have purified morality or not, my morality is completely pure or not, I am sinless or not and the monk commits the sin or not". The Buddha founded his teachings by fulfilling ten perfections. It is very difficult to be along time. He urged his follower to observe completely for the real cessation of suffering.

The tenth chapter is *Bhikkhunikhandaka*²²³. It is for female monks. While dwelling at the *Nigodārāma* monastery in *Kapilvatthu*, *Mahāpajāpati Gotami* who was stepmother of the Buddha approached and requested the Buddha to allow female monk. But the Buddha didn't allow it. But she didn't give up, and tried again, approached and requested for that, it was *Kutāghārasāla* in *Vesāli*. That time they shaved their hair, wore robes themselves, without permission of the Buddha and approached the Buddha, lacerating feet and feeling sad too much, being tired and tearing. Firstly *Ven Ānāṇḍa* saw them and asked them, she replied to *Ven Ānāṇḍa*. Then *Ven Ānāṇḍa* approached and deeply requested the Buddha. The Buddha said to the *Ven Ānāṇḍa* "If they accept the eight respected things, I will allow *Bhikkhuni*",²²⁴

- If the female monk is hundred ages, must give respect on new monk.
- The female monk doesn't stay a place where is without monk in raining season.
- Female monks must do two things admonishing and asking Sabbath day twice in one month.
- After staying in raining season, the female monk must invite to say (*Pavāraṇā*) for both sidemale monks and female monks.
- If female monks attain the heavy sin, she must practice (*Mānat*) the fifteen days in the both side.
- Having practiced for six months, the female monkhood, must seek to ordain.
- The female monk never imprecate and never threatening on the male monks.

²²² VP b 3 p. 424

²²³ Ibid p. 442

²²⁴ Ibid p. 444

- Female monks never forbid to the male monk, male monks must forbid to the female monks.

Why the Buddha did not give easily permission for female monks? Commentaries said Because of knowing their mind. It is very difficult to get, and should take care with mindfulness deeply for them²²⁵. Superficially some people may think, it is discriminating of gender. To destroy that thinking, the Buddha answered the question of Ven. *Ānañdaw* with examples in the chapter.²²⁶ The lord Buddha's trying was not only male, but also female. As mentioned above, it is to show it got hardly and to maintain carefully for females. Then the Buddha adopted so many rules, regarding female monks.

Eleventh chapter is *Pancasatakkhaṇḍaka*²²⁷. It shows after passing away the Buddha, his followers under *Mahākassapa*, tried to maintain the order of the Buddha. Before increasing saboteur, we have to protect the Order of the Lord Buddha by doing collecting chanting all teachings of the Buddha or synod. Being discussing the leaders of *Saṅgha* and the king of *Ajātasatthu*, they celebrated successfully first synod in the *Rājagaha*²²⁸. As the Buddha said, *Saṅgha* punish to neglect to Ven. *Caṇṇa* who is very proud of monk. Ven. *Ānaṇḍa* said to the king *Udena*, monks, how they used the robes in sequence.

Twelfth chapter is *Sattasattikhaṇḍaka*.²²⁹ It showed second synod. There are ten kinds of reason to celebrate second synod (*Saṅghāyana*) in *Vesāli*. These ten reasons were created by *Vijjiputtaka* monks. The leader monk was Ven. *Yasa Kakaṇḍauputta*, and he urged and tried to clean the ten factors. It was one hundred year after passing away the Lord Buddha, in the *Vālukārāma* monastery of *Vesāli*. After selecting monks by doing leader Ven. *Yevata* and Ven. *Sabbakāmi*, they destroyed the ten kinds of factors.²³⁰ To stable the Order of the Buddha is not complete only practice ourselves and we need to try to protect, and to destroy the danger of Order. Here we can see the striving of junior *Sangha* from the Buddha's time and they maintained carefully the teaching of the Buddha.

²²⁵ VP b 4 *atthakatrha* P. 127

²²⁶ VP b 4 pp. 46/447

²²⁷ VP b 3 p. 480

²²⁸ VP b 1 *atthakatha* p. 9

²²⁹ VP b 4 p. 491

²³⁰ Ibid p. 505

In *Vinayapitaka*, the fifth book is *Parivārapāli*. *Parivāra* means only accompany, because nothing is new rule in this book. But they tried to differentiate all precepts for all. For example the first precept or first *Pārājika*, where did the Buddha forbid it, who did it, in which case, how did the Buddha forbid the precept in the *bhikkhus*. For female side, the fifth precept (*pārājika*), where did the Buddha forbid it, who did it, in which case, how did the Buddha forbid it?

The Buddha forbade first *parājika*, regard to *Sudaiñña*-monk, in case of sexual intercourse with his old wife, in the *Vesāli*²³¹. For female monks, the Buddha forbade fifth *pārājika* regard to *Suñdarinañdā*-female monk, in case of embracing with a man in the *Sāvatthi*²³². Similarly Venerable monk tried regarding with places, person to know later generations for all precepts.

In the Book, they explained(*Vipatti*) four transgressionsthus:²³³ High moral transgression (*Silavipatti*), low moral transgression (*Ācāravipatti*) livelihood transgression (*Ājivavipatti*) and view transgression(*Dhitthivipatti*). They expressed which precept is which transgression each other. There are seven kinds of sin-groups in discipline rules in *Vinaya* thus;

(i) *Pārājika* for male monks- four precepts and for female monks- eight precepts.

(ii) *Saṅgādisesa* for male monks thirteen and for female monks ten.

(iii) *Htonḷiccaya* it is no amount as precept.

(iv) *Pācittiya*, it is divided into two kinds *Nisaggiyapācittiya* and simple *pācittiya*. *Nisaggiya pācittiya* for both monks are thirty. Simple *pācittiya* are for male monks ninety-two and for female monks one hundred sixty six.

(v) *Pāṭidesaniya*, for male monks are four, for female two

(vi) *Dukkata*

(vii) *Dubbāsita*.

Here for sixth and seventh group are also like a *thonḷiccaya*, no separately precepts. But for *Sekhiya* precept are seventy- five for both of them. Among them if the monk committed the first and second groups, can called high moral-transgression (*Silavipatti*). If the monk committed other five groups, can called low moral transgression (*Āsāravipatti*). The monks commit the precepts because of livelihood, called *Ājivavipatti*. As *Arittha* monk²³⁴ and *Kaṇḍaka* novice²³⁵

²³¹ VP b 5 p. 1

²³² Ibid p. 96

²³³ Ibid pp. 79/141/153/257/258/

²³⁴ VP b 2 pp. 175/176

²³⁵ Ibid p. 181

they note wrong view in their mind, that precepts are called *Ditthivippatti*. All of the precepts are must be observe for both monks with strongly effort. There are two activities bodily action and verbal action. They also displayed, the monk committed the percept with any action, whether body or verbal.

There are seven groups of (*Āpatti*) in the discipline. In the *Siṅgahitavāra*²³⁶, among them, the first precept or the sin is which group include? Sometimes the first precept is included in the first group. Some sin or committing is in the third group, some time in the sixth group etc.

In the *Samutthānavāra*,²³⁷ there are six place or the original of sin in this statement, they are body, verbal, body and verbal, body and mind, verbal and mind, body verbal and mind. Among the six, the first precept is occurred from body (*Kāya*) and mind (*citta*). It means, all sins occurred because of trying with any place, but the sin never occurred only in the mind.

In *Samathabeda*²³⁸ how to peace or decided the four (*Adhikarana*) disputes or riots.²³⁹ The book of *Parivārapāli* said briefly former four books. Then the book took the each group from one to eleven regarding to rules or *Vinaya*.

There are so many activities (*Kamma*) in *Vinaya* for monks. *Upasatha-kamma* doing acts in Sabbath-day. *Pavāranakamma* invitation to each other, *Tijjaniyakamma* exile from any place, *Upasampadakamma* ordination new monk, *Nissayakamma* depending on other monk work and so on. In such activities, Ven. *Upāli* took the question what is beginning, middle, and end each other activities. To know later clearly, Ven. *Upāli* prepared like in that book. Now we know about of *Vinaya* discipline clearly because of Ven. *Upāli* and his followers' trying.

Among these precepts, only regarding monk there were forty six, only regarding female monks, there were one hundred thirty precepts. The precepts that are regarding both monks are one hundred seventy-four. The Order of the Buddha is like an engagement, if a monk as a soldier wants to enter into Order, he must know the statements clearly. They are cases, transgressions, sins, places, affairs, before and after, done or not, actions, etc.

²³⁶VP b 5 pp. 80/142

²³⁷ Ibid p. 80/81/ 142

²³⁸ Ibid p. 143

²³⁹ Ibid p. 251

Ven. *Upāli* asked so many questions of rules to the Buddha, the Buddha also answered whenever he asked. He said for logic, it is not able to decide easily, why does the sin commit? There are forty-three verses. When one tries to know the answer of questions, the one come out sweat because of difficult. Therefore these are called *Sedamosanagāthās*²⁴⁰. That why, the Buddha and his followers tried completely *Vinaya pitaka* to endure for along time. So we are able to learn by using effort, to observe and to get the benefits of morality.

3.2 Viriya in Suttañta Pitaka

3.2.1 Viriya in Silakkhañdhavagga of Suttañta Pitaka

There are three main books in *Suttañtapitaka* thus; *Silakkhandavaggapāli*, *Mahāvaggapāli* and *Pāthikavaggapāli*. These are called *Dīghanikāya* because of long discourses in those books. Including *Suttañtapitaka* in the *Nikāya*, there are five *Nikāyas*, *Dīghanikāya*, *Mijjimanikāya*, *Samyuttanikāya*, *Anguttaranikāya* and *Kuddakanikāya*. Now I will mention about of effort (*Viriya*) in main books in *suttañta pitaka*.

In the *Suttañtapitaka*, the first book is *Silakkhandavaggapāli*, because the Buddha said about the group of morality in the book. There are thirteen *suttas* in the books. The first *sutta* is *Bramajālasutta*. The Buddha and his followers - five hundreds monks went a journey from *Rājagaha* to *Nālañda*.²⁴¹ At the same time, *Suppiya Paribājaka* also went same journey with his followers. To uttering the main cause is speaking of *Suppiya* and his pupil a young man *Bramadatta*. The young man said good reputation of the Buddha in front of his teacher, but his teacher said the bad reputation of Buddha. They tried to contradict about of the Buddha. After hearing their speaking, monks discussed about them.

On knowing their discussion, the Buddha uttered to the monks- “Don’t be angry because they revealed the bad reputation of Buddha, *Dhamma* and *Saṅgha*. Why? Because of the anger will be danger for you. But if they say bad reputation you must reply them “It is not as you say and it is wrong.” If they say the good reputation of the Buddha, *Dhamma* and *Saṅgha*, in that case

²⁴⁰ VP b 5 pp. 81/ 142

²⁴¹ DN b 1 p. 1

also don't be joyful, because the joy will be danger for you. Why? Because you are not able to know it is right or wrong. But you must reply on them that "it is right as you say, it is true".²⁴²

Here the Buddha's suggestion is a good lesson for us. If one says good or bad words, we shouldn't reply immediately. After listening, we must speculate it, then we should reply and agree it. Mostly we want to reply immediately, without checking oneself, only follow present of mind. Here the Buddha pointed to us 'how to use your energy of mind, regarding speaking and hearing. In point of fact, it is very important in our society to contemplate other's saying and to speaking for others, not to say and not to reply instantly. The Buddha's opinion is speaking of blasphemer, they are really didn't know on the Triple Gem. To explain the group of morality by dividing low stage,²⁴³ middle stage, the highest stage and the heretic's heresies to the followers²⁴⁴ the Buddha taught the *sutra*. By rummaging ideology specially the Buddha mentioned widely in this *sutra*. Except of deliverance from samsara, heretics are able to get super power, able to know so much past-life of beings. It is right. They also tried as they knew according to teachers' guiding that is *Samatha* meditations. There are sixty-two kinds of wrong-view in the teaching of the Buddha in the *sutra*. To destroy the sixty two heretic or wrong views, the Buddha knew clearly rightly the cause of becoming heretic, the cessation of heretic, pleasant of heretic, offense of heretic, liberation of heretic, He knew the phenomena which is better quality than their heretics.

For example, as a fisherman who is very skillful to throw fishnet can catch all fish in the water. Similarly the Buddha knew that, all heretics are derived from the six locas or sphere of objects (*Āyatana*).²⁴⁵ Another example when one cuts the bunch of mangoes, all of the mangoes follow to the bunch. Similarly all of the heretics are downfall into the *Sutra*. In this *Sutra* we must know, how to try and reply others' saying of blame or praise regarding with triple gems, sixty-two kinds of heretics and their cause of way and destroying ways. The Buddha said *Ānañda* the five-name of *sutra* thus; *Atthajāla*, *Dhammajāla*, *Brahmajāla*, *Ditthijāla* and *Saṅgāmaṭṭhijaya*. These names of meanings are net of advantage, the net of *Dhamma*, the supreme net, the net of views, or as the incomparable, and victory in battle.²⁴⁶ End of the *Sutra*, earthquake occurred

²⁴² DN b 1 p. 3

²⁴³ Ibid pp. 3-8

²⁴⁴ Ibid pp. 11/36

²⁴⁵ Ibid p. 42

²⁴⁶ DN b 1 tra p. 90

strongly in the world. By learning this sutra we can know the Lord Buddha's striving for view of the world and how to overcome the praising, blaming is nature of worldly conditions.

Regarding the second one of *Sāmaññaphalasutta*²⁴⁷ mentioned some teaching of philosopher where from the Buddha's time above in first chapter 1.2 Theravada. The king, *Ajātasatthu* had the cruel deed that killed his father king *Bimbisāra*. He could not sleep and eat comfortably along nights.²⁴⁸ After doing the bad deed with strong intention the one get the stronger repentance. It is the natural law of karma. To cure it, *Jivaka* who was royal physician, took him to the Buddha, asked the result of monk or benefits of order.²⁴⁹ The Lord Buddha answered him the benefits of Order completely, then he got the peace of mind and the real refuge of life. Later he became a devotee of the Buddha as a worldly person he supported order along his life by celebrating first synod of Buddha's teachings. We can know easily the son of king a prince will be a king one day if he listens and follows the law of royal palace. But he made the choice of the wrong way and, he associated with *Devadatta*, listened to his bad suggestion.²⁵⁰

Even the one has completed karma in the past life, but if he tries wrong deeds in the present, his past karma are useless. For human life, it is very important to get a good guider and to control oneself. Everyone tries to improve their life. But while some people are trying, lose their dream because of not completed and wrong reasons of current life. Running on rightly is to get a way of real happiness. Without guider nobody can know the way of happiness except Buddha. The case of association is very important evidence in the world.

The third one of sutra is *Ambattha*, in that sutra the name *Ambattha* was a character who is a pupil of *Pokkharasāti* Brahmin.²⁵¹ When The Buddha went to the journey in *Kosala* division, arrived one of Brahmin Village named *Eiccāniṅgala* and dwelled in the forest of village. After hearing reputation of the Buddha, a Brahmin who leads *Ukkattha* city named *Pokkharasāti* dispatched his pupil *Ambattha*, to meet with the Buddha and to check the characteristics of the Buddha.²⁵² He went there and met with the Buddha, spoke disdainful to the Buddha.

Here, a person who has proud didn't see any honorable one. *Ambattha* also cannot see the Buddha's characteristics because of his conceit. He thought that my master of *Pokkharasāti* is the

²⁴⁷ DN b 1 p. 44

²⁴⁸ DNA p. 128

²⁴⁹ Ibid p. 47

²⁵⁰ DNA b 1 p. 124

²⁵¹ DN b 1 p. 82

²⁵² Ibid p 83

best one in the world. For example, a frog thinks his place where is a small pool that “it is my sea or ocean”. His conceit neglects the message of master, to see the characteristic of Buddha.

He spoke in disdainful and unfair way to the Buddha. Between in their speaking we can get a lesson thus; how should we speak teacher and students. He wanted to blame to the Buddha. Later the Buddha asked him his genus. He cannot answer and neglected it. After debating, *Ambattha* was admission to the Buddha, because he cannot deny and accept the Buddha’s saying. Then he remembered to see the characteristics of the Buddha. He checked to the Buddha and saw all sign of the Buddha except two sign male genital organ and tongue. The Buddha created the signs to see *Ambattha*. The ordinary person was haughty and underestimates on the Noble person. But the Noble One assisted him to see tongue and the shape of penis by showing as he wants.

He went back to his teacher, and said about that. After hearing his replying teacher blamed and punished him. Teacher went and apologized to the Buddha. And he also checked the thirty-two characteristics of Buddha’s signs as his pupil. He invited his home for food and listened to the Buddha, later he became devotee of the Buddha after listening to *Dhamma*. He invited to the Buddha to approach other relative in the *Ukkhattha* city, to see and listening to the Buddha for his followers.²⁵³ Here, we got the foretaste the cause and effect of conceit of *Ambattha*. He was a pupil of legendary person who was Brahmin named *Pokkharasāti*. He tried to complete quality to stay near master but he thought ‘it was the best of effect in his life. He suffers bad benefits from his conceit and he didn’t know the pride returns the bad effect to him.’²⁵⁴

The forth Sutra’s name is *Sonadañta*. The Buddha went on the journey of Inga division, and arrived in the city of *Sampā* with his followers five hundred monks. The Buddha’s reputation was well known around the area. So, most people went to the Buddha. The people tried to see to the Buddha because of His reputations. It is a precedent of the world. Nowadays, many people try to see the reputation person. In *Sampā* city, the famous Brahmin *Sonadañta* also went to the Buddha, after discussing his followers. They said the qualities of *Sonadañta* as they were known. He also said his follower the Buddha’s reputations. Later they accepted, only Brahmin should approach the Buddha.

The trying to see and to meet the venerable person is only for diligent one. For a famous person is very difficult to approach other because of pride or conceit. Everybody underestimates other and tried his fame to see others. Before seeing other’s qualities, one never reduces his pride. The wise person are hid his pride and qualities to associate with everybody humbly. It is showed

²⁵³ DN b 1 p.103

²⁵⁴ Ibid p. 100

one's wisdom. Without consideration and mindfulness the one's actions lead to wrong side. So, regarding proud of man the Buddha said the verse in the *Dhammapada*:²⁵⁵ *Bālova pañditmāni sa ve bāloti vuccai*- the fool who thinks that he is a wise called a fool indeed. The one who get success must take care himself in human society.

Before arriving in front of the Buddha, he thought that how should I do the questions and answers to the Buddha.²⁵⁶ Because he afraid of disdain from his followers. Here we get a lesson thus; most people depend on their reputation, because it is their life. So they are afraid to leave the reputation. The Buddha knew about him, asked him question as he thought. There are five features to be a real Brahmin-²⁵⁷

- Clearly parents from present to seven stages.
- Very skillful in three *Vedas*, astrology.
- Handsome.
- Good morality
- Wise and educated person.

Here we get the knowledge that to become high clan people also need have to try to have qualities completely. By trying and using their energy and knowledge, they got these qualities. The Buddha asked questions to him, to less the one in the five features. The Buddha praised his answers for fourth and fifth questions. He answered thus; “Oh, *Gotama*, for Brahmin cannot less the last two features, because these two support each others and depend on each other, these are similarly two hands and legs”²⁵⁸ It is natural way, only morality and only wisdom is not complete for a person. Both of morality and wisdom are dependent each other. The Buddha explained the meaning of morality (*Sila*) and wisdom (*Pañña*) largely. After listing the teaching of the Buddha, he became a devotee of the Buddha. Then he invited his home to the Buddha and all *Saṅgha* with due respect.²⁵⁹ By trying to possess anything in the human society morality and wisdom are the most important things. These good qualities are the most things to get the real peace and happiness.

²⁵⁵ K. Sri Dhammananda tran KN *Dhammapada* p. 155

²⁵⁶ DN b 1 p. 111

²⁵⁷ Ibid p. 113

²⁵⁸ Ibid p. 117

²⁵⁹ Ibid p. 119

The fifth one of the sutras is *Kutadañña*,²⁶⁰ while uttering this sutra, The Buddha rounded journey in *Magadha*, stayed in the Mangoes-garden near *Khānumata* which was Brahmin Village with his followers. At the same time, *Kutadañña* prepared a large sacrifice in his village and collected so many animals to the pillars thus; ox, cow, goat, sheep about seven hundreds. At the time the village was in uproar by collecting animals.

The reputation of legendary person cannot be hidden everywhere, because of his effort. *Kutadañña* heard the reputation of the Buddha and he wanted to ask the way of sacrifice to do completely it better than. He approached and asked the way of sacrifice to the Buddha.²⁶¹ The Buddha said him the story of King *Mahāvijita*; how they discussed for a large charity, before charity how should prepare, to follow his followers, the surrounding things of charity, types of charity, states of charity. This story is very good to interesting because the story showed the way of charity completely.

There are very important factors in the best charity; before doing charity one delivers or gives genes or seeds for famers, capitalization for traders, and provisions for civil servants in his places. If you do like that, the people do their works, no need to worry for living, nothing obstreperous and live safely, peacefully and wonderfully in their home without closing door.²⁶²

The donor never should neglect and ever discuss with his followers, colleagues. He must complete eight factors thus;²⁶³

- Clear social class,
- Handsome and good looking body,
- Wealthy person,
- Having power of force,
- Generosity, bountiful,
- Educated and learned person,
- Able to know clearly the meaning of saying,
- Having wisdom that penetrates the benefit of now, past and future.

There are three types of charities:²⁶⁴ without repentance before doing charity good will, while doing charity goodwill and, after doing charity goodwill regarding in his properties.

²⁶⁰ Ibid p. 120

²⁶¹ DN b 1 p. 121

²⁶² Ibid p. 128

²⁶³ Ibid p. 130

Receivers of charities are ten types thus; some are committing ten types of vices and some are refraining from the ten types of vices. This factor is to know the habit of receivers. If donor did not know their habit before he may be disappoint on account of receivers. To protect that problem one who is donor should tries to know it.

To do high charity, not only a king needs quality but also the headmaster of king (*Purohita* –as a sort of Prime Minister) needs four qualities²⁶⁵thus,

- Clear social class the genes of Brahmin
- Very skill three Vedas astrology
- Good morality
- Wise person.

In the best ceremony of charity, nothing killing, not torture any living, they used only butter, oil, honey, molasses in the cooking meals and doing any foods.²⁶⁶ In India not only that time but also nowadays we can see most people are having vegetarian. By having only vegetarian we can see their pitiful and loving kindness on the animals. Here on account of striving to control people’s mind to have meat of animal, they get peace and happiness and they stay freedom as their places without worry. Here the people who donor and his partners has each qualities because of their effort. By having good qualities the one’s effort leads all good deeds.

Kutadañta Brahmin asked the Buddha “Can you tell me better then qualities. The Buddha answered him stage by stage of charity until to realize *Nibbāna*. After listening *Dhamma*, he realized *Nibbāna*. He removed all animals and invited the Buddha and orders to his sacrifice-place for lunch. Here, as his conservative he thought his trying is right and good, similarly mostly people are the same as *Kutadañta*. After hearing the teaching of the Buddha he knew it was wrong sacrifice. By knowing that sutra we know how we are able to use effort for the best charity. Regarding doing charity the Buddha said two things briefly *Āmisa*-material charity and *Dhamma* charity in the *Anguttaranikaya* Among them the Buddha guided the foremost one is *Dhamma* charity. Bhikkhu Bodhi translated it:²⁶⁷ Of these two kinds of gifts the gifts of the *Dhamma* is foremost.

The sixth sutranamed *Mahāli*.²⁶⁸ How can we see the actions with effort from the Buddha and *Saṅgha*. At that time of the Buddha was dwelling at the palace monastery in *Vesāli*. On

²⁶⁴ Ibid p. 131

²⁶⁵ DN b 1 pp. 130/131

²⁶⁶ Ibid pp. 135- 140

²⁶⁷ AN b 2 p. 182

²⁶⁸ DN b 1 p. 143

hearing reputation of the Buddha emissaries of Brahmin in *Magada*, in *Kosala*, *Outthaddha* and followers approached to the Buddha. First they met *Ven. Nāgita* who was attended of Buddha. When they met *Outthaddha Mahāli Liccavi* asked the Buddha about of *Sunakkhatta* monk. *Mahāli* asked questions to the Buddha “Do the monks live in the Order, because of divine eye and divine ear? After denying his question the Buddha explained to him more than those divine eye and divine ear. What are they? They are the four fruits of Noble *Dhamma* and, the way of Noble Eightfold Paths.”²⁶⁹ Here we can see the Buddha’s effort and result never urged to speak the vain words.

The seventh sutra’s name is *Jāliya*. While the Buddha was staying *Gositārāma* monastery in *Kosambi*, two *paribbājaka*, *Moṇḍika* and *Jāli* approached to the Buddha.²⁷⁰ As mentioned above stories, they approached and asked question to the Buddha “What is it, is the soul this body or are these two different?” The Buddha answered them “The monk who practiced and penetrated never said the nature of phenomena “The soul is the body or these two are different”. After hearing, they felt enjoy teaching of the Buddha.

Here, some sayings of heretic are mostly useless and vain. Their words were only thinking and rootless. They created thinking and asked others. If they answered right or wrong, they influenced and asked more and more questions. So nobody discussed with them, they pretended as educated person and they wandered around their area.

The eighth-sutra is *Mahāsihanāda sutra*. It uttered the Buddha while staying in the deer-park named *Kaṇṇakattāla* near the *Uruṇṇya* city.²⁷¹ A *priibājaka Kassapa* who was undress approached and discussed with the Buddha. They measured their life by practicing hard austerity thus; eating grass, muck, staying under the sunshine and near the place of fire in the hot season, bathing again and again in the cold season, sleeping on the earth, on the thorn etc. Before meeting the Buddha, he heard that “the Buddha censured and blamed the practicing austerity. So he asked the Buddha as he heard. The Buddha explained to him vividly and clearly “*Kassapa*, I already know all austerities, their cause and effect. If so, how can I censure and blame all the austerities etc.

²⁶⁹ DN b 1 pp. 148/149

²⁷⁰ Ibid p. 150

²⁷¹ Ibid p. 153

Later, the Buddha explained the meaning of *Sila*, *Samādhi* and, *Pañña* vividly, clearly and completely. Then the Buddha uttered these words as a lion's roar thus;²⁷²
I am supreme in this regard, in super morality. I am supreme in this regard, in super-austerity. I am supreme in this regard, in super liberation". Here, *Asela Kassapa* tried to check the teaching of the Buddha, asking question by using his knowledge and effort. After hearing as lion's roar of the Buddha, *Asela Kassapa* ordains and practice meditation zealously and resolutely, so he realized super-knowledge and *Nibbāna* in short time.

While the Buddha was staying *Jetavana* monastery, uttered the ninth *Potthpādasutta*. One day the Buddha went to *Sāvatthi* for alms round without attendant or follower. But it is early, so the Buddha entered to the debating hall to met *Potthapāda Paribājaka*²⁷³. He asked about perception to the Buddha, after saying other's opinion of perception.

The Buddha explained about perception to the *Potthapāda*, difficult to know it clearly as a heretic. And the Buddha said "The heretic's sayings are endless, so I never decided right or wrong because it is in vain, fruitless.²⁷⁴ I say sure *Dhamma*, certainly, it is the four Noble Truths because it is benefit and welfare. These are certain things to weariness, to cessation, to penetrate, to realize *Nibbāna* so I say the four Noble Truths. After that the Buddha went to down town for alms round. Next time *Potthapāda* approached the Buddha with *Citta* who is son of *Hatthisariputta* and discussed. This time, the Buddha explained them the certain *Dhamma* and uncertain *Damma*, after listening to the Buddha *Potthapāda* became devotee to the Buddha and *Citta* also realized *Nibbāna* by doing ordain.

The tenth *sutra* is *Subha* which is Venerable *Ānaṇḍa* preached to the young *Subha* not so long after passing way of the Buddha. While the Lord Buddha was living in *Sāvatthi*, he met and debating with reverend the Buddha about his father and asked fourteen questions to the Buddha.²⁷⁵ And then he believed and became devotee to the Buddha. Their debating story will be written later. He invited *Ven Ānaṇḍa* and offered lunch, than he asked a question "Which are the Lord Buddha praised regarding *Dhamma*. *Ven Ānaṇḍa* explained him; the noble morality, the noble concentration and the noble wisdom as the Buddha said completely. *Subha* knew about *Ven. Ānaṇḍa*, so he asked the question and promised himself a devotee of triple gem.

While the Buddha was dwelling in the *Pāvārika*'s Mango group in *Nālaṇḍa*, a householder *Kevatta* approached and said the Buddha about *Nālaṇḍa*'s present situation that Lord

²⁷²DN b 1p. 163

²⁷³ Ibid p. 167

²⁷⁴ Ibid pp. 174-188

²⁷⁵ MN b 3 *culakammavibbingap*. 1053

Buddha nowadays, *Nālañda* is rich, prosperous, populous, and full of people who have faith in the lord. It would be well if the lord were to cause some monk to perform superhuman feats and miracles. In this way *Nālañda* would come to have even more faith in the lord.²⁷⁶

The Lord Buddha denied his urging three times, explained “I never taught the monks to show the miracles for lay people”. But he didn’t understand because of worldly person. Mostly worldly persons are more idolized in doing miracle and hard austerities and think highly in doing unusual. Why they do like that? Because they think, these persons can do good benefits in their lives. After seeing his miracle, they underestimate others. So the Buddha explained, saying the three types of miracle thus;²⁷⁷

- The miracle of psychic power (being one he can do many, being many he can do alone, flying in the sky, walking on the water, diving in the earth etc.
- The miracle of telepathy (saying other’s mind, mental states, imagine, pondering e.tc) in the two miracles the Buddha said the difference mind between two persons who believe and disbelieve.
- The miracle of instruction giving or admonishing, instruction for others’ consider in this way, don’t consider in this way, here the Buddha said from morality to realize *Nibbāna*.

Anyhow, the Buddha said about one monk who seeking the place of without four great elements.²⁷⁸ He is able to go to devas realms and Brahmas realms and sought around the world from lower stage deva realm to the highest stage *Mahābrahmin*. But he didn’t get the answer and returned to the Buddha by suggestion of *Mahābrahmin*. And then the Buddha explained the monk with example of a bird that stood at the top pole of ship in the ocean to see the beach.²⁷⁹

Here, we can see some philosophy, some people think down near person even though teacher. Being a monk, he should understand about the Buddha, *Kevatta* also. They stayed near the Buddha but they are far away from the teaching of the Buddha. They wanted to see only unusual events. The Lord Buddha guided to see the nature of phenomenon to reduce the attachment in their mind. Thinking high and down are nature of the world, it no need to care for monk. So the Buddha didn’t allow the superpower to show for monks and denied to show superpower that is saying of *Kevatta*.

Having a high esteem on the miracle, the layperson *Kevatta* and the lay monks were trying in wrong way. Even the one try to know the high *Dhamma* by using wrong way, his effort

²⁷⁶ DN b 1 p. 205

²⁷⁷ Ibid p. 206

²⁷⁸ Ibid p. 208

²⁷⁹ Ibid p. 213

will be in vain for a long period. Nevertheless, after listening to the Buddha they understood the real benefits of teachings of the Buddha. Here, we can get the lesson that miracle is not real property of Buddhism and it is not essential thing in the teachings of the Buddha.

The chapter that names *Lohiccassutta* showed about selfish.²⁸⁰ The Buddha arrived at *Sālāvati*, *Kosala* division with his five hundred followers. *Lohicca* has a wrong thinking that an ascetic or Brahmin was to discover some good doctrine, having done so, he ought not to teach it to anyone else' for what can one man do for another? It is just as if a man, having cut through an old fetter, were to make a new one. I declare that such a thing is evil deed rooted in attachment, for what can one do for another?

On hearing the reputation of the Buddha, he said to *Besika* who is his barber to invite the Buddha with followers (*Saṅghas*) for food tomorrow. The barber went to the Buddha, invited as he asked and said about his master. And then he requested to the Buddha to destroy wrong view of his master.

After having his meal, the Buddha asked *Lohicca* and explained about his wrong view. To know clearly, the Buddha taught *Lohicca* with example “The person who is a leader of country, city, village and department uses alone the revenue or tax without shearing followers. It is problem for follower. It destroys the benefits of followers. It is enemy. It is wrong view. The wrong view is will arrive two bad existences (*niraya*) hell and animal. Similarly the person who realized *Dhamma* did not teaches his good *Dhamma*, it is also problem for follower because it destroys the benefits of followers. Then the Buddha explained him three types of teachers who are available to blame and, not available.²⁸¹ On account of listening to the Buddha's teaching *Lohicca* Brahmin realized the nature *Dhamma* and relied on the Triple Gem.

The latest *Sutra* is *Tevijja sutra*. The Buddha showed the excellent judgment to two Brahmins, *Vāsistha* and *Bāradwāja*. They debated the right or wrong way of their teachers to attain Brahma realm. At the times the Buddha was dwelling in the Mango forest, near the *Manasākata* village in the *Kosala* division. Before they meet the Buddha they knew the reputation of the Buddha. So, *Vāsistha* remembered to the Buddha and he thought the Buddha will be decided the right way to arrive at Brahmin realm. While asking their problem the Buddha asked them that who did see the Brahma in your tradition teachers to prove later. They could not answer the question of the Buddha. So, the Buddha said them “the Brahmins said the rootless world”. And the Buddha guide them real way of Brahma realm. After listening, they realized the

²⁸⁰ DN b 1 p. 214

²⁸¹ Ibid p. 219

nature of *Dhamma*. In this book we can see because of the Buddha and his followers' effort some person got the real happiness.

3.2.2 Viriya in Mahāvagga of Suttanta Pitaka

In the *Suttañta Pitaka*, second book is *Mahāvaggapali*. *Mahā* means big and large. *Vagga* means the group of *sutras*. So, the Buddha said the Big and large *sutras* in the book. According to the name of book, we can know the Buddha and his followers used the highest effort, got the highest happiness. There are ten types of large *sutras* in the book. They are *Mahāpadāna*, *Mahānidāna*, *Mahāparinibbāna*, *Mahāsudassana*, *Janavasabha*, *Mahāgawvinda*, *Mahāsamaya*, *Sakkapannha*, *Mahāsatiptthāna* and *Pāyāsisutta*.

Among them, the Buddha addressed the first *Mahāpadānasutta*, while dwelling *Karerika* building in the *Jetavana* Monastery. *Māhapadāna* means history of the noblest Buddha. By using the greatest effort, the Lord Buddha took out about of the Buddha. It was to know about recollection of one's former habitation (*Pubbenivāsanussati*).²⁸² By using the highest effort the one can get the best knowledge.

There are three words in this name such; *Pubba*, *nivāsa* and *anussati*. *Pubba* means former or past lives. *Nivāsa* means dwelling beings. *Anussati* means remember again and again with mindfulness. It is one kind of knowledge of meditator. The Buddha got the knowledge under the Bodhi tree while getting Enlightenment.²⁸³ He showed His quality by addressing the former the Buddha's habitations such; All The Buddha's names, period, castes, clans, ages or span and Bodhi tree, the pair of chief disciples monks, meeting times, attend monks, parents, countries, the fifteen laws of nature, the thirty two signs of the Buddha and the history of the *Vipassi* Buddha. By trying to compare with all signs of the Buddha where appeared in the past the Lord Buddha showed His the greatest effort.²⁸⁴

The Buddha knew it himself by using His effort and Enlightenment without other's messages. But in the divination of *Sundarika bhāradvāja* *sutra*, *Suttanipāta atthakathā* there are eight types of different in the Buddha;²⁸⁵ life time, height, clan, practicing meditation, corona, vehicle, Bodhi tree, throne. After listening this *sutra* all monks were enjoyed because of knowing the qualities of the Buddha.

²⁸²DN b 2 p. 1

²⁸³VP b 3 p. 1

²⁸⁴DN b 2 pp. 2-5

²⁸⁵KN *Suttanipata atthakatha* b 2 p. 134

The second sutra is *Mahānidāna*. It means Dependent Origination (*Paticcasamuppāda*). The Buddha explained the Dependent Origination in detail.²⁸⁶ At that time, the Buddha stayed *Kammāsadhamma* village in the *Kuru* division. He visited place to place and preached the *Dhamma*. The *Dhamma* can make to realize the nature of *Dhamma* for all human beings. When people face problem or danger, they accused other “because of you”. But they forgot the main causes ‘Dependent Origination’. So, they solve the problem by using wrong way. Therefore, the problem not only destroys but also increases more than before. There is no the problem because they did not know the main causes and effects. By pointing any other problem never finished for along time.

Ven. *Ānaṇḍa* said the Buddha, “the Dependent Origination is profound *Dhamma* but it is as easily and clearly”. The Buddha prohibited his saying and addressed the Dependent Origination is real profound *Dhamma*. Regarding Dependent Origination, if you understood it clearly, you can try to stop the process of suffering. If one did not understand the main Dependent Origination, the suffering of Samsara is never end. The Buddha guided the way to understand the Dependent Origination and to free from Samsara. According to *Mahāhatthipadopama sutra* (big foot print of elephant) in *Mulapaññāsa*, *Mijjima Nikāya* the Buddha uttered the word “*Yo paticcasamuppadam passati so Dhammam passati, Yo Dhammam passati so Paticca samuppadam passati*”²⁸⁷ It means one who sees dependent origination sees the *Dhamma*; one who sees the *Dhamma* sees dependent origination.²⁸⁸ But it is not automatically realize human being. Because of striving hard, the noble person will realize it.

There are so many fighting, quarrel, and war in the world because of guarding or protection. The guarding depends on stingy, stingy depends on possession or belongings, belonging depends on attachment, attachment depends on craving, craving depends on deciding, deciding depends on getting property, property depends on seeking, seeking depends on greed, greed depends on feeling.²⁸⁹ Here we thought if we have many properties we will be happy, we don’t know so many properties create so many problems.

For example, before nobody possessing, the land where has gem is very silent and clear. Later, the seekers arrived at the land and protect the palace. When other seekers are coming, they fight for that because of guarding. As mentioned above first seeker thought it is our land and attachment on it. If they stayed longer there their craving is stronger than. They did not share

²⁸⁶ DN b 2 p. 223

²⁸⁷ MN b 1 pali 248 tran p. 278

²⁸⁸ MN b 1 p. 284

²⁸⁹ DN b 2 p. 225

others. The present suffering cannot compare with samsara suffering because samsara suffering deeper than present. But if one realized the Dependent Origination clearly by contemplating insight meditation, will overcome the all suffering surely. So the Lord Buddha guided the eight kinds of liberation from samsara.²⁹⁰

The third sutra is *Mahāparinibbāna sura*.²⁹¹ In that sutra the Lord Buddha used the grandest effort for all living beings by going along journey even. While the Buddha his followers were dwelling on the mountain of *Gijjakuta, Rājagaha*. The Buddha address *Ānaṇḍa* seven prosper ways of *Vajji* because to know *Vassakāra* who advisor of King *Ajātasatthu*. Not only to him but also follow others how to try to improve any group the Buddha said there are seven principles of *Vajjis* -

- i. The *Vajjis* hold regular and frequent assemblies.
- ii. The *Vajjis* meet in harmony, break up in harmony and carry on their business in harmony.
- iii. The *Vajjis* do not authorized what has not been authorized already, and do not abolish what has been authorized, but proceed according to what has been authorized by their ancient tradition.
- iv. The *Vajjis* honor, respect, and salute the elders among them, and consider them worth listening to.
- v. The *Vajjis* do not forcibly abduct others' wives and daughters and compel them to live with them.
- vi. The *Vajjis* honor, respect, and salute the proper support made and given before.
- vii. The *Vajjis* proper provision is made for the safety of *Arahants*, so that such *Arahants* may come in future to live there and those already there may dwell in comfort.

Any society needs to complete the seven principles to prosper along time. Regarding seven principles of The *Vajjis*, the Buddha pointed out seven prosperities in first group for monks. What are they? They are:²⁹²

- As long as the monks hold regular and frequent assemblies.
- They meet harmony, break up in harmony and carry on their business in harmony.

²⁹⁰ DN b 2 p. 229

²⁹¹ Ibid p. 231

²⁹² Ibid p. 233

- They do not authorize what has not been authorized already, and do not abolish what has been authorized, but proceed according to what has been authorized by the rules of training.
- They honor, respect, revere and salute the elders of long standing who are long ordained, fathers and leaders of the order.
- They do not fall prey to desire that arise in them and lead to rebirth.
- They are devoted to forest-lodgings
- They preserve their personal mindfulness, so that in future the good among their companions will come to them and those who have already come will feel at ease with them.

The Lord Buddha continued His teaching to try completely for follower by showing each other seven group; there are seven prospers to avoid actions in second group seven prospers of virtuous person's properties in third group, seven prospers or enlightenment –factors in fourth group, seven prospers to contemplate in the fifth group, six prospers are very important to be balance in human society in sixth group. All these prosper are striving hard of monks to harmony of the Order.

The monks continue in that Noble view that leads to liberation to the utter destruction of suffering, remaining in such awareness with their fellows both in public and in private. As long as the monks hold to these six group-things and are seen to do so they may be expected to prosper and not decline.

Here, the Buddha addressed the excerpt again and again that “*Silaparibāvito samādhi mahapphalo hoti, Mahānisamso, Samādhi paribāvito pañña mahapphalo hoti mahānisanso, Pañña paribāvitān cittaṃ sammādeva āsavehi cittāni vimuccti.*”²⁹³

It means“concentration, when imbued with morality, brings great fruit and profit. Wisdom, when imbued with concentration, brings great fruit and profit. The mind imbued with wisdom becomes completely free from the corruptions of sensuality, of becoming of false views and of ignorance. The message is very important for followers because of main cause and main effect in the Teachings of the Buddha.

After three months the Buddha will pass away as the final goal of *Nibbāna*. So, he exhorted the important word his followers again and again. In His mind after hearing the important words the followers will strive harder than before.

²⁹³ DN b 2 pali p.p. 68,69,71,77,80,84,102,104 tra b-234,236, 240, 242,244,255, 256,

When the Lord Buddha was arriving *Pāvārika*'s Mango grove, He met with *Ven Sāriputta*. *Ven Sāriputta* said about boldly of the Buddha as a lion's roar²⁹⁴ that "It is clear to me, Lord, that there never has been, will be or is now another ascetic or Brahmin who is better than the Lord. To firm the lion's voice, the Buddha asked *Ven Sāriputta* "Why did you say the lion's roar voice. He answered to the Buddha "I know the drift of the *Dhamma*." Having stayed at *Nālanda* as long as He wished, the Lord Buddha moved *Pāṭaligāma*²⁹⁵. Villagers who were lay follower of *Pāṭaligāma* invited the Buddha to stay resthouse.

The lord addressed the five advantages of good morality thus;

1. Gaining much wealth
2. Getting a good reputation
3. Approaching whatever assembly
4. Death unconfused.
5. After death, arising in a good place, a heavenly world.

The Buddha guided the villagers how they should do when create the new place, home. And then He highlight, how should people do on the guard –Deva and the way of association between human and devas.²⁹⁶ When the Buddha departure, the villagers named the Buddha's clan the gate and ford because they gave reverer to the Buddha.²⁹⁷ Similarly, some people give the honorable person's name on the road, park and market playground and airport. While they see the Buddha and his followers vanished from this side of the Gangā River and reappeared on the other shore. It showed the best effort and compassion by the Buddha. Regarding religions, there are so many kinds in the world. They chose any religion as their believing

And then the Buddha went to *Kotigāma*. The Buddha admonished the reason of along time run and round the cycle of birth- and death. It is unknowing the Four Noble Truth. If one knows the Four Noble Truths will stop the run and round of Samsara.²⁹⁸

The Buddha occurred in the world, to realize the Four Noble Truths for living beings. So, He said again and again the word. The Lord continued his journey from *Kotigāma* to *Nātika* with his followers. The Buddha addressed the Mirror of *Dhamma Dhammadāsa sutra* for living beings

²⁹⁴ DN b 2 p. 235

²⁹⁵ Ibid p. 236

²⁹⁶ Ibid p. 241

²⁹⁷ Ibid p. 76

²⁹⁸ Ibid p. 77

because *Ven Ānaṇḍa* asked again and again the person who was died. According to *Dhammadāsaṣutta*, there are four factors of *Ariya* disciple can discern himself thus:²⁹⁹

1. He is possessed of unwavering confidence in the Buddha.
2. He is possessed of unwavering confidence in the *Dhamma*.
3. He is possessed of unwavering confidence in the *Saṅgha*.
4. He is possessed of morality dear to the Noble Ones, unbroken, without defect.

The Buddha continued his journey from *Nātika* to *Vesāli* with large company of monks. They stayed *Ambapālī*'s grove in the *Vesāli*. The Buddha exhorted and urged his disciples to be mindfulness clearly aware by contemplating on the four *Satipatthanas*. A monk abides contemplating the body, feelings, mind and mind-objects. The mindfulness is how a monk is clearly aware of what he is doing, feeling, thinking and seeing etc.³⁰⁰

Ambapālī who is a prostitute of *Vesāli* heard about the Buddha and *Saṅgha*, so she went to the Buddha and invited meal for next day.³⁰¹ The Buddha accepted her invitation for meal. Here we can see the Buddha confers on the courtesan. Even the Lord Buddha never violates the way of human right and never segregate gender, and caste. Out of compassion, the Lord Buddha considered for all living beings. On the other hand, we can see the ability of *Ambapālī*. She said *Licchavis* “if you give me all *Vesāli* with its revenues, I would not give up such and important meal”.³⁰² She was a woman under the *Licchavi*, and a prostitute of *Vesāli* but they were leaders of *Vesāli*. Why did she say the word boldly and fearlessly? Because her faith on the Buddha was spotless, her mind is devoted to the Buddha. So she forgot her life and knew only offering meal to the Buddha and followers. The Buddha went her home with followers and took offering meal. After taking meal of the Buddha she offered Mango grove to the Buddha and *Saṅgha*. After accepting her offering, the Buddha preached *Dhamma* to her.

After dwelling at *Vesāli* the Lord Buddha moved to *Veluva* which is small village with a large company of monks. But, while staying alone at the village, the Buddha felt severe sickness that was about to die. Here the Buddha showed his quality of *Dhamma*. The *Dhamma* can control and cure the even severe sickness. The Buddha said *ven Ānaṇḍa* “I taught you all *Dhamma*, nothing to hidden thing (*Achariya mutthi*) teacher's fist.”³⁰³

²⁹⁹ DN b 2 p. 80

³⁰⁰ Ibid p. 81

³⁰¹ Ibid p. 82

³⁰² Ibid p. 243

³⁰³ Ibid p. 245

Anyhow, even the Lord Buddha's body cannot overcome the old age and decay because of nature law. So the Buddha said him "*Ānañda* I am now old, worn out, venerable, one who has traversed life's path, I have reached the term of life which is eighty. Just as an old cart is made to go by being held together with straps, so the *Tathāgata*'s body is kept going by being strapped up. The Buddha messaged monks "*Attadipā viharatha attasaranā aniññasaranā, Dhammadipā Dhammasaranā, aniññasaranā*".³⁰⁴ It means "Monks live as an island unto themselves, with no other refuge. With no one else as your refuge with the *Dhamma* as an island with the *Dhamma* as your refuge, with no other refuge.

Here the mine words are *Atta* and *Dhamma*. The two words mean the four foundation of mindfulness. The Buddha urged followers to contemplate the four foundations of mindfulness. The four foundations of mindfulness are right way to cessation of suffering. But these aren't appeared automatically and without practicing the four foundations of mindfulness nobody knows the four Noble Truths. To understand the *Dhamma* never be only hoping and one has to do oneself by striving hard. So the Buddha said followers to practice *Vipassanā* meditation again and again.

The Buddha came back from alms round and after having eaten the meal, they went to *Cāpāla* Shrine. The Buddha showed *Ven Ānañda* portentous to take final *Nibbāna*. But *Ven Ānañda* did not know it because the *Māra* (Evil One) possessed his mind.

The Evil One wants to pass way to the Buddha because the Buddha free from his scope and preached other to cessation of suffering. So, the Evil One looks forward the Buddha to pass way for ever. It is latest time the Buddha promised him to take final pass way after three months. The Buddha released the length of life or renounced the life principle mindfully and in full awareness at the *Cāpāla* shrine.³⁰⁵ When this situation, there was a great earthquake, terrible, hair raising and accompanied by thunder. The Buddha answered *Ānañda* the eight causes of the great earthquake, regarding the earthquake. And also, eight kinds of assemblies, eight stages of mastery, and eight kinds of liberations were preached by the Buddha.

Ven Ānañda requested to the Buddha deeply "May the Blessed One stay for a century, May the Well-Fare stay for a century for the benefit and happiness of the multitude, out of compassion for the world, for the benefit and happiness of devas and humans".³⁰⁶ But it is so late and fault because the Buddha has mindfulness and in full awareness renounced the life-principle.

³⁰⁴ Ibid p. 85 tran p. 245

³⁰⁵ DN b 2 p. 247

³⁰⁶ Ibid p. 96

Before the Buddha renounced the life principle said and gave *Ānaṇḍa* the broad hint in the so many places. Regarding disturbing of Mara in the *Samyutta Nikaya*, the Buddha said twenty-five sutras in the *Mara Samyutta*.³⁰⁷ Here we can see the Buddha's the highest power of effort, He can continued his striving between disturbing of Mara.

The Buddha said him “*Ānaṇḍa*, have I not told you before; All those things that are dear and pleasant to us must suffer change, separation and alteration? So how could this be possible? Whatever is born, become, compounded, is liable to decay –that it should not decay is impossible etc.” Here, even the Buddha who was the Noble person, could not control the nature *Dhamma*. The Buddha also followed under the nature law. It means nobody over come the nature of the world.

The Buddha went *Mahāvana Kutāgārasāla* with *Ānaṇḍa*. Then He asked *Ānaṇḍa* to come to the assembly the monks who stayed in the vicinity of *Vesāli*. All monks who were sitting near to him, the Buddha addressed the thirty-seven *Dhamma* that are able to realize *Nibbāna* such; the four mindfulness, the four right exertions etc.

On seeing the *Mahāparinibbāna sutra* we can see the incomparable effort of the Buddha, the Buddha can used it without resting.

Then He said the main stanza,³⁰⁸

“*Handa dāni bhikkhave āmantayāmi vo,
vayadhammā saṅkhārā, appāmādena sampādetha*”.

It means “And now monks, I declare to you, all conditioned things has the nature to decay strive on untiringly. The *Tathāgata*’s final passing will not be long delayed”. Although the Buddha felt the very close decrease decay, the Buddha addressed the *Dhamma* for his followers. How is the Buddha’s great out of compassion, and effort? He warmed his followers by preaching about nature phenomenon such; ripping of the body, span of life is very few, depart from followers, to stay heedfulness and to do the end of suffering.

After alms rounding and having meal the Buddha continued his journey from *Vesāli* to *Bhandugāma*. Before leaving the Lord looked back at *Vesāli*. It is called (*Nāgapalokita*) elephant-look because the Lord looked back the *Vesāli* like an elephant makes the round the whole body. The Buddha said *Ānaṇḍa* “It is the last time look upon *Vesāli* for *Tathāgata*.” The Buddha addressed monks there are reasons of round cycle of rebirth not penetrating four Noble Truths, not understanding the Noble morality, not understanding the Noble concentration,

³⁰⁷ SN Sagāthāvagga pp. 195-220

³⁰⁸ DN b 2 p. 100 tran p. 253

not understanding the Noble wisdom. Then the Buddha went to *Hatthigāma*, *Ambagāma*, *Zambugāma* and *Bhogagāma*.

At the *Bogagāma* the Buddha preached or suggested monks in four large or big criteria (*Catu Mahāpadesa*)³⁰⁹. *Mahāpadesa* means how to try when seeing any *Dhamma* of the Master who listens himself to Buddha, Master of *Saṅgha*, Master of monks, the master who is learned person. The *Dhamma* shouldn't approve and disapprove immediately, first should compare it with the *Sutras* and reviewed in the light of discipline. Then the Buddha went to *Pāvā* with follower monks and stayed at the mango grove of *Cunda* gold smith. *Cunda* served meal with the pig's delight only to the Buddha and served other foods to the *Saṅgha* as the Buddha guided. While feeling severe sickness the Buddha continued to *Kusināra*. At the journey of *Kusinara*, *Ven Ananda's* taking water for the Buddha was very famous matter in the *Kakuda* River.

Pukkusāti Malla praised the Buddha's staying vigilantly, calmly, the Lord explained him "how did he stay". Then *Pukkusa Malla* offered the Buddha robes of cloth of gold. The lord accepted one robe and said to offer *Ānaṇḍa* another one. While wearing the cloth of gold robe, the Buddha's body was the brightest. After bathing in the *Kakuda* River with his company monks, the Buddha went to Mango grove. The Lord asked a monk who names *Cundaka*, to spread a big robe doing fourfold.

And then the Lord was lying down on the robe like a lion. So, *Ven Cundaka* helped to the Buddha. When *Ānaṇḍa* coming, the Buddha said to him about the two of offering meals are of very great fruit, result and more fruitful and advantages than others, one is giving after eating, the Buddha was getting Enlightenment, and the one is giving after eating the Buddha was attaining the final *Nibbāna*.

The Buddha went to the *Sāla*-grove, curve of *Mallā* in the vicinity of *Kusināra* the opposite bank of *Hirannavatiya* River. The Lord said *Ānaṇḍa* four palaces the sight of which should arouse emotion in the faithful such; here the *Tathāgata* was born, here the *Tathāgata* attained supreme Enlightenment, Here the *Tathāgata* set in motion the Wheel of *Dhamma* Here the *Tathāgata* attained the final *Nibbāna*. Farther more He guided monks how to act towards women.

It is very important, so the Lord guided thus, first do not see them. If see do not speak them, if speak, practice mindfulness on them. *Ven Ānaṇḍa* asked the Buddha "how should we do the Buddha's remains? The Lord replied to *Ven Ānaṇḍa* nothings to do for monks on the

³⁰⁹ DN b 2 p.p. 255/256

Buddha's remains and to strive for the highest goal. And then the Buddha guide how should devotees do on the funeral of the Buddha.

The Lord Buddha addressed monks "there are four persons worthy of a *stupa*."³¹⁰ Who are they? A *Tathāgata*, *Arahant*, fully enlightened, Buddha is one, a *Pacceka* Buddha is one, a disciple of the *Tathāgata* is one and a wheel turning monarch is one. Regarding worthy of stupa, the Buddha also addressed the good effects. By respecting on the honorable or noble persons of stupastheir faith and effort are stronger to do in good deeds. Then the Buddha said four remarkable and wonderful qualities of *Ānanda* as remarkable of Universal Monarch. Because it was to destroy his sorrow and lamentation, he was attending to the Buddha with loving-kindness, for along time. This is one of example to be a grateful-person other's gratitude.

Regarding *Ānañda*'s saying the Buddha preached *Mahāsudassanasutta*³¹¹ to explain about of *Kusināra*. Then the Buddha said *Ānañda* to announce to the *Mallas Kusināra*as "Tonight, Vasetthas, in the last watch, the *Tathāgata* will attain final *Nibbāna*, approach Him *Vāsetthas*, approach Him *Vāsetthas*. After hearing announce of *Ānanda*, they came to the Buddha and weeping and seeing all the *Mallas-Kusināra* to pay homage to the Buddha. The last disciple-monk was *Subadda Paribbājakain* front of the Buddha. While lying on the bed to do final *Nibbāna* the Buddha addressed him to realize *Nibbāna*.

The Buddha said to *Ānañda* "The teacher's instruction has ceased, now we have not teacher! It should not be seen like this, *Ānañda*, for what I have taught and explained to you as *Dhamma* and discipline will, at my passing be your teacher."³¹² The word is very special meaningful and deeply for all Buddhism.

So, the Buddha asked His followers to say if any monk has some doubt on his teachings before his passing away for final *Nibbāna*. Even calling or speaking from senior to junior monks, the Buddha messaged to use the respect words. According to the proud of behavior, the Lord guided to punish on *Chañña* by using the Brahma-penalty after taking final *Nibbāna Tathāgata*. After preaching the main stanza, the Buddha approached absorbed eight kinds of *Janas* (absorptions) by moving up and down. After that the Buddha attained the cessation of feeling and perception by contemplating eight absorption from down to up and from up to down. And then the Lord Buddha attained final *Nibbāna*.

³¹⁰ DN b 2 pp. 117/118

³¹¹ Ibid p. 121

³¹² Ibid p. 127

So many people and devas from so many countries and realms came and respect to the Buddha. After passing away the Buddha, over seven day, *Ven MahāKassapa* who was leader of monks came to the *Kusināra*. They celebrated the funeral of the Buddha respectfully, under the guide of *Ven Anuruddha*, *Ven Mahākassapa* and *Ven Ānanda*.³¹³ The event can know how do the disciples tried and respected to their master. *Dona* who was a master of eight countries shared the relics that leave from the Buddha to them to do stupas in their countries³¹⁴. After taking the relics of the Buddha, they built Stupas respectfully each other countries. Nowadays we saw and respect the relic of Stupas in the Buddhist countries. These stupas are the great place where is doing good deeds for all beings. In the whole Sutra we can see the actions of the Buddha and his followers. For the highest person, the most important time is the end of life. It is no for him, for all living beings. So the Lord Buddha used the highest effort until the end of life.

While dwelling in the Sal grove - *Mallas's Kusināra*, the Lord Buddha addressed the forth *Mahāsudassanasutta*.³¹⁷ It was shortly before His final *Nibbana*. *Ven Ānanda* prohibited to final *Nibbāna* in the small and not well-know town. That is why, the Buddha preached the *Mahāsudassanasutta* to show qualities of the town.

The Buddha revealed the story of *Mahāsudassana* who was a Universal Monarch and the past of his trying, the name of his capacity and qualities, seven kinds of treasures and qualities. Among them, how he got the treasure wheel and how did he go around the universe. We saw the four qualities of *Mahāsudassana sutra* in this *sutra*, all materials were occurred as he wished and the king has eighty-four thousands cities,³¹⁵ others living beings and materials also.

He ruled the Universe with four *Bramācariya* thus; *Mattā*- loving-kindness, *karunā*- compassion, *muditā*- rejoice and *uppekkhā*- detachment. He contemplated the natural *Dhamma* on his own prospers. While contemplating the four divine abiding, at the breaking up of the body, he was reborn in the *Brahma*-world. The Buddha explained to *Ānanda* “why I am taking final *Nibbāna* here and who was the king *Mahāsudassana*. To contemplate the nature *Dhamma* the Buddha pointed out the last verse:

Aniccāvatasamkhāra, uppādavayadammino.

*Uppijjittvā nirujjanti, tesaṃ vupasamo sukho.*³¹⁶

The stanza means “Impermanent are compounded things, prone to rise and fall, having risen, they are destroyed, their passing truest bliss. However the completed luxurious, so long

³¹³ DN b 2 p. 134

³¹⁴ Ibid p. 137

³¹⁵ Ibid p. 153

³¹⁶ Ibid p. 161

ages and powerful, these all things are under impermanence. Nothing is permanence, every things is impermanence in the world. In the human world everybody is under the king who is Universal monarch. Even though the king of Universal monarch is under the impermanence, for others is needless to say. To know and to alarm the nature of the world, the Buddha addressed the verse. Trying to complete for luxury is never possible, should try to stop the circle of suffering and the realization of *Nibbana* is a real ultimate peace and happiness.

While dwelling at the Brick House in *Nātika* village the Lord Buddha taught the fifth *Janavasaba* sutra.³¹⁷ It related to *Mahāparinnibbāna* sutra because the Buddha said the rebirths of various devotees who death in this sutra. Among them, the deva named *Janavasaba* approached the Buddha and said he was a king *Bimbisāra*.³¹⁸ He died by torturing his son who is king *Ajātasatthu*. The story was very notorious about *ven-devadatta* and king *Ajātasatthu*. The deva said the Buddha about of deva's realm.

He said the Buddha “How Devas assemble, sitting, saying, and the Devas who are followers of the Buddha better life and entourage others. For that reason the Devas who assemble were happy and filled with delight and joy saying; the Devas' hosts are growing the *Asuras*' hosts are declining. Not only Devas but also Brahma who name *Saninkumāra* came the assembly and he said as the king of devas thus;³¹⁹

The gods of Thirty three rejoice, their leader too,
Praising the *Tathāgata* and *Dhamma*'s truth,
Seeing new come deva, fair and glorious
Who have lived the holy life, now well reborn?
Outshining all the rest in fame and splendor,
The mighty Sage's pupils singled out.
Seeing this thirty- three rejoice their leader too,
Praising the *Tathāgata* and *Dhamma*'s truth.

Here even the deva who stay in assembly of *Sudhammavery* glad because of seeing the new Deva came to their same places. They knew the cause and effect that due to trying in good deeds, many people come to our realms.

³¹⁷ DN b 2 p. 162

³¹⁸ Ibid p. 167

³¹⁹ DN tran pp. 294, 296

Brahma said devas the four roads to power and how to develop, perfect and practice them. The four roads are;³²⁰

- i. A monk develops concentration of intention accompanied by effort of will.
- ii. A monk develops concentration of energy accompanied by effort of will.
- iii. A monk develops concentration of consciousness accompanied by effort of will.
- iv. A monk develops concentration of investigation accompanied by effort of will.

Here, even the Brahma said to do effort for merit to be happy present and future. The *Saṇiṅkumāra* Brahma said to the Devas three kinds of good opportunities of beings by listing noble *Dhamma*, philosophical attitude and practicing. He continued his saying that the *Dhamma* is the four kinds of mindfulness.³²¹

Then the Brahma was on his speaking about the seven requisites of concentration to be development of perfect concentration. When the Brahma said about of Buddha's *Dhamma* the great King *Vessavaṇṇa* was wonderful, marvel and gladdening.³²² It means even the Brahma tried to support the Buddha's teachings and while the Devas assembly in their realms, Brahma came and shared his knowledge as much as he can.

The sixth *Mahāgovīṇḍa sūtra* also, the Buddha said about of deva's saying. In this sūtra the deva who named *Pañcasikha* approached and said to the Buddha. As mentioned above the deva were assembly at the *Sudhamma* deva hall about two times in one month. *Pañcasikha* said to the Buddha the king deva's saying that are eight truthful statements in praise of the Buddha.³²³ What are they? They are—

- a. The Lord has striven for the welfare of the many, for the happiness of the many, out of compassion for the world.
- b. This Lord's teachings visible here and now, timeless, inviting inspection, leading onward, to be realized by the wise each one of himself.
- c. The Lord has explained well "what is right and what is wrong, what is blameworthy, what is blameless and what is to be followed and what is not to be followed.
- d. The Lord has well explained to his disciples about the path leading to *Nibbāna*.
- e. The Lord has gained companions both learners and those who having lived the life have abolished the corruptions.

³²⁰ DN b 2 p. tran 397

³²¹ Ibid p. 174

³²² Ibid p. 176

³²³ Ibid pp. 179/180

- f. The gift given to the Lord are well-bestowed, his fame is well established, so much, so that, I think the *Khattiyas* will continue to be attached to him, yet the Lord takes his food offering without conceit.
- g. The Lord acts as he speaks, and speaks as he acts.
- h. The Lord has transcended doubt.

When devas are happy, after listing the king of deva and the Brahma who name *Saṇiṅkumāra* came the assembly of *Sudhamma* hall. He said the eight truthful statements praises of the Buddha as *Sakka* who was a king of devas. Then he continued his words by speaking the story of *Gowvinda* Brahmin that is the past life of the Buddha³²⁴. In the story the Brahmin named *Mahāgawvinda* was the *Bodhisatta* (future Buddha) was a great intelligent. When passing away his father he accepted his father's appointment from the King. His father was *Gawvinda* and his name was *Mahāgawvinda* because he can do skillfully all deeds better than his father. His friend, *Renu* became a king after passing away his father. He instructed all welfare of king and public. In course of time good reports were spread about concerning the Great Steward; "the Great Steward can see Brahma with his own eyes, talk with him face to face and consults with him.

On hearing his reputation, he decided to do as his reputation. He discussed with his colleagues from king to wives. They supported him to contemplate the absorption on compassion. At the end of the four months he met with *Saṇiṅkumara* Brahma and relly spoke³²⁵. *Mahāgowinda* asked him the way of Brahma realm. On hearing the *Dhamma* he thought to renounce and he said his colleagues from kings to wives. All his colleagues followed to him and they got the good benefits. After preaching the story of *Mahāgowinda* the Buddha said the deva "*Pannasekha* that holy life does not lead to disenchantment to dispassion, to cessation, to peace, to super-knowledge, to enlightenment, to *Nibbāna* but only to birth in the Brahma worlds. Then the Buddha said to disenchantment to dispassion, to cessation, to peace, to super-knowledge, to enlightenment, to *Nibbāna*. That is Noble Eightfold Paths.³²⁶ And the Buddha said to him "His teaching is the great benefits for all living beings". Then *Paṇasekha* went back to his realm gladding and after saluting to the Buddha.

³²⁴ DN b 2 pp. 185/186

³²⁵ Ibid p. 193

³²⁶ Ibid p. 201

The next sutra is *Mahāsamaya sutra*. It means the mighty gathering Devas come to see the Buddha. It became while the Buddha was dwelling among the *Sakyans* in the great of forest *Kapilavatthu*.³²⁷ How did they assembly? A canonical said even the place which is the tip of the tail feather was assembly thirty devas.³²⁸ The gathering of Devas was from nearest place of the Buddha to the end of Universe. Why did they gather? They gathered because they want to see the Buddha and his followers - five hundred *Arahants*. Among them the Pure Abodes (*Suddhavāsa Brahma*) approached and said the Buddha about the gathering and the qualities of *Saṅghas* with five stanzas.³²⁹ We can see the effort of Devas. As mentioned above, all devas can stay with their results of Karma which done in the past. But they was gathering difficultly to get the merit such as; seeing the Buddha and *Saṅghas*, listening to the Buddha. Some devas thought “we gather so much kinds of devas, so the Buddha can not know all devas. So the Buddha said all the name of deva by counting each groups.³³⁰ The Evil one namely Mara ever disturbed to the Buddha from becoming the Buddha to passing away. He also came to the assembly but his aim was disturbing them. He tried in his side by using the wrong way of effort.³³¹ But his aim was in vain. Owing to the admiring of the Buddha and *Saṅghas* nobody is afraid of him. The Buddha said the latest stanza to rejoice them;³³²

*Sabbevijita saṅgāmā bayātītā yassassino,
modaṇti sahabutehi sāvakāte jane sutā.*

It means victorious transcending fear, they have won; His followers rejoice with all the worlds.

The next sutra is called *Sakkapañña sutra*. The king of devas asked the questions to the Buddha. The Lord Buddha was staying in the *Indasāla* cave where is near *Ambasāñthana* village in front of the *Rājagaha*.³³³ *Sakka* who is a king of Devas approached to the Buddha, getting the help of *Pañcasikha* who is a Singer and a good harp player. He sings song played his harp composing about of the Buddha *Dhamma*, *saṅgha* and about of his love on *Suriyavaccasā* in front of the Buddha. *Sakka* approached to the Buddha after introduced *Pañcasikha* with the Buddha and him. He said the benefits of teaching of the Buddha with provable real story of

³²⁷ DN b 2 p. 203

³²⁸ D NA p. 272

³²⁹ DN pp. 203/204

³³⁰ DNA p. 277

³³¹ Ibid p. 209

³³² Ibid p. 210 tra p. 320

³³³ DN b 2 p. 210

Gopita deva.³³⁴ The King of devas said the different of tow devas who are one of follower lady who has done under the teaching of the Buddha and three monks who were Buddha's disciples. We can see the different depends on effort not depends monks and followers. Then the *Sakka* asked questions to the Buddha after getting permission from the Buddha thus; the cause of suffering.³³⁵ The Lord answered him "The causes of suffering is bonds of jealousy and avarice or envy and stingy. The *Sakka* asked the causes of envy and stingy. The Lord answered it depends like and dislike. Why the like and dislike occurred one's mind, *Sakka* asked the Buddha.

Owning to desire, they occur one's mind, the Buddha answered. The cause of desire is thinking, the cause of thinking is proliferation. The king of devas continued his question thus "How to practice to end the proliferation". The Lord guided *Sakka* "How to practice to end the proliferation which is cause of thinking by dividing three types of feeling that is object of meditation. The Buddha divided the feeling in three types thus; happiness, unhappiness and equanimity. Among them we must apply any thing. But the Buddha guided that "when you apply the one will increase unwholesome and decrease wholesome, don't apply the one. When you apply the one will increase wholesome and decrease unwholesome, must apply the one. If doing so we will destroy the cause of suffering. *Sakka* who is a king of devas continued his question, how to practice the rules of *Pātimokkha* and how to control of the six senses.

The Buddha explained his questions as his satisfy. Then the *Sakka* asked the Buddha the reason the different of Monk and Brahmin. After answering his question, the Lord asked him "Did you get the same happiness before. So he answered the Buddha his feeling and six ways of happiness. After listening the *Dhamma*, *Sakka* changes to new king of devas, while he was standing in front of the Buddha.³³⁶ Only two the Buddha and *Sakka* knew the matter. Then he took care of *Pañcasikha* as a father and gave *Suriyaveccasā* to him.

The *Sakkautters* words of joy three times thus "*Namo tassa Bagavato Arahato Sammāsambuddassa*"³³⁷ by touching the earth with his hand. It means I pay homage the Blessed One, the *Arahant* who killed all defilements and who is able to honor of all living being, the supreme Enlightened Buddha. Here we saw the efforts of devas and the Buddha. Only by trying everybody get the benefit to become good qualities in every life.

³³⁴ DN b 2 p. 217

³³⁵ Ibid p. 220

³³⁶ Ibid p. 228

³³⁷ Ibid p. 230

While dwelling at the *Kammāsadhamma* in *Kuru* division the Buddha taught the *Mahāsatipatthānasutta*.³³⁸ It means what is essential Mindfulness, how the Mindfulness is important. The name of sutra can be divided into three words thus *Mahā*, *sati* and *patthāna*. *Mahā* means very large and noble, *Sati* means mindfulness or heedfulness, and *Patthana* means essential or real fundamental. Why is the mindfulness essential? To contemplate one object, to observe any precepts and to avoid any bad deeds it is an essential thing. If one may be heedless, cannot know clearly anything. Owing to trying with mindfulness can know all action clearly.

By using other name the Buddha preached the mindfulness thus “*Appamāda*” unforgettable. Regarding to mindfulness, the Buddha taught so many sutras in the three *Pitaka*. Among them the *Mahāsatipatthāna sutta* is a Main Sutta, because it is able to attain final *Nibbāna*. The sutra showed the guideline how to live in the life. The people who stay in *Kuru* division are good intelligent, understood the meaning of Mindfulness meditation. Why are they good intelligent? Because it was suitable weather, nourishment in *Kuru*, so they were having a sound mind and body. Even the slave spoke the mindfulness at the landing and weaving places.³³⁹ Why the Buddha taught the Sutta? Because the people who practice meditation may get seven benefits thus;³⁴⁰

- For the purification of beings,
- For the overcoming of sorrow,
- For the overcoming of distress,
- For the disappearance of pain,
- For the disappearance of sadness,
- For the gaining of the path and fruit
- For the realization of *Nibbāna*.

There are four types of mindfulness;³⁴¹

- i. The mindfulness of contemplating on the body, knowing all of actions with mindfulness in the body.
- ii. The mindfulness of contemplating on the feeling, knowing all of feeling with mindfulness.

³³⁸ DN p. 231

³³⁹ DNA p. 334

³⁴⁰ DN b 2 p. 231

³⁴¹ Ibid p. 231

- iii. The mindfulness of contemplating on the mind, knowing all of actions with mindfulness in the mind.
- iv. The mindfulness of contemplating on the mind's objects, knowing all of mind's objects with mindfulness.

In this Sutra the main words are *Ātāpi, sampajāno, satimā*.³⁴² These words mean persistent effort, wisdom and mindfulness. A meditator abides contemplating on the four places of mindfulness or all motion of body and mind ardent, clearly aware and mindful having put aside hankering and fretting for the world.

By keeping mindfulness on the clear objects, the meditator needs only to know all of action at the process of mind and matter. The period of mindfulness is all time except fall a sleep. The Buddha guided the contemplating way for a meditator. The briefly meaning the sutra is trying to note ardently in every actions and the one must observe meticulously on the every object. At the end of the sutra the Buddha gave confession of benefits for meditators deeply if the meditator contemplate precisely diligently with mindfulness, he or she will realize the path and fruit knowledge in one week.³⁴³ Not only meditator but also every body will get good benefit for the using mindfulness in the every action forever.

The end of sutra is *Pāyāsisutra* in the book. *Pāyāsi* means a name of prince who was ordered in *Setavya* where is belong to King *Passenadi Kosala*. *Pāyāsi* prince has wrong view thus “No next life, being not born accidental, no effect of the good and bad deeds. While *Ven Kumāra Kassapa* who got eloquent designation (*Cittara-kathika*) was dwelling *Sainsapā* forest near *Setavya*, this sutra appeared.³⁴⁴ On hearing the reputation of *Ven Kumāra Kassapa*, the villagers and *Pāyāsi* prince went to *Sainsapā* forest. Before going he knew the monks have cross-view with him. When meeting, they discussed his view and prince asked questions to the *Ven Kumāra*. He explained him by using examples clearly such as ‘sun and moon, prisoner, the person falling to the feces of hole, the realm of *Tāvataimsa*, the blind person, the pregnant woman, a dream of man, the blower conch, fire worshipper hermit, two leader traders, bring feces person, bringing hemp person.’³⁴⁵

³⁴² DN b 2 p. 231

³⁴³ Ibid p. 252

³⁴⁴ Ibid p. 253

³⁴⁵ Ibid pp. 254-278

On account of saying by using examples *Pāyāsi* prince accepted the *Dhamma* of Ven Kumara respectfully. He admitted wonderfully to the *Ven Kumara* thus “I understood your saying with first example but I want to know your eloquent quality and want to listen to your different examples. He took refuge to the Buddha *Dhamma and Sangha*. Then he asked *Ven Kumara Kassapa* the good way of big-charity. *Ven Kumara* guided him the best way of charity. He tried to do the big charity, taking management young- *Uttara*. After that life two persons attained different realm, the prince *Payasi* attained under the deva-stage namely *Catumahārājika* realm, the manager young *Uttara* was *Tāvataimsa* realm, because of doing without respectfully in charity. Even though he was owner of charity, the effect of karma was under the manager.³⁴⁶ Ostentation doing and interesting doing willingly are very different in the all deeds. Both of them were trying in good deeds. So, when we are doing any good deed, we need to do carefully and willingly.

3.2.3 Viriya in Pāthikavagga of Suttañta Pitaka

In the main *Suttañta pitaka* the last book named *Pāthikavaggapāli*. There are eleven chapters or sutras in this book. Among them the book got the name *Pāthika*, according to the first sutra. While mentioning the biography of the sutra, the Buddha was dwelling *Anupiya* Mangoes forest in the *Mañla* state. In the sutra the Buddha explained to the *Baggava Paribbājaka* (hermitage) about of a monk who is a turncoat monk namely *Sunakkhatta*. The Buddha never said other's sin without benefit of others. If the disciple not good, it is duties of master, so the hermitage asked to the Buddha according to the monk's saying. So the Buddha answered and explained about of *Sunakkhatta* by saying three reasons in the past.

First person who named naked ascetic, *Acela Korakhattiya*, practicing like a dog, he was going round on two hands and two knees. He ate like a dog without taking hand. It was *Thulunigama*.³⁴⁷

Second person named *Acela Kalāramattaka* who has seven practicing so; staying naked body, abstain from sexual intercourse, taking alcohol and meat, never go beyond four places in *Vesāli*.

Third person named *Acela Pāthikaputta* who said I want to vie with the Buddha in doing miracles and he thought he is better than the Buddha. The Buddha used more time to show his uncouth behavior. All of persons are naked, wrong viewer and out of the Buddha's teachings.

³⁴⁶ DN b 2 p. 282

³⁴⁷ DN b 3 pp. 4-9

Nevertheless *Sunakkhatta* was staying near the Buddha he prefers the wrong views because his mind admired to the wrong view deeply, he misunderstands and accused to the Buddha. They tried to remove suffering as their view in each place, thinking their mind it is right view.

By using the highest compassion, the Buddha taught the way to understand and showed miracles again and again.³⁴⁸ For example a person protects another one who suicides himself. But unfortunately he did not accept the Buddha's the greatest compassion and he leave from the Buddha's teachings. The Buddha explained to the *Baggava Gotta* hermitage about of three persons and *Sunakkhatta*. Then the Buddha continued his guiding the reasons of wrong views and the way of destroy for *Baggava Gotta*.³⁴⁹ After listening the teaching of the Buddha, he understood, accepted and admired to the Buddha.

While dwelling at *Gijjakuta* Mountain, the Buddha preached this sutra in relation with a hermit named *Nijroda* in the *Udombarika* monastery or temple.³⁵⁰ After knowing two person's discussion one of follower namely *Saṇḍhāna* and *Paribbājaka* the Buddha went to temple and explained about of practicing, impurity and the purest of practicing completely.³⁵¹

While hearing the word of Buddha, *Nigroda* apologized deeply to forgive his wrong confession. The Buddha uttered for them to abandon tainted rebirth, fearful painful, decay to dwell his own insight and realization, in the fullness of perfected wisdom. But they were silent and upset, their shoulders drooped, they hung their heads and sat there downcast and bewildered. So the Buddha went back to the Vultures' Peak and *Saṇḍhana* also go back his home.³⁵² Sometimes even the Buddha acted and said *Dhamma* in the foolish people but He never reduced his great effort.

While dwelling *Mātula* a large village in the *Māgada*, the Buddha said the *Cakkavutti* (Universal) Sutra to the monks by relying themselves to try.³⁵³ In the Sutra this is main words "Monks, be island unto yourself, be a refuge unto yourselves with no other refuge. Let the *Dhamma* your refuge, who no other refuge." How will you do monks, to be island unto yourselves, to be a refuge unto yourselves, and how to do island and to refuge to the *Dhamma*? The Buddha answered himself "the island yourselves is the four mindfulness, the refuge yourselves is also.

³⁴⁸ DN b p. 12

³⁴⁹ Ibid 3 p. 23

³⁵⁰ Ibid p. 30

³⁵¹ Ibid pp. 31-42

³⁵² Ibid p. 47

³⁵³ Ibid p. 48

The Buddha said to the monks “Monks stay your pasture that is your father’ place. If you stay in that pasture the one evil cannot get to enter and your merits will progress, because of your doing good deeds. The Buddha urged his followers to try in good deeds by preaching the past history of King Universal Monarch namely *Dañhla Nemian* and his generations such: noble ruling justly fairly, completing seven treasures, without taking punishment and weapon the king ruled the whole land and changing from up to down and from down to up of human life.”³⁵⁴

Mainly by trying the cause decrease all living beings are decrease in lifespan and in beauty in their lives. And by trying the cause of increase, all living beings are increase in lifespan, in beauty in their life. The events of decrease and increase are the cause of their trying in deeds. When increased their age of eighty thousands, the universal monarch king will appear namely *Saṅkheya*. At that same time the Lord Buddha *Mitheyaw* will appear in the world. So the Buddha urged his followers to try to increase all good deeds, and to decrease the bad deeds by doing refuge oneself, by doing island oneself. By rounding the pasture of Lord who is fatherly, monks must try to take the five benefits;³⁵⁵

As in a long life, monk must try to use the four kinds of *Eiddipādas* (the basic of psychic power).

As in a beauty, monk must try to take the morality or the order of Buddha.

As in the happiness, monk must try to observe the four absorptions (*Jāna*).

As in a wealth, the monk must try to contemplate four *Bramavihāra* (dwelling in the Brahma’s way) loving kindness, compassion, rejoice and equanimity.

As in a power, the monk must try to destroy all defilements.

Without trying anything for some his followers he gave the special message thus “*Nāham bhikkhave samanupassāmi yam evan duppassaham yathayidam bhikkave Māra Balam. Kusalānam Bhikkhave Samādānāhetu evamidam poññaṇ pavoddati*. It means “Monks, I don’t consider any power so hard to conquer as the power of Mara. It is just by building-up of wholesome states that this merit increases.”³⁵⁶

The next one *sutra* is *Aggaññasutta*. *Aggañña* means the earliest word for human beings. While the Buddha dwelling *Pubbarama*, the Buddha utter the *sutra* regarding with two Brahmin-novices namely *Vāsaththa* and *Bāradvaja*. Before soon, they became novice-life and they were

³⁵⁴ DN b 3 pp. 48-62

³⁵⁵ Ibid p. 65

³⁵⁶ Ibid p. 65 tra p. 409

waiting to do ordain-life.³⁵⁷ The Buddha asked them “Did other Brahmins abuse to you because of doing monk. They replied to the Buddha abusing of others Brahmins that the Brahmins said they are appeared from the mouth of Brahma and the monk came out from foot of Brahma. So they think Brahmins are holier than other.

The Buddha explained Brahmins also came out from the sexual organ of female Brahmins.³⁵⁸ There are four kinds of castes namely *Khattiya*- generation of king, Brahmin- generation of Brahmin, *Vassa*- generation of merchant and *Suddha*- generation of artisan. *Samana* means come from the four castes. Among them whoever does the ten kinds of bad deed, blamed by the wise and will go to the hell after death. Whoever restrains from the ten bad deeds, praised by the wise and will go to the heaven after death. In any castes the main causes practicing *Dhamma*. Anyone from the four castes who becomes a monk an *Arahant* who has destroyed the corruptions, who has already observed, what had to be done, laid down the burden, reached the highest goal, only that person is the holiest man.³⁵⁹

The Buddha gave the example “Even the lord Buddha’s clan are under the king *Kosala*, he humble service to the Buddha respectfully because of *Dhamma*. To believe them, who holier, the Buddha said the history of world-decreasing from beginning to end and from end to the highest age of human. And the Buddha took out the history of name such; *Khattiya*, Brahmin, *Vassa*, and *Suddha*.³⁶⁰

The Buddha taught *Vāsatttha* “If any person who is king or poverty has developed the seven requisites of enlightenment, will attain to *Nibbāna*.

Which one is able to do to be the best person around the world? It is *Dhamma*. So the Buddha messaged again and again for all in this sutra “the best one thing is only *Dhamma* for people here and thereafter as well. Not only the Buddha said the verse but also *Sanankumāra* Brahma thus;³⁶¹

Khittiyo settho janetasmain, ye guttapatisārino.

Vijjācarana sampañño so sittho devamānuse.

It means the *khattiya* is the best among those who is value clan, one who has knowledge and conduct is the best of gods and men. To be the holiest, one should try *Dhamma*.

³⁵⁷ DNA b 3 p. 44

³⁵⁸ DN b 3 p. 67

³⁵⁹ Ibid p. 68

³⁶⁰ Ibid pp. 70-80

³⁶¹ Ibid p 81 tran p. 415

The name of sutra is *Sampasādaniya-sutra*. It means serene faith of *Ven-Sāriputta* on the Buddha. While the Buddha was dwelling *Pavarika*'s mango grove *Ven Sāriputta* said in the sutra to the Buddha respectfully.³⁶² He was a great intelligent monk. The Buddha took him a pre-eminent or a foremost intelligent monk among the monks.³⁶³ That is why he tried to show the quality of the Buddha by exerting fifteen

Ven Sāriputta said the greatest qualities of the Buddha by respecting with serene faith that “It is clear to me, Lord, that there never has been, never will be and is not now another ascetic or Brahmin who is better or more enlightened than the Lord”. It is showed the effort of his mind “how does he believe to the Buddha?”.

The Buddha asked him about of saying that. He replied the Buddha that “I knew it by following of the *Dhamma*, like a watch-man of the Gate of city. By taking the four kinds of mindfulness and by observing the seven requisites all the Buddha are attained the Enlightenment.³⁶⁴ Some master proves to firm the disciple of quality as well as some disciple also proves as master did. By extracting fifteen kinds of teaching of the Buddha he proved the qualities of the Buddha.

Ven Sāriputta claim the word himself “it is possible for a clansman endowed with confidence to achieve by putting forth effort and by persistence, by human effort, human exertion and human endurance, that the Blessed One has achieve and He can avoid two extreme which is not able to attain Nirvana and he can stay four absorption as he want easily.³⁶⁵

Ven Sāriputta asked question himself that are the Buddha's qualities in the present, past and future same the knowing the four Noble Truth or different? He answered himself all the Buddha has the same qualities for it. Then, he promise himself that I knew it because I heard that *Dhamma* from the Buddha.

The Buddha urged him to say the words often in the monk, nun and lay people because it is to destroy their doubt on the Buddha.³⁶⁶ As the Buddha guided to *Ven. Sāriputta*, the leaders also should say his follower the qualities of Buddha.

Another sutra is *Pāsādika-sutra*, it means pleasing or lovely. The Buddha was dwelling in the *Vediññyā* mangoes grove at the state of *Sakkyā*. *Ven. Sunda* said *Ven. Ānaṇḍa* the new about of *Nigaṇḍa Nātaputta* who died in *Pāvā* and quarrelling and fighting of his followers by

³⁶² DN b 3 p. 82

³⁶³ AN b 1 p. 23

³⁶⁴ DN b 3 p. 83

³⁶⁵ Ibid p. 94

³⁶⁶ DN b 3 p. 96

separating both side each other. Then they approached to the Buddha and said the new. Hence, the Buddha taught *Suñda* if one chose teacher wrongly by following in the teacher's wrong way, will get the bad benefits for follower and the followers will be lost all good results. Then, the Buddha said three kinds of qualities teacher, teaching and, disciple.³⁶⁷ The teacher is the fully enlightened Teacher and supreme Buddha. His doctrine is well proclaimed, edifyingly displayed effectual in calming the passions because of that enlightened teacher. The follower having taken it up follows it, practicing it properly and keeping to it. If the followers completed the three types, never feel sad even their teacher passed a way.³⁶⁸

The Buddha said *Suñda* to complete the teachings of the Buddha without feeling sad “There are senior teachers among the monks who are experience, trained, skilled, who have attained peace, free from bondage, able to proclaim the true *Dhamma*, able to refute by means of the *Dhamma* any opposing doctrines that may arise and, having done so, give a grounded exposition of *Dhamma*. And there are middle ranking monks who are disciplined and experienced, there are novices who are disciples there are senior, like that senior to junior or generation to generation who are disciples, there are laypeople followers celibate and non-celibate and the holy life I proclaim prospers and flourishes is widespread, widely-known, proclaimed far and wide, well-proclaimed among humans.

The Buddha gave the protection way for his teachings to take along time by meeting and chanting (*Saṅgāyanā*) together without dissension. It must be profit and happiness of devas and humans. The teachings of the Buddha which are reciting together are the four foundation of mindfulness, the four right efforts, the four roads power, the five spiritual faculties, the five mental powers, the sevens factors of enlightenment, and the Noble Eightfold Paths.³⁶⁹

If one monk took and spoke the Buddha teaching by using wrong way, one should neither applaud nor reject and then one should explain him to understand carefully the correct meaning and expression. If one monk took and spoke the Buddha teaching in right way, one should say “good it” should applaud and congratulation.³⁷⁰

The Buddha said *Soñda* “I preached the *Dhamma* for beings it is not only present life but also future to restraining from bad deeds. Even though while using the four things such; Robes,

³⁶⁷ DN b 3 p. 99

³⁶⁸ Ibid p. 101

³⁶⁹ Ibid p. 105

³⁷⁰ Ibid p. 106

dwelling, food and medicine that are essential the Buddha pointed out his follower to consider the causes and effects.³⁷¹

The persons who believes outside accused to the monks wrongly that “ The monks followers of the Buddha are addicted to a life of devotion to pleasure in the four ways; by killing being, by stealing other’s things which not given, telling lie and enjoying the pleasures of the five senses. If they accused it, monks should deny that “Don’t say like that” because it is not.³⁷²

The Buddha said *Suñda* the four kinds of life devoted to pleasure, which are entirely conducive to disenchantment. They are nothing but, four *Jānas*. The wanderers might ask the benefits of four devoted to pleasure. They can expect four supreme fruits knowledge by devoting to four pleasure: a Stream winner(*Sotāpattiphala*), Once returner(*Sakadāgāmi*), nonereturner (*Anāgami*) and *Arahantship*.

After attaining of *Arahantship* the noble person abstain surely from nine things such as; killing any living beings, stealing other’s things which is not given, Sexual intercourse, deliberate telling lie, storing goods as he did formerly, acting wrongly through attachment, acting wrongly through hatred, acting wrongly through fear, and acting wrongly through folly.

According to preaching of the Buddha, the Buddha said to the *Suoñda* “*Suoñda*, *Tathāgata* are very well know about of three period past, present, and future. He can display boundless knowledge and insight for all times. However, whatever words and questions if it is not factual, not advantage the Buddha never say and answer it. If the words and questions refer to what are factual fabulous and which are of advantages in the all times, the Buddha knows, the right time to reply. That is why the Buddha called *Tathāgata*.³⁷³

There are meaning of *Tathāgata* of the Buddha; the Buddha knows all the worlds including devas, Brahma and all living beings, therefore the Buddha called *Tathāgata*. The Buddha’s all proclamations and explains from becoming the Buddha under the *Bodhi* tree to passed way under the *Sālā* trees are so, or right, and not otherwise. The Buddha does as he say, says as he do. He is a real seer, the lord conqueror and ruler of the world, so the Buddha called *Tathāgata*. The Buddha got the meanings of *Tathāgata*, because of his trying actions rightly.

Regarding the wrong viewer’s questions, the Buddha never answer the words, because it is not conducive to welfare, to *Dhamma*, to the higher holy life, to perfect disenchantment, to

³⁷¹ DN b 3 p. 107

³⁷² Ibid p. 108

³⁷³ Ibid p. 111

dispassion, to cessation to tranquility, to realization, to enlightenment to *Nibbāna*.³⁷⁴ The Lord Buddha revealed the Four Noble Truths because it is conducive to welfare, to *Dhamma*, to the higher holy life, to perfect disenchantment, to dispassion, to cessation to tranquility, to realization, to enlightenment to *Nibbāna*. The Buddha used his effort for the good benefits of all living beings. The Buddha said *Ven-Suoñda* according to not replying the questions of wrong viewer about the past and future to destroy the wrong views and to lay down the four foundations of mindfulness. The Buddha taught the discourse to be great and highly delightful so, the sutra named “The Delightful Discourse *Pāsādika Sutra*.”

The name of sutra is *Lakkhana sutra*.³⁷⁵ It means the mark of great man. In the sutra the Buddha said the main word “*Emasssa Kammassa katattā edam Lakkhanam patilabati*” It means the marks depend on karmas that have done in the past.³⁷⁶ To know the marks of great person and the reason of marks in his past, the Buddha preached the discourse. On seeing thirty-two marks in his body, the great person is only two careers; the ruler Universal monarch and the Lord Buddha. The discourse guided that the causes of trying to full ten perfections became the thirty-two marks of the Lord’s body.

The marks are showed their actions in the past. It cannot change and nobody can deny its result. According to *Culakammavibhīṅga sutra* everybody has different marks because of their karmas.³⁷⁷ Most people cannot speak about of his life but the sign of their bodies showed the causes of the past. That why, the incomparable marks of the Buddha showed the Buddha’s karma in past.

For example, the Great-person’s first mark is *Suppatithitapādātālakkhanā*. Why did the Great-person’s feet level tread, so that places his foot evenly on the ground while lifting and touching entire sole? Because the *Tathāgata* undertook mighty deeds to good purpose, unwavering in good conduct of body, speech and thought, in generosity, self discipline, observance of the fast-day, in honoring parents, ascetics and Brahmins and head of the clan and in other highly meritorious deeds heaping it up, lavishly and abundantly. It is first mark and cause.³⁷⁸ It is not only the Buddha but also every body has each mark on their body. Some wise knows about other’s sign of body, he can say the benefit of mark on the body. The wise man only know the mark and its benefit because of his knowledge, he cannot do more then. Due to past

³⁷⁴ DN b 3 p.112

³⁷⁵ Ibid p. 117

³⁷⁶ Ibid p. 119

³⁷⁷ MN b 3 p. 243

³⁷⁸ DN b 3 p. 119

karma the one is concerned with the mark of his body and its benefit. Regarding concerning past karma in the Dhammapada the Buddha uttered the word: *Tato nam sukhamanveti sayāva anapāyini*- it means the one's good karma that he done follows to him as the shadow follow to the body.³⁷⁹

The latest two marks are *Samadañtasusukkadhathaslakkhanā* even teeth and very bright canine teeth. Why did the Buddha get these marks because he was rejecting wrong livelihood, lived by right livelihood, refraining from cheating with false weights and measures, from bribery and corruption, deception and insincerity, from wounding killing living beings, imprisoning, and highway-robbery and taking goods by force. Being having these marks if he is householder, he will be a wheel-turning king universal monarch. If he goes in to homeless-life, he will be fully enlightened Buddha.³⁸⁰ In conclusion, the marks where has on the body are showed “how did he try in the past and how does he get in present life.”

While the Buddha was dwelling at the Squirrels' feeding place of Bamboo-Grove in *Rājagaha*, He preached the *Siṅgāla-sutra* to the householder's son namely *Siṅgāla*. He usually does paying homage all directions, wearing the wet clothes and with wet hair everyday early morning, as his later father's message. According to His side, the Buddha guided him, which mean direction, how to respect or reverence, how to live in the human society by doing responsibility. The guiding of responsibilities already said for everybody from every perspective in the first chapter as sub-tittle primary teachings.

In philosophy, logical, and ethical way to get happiness in human life, there are guiding of the Buddha to abandoning the four defilements of actions, not to doing evils from the four causes, not following the six ways of wasting, and to covers six directions. If people follow the guide ways will be all welfare here and hereafter.

Among them, to abandoning the four defilements are killing, stealing, telling lie and sexual misconduct. The four avoiding actions are to be a good effect. The righteous law of living beings is one will get as he paid. Because of karmic reason they get the benefits as they did.

Not to do evils from the four causes; acting through attachment, acting through hatred, acting through fear, acting through delusion. These are called biased unethical in human society. In human association to believe each other it is a very important fact for good communication of human life. By acting with the four biases the one is outsider from human society automatically.

³⁷⁹ KN Dhammapada v-2 p. 13

³⁸⁰ DN b 3 pp. 143-147

Some people associated with him reciprocation considerations but they don't believe on that person.

The Lord guided for human society not to follow the six ways of wasting; drinking strongly and using drugs, haunting street limitless time, attending fairs, watching obsessively festivities, addicting gambling, associating bad company, and habitual idleness. In that ways the Buddha pointed out human beings, there were not only causes way but also the six bad results each other. To understand the good and bad friends the Buddha taught sixteen characteristics of fake friend and sixteen characteristics of real friends. As a danger road, one should hold aloof the fake friends. As a mother take care real son, one should associate with the good friends. The Lord urged all living being to associate with good friend closely and to avoid the bad friends far away for getting welfare in human society.

To do business and using one's own propertied in right ways the Buddha guided thus;³⁸¹

Catudā vibaje boge sa ve mittāni gañthati.

Ekena boge bonjeya dwihi kammam payojaye.

Catutthiñca nidhāpeys apadhāsu bavissati.

It means "He should divide his wealth in four, one part he may enjoy at will, two parts he should put to work. The forth part he should set aside as reserve in times of need. Then the Buddha taught *Singāla* according to Noble side, there are six directions and how to protect to be safe them. It was already write in the first chapter.

Being a human, one should has the four essential things in human society thus:³⁸² giving gifts, kindly speech, doing for other's good, even handed in all things impartial as each case demands. These things make the world go round like the chariot's axle-pin. If such things did not exist no parents from their real son and daughter would get any honor and respect. But since these qualities are held by the wise in the high esteem, they are given prominence and rightly praised by all. By doing so, if one needs some thing from other, before it the one should pay others any thing. As he paid he will get something. It is a real and nature formality. If every body tried to complete their responsibilities for each other, they will get good benefits and welfare surely

While the Buddha was staying *Gijjakuta* Mount near *Rājagaha*, four kings of Devas approached to him with their followers namely *Datarattha*, *Virulaka*, *Viirupakkha* *Kuvera*. They serve each direction such as: *Datarattha* east direction, *Virunlaka* south direction, *Virupakkha*

³⁸¹DN b 3 p. 153 tran p. 466

³⁸² Ibid p. 156

west direction and *Kuvera* north direction. Among them *Vassavinna* who is leader of ogres said and suggested to the Buddha: “there are three stages ogres who are not respect to your Order. Because the Buddha preached to avoid the five things; killing, stealing, sexual misconduct, telling lie and using intoxicant but they committed the five things, so they didn’t respect to the Buddha and his followers who stay forest, silence places where is far away from villages and towns. To safe, to protect them from the cruel ogres, to be well your followers please, you award the protection sutra namely *Ātānātiya*.³⁸³

The sutra means to respecting seven types of Buddha’s qualities and urging to respect to the Buddha. Even so, you are right every body don’t respect and don’t love you. Not only some person respect to you but also they will disturb on you. So the king of ogres suggested the Buddha. There are Seven types of the Buddha such:³⁸⁴ *Vipassi, Sikhi, Vassabu, Kakusandda, Konagamana, Kassapa, and Gotama*. The Lord accepted his saying and reply to the *Saṅgha* as *Kuvera* said and He urged his followers to chant this sutra. Although chanting the sutra if some ogres disturb monks, the leader of devas will punish to the ogres.³⁸⁵ Since the sutra has benefit, the Buddha urged monks to accept, to learn and to keep in their mind forever.

Siṅgiti Sutra means chanting together, while the Buddha was going a journey in the *Mañilas*’s stage, the Buddha dwelled the mangos grove of *Suṇḍa* who is a son of goldsmith in the *Pāvā* city with his monks. After hearing that news *Mañilas* invited their new special build namely *Ubbātaka* to stay first. The lord Buddha went this new building and preached *Dhamma* to the *Mañilas*. When they go back their home the Buddha urged *Ven Sāriputta* to preach to the *Saṅgha* because He wanted to rest a few time.³⁸⁶

Here we can see the giving chance to followers to see others the leader follower’s quality. *Ven Sāriputta* gave lesson or moral about *Nigaṇḍa Nātaputta* to the *Saṅgha* as the Buddha said in the *Pāsādika* sutra. Then Venerable said how to chant and collect the Buddha’s teachings from one group to ten. Why did they do the chanting and collecting? Because it will be destroy refusing about teaching of the Buddha. And this *Dhamma* will be good benefits and welfare for all living beings for a long time.

Ven. Sāriputta said the teachings of the Buddha’s qualities, trying collection together and the benefits of it that there is one thing that was perfectly proclaimed by the Lord who knows and see, the fully enlightened Buddha. So we should all recite together without disagreement so that

³⁸³ DN b 3 p. 158

³⁸⁴ Ibid p. 159

³⁸⁵ Ibid p. 165

³⁸⁶ Ibid p.176

this holy life may be enduring and established for a long time, thus to be for the welfare and happiness of the multitude out of compassion for the world for the benefits, welfare and happiness of devas and humans.³⁸⁷ After that he tried to chant together the teachings of the Buddha by doing from one to ten groups thus:³⁸⁸

One group is all beings are maintained by nutrient. And all beings are maintained by conditions.

Two groups are mind and body in Pāli, *Nāma* and *Rupa*. Delusion and craving in Pāli, *Avijjā* and *Tanhā* etc.

In three groups there are three roots of evils thus greed, anger and delusion. There are three roots of merit thus; non-greed, non-hatred and non-delusion. These are main roots for all actions. In the other words there are three kinds of wrong conducts body, speech and thought and there are three types of right conducts body, speech and thought etc.

In the four groups there are four foundation of mindfulness thus; contemplating of body, feeling, mind and mind's objects as they are.

In the other, there are four types of roads to power thus; a monk develops concentration of intention, concentration of energy, concentration of consciousness, concentration of investigation accompanied by effort of will etc.

In the five things, there are five aggregates form, feelings, perception, mental formations, and consciousness etc.

In the six groups there are six things of internal sense-spheres thus; eyes, ear, nose, tongue, body and mind. Six kinds of respects are a monk behaves respectfully toward the teacher, the *Dhamma*, the *saṅgha*, the three training, the earnestness and hospitality.

Ven. Sāriputta continued his chanting together *Dhamma* the group of seven. There are seven types of noble treasures (*Ariya Danas*) faith, morality, moral shame, moral dread, learning, renunciation, and wisdom. Seven factors of Enlightenments are mindfulness, investigation of phenomena, energy, delight, tranquility, concentration and equanimity.

In the eight groups, there are eight wrong factors: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration. And opposite side eight right factors are right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

By trying chanting together *Ven. Sāriputta* said to the monks the nine causes of spite or malice (*Āgāta*). Malice is stirred up by the thought by three periods; He has done me in injury, he

³⁸⁷ DN b 3 p. 177

³⁸⁸ Ibid pp. 178-225

is doing me an injury, he will do me an injury. He has done, is doing, will do an injury to one who is dear and pleasant to me. He has done, is doing, will do a favor to some one who is hateful and unpleasant to me. To be good things opposite side, the nine causes are able to overcome the spite or malice how can I do to protect for that cases, after thinking he destroy and overcome the malice etc.

There are ten types that give protections: he has morality completely, learn so much, good friend, following and listening, he serves skillfully whatever jobs for fellow-monks, he loves the *Dhamma* and delight in hearing it, he contents any kinds of requisites; robes, alms, dwelling and medicines, he ever strives arouse energy to establish good deeds, he has mindfulness that is a great capacity, he has wisdom that is able to see the rising and passing away of mind and matter etc. After preaching of *Ven.Sariputta* the Buddha acclaimed him.³⁸⁹

All these chanting together are very important for teachings of the Buddha because it will be clean and along time. So, one scholar said the moral “*Asajjāya malā mañtā*”³⁹⁰. It means without chanting all lectures will be confuse and lose. If the lecture of the Buddha confused definition, delineation and meaning will be mistake. If delineation is mistake learning, teaching, thinking, practicing also will be mistake. If practicing mistakes the essence of teachings of the Buddha will be loss. If so the together chanting is very important for *Tipitaka* or teachings of the Buddha. To endure forever, protection, propagation is duty of followers. As following to the *Ven. Sāriputta* from *Ven. Mahākassapa* to nowadays all *Saṅghas* who are disciple of the Buddha are protecting by doing six times of synods, chanting together or *Saṅgāyanas*. That is why we can see and apply the teachings of the Buddha.

The last name of sutra is *Dassuttara*. While the Buddha was dwelling a bank of *Gaggara* River Lake in *Sampā* city with five hundreds monks *Ven. Sariputta* said the verse to the monks;³⁹¹

*Dassuttaram pavakkhāmi,
Dhamman nibbāna pattiyā.
Kukkhasañña kiriyaya,
Sabbagañña pamosanam.*

It means “in growing groups from one to ten I will teach *Dhamma* for the gaining of *Nibbāna* that you may make an end of suffering and be free from all the ties that bind. Then

³⁸⁹ DN b 3 p. 226

³⁹⁰ KN, D P *Malavagga* p. 80

³⁹¹ DN b 3 p. 227 tran p. 511

Ven. *Sariputta* preached ten kinds of groups *Dhamma* by dividing from one to ten. There are ten types of groups *Dhamma*; to greatly beneficial or helps, to be developed, to be thoroughly known, to be abandoned, to diminution, to distinction, to penetrate, to be made to arise, to be thoroughly learnt, and to be realized. In the three *Pitakas* some sources are very wide, so cannot see immediately when we searching any things to do quote. So, by trying collecting *Dhamma* Ven. *Sāriputta* helped his followers to see easily any needed. The factors where in the sutra are already say by the Buddha but Ven. By gathering the teachings of the Buddha Ven. *Sāriputta* collect and reply them to know easily each in the same groups:

- i. **In the greatly beneficial group**, one is heedfulness- *Appamāda* in wholesome deeds. The two are mindfulness and clear awareness. The three are association with good people, hearing the true *Dhamma* and practice of the *Dhamma* its entirely etc.
- ii. **In the developing group** one is the mindfulness of bodily actions -*Kāyagatāsati*. The two things are calm and insight. The three are three kinds of concentrations etc.
- iii. **In the knowing thoroughly group** one is contact as a condition of the corruptions and of grasping. The two are mind and body. The three are three feeling.
- iv. **In the abandoning group** one is Ego-conceit. In the same the two are ignorance and craving for existences. The three are three kinds of craving etc.
- v. **In the diminishing group** is unwisely attention. The two are roughness and friendship with evil. The three are three unwholesome roots etc.
- vi. **In the distinction group** one is wisely attention. The two are gentleness and friendship with good. The three are three wholesome roots etc.
- vii. **In the penetrating hardly group** one is uninterrupted mental concentration -*Anaṅtariko Cetosamādhī*. The two are roots condition of the defilement of beings, the root which is the condition of purification of beings. The three are deliverance from sensuality that is renunciation, deliverance from material forms that is the immaterial, whatever has become is compounded is conditionally arisen the deliverance from that is cessation etc.
- viii. **To arise group** one is unshakable knowledge. The two are knowledge of the destruction of the defilements and knowledge of their non-recurrence. The three are past knowledge, future knowledge and present knowledge etc.
- ix. **The learning thoroughly group** one is all beings are maintained by nutriment. The two are the conditioned elements and the unconditioned elements. The three are three elements sensual elements, form elements and formless elements etc.
- x. **The realizing group** one is unshakeable deliverance of mind. The two are knowledge and

liberation. The three are the knowledge applies and directs previous existences, the knowledge applies and directs passing away and arising of beings, and the knowledge applies and directs destruction of the corruptions.

Ven. *Sāriputta* collected and to chant together the sources of Buddha's teachings same quality, same meaning, same number by using and trying with his great knowledge. That is why we can see clearly and completely. All these mentions are actions of the Buddha and his followers. All actions are able to call effort of them. Only attaining the Buddha cannot finish the benefits of all beings. By trying with the greatest effort the Lord Buddha went everywhere, preached the *Dhammas*, guided the methods and ways, taught the lessons with the best greatest compassion and the best the greatest wisdom.

Above mentions are about of effort directly in main book. Appropriately, you can see about of effort in the four *Nikāya*. According to the main three *pitakas* and some others books we can see so many ways and different meaning about of effort. By moving each other's actions they showed their effort for welfare of themselves and others in the various point of views. By knowing the various types of effort one can choose as it's like.

3.3 Viriya in Abhidhamma Pitaka

Actual name of the topic depends on *Abhidhamma* because the Lord Buddha addressed the *Dhamma*, regarding with the ultimate *Dhammas*. The *Viriya* and *Sukha* are characteristics of *Dhamma*. *Viriya* can see as a mental factor³⁹² and *Sukha* can see as a consciousness, as a felling mental factor in *Abhidhamma*.³⁹³ Ultimate *Dhamma* means never change everywhere, in every person and every time. But we cannot say it is permanent, only it is as characteristics of phenomenon.

On account of nature and absolute truths the noble persons who realized these *Dhamma*

³⁹² AP b 1 pp. 19,20,26,2931,32,74,77,82,92,93,95,140,264.

b-2 pp. 111, 130, 216-244,400,401

b-3 pp. 182,182,183

b-4 pp. 187,188, 253,254,257, 264,282,285,293,317-320,331,376-388,423,426,427,438,453.

³⁹³ Ap b 1 pp. 17-48, 72-75, 90-96, 106-112, 140,205,207,253,266,268,269.

b 2 pp. 87,129,151,155,150,160,165,171,177,179,180,183,184,192,202,203,267-283, 312, 382,396.

b 3 pp. 44,45,54,55,58, 160-163,291,352,381-383.

b 4 pp. 73-88,93,97,99,102,106,109.

b 5 v-i pp. 150,151,152,372,415,416,451.

v-ii pp. 73,168,169,222,223,265,266,295,331,332,353,354,376,414,445,481.

v-iii pp. 44,45,77,78,113,190,236,237,283,309,323,345,361,379,433,529,550,570.

v-iv pp. 11,25,46,55,71,79,80,93,108,112,115,116,125,136,165,183,191.

explained it. Some authors define it with the words these are transcendental *Dhamma*. So, these are difficult to understand for the uneducated. The Buddha taught the *Dhamma* by using the highest effort and Enlightenment knowledge.

In the *Abhidhamma Pitaka* there are seven *Pāli* books namely *Dhammasiṅgani*, *Vibhīṅga*, *Dātukathā*, *Puggalapanniti*, *Kathāvuṭṭhu*, *Yamaka* and *Paṭṭhāna*. The Buddha penetrated the *Abhidhammā* under the *Mahābodhi* tree,³⁹⁴ first considered *Ratanāgarasattāha* where is around the *Mahābodhi*. And the Buddha preached *Devas* on *Tāvataiṃsa* realm.³⁹⁵ After getting Enlightenment seven years, the Buddha went to *Tāvataiṃsa* realm to preach the *Abhidhamma* for *Sāñtusita* who was mother in last life and *Devas* from many Universes about three months.³⁹⁶ While preaching there the Buddha returned to human realm to take food and to preach it to the *Ven. Sāriputta* in the *Sāla* forest in northern island every day.³⁹⁷ Then *Ven. Sariputta* taught his followers.

By doing so, we can see the best effort of the Buddha that was replying the gratitude of mother and how did the *Abhidhamma* appear in the human realm. According to *Abhidhammatthasīṅgaha*, in all of *Abhidhamma* the Buddha mentioned about the four ultimate and realities nature *Dhammas* *Citta*-consciousness, *Cetasika*- mental factors, *Rupa*-matter and *Nibbāna*.³⁹⁸ Among them the first book is *Dhammasiṅgani*. There are five chapters in this book namely *Mātika*, *Cittuppadakāṇḍa*, *Rupakāṇḍa*, *Nikkhepakāṇḍa*, *Atthakathākāṇḍa*. In *Cittuppadhakaṇḍa* the Buddha explained the causes of wholesome.

Nobody can do to appear the good deeds automatically. By trying any actions the good deeds are occurred in anybody. While trying the good deeds that are in relation with this action, it is called *Kusala*. Why does the first good-consciousness occur? Because of objects, touching, feeling, perception, intention, thinking, considering, zest, happiness, concentration, faith, effort, mindfulness, wisdom, shame, fear, non-agree, non-hatred, non-delusion, etc. Whatever things regarding with first consciousness are *kusala* and all things are nothing beings of soul but real ultimate *Dhamma* so the Buddha preached the first word “*Kusalā Dhammā*”. Similarly to be one kind of mind in goodness or badness the beginning mind is very important.

So, in the *Yamaka Pāli* the Buddha said the word “*Ye keci kusalā Dhamma sabbe*

³⁹⁴ AB b 1 *atthakatha* p. 14

³⁹⁵ AP b1 A p. 32

³⁹⁶ K N D P A b 2 p. 144

³⁹⁷ Ibid p. 144

³⁹⁸ *Abhidhammatthasīṅgaha* p. 25

tekusalamulā”.³⁹⁹ It means all wholesome deeds depend on the root of goodness. Similarly all trees of foundation are their roots, in the same way all deeds of foundation are also original of the roots. When one is doing the original roots of deeds the effort is main supporter for it. As above mentioned when mention about of *Viriya* “*Sammā āraddham Sabbāsam sampattinam mulam hoti*”.⁴⁰⁰ The effort that is trying rightly is main factor for all well- beings. That is why when we account the number of effort Ven *Anuruddha* pointed to account it as association consciousness in the *Abhidhammatthasiṅgahapāli*. After taking out the first wholesome consciousness and with association mental factors the Buddha continued them by doing groups such; aggregates group, sense spheres group, elements group etc.

The Buddha uttered the words:⁴⁰¹ *Paggāho, Yathā ditthissa Padhānam, Samviggassa ca yoniso padhānam and apptivānita padhanasamain* in the *Matika*. These are synonymsof *Viriya*. Among them, *Paggāho* means holding up good deed. *Yathā ditthissa Padhānam* means according to right view of effort, *Samviggassa ca yoniso padhānam* means striving by apprehension knowledge properly and *Apptivanita padhanasamain* means no shrinking back in striving. The nature mindsand how did the minds different one and another. While doing the deeds with happiness, wisdom, mental formation, and the quality of sensual wholesome consciousness appear different one to another. For example the first sensual wholesome consciousness appears happily without urging, association with wisdom.⁴⁰² Ven *Anuruddha* wrote it that first consciousness, accompanied by joy, associated with knowledge, unprompted.

According to *Anguttarnikāyapāli*; “*Pabbassara midam bhikkhave yadidam cittam tañca kho āgantukehi upakkilesehi upakkilatetham.*”⁴⁰³ It means the mind is naturally pure or stainless but it became unwholesome deeds due to association with bad mental factor and objects. Without thinking, speaking, and doing the mind is real clean but it cannot say good or bad. After meeting with object it become good or bad. Therefore, the Buddha said the occurring of mind philosophically and logically. By doing so it pointed out they are only nature processes (*Paramattha*) ultimate *Dhamma* and destroy the wrong view of creator. To know clearly the Buddha addressed the occurring of mind by dividing regarding with kind, quality, realm, and practicing or trying.

To get the merits the Buddha showed the waysvery differently logically in the

³⁹⁹ ABP b 4 vo-1 p.1

⁴⁰⁰ AB b1 atthakatha p. 164

⁴⁰¹ ABP b 1 p. 16

⁴⁰² Ibid p. 17

⁴⁰³ AN b1 p. 9

Cittuppādakanda. For first merit the Buddha said that “*Yasmaim samaye kusalam cattam uppannam hoti somanassa sahaḡatam nanasampayuttam* etc”.⁴⁰⁴ It means for the sensual world merit the one must tries the mind by association with happiness, wisdom, and any objectives. Then the merit of sensual world will be as its quality.

For second and third merits the Buddha said that “*Yasmaim samaye rupupapattiyā ,arupupapattiyā maggam bhāveti* etc.”⁴⁰⁵ It means for the Brahma world merit the one should contemplate the meditation. To attain the Brahma world is only trying practicing meditation, not others ways.

For forth, transcendental merit, the Buddha said that “*Yasmaim samaye lokuttaram jānam bhāveti nainyānikam* etc.”⁴⁰⁶ It mean for delivering the suffering the one must contemplate the supra-mundane absorption. As quality of merit the striving is hard and sharp step by step.

When the one tries any unwholesome deeds only sensual world, the different special one word is wrong view. Everybody tries to be better than lives, but it is not success as they think because of wrong view.⁴⁰⁷ So the seeing right view is very important for all. The right view is realization of the four Noble Truths.

In the *Dhammasianion* pages 19, 21,26,31,32,74,77,82,92,93,95,140th the Buddha preached the exposition of *Viriya* by taking question and answer by Himself: When does the effort it appears in the action?

While the one is trying any action, there are effort: the application of exertion, the endurance, the striving, the effort, the contention, the endeavor, the power, the courage, the stiffing effort, not put down burden of merit, elevating the burden of merit, the faculty of effort, the energy of effort, the Right of effort. According to the exposition of effort we can see the meaning and qualities of *Viriya* completely. In the *Abidhamma* the Buddha did not take any thing personally, the Buddha preached only ultimate *Dhamma* and association of mind and matter.

In the page of 264th the Buddha mentioned about of effort: the one who has agitation knowledge strives by consideration. The monk wishes, strives, exalts not to appear the bad deeds which not yet arisen, to get rid of the bad deed which have arisen, to become the good deed which not yet arisen and to improve the good deeds which have arisen. In the same page the Buddha guided the same characteristics of effort: the one does not satisfaction in doing good

⁴⁰⁴AB b 1 p. 14

⁴⁰⁵Ibid pp. 44,68

⁴⁰⁶AB b 1 p. 72

⁴⁰⁷Ibid p. 90

deeds and while doing good deeds the one try to improve the good deed respectfully, perseveringly, by consideration, by repetition, and practicing many times.

Relating to realm nether world, human world, devas world and Brahma world.

Relating to practicing there are four things such; ⁴⁰⁸ first miserable practicing and ponderous comprehending (*Dukkha patipadā dandābainnā*), second miserable practicing and sharp comprehending (*Sukhapatipadā dandābainnā*), third happiness and ponderous comprehending (*Dukkhapatipadā khippābainnā*) and forth happiness practicing and sharp comprehending (*Sukkhapatipadā khippābainnā*). These are for three world of merits *rupa*, *arupa* and *lokuttara*.

The third chapter, *Nikkhepakanda* is definition of first chapter *Matika*.⁴⁰⁹ The Buddha pointed out the ultimate *Dhamma* by doing dividing the titles such; three group (*tikamātikā*) two groups (*dukamātikā*). In title of *Dukamātikā* the Buddha taught *Suttantikamātika* to show by doing two groups every things *Dhamma*. Regarding with effort the Buddha highlight the some *Dukas* in the *Suttamātika duka Mātikā*; ⁴¹⁰ *āpattikusalatā*- trying to skillful in any sin, *samāpattivutthānkusalatā*- trying to skillful to attainment, *manasikārakusalatā*- trying to skillful consideration, *āyatanakusalatā*- trying to skillful inside outside spheres, *pticcasamuppadakusalatā*- trying to skillful in Dependent Origination, *dhātukusalatā*- trying to skillful in elements, etc. All of the words refer to effort as above mentioned.

In *Atthakathakanda* the Buddha mentioned the place of ultimate *Dhamma*. The *virīya* (effort) consciousness is associated with the ultimate *Dhamma*. That's why we can know where the effort happens; the wrong effort associated with bad consciousness is only sensual world. According to *Dhammasangani atthakathā* the wrong effort is not separate realm.⁴¹¹ The good effort happened all realms or places such; *Kamāvacara*, *rupāvacara*, *arupāvacara* and *lokuttara*. Therefore the Buddha said “*catusu bumisu kusalam eime dhammā kusalā*”.⁴¹² In the same way other consciousness are associated with effort, these are happened each other places. One special way the effort can divided low, mid, and high that, ⁴¹³ the effort associate with bad consciousness is low, the effort associate with good consciousness in sensual world (*Kama*), and two brahma worlds (*rupa* and *arupa*) are mid and the effort associate with supra mundane (*Lokuttara*) is high. To get the highest quality one have to used the highest effort, in the same way for the mid and

⁴⁰⁸ Ibid pp. 50,56, 72, 118,121,124

⁴⁰⁹ AB b 1 p. 205

⁴¹⁰ Ibid p. 255

⁴¹¹ Ab P A b 1 p. 437

⁴¹² AB b 1 p. 266

⁴¹³ Ibid p. 271

low qualities the one use also as they are.

The second book in the *Abhidhamma* is *Vibanghapāli*. According to the Dictionary of *Pāli*, it is mentioned as *Vibajjiyañti itthāya etena khañdāyoti vibaṅgo*.⁴¹⁴ It means the Buddha apportioned the ultimate *Dhamma* among the aggregates (*khañda*), sphere (*āyatana*), element (*dātu*), truthfulness (*sacca*), etc.

In the *VibāṅgaPāli* book the Buddha said about of *Viriya* by showing different way from *Dhammasingani*.⁴¹⁵ The monk wishes, strives, exalts not to appear the bad deeds which not yet arisen- what are the bad deeds? The roots of bad deed are greed, anger and delusion and the four mind aggregates that are associated with three bad roots and the three roots beget bodily action, verbal action and mental action. All these are bad deeds.

To become the good deed which has not yet arisen and to improve the good deeds which have arisen. In this cases of *Viriya* what are the good deeds? The roots of good deeds: non-greed, no-anger, and non-delusion, the four mind aggregates that are association with three good roots and the good three roots beget three actions.

On the page no. 236 the Buddha said about *Viriyasambojjimga*: *Viriyasambojjimag* means while practicing meditation with mindfulness deeply, the monk usually employed by consideration knowledge. So the effort can call one factor of knowing the four Noble Truths. On the page No 237 He divided two types of *Viriyasambojjim*: Bodily effort and mental effort. If one practice the two *Viriyasambojjimga* the one will understand the nature of *Dhamma*, will know the four Noble Truths and will realize *Nibbana*. In the page No 400 the Buddha guided specially to abstain from eight types of laziness. By restraining from the eight types of laziness we must try to get the highest *Dhamma*, to attain the final goal and to realize the *Nibbana*.

The third book of *Abhidhamma* is *Dātukathā*. The Buddha mentioned about collection and not collection,⁴¹⁶ association and not association regarding aggregates, spheres, elements, truthfulness etc. For example the effort faculty must account or compile mental formation aggregate, mental sphere, mental element, cannot account or cannot compile other four aggregates, eleven spheres and seventeen elements.⁴¹⁷ *Sammappadhanam*- Right exertion or Right effort must account or compile three aggregates: feeling aggregate, mental formation aggregate and consciousness aggregate sometime only mental formation aggregate, mental sphere and

⁴¹⁴ *Nirutti* p. 786

⁴¹⁵ AB b 2 p. 216

⁴¹⁶ AB b 3 p. 1

⁴¹⁷ AB b 3 p. 11

mental element.⁴¹⁸ According to five powers and five faculties also the Buddha uttered effort power and effort faculty by compiling and relation with aggregate, sphere and element.⁴¹⁹

The forth book in the *Abhidhammā pitaka* is *Puggalpañatti* – classification of individuals. According to aggregate, spheres, elements, faculties, and personality, by dividing from one to ten, the Buddha pointed out the *Dhamma*. For example one personality: Someone who got any liberation by trying any time is called *samayavimutta*.⁴²⁰ Regarding effort using the Buddha preached his followers by taking simile like the four rain clouds, four mango, four pot, four waters and four oxen.⁴²¹ On the other hands, the Buddha showed each four persons: by making livelihood with effort and merit, by doing benefits for oneself and other. By doing welfare, mortification oneself and others we can see the four types of persons.⁴²²

The fifth book of *Abhidhamma* is *Kathāvuṭṭhupāli*. It isn't system of the ultimate *Dhamma* as others six books. The book appeared when celebrate third Buddhist synod after passed way of the Buddha two hundred and eighteen years. In order to protect heresies venerable *Moggaliputtatissa* pointed out to *Saṅgha* one thousand statements that were questions and answers in the book. The book showed after passing away of the Buddha, the *Saṅgha* knows how they should try to protect the teachings of the Buddha. In the one thousand statements the orthodox are five hundreds and heterodox are five hundreds.

For example in the first statement these are question and answer that; of the existence of a personal entity. In the statement *Theravādin* asked – Is the person known in the sense of a real and ultimate fact? *Puggalavādin* answered – yes. *Theravādin* asked- Is the person known in the same way as the real and ultimate fact is known? *Puggalvādin* answered – nay, that cannot be truly said. *Theravādin* said – Acknowledge your refutation; (i) If the person he known in the sense of a real and ultimate fact, then indeed good sir, you should also say it, the person is known in the same way as real and ultimate fact. (ii) That which h you say here is wrong namely, that we ought to say, the person is known in the sense of real and ultimate fact, but we ought to say the person is known in the same as real and ultimate fact. (iii) If the latter statement cannot be admitted, then indeed the former statement should not be admitted. (iv) In affirming the former statement while denying the latter, you are wrong.⁴²³ Venerable said the controversy between two sides like question and answer. The main world is *Puggalo upalabbati*

⁴¹⁸ AB b 3 pp. 13/46

⁴¹⁹ Ibid pp. 30/45

⁴²⁰ AB b 4 p.114

⁴²¹ Ibid p. 108

⁴²² Ibid p. 109

⁴²³ Ab b 5 pp. 8,9

siccikatthaparamatthena. Taking based on that word venerable *Moggaliputtatissa Mahāthera* who was a leader of third synod created thousand statements regarding with proper questions (*anuloma*), negative questions (*paccanika*), redress questions (*patikamma*), censure questions (*niggaha*). According to teachings of the Buddha he took the statements as much as he thought.

In the *Kathavutthu* book the Buddha said the quality of eighth person's effort – *Sotampatti Magga-Viriya*, it is can escape from suffering of samsara.⁴²⁴ The seven persons are divided because of the effort. These persons depend on whether the effort use or not. There are three types of efforts: the one has not effort in good deed and the effort is only decrease no increase, the one has effort in good deed but it is neither decrease nor increase, the one has effort and it is only increase and never decrease.

By using utility or utensil, can one increase merit?⁴²⁵ It is right but it is not directly. Only using the utensil the one cannot increase merit. But by connecting in same way the one increased not only merit but also feeling, perception, volition faith, energy-*Viriya* etc. are. When one sees the last charity by using of receiver the one can increase the good effort to do a gain and a gain. Because of merit bodily action faith perception, effort etc. are appeared in the mind.⁴²⁶ Due to form with object also, including effort there appear fourteen types of consciousness.⁴²⁷ Because of morality including effort there are five types of mental consciousness. Similarly according to faith, perception and the roots of good deeds etc. the effort become in the mind.⁴²⁸ Here in the book regarding effort we can see the real effort and imposter effort.⁴²⁹

The sixth book's name is *Yamakapāli* in the *Abhidhmmapiṭaka*. *Yamaka* means double, twin and a pair. The Buddha preached the *Dhamma* by doing double or a pair such as; question-*puccha* and answer-*visijjana*, proper-*anuloma* and negative-*patiloma*, resolve - *sandhittham* and suspicion- *sansaya* in every chapter. The Buddha taught the ultimate *Dhamma* by dividing and regarding to simple, subjectivity, realm, both and periods. There are nine kinds of chapters in the *yamaka* suchas; *mulayamaka*, *khañḍayamaka*, *āyatanayamaka*, *dhātuyamaka*, *siccayamaka*,

⁴²⁴ AB b 5 p. 188

⁴²⁵ Ibid p. 257

⁴²⁶ Ibid pp. 282/285

⁴²⁷ Ibid p. 298

⁴²⁸ Ibid p. 382

⁴²⁹ Ibid p. 453

sankhāra yamaka, anusaya yamaka, citta yamaka, dhamma yamaka, eidriya yamakaby dividing three books. For example in first book the Buddha took the *mula-yamaka*; *Mula* means root. The things are mainly causes to be the wholesome deeds, or unwholesome deeds. The main causes are roots.

In simple proper question and answer- *Ye keci kusalā dhammā, sabbhe te kusalamulā? Tineva kusamulāni, avasesā kusalā na kusalamulā.*⁴³⁰ It means the *dhamma* are wholesome, are all the *dhamma* roots of wholesome? Only three roots of wholesome are root of wholesome, all remaining wholesome are only wholesome not root of wholesome. While we try the good, the ultimate wholesome appear because of the three roots of wholesome. Among them only the roots of wholesome are named *Kusalamula*, other remaining are only *kusala*.

In simple negative question and answer – *Ye vā pana kusalamulā sabbhe te dhammā kusalāti? Āmañtā*⁴³¹. It means they are the roots of wholesome, are they wholesome? Yes they are. The three roots of wholesome are either *kusala* or *kusalamula*.

In the second book the Buddha took the *sañkhara yamaka*:⁴³² *Sañkhara* means formation, there are three kinds of *sañkhāra* such as; *Kaya sankhāra, vaci sankhāra* and *citta sañkhāra*. As people try to prepare something to get benefits. Similarly the one must prepare formation to be any benefits by using his power. Among them breathing in and out are *Kaya sañkhāra*. Thinking and investigation are *vaci sañkhāra* and remaining all *iscitta sañkhāra*. At the formation couple for example question and answer are *Kayo kayasañkhāro ti? No. Kayasañkhāro kayati? No*. It means is the *kaya kayasañkhāra*? No it isn't. Is *kayasañkhāra kaya*? No it isn't.

The last of (*Edriya yamaka*) faculty couple for example, The Buddha preached the question and answer regarding *Viriya*: It is effort, is it faculty of effort? Right.⁴³³ It is not effort, is it faculty of effort? Right. It is effort, is it faculty? Right. There are faculties, are there faculty of effort? The faculty of effort is faculty and faculty of effort, others is only faculties these are not faculty of effort.⁴³⁴

There are not effort are there not faculties? Except of effort other faculties are not effort but they are faculties, except of effort and faculties others are neither effort nor faculties.⁴³⁵

The latest seventh book of *abhidhamma* is *Patthāna*. *Patthāna* means setting forth, putting

⁴³⁰ AB b 5 p. 7

⁴³¹ Ibid p. 7

⁴³² AB b 6 v-2 p. 1

⁴³³ AB b 6 pp. 37/87

⁴³⁴ Ibid p. 100

⁴³⁵ Ibid p. 111

forward and starting point. The term *Patthāna* is composed of the prefix *Pa* various and *Thana* relation or condition.⁴³⁶ The causes (*paccaya*) condition effect of causes (*paccayuppanna*) things by supporting with his ability (*paccayasatti*). According to *patthāna* book vol-1 in the *Pāli* text society oxford these are meaning of main words;⁴³⁷ Conditioning state (*paccaya Dhamma*) and Conditioned state (*paccayuppanna Dhamma*). It is the state which is the effect that results from a cause. Everything has cause and effect conditioned. There are twenty-four conditions: Root condition- *Hetu paccayo*, Object condition- *Ārammana paccayo*, Predominance condition- *Adhipati paccayo*, Contiguity condition- *Anañtara paccayo*, Immediacy condition- *Samanañtara paccayo*, Co-nascence condition- *Sahajāta paccayo*, Mutuality condition- *Annamanna paccayo*, Dependence condition- *Nissaya paccayo*, Powerful Dependence condition- *Upanissaya paccayo*, Pre nascence condition- *Purejāta paccayo*, Post nascence condition- *Pacchājāta paccayo*, Repetition condition- *Ācevana paccayo*, Karma condition- *Kamma paccayo*, Effect condition- *Vipāka paccayo*, Nutriment condition- *Āhāra paccayo*, Control condition – *Edriya paccayo*, *Jhana* absorption condition- *Jhāna paccayo*, Path condition- *Magga paccayo*, Association condition- *Sampayutta paccayo*, Dissociation condition- *Vippayutta paccayo*, Presence condition- *Atthi paccayo*, Absence condition- *Natthi paccayo*, Separation condition- *Vigata paccayo*, Non separation condition- *Avigata paccayo*. All condition are involved in four ultimate *Dhamma*. All of the conditions the effort is a character to be strong and long time. According to *Abhidhammattha Singaha* the twentyfour conditions are six-fold briefly:⁴³⁸

- I. Mind relates to mind.
- II. Mind relates to mind and matter.
- III. Mind relates to matter.
- IV. Matter relates to mind.
- V. Concepts, mind and matter relate to mind.
- VI. Mind and matter relate to mind and matter.

By consideration simple way, the effort is main character to contact each other in any condition. For example in the root condition greed, anger and delusion are roots of bad deeds. In opposite way non-greed, non-anger and non-delusion are roots of good deeds. The knowing is only in the literature but by trying to get the good roots and to destroy the bad roots depends on

⁴³⁶ *Abhidhammtthasingaha* p. 5

⁴³⁷ *Conditional relations (Patthana vol.1) introduction* p. xii

⁴³⁸ *A Manual of Abhidhamma* pp. 88/89

our own effort. Without trying even the ultimate *Dhamma* are also cannot come in our mind automatically.

In the book the Buddha said about *Viriya*. Predominant effort is related to the states associated with effort and the matter produced thereby, by predominance condition.⁴³⁹ By trying with deeply effort it can support its association mind and matter by giving his energy. By supporting strong condition the past merits, demerits, neither merits nor demerits are related each other mutual way. Here even the Buddha did not show the effort directly but by seeing the word of strong condition, it is needless to say due to strong effort.⁴⁴⁰

For Repetition condition and *Karma* condition we can think, these are quality of effort because to do the deeds a gain and a gain and to be new karma the main cause is effort.⁴⁴¹ It is already said, the *Abhidhamma* is main place of *Viriya* and *Sukha*. If one considers the two word's condition, these are connected with seven book because these books are mentioned the four ultimate *Dhammas*. By trying in literature one knows the four ultimate phenomena but the knowledge of only literature is not enough. To realize the four ultimate *Dhamma* the one should practice meditation according to ninth chapter of a Manual *Abhidhamma*. If one practices as it is, the one will get real happiness. By showing the case of effort the Buddha pointed out the words in many pages: *Araha, Sakkhava pututthujjanava cakkhum aniccato dukkhato anattato vipassati*, etc. It means Arahant, training noble persons and ordinary person see with insight knowledge all formation.

The latest of *abhidhamma* is the deepest *Dhamma* because the Lord Buddha thought and taught it by using the highest enlightenment knowledge (*Sabbinnutanana*). While trying to know the last of *abhidhamma* the six kinds of rays came out from the Buddha around the Bodhi tree after getting enlightenment.⁴⁴² For example the ocean is real place of huge fishes because of the deepest and largest similarly the *Patthāna* that is last of *Abhidhammā* is also real pasture of the Buddha's knowledge because the *Patthāna* is the deepest and largest with various kinds of way. On seeing the philosophy of *Abhidhamma*, the learned person can know the highest of the Buddha's knowledge.

And for living beings the sharpest compassion of the Buddha and the strongest of craving are incomparable and inimitable qualities of the Buddha. Regarding with *virīya*, action of the

⁴³⁹ Conditional relations v-1 p. 2

⁴⁴⁰ AB b 7 p.6

⁴⁴¹ Ibid p. 7

⁴⁴² Ab P b 2 Atthakatha p. 14

Buddha, his follower, and so many ways of teachings of the Buddha one can see in the research paper. Regarding with the term of *Viriya*, there were mentioned so many ways, meanings, definitions, synonyms, in the three *pitaka*. The various types of *Viriya* applied in many person different way according to their logically, philosophy, and practically. To get any things, when trying the way we got the qualities of result as we used effort.

The term of perfect is very useful and famous in the world. Every body also wants to perfect and try for it. Its real meaning is trying or karma any good deeds. Nobody perfect immediately even the Buddha. The incomparable of the Buddha also try to perfect the Buddhahood by collecting stage by stage in the so long period. In the *Cariya pitaka* it is mentioned about ten perfection of the Buddha in the past lives, because the meaning of *Cariya* is practicing and striving perfections.⁴⁴³ There were thirty-five stories in that book. The Buddha preached his past lives and the way of practicing ten perfections especially. There are ten kinds of perfections: charity, morality, renunciation, wisdom, effort, patience, truthfulness and determination.

Among them *Akitti*, *Saṅkha*, *Kurudhamma*, *Mahāsudassana*, *Sasapaṇḍita*, *Vessaṇṭara*, *Sivi*, *Nemi*, *Bhisa*, *Sonapandita*, *Culabodhi*, *Matuposaka*, were mentioned specially about of charity, morality, and renunciation. For special truthfulness perfection the Buddha preached these stories such; *Siccatapasa*, *Alinasatthu*, *Vutta*, *Macca*, *Kaṇṇhadipayana*, *Caṇḍakumara*. For special living-kindness and patience perfection the Buddha preached these *jātakas* such; *Buridatta*, *Sampeya*, *Saṅkhapala*, *Suvoṇṇasama*, *Akaraja*, *Mahāimsaraja*, *Rurumigharaja*. For special wisdom perfection the Buddha preached these stories such; *Mahagovinda*, *Matinga*, *Dhammadeva*, *Yudincaya*, *Somanassa*, and *Ayoghara*, *Kapi*. For special determination perfection the Buddha taught *Mahālomahamsajātaka*.

These are obviously the life of Buddha in the past and the Buddha shared the essence of life for all living being by investing his flesh, blood immeasurable. On seeing the right way clearly one must try effectively to get any benefit while getting in the human life. Unremittingly, mindfully, clearly, rightly, and by consideration the one strives in the beneficial work. Being learned person by knowing the teachings of the Buddha, the one can bring the rewards not only him but also others wonderfully. Concerning with trying, there are four types of persons in the world: one tries welfare for oneself but not for others, one tries welfare for others but not for himself, one doesn't try welfare neither for both, one tries welfare for both. That is

⁴⁴³KN *cariyapitakapp.* 385-420

why the Buddha said the verse to support the brave striving person that:⁴⁴⁴

*Dullabo purisājañño na so sabbattha jāyati,
yattha so jāyati dhiro tam kulam sukhamedati”.*

It means Hard to find is the thoroughbred man, a man is not born everywhere. Where such a wise man is born, that clam thrives happily. Brilliant bravery brings the brightest benefits.

.....

⁴⁴⁴Dhiammananda K.Sri *Dhammapada* p. 393

Chapter IV

Conceptual Framework of Sukha

4. 1 Etymology of Sukha

The world is full of suffering and everybody faces the suffering of universal phenomena. One can see only in our own body: by doing cleaning body, wearing clothes in seasonally, eating food as remedial diet, taking water, looking for property, collecting, association and communication. To destroy the suffering everybody tries seriously in their live. We can see the suffering on the body but nobody can see the mental suffering. Even though we cannot see the suffering, it is stronger than bodily suffering. Nobody wants to feel any suffering, so everybody tries to throw the sufferings far away from them. If one can try to stop it, he will get the happiness. By following and practicing the Buddha's teachings the one can throw and can stop it. Why? Because of all teachings of the Buddha led to the real happiness.

But the method of the Buddha is only practical way. He cannot create to be happy beings and nobody can get the happiness by praying and wishing. Not only he but also no body can create it in the world. He also tried himself to destroy the suffering and the cause of suffering by following in right way practically. So the Buddha appeared to show the right way where is real happiness for all living being. Only by following and practicing the one will get the real happiness. The Buddha said the verses in the *Dhammapadapāli*;⁴⁴⁵

*Etamhi tumhe patipannā dukkhassantam karissatha,
Akkhātovo mayā maggo aññāya sañlakañtanam.
Tumhehi kiccamatappam akkhātāro tathāgatā,
Patipannā pamokkhanti jhāyino mārabandhanā.*

The verses mean following this way you shall make an end of the suffering. This verily is the way declared by me when I had learnt to remove the arrow. You yourself should make the effort: the *Tathāgatas* are only teachers. Those who enter this Path and who are meditative are delivered from the bonds of *Māra*. Regarding speaking about the path, the Buddha messaged the verses to the monks. Here the main word is “*Tumhehi kiccamatappam akkhātāro tathāgatā*”.

⁴⁴⁵ K.sri.Dhammananda, The *Dhammapadapali* p. 220

We are no creators. Our responsibility is only to teach and to guide the right way. But you must strive the right way to get happiness yourselves. Most people think the Buddha has super power. He can create everything. So people have great expectations on the Buddha. By expecting, many religions appeared in the world. According to *Dhammacakkapavattanasutta*⁴⁴⁶ there are so many sufferings briefly for common beings such as; birth is suffering, old age is suffering, decay is suffering, death is suffering, not getting the wanted thing is suffering, the five aggregates are sufferings.

The happiness is the opposite side of suffering because the word of happiness is *Sukha* and the word of suffering is *Dukkha* in *Pāli*. For that, human beings have the chance and strategies to avoid the suffering. The exit of suffering is happiness (*sukha*). To be free from any suffering people should search the strategies. Being free from suffering is happiness in *Pāli* namely *sukha*. *Sukha* means happiness, pleasure, ease or bliss. On the other word, the *Pāli* word of *Sukha* is the name of feeling. There are five kinds of feeling in the Buddhist literature namely *sukha*, *dukkha*, *upekkha*, *somanassa* and *domanassa*.⁴⁴⁷ Among them, *Sukha* means happiness, *Dukkha* means unhappiness, *Upekkha* means neither happiness nor unhappiness or equanimity feeling. *Somanassa* is the same with *Sukha* and *Domanssa* is the same with *Dukkha*.

According to *Abhidhammattha-singaha*, there are quantities of five feelings as these quality groups in the consciousness; there are sixty-two kinds of consciousness accompanied by joy, namely: eighteen types of sense sphere consciousness, four rooted in greed, twelve types of sense-spheres beautiful consciousness, the two rootless types, i.e. joyful investigating and smiling consciousness, forty-four types of sublime and supra-mundane consciousness pertaining to the first, second, third, and fourth *jhanas*. Only the two types of consciousness connected with aversion are accompanied by displeasure. All the remaining fifty-five types of consciousness are accompanied by equanimity. The remaining fifty-five from the joy consciousness are accompanied by equanimity: they are six unwholesome *cittas*, four rooted in greed, two in delusion, fourteen rootless *cittas*, twelve sense-sphere beautiful *cittas*, three *cittas* of fifth *jhana*, twelve *cittas* of immaterial *jhana* and eight supra-mundane *cittas*. Pleasure *Sukha* is only one. Displeasure *Domanssa* is two and pain is only one. As a counting of mind joy *Somanassa*-62,

⁴⁴⁶ VP b 3 p. 14

⁴⁴⁷ *Abhidhammatthasingaha* p.137

equanimity *Upakkha*-55, pleasure *Sukha*-1, displeasure *Domanassa*-2, and pain *Dukkha*-1 all totally feelings are 121.⁴⁴⁸

Among them the *Sukha* is very meaningful and everybody loves deeply it. To get it, all of beings are striving as much as they can around the world. But to get adequate happiness is very difficult. For real happiness some need, how much they can do enough and no body can say the limit of happiness. As mentioned above you can get the happiness as your striving. By saying etymology, the word can be divided into two letters -*Su* and *kha* according to *Dhammasingani atthakatha*.⁴⁴⁹ *Sukhayatiti sukham, sutthu va khanate khādati kāyacittabhādamti sukham*. It means *sukha* means happiness the thing grinds goodly or digs clearly the diseases of mind and body, so it called *sukha*. *Su* means clearly and goodly and *kha* means dig and destroy.

A person who has a little good karma will face unhappiness and worry mostly in his life. The reminding word of the Buddha is very important for all human beings *Ponnānam bhikkhave mā bāyittha sukhassetamnāma adhivacana yadidam ponnāni*. The Buddha warned like that in the *anguttaranikāya* book two, *mittasutta*. It means *bhikkhus* do not be afraid of merit. This is designation for happiness that is merit.⁴⁵⁰ The name of *sukha* is happiness in English. The term of *sukha* has so many synonyms such: *sāra, sāta, manāpa, eitha, kanta, phāsu, hita*. In English happiness of synonyms are cheerful, joyous, delighted, pleased, glad, blessed, gleeful etc.

Happiness is one of good feelings in the mind. If your mind has the quality to be happy, you can feel the sensation of happiness. The main of happiness is peace of mind in our body. The peace of mind produces happiness. The peace of your mind can do to enjoy you and all living beings. But if one lack of the peace of mind the effect of happiness is will be negative manner. All problems of human beings depend on their mind. If the mind leads peace and bent to good actions the benefits of manner are only happiness. The one who grasps the real and true happiness is a Noble one.

In psychology way the sensation of happiness can know one's effect of good actions. We can know a person's emotions of happiness: joy, smile, active actions, interest, and pride. The sensation of sadness also can know clearly owner's karma that is bad action. As by doing three

⁴⁴⁸ *Abhidhammatthasingaha* p. 115

⁴⁴⁹ AB b 2 atthakatha p. 160

⁴⁵⁰ AN b 3 vo-7 p. 1064

actions: body, speech and mind we accept the effect of karma good or bad. To know the nature of karma by observing the right view we can produce the happiness. The more we practice it, we will be happier. By emulation we must follow the noble ancient way to get the real happiness. There are so many social workers in the world. Among them the Noblest and greatest social worker is the *Gotama* Buddha because all of his actions and perfections are only for all living beings. How can we say like that? According to the *Buddhavaṇṣapali* under the name of *Dīpaṇkara* Buddha he can realize and attain the *Nibbāna*.⁴⁵¹ But he removed the opportunity and strived hard to be free from suffering for all living beings. By fulfilling ten perfections, He tried to attain the Buddhahood. He shared his chance of happiness without seeing status.

People cherish the happiness that is result of merit but they are very afraid and difficult to do merit. They didn't really understand that the happiness comes from the own good deeds. If one has only capital money he can do any job to increase his property similarly if one wants to get the happiness, he must try to get the merit. It is right, *Ven. Sāriputta* said to his followers about the cause and effect of happiness in *Dassuttara-sutra Pathikapāli*, *Dīgha Nikāya*.⁴⁵²

- i. The effect of proper consideration is happiness.
- ii. The effect of happiness is joyful.
- iii. The effect of joyful is pleased.
The effect of pleased is pleasant feeling.
- iv. The effect of pleasant feeling is concentration.
- v. The effect of concentration is knowingness rightly.
- vi. The effect of knowing rightly is disgusting.
- vii. The effect of disgusting is nonattachment.
- viii. The effect of nonattachment is liberation.

By using the highest philosophy way, he took out all the causes, effects and the nature process of mind and matter. According to this sutra, the main cause of happiness is proper consideration. So, nobody can create anyone's happiness and the doer is nothing but the only action of oneself.

⁴⁵¹ KN b 12 p. 311

⁴⁵² DN b 3 pp. 519/ 252

Regarding doing merit for happiness the Buddha urged devotees in the *Dhammapada* stanzas 118 thus:⁴⁵³

*Poñince puriso kariyā, kariyānam punappunam
tanmhi chandam kayirātha sukho poññassa ussayo.*

It means should a person perform in meritorious action, he should do it again and again, he should find pleasure therein, blissful is the accumulation of merit.

On seeing the teachings of the Buddha we can deduce happiness is the result of merit. So, as one act of good deeds the result will be in one's life. To continue the process of happiness we must try again and again. If the velocity of trying reduce for happiness the speed of it will be low. If the acting is continuing regularly no body care the event of happiness. Most people while doing the cause of things, they do sluggishly, want to stop the things and show any reason to continue it because of being lazy. The happiness and laziness are contrary things. If one thing is higher then, the other will be lower.

Is the happiness an important requirement factor in our human life? Every body answers, yes. Why is it important factor? Because it is a necessary taste in human life, it is very important for all human beings. As a human being we must know the requirement of human life. The happiness is a real important requirement in our human life. It is a different quality of in human life from other realms. The name of human life in *Pāliis manussa*. Some scholar said its divination that '*kusalākusale dhamme manati jānātiti manusso*'.⁴⁵⁴ It means the being who can distinguishes wholesome and unwholesome, is called human being. "*Mano usso ussamno assati manusso*"⁴⁵⁵ This meaning is the being has increase welfare and extensive privilege, that why the being is called human. The happiness is a product of wholesome action and sorrow and lamentation are come from unwholesome actions. If one has good intention he can do to increase the happiness step by step. There are six types of factors to increase for human beings:⁴⁵⁶ clever in cause of merit, clever in cause of demerit, clever in resources, being wished he try to get the good deed that is not yet gain,

⁴⁵³ Ksri.Dhammananda, The *Dhammapadapali* p. 264

⁴⁵⁴ *Rupasiddhi* p. 683

⁴⁵⁵ *Abhidhanappadipikasuci* p. 415

⁴⁵⁶ AN b 6 p. 376

In *Vimānavutthu atthakathā* there are four types of human beings⁴⁵⁷ the man who is like an inhabitant of hell, the man who is like a ghost, the man like an animal, and the real man. For first man, even human beings he felt strong suffering cutting hands and legs penalty of king, like a being of hell because of his bad deeds. For second man, even a human beings he lack of all welfare and nothing to eat food, to wear clothes to stay home and place. Mostly his life is refuge to others. Human animal means even a man he doesn't know good or bad, welfare or not, only he know eating and sleeping. He lives along life by doing affliction of others; killing, stealing, sexual misconduct, telling lie and taking intoxicant. He never considered all of his actions and whatever he thinks, all are only happy. The last *Paramattha manussa* means the man considers benefits of not, believe cause of *kamma* and its result. He lives in the humanity by avoiding the bad deeds, observing the good deeds. He follows all the good deeds of human beings. The man is real human because of following good deeds of human being.

The quality of happiness depends on the cause of deeds. When one trying the cause of deed is sharp, the result of it will be as it was. For example the taste where is top of the mountain is cannot take it the root and bank of the mountain. If one wants to take the taste of mountain he can take only when one is arriving there. The taste cannot get only thinking, speaking, and seeing.

All ultimate *Dhamma* has characteristics separately including *sukha*. There are four kinds of characteristics of *sukha*:⁴⁵⁸

- I. *Sāta lakkhanā*- pleasure and comfort characteristics,
- II. *Sampayuttānam upabyuhanrasā*- increasing the associated,
- III. *Anuggaha pacchupatthanā*- favoring to understand,
- IV. *Passaddhi padatthanam*- calmness of a proximate cause.

Sukha has pleasure sign, while feeling the pleasure with body and mind, one's action and speaking are comfort. Other person can see one's expression of body feeling and that's emotion spread or share on the other easily. Due to comfortable the one's mind associate with all good things to increase welfare. The one understand it, it produce the essential things in human life and it is a necessary for human society for everybody. By showing its characteristics, exhort to peace

⁴⁵⁷*Vimānavutthu atthakatha* p. 19

⁴⁵⁸AB A b 2 p. 160

and calmness of body and mind. It is right. On account of wandering mind the one never get the peace and happiness. Because of calmness, mind can see clearly right or wrong and benefit or not. To get the happiness one must invest in suffering. That is why the Buddha said *Bhōdirāja Kumārasutta* in the *Mijjimapannasa* that “*Na kho sukkena sukhan adhigantabban, dukkhana sukham adhigantabbam*”.⁴⁵⁹ It means the happiness cannot get by investing in happiness. The happiness can get by investing suffering. By taking His past life’s condition where before the Buddhahood the Buddha taught the *Dhamma* to the *Bodhikumāra*. To know clearly the word, the Buddha said to him in verse thus;⁴⁶⁰

Kicchana me adhigatam halam dāni pakāsitom.

Rāgadosa padesehi nāyam dhammo susambuddho.

It means I got or realized the four Noble truths difficulty. The living beings cannot know easily it, because they are following in craving and anger. Therefore I am not able to show it. The Lord Buddha thought the thinking under the Bodhi tree after getting Enlightenment about seven weeks.⁴⁶¹ But later He destroyed His mind because of requesting of *Sahampati* Brahma. Maybe, the Buddha showed the case, He got the happiness difficulty and to respect on it deeply for all living beings. By following in right way we can get the happiness we can stay comfortably. The comforting of mind is far away from any worries. The grate welfare is cannot get only simple trying. By paying equality value the one can get it.

Where is the happiness from? It is from *Kusala*- wholesome deed. The exposition of *kusala*, *Dhammasīngani atthakathā* said clearly *anavajjasukkhavipākakakhanā kusālā*.⁴⁶² It means the characteristic of merit is blameless and happiness result. Sometimes people think the happiness of mind is essential and no need to care for others. So, they try to be happy themselves doing disturbing others. By neglecting other’s feeling and disturbing of other, the created of happiness personality is not real happy and not behavior of human right. While dwelling *Jetavana* monastery and rounding for alms in *Savutthi*, the Buddha messaged the stanza no.131 to the young boys because they killed one snake to protect its biting;⁴⁶³

⁴⁵⁹ MN b 2 p. 290

⁴⁶⁰ Ibid p. 291 VP b 3 p. 5

⁴⁶¹ VP b 1 p. 5

⁴⁶² AB A b 1p. 82

⁴⁶³ *Dhammapadanatthakathā* b 2 p. 33

Sukhakāmani butāni yo dañṭena viḥimsati.

Attano sukhamesāno picca so na labate sukham.

Sukhakāmani butāni yo dañṭena na ḥimsati.

Attano sukhamesāno picca so labate sukham.

The stanzas mean one who while he is seeking happiness, oppressed with violence other's beings who also desire happiness, will not attain happiness hereafter. One who is himself seeking happiness doesn't oppress with violence other's beings who also desire happiness, will find happiness hereafter. The person who wants happiness shouldn't afflict others. Because of affliction of others the one never get the real happiness. By desiring of happiness one shouldn't torture others. Doing so, the one lose human dignity. Every living beings want to be happy so they try to get it as they can. According to this stanza, there are two types of *Sukhas*: *Atta Sukha*- happiness of oneself and *Para Sukha*- happiness of others.

Atta Sukha means one created his happiness by doing any action. For example a businessman tries to get happiness while doing trading in his work by investing capital money, hoping essential profit. It is called *Atta Sukha*. While doing his work between seller and buyer he shared the happiness because they got profits as they need, it is called *Para Sukha*. Similarly, in the human society nobody can stay alone separately, everybody fond the happiness. That is why they need sympathy to get the happiness for others in doing their direction. It is called (*Parasukha*) happiness of others. The one who is unselfish and benevolence can do the other's welfare with wonderfully. The one who is a profiteer and pessimist he cannot do the welfare of other because of his selfish mind. If you associate with friends openly and friendly the happiness will return to you.

By taking the sympathy on each other, they will get real happiness. The happiness cannot get immediately and automatically, it must cultivate stage by stage as a small tree that has sweet fruit. To be the best quality, we have to wait for the benefit on time. Nobody can do the happiness by praying for themselves and others. Without practicing or doing the hoping of happiness is in vain. Therefore to get the happiness and to destroy the suffering, people need to know the procedure in right way by doing themselves. Regarding happiness of one we can see that person who is killing and selling animal. Without consideration someone thinks that his happiness is a product of other's life. Similarly that person thought that I got the happiness from killing living beings. Those are wrong way and they cannot discriminate the different karma.

And they think wrong way the bad karma gives the good result. Here the Buddha pointed out for all a good philosophy by preaching the verse:⁴⁶⁴

Sabbe tasamti damtassa sabbe bāyañti miccuno.

Attānam upamam katvā na haimsaye, na ghātaye.

It means all living beings are afraid of death and punished, so the one shouldn't torture and kill any being by consideration simile like oneself. Nobody likes the torture, punishing of other and they want to stay safely. So, all living beings protect themselves from any danger by using many ways. If people do the protecting to be safe, they will free from dangers and can stay peacefully in their lives. Here to get happiness the main point is sympathy.

The term of *Dukkha* is oppositeword from *Sukha*. *Dukkha* means suffering, trouble, unpleasant, pain, and languish etc. The definition of *Dukkha* is *dukkhayatiti dukkham, dukkaram khamanan eatthāti dukkham, sukham khanatiti dukkham*.⁴⁶⁵ It means the sensation bears difficulty, and the feeling digsoor throws away happiness, it called *Dukkha*. Ven. Mahāsisayādaw taught his follower about of *Dukkha* in his preaching the wheel of *Dhamma* that: for further elucidation suffering may be classified under seven categories;⁴⁶⁶

I- *Dukkha-dukkha*, its nature is suffering, its name is suffering: hence it is *Dukkha-dukkha* dreaded by every sentient beings. For example, while going on desert the one suffer hungry, thirsty and pain. Similarly the life is nature suffering because of body and mind, while feeling some paining the nature everybody faces many suffering around their live.

II- *Viparināma Dukkha*, pleasurable physical sensation arising from agreeable tactile impressions known as *Kāyasukha* joyful state of mind arising from reviewing pleasant sense objects known as *Cetasika sukha*; these two forms of happy states please every one every creature. All beings go after these two happy states day and night, even risk their lives and when these are attained, their lives and when these are attained their happiness knows no bound. Nevertheless, while they are rejoicing with blissful contentment, if the senses objects, which have given them such intense delight and enjoyment, disappear or get destroyed, great would be their agitation followed by intense distress. When the wealth they have accumulated in the form of gold, money or property suddenly get lost through one reason or the other; when death or separation come to

⁴⁶⁴ Dhammapada pali p. 32

⁴⁶⁵ Abidhanappadipika p. 265

⁴⁶⁶ Mahasisayadaw *The wheel of Dhamma* p. 196

one's beloved member of the family, spouse or children, intense grief and distress ensue, which may even cause mental derangement. Thus these two forms of happiness, *Kāyika sukha* and *Cetasika sukha* are also a type of suffering known as *Viparināma dukkha*, because of change. While they may appear very enjoyable, only to be replaced by extreme grief and despair when they vanish. Hence they are *Dukkha* all the same.

III- *Sañkhāra dukkha*-the ordinary every day scene which one sees hears or comes into contact with, indifferent sense objects, inspire neither a feeling of pleasure or well-being nor of pain or unpleasantness. This neutral, medial condition that is nature neither painful nor pleasurable is termed equanimous feeling *Upekkhāvedana*. This neutral equanimity does not, however, exist permanently. It needs constant maintenance of necessary conditions for continuity of this medial state. This implies laborious effort is *dukkha*. Hence this equanimity feeling, neither painful nor pleasurable is termed *Sañkhāra dukkha*. In addition to this equanimity feeling, all the other formations of *nāma* and *rūpa* of the mundane sphere are also called *Sañkhāra dukkha*, as they need constant conditioning. Feeling of happiness also requires constant conditioning for its maintenance and as such should be classified as *Sañkhāra 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 *Sañkhāra dukkha* too since it is very plain that considerable application is needed for its maintenance. The three types of *dukkha* explained above should be well understood as a complete grasp of three types will help in understanding the truth of suffering.

IV- *Paticchañña dukkha*- hiding suffering, physical ailments such as: earache toothache headache flatulence etc. In mental afflictions arising out of unfulfilled desire, burning rage, disappointments, miseries and worries are called concealed suffering (*Paticchañña dukkha*). They are known only to the suffering individual and become known to others only when intimated by them. As such suffering is not evident. It is also called un-evident, non-apparent suffering, *Apākata dukkha*.

V- *Apaticchañña dukkha*-opening suffering-physical affliction such as from sword cuts, spear thrusts or bullet wounds is not hidden but quite apparent and openly evident. It is called, therefore exposed suffering; *Apaticchañña dukkha*, or evident suffering *Pākata dukkha*.

VI- *Pariyāyadukkha*- All formations of *rupa* and *nāma* which can give rise to physical and mental afflictions are not in essence suffering, but as they are the basis of suffering of one form or another, they are known as *pariyāya dukkha*, quite dreadful in view of the suffering which will surely arise from them. As in the example just given it is dreadful like giving one's guarantee to a transaction by signing a bond for which re-compensation has to be made later.

VII- *Nippariyāya dukkha*- the *dukkha-dukkha* type of suffering is intrinsic. The sign of suffering is no hiding its action. People can see it evidently therefore, known as direct suffering *Nippariyāya dukkha*. In *Vibanga atthakathā*, master said four kinds of the *dukkha*'s meanings;⁴⁶⁷ unceasingly torture, intolerable, the place of suffer, and annulling of happiness. The Buddha said the *dukkhuddaya sutta* in the fifth book *Aṅguttaranikāya*.⁴⁶⁸ In the sutta one can see the origin or causes of suffering and the origin of happiness. There are ten causes of pain killing any living being, stealing other's things which are not given, sexual misconduct, telling lie, slandering word, rough speech, talking nonsense, covetousness, obstruction and wrong view. In other words, these ten can be divided into three groups as wrong bodily actions, wrong verbal actions, and wrong mental actions. Not only the Buddha said the causes of pain, but also the causes of happiness, if one refrains from the ten causes of wrong actions, those will be the causes of happiness in this sutra. Every body tries to be happy themselves by three actions. In really, nobody wants to kill any living being, however by influence of wrong thinking they do the bad deeds. So they cannot know rightly and their mind bend to do wrong actions that if I didn't do the killing, stealing, telling lie, cannot overcome it. One's mind attached only doing that the wrong action is to solved way of problem in my along life. Not only one's mind attached but also followers accompany to his idea. If wrong thinking cannot destroy rightly, the one longer attach it, the wrong thinking deeper into one's mind.

Even the Buddha cannot help to destroy it, like the six heresy teachers in the Buddha's time in *Rājagaha*. Former causes supported to latter results and the results also will support to future effects. The ten kinds of wrong actions are causes of suffering, in the same way these also has each others causes according to *Abhidhammtha Sangaha* written by *Anuruddha Mahāthera*. He wrote that “*tesu pānātipāto, pharusavāco, bhyāpādo ca dosamulena jāyanti, kāmesumiccāchāro abhijjā miccāditthica lobamulena, sesāni cattāripi dwihi mulehi*

⁴⁶⁷ *Vibanga atthakathā* p. 45

⁴⁶⁸ AN b 10 p. 1506

sambhonti”.⁴⁶⁹ It means among them killing, rough speech, obstruction appear on account of anger. Sexual misconduct, covetousness, and wrong view appear because of craving. Remain four things appear due to craving and delusion, anger and delusion. To be any karma depends on cause and becoming karma also can be cause for future. Cause and effect are supported mutually. There are six characteristics of *dukkha*:⁴⁷⁰ torture, pain, inter destruction, piercing, misery and injury. Whatever they tried good or bad deed nobody doesn't want the bad result because of only for happy they tried the deed. As we mentioned above the law of nature karma (*Kamma Niyāma*) or the main roots is very important and it is a necessary thing to understand deeply. Only by digging land the one who wants to claim upper is going down into land. Similarly, if one wants to be happiness, the one have to do the ways of happiness.

To take the happiness, it is not enough only trying to know about karma in philosophy and logical way. As a social worker or Noble person can do the happiness for oneself and others. For all happiness of primary product is inner mind. The qualities of happiness cannot measure with any materials but how much they gratify and enjoy is the essence of happiness. Happiness cannot see the frightened area and at the selfish person. It can see the place of free from frightened and at the selflessness person. So the Buddha said the verse in the *Dhammapadapāli*:

*Dullabho purisā zañño naso sabbatth jāyati.
Yattha so jāyate dhiro tam kulam sukha medati.*

The verse's meaning is that “hard to find is a man of great wisdom such a man is not born every where. Where such a wise man is born, the family thrives happily”.

4.2 The Types of Sukha

In the Buddhist literature, we can see so much happiness for layman, for monks, for present life and future, for mental and physical. Some people said some happiness product from material that they needed such as; new car, home, computer, phone, clothes etc. Some one said that happiness created by living beings families, relatives, friends, partner, neighbors, union etc. Some happiness become the experience of deeds; doing, chanting, practicing. Whatever be, the happiness is used in term of mental emotion states. It can say ultimate *Dhamma* because of truth.

⁴⁶⁹ Abhidhammtha singaha p. 34

⁴⁷⁰ AN A 3 p. 278

The one who takes the taste of happiness feels enjoy. The taste doesn't change for any living being and every body are same emotion.

The two types of happiness are very different worldly mundane happiness and supra-mundane happiness. Worldly mundane happiness means we take usually many kinds what want for all living being and lifeless. For lifeless things are home, vehicle, jewel, clothes and foods etc. For living things are family, relatives, friends, pet animal, horse, ox and cow etc. For communication now a day there are so much article for use in humanity: satellite, telephone, mobile phone, computer and website etc. Regarding to object of sense for human being there are five things vision and form for eyes, sound for ears, smell for nose, taste for tongue, touch for body. All these are can call causes of happiness if one needs and attach on them. How much do you see around of you, we can call sensual pleasure for all things because all of sensual pleasures are only for happiness of worldly being? The worldly people who are great good luck stay along life with the five senses wonderfully. Do you know? The life is nothing permanent and every thing can change in every time. Because of the characteristics of worldly when we leave from them and when they leave from us we cannot happy and we feel sadness.

The more you love, the deeper then you feel sad. That is why the worldly things can gives the taste of happiness but it is not real or fake happiness. We should know other more then one kind of happiness. It is a worldly happiness. But the happiness is higher then sensual happiness, it name *Jhāna sukha* or absorption happiness. By practicing forty types of *Samatha* (concentration) meditation one can get a taste of happiness. The deeper concentration can produce the taste of happiness better then other. According to *Abhidhammatthasīṅgahapālī*, Venerable *Anuruddha* mentioned the five stages of *Jhāna* that; First, *jhāna* functional consciousness together with initial application, sustained application, zest, happiness, and one-pointedness. Second *jhāna* is functional consciousness together with sustained application, zest, happiness, and one-pointedness. Third *jhāna* arises functional consciousness together with zest, happiness, and one-pointedness. Forth *jhāna* arises functional consciousness together with happiness, and one-pointedness. Fifth *jhāna* arises functional consciousness together with equanimity and one-pointedness.⁴⁷¹

⁴⁷¹Nārada Thera , Abhidhammattha singaha p. 125

If it is reality, the opposite of suffering is ultimate *Sukha*. All kinds of happiness are products of good opportunities. Because of wealth, health, family, attendant, reputation, religion we can get the happiness. If one has wealth, he can use it for happiness and luxuries. The happiness of wealth is not only one can do happiness but also other. The Buddha guided even to sleep happily and to good dream when we sleep:⁴⁷² there are five benefits for one who falls asleep mindfully and with clear comprehension. What five? He sleeps well, he awakens happily, he does not have bad dream, deities protect him, and semen is not emitted. But if one who sleeps with a muddled mind lacking clear comprehension, he will get five dangers opposite way. By sharing his wealth to others also can get the happiness. There are so many types of *sukha* in three *pitaka*. The happiness of backside or opposite side is nothing but, unhappiness. To show the types of happiness first we should know the back side of happiness or unhappiness.

According to *Bhayaṣaṇasutta* in the five books of *Anguttara Nikāya*:⁴⁷³ there are five matters of unhappiness in the world. There are five disasters or unhappiness in the world; disaster due to relatives, disaster due to wealth, disaster due to illness, disaster regarding behavior and disaster regarding view. Among them the disasters of relatives, wealth and illness are not causes of reborn in the lower world or in hell after death for beings. Because of the disasters of virtuous behavior and view beings are reborn in the lower world. In this sutra there are five factors of happiness or accomplishments; accomplishment in relative, accomplishment in wealth, accomplishment in health, accomplishment in virtuous, and accomplishment in view. Among them, because of accomplishment in virtuous and view, the one is reborn in a good destination.

Regarding with morality (*Sila*) the Buddha said five benefits or happiness through careful attention to his affairs:

A. He gains much wealth. Without any action nobody can get any wealth. By doing any action he tries his work, observing five precepts. That why, he got properties because ability of morality.

B. He gets a good reputation because of his good morality. The reputation is an essential thing for human being because nobody knows oneself I am good or bad perfectly, by hearing

⁴⁷² AN b 5 p. 822

⁴⁷³ AN b 5p. 744

other's speaking, one can know the real ability of him. To be a good reputation of person nobody can do any ways easily. Being virtue the one gets good reputation in human and deva.

C. He can approach whatever assembly with confidence. The virtue can produce to be a brave person. Due to bravery the one can approach to noble assembly because of belief in himself. By approaching good assembly bravery the one can get many benefits: seeing respectable, listening to them and discussing with them. Bravery means the one never fear and embarrass to do good deed. If he does the good deed weather alone or with group he can do it perfectly. Some people think with foolhardy mind it is not difficult and every body can do it. Except of only a doer nobody can know the event, the one will know himself clearly.

D. He passes way un-daze. The daze expression comes from badly feeling of mind. Every good deed never created badly feeling. The one who has virtue see his pure life, that why even he is close to die, his face has un-daze expression. No one can hide his action to see his deed good or bad. But the end of lifetime the one cannot hide his deed. According to his karma the expression will appear on his face.

E. After death he arises in a good place heavenly world. As one's going he arrive the final goal good or bad and right or wrong. Nobody can deny the final good whatever result. Every body has to accept the result of karma in his past. It is one's karma that is in his past. These are five kinds of benefits or happiness of morality.

Now a day most people know five precepts (*Pañcasīla*). The Buddha praised the benefits of morality better then the fives that;⁴⁷⁴ the happiness is free from fear, enemy and affliction. It is right, if one has any fear, enemy, and affliction, cannot say peace and happy life. The person who observed the five precepts gives fives great gifts with happiness for all living beings. Why can we say the praising word for that person who observes five precepts? Because of praising of the Buddha by abstaining from the destruction of life, the noble disciple gives all living beings an immeasurable freedom from fear, enmity, and affliction.

This is the first gift, a great gift, primal, of long standing, traditional, ancient, and unadulterated and never before adulterated, which is not being adulterated and will not be adulterated, not repudiated by wise ascetics and Brahmins. That leads to what is wished for,

⁴⁷⁴ A N b .8 p. 1174

desired, and agreeable, to one's welfare and happiness. Not only one thing he is abstaining from killing living beings but also another abstaining from four things; taking what is not giving, sexual misconduct, false speech, taking liquor, wine and any intoxicants that is basis for heedlessness.

All these precepts are leaded to what is wished for, desired, and agreeable, to one's welfare and happiness. On account of seeing others welfare and oneself people should do the five precepts (*Pañcasila*). The five precepts are the main foundation of happiness in the humanity. Mostly people think the life's good or bade evidences depend on other. Some people also said by only praying in front of the Buddha and Gods will get the peace and happiness as they like. It is only mislead of religion for followers who are uneducated. Including us all living beings are wants happiness forever. So we must take care of all living beings fairly and squarely.

To destroy mislead of all religions the Buddha pointed out the *Kalama*-sutra or *kesamutti*-sutra as mentioned upper. To confirm the consequences of good morality, *Ven-Ānañda* asked the question to the Buddha and the Buddha answered to him:⁴⁷⁵ *Bhante* what is purpose and benefit of wholesome virtuous behavior? *Ānañda* the purpose of wholesome virtuous behavior is non-regret. The purpose of non-regret is joy, the purpose of joy is rapture, the purpose of rapture is tranquility, the purpose of tranquility is pleasure, the purpose of pleasure is concentration, the purpose of concentration is the knowledge and vision of things as they really are, the purpose of the knowledge is disenchantment and dispassion, the purpose of disenchantment and dispassion is vision of liberation. To know separately from not good behaviors *Ven Ānañda* use the word (*Kusalāni Silāni*) wholesome virtues behaviors.

At the Buddha time we can see some ascetic who practices as animal's habit in the literature of the Buddha. Similarly *Korakkhattiya* the dog-man was going round on all fours, sprawling on the ground, chewing and eating his food with his mouth alone.⁴⁷⁶ Even his habit is like a dogsome people think that he is an *Arahant*. On the other hand there are two extremes in the first sermon of the Buddha. *Ven Mahāsisayādaw* said about of two extremes and *Silabbataparāmās*⁴⁷⁷ (wrong behaviors) when he explained the wheel of *Dhamma* that; *Kāmasukhamlikānuhyoga* means taking delight in such objects of pleasure and enjoying

⁴⁷⁵ A.N b 1o p.1339

⁴⁷⁶ D.N b 3 p. 373

⁴⁷⁷ *Mahasisayadaw* the wheel of Dhamma pp. 63,64,109

them physically and mentally, one pursues after these sensuous pleasure. This practice that forms one extreme part is low, vulgar, common, ignoble and unprofitable and should not therefore be followed by one who has gone forth from the worldly life.

Attakilamathānuyoga means self-mortification, the other extreme part of practice also which is concerned with attempts to inflict torture on oneself can result only in suffering. Abstaining from food and clothing which one is normally used to be a form of self-torture and is unprofitable. This practising did not pursued by the Noble ones. Neither does it pertains to the true interest, one is seeking after. Thus practice of self-mortification, forming another extreme part or practice should also be avoided. Avoiding these two extremes one arrives at the true path known as the Middle Path. In the literature some person trains their body as animal in wrong way. It is called *Silaparaparāmāsa*. It means holding a wrong practice as a right practice, wrong belief in the practice. According to the teaching of the Buddha, apart from the Noble Eightfold Path, which leads to development of *Sila*, *Samadhi*, and *Paññā*, all other practices are wrong practice and taking them as right practices amount to wrong belief as regards the practice. Not seeing the truth, keeping aside the path, hoping for lasting happiness, it is wrong belief in the practice.

All of living beings' good actions causes of happiness because of leading good attention. Due to attention all living beings act all actions. The good actions are not only good for one-self but also for others. So the Lord Buddha said the *Ven-Rāhula* regarding on three actions for three periods:⁴⁷⁸ before acting, while acting and after acting about three actions; thinking, speaking and doing. By showing one example the purpose of mirror for reflection, the Buddha admonished to *Rāhula* to reflect all one's action thus: *Rāhula*, when you wish to do an action with body, you should reflect upon that same bodily action thus; would this action that I wish to do with the body lead to my own affliction, or to the affliction of others, or to the affliction of both? Is it an unwholesome bodily action with painful consequences, with painful results? When you reflect, if you know; this action that I wish to do with the body would lead to my own afflictions or to the affliction of others, or to the affliction of both: it is an unwholesome body you reflect, if you know; this an actions that I with painful consequence with painful result, then you definitely should not do such an action with the body.

⁴⁷⁸ M.N b 2 p. 524

But when you reflect if you know this actions that I wish to do with the body would not lead to my own affliction or to the affliction of others, or to the affliction of both; it is a wholesome bodily action with pleasant consequences with pleasant results; then you may do such an action with the body. The message of the Buddha is not only wishing to do to reflect but also while doing and done. Reflection is very important habit forever because we are used to heedless. Heedfulness is a leader all good deed, if one stays with the leader he can reflects all his actions to be and to improve good deeds. According to this sutra some public places where is on the mirror note that; “As you look the mirror for beauty, read the books for life” in my country Myanmar.

The word that “*Anumattesu vijjesu bayadassāvi samādāya sikkhati sikkhāpadesu*” it means the one must observe the precepts even the small sin as a seeing danger.⁴⁷⁹ Why the Buddha said to the monks. Because of the meaning of *Dhammapada* stanza that⁴⁸⁰“Think not lightly of evil, saying” it will not come to me. Drop by drop of water, likewise the fool, gathering it little by little, fills himself with evil. It is right, by thinking it is a few and there is no need to neglect, we were doing the bad deeds again and again. Regarding having sex of monk the Buddha reproved to him that the putting of your sexual organ put to mouth of snake that has cruel poison is good than putting organ.⁴⁸¹

Sudinna tried the committing before prohibition of the Buddha to get happiness for him and his family on account of wrong thinking.⁴⁸² So that he did not get the happiness, he got only worry and repentance because of his wrong deed. But before prohibition the first committing person is free from guilt.

Not only *Sudinna* but also other monks who committed the sin firstly for all precepts are free from guilt. Among them the sexual relation is very important to avoid for monk deeply. Why? Because of the Buddhas preaching the *Dhamma* is free from craving, disconnection with defilements, without grasping. To get the highest happiness the one must try by using the best energy. So, the Buddha declared to observe the best morality for monks. If the monk follows the rule as the Buddha’s teachings will get ten kind of benefitssuch.⁴⁸³ to be excellence of Order, to be comfort of Order, to be reverence of others, to improve reverence, to oppress the fool, to support

⁴⁷⁹ VP b 2 p. 73

⁴⁸⁰ KN b 2 p. 31

⁴⁸¹ VP b I pp. 24 b-2 pp. 108,123,158,235,275,356,390

⁴⁸² Ibid p. 21

⁴⁸³ VP b 1 p. 24

for good, to protect the present corruptions or defilements, to debar the defilements of next life, to be steadfast the teachings of the Buddha and to support the discipline.

The lord Buddha was referred to get the ten benefits for all disciplines in *Vinaya pitaka*. The story is very good interesting for human beings, and it can guide some lesson for us in the first book of *Vinaya pitaka*. While the Buddha was staying in *Verañjaci* with his followers they faced famine.⁴⁸⁴ So, they were discussing to over it. Venerable *Moggālana* requested the Buddha to over this suffering by using his mystic power (*Eiddhivida*) to take under ground soil that is very taste like a honey.⁴⁸⁵ By taking the food of horses the Buddha and his followers got the happiness and over come the famine and not allowed to do the mystic power. Here we can get the moral such; difficulty is not suffering, unknowing that how to over come it is real suffering. Knowing the way to cross is the real happiness.

To get the ten kinds of benefits the Buddha forbade some precepts and allowed some precepts regarding with monkhood, livelihood and essential things, to get benefit and to protect the sin in the *Vinaya pitaka*. The Buddha urged his followers to be happiness of *Saṅgha*-unity deeply, so he ordered the monks to meet twice time for chanting *Pātimoukkhain* one month even the *Arahant* in the *Sima* hall.⁴⁸⁶ So, in the *Dhammapada*, the Buddha said the stanza;⁴⁸⁷

*Sukho buddhānamuppādo, sukhā saddhmmadesanā,
sukhā sanghassa sāmaggi smaggānam tapo sukho.*

It means the happiness is appear of the Buddha, the happiness is listening of the *Dhamma*, the happiness is the unity of *Sangha*, the happiness is practicing which is unity of *Sangha*.

The unity of happiness needs not only for monk but also all living being. Because of unity people can do all difficulty successfully by doing in unison. Unison has many benefits any group in our human society. Even the very strong tree grows up alone in any place. It falls down easily because strong wind. Even a weak tree, if it has group the strong wind cannot do to fall down it. Similarly the unity can be overcome every dangers. The saying is well known in the world that the fire that starts from rubbish burns to the palace. As that saying, regarding giving special

⁴⁸⁴ VP b 1 p. 7

⁴⁸⁵ Ibid p. 8

⁴⁸⁶ VP b 3 pp. 142, 143

⁴⁸⁷ KN b 2 p. 42

consideration one of story had at the Buddha time in the *Kosambhi* city.⁴⁸⁸ The quarrel of two monks that were starts from toilet was disunited to until Brahma world. Even the Buddha cannot control to reduce it. So, the Buddha leave from them and stayed alone in the forest. It means the Buddha didn't want to stay at the disunity place because disunity is a cause of suffering.

Anyhow the practicing of unison is a delicious of happiness in human life. Different practicing and religion can be loss the unity. In unity group, the main of separately thing is one's pessimism. A person who is pessimist wants to do differently.

According to *Āṅkheyyasūtra*⁴⁸⁹ by observing morality completely the monks can get so many happiness and benefits that he needs: If a monk wants to get the loving-kindness and compassion, respecting and adoration of other monks, wants to get the four things which are necessary for monks that; robes, food, dwelling and medicines. If monk wants to get the good and large benefits for donors, wants to get good and large benefit for relatives who were later, must observe morality completely. The monk wants to bear the laziness, to get easily the four absorptions, can overcome the danger, wants to get the eight deliverance the monk also must observe morality completely. The monk wants to be stream winner or first Noble person (*Sotāpanna*), to be returner once or second Noble person (*Sakadāgāmi*), to be not returner or third Noble person (*Anāgāmi*), to get the various sorts of psychic power the monk must observe morality completely. The monk wants to get divine eye, to get divine ear, to get the knowledge which is remembrance former state of existence, to get the knowledge that is destruction all defilements or to be *Arahant* monk must observe morality completely.

Regarding good morality the Buddha said the verse in the *khuddhakapāṭha*, *Nidhikandhasūtra*:

*Manussikāca sampatti, devaloke ca yā rati,
yā ca nibbānasampatti sabbametena labhati.*⁴⁹⁰

It means the person can gets all happiness of human, devas and *Nibbāna* because of his morality. Here, the getting all of happiness depends on morality (*sila*) and other merits. When doing any good deeds for happiness, the Buddha urged to do the middle way and to avoid the two

⁴⁸⁸ VP b 3 p. 480

⁴⁸⁹ MN b 1 p. 43

⁴⁹⁰ KN b 1 p. 9

extremes for all living beings in first sermon.⁴⁹¹ Generally people thought by doing the two extremes they would get the happiness. The first extreme is devotion and clinging to the pleasure, which is low vulgar, worldly, ignoble and not connected with the *Nibbāna*. Second extreme means self-mortification which is painful ignoble and not association with good benefit. But the Buddha guided his followers to restrain the two extremes and to try the middle way to get real happiness. There are eight types of Noble Path. Right view is happiness itself and cause of happiness because it can see clearly and can get the good effect. The right view leads the whole life to be happiness.

To be a good human life we have to follow the rules of human right. If one does not follow to the rules of human right, he never gets the happiness of human life. To get for it, Mahatma Gandhi who is a leader of India guided to avoid the seven Deadly sins for all of India.⁴⁹² Politics without principles, wealth without work, pleasure without conscience, knowledge without character, commerce without morality, science without humanity and worship without sacrifice. In his guided seven things are needed the humanity and without the causes nothings become automatically. By following the causes the one will get the benefits as he wants. All living beings are sameness the wishing mind to be happiness. But when they try to get it, there are different ways.

In the *Pāli* literature we can see the word a gain and a gain *Attāya, hitāya, sukhāya devamanussanam*.⁴⁹³ It means the benefits, wellbeing and happiness for men and devas. The term of *sukha* means in a general sense to refer to ‘well-being and happiness’ (*Hitasukha*) in either this present life or future lives. In addition, it is a technical term associated with describing a factor of meditative absorption (*Jhāna sukha*) and a sensory-derived feeling (*Vedanā sukha*). The Buddha discusses with different laypersons ‘well-being and happiness’ (*Hitasukha*) ‘visible in this present life’ (*Diṭṭha-dhamma*) and ‘pertaining to the future life’ (*Samparāyika*), as exemplified by the following sutras. In the *Ānaṇaya Sutta* the Buddha describes four types of happiness for a ‘householder partaking of sensuality’ (*Gihinā kāma-bhoginā*).⁴⁹⁴

⁴⁹¹ VP b 3 p.14

⁴⁹² Principle centered leadership, Stephen R. Covey Publish Simon & Schuster Ltd. London, P. 87
website by Gandhian Institutions

⁴⁹³ VP b 3 p. 27

⁴⁹⁴ AN b 5 p. 452

- The happiness of earning (*Atthi-sukha*) wealth by just and righteous means. By following human rights one gathered properties because of his effort. When we are trying to get any benefit by using our effort, we are very happy because of gaining it. The happiness is come from our effort and it is more delicious than other's giving things.

The one has the happiness because of having wealth. But the wealth that got in right way getting of properties can pay one's real happiness, if the property getting not in right way cannot pay the happiness. For example uncleaning wealth is same honey on the knife and mixing with poison. The white karma pays only white result. Here righteous means one who is searching the wealth or property didn't kill any living beings, didn't stealing any things, didn't telling lie, didn't commit sexual misconduct, didn't take any intoxicant. And by taking living kindness and truthfulness on the others, one should search his property in right way. Some people take their happiness in whole life without annoying of others because of his purify of karma in the past. But some people even rich they didn't stay happily in their life because of illness of mind and body. The happiness depends on the wealth but every rich man is cannot happy because of the past karma.

According to *Kamma vagga* in the forth book of *Anguttaranikāya* there are four types of *kamma*;⁴⁹⁵ There is dark *kamma* with dark result, there is bright *kamma* with bright result, there is dark and bright *kamma* with dark and bright result and there is *kamma* that neither dark nor bright with neither dark nor bright result, *kamma* that leads to the destruction of *kamma*. Here to be happiness we need to collect good karma by doing good deeds with three actions bodily, verbal and mental. Due to gathering pure three actions the one really enjoy in his life.

- The happiness of using (*Bhoga-sukha*) wealth liberally on family, friends, and on meritorious deeds. People enjoy by using properties: eating special food, wearing special new clothes, ridding new vehicle, drinking alcohol, sleeping in luxury bed room, staying with love family in their home wonderfully.

Regarding *Bhoga-sukha* some people are satisfied only having properties, they don't want to use and pay the properties other even his family. They only show their wealth and enjoyed for it. They didn't think to pay other, because they very fear to lose their properties. To be happiness

⁴⁹⁵ A.N b 4 p. 601

from properties there are two methods of using ways: taking oneself and offering others. The property that is without taking oneself and without offering is useless for owner. If only useless is no problem, without using, when the owner die with attachment on it, he may be ghost because of clinging on his properties. So, the owner must use his property by two ways and no need to attachment on it.

In the literature there is a real story of the Buddha's time. Being attachment on property, four women where lives in *Rājagaha* became ghost life after death. While they crying the verse the Buddha heard and reply to the followers that:⁴⁹⁶

Mayan boghe sanharinmmhā samena asamena ca

Te anne pariboñjamti mayam dukkhassa bhāghini.

The verse meansthat we searched and saved the properties with fairly and unfairly. They are enjoying the properties with other. Now we have only the part of miserable. The people who stay near wall of *Rājagaha* city heard the crying sound outside of wall. They were afraid of the sound and asked to the Buddha what is it? The Buddha contorted and explained the sound of history in the past. In the story four women searched and save for wealth with fairly and unfairly by selling butter, oil and paddy in *Rājagaha*. After death they arrive at the ghost life and remembered their properties and felt sad strongly because of the unrighteousness. But their husbands took next wives and enjoy at their home.

On seeing the events they felt so sad and cried like that. Those properties were not happiness for them and cannot support to be welfare. Not only support them but also down to floor of suffering. After knowing that story we should alarm about our lives and properties. Before experienced we thought the properties are the causes of happiness. But the experience cannot buy form the outside. Only by searching happiness we must know the consequences of properties. As humanity we must need to control ourselves on the using of properties and trying to get it. Without controlling everything is leading to bad benefits. As people fried the fish with its oil, similarly the owner suffered from his properties because of craving on it. As the craving is stronger, the miserable is deeper. The properties that you searched alone cannot use only you, it is related with others and you can share it as you like. But while searching the properties, you did

⁴⁹⁶KN *Petavutthu atthakatha* p. 261

the deed is only for you and you cannot shear others. On the properties the owner can choose any ways.

For the options of human beings regarding the properties depend on owner. If owner choose in right way the properties will give the happiness here and hereafter. Regarding to using wealth the Buddha said King *Pasenadi Kosala* the *Aputtakasutta* in *Samyuttanikāya*:⁴⁹⁷ the story was in *Sāvutthi city* in the Buddha's time. One day King *Pasenadi kosala* came back from a rich householder's home after conveying his heirless wealth because of he passed away. The rich man's wealth does not make happiness and pleased for him. Not only for him the properties are not happy and pleased, but also parents, family, workers, friends, ascetics and Brahmin. Without benefits the properties are like a forest pond that guard's ogre and has cool and clean water.

Without benefit, the property that is searched difficultly how can support the owner. At the Buddha time one of men named *Miccariya Kosiya* who rich person in *Sāvutthi city*.⁴⁹⁸ Although he had much money, he fried the food to eat alone with his wife on the seventh stage of his home because he didn't use his money for others. After seeing the manner of *Ven Mahāmoggalāna* and listening to the Buddha, he understood the way of using in properties. One should use his properties by two ways enjoying and giving effectively. The Buddha said the verse to the monk should try as bee is taking the sweet taste without destroying flower. Regarding wealth, monks and owner can create the happiness for welfare in mutual way. So, in the *Anguttara Nikāya*, the Buddha preached the *Ādiya sutta* to the *Anathapaindikaby* trying to get wealth rightly the people can get the five utilizations:⁴⁹⁹ The one who collected wealth makes happy and pleased himself and his family by using his wealth, also he makes happy and please his friend and companions, he can manage the wealth to protect from five types of dangers, he can do five kinds of sacrifice and he offers the wealth to the Noble persons.

- The happiness of Debtless-ness (*Ānaṇaya-sukha*) free from debts. The debtor stays in dire poverty because of debt. Mostly creditors hold the capitalism tightly. So, the debtor stays timidly everywhere. He cannot tastes of human life freely even while he is sleeping and eating. After repaying his debts he can go anywhere freely, he can stay as he like in every actions.

⁴⁹⁷ SN saghathavagga p. 90

⁴⁹⁸ K Sri Dhammānanda *Dhammapada* p. 135, 1988

⁴⁹⁹ AN b 5 pp. 665/666

- The happiness of blamelessness (*Anavajja-sukha*), to live a faultless and pure life without committing any evil in thought, word and deed.

Of these, the wise (*Sumedhaso*) know that the happiness of blamelessness is by far the greatest householder happiness. Economic and material happiness is not worth the spiritual happiness arising out of a faultless and good life. Every *sukha* is good but we should think the wealth is cannot help to protect any danger. Not only helpless but also many enemies will come because of it. If one has properties many lovers surround to him. But some people are pretended like a lover. So some people didn't know because he is intoxicated with luxury. Being intoxicated with luxury one forgets other cases; responsibility, rules, culture, religion and tradition. So the Buddha gave his followers end of the sutra “*Anavajja sukhassetam kalam naggati solassaim*” It means the blameless happiness is the best among the fourtypes of happiness. The taste of all other happiness cannot compare one part of sixteen in blameless happiness.

In the *Dighajānu Sutta*, *Dighajānu* Brahmin approaches the Buddha and states:⁵⁰⁰

"We are lay people enjoying sensuality; living crowded with spouses and children; using *Kāsi* fabrics and sandalwood; wearing garlands, scents and creams; handling gold and silver. May the Blessed One teach the *Dhamma* for those like us, for our happiness and wellbeing in this life.

In a manner somewhat similar to his exposition in the aforementioned this *Sutra* the Buddha identifies four sources that lead to wellbeing and happiness in the current life:

- Productive efforts (*Uṭṭhāna-sampadā*) in one's livelihood. Accepting of the nature event is a real good human's quality. According to human life as you try you will arrive at the journey. To solve it you need experience in right way. Without experience the human life is difficult to run.
- Protective efforts (*Ārakkha-sampadā*) regarding ones wealth in terms of possible theft or disaster. Our life is not complete only searching and getting but also we need to protect the wealth. Where from do we protect for properties? We must protect the properties from five dangers:⁵⁰¹ taking from king, thieves, unloved heirs, burning fire and bringing water. How to protect the properties? Here, not sufficient to protect the wealth by holding

⁵⁰⁰ AN b 8 p. 1194

⁵⁰¹ S.N b-1 p.183

weapon. By using in right way we must protect the wealth: sharing others, eating oneself, and offering to the holy. The using in rightly is real happiness and pleased for properties.

- Virtuous friendship (*Kalyānamitta-sampadā*). One should associates with person who has good characteristics. To get happiness and pleased the association is one important thing in human society. If one associates with the bad friends some opportunities miss and change to misfortune. If parents who are not virtuous shouldn't associate with them. For others not virtuous persons are needless to say. Association means between two person have relationship intimately and familiarly each other, by helping mutually. Because of bad friend the one can lose all benefits and welfare. So the Buddha guided to associate with virtuous friendship. If we have the virtuous friends, all benefits and welfare will be grow up.
- Even-headed living (*Sama-jīvitā*), abstaining from womanizing, drunkenness, gambling and evil friendships. There is a managing for wealth in human society by the Buddha according to *Singāla sutta*, *Pāthikavaggapāli*, *Dighanikāya*;

*Catudhā vibhaje boge sa ve pittani gañthati,
ekena boge bonjeya dvihi kammam payojaye
catutthamca nidhāpeya āpadasu bavissati.*⁵⁰²

It means “he should divided his wealth in four; one part he may enjoy at will, two parts he should put to work, the fourth part he should set aside as reserve in times of needs. In this place, if the person who is not clever, drinker, gambling manages, the wealth will be loss quickly. So to get the happiness and to improve the wealth in our business we should take the manager who is clever and good nature.

To get the welfare of present life those things are essential for human beings. As mentioned above, human life is not enough to take the effect of past karma. The one who is a runner in samsara needs to do new good karma for future life. Future life is not far, if today is current for one, tomorrow is future for him. That is why, if one wants to get welfare for tomorrow, the one have to try the cause of karma fluently. After getting welfare one must preserve for along life by maintaining in the human society. So, some scholar said that the day is vain and only sad, if one cannot take any benefit; merit, earnings, health. On account of staying in the human society one cannot stay alone, associates with others. Therefore for mankind must

⁵⁰² DN b 3 p. 466

need to associate with decent person to help mutually. If one associates with bad colleagues, he will lose all his welfare. Association with good person is an urgent needful thing in human life. For happiness of present life the needful one thing is right livelihood. He never commits the precept because of stomach and refrains from the bad deed on account of foods.

In terms of wellbeing and happiness in the next life, the Buddha identifies the following sources:⁵⁰³

- Accomplishment faith (*Saddhā sampadā*) in the fully enlightened Buddha,
- Accomplishment virtue (*Sīlasampadā*), as exemplified by the five precepts,
- Accomplishment generosity (*Cāgasampadā*), giving charity and alms; and,
- Accomplishment wisdom (*Paññā sampadā*) having insight into the arising and passing of things.

Among them, the first root of happiness is faith. The faith can produce happiness from all good deeds. Without faith cannot get any happiness because of seeing clearly in good deeds. Here the faith of characteristics is belief. The mind believes oneself is called confidence. To get happiness is also an important thing.

4.3 The Ways of Happiness

To cultivate the happiness we need to search the way of happiness in the teaching of the Buddha. Being a consciousness the happiness also we can see it. All the appearing effects produce from causes. So, the happiness is a product of joyful. The joyful is a product of investigation from his objects. The investigation is also a product from the object that is interesting. It means without doing interesting the mind cannot investigate on the object. Without investigating cannot get enjoy on it. The lack of joyful how one can make to be happiness. In humanity we can see two groups - layman and monkhood. By following those two groups the Buddha pointed out the way of happiness. First there are four types of way to get happiness for layman: by striving one got the wealth righteously then he makes happy himself, his parents, his wife and children, slaves, workers and servants. Coming fame with relatives and preceptors, living along life span, after death reborn a good destination.

⁵⁰³ AN b 8 p. 1194

In the two book of Anguttara Nikaya, the Lord Buddha said the way of Sukah:

All of teachings of the Buddha are to attain happiness stage by stage in practical way. In the only *Dhammapadapāli* the Buddha messaged the group way how to attain the happiness (*sukhavagga*) to the follower there are happiness ways:⁵⁰⁴

- Staying without hate is a way of happiness. The hate is a product of anger and it is hot like a fire. The anger is not only hot the body, but also can destroy the life. So the Buddha message the verse to the king *Pasenadi Kosala*:⁵⁰⁵

*Lobo doso ca mohoca, purisam pāpacetasam,
hamsanti attasambuta tacasāramva samphalam.*

It means greed, hatred and delusion arisen from within oneself, injure the person of evil mind as its own fruit destroys the reed. Really main root of happiness is the destroying greed, anger and, delusion because the three are real main roots of unhappiness.

- Staying without illness. Healthiness is an essential happiness for all living beings in human life. But the Buddha's saying is only mental healthiness for human beings.

There are two types of healthiness body healthiness and mind healthiness. For everyone need both of healthiness. That why, we must take care both healthiness. Among them the mind healthiness is more important than body because it is a leader.

- Staying without greed and yearning in sensual pleasure.

Often we are mistake to compare with important thing and other, because of disregard for quality of life, prioritizing not important thing. By doing so we destroyed the opportunity ourselves.

Owing to quarrel of relative where were *Kapilavutthu* and *Devadaha* the Buddha taught the two messages by destroying the two things you can get the real happiness. Sometime we forgot which one is more important between our environments. For trifle problem some time we forgot life because of heedlessness. At the story two groups of riverside who are relative of the Buddha quarrel and will fight because of water from *Rohini* River. When we consider this story, their lives depends on river, it is a necessary for farmer to do their work. Due to a few raining the river has not water to use both side.

By arguing who is should take the water the evidence becomes high quarrel like a war. So the Buddha went to them and preached *Dhamma* that which one is more important water and

⁵⁰⁴ *Dhmmapada* p.173

⁵⁰⁵ SN kosalasamyutta p. 167

human life.⁵⁰⁶ Messages of the Buddha for relatives are “happy indeed we live, friendly amidst the hostile! Amidst hostile people we dwell free from hatred. Happy indeed we live, un-afflicted amidst those afflicted! Amidst afflicted people we dwell free from affliction. Happy indeed we live free from avarice amidst the avaricious! Amidst avaricious people we dwell free from avarice.

- Staying without trouble or hindrance. The person who destroyed any defilement is a way of happiness. The Evil One intervenes for alms food to the Buddha but the Buddha snub to him. Sometime we think the life is for food but if we understand clearly the food is for life. We need the food to live along life but it is not important and it is no life. For learned person he consider with knowledge on using all requirement things. Therefore he is never mind on the material things good or bad and gain or not.
- By removing winning and losing is happiness. In the war winner breed hatred, the loser feels suffer, whatever be nobody happy. Without fighting the tranquility is real happiness in the world. The best victory conquers all defilements by destroying with the highest knowledge. The conqueror never loss and he is ever winner for all things.
- The highest peace is real happiness. It means *Nibbāna* where the end of all suffering. Before arriving at the highest happiness, we cannot say which one is the best. Being practicing the Noble Eightfold Path the one will be realize clearly it.
- Health is the highest gain for happiness.

Everyone needs the gain of health so that happiness the Buddha guided three ways material, mental and mixed material and mental. Among them for material the Buddha pointed out so many medicines from root, fruit, leaf, seed, bark, trunk etc. The guiding for medicine you can see *Besajjakkhandaka* in *Culavagga*, *Vinayapitaka*. Similarly the Buddha taught his follower, getting five benefits by taking porridge, getting five benefits by walking usually, getting five benefits by taking tooth brush. Second one is mind for healthy. It is very important things. However one ate delicious food if he has mental problem, he cannot get happiness. Even the food is not delicious while eating one feels happy, the foods can get happiness. To get happiness of body, we should care our body to use four posters equally, to eat food that is suitable with health, to take medicine, to observe the morality.

⁵⁰⁶ Dhammpada pali p. 70

Regarding happiness of body to be healthy the Buddha said the two *Anāyussa* (vitalities) sutras fifth book of *Anguttaranikāya*.⁵⁰⁷ In first sutra, there are these five things that reduce vitality; One does what is harmful, one does not observe moderation in what is beneficial, one has poor digestion, one walk at the improper time, one is not celibate. There are five things increase vitality; one does what is beneficial,, one observes moderation in what is beneficial, one has good digestion, one walk at the proper time, one is celibate. In second sutra there are five things that increase vitality; one does what is harmful, one does not observe moderation in what is beneficial, one has poor digestion, one is immoral and one has bad friends. There are five things increase vitality; one does what is beneficial, one observes moderation in what is beneficial, one has good digestion, one is virtuous and one has good friends.

The verse messaged for human being that;

*Atitam nānusocāmi na pajappāmi anāgatam
paccuppanna yāpemi tenavunno pasidati*⁵⁰⁸.

It means I am good looking because I am not worry about of past, not long for future but I am sufficient fairly only present time. As said above the worries and desire are basic-root of suffering. The person who is without worry and desire is good looking because of his happiness. Because of good mind and good intention everybody got the real happiness. Sometimes the mind and matter together support for happiness; doing responsibilities necessary for human life, helping others, sharing some things other needy as much as you can. By doing so, you can get the happiness at three periods such as - before doing, while doing and after doing.

Regarding responsibility, in human society there are many responsibilities between family, friend, businessman, and religion etc. If one is dutiful in the person he will get the happiness of humanity.

- Contentment is the greatest wealth, for ordinary person cannot stop the desire on any object. By controlling oneself one must tries to be satisfied on any objects.
- *Nibbāna* is the highest bless. Any luxury and sensual desire are never limit, the more you follow you are deeper attachment on it. It is one saying, the stronger you follow, the farther you are from it. It means desire is never stopas it gets. Only contentment is can control the limit of desire. So the contentment is the greatest treasure for everyone.

⁵⁰⁷ A.N b 5 p. 742

⁵⁰⁸ *Jātakapālī* 2 p. 156

- Free from anguish and stain. Some time we face the cases or a fatal accident, injury that is without expecting and some thing accusation stronger. On account of striving and helping of others, one beyond the danger. At that time he feels real happiness.
- Association with Noble person. If one cannot associate with good friends, seclude and stays alone far away from others. One never associate with the foolish. Because of suffering the association with foolish. So, the Buddha said seeing the noble person and unseeing the foolish is ever happiness.⁵⁰⁹ Why can we say the association with foolish is suffering? Because of his actions. One's doing, speaking, and thinking are usually not good, and all of his actions are leaded to wrong side. Only seeing the actions of foolish is unhappiness, for association with him is needless to say.

According to these statements of the Buddha one can do sufficiently to be happy by following the point of views. Nothing is ready made happiness in the world and happiness is a product of effort. Happiness stems from striving willingly in any good job. In the *Mahāvagga* Palithe Buddha taught the Dependent Origination (*Paticcasamuppāda*) which is main *Dhamma* to get the real happiness and to destroy the suffering of living beings. It is right. Everybody feels any feeling good or bad because of contacting *phassa*. What did they contact and how did they contact? On account of contacting of object and bending mind to object becomes any feeling in our body. Regarding mind of person, the feeling are divided into three types as pleasant, unpleasant and neither pleasant nor unpleasant. That means nobody can create any sensation, those become only accepting of mind.

According to *Abhidhamma*, the sensation becomes different types because of philosophical attitude of one. Suppose, for heresy cannot be good feeling even the Buddha. Even rotten meat, it is good feeling for the dog because of their mind's attitude wrongly. Even the bad feeling, *Arahants* cannot change their mind for good or bad sensation.

Regarding happiness of charity at the *Sihasutta* in the fifth book of *Anguttaranikāya* the Buddha messaged *Siha* who is a general the present benefits of charity while staying *Kutāgārasāla* in *Vesāli*.⁵¹⁰ There are five benefits of charity in present and next life such as; dear and agreeable of many people, noble person approached to donor, spreading a good reputation, he can associate any stage of human and he can attain the good world after death. Without giving and only wishing one cannot get the five good benefits of charity. According to giving times of

⁵⁰⁹ *Dhammapadapali* p. 180

⁵¹⁰ AN b 5 p. 659

charity, to offer to the needed person the Buddha said five kinds of charities;⁵¹¹ guest, traveler, patient, the time of famine, the first paddy offering to good person. Because of the five kinds of charities the donor enrapture whenever he remember it. The person who is happy in good deeds thinks how I should do any good deeds. He lives with the joy of good deed in his a long life. According to (*Sappurisdānasutta*)⁵¹² because he has given timely gift, wherever the result of that gift is produced, he becomes rich, with great wealth and property and timely benefits come to him in abundance.

Regarding to offering or charity there are three types of happiness as the age of humanity; childhood happiness, adulthood happiness and the aged happiness. Most people knew the types of happiness as age of human. Among them very few people got three types of happiness all of their ages. Some are two types of happiness and some are one age of happiness. But some didn't take any age mostly. The type of happiness for childhood is not useful for other ages. Similarly the type of happiness for adulthood is not useful for others, and the same the aged. If one wants to be happiness, the one must do the good deeds in timely. The joy supports to become stronger then joyful, so the one can stay along time with the joyful and meditation.

The different of *Piti* and *Sukha* we can know according to *abhidhamma*.⁵¹³ The definition of *Piti* is *Pinayati kāyacittam tappeti, veddeti va piti*. It means the element satisfies body and mind. The definition of *Sukha* is *sampayuttadhamme sukhayati sukham*. It means the element makes happy to body and mind. Author said the different of *piti* and *sukha* with example; the person who goes wilderness sees the water in the forest, and then he takes the water. As seeing the water is *piti* and as taking the water is *sukha*. It means bring the object is *Piti*, and feeling or eating the object of taste is *Sukha*. The joy (*piti*) associates with among the 62 types of *Somanassa* by excluding eleven types of forth *jhana* 51 consciousness. That is why Ven. *Anuruddha* wrote that “*piti domanassupakkha sahagata kāyavinnāna ctutthajjhāna vajjita cittesu*. It means zest arises in all types of consciousness excluding those accompanied by displeasure and equanimity, body – consciousness, and the fourth *jhāna* consciousness.

⁵¹¹ AN b 5 p. 661

⁵¹² Ibid p. 763

⁵¹³ AB A b 1 p. 160

According to the message of the Buddha that - *Ārogya paramā lābā*⁵¹⁴ Health is precious gain the health is an important and essential thing for human life because the healthy is a cause of happiness. Therefore we should take care ourselves to be good for health. There are two types of health; mind and matter. These two types of health are depended on each other. Some time we can see ourselves, on account of problem in our mind our body is very worn-out and very tired. Sometimes because of disease in our body we cannot happy. To be a good health we need to stronger strength of body and mind.

Even a strong strength of body the one cannot say good person, by seeing his good actions bodily and verbally we can say him that he is a good person. But before knowing clearly good and bad deeds in one's mind one mistook in wrong deeds. After listening to the real *Dhamma* from noble person one can see clearly the nature *Dhamma*. To arrive at the top of mountain one must starts from root of mountain by foot step by step. If one enough to arrive top of the mountain the one must arrive on the top of the mountain. By praying and wishing nobody arrive there, similarly by seeing and listening to nobody can see the taste of *Dhamma*. In practical way and philosophy way by doing oneself the one can see the nature of *Dhamma*.

Dhammam care sucaritam na nam ducaritam care

*Dhammacāri sukham seti asmim loke parammhica*⁵¹⁵

It means scrupulously observe this practice. Do not observe it unscrupulously. He who observes this practice lives happily both in this world and in the next. *Dhammacari* means the one who practices *Dhamma*. Another one of verse is said by the Buddha very clearly in the *Jātaka* thus:

Dhammo have rakkhati Dhammacāri,

Dhammo sucinno sukhammāvahati,

Esānisamso Dhamma sucinne

*na duggataim giccati Dhammacāri.*⁵¹⁶

The verse means that only one who walks righteously is safe. The holy life well lived has the power to protect and bless. The righteous man is happy in this world and the next. In the verses *Dhamma* means the good deeds of actions. For example the shade of tree take care only

⁵¹⁴ Dhammapada p. 80

⁵¹⁵ Dhammapadapali p. 63

⁵¹⁶ Jātakapali Mahādhammapāla, Ayogya jātika pp. 215 / 357

one who stays under his shade by protecting from hot. Similarly the *Dhamma* also take care only one who practices him by protecting any bad happen. By taking only one step nobody arrives at the top of mountain, by trying and going step by step the one can arrive at the top of the mountain. The top of mountain never discriminated between man and women. He accepted anyone who can climb on the top of mountain. Similarly only one who real focus and penetrates in to *Dhamma* can take the essence and happiness of *Dhamma*. According to *Subasutta* in *Dhīga Nikāya* the happiness of human society is fulfilled one's responsibilities.⁵¹⁷ One of saying is the person who is fulfilled responsibilities is recognition and famous in the people, the person who is good digestion is good for health. From a personal happiness can improve to public. It is right without a personal happiness how can do to improve for others. In the social relations the main benefit is happiness to relation cordially one to another. For that, the lord Buddha said to see with loving kindness-eyes (*Piyacakkhu*) according to *Sāranīyasutta* in the sixth book of *Aṅguttaranikāya*. There are six principles of cordiality;⁵¹⁸

- i. A *bhikkhu* maintains bodily acts of loving kindness toward his fellow monks both openly and privately.
- ii. A *bhikkhu* maintains verbal acts of loving kindness toward his fellow monks both openly and privately.
- iii. A *bhikkhu* maintains mental acts of loving kindness toward his fellow monks both openly and privately.
- iv. A *bhikkhu* shares without reservation any righteous gains that have been righteously obtained including even the contents of his alms bowl uses such things in common with his virtuous fellow monks.
- v. A *bhikkhu* dwells both openly and privately possessing in common with his fellow monks virtuous behavior that is unbroken, flawless, unblemished, un-blotch, freeing praised by the wise, un-grasped, un-blotched freeing praised by the wise un-grasped leading to concentrations.
- vi. A *bhikkhu* dwell both openly and privately possessing in common with his fellow monks a view that is noble and emancipating which leads out, for one who acts upon it, to the complete destruction of sufferings.

⁵¹⁷ DN b 3 p. 462

⁵¹⁸ AN b 6 p. 865

Even the Buddha took the six principles for monks but the cordially happiness is more important in the human society. The Buddha taught specially in the *Dhammapadapali* regarding with debating five hundred monks about the happiness in the meeting hall. Among the debater, some said the luxury of king is real happiness. Some said the happiness arising from sensual pleasure is real happiness. Some debater monks said the taking special delicious food is real happiness. On seeing their words all of speakers are ordinary monks who not yet realize noble *Dhamma*. Before seeing any noble *Dhamma* by practicing insight meditation they cannot know surely the real happiness and the original of happiness. According to their debiting the Buddha guided them the four types of real happiness;⁵¹⁹

Sukho Buddhāna mouppādo, Sukhā saddhamma desanā.

Sukhā samghassa sāmaggi samaggānam tapo sukho.

The stanza's meaning is happy is the birth of Buddha. Happy is the teaching of the sublime *Dhamma*. Happy is the unity of the *Sangha*. Happy is the discipline of the united ones. According to this verse, happiness becomes from hero one, because of one's quality of only for others. If the Buddha not appears in the world, nobody can know the nature of *Dhamma* and the Noble Eightfold path. Because of appearing the Buddha living beings that listens the *Dhamma* got the many happiness; sensual pleasure of human, heaven, brahma, knowledge of path (*magga*) fruit (*phala*), and *Nibbāna*. The good hero means not only the Buddha but also disciple of the Buddha or *Sangha* and the person who is good nature can do other's happiness. Now a day we can see the noble persons around the world. The Noble persons tried as much as they can in social work. Social work means an academic discipline and profession that concerns itself with individuals, families, groups and communities in an effort to enhance social functioning and well-being.

On the other hand, social work means striving to help people and families deal with their different problems. All these doing social work can be happiness for others. Their social work can be product several consequence of social happiness. Not only people support to needed persons such as traveler, patient, the poor, but also the Buddha's time people supported similarly as *Anāthapāindika*, *Visākhā*. They were very famous persons visibly living the Buddha by doing social work feeding food the needy person and attending to the *Sangha*. Here point of view can do sharing of happiness. Being mental state cannot see as material but seeing bodily action of one who has happiness we can know clearly it.

⁵¹⁹*Dhammapadapali* p. 170

Venerable *Anuruddha* took out the process of mind from *abhidhamma*⁵²⁰: the cause of happiness is joy, the cause of joy is investigation, and the cause of investigation is starting doing in any job. Without interesting never joyful in any job, by doing skillfully any job one can get the happiness as result of experience. The Noblest and greatest social worker is the Lord Buddha because all of his actions and perfection are only for all living beings. *Kin me ekena taimnena puresena thāmadassinā, Sabbinnutam papunittvā santāressam sadevakam.*⁵²¹ The stanza means the escaping of alone is useless for me, I will try to attain Enlightenment and help all living beings. Under the name of *Dipinkarā* he can realize the *Nibbāna* but he removed the opportunity and strived for all living beings' peace and happiness. He shared the greatest opportunity and continued to fulfill his perfection for all living beings. The taste of happiness is never change forever and maybe a little different between workers or distributor and acceptor. The receiver of happiness is only for him not more the distributor happiness is both of them.

Any sadness cannot do anyone's happiness but any happiness can destroy any sadness. Causeless become nothing in the world, every thing becomes as its reason. Happiness of others is very attractive one who is seeing. So when we share our new generation to be happy in right way we should point out the factor. The speed of happiness that is coming to you is dependent on you. Similarly, the quality of happiness is also dependent on doer. We shouldn't doubt on our happiness whether good or not and high quality or other. That result returns as you did. No need to point the doer because of ourselves. Some poems think the world is not value as one poem. Being a poet his mind sinks in to rhyme of poems. Similarly the happiness of artists and painters are also only in to their drawing picture. One type of happiness is glad. On seeing other's happy one congratulates it gladly. It is difficult to be every one because most people are jealous on other's happiness.

According to *Sakkapaññhasutta in Dīghanikāya*, Venerable *Mahāsisayādaw* who was a questioner in sixth synod (*Sangāyana*) explained about *Issa* and *Maccariya*⁵²². The king of Deva asked to the Buddha the cause of suffering of all beings who wants to be happy⁵²³ that Lord all living beings wish to be free from anger and ill will. They do not want to quarrel, or to be ill-treated. They pray for happiness, security, peace and freedom. Yet they are not free from danger and suffering. What is the cause of this situation? The Buddha answered him that "O king of

⁵²⁰ *Abhidhammatthasingaha* p. 68

⁵²¹ *Buddhavansali* p. 310

⁵²² *Sakkapaññhasutta Mahāsi sayādaw* D t 20-22

⁵²³ *Sakkapaññhasutta* SP b -2 p. 220

devas! All living beings longed for happiness, security, peace and freedom. Yet they are not free from hatred, conflicts, danger and suffering. This unhappy condition of living beings is due to the fetter of envy(*issa*) and miserliness (*macchariya*). The characteristic of envy is aversion to the prosperity and welfare of other that make one malicious and destructive. These evil desires give rise to suffering here and now as well as in the future life of the person who harbors them. They also lead to the suffering of those who are envied.

All over the world it is envy that causes much suffering. The envious person hates to see happy or prosperous people. Hence the characteristics of envy is dislike of other person's welfare, its function (*rasa*) is to ask the envious person miserable and its phenomenon that strikes us on reflection *Paccupatthānais* shutting one's eyes to another person's welfare. One who is dominated by envy does not want to see another person prosperous, successful, good looking, educated or promoted to high official position. Envy is indeed an evil which does not benefit in any way the person who harbors it. It provides a fertile soil for bad *kamma* and makes one miserable. A powerful man will seek to ruin the person whom he envies and by so doing he returns the other into his enemy who may pay him back in kind. Even if there is no danger of retaliation, he will surely suffer in afterlife.

Macchariya is miserliness to the point of keeping one's possessions secret. It doesn't want others to have anything to do with the objects of one's attachment. It is characterized by extreme possessiveness. It is of five kinds according as it relates to;⁵²⁴

- Dwelling (*Āvāsamaccariya*)
- Friends and intimates (*Kulamaccariya*)
- Material things (*Lābamaccariya*)
- Praise, commendable attributes and (*vannamaccariya*)
- Dhamma (*study*)

According to *Anguttaranikāya*, there are five couples which are causes of suffering;⁵²⁵ anger and hostility, denigration and insolence, envy and miserliness, deceitfulness and craftiness, moral shameless and moral reckless these are the two couples causes of suffering. These are only in mind. Because they enter and persecute our mind will lose the happiness -

⁵²⁴ A N b 5 p. 126

⁵²⁵ A.N b 2 p. 189

In opposite way these couples are the causes of happiness⁵²⁶; non-anger and non-hostility, non-denigration and non-insolence, non-envy and non-miserliness, non-deceitfulness and non-craftiness, moral shame and moral reck. Venerable Buddha *Ghosa* said the different way example of *piti* and *sukha* in the *Dhammasingani Atthakathā*. While going to along journey the traveler heard about of pool that completes clear and cool water in the forest and under the tree's shade. Not only heard but also he sees the person who wears wet clothes and lotus. At that time as he feels joyful we can know about of *piti*. Arriving at the lake under the big shade of tree, he is taking cool clean water and bath. Then one takes a rest under the big shade of tree by saying good feeling. At that time, as he feels that feeling, we can know about of *Sukha*. Having experience in good deed one can be strong emotion. It is joy(*piti*).

There are five types of *Piti* in that book;⁵²⁷ *Khuddikāpiti*, *Khanikāpiti*, *Oukkantikāpiti*, *Ubbegāpiti* and *Pharanāpiti*. *Kuddikāpiti* means appearing of goose pimple in the body. *Khanikāpiti* means the light appears in the body as lightning flash. *Oukkantikāpiti* means the joy appears at the body as the wave of ocean. *Ubbegāpiti* means the joy that can flies on the sky appears at the body. *Pharanāpiti* means the joy spread the whole body along time. All the joys are cause of happiness according to philosophy way. The joy boosts the quality of happiness because of cause and effect. The booster of joy is experience in good deeds. That is why, to get the result is nothing but, only cause.

According to *Patthānapali*, the past good or bad deeds are supported the present good or bad effect⁵²⁸. In Pāli said that *Purimā purimā kusalā dhammā piccimānam piccimānam kusalānam dhammānam anañtara, upnissaya, āsevana, kamma, piccayena paccayo*. It means preceding faultless states in the past are relates to subsequent faultless states later by contiguity condition, strong-dependence condition, repetition. In that philosophy way the way of good and bad or suffering and happiness is very simple and truth. Because it is the greatest judge in the world who is never favor.

Even the Buddha incomparably lived his along life according to his past karma. Regarding personal happiness as mention above we need to be health whole of body and mind. First to be health our body we have to care by doing so many ways; taking food, water, medicine, rest, wearing, cleaning moment by moment and day by day carefully. From hair to foot finger, all part

⁵²⁶ A N b 2 p. 189

⁵²⁷ *Dhammsingani Atth* p. 158

⁵²⁸ *Ab P patthana* pp. 4-6-8

of body can pay us happiness or suffering. Because of health we can get the happiness from our body. To take care completely as it's needy we need to have properties. So we can say the indirectly the properties are the way of happiness. Even we say all properties are not cause of happiness because of getting being wrong ways. Because of human being we have to seek and look for alms food for stomach.

According to the Buddha's teaching, we should search for it in right livelihood. They are seven kinds of wrong livelihood; by doing killing, by doing stealing, by doing sexual misconduct, by telling lies, by telling slander speech, by telling rough words, by telling vain speech. If one makes a living with the seven livelihoods in his life, his livelihood cannot pay real happiness because of wrong actions. Everybody accepts the word that "You reap as you plant" but someone is neglected, didn't believe the cause and effect of karma. For monks there are twenty-one types of wrong livelihood that are unsuitable actions for monks in the *Kuddakapāliatthakathā*.⁵²⁹

Not only for monk but also lay followers the Buddha taught many ways of rightly life peace and happy in the *AnguttaranikāyaPālififth* book about of lay followers *Upasakavagga*.⁵³⁰ Among them possessing five qualities, a lay follower dwells self-confident at home. What five? He abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from indulges in liquor, wine and intoxicants, the basis for heedlessness. The Buddha urged to take the five precepts (*pancasila*) again and again. These are not only for self-confident in this life but also deposited in heaven as if brought there.

Having abandoned five perils and enmities, one is called virtuous and is reborn in heaven because of five precepts. The person who abstains from five precepts is not here life enmity and hereafter also enmity. Another possessing five qualities of lay followers endows with faith, virtuous, believes in karma, not seeking outside, and first doing deed here. Because of the five qualities the followers called Lotus lay follower. He needs his followers not to satisfied only offering things for monks and others, to try to approach rapture and solitude by avoiding bad and low-quality of joy and happiness because of improving good deeds and happiness. The follower for traders shouldn't do the five trades, weapons, living beings, meat, intoxicants and poisons. To show better qualities of five precepts (*Pañcasila*) the Buddha took out the evidences of human

⁵²⁹ KN A p. 202

⁵³⁰ AN E p. 786

life that the person who observes five precepts never see the penalties from king; arresting, execute, imprison, banish etc.

By observing the five precepts, the follower can stay with four types of steadfast as much as he can; meditating qualities of the Buddha, meditating qualities of the *Dhamma*, meditating qualities of the *Saṅgha* and consideration of the five precepts. Why do the followers do that? They do because they tried to purify his mind from defilements. The last one of the Buddha's message for follower layman in this sutra-group is *Gavesi sutta*.⁵³¹ The past of story is the *Kassapa* Buddha's time. The Gavesi was a layman. He did the good deeds with his five hundred followers. Whatever he do in good deed stage by stage, his follower also do as he did. So he thought that "we are on the same level and I am not the least bit better. Let me surpass them". His followers followed to the Gavesi from pancasila five precepts to attaining to Arahants. By following step by step in good deeds let try to realize the end of suffering. In this way we can get the happiness from the partners in the present and next.

Regarding happiness from environment we can see our surrounding area family, friend, partner, animal in living beings, for lifeless foods, home, quarter, village, township, town, state, city, country, forest, mountain, well, pool, lake, stream, river, sea, and ocean. If we live in this area we must accept the condition of there and we must save them; climate, culture, religion, tradition. Without careful we saw the bad results in our environment. If you can follow these conditions, you will get the happiness from your surrounding. Other people also will get happiness because of you. That's why, to be a good surrounding in our environment we should take care all our action with mindfulness. Nature study is very good and benefits but intemperate, against nature inventiveness is so dangerous for the world. Some inventor invented as he thought by investing money, time, and good idea because of happiness and welfare for all. But even the inventor can control his inventing things. He cannot control other's mind. The one cause essential happiness is silent for our human society.

Nowadays mostly everybody against the one of pollution is voice pollution or noise pollution. On seeing many bad consequences of noisy we should protect it. In the teachings of the Buddha, we can see some sutra that is against from noisy; In *Satumasutta mijjimanikaya*.⁵³² While the Buddha was staying in *Satuma*, the Buddha expelled his two eldest monks *Ven Sāriputta* and *Ven Mouggālāna* because of noisy their followers by saying that "*Bhikkhus*, why

⁵³¹ A.N b 5 p. 796

⁵³² MN b 2 p.560

are you so loud and noisy? One would think you were fishermen hawking fish, and *gobhikkhus* I dismiss you, you should not live near me”.

Not only for monks the Buddha didn't want to noise but also lay people in *Nāgita*-sutra the fifth book of *Anguttaranikāya*⁵³³. Because of making uproar and a racket many people from outside of *Ikchānaṅgala*, the Buddha said Ven *Nāgita* “Let me never come upon fame, *Nāgita*, and may fame never catch up with me. One who does not gain at will, without trouble or difficulty, this bliss of renunciation bliss of solitude, bliss of peace, bliss of Enlightenment that I gain at will without trouble or difficulty, might accept that vile pleasure, that slothful pleasure, the pleasure of gain honor, and praise”. So noisy is only vice pollution for our environment and quiet or silent is the taste of happiness in the world.

One sharp-knife can cut an apple to eat easily, but it can kill a living being easily. We heard about of nuclear as a knife example. The learned person used its power for other's welfare by using good idea. But uneducated person used his idea in wrong way because of selfish mind and foolish. Before returning the result of bad deeds the foolish person thinks it is happiness. When he feels the result of bad deeds severely he knows latterly it. Regarding the deva who guards the home of *Anathapāṇḍita*, the Buddha taught the verses in *Dhammapadapali*⁵³⁴;

Pāpopi passati baddram yāva pāpam na paccati.

Yadāca paccati pāpam atha pāpo pāpāni passati.

Baddropi passati pāpam yāva baddram na paccati.

Yadāca paccati baddram atha baddro baddrāni passati.

The stanzas mean even an evil-doer sees good as long as evil ripens not; but when it bears fruit, then he sees the evil results. Even a good person sees evil so long as good ripens not; but when it bears fruit then the good one sees the good results. A wicked person may lead a prosperous life as the result of his past good deeds. He will experience happiness owing to the potentiality of his past good over the present evil. A seeming injustice is often prevails in this world. When one, according to the inexorable law of karma, his evil actions fructify, he perceives the painful effects of his wickedness. A virtuous person, as often happens, may meet with adversity owing to the potentiality of his past evil actions over his present good acts. He is convinced of the efficacy of his present good deeds only when, at the opportune moment, they fructify, giving him abundant bliss. The fact that at times the wicked are prosperous and the virtuous are unfortunate is itself strong evidence in support of the belief in karma and rebirth.

⁵³³ AN b 5 p. 653

⁵³⁴ *Dhammapadapali* p. 113

Here that meaning is environment can do to be happy for educated person. In our environment the first living beings is humanity. Regarding human beings we must follow each other responsibilities. If we observed the responsibilities mutually one by one, the first living beings environment real completed for happiness. The second living being is animal. We know and got so much knowledge from the animal and they are decorated as ornamental in our environment by showing their culture. Some animals are faithful and helpers for the humanity. Some birds help to the human beings by showing the climate and by destroying insect from the agricultural products. So for living and lifeless environments we should take care as much as we can. The lord Buddha not allowed and forbade from destroying any seed and tree for monks in the *vinayapitaka*⁵³⁵. To be clean the water and to take the drinking water the Buddha taught his followers by using water filter and shouldn't put some things in the using water.⁵³⁶ The Buddha did not allowed to throw feces, urine and spittle in the using water because of to protect from water pollution.⁵³⁷ By throwing rubbish only into dustbin is a necessary manner for human society. We should protect from all pollution in our environment because of happiness.

Whatever we do, we need to do it timely and whenever return its effect. We need to wait the good effect at the opportune moment patiently. If we pay the price for any thing that we need, we can get it as we like. How can we see the result of karma? According to that matter Ven *Nāgasena* answered the question of *Milinda* king;⁵³⁸ the king said when deeds are committed,

Q - *Nāgasena* by one name and form, what becomes of those deeds?

A - The deeds would follow it, O king like a shadow that never leaves it.

Q - Can any one point out those deeds saying; Here are those deeds or there?

A - No.

Q - Give me an illustration.

A - Q - Now what do you think, O king? Can any one point out the fruits which a tree has not yet produced, saying: "Here they are or there"?

A - Certainly not, sir.

A - Just so great king, so long as the continuity of life is not cut off, it is impossible to point out the deeds that are done.

Very good, *Nāgasena*.

⁵³⁵ Vp b 2 p. 52

⁵³⁶ Ibid p. 69

⁵³⁷ VP b 2 p. 271

⁵³⁸ *K.N Milindapanha cha-5* p. 112/113

We are trying the deeds in the present, tried in the past and will try in the future the deeds good or bad with the mind and matter. The effect of the deeds follows to the doer as the shadow of man. But the effects of deeds are not able to see as material things. Even the effects are cannot see but these are really as the fruit cannot say where is it at the tree before appearing. There are good deeds for happiness and the bad deeds for unhappiness in the living being. Before ripping or mature the cause we cannot see the effects. In sure say, as we tried the deeds in the past, the effects are arising to us now. As we are trying in the present time the effect of deed will be accept ourselves in the future.

Even we cannot say sure on time, we can say sure good deeds are for happiness and bad deeds are for suffering.

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Chapter V

Happiness and Life-style

5.1 The Difference between Mundane and Supra-mundane Happiness

The term of happiness is typically a word inhuman life and it is also necessary thing for their lives. We knew there are two types of happiness briefly as mentioned above. Mundane means the ordinary process of mind and matter. We have the happiness and mostly we can see it only in the worldly, it is called mundane. The place a scope of worldly mind and matter is real mundane. *Lujjatiti loko loka bava pariyāpannabāvena niyuttā Lokiyā*, it means the characteristics of arising and passing away are in the world. By including the worldly mind and matter are together in the world. Regarding with the *Loka*-mundane, there are three types of mundane-*Loka*;⁵³⁹ *Sattaloka*, *Awkāsaloka* and *Sinkhāraloka*. *Sattaloka* means all living beings: animal, human, devas and Brahmas. *Awkāsaloka* means the place or realm of all living beings; hell world, animal world, ghost world, human world, devas world and Brahmas world. *Sankhāraloka* means all living beings and all realms because of impermanence. By showing the quality of the Buddha in *Visudhimagga* said about of *Loka*;⁵⁴⁰ there are three worlds, the world of formation, the world of beings and the world of location. The happiness where is in those three types of world is called mundane happiness - *Lokiya sukha*.

According to *Abhidhammatthasingaha*, Ven Anuruddha mentioned worldly eighty-one of mind by dividing three groups in the thirty-one realms:⁵⁴¹ *Kāma*, *Rupa*, *Arupa*. The consciousness of Kama is fifty-four. The beings stay in those places with this consciousness called *Kāmaloka* or *Kāmabumi*. There are eleven realms or lives in the *Kāmaloka*; four hells, human, and six devas. The consciousness of form is fifteen and the beings stay in those places with this fifteen consciousness called *Rupaloka*, *Rupabumi*. There are sixteen realms in the *Rupaloka*. The consciousness of formless are twelve, the beings stay in those places only with consciousness called *Arupaloka* or *Arupabumi*. There are four realms in the *Arupaloka*. There are totally thirty-

⁵³⁹ AN *Atthakatha* b 1 p. 76

⁵⁴⁰ KN 2 p. 198

⁵⁴¹ *Abhidhammattha singaha* p. 189

one of realms and eighty-one in the worldly consciousness. Owing to action with worldly mind, they are called mundane. Mundane mind provides many sensual objects for worldly persons to be happy in the world. Because of this happiness we cannot overcome the suffering of *sansāra*. Not only overcome the suffering but also as we stay longer from there, we meet the suffering deeper. Every living being has the craving in their life, even the animal are living in their life with difficulty because of attachment. We can see their sensual object in our surroundings. If we compare with the unwholesome happiness, the sensual wholesome happiness is good. But the mundane happiness mixes with harms because of worldly. *Ven Anuruddha* said with the verse briefly the Four Noble Truths;⁵⁴²

Dukkham tebūmakam vuttam, tanhā samudayo bave,

Nirodonāma nibbānam maggo lokuttaro mato.

It

means the round of existence in the three planes is suffering, Craving is its origin, cessation is *Nibbāna*, the path is regarded as supra mundane. There are many types of trouble in the three world are real suffering. The craving is attached on these suffering because of delusion. So the craving is the cause of suffering or origin of suffering. That's why, the happiness in the three worlds is not real happiness. They are only mundane happiness because they are temporary happiness and change to suffering easily in a short time. After realizing the ultimate happiness all these suffering cease in the *Dhamma*. Why all of the sufferings are ceased? Because of the path penetrated and eradicated all defilements by practicing the Noble Eightfold Path.

If we compare in wholesome happiness, there are three types of happiness; sensual happiness, *Jhāna* happiness and *Lokuttara* happiness. Among them sensual happiness means regarding with craving which is the senses of sensual pleasure. One can get the sensual pleasure by using time, money, and suitable things with three actions; bodily, verbally and mentally. It called *Kamāvacara kusala*- wholesome karma of the sense sphere. We can see the evidence of *Abhidhammattha Singaha*;⁵⁴³

Kamāvacarakusalampi kāyadvāre pavattam kāyakammam,

vacīdvāre pavattam vacīkammam, manodvāre pavattam

manokammamceti kammadvārasena tividam hoti.

It means wholesome *karma* of the sense sphere is threefold according to the doors of action, namely action pertaining to the door of the body, verbal action pertaining to the door of

⁵⁴² *A manual of Abhidhamma* p. 280

⁵⁴³ *Ibid* p. 209

the speech, and mental action pertaining to the door of the mind. Generally, regarding places the actions get the names. All deeds are appeared from those places by supporting mind and matter. In that situation the main intention and purpose are very important for us. To be in a good situation we have to control the intention of mind. Because of good situation and intention we got the happiness in the sensual world. But the happiness intertwines trouble: destroying, broking, passing away, missing, parting and ending. Regarding mixing these troubles, the one suffers the consequence: sorrow, grief, limitation, misery, mental suffering and bodily suffering. Therefore the happiness of sensuality is not real happiness.

For example, one is very happy due to possessions of something that he wants in ordinary living being, material and food. But these are impermanence because of temporary, suffering because of persecution, in vain because of nothing beneficial. After forcing the three characteristics that person remains only suffering and happiness is far away from him. If one surrounds many properties and luxury at his home, these all things can change in short time into opposite way. On account of association with five types of enemies, all luxuries will be lost in a short time. One who is a rich stays in the audience he stays proudly because of properties. But when he stays alone at night with properties he cannot proud and he is afraid of enemies. The ordinary properties can be happy for a healthy person, when he suffers any disease, he cannot be happy. And only when the one is living with the ordinary properties can do to be happy. After death, the one cannot take them and the properties cannot do to make the owner happy. By clinging on the properties after death he may attain the bad world - hell, animal and ghost. These are abilities of ordinary properties.

According to *Kāmakusalabumi*, there are seven good sensual realms or world: human realm and six types of devas realm.⁵⁴⁴ Regarding sensual consciousness the sensual desire attaches on the sensuality happiness. Here we need to compare animal and humanity by using and feeling the sensuality. As humanity some animals have the happiness of family, food and dwelling due to karma in sensual world. So, some scholars said the happiness of sensuality is not different between them. Only the happiness of *Dhamma* can make the happiness of animal and humanity different. Therefore, to make the happiness between animal and human different one must try to get the happiness of *Dhamma*.

⁵⁴⁴ *A Manual of Abhidhamma* p. 191

Jhāna happiness is better than sensual happiness, because of deliverance from defilements. Because of defilement all living beings are dirty. If one can remove the defilements, he will purify his own mind. By having purified mind, everybody gets the higher happiness. The *Jhāna* happiness means the taste of concentration. To get the happiness one should practice with mind only. *Rupāvacakusalam pana manokammameva tañca bāvanāmayam appanāpattamjhānañ gabheden pañcavidham hoti.*⁵⁴⁵ The paragraph means wholesome *Damma* of the fine-material sphere is purely mental action. It consists in meditation that has reached absorption and is fivefold by distinction of the *Jhāna* factors. One cannot get the absorption - *Jhāna* happiness by using money, and suitable things with three actions; bodily, verbally and mentally as sensual pleasure. As better taste of sensual pleasure, the *Jhāna* happiness is more difficult. When trying to get the sensual happiness we need good friends, partners and we must do it in the human society. But when striving to get the happiness of *Jhāna* we have to practice meditation alone at the silent place.

After choosing any meditation method, one should approach to silent place and practice as the Buddha and meditation teachers guided. But *Jhāna* also includes worldly and mundane happiness because it cannot destroy and cannot go beyond the sufferings completely. But the *Jhāna* happiness can help to get the supra-mundane happiness easily. If the *Jhāna* happiness cannot get, the meditator will get the supra-mundane happiness very difficultly. By getting *Jhāna* happiness, one can get supra-mundane happiness easily. There are five stages of *Jhāna* happiness.⁵⁴⁶ There are five factors in the first *Jhāna* namely (*Vitakka*)- introducing objects and noting mind. It prods the noting mind to object or to meet with object. (*Vicāra*) is an investigation again and again on the noting object. The case of *Vicāra* is to be intimately noting mind and object. Joy (*Pīti*) means by noting skillfully one gets the joyfulness from the object. Happiness (*sukha*) means one who is practicing skillfully. He gets the happiness from the object. One-pointedness (*Ekaggatā*) means the meditator is practicing meditation and stands serenely on the one object. The five factors are appeared completely in first *Jhāna*.

Due to having experienced there is no need to search new object. So, second stage has four factors. Because of one's higher practicing experience like a mangle the one does not need to

⁵⁴⁵ A Manual of Abhidhamma p. 210

⁵⁴⁶ Ibid p. 54

investigate on the object for third *Jhāna*. Like a boss, by seeing profits the meditator felt the happiness on the one object in the forth *Jhāna*. Owing to cloying happiness the meditator has equanimity on the only one object in fifth *Jhāna*.

In Brahma world there are two types of realms with form and formless. For both Brahma realms the only pure mental action is the same. But a little difference is that the first one mixes with form and another one is formless namely *Arupāvacara*. Because of practicing meditation objects, both are different evidence. The same thing for both is only mental happiness at their realms. By practicing meditation mentally they can get the both happiness as Brahma lives. The *Jhāna* happiness is better than sensual pleasant happiness. But it isn't the best ultimate happiness because it is only quality of forceful concentration and does not emphasize to eradicate defilements totally. The *Jhāna* happiness is also called the mundane happiness because it cannot deliver from suffering of samsara.

The supra-mundane and ultimate happiness is called *Lokuttara*. Ven MahāBuddha Ghosa said the meaning of *Lokuttara*;⁵⁴⁷ *Lokan taratiti Lokuttaram, Lokam uttaratiit Lokuttaram, Lokam samatakekamma abibuya tithatiti Loukuattaram*. It means the happiness can get by crossing the worldly life and all of sufferings, and the supra-happiness stands clearly by overcoming the world and it is called supra- mundane happiness. There eight types of consciousness briefly and according to supra-mundane absorptions forty types of it largely. There are eight or four couple supra-mundane happiness- *Lokuttara sukha* briefly:⁵⁴⁸

- 1-2 *Sotāpattimagga*-Path consciousness of stream-entry and *Sotāpattiphala*- fruition consciousness of stream-entry.
- 3-4 *Sakadāgāmicāmagga*- Path consciousness of once-returning and *Sakadāgāmicaphala*-Fruition consciousness of once-returning.
- 5-6 *Anāgāmicāmagga*- Path consciousness of non-returning and *Anāgāmicaphala*-Fruition consciousness of non-returning.
- 7-8 *Arahattāmagga*- Path consciousness of Arahantship and *Arahattāphala*- Fruition consciousness of Arahantship.

⁵⁴⁷ABA b1 p. 259

⁵⁴⁸A Meanual of Abhidhamma p. 65

Largely there are forty types of supra-mundane happiness; we can count each one by one into five factors. So, we can count twenty types of consciousness for four paths-*maggas*. Even we count for four moments of paths, it is very short time. According to *Abhidhammā Ven Anuruddha* mentioned the word “*Cattāro pana magguppāda ekacattakkhanikā*”.⁵⁴⁹ It means the arising of the four Paths endures only for one thought-moment. Similarly we can count the four *Phala* each other as five factors. So the *phalas*-fruitionstypes of consciousness are also twenty. To attain and realize the supra-mundane happiness according to first sermon, there is the Noble Eightfold Path. The Buddha said to his followers about the different mundane and supra-mundane happiness regarding Young *Kala* who is *Anāthapaiṇḍika*’s son. *Kala* was stubborn and he didn’t help any housework and the donation in *Saṅgha*. *Anāthapaiṇḍika* used tactics to persuade his son, by paying money to go to monastery, to listen *Dhamma*. After getting first stream-winner (*Sotāpatti Dhamma*) because of persuasion of *Anāthapaiṇḍika*, the Buddha answered him and followers the verse no. 178.⁵⁵⁰

*Pathavyā ekarajjena saggassa gamanena vā
Sabbalokādhipaccena Sotāpatti phalam varam.*

It means “Better than absolute sovereignty over the earth, better than going to heaven, better than even lordship over all the worlds is the fruit of a stream-winner. Why the Buddha said the verse better than other mundane qualities? Because even the mundane happiness has good quality, the happiness cannot remove and protect one from hell and suffering of the world. The stream-winner can remove and protect one from the hell. Eventually, the stream winner will be born seven existences or seven times, after that, will be free from all sufferings. The start of chapter said about the meaning of four path and fruit. Among them, the *Sotāpatti* is first stream-winner. By practicing higher than quality and perfection the stream-winner gets the better award than others. The happiness mixing with defilements causes suffering again and again. It is endless and never stopped the circle of suffering. Therefore whatever the qualities of mundane happiness, noble persons never praise such happiness. For supra-mundane happiness it has limit and final goal, the one who got the first happiness of *Dhamma* can realize the real taste of *Nibbāna*.

On the other hand, the Buddha said that the example and different levels of the happiness.⁵⁵¹

⁵⁴⁹ *A Manual of Abhidhamma* p. 182

⁵⁵⁰ *K. Sri Dhammananda, Dhammapada* p. 377

⁵⁵¹ *Jātak Atthakathā* V 3, p. 964

*Nabiñca dure pathaviñca dure,
pāram smudassāpi tadāhu dure,
tato have durataram vandāmi,
satiñca dhammo asatiñca rāja.*

It means “O king they’re far away from each other sky and earth, the here bank of ocean and there bank, the good wholesome and unwholesome are farther”. How different and far between mundane and supra-mundane happiness? Nobody can say the far away; sky and earth, here and there banks of ocean. Even the highest technology cannot say the far away from earth to sky. Here sky means open expanse of place but we cannot see the end of sky. The mundane happiness is higher, the craving on that is stronger. Stronger craving creates the worry and grief. Before facing sorrow, lamentation the one wasn’t afraid and didn’t hate the mundane happiness. Not only afraid of it but also he thinks it is real happiness and joy forever. When facing any ruination the one cannot control and cannot consider oneself. Because of the loss some people became the insane and some die.

By doing so, the Buddha censured all being’s life by showing like feces:⁵⁵² Bhikkhus, just as even a trifling amount of feces is foul smelling, so too I do not praise even a trifling amount of existence even for a mere finger snap. Every life is impermanence, full of suffering and in vain like feces. Its commentary said the biography of this sutra:⁵⁵³ The Buddha said the loath example because listeners can get the suitable agitation (*Dhamma Samvega*) and after getting the agitation they try to get knowledge of path and fruition. To have a stronger agitation and knowledge the Buddha took out not only the loath feces example but also urine, spittle and pus example. By seeing the Buddha’s loath examples the happiness of life is only fake and temporary feeling.

According to the characteristics of mind and matter whatever happiness or suffering, living beings or lifeless, human, devas and animal, are impermanent, suffering and no soul, no self. In opposite way the field of supra mundane has the three characteristics. Ven *Walpola Rahula* mentioned these three characteristics in his book namely *What the Buddha Taught*:⁵⁵⁴ All conditions are impermanent (*Sabbe sañkhārā aniccā*), All conditions are *dukkha* (*Sabbe sañkhārā dukkhā*) and all *Dhamma* are without self (*Sabbe Dhammā anattā*). By seeing the three parts of verse and considering them we can see the different meaning between first, second and

⁵⁵² AN tra-b 1, p. 121

⁵⁵³ AN A b 1 p. 376

⁵⁵⁴ What the Buddha Taught p. 57

third part. Regarding first and second these are only condition (*sañkhāra*) not for all *Dhamma*. The meaning of *Dhamma* has wider condition, and it can collect all *Dhamma* including *Nibbāna*. Because the greatest *Nibbāna* is only no soul and non-self but it cannot say impermanence and suffering.

As mentioned above there are many types of *Sukhain kathavutthupali of Abhidhamma*.⁵⁵⁵ *Kāyika sukha* – bodily happiness, *Cetasika sukha* – Mental happiness, *dibba sukha* – Devas happiness, *Manusaka sukha* - human happiness, *Lāba sukha* - gain happiness, *Sakkāra sukha*- honor happiness, *Yāna sukha* -vehicle happiness, *Sayana sukha* - sleeping happiness, *Issariya sukha* - authority happiness, *Adhipacca sukha* - head of happiness, *Gihi sukha*- layman happiness, *Samana sukha* – monk's happiness, *Sāsava sukha* - the happiness with taints, *Anāsava sukha* - the happiness taintless, *Upadhi sukkha* - attachment happiness, *Nirupadhi sukha* – non-attachment happiness, *Sāmisā sukha* - happiness with defilement, *Nirāmisā sukha* - happiness without defilement, *Sappitika sukha* – happiness with rapture, *Nippitika sukha* - happiness without rapture, *Jhāna sukha* - absorption happiness, *Vimutti sukha* - liberation happiness, *Kāma sukha*- sensual happiness, *Nikkhama sukha* - renunciation happiness, *Viveka sukha* - separation happiness, *Upasamasukha* – the ultimate peace happiness and *Sambodha sukha* -Enlightenment happiness. Among them *Anāsava sukha*, *Nirupadhi sukha*, *Nirāmisā sukha*, *Vimutti sukha*, *Vikkhama sukha*, *Viveka sukha*, *Upasamāsukha*, *Sambodha sukha* are only supra-mundane happiness and others happiness are ultimate mundane happiness. Why can we say the division of mundane and ultimate supra-mundane happiness? Because the ultimate supra-mundane happiness is the greatest final happiness, it called supramundane happiness. After the ultimate final supra-mundane happiness there is nothing better than it. Other mundane happiness is mingled with so many troubles. If nobody can stop the suffering in their happiness, the one cannot say the final ultimate happiness.

In the *Sagghāthāvagga Samyuttanikāya*, the Buddha answered the question of the deva about the vehicle happiness *Yāna sukha* that *Yānado sukhado hoti*.⁵⁵⁶ It means the one who offers vehicle offers the happiness. If one wants to offer the happiness, the one must offer slipper, umbrella, stick, bed, ladder, bridge, and preparing boat to cross the water. According to

⁵⁵⁵ AB-P b 5 p. 160

⁵⁵⁶ SN b 1 sagghāthāvagga p. 121

Sayanasukha -⁵⁵⁷ sleeping happiness the Buddha said to the King of deva, King *Pasenadi Kosala*, *Bāradwāja* Brahmin, and *Anāthapaindika*. Because of forsaking sensual desire and ending of anger the one can sleep peacefully. In opposite way the person who has the influence of defilements cannot get the sleeping happiness.

Regarding the trouble of sleeping, the Buddha uttered the words, *Dukkham seti*, and *Digan jāgarato ratti*- Long the night to the sleepless, because of king *Kosala* and one man.⁵⁵⁸ In the story the king *Kosala* has much mundane happiness but he cannot have enough on it. He attached one woman, wanted to get the woman and tried to kill her husband by using abnormal ways. On the others hand he attacked to *Ajātasatthu* again and again because of authority. Not only the story on that time but also nowadays we can see the fighting one another because of authority. How much they have possession, the craving is never enough. Without contented mind nobody can control it, the one never gets the happiness from his properties because of limitless craving. Hence, the mundane happiness has ever need and never contented. Practicing meditation and knowing the mind's evidence one can realize the mundane happiness and supra-mundane happiness.

By seeing the sin of carving and the benefit of non-carving on any object even in mundane life the one can see the taste of liberation or supra mundane happiness. To see it we need the high knowledge and to realize it we have to practice effectively insight meditation. After realizing insight knowledge of path and fruition by practicing insight meditation the one can get the supra-mundane happiness and he contented on the taste of it. He does not need to search other taste any more. Due to getting path and fruition of knowledge he realizes the *Nibbana*. So the Buddha said “*Nibbanam paramam Sukham*”⁵⁵⁹ It means the *Nibbana* is supra-mundane happiness.

⁵⁵⁷ SN b 1 pp. 38-39-44-84-162163-214

⁵⁵⁸ Ibid p. 38, Dhammapada Bālavagga p. 22

⁵⁵⁹ Dhammapada pali p. 43

5.2 The Way of Supra-mundane Happiness

Supra-mundane happiness is incomparable and a greatest thing. Some words only came out from the mouth but it cannot compare the real taste of *Dhamma*. The one only realizing person can see its real ultimate taste. I heard a question regarding supra mundane happiness. Once time a famous actor approach and asked to the one monk who has good intelligence and well know about of *Nibbāna*. And the actor said to the monk that nobody could do to satisfy my question. Hence, the monk asked to him: Do you have the knowledge to understand and to satisfy regarding your question. It was a famous story in my country. So, the taste of happiness is very easy to talk but it is not easy to take. By seeing practical way the one surely can say the taste of supra mundane happiness.

By trying cleverly in right way the one can take the supra mundane happiness. All of life and lifeless in the world are products to use in suitable cases. For example the raft is not for fondle and not only to see and to show others like a decorations things. Real saying, the raft is to cross the river, sea or ocean by bringing needed things on the raft: food, water, clothes etc. if we use in our way the raft will help us as our requirement. Similarly, the teachings of the Buddha or *Dhamma* is same the raft. By practicing the right way we can get the ultimate happiness and free from all suffering. But it is not only holding and fondle things but also using and taking benefits from them. The example of raft *Dhamma* the Buddha said in *Alaggaddupama Sutta Mulapaññāsa Mijjimanikāya*;⁵⁶⁰ the Lord Buddha guided the sutra relating to bad wrong view of monk namely *Arittha*. His wrong view is the sexual intercourse is not danger for extra condition. The Buddha and *Saṅgha* tried to remove his wrong view by showing ten example of sin – sensuality. Even the Buddha cannot prevent it. The one who was not completed and unskilled knowing in the teaching of the Buddha is like a snake charmer who is unskillful. A Snake charmer dies by snake's biting because of his unskilled. Similarly the monk destroys his benefit himself by holding firmly wrong view because of unskilled in the *Dhamma*. One man wanted to go an important journey and the journey needs to cross a great expanse of water. The one first he look for a boat and ship to cross it.

With his hand he is trying to be on a boat collecting grass, twigs, branches and leaves. After that he crossed the water safety by using the raft and his hand and legs. The Buddha compared the man and his followers, the raft and his teaching *Dhamma*. As a traveler man uses

⁵⁶⁰ MN b 1 p. 224

the raft only to cross the water and to arrive at the other shore. The man no need to hold the raft on the shoulder, no need to dragged on the way. Similarly the teaching of the Buddha is only for the purpose of crossing the suffering and to attain other shore ultimate happiness. It is not the purpose of only holding and dragging to say that; this is the Lord Buddha's teachings and ours. Here we can see by trying the effort of hands and feet the raft can cross over to safety on the other shore. Without the man's effort the raft can't cross to another shore.

Only arriving at other shore will beyond from dangers and will be happy and pleased. After arriving to freedom shore, the man no needs to bring and hold up it on his body. By neglecting the man should go as his like direction. But he can say his followers about the raft and journey that; how I crossed it with the raft and the faced experience from his journey if he wants. The Lord Buddha guided the ultimate happiness by preaching the first sermon *Dhammacakkapavattana sutta* and *Mahāsatipatthānasutta*. To attain the ultimate happiness, we have to practice the ultimate training namely Noble Eightfold Paths which is leading to the cessation of suffering;⁵⁶¹

- Right View - *Sammā Ditthi*
- Right thought- *Sammā Saṅkappa*
- Right Speech- *Sammā Vācā*
- Right Action- *Sammā kammanta*
- Right Livelihood-*Sammā Ājiva*
- Right Effort – *Sammā Vāyāma*
- Right Mindfulness- *Sammā Sati*
- Right Concentration- *Sammā Samādhi*.

We know the Noble Eightfold Path is the Truth leading to the cessation of suffering easily only in the Buddhist literature. But how do we practice the Noble Eightfold Path is really difficult. Sometime the matter that we know only in the literature is very different in practical way. Now the first one of the Noble Eightfold Path is *Sammā ditthi*-Right View. It is the main of key for the Noble Eightfold Path. To know it clearly the Lord Buddha pointed out in the *Mahāsatipatthānasutta* in *Dighanikāya*.

Right View means *Bhikkhus* to understand the suffering or the truth of suffering, to understand the origin of suffering or the truth of the origin of suffering, to understand the cessation of suffering or the Truth of the cessation, to understand the path leading to the cessation

⁵⁶¹*Mahāsisayādaw the wheel of Dhamma* p. 342

of suffering or the Truth of the path leading to the cessation of suffering. In ultimate nature philosophy way the Lord Buddha took out it to make free from suffering for all living beings. As nature and real practical way it is a necessary to practice for one who needs to end the samsara. That why, the one who is virtue and noble person can follows to the way. The Right View is as a leader in the Noble Eightfold Path, by knowing with it the four Noble Truths also the essence of the teaching of the Buddha. Without the faith of karma and its result, who does can know the four Noble Truths? There are five kinds of right view in the *Uparipannasa atthakatha*:⁵⁶²

- i. *Kammasakatāsammāditthi*,
- ii. *Vipassanā sammāditthi*,
- iii. *Magga sammāditthi*,
- iv. *Phala Sammādittha*,
- v. *Piccavakkhana sammmāditthi*.

Among them, *Kammasakatāsammāditthi* means believing karma and its result. By doing the charity, morality and practicing meditation we will get the effects of them. It is the main and primary view of Buddhism. Without the primary right view, nobody is interesting the teaching of the Buddha. *Vipassanā sammāditthi* means knowing the real nature of mind and matter by observing as they really are. The realizing the enlightenment or path immediately only a moment, the one know and see rightly, clearly on the object is called *Magga sammāditthi*. After Path or *Magga* the Noble One know on the objects clearly and rightly with the results of Path or fruition is called *Phala sammāditthi*. Sometimes, the Noble Person considers rightly the path and fruition objects are called *Paccavakkhanā sammāditthi*. To arrive on the high Mountain we must start from the foot of it and we need to choose the right way similarly to get the Supra mundane happiness we have to choose the right view and we have to start from belief of karma.

Right Thought means the thought of renunciation, the thought of non-ill-will, the thought of harmlessness. It means the thought free from sensual desire, (*Kāma vitakka*) free from illwill (*Byāpāda vitakka*), free from harm (*Vihimsa vitakka*). While trying to get some things one needs to consider. Regarding trying to attain goal's quality the consideration is different. Here the goal's quality is peaceful and real happiness. To get the benefits one should try to get rid of the bad thoughts; covetousness, malevolence, wrong view. To free from suffering and to get the ultimate happiness we have to change ordinary thinking in every deed. By using any logic way many philosopher try to solve problem in human society. So, being educated the one must thinks,

⁵⁶² MN A b 3 p. 95

how I use the knowledge to solve our facing problems. Only right view is not complete for final goal, by thinking and doing in right way the runner will be attain final goal. The one thinks in right way to abandon in charity, loving kindness for all living being and the right view on the process of mind and matter. Early chapters said it the bodily and verbal actions depend on mind. According to mental action other actions appear as action of mind.

Right Speech means refraining from lying, refraining from slander, refraining from harsh speech and refraining from frivolous speech. The sweet word can satisfy only listeners but the truth word can be peaceful the whole world. The one who is staying alone in the forest is no problem. Associating and speaking with people the one need to control one's mind to remove the bad benefits from verbal. Because of afraid of the bad deeds some good virtue stayed alone in the forest silently without speaking others.

Right Action means refraining from killing any livings beings, refraining from taking what is not given, refraining from sexual misconduct. These actions are main action in the body. The meditator moved not only the bad bodily actions but also other bad bodily actions with mindfulness by consideration, it is beneficial or not, it is suitable or not. According to Right View and Right Thought the one's all action are blameless and benefit for him and others. Even for cause of life he doesn't do the bad deed with body. He gives special consideration to purify life regarding bodily actions. And he tries to intensify the quality of life by following teaching of the Buddha due to Right View.

Right livelihood means the *Ariya* disciple refraining from wrong livelihood and lives with right livelihood. It means the one avoids the wrong bodily and verbal actions regarding with livelihood. The meditator didn't do the bad deeds because of livelihood. He runs his life simply and only priority to be purified the whole life. Some time people committed bad deeds because of his or her living. They want to continue their life by using other's living life. For the Noble person never give trouble to the other because of him. In really say he can give his life for others. He doesn't live due to have food and only he has the food to live and to do good deeds.

Right effort means one rouses will, makes an effort, stirs up energy, exerts one's mind and strives to prevent the arising of un-arisen evil unwholesome mental state, to overcome or destroy evil unwholesome mental states that have arisen, strives to produce un-arisen wholesome mental states, and, strives to maintain wholesome mental states that have arisen not to let them fade away to bring them to greater growth, to the full perfection of development. The main meaning of Right Effort is trying to destroy all evil and to improve completely merits.

Right Mindfulness means abiding with contemplating body as body, feelings as feelings, mind as mind, mind-objects as mind-object, ardent clearly aware and mindful, having put aside hankering and fretting for the world. This factor is real main thing in the Noble eightfold path. Regarding with mindfulness to show it significant the Buddha said to the King *Kosala the Appamādasutta in Samyutta nikāya*⁵⁶³ by taking example the foot of elephant. As all footprints of beings are into the footprint of elephant, similarly all good deeds for present and future lives are in to Mindfulness (*Appamāda*). To increase all good deeds, the mindfulness is very important and essential thing. *Anguttara Nikāya Appamāda* sutra⁵⁶⁴ the Buddha mentioned it by giving six examples the footprint of elephant, the pinnacle of home, the cutter of grass, the stalk of mangos, the King Universal Monarch, and the moon.

Right Concentration means detached from sense-desires, detached from unwholesome mental states, enters and remain in the four absorptions with these five factors⁵⁶⁵ *vitakka*- initial application, *vicāra*- sustained application, *pīti*- zest, *sukha*-happiness and *ekaggatā*- one-pointedness. Why the Noble Eightfold paths can say ultimate path? Because of two ways; it can see only in the teachings of the Buddha and it is real one way to attain the ultimate happiness.

Regarding to get happiness and to reduce sufferings in human life, so many educated persons thought and produce several formula by using their life, time, and money. In the timeless period no body can see the real ultimate happiness and to attain it the way. Not only see but also they cannot know what ultimate happiness is, and how can go there? Early said there are many types happiness in the world. By searching present happiness and by hoping future happiness, most people cannot think it is real or not because of craving and delusion. For that reason the Lord Buddha appeared only to show the ultimate happiness and way. The Lord Buddha said the verses firmly to the *Subaddha in Kusiṇāgara* near pass away *parinibbāna*:⁵⁶⁶ Because of his questions.

Subaddha asked question to the Buddha regarding his hearing and doubt;⁵⁶⁷ “Have many ascetics all realize the truth as they all make out or as they teaching and guiding, or have none of them realized it, or have some realized it and some not? The Buddha answered *Subaddha* to neglect him about other’s saying and in whatever *Dhamma* and discipline the Noble Eightfold Path is not found, no ascetic is found of the first, the second, the third or the fourth, grade in a

⁵⁶³ SN *sagghāthāvagga* p. 179

⁵⁶⁴ AN b 6 p. 926

⁵⁶⁵ *Abhidhammatthasingaha* p. 53

⁵⁶⁶ *Dhammapada* p. 466

⁵⁶⁷ DN b 2 p. 268

Dhamma and discipline where the Noble eightfold Path is found. Now, *Subaddha* in this *Dhamma* and discipline the Noble Eightfold Path is found and in it to be found ascetic of the first, second third and fourth grade. Those other schools are devoid of ascetics but if in this one the monks where to live the life to perfection, the world would not lack for *Arahants*. The Lord Buddha address the verses to the *Subaddha* to destroy his doubt and the different of teaching of the Buddha with other's quality-

Ākāseva padam natthi, samano natthi bhāhire,

Papañcabiratā pajā nippapancā tathāgatā.

Ākāseva padam natthi samano natti bhāhire,

Saṅkhārā sassaā natthi natthi Buddhānamaiñjitam.

The verses mean in the sky there is no track. Outside there is no saint. Mankind delights in obstacles. The *Tathāgatās* are free from obstacles. In the sky there is no track. Outside there is no saint. There are no conditioned things that are eternal and there is no instability in the Buddha.

As mentioned above, of the eight categories of the path Right Speech, Right Action and Right livelihood are *Sila* group, Right Effort, Right Mindfulness and Right Concentration are *Samadhi* group and Right View and Right Thought are *Paññā* group.⁵⁶⁸

The Noble Eightfold path is not different from practicing *Vipassanā* meditation. The meditator who observes with Noble Eightfold Path can know the four Noble Truths. For that message *Mahāsisayādaw* mentioned the practicing of meditator with Noble Eightfold Path;⁵⁶⁹ Every time you note “rising, falling, sitting, touching, seeing, hearing, bending, and stretching etc. there is an effort being made. This is the Right Effort of the Noble Eightfold Path. Then there is your mindfulness. It is Right Mindfulness. Then the concentration which penetrates the objects noted as well as remains fixed on it.

This is Right concentration. The three are called concentration constituents of the Path. Then there is initial application together with concentration, ascends on the object noted. It is the application of the concomitants on the object. The characteristics are putting the concomitants on to the object. This is Right Thought. Then there is the realization that the object thus attended is just movement, just non –cognition, just seeing, just cognizing, just rising and disappearing, just impermanent and so on. This is Right View. Right View and Right Thought together form the wisdom constituents of the path. The three morality constituents Right Speech, Right Action and Right Livelihood, have been perfected. Before you take up insight meditation, you have to take

⁵⁶⁸ Mahāsisayādaw *the wheel of Dhamma* p. 342

⁵⁶⁹ Mahāsisayādaw *Fundamental of Vipassanā Meditation* p. 88

the precepts. Besides, there can be wrong speech, wrong action, and wrong livelihood in respect of the object noted. So whenever you note you perfect the morality constituents of the Path as well. Thus the Eight constituents of the Noble Path are there in every act of awareness.

Before practicing meditation a meditator has to do three parts by observing morality at least five precepts. Then meditator must notes as guiding of the Buddha in *Mahāsatipatthānasutta* or as teaching of meditation master with other five paths. By practicing that way we can get as the Buddha's uttering qualities:⁵⁷⁰ *Akāyano ayam bhikkhave maggo sattānam visuddhiyā sokaparidevānam samatikkamāya dukkhadomanassānam atthiṅgamāya, nāyassa adhigamāya nibbānassa sicchikiriya yadidam cattāro satipatthanā*. There is, monks, this one way to the purification of beings, for the overcoming of sorrow and distress, for the disappearance of pain and sadness, for the gaining of the right path, for the realization of *Nibbāna*; that is to say the four foundations of mindfulness. These are very different qualities in mundane and supramundane.

We can see the different qualities between mundane treasures and supra-mundane treasures. For example mundane treasures support to be proud and fame in the day and in the people. But the treasures create to be afraid of danger night and staying alone. While living, people are very happy with their properties. When leaving people from the properties or properties leave from the owner, they feel sorrow and lamentation etc. So the Buddha said *Visākhā* about the suffering become as the quantity of loved. This is a story of *Visākhā*,⁵⁷¹ One day *Visakhā* came sadly to the Buddha because of died her loved grand daughter who was cleaver namely *Sudatthā*. How many do you want, as your loved grand daughter? I want *Baṇṭeas* people in *Sāvitthi* city. How many people die in one day at the *Sāvitthi*? People are died every day without a break in this city. If so, you should wear the wet clothes and hair by feeling sad forever. The Buddha guided to her that if you have hundred lovers, you have hundred troubles. If you have one lover you have one trouble. If you don't have lover, you don't have trouble because of not craving. It is not only living being but also on the lifeless material things. Some people stronger attachment on the material than living beings.

According to the matter the Lord Buddha preached the verse:⁵⁷²

Pemato jāyati soko pemato āyati bayam

Pemato vipamuttassa natthi soko kuto baya.

⁵⁷⁰ DN b 2 p. 335

⁵⁷¹ *Udānapāli* p. 190

⁵⁷² K. Sri Dhammānanda *Dhammapada* p. 414

The verse means from affection springs grief, from affection springs fear. For him who is wholly free from affection there is no grief, whence then fear? Here if we see superficially *Visākhā* who is a donor of *Pubbārāma* Monastery in *Sāvutthi* was very rich and shrewd all in good deeds. But when she faced the ruination of kin, the mundane happiness is cannot protected the grief. Not only cannot protect but also the love-things support to stronger than. The deeper love supports to the higher grief. The lighter love will be lighter grief. If we understand the nature of mind and matter as they really are we can reduce the grief of us. If we know the mind and matter as they really are we didn't attachment any lifeless and living beings. Relation with *Loba* or greed *Mahāsisayādaw* wrote *Dhammadāyādasuttain* his book namely.⁵⁷³ It infuses *Lobha* in the nine *akusala* or unwholesome states of consciousness rooted in craving. The nine demerits *akusala* states are:

- i- Pursuit based on craving.
- ii- Getting the object.
- iii- Deciding as to how to use it.
- iv- Taking delight in the decision.
- v- Excessive attachment.
- vi- Keeping the object of attachment.
- vii- Miserliness.
- viii- Guarding the object.
- ix- Quarrelling.

The process of mind starts from root of craving. The craving prods the one to try and to get his consequences. To understand and to see the consequences of craving we need to practice meditation so that to know the process of nature mind and matter. Due to practicing meditation the one will be understand the four Noble Truths. *Mahāsisayādaw* said that meditation on the four Noble Truths was taught prefaced by the words “Understanding of the Four Noble Truths”.⁵⁷⁴ *Vivatta* revolution or going out of the round of existence. The yogi *Bhikkhu* employs only the first two Truths, the *Vatta sacca* as objects of meditation and not the last two truths *Vivatta sacca*. Here we can do this question where we can see and understand the four Noble Truths? How we can see and understand the four Noble Truths? To understand the purpose of noting every phenomenon we have provided the following; fundamental principles, practice of *Vipassanā* meditation. The one who wants to understand the four Noble Truths have

⁵⁷³ Sayādaw Mahāsi *Dhammadayada sutta*, p. 45

⁵⁷⁴ Sayādaw Mahāsi *The Wheel of Dhamma* p. 344

to know the questions and answers; what is *Vipassanā* meditation? To penetrate the mind and matter one observes and notes steadfastly as they really are. The nothing cannot get without striving, and as we try we will get the benefits. So we have to practice the Four Noble Truths to realize the ultimate Happiness.

Where do we note it? According to *Mahāsatipatthāna sutta*,⁵⁷⁵ there are four main objects to note and to contemplate with mindfulness on our Body, feeling, consciousness, and mind objects as they really are. On the body we must note or observe any actions carefully; four postures sitting, standing, walking and lying, awaking, speaking, silence, backward and forward, seeing toward and askew, wearing clothes and taking cups and bowl, bending, straighten, eating, drinking, chewing, at least going to toilet. Why do we need to note like that clearly? Because, we forgot to note, the defilements will enter in our mind and the mind will follow as one's thinking. If one follows to thinking all noting will be loss. To know it clearly *Mahāsisayādaw* guided the noting method to meditators in his the wheel of *Dhamma* book;⁵⁷⁶

What does meditator contemplate to develop insight meditation? Insight knowledge comes from the five aggregates meditation of grasping. The meditator must contemplate on the five aggregates that are causes of attachment. There are five aggregates namely; *Rupakkhaṇḍā*-the group of material form, *Vedanakkhaṇḍā* – the group of feeling, *Saññakkhaṇḍā*-the group of perception, *Sāṅkharakkhaṇḍā*- the group of mental concomitants, *Viññānakkhaṇḍā*- the group of consciousness. All sentient beings exist as such only with these five groups forming their substantive mass. They cling to their five aggregates that are merely, regarding them as I, mine, permanent etc. Hence, the five groups of aggregates are called the groups of grasping *Upādānakkhaṇḍā*. Where are the five aggregates? *Mahāsisayādaw* mentioned it to know directly that; at the moment of seeing, we can see the five *Upadanakkhaṇḍā*;

- i. The eyes and the object are *Rupaupādānakkhaṇḍā*,
- ii. Feeling pleasant or unpleasant is *Vedanāupādānakkhaṇḍā*,
- iii. Recognizing or remembering the object is *Saññāupādānakkhaṇḍā*,
- iv. They will see and turning the attention on the object is *Sāṅkhāraupādānakkhaṇḍā*,
- v. Just knowing that an object is *Viññānaupādānakkhaṇḍā*.

To know clearly the five aggregates, our body is form aggregate *Rupakkhaṇḍā*. In that body we see the good, bad and neither good nor bad feelings are feeling aggregate *Vedanakkhaṇḍā*. Recording of all objects name, cool, hot, form, sound, smell, taste, touching etc.

⁵⁷⁵ DN b 3 p. 335

⁵⁷⁶ Sayadaw Mahasi *The Wheel of Dhamma* p. 223

are perception aggregate *Saññakkhaṇḍā*. Except feeling aggregate *vedanā* and perception aggregate *sannā*, the fifty types of mental factors are mental formation aggregate *Saṅkhārakkhaṇḍā*. All of consciousness is *Viññanakkhaṇḍā*. Because of clinging with ego, greed, and wrong view the five aggregates are called *Upādānakkhaṇḍā*.

Among the four ultimate the three types of ultimate can put into five aggregates; form, consciousness and mental formation. This view is for Noble person in right way. The ordinary person cannot see like that, because of heresy of individually- *Sakkāyaditthi*. Mahāsisayādāw explained the meaning of *Sakkāyaditthi*;⁵⁷⁷ the wrong view of interpretation of the apparent, perceived aggregate of physical and mental elements as individual-Atta or I is *Sakkāyaditthi*. This word is a union of three component word, namely *sa*, *kāya*, and *ditthi*; *Sa* means visible, perceivable presence, *kāya* means an aggregation, and *ditthi* means wrong view and wrong interpretation. When *sa* and *kāya* are put together a joint word *sakkāya* is derived which means a visible, perceivable aggregation of *rupa* and *nama*. *Sakkāyaditthi* means the wrong view and wrong interpretation of the aggregation of *rupa* and *nāma* as individual *atta*, I or sentient beings. By seeing wrong view “I” “mine” “my” “soul”, we cannot remove the suffering.

In the *Culavedalla* sutra of *Mijjimanikāya*, *Visākha* asked questions about *Sakkāyaditthi* identity view;⁵⁷⁸ Lady how does identity view come to exist? *Dhammadiṇṇā* answered: Here friend *Visākha*, an untaught ordinary person, who has no regard for noble ones and is unskilled and undisciplined in their *Dhamma*, who has no regard for true men and is unskilled and undisciplined in their *Dhamma* regards material form as self or self as possessed of material form, or material form as in self or self as in material form. He regards feeling, perception, formation, and consciousness as his identity view on the form. *Visākha* asked her opposite question; Lady, how does identity view not come to be? She answered friend *Visākha* a well – taught noble disciple who has regard for noble ones and is skilled and disciplined in their *Dhamma*, who has regard for true men and is skilled and disciplined in their *Dhamma*, does not regard material form as self. Or self as possessed of material form or material form as in self, or self as in material. Similarly he does not regard feeling, perception, formation and consciousness as he does not identity view on the form.

For a person who has heard the teaching of the Buddha and benefited therefrom, such phenomena as sight, hearing etc., are each understood as a continuum involving alternating moment of the rising and cessation of related *rupas* and *nāmas*. Such a person will not be

⁵⁷⁷ Mahāsi Sayādāw *Vipassanā* (spiritual insight) p. 15

⁵⁷⁸ MN b 2 p. 398

oppressed by a firm bondage to *Sakkāyaditthi*. As long as *Sakkāyaditthi* holds sway, immoral of sinful actions would abound, bringing about a commensurate rise in the risk of relegation to the hell (*apāya*). It could be said that the doors to hell is kept open and ready to take in those still wallowing the thralldom of *Sakkāyaditthi*.

That's why, to get better happiness the main rule is to eradicate it. If one cannot remove it we cannot consider the quality of happiness. It is most important that one should eliminate *Sakkāyaditthi*. Regarding to eliminate it the Buddha urged his followers deeply with the verse;⁵⁷⁹

“*Sattiyāviya omattho dashamānova matthake*

Sakkāyaditthi pahānaya sato bhikkhu paribbhaje.”

It means “As if smitten by a sword, As if his head were on fire, *Abhikkhu* should wander mindfully to abandon identity view. With the same urgency and dispatch as someone whose breast has been impaled with a spear or whose head is on fire should seek immediate relief from the affliction thereof, the *bhikkhu* who is mindful of the perils of samsara should make haste to free himself from *sakkāyaditthi*. While stabbing by sword on the head the one no needs to check who is stabbing me, why does he stab me, where is he staying and which type and size of the sword etc. The important thing is to cure on time for the wound. Similarly, while firing on the head the one no needs to check the fire who is burn, which types of fire, where does the fire comes from etc. for living the one is to quench the fire, it is important for one.

Everybody tries to improve their life. But most people cannot choose which one is more important in their life because of uneducated. Due to uneducated without choosing they do their jobs like blind person's walking. They cannot know what time the suffering will be stop. Not only they didn't know the time of free from danger but also they do the cause of suffering to contact with craving again and again. Because of wrong choosing the one cannot get his target and goal. Regarding searching and choosing the happiness the Lord Buddha gave the message to his followers: the noble searching and the ignoble searching. The ignoble searching means being subject to birth, ageing, sickness, death, sorrow and defilements the one seeks only subject to birth, ageing, sickness, death, sorrow and defilements. His result is no different here and hereafter even he is doing good deeds. For the noble person, he drive to remove

If we want the best and the highest ultimate happiness, we have to search and seek in the other real ultimate happiness by contemplating to see nature as they are. It is called five aggregates. Why we said the only five aggregates again and again because to get rid of the soul,

⁵⁷⁹ *SN Saghāthāvagga pāli* p. 100

self and ego and to know there are only five aggregates. We think the mind and matter are ours by wrong view and attached on it with craving and ego. To know the nature of mind and matter we need only practicing meditation. If we practice *vipassana* meditation thoroughly on the actions of mind and matter we know the nature of them. If we know the nature of mind and matter, meditator reduced and eradicated the greed, anger and delusion because of practicing meditation. The dividing five aggregate only to know, it is noting method.

The *vipassanā* meditation method is to contemplate detail only on the present objects clearly that; While practicing sitting meditation the mediator need to sit comfortable its posture as he like. In the *Mahāsatipatthāna sutra* literature guided the sitting type; *Edha bhikkhave bhikkhu araṇṇagato va, rukkhamulगतova, sunnāgāragatova, nisiddati paṇḍitaṃ kamābujittvā ujone kāyapaṇidhāya parimukham sataim upptthapetvā*. The message means here a monk, having gone into the forest or to the root of a tree or to an empty place, sits down cross thelegged, holding his body erect, having established mindfulness before him. It is for beginner, how to start the sitting meditation. While sitting comfortable Meditator's mind watch the body carefully with mindfulness. Yogi sees the clear object; the nature of breath in, breath out in the body by motion coming in and going out the air. Normally the breath-air is very important thing for all living beings, because it is one thing to know who is living or not.

Yogi needs only following noting as motion breath. No need to change its normal event. If yogi takes care on the object, he sees the motions form of breath; long, short, the start of breath, middle and end. *Mahāsisayādaw* guided his meditators to note the motions of abdomen rising and falling as it really is. Why? Because the abdomen clearer and easier than breathing for meditator. The noting of breath in and breath out is point out of the Buddha directly in the *Mahāsatipatthāna sutta*⁵⁸⁰. But the Buddha didn't point out to note directly. So, is it in accordance with literature of the Buddha or not for meditator? The noting of rising and falling of the abdomen is real object accordance with the literature. Why do the rising and falling of the abdomen become in our body? Because of air that name breath. Why does the breath in the body? Because of mind become the breath. *Mahāsatipatthānasutra* said thus; *yathā yathā kāyo paṇihito tathā tathā nam pajānāti* in the *Eriyapathapabbha*.⁵⁸¹ It means in whatever way his body is disposed, he knows that that is how it is. The rising and falling of the abdomen are nature movement of body. The movements of abdomen appear because of breath in and out. Yogi shouldn't do to appear any object abnormally quickly, slowly and stopping. If yogis prepared to

⁵⁸⁰ DN b 2 p. 335

⁵⁸¹ Ibid p. 336

be another things cannot know the real nature of the object. So, meditator no need to prepare any objects and he have to note naturally as they are.

From the normal event we can see the nature characteristics in any objects. Both of methods are contemplating with mindfulness on the bodily movement. If we contemplate the nature of movement you will know the nature of the process of mind and matter. Here mind and matter mean knowing mind or contemplating on the object is mind and the objects are matter in the body. It is called *Kāyānupassanā Satipatthāna*.

While sitting nearly for half hour meditator appears some sensation from any part of the body; itching, stiffing, aching, paining. At the time yogi must note precisely the feeling as it is. The noting of feeling is called *Vedanānupassanā satipatthāna* contemplating with mindfulness of feelings. When yogi is noting, some feelings disappear, reduce and not clear. If so, no need to note the sensation, yogi has to note only clear and evident objects. After that the noting mind of yogi returns to your primary object of rising and falling of the abdomen. As yogi should forbears for every actions and feeling with mindfulness.

Some time yogi cannot bear the feeling of sensation because it increases more then and very difficult to note and disappear. Yogi wants to change his posture. If yogi cannot forbear it, can change any posture by noting every movement slowly, not immediately. After changing the sensation disappear, than the noting return to the primary objects. While sitting meditation, yogi's mind may wander anywhere, imaging, thinking, dreaming, considering, reflecting etc. Whatever objet appear in the mind, yogi has to note it clearly immediately, never follows to the wander mind. By noting two three four times, yogi can goes beyond the wandering mind. It is called *Cittānupassanā satipatthāna*. If yogi can surmount and destroyed the wander mind, the mind returns to the primary object. If yogi failed and forgot to note the any objects, defilements inter and influence his mind. While sitting yogi may contact any sense; seeing, hearing, smelling, tasting, touching, yogi must note the sense as it is, but should not follow to the senses. For example, when a meditator sees any vision, should note it “seeing, seeing” by mentally not verbally. It means when you see any things no need to think what is it, who is it and where is it. Without noting if you think about the vision, you will attach on it in the pleasant, other way you will be anger on the unpleasant. If you can note only seeing without thinking, only noting will be finish. Similarly the meditator must note hearing object also. By noting effectively the senses may disappeared.

Then, yogi must return to note primary object. If the sense did not disappear, yogi should neglect on it and return to primary object. In sitting meditation some one wandered their mind

again and again. When noting along time the object is as a few food is not enough for very hungry person. So the mind is wandering here and there. To control the wandering mind yogi must notes the object three or four time effectively while sitting meditation. For example, when noting rising of the abdomen, yogi note it three or four times; “rising, rising, rising, rising by mentally. When falling of the abdomen yogi must note it three or four times.

While doing walking meditation, meditator note all of manner regarding on changing actions, from sitting posture to walking, by doing slowly one by one. After standing while walking, yogi must note on the step by step; right step, left step, right step, left step carefully about ten or fifteen minutes. When walking is steady, yogi must note three parts in one step: lifting the foot from the place, moving, and putting down the foot on the place meticulously. As sitting meditation, yogi may appear any sensation, feeling, wandering mind and senses in the body, the meditator has to note as they are carefully. But when other objects appear in walking meditation yogi must stop walking and note appearing object carefully. Here a little different with sitting meditation, yogi must close his eyes while sitting meditation. When yogi practicing in walking meditation must do that open his eyes and by seeing about two yards in front of him or her because of dangers. If these sensations are disappeared yogi must return to the primary object in walking meditation. Regarding walking meditation yogi should avoid the factor of walking way or platform; the path is coarse and not equal, trees are on the way, the way is covering bushes and creepers, very narrow and very large. To balance the four postures, *Mahāsisayādaw* guided meditator to meditate one hour sitting and one hour walking regularly. If not balance your postures will be problem in your body. Health is very important for meditator. So the Lord Buddha messaged it as an important factor to get enlightenment in *Samaya* sutra.⁵⁸²

Mostly, meditators practiced meditation in the three types of postures sitting, walking and lying. When meditator is practicing standing meditation, must note as it is; standing, standing. While standing steady, yogi must note the rising and falling of the abdomen. As noting in sitting posture the yogi should notes on the other objects in the standing meditation clearly. Meditator use lying posture in rest time but should note it until near sleeping carefully. From wake up to until sleeping meditator should acts by noting in every movement. For beginner fails to note some objects, it is normally of beginner, so meditator no need to disappoint.⁵⁸³ Yogi should take carefully the primary objects and secondary object in the four postures.

⁵⁸² AN b 5 p. 682

⁵⁸³ *Comprehensive Manual of Abhidhamma* p. 345

To get supra-mundane happiness yogi needs to do essential factors. When yogi is practicing meditation to attain enlightenment we must go through seven stage of purification. There are seven types of purification;

- 1- *Silavisuddhi*- Purification of moral conduct due to control body and verbal.
- 2- *Cittavisuddhi*- purification of mind due to protect all defilements.
- 3- *Ditthivisuddhi*- Purification of view due to seeing the nature of mind and matter clearly.
- 4- *Khinkhāvitaraṇavisuddhi*- Purification by overcoming doubt due to realize cause and effect.
- 5- *Maggāmaggaṇāṇassanavisuddhi*- Purification of knowledge what is the path and not due to wisdom.
- 6- *Patipadāṇāṇassanavisuddhi*- Purification of vision of the course of practice due to wisdom.
- 7- *Nāṇassanavisuddhi*- Purification of knowledge and vision due to wisdom.

Among them regarding to first purification *Silavisuddhi* meditators have to observe at least five precepts. If one can observe the eight precepts, it is better. By observing eight precepts one can purify his deeds and speech. According to *Abhidhammatthasingaha*, *silavisuddha* means there are four types purified of *Sila*;⁵⁸⁴

- *Pātimokkhasamvarasila* - virtue regarding restraint according to the *Pātimokkha*. For monk according to *Pātimokkha*, for laypeople at least five precept or eight precept. Morality is foundation of insight meditation and an essential thing. If one wants to practice insight meditation should observe morality.
- *Endariyasamvarasila* - virtue regarding restraint of the sense faculties. While seeing, hearing, smelling, tasting, touching and thinking the meditator must note with mindfulness the object as it is, shouldn't follow to the objects. For example if yogi sees any vision, he must note and contemplate it only seeing, seeing. The yogis should not think by following to the vision, while seeing must note it clearly.
- *Ājivaparisuddhi sila* - virtue consisting in purity of livelihood. If a meditator observes clearly the morality, will be purified his livelihood.
- *Paccayasannissitasila* – virtue connected with the use of the requisites. While practicing insight meditation the one should consider or ponder the reason of use on the things;

⁵⁸⁴ *Comprehensive Manual of Abhidhamma* p. 347

clothes, food, building and medicine to remove attachment and proud. To get the suitable benefits from them, to protect the badness and to follow the teaching of the Buddha.

Second *Cittavisuddhi* means *Upacārasamādhī, appanāsamādhiceti duvidhopi Samādhī cittavisuddhi nāma*.⁵⁸⁵ It means Purification of mind consists of two kinds of concentration, namely access concentration and absorption concentration. It is steady of mind by contemplating *samatha* and *vipassanā* meditations. Without virtue nobody can observe any meditations any good deeds and without meditation how one can take the concentrations. So, these two are main foundation of all purifications.

The third one is *ditthivisuddhi*:⁵⁸⁶ *Lakkhana rasa paccupatthāna, padatthānavasena nāmarupapariggaho ditthivisuddhināma*. It means purification of view is discernment of mind and matter with respect to their characteristics, functions, manifestations, and proximate causes. As mentioned above, about etymology of *virīya* and *sukha*: the four types of characteristics have for every mind and matter. If we know the four things in every mind and matter clearly we can eradicate wrong thinking; I, me, mine, soul, and self. On seeing the nature of mind and matter nothing is different in the world and everything is same conditions. The superficially seeing good or bad, pleasant and unpleasant are only wrong thinking of worldly people.

The forth purification is *Kinkhāvitaranavisuddhi; Tesamevaca nāmarupānam paccayapariggaho kinkhāvitaranavisuddhi nāma*.⁵⁸⁷ Purification by overcoming doubt is the discernment of the conditions of that same mind and matter. By striving effectively on the *vipassanā* meditation, yogis will know the cause and effect of the process of mind and matter. For example while practicing meditation yogi sees the objects carefully, that time he notes it seeing, seeing. The seeing appears because of contact eyes and visions. He knows it is some thing, because of knowing mind. Yogi's contemplating or knowing mind is only mind (*nāma*), eyes and the seeing vision are only matters (*rūpa*). Where is he, she, and person, it is only the process of mind and matter. If didn't see like that, we think the so long wrong view is right. The wrong thinking is stronger the one is more difficult to destroy it.

The fifth one is purification of path and not path. *Ven Anuruddha* explained in his book that:⁵⁸⁸ *Tatoparam pana tathāpriggahitesu sappaccayesu tebhumakasankhāresu atitāadibhedabhinnesu khandadinayamārabhā kalāpavasena sankhipitvā aniccam khayatthena, dukkham bhayatthena, anattā asāraikatthenati adhitthānavasena santativasena khaṇavasena,*

⁵⁸⁵ *Comprehensive Manual of Abhidhamma* p. 348

⁵⁸⁶ *A Manual of Abhidhamma* p. 349

⁵⁸⁷ *Ibid* p. 349

⁵⁸⁸ *Ibid* p. 350

sammasananānena lakkhanattayam sammasantassa tesveva paccayavasena khanavasena ca udayabayanānena udayabbayam samanupassantassaca. Obāso piti passaddhi adhimokkho ca paggaho, sukham nānam upatthānam upekkhāca nikanticati, Obhāsādi vipassnaupakkilese paripanthapariggahavasena maggāmaggalakkhanavavattānam maggāmagga nānadassana visuddhinama.

It means when he has thus discerned the formations of the three planes together with their conditions, the meditator collects them into groups by way of such categories as the aggregates, etc., divided into the past present and future. He next comprehends, with the knowledge of comprehension. Those formations are in terms of the three characteristics – impermanence in the sense of destruction, suffering in the sense of fearfulness, and non-self in the sense of carelessness, by way of duration, continuity, and moment. Then he contemplates with the knowledge of rise and fall the rising and falling of those formations by way of condition and by way of moment. As he does so, there arise; an aura, zest, tranquility, resolution, exertion, happiness, knowledge, mindfulness, equanimity and attachment. Purification by knowledge and vision of what is the path and what is not the path is the discrimination of the characteristics of what the path and what is not the path by discerning that those imperfections of insight, the aura etc. are obstacles to progress.

For a beginner becomes doubt on the one way easily because of not yet experience. Similarly the yogi who is a beginner will face many problems on the way of meditation. If yogi becomes doubt on the way of meditation must consult with meditation master. To destroy the doubt of yogi is a responsibility of meditation master. So the Buddha guided the *Anuggahita* sutra in the five book of *Anguttara Nikāya* to improve the knowledge of right view for yogis;⁵⁸⁹ Right view is assisted by virtuous behavior, Right view is assisted by learning, Right view is assisted by discussion with learned in meditation, Right view is assisted by calm *Samatha* meditation and insight *Vipassanā* meditation. *Mahāsisayādaw* checked in meditator's noting method, seeing, facing problem and difficulties according to practicing meditation. And he urged meditators to discuss or consult with another yogi about practicing meditation openly. When meditation master is discussing about practicing of yogi they need to say facing event and as they seeing are, without faking and telling lie. For example the important journey those are needed to do in right way between the guider and traveler.

⁵⁸⁹ AN b 5 p. 644

In practicing meditation the more he tries carefully, the knowledge is sharper then. As master guiding his practicing meditation is going very well and smooth on the every object. The mindfulness is sharp, concentration is deep, effort is neither lax nor tense but it is vigorous, consistent and in balance with concentration. Yogi feels at ease, happy, blissful and peaceful. There arise tranquility and rapture due to insight. Yogi sees some light pertaining to insight; sometimes they see a light like a lamp, other times a brilliant light and so on. The insight knowledge is keen, sharp and very penetrating it clearly realizes appearance and disappearance of mental and physical phenomena as they are noticed. There arises strong and firm faith in the Triple Gems. They have strong desire to urge their friends and relatives to practice this *Vipassanā* meditation. With these good experiences some meditators may think, this must be *Nibbāna*, this is great. I have never experiences in this before, now I have *Nibbāna*. They feel delight and are attached to them. So, they do not wish to proceed with their practice; they are content with these good experiences and actually they experience them half way to *Nibbāna*.

Therefore, these experiences are known as the ten corruptions of insight meditation. This stage may be experienced in about a few weeks if a meditator practices intensively with strenuous effort. Yogi must discuss with meditation master who can guide the path rightly clearly. Here, it is very important time for yogi. By guiding of master yogi comes to rightly understand that these are corruptions of insight. When yogi realizes that delight in them is not the right path and only to notice them is the right path. That is why yogi can proceed with intensive practice and overcomes all the corruptions. Then yogi makes progress his qualities of insight toward the goal.

The sixth one is *Patipadānānadassana visuddhi*;⁵⁹⁰

Tathā paripanthavimuttassa pana tassa udayabbayanānato patthāya yāvanulomā tilakkhanam vipassnāparamparāya patipajjantass nava vpassaannānāni patiatpadānānādassnavisuddhi nāma. It means when he is thus free from those obstacles to progress as he practices he passes through a succession of insights I regard to the three characteristics, beginning with knowledge of rise and fall and culminating, in conformity. These nine insights knowledge are called purification by knowledge and vision of the way.

Because of seven purifications, yogi appears ten *Vipassanānānas* insight knowledge. Here seven purifications compare with ten insights knowledge. Before comparing them we must know the ten types of insight knowledge. There are ten types of insight knowledge;⁵⁹¹

a- *Sammasnanāna*- knowledge of comprehension,

⁵⁹⁰ *Comprehensive Manual of Abhidhamma* p. 352

⁵⁹¹ *Ibid* p. 346

- b- *Udayabayanāna*- knowledge of rise and fall,
- c- *Bañganāna*- knowledge of the dissolution
- d- *Bayanāna*- knowledge as fearful
- e- *Ādinavanāna*- knowledge as dangerous
- f- *Nibbidānāna*-knowledge of disenchantment
- g- *Muncitukamlyatānāna*- knowledge of desire for deliverance,
- h- *Patisankhānāna*-knowledge of reflecting contemplation.
- i-*Sañkhārupekkhānāna*- knowledge of equanimity towards formation
- j- *Anulomanāna*- knowledge of conformity.

These ten types of knowledge support succession, for example without comprehension and practicing knowledge cannot get the knowledge of rise and pass.

To get the ten types of insight knowledge, the main character is mindfulness, the main foundation is morality and the main leader is wisdom. A yogi need to try hard to improve these insight knowledge by holding the three main points; mindfulness, morality, and wisdom. The last one is purification of knowledge and vision: ⁵⁹² *Tassevan patipajjantassa pana vipassanāparipākamāgama idāni appanā uppajissanti ti bhavangam vocchinditva uppannamanodvāravajjanantaram dvetini vipassnacittani yam kinci aniccādilakkhanamārabba prikammopacārānulomānamena pavuttanti, yāsikhapattā cānulomā sinkhārupekkhā vutthānagānivipassnā ti pavuccati.* When he thus practices contemplation, owing to the ripening of insight, now the absorption will arise. There upon, arresting the life – continuum, there arises mind – door adverting. Followed by two or three insight consciousness having for their object any of the characteristics such as impermanence, etc. they are term preparation, access and conformity. That knowledge of equanimity towards formations together with knowledge that conforms, when perfected is also termed insight leading to emergence.

These are natural process of meditation and become normally from practicing of yogi. But regarding to yogi's perfection the process is different; some are easy and some are not. According to *Sampasādaniya sutta* in *Dhigānikāya*, Ven Sāriputta said to the Buddha that:⁵⁹³ “Unsurpassed is the Blessed Lord's way to teaching *Dhamma* in regard to the modes of progress. Which are four? They are painful progress with slow comprehension, painful progress with quick comprehension, pleasant progress with slow comprehension, and pleasant progress with quick

⁵⁹² *Comprehensive Manual of Abhidhamma* p. 354

⁵⁹³ DN b 3 p. 420

comprehension. For example, even the same trying hard, goods, and time between the two merchants, the result of business is different.

Here we can see about *Ven Mahāmoggalāna thera* who is the chief of disciple of the Buddha. The Lord Buddha cared for him to progress high path knowledge because of drowsily mind. Even the *Ven Mahāmoggalāna* was painful progress with quick comprehension, for others are needless to say.⁵⁹⁴ *Ven Anuruddha* explained about the highest insight knowledge that:⁵⁹⁵ *Tato param gotrabhucittam nibbānamālambitva puthujjaagottam abhibhavāntam ariyagottam abhisambhotanā pavattati. Tassanamtaramēva maggo dukkhasaccam parijānamto samudayasaccam pajahamto nirodhasaccam sacchikaronto maggasaccam bhāvanāvasena appanāvīthimotarati. Tato param dve tini phalacittāni pavattitvā nirujjhanti. Tato param bhavangapātova hoti.* It means thereafter, the change of lineage consciousness having *Nibbāna* as its object occurs, overcoming the lineage of the worldly and evolving the lineage of the noble ones. Immediately after this, the path of stream entry, fully understanding the truth of suffering, abandoning the truth of its origin, realizing the truth of its cessation and developing the truth of the path to its cessation, enters upon the supra-mundane cognitive process of absorption. After that two or three moments of fruition consciousness arise and cease. Then there is subsidence into the life continuum. The paragraph was showed the meditator how to approach to the enlightenment and what is the matter of path knowledge, the meditator how to realize the ultimate happiness.

The great ultimate happiness *Nibbāna* is cannot put any aggregate because of lacking differentiation. So *Ven Anuruddha* said that; *Bedābāvena nibbānam khandasangaha nissatam*".⁵⁹⁶ It means as *Nibbāna* lacks differentiation such as past, present, future, it is excluded from the category of aggregates. This is one reason to be the ultimate happiness for *Nibbāna*.

5.3 Supra-mundane Ultimate Happiness

Ultimate means *Paramattha Dhamma* in *Pāli* Buddhist literature. Some words of in *Pāli* Buddhist literature are very difficult to get the main meaning because of different language. We can divide the term of *Paramattha*; *Parama* and *attha*. *Parama* means ultimate, highest and final, *attha* means reality factors. According to *Abhidhammatthasingaha* *Paramattha* means ultimate

⁵⁹⁴ ABA b 1 p. 279

⁵⁹⁵ *Comprehensive Manual of Abhidhamma* p.354

⁵⁹⁶ *Ibid* p. 290

realities, in contrast, are things that exist by reason of their own intrinsic nature. These are the *Dhammas* the final, irreducible components of existents, the ultimate entities which are the result from a correctly performed analysis of experience. Such existents admit of no further reduction, but are themselves the final terms of analysis, the true constituents of complex, manifold experience.

Hence the word *Paramattha* is applied to the, which is derived from *parama*- ultimate, highest, final and reality, *attha* means things.⁵⁹⁷ The ultimate realities are characterized not only from the ontological angle as the ultimate existents, but also from the epistemological angle as the ultimate objects of right knowledge.⁵⁹⁸ So, sometimes we cannot satisfy the definition of some words. The term of ultimate means exist by reason of their own intrinsic nature. These are the *Dhamma*; the final, irreducible components of existence, the ultimate entities which result from a correctly performed analysis of experience. According to *Abhidhammatthasīṅgaha*, there are four types of ultimate natures. They are mind, mental consciousness, form, and *Nibbāna* (Niravāṇa).⁵⁹⁹

According to mind happiness, we can say the fifty-nine types of mind. According to mental consciousness we can say the nineteen types of mental consciousness. According to form happiness, we cannot say directly the form good or bad. Because these are produced by karma, mind, seasons and nutriment. If the four types of reason are good the forms also will be good and happiness. If the four types of reasons are not good the forms are also will be not good. The form depends on four types of causes to be good or bad. According to *Nibbāna* as mentioned above, it is needless to say goodness or not because it is real and natural happiness.

Among them how to doesn't change for mind? For example the greed of characteristic is craving and obsession on the wanted object. If the greed appears every living beings craves and obsess on the object. It is right forever and everywhere. Anyhow anger of characteristic is angry on any hateful object. The characteristic of anger is never change for everyone. In good ways, abjure generosity, non-greed and non-craving are the same name *asāloba*. It means opposite of *loba*. If anyone has non-greedy he doesn't attach on needed in the object. The opposite of angry is loving-kindness for all living beings. The one who leads *asāloba* in his mind is very interesting in generosity, he thought only to pay and charity when he has properties. The one who has loving-kindness he all living being with loving-kindness and he never torture any living beings. The meaning is opposite of *loba* or craving and *dosa* or anger when become anybody, their characteristics never change for whosoever.

⁵⁹⁷ *A Manual of Abhidhamma* p. 6

⁵⁹⁸ *Ibid* p. 25

⁵⁹⁹ *Ibid* p. 25

Here the important ultimate means the best and final one by deeply saying all things are under its. In the first sermon the Buddha said; *Idan kho pana bhikkhave dukkhanirodam ariyasaccam, yo tassayevan asesavirāganirodo cāgho patinissaggo mutti anālayo*(in Pāli)⁶⁰⁰. It means *Bhikkhus*, what I am going to teach now is noble truth of Extinction of suffering the real truth which Noble ones should know. It is complete finding away and cessation of that hunger that craving without remainder, it is forsaking and giving up, relinquishing, letting go release and abandoning of the same carving. Here worldly people take the mundane happiness with carving and attachment. But the Noble ones take the supra-mundane happiness by destroying the craving or attachment and all of suffering. On hearing speaking of ogress's family the Buddha reply to his followers. It is real amazing story in the Buddha's time. There are one group family ogress; mother, a son namely *Punabbasu* and a daughter namely *Uttarika*. Even they got the cruel ogress life their mind bended to the *Dhamma and Nibbāna*. Mother ogress said the quality of *Nibbana* and her mind with the verses;⁶⁰¹

- *Nibbānam bagavāha, sabbāganthapamosanam
Aivelāca me hoti asmain dhamme piyāyanā.*
- *Piyoloke sako putto piyo loke sako pati,
Tato piyataram masham assa dhamma magganā,*
- *Nahi putto pativapi piyo dukkhā pamo saye
Yathā saddhammassavanam dukkham moseti pāninam.*

The verses mean:

- When the Blessed one speaks of *Nibbāna* release from all the knots, there has arisen within me deep affection for this *Dhamma*. Here she said the quality of *Nibbāna* that; release from all the knots.

Knots mean difficult to untie a rope. Similarly the envy and anger etc. are very difficult to untie or to destroy from the mind. The bodily knots are so called because they tie the mind to the body or the present body to bodies in future existences. According to comprehensive manual of *Abhidhamma* there are four kinds of knots (*Gañtha*); the bodily knot of covetousness (*Abijhā kāyagañtha*), the bodily knot of ill will (*Byāpāda kāyagañtha*), the bodily knots of adherence to rites and ceremonies (*Silabbataparāmāso kāyagañtha*), the bodily knot of dogmatic belief that 'this alone is the truth' (*Idamsaccābiniveso kayagañtha*). Here, the term of Kaya applies the

⁶⁰⁰ The wheel of *Dhamma Ven Mahasisayadaw* p. 3311

⁶⁰¹ SN *sagathavaggapali saghathavagga* p. 310

aggregation of mind and matter in the sense. By interpretation of four knots are greed, anger and wrong view. *Nibbāna* is real free from these all knots.

- In the world one's own son is dear, in the world one's own husband is dear, but for me the quest for this *Dhamma* has become even dearer than them.

The meaning of first paragraph nobody can deny because of family. Other paragraph's meaning depends on the one's believe in *Dhamma*. As one's believe is deeper, the love on *Dhamma* is higher. The one who sinks mind deeply in to *Dhamma* can neglects other thing. Not only neglecting if other try to kill him he doesn't remove the fond on the *Dhamma*. As a proof for that we can see that story.

- For neither one's own son nor husband though dear, can release one from sufferings as listening to true *Dhamma* frees one from the suffering of living beings. How were they different the dear on the both side on the family and on the *Dhamma*. The love on the family is to increase attachment and cannot remove suffering. Not only remove but also the craving is larger, the suffering is stronger.

Regarding this story commentary said about their life;⁶⁰² before listening to the Buddha their life was very poor and very difficult to get for food. Even lack of the past karma, they can apply cleverly in present time by listening to the Buddha. Most living beings follow as their life easily, they don't want to try to be better then. It is also nature of living beings because of lazy and delusion. Every body wants to be happy but mostly they don't want to try to be better their live.

The family of ogress tried to progress their life and they knew the qualities of the Buddha's *Dhamma*. We can say them that harsh life with right view. Because of the right view their life was changed from harsh to pleasant as changing from thorns to flowers. After listening *Dhamma* talk they got the first enlightenment – *Sotāpatti magganāna* first stream winner knowledge. As humanity, one shouldn't feel inconsequential oneself. We need to know that how to run our life usefully and meaningfully. Because of the past karma we get the present life that is good or not. Similarly, the present karma will be your future life as you do. The qualities of your life cannot change any body. To know a man of great worth the Buddha showed the proof by meeting the lowest person and preached *Dhamma* talk him self one is leprosy namely *Suppabuddha*⁶⁰³ and another is toilet cleaner namely *Sunita*.⁶⁰⁴

⁶⁰²*DN A b 3 p. 285*

⁶⁰³*Dhammapada atthakatha p. 312*

⁶⁰⁴*Theragatha pali p. 310*

Superficially, they are out of human society, because of poverty. But the Lord Buddha didn't think superficially, didn't see only body and present life. The Buddha gave special consideration for them and took the value of humanity because of human right. So He tried to meet them and preached *Dhamma* talk for them carefully. After listening teaching of the Buddha they realized the nature of *Dhamma* and got enlightenment knowledge or supra mundane happiness.

To get the happiness on time, we need to try on time as people waiting for the ripe fruit by carefully any dangers. Even a very rich man who was good intelligent the one missed opportunities of both because of missing time. On seeing the very rich couple in poverty the Buddha told the lack of benefit their life because they did not have education that how to do to improve the properties and our life. According to the event of that couple the Lord Buddha shared the message:

*Acaritvā brahmacariyam aladdhā yobbane dhanam,
jainnā koncāva jhāyanti. Khinamaccheva pallale.
Acaritvā brahmacariyam aladdhā yobbane dhanam,
Senti cāpātikhināva puranāni anutthunam.*

The stanzas mean without trying to get the good deeds and property on time, the one is moping as old crane in the pool that is lack of fish. As arrows already let out from the bows by saying about the past, one sees that messages on time are very important for human life. If we want to do eagerly the good deeds, it is need to be on time. There are five types of favorable occasions time to try the ultimate happiness:⁶⁰⁵

- a- One is young a black haired, young endowed with the blessing of youth in the prime of life. This is the first favorable occasion for striving to get the ultimate happiness.

It is right when we are young we can do any things by following the body to the mind. If we are old age the body very difficult to follow to the mind. Nobody can overcome the old age, we shouldn't think that only when we are aged we will do the good deeds. It will be only for remorse. So we should do the good deeds when we are youth.

- b- One is seldom ill or afflicted, possessing an even digestion that is neither too cool nor too hot but moderate and suitable for striving. This one is favorable occasion to do good deeds.

⁶⁰⁵ AN b 5 p. 682

Health is a significant privilege for humanity because it is main key to do all good deeds. When one is healthy can gather easily properties for here and merits for hereafter. The one who is health of ruin lose opportunities. Here the important message is every body must do good deeds when they are healthy.

- c- Food is plentiful there has been a good harvest and alms food is abundant, so that one can easily sustain oneself by means of gleanings.

Nourishment is an essential thing for human life because of food and nourishment everybody subsist on it. That is why, when the one get the food easily a right time, he can do meritorious deeds.

- d- People are dwelling in concord, harmoniously, without disputes, blending, like milk and water, viewing each other with eyes of affliction.

When everybody sees each other with loving – kindness- eyes is a essential event for our human society. Because of loving- kindness, they will help and care each other. That's why, in the human society there does not appear any problem. Forgiving, understanding and amity mutually are the high priceless qualities of our human life. At that time, doing all actions are leading to real peace and happiness.

- e- The *Saṅgha* is dwelling at ease, in concord, harmoniously, without disputes with a single recitation.

When the *Saṅgha* is in concord, there are no mutual insults no mutual reviling, no mutual disparagement, and no mutual rejection. Then those without confidence gain confidence and those with confidence increase. “*Samaggo hi saṅgho sammodamāno avivadamāno akuddeso fāsu viharati*”⁶⁰⁶ this paragraph shows the benefits of *Saṅgha*– unity. It means they dwelled peacefully and wonderfully without mutual insulting, arguing, because of unity.

There are two ways on time such as personally on time and commonly on time in the five kinds of on times. Personally on time means youth, and health commonly on time means unity, peaceful, and abundance. Some people think that properties can make all happiness for the whole life, study-knowledge is only search that money. Therefore, they think the rich person has no need to study and more studies will be more confused. Only taking happiness can lives along life.

Nāgasena answered about of *Nibbāna* that was the question of King *Milinda*; there are questions and answers of them:

⁶⁰⁶AN Pali Myanmar b 2 p. 59

Is cessation *Nibbāna*? ”⁶⁰⁷

Yes your majesty.

How is that *Nāgasena*?

All foolish individuals, O king, take pleasure in the senses and in the objects of in them, continue to cleave to them. Hence they carried down by that flood of human passions, they are not set free from birth, oldage, grief, lamentation, pain, sorrow, and despair, they are not set free, I say, from suffering. But the wise, O king, the disciple of the noble ones, neither takes pleasure in those things, nor finds delight in them, nor continues cleaving to them. And in as much as he does not, in him craving ceases, and by the cessation of craving grasping a ceases, and by the cessation of grasping becoming ceases, and when becoming has ceased birth ceases, and with its cessation birth, old age, and death, grief, lamentation, pain, sorrow, and despair cease to exist. This is the cessation brought about the end of all aggregation of pain. Thus is it that cessation is *Nirvāna*.' Very good, *Nāgasena*!

Second question, the king said: “Venerable *Nāgasena*, do all men receive *Nirvāna*?”

Not all, O king. But he who walks righteously, who admits those conditions which ought to be admitted, perceives clearly those conditions which ought to be clearly perceived, abandons those conditions which ought to be abandoned, practices him-self in those conditions which ought to be practiced, realizes those conditions which ought to be realize he receives *Nirvāna*.

Very good, *Nāgasena*!

The king said: 'Venerable *Nāgasena*, does he who does not receive *Nirvāna* know how happy a state *Nirvāna* is?

Yes, he knows it. But how can he know that without his receiving *Nirvāna*?

Now what do you think, O king? Do those whose hands and feet have not been cut off know how sad a thing it is to have them cut off?

Yes, Sir, that they know. But how do they know it? Well, by hearing the sound of the lamentation of those whose hands and feet have been cut off they know it. Just so, great king, it is by hearing the glad words of those who have seen *Nirvāna*.

Very good, *Nāgasena*!

In the *Abhidhammatthasingaha*, Ven *Anuruddha* wrote definition of the latest ultimate *Nibbāna*: *Nibānam pana lokuttarasamkhātam catumagganānena saccikātabbam maggaphalāna*

⁶⁰⁷ *Milindapanha* c 4 p. 106

*māramanabutam vānasankhātāya tanhāya nakkhamtattāya nibbānamti pavucati.*⁶⁰⁸ It means *Nibbāna* is termed supra-mundane and is to be realized by the knowledge of the four paths. It becomes an object to the paths and fruits and is called *Nibbāna* because it is a departure from craving which is an entanglement. Being eradicated and escaped finally from the defilements the four paths are realized or penetrated the Noble Paths;

- *Sotāpatti magganāna*- first stream winner means having developed the path of stream-entry, by abandoning wrong views and doubt one becomes a stream-entered, one who has escaped from rebirth in woeful states and will be reborn at most seven more times.
- *Sakadāgāmi magganāna*- means having developed the path of once– returning, with the attenuation of lust, hatred and delusion, one becomes a once-returner, one who returns to this world only one more time.
- *Anāgami magganāna*- means having developed the path of non-returning, by totally abandoning sensual lust and I will, one becomes a non-returner, one who does not return to this state.
- *Arahatta magganāna*- means having developed the path of *Arahantship*, with the total abandonment of defilements one becomes an *Arahant*, a destroyer of the taints, supreme recipient of offerings in the world.

Only the four Noble persons realize the real ultimate happiness or supra-mundane happiness.

The best ultimate happiness is only one but by reference synonym there are two types and by nature of things there are three types. So *Ven Anuruddha* said the paragraphs; *Tadetam sabhavato ekavidhampi saupadises nibbanadhatu, anupadisesanibbanadhatu ca duvidham hpti karanapariyayena, that sunnatam, animittam, appanihitamcati tividam hoti akara bhedenā.* Though *Nibbāna* is onefold according to its intrinsic nature, by reference to a basis it is twofold namely the element of *Nibbāna* with the residue remaining, and the element of *Nibbāna* without the residue remaining. It is threefold according to its different aspects namely, void singles, and desireless. And he said the verse of *Nibbāna*’s qualities;⁶⁰⁹

*Padamaccutamaccantam asamkhatamanuttaram
Nibbanamiti bhāsanti vānamuttā mahesayo.*

It means Great seers who are free from craving declare that *Nibbāna* is an objective state which is deathless, absolutely endless, unconditioned, and unsurpassed. There are four types of

⁶⁰⁸ *Milindapanha* c 4 p. 258

⁶⁰⁹ *Comprehensive Manual of Abhidhamma* p. 260

qualities of *Nibbana*; among them the first quality is deathless. Everybody who becomes in the life is subject to die. The death is not only for one person, one group and one life but also every body who is rebirth, and everylife. The main nature law Dependent Origination said “*Bavpaccayā jāti, jātipaccayā jarāmaranha soka parideva dukkha domanassupāyasa sambhavanti*”.⁶¹⁰ It means with existence as condition birth, with birth as condition aging and death, sorrow, lamentation, pain, displeasure, and despair come to be. Life or existence produced the rebirth, rebirth produce the consequence old age, death etc. After realizing *Nibbāna* the Noble one rebirth occurs in the human and deva worlds or in the lower worlds because of good or evil karma-process. All sufferings are rooted in rebirth. Life is full of suffering but we don’t know it because of craving and ego. If one can get rid of craving, he no needs to become next life. Without rebirth next time how the aged, decay and death are become again.

According to *Mahāsisayādaw Nibbāna* means extinction or annihilation three rounds and suffering.⁶¹¹ In the book *Sayādaw* mentioned the three types of round and suffering: the round of suffering in the realm of defilement (*kilesa vatta*) the round of suffering in the realm of actions (*kamma vatta*) the round of suffering in the result of actions (*vipāka vatta*). It is right if one cannot free from the three round of suffering, he cannot attain the real *Nibbāna*. By practicing meditation if the one can stop or can destroy the three round of suffering, he can realize the *Nibbana*. Because of defilement (*kilesa*) the actions (karma) appeared, by appearing the karma the one must accept the result of it. So to know clearly three types of rounds *Sayādaw* took out the message for meditators.

Another one quality of *Nibbāna* is *Asiñkhata*- unconditioned or unprepared. Mostly, every thing is conditioned by any one in the world. There are four conditions things of matter according to *Abhidhammatthasiṅgaha*;⁶¹² karma, consciousness, climate and nutriment. These four things are supported living beings to become, to be long time. All living beings are staying under the influence of these four things by supporting equally. If one got the four supporting completely he or she take the sensual pleasure in human life. If anything errs in them, one cannot stay normally and will appear problem in his life. One has to take careful on the four things to become good conditions forever. But we cannot manage only our bodies as we like but we should manage only our bodies as they like. Because of they are chairmen in the process of body. But the project is never finish and never completed as long as the process of life the project will be forever. Even

⁶¹⁰ SN b 2 p. 533

⁶¹¹ *Nibbanpatisamyuttakatha* p. 4

⁶¹² *Comprehensive Manual of Abhidhamma* p.247

we try or manage to sufficient for every event in our life, mostly it is not sufficient, without preparing or manage how we can see the process of mind and matter.

The element of mind and matter are only impermanence, suffering and no sole, non-self. Nobody can change the process from present event to another, from suffering to peace and pleasant. It is only temporary accommodation and not so long to satisfied our mind. So learned Noble Person forsake the happiness of temporary accommodation in their life. By practicing and knowing the nature characteristics of mind and matters we don't want to prepare the process of them because of agitation with *Dhamma*. The purpose of agitation is supported to realize the *Nibbana* where the end of preparing. There are eight purposes of agitation;⁶¹³ birth, aged, decay, death, hell, the root of suffering in the past, the root of suffering in the future and the suffering of searching meals in the present. Because of heavy ignorance and craving the purposes of agitation is very difficult to be.

Regarding agitation easy and difficult the Lord Buddha taught for all living beings by showing the example four breed horses;⁶¹⁴

- i. One horse that is excellent thoroughbred, stirred and acquire a sense of urgency as soon as it sees the shadow of the goad thinking, "What task will my trainer set for me today? What can I do to satisfy him?"
- ii. Second horse does not think only seeing the shadow of goad but he thinks when its hair are struck by the goad thinking that; "what task will my trainer set for me today? What can I do to satisfy him?"
- iii. Third horse didn't think as above horse but when its hide struck by the goad, he thinks that what task will my trainer set for me today? What can I do to satisfy him?
- iv. The forth horse didn't think as above three horses, when his bone struck by the goad, he thinks that; what task will my trainer set for me today? What can I do to satisfy him?

As the four horses regarding to agitation of *Dhamma* there are four types of excellent and thoroughbred person in the world.

- i. First person hears about man or woman who is sick and died in any place. He trembles and strives wisely. He forsakes other worldly things and realizes the ultimate truths. He penetrated the nature of living beings by wisdom.

⁶¹³ DNA b 2p. 384

⁶¹⁴ AN b 4 p. 494

- ii. Second excellent person didn't tremble and strive by only hearing about death, but he sees himself sick and died of people. On seeing the event of decay and death He trembles and strives wisely. He forsakes other worldly things and realizes the ultimate truths. He penetrated the nature of living beings by wisdom.
- iii. The third one didn't agitation only hearing and seeing other's ill and death but when he sees a relative or family member's ill or died, He trembles and strives wisely. He forsakes other worldly things and realizes the ultimate truths. He penetrated the nature of living beings by wisdom.
- iv. The forth one didn't tremble and strives wisely by seeing other and relative's ill and death. But when he feels bodily feeling, painful, racking, sharp, piercing, harrowing etc. and near death, he trembles and strives wisely.

He forsakes other worldly things and realizes the ultimate truths. He penetrated the nature of living beings by wisdom. By intimidation of eight agitations, the noble ones live with consideration without happy and angry. The eight types of intimidation are:⁶¹⁵ New existence, aged, decay, death, hell, the trouble due to path of karma, the trouble will be future, and seeking meal present trouble. It is different quality between normal worldly person and Noble person because of heedfulness. For Noble one didn't change their mind when face pleasant feeling or unpleasant. They don't want to prepare to be pleasant strongly and don't deny unpleasant feeling bitterly. As a fish that follows to the water their mind inclines to equanimity or middle way. The woman who is daughter of *Anāthapindika* said the qualities of Noble (*Ariya*) monks with verses;⁶¹⁶

*Lābena ounato loko, alābenaca awnato,
Lābālabena akadā tādisā samanā ma ma.
Sukhena ounato loko, dukkhenāpi ca awnato,
Akammā sukhadukkhasu tādisā samana ma ma.*

The verses mean people are proud because of gaining, and slope down because of forfeit. My monks are tranquil-mind for both. People are proud because happiness, and slope down because of suffering, my monks are tranquil-mind for both.

After attaining enlightenment or *Arahant* the Noble one who is living can take the taste of ultimate happiness. The Noble Ones has the present body and mind (*nama* and *rupa*) but because of destroying with four Paths (*Magga*) all defilements. He can stay with the ultimate

⁶¹⁵ *Visuddhimagga the path of purification* c 4 p. 129

⁶¹⁶ *Dhammapada Atthakatha* b2 p. 292

happiness while he is living along life. Regarding ultimate real happiness for Noble persons there are two types of *Nibbanas*.⁶¹⁷ By destroying all defilements nothing else to him in his life, it is called *Saupādisesa Nibbāna*. Another thing is as mentioned above the qualities of *Nibbāna*, after realizing the *Nibbāna*, the Noble one passes way at the present life, he does not rebirth next life and his life ends here. All of mind and matter were ended to nature of peace and tranquility. All mind and matter of one come to an end totally, it is called *Anupādisesa Nibbāna*.

Mahāsi Sayādaw said the meaning of *Nibbāna*;⁶¹⁸ the word *Nibbāna* means extinction or annihilation. What is extinguished or annihilated? The round of suffering in the realm of defilements (*Kilesa vatta*), of action (*Kamma vatta*) and of the result of action (*Vipāka vatta*) is extinguished or annihilated. The realm or defilement encompasses *Avijjā*, ignorance, *Tanhā*-craving, and *Upādāna*-clinging or attachment. The realm of action includes both meritorious and de-meritorious deeds that contribute to the emergence of the endless round or rebirths. The realm of the result of action usually called *kamma*-result, good or bad. Every action produces a resultant of mind, matter, six sense –bases feelings etc. seeing, hearing, smelling, tasting, touching, and thinking are all manifestations of the result of action or *vipāka*. Dependent, therefore, on *vipāka vatta*, there arises *kilesa vatta* and dependent on *kilesa vatta*, there arises *kamma vatta*, the revolution of these three *vattas* is incessant throughout the endless round of existence. It is only when insight-knowledge is applied to the practice of noting the phenomena of arising and passing away of the aggregates that Path-consciousness develops and *Nibbāna* is brought near. At the stage, ignorance, with its faithful attendant, defilement is annihilated. In the absence of defilement, no fresh actions or karmas can be formed. Any residual *kamma* that happens to exist after the annihilation of defilement will be rendered inoperative or ineffective. For a worthy One, *Arahant* no new life is formed after his death-consciousness. There is now a complete severance of the cord of existence which signifies annihilation in sight of *Nibbāna*. *Nibbanti*, means extinction, occurs in the ‘*Ratanasutra* said that;⁶¹⁹

Khinam purānam navanatthi sambhavam

Virattacittā yatike bavasmain

Te khinabhijā avirullhi chañdā

Nibbanti dhirā yathāyam padipo.

⁶¹⁷ A manual of Abhidhamma p. 251

⁶¹⁸ Mahāsisayadaw *Nibbanapatisamyuttakatha* p. 27

⁶¹⁹ *The suttanipata minor chapter ii* p. 705

Ven-Bhikkhu Bodhi translated the verse that; the old is destroyed, there is no new origination, and their minds are dispassionate toward future existence. With seeds destroyed, with no desire for growth those wise ones are extinguished like this lamp.

An *arahant* eliminates defilements with the extermination of all traces of them through the path achieved by dint of insight knowledge that he gains with the practice of insight meditation of noting of rising and passing away of *Nāma*-mind and *Rupa*-matter that appear at his six sense doors. Etymologically, it is derived from *Ni*, a negative prefix, and *va*, meaning craving. It denotes the annihilation of the flames of lust, hatred and ignorance that roots causes of suffering; the texts say *Nibbānti vattadukkham etthāti Nibbānam*. It means where the round of sufferings ceases, there is *Nibbāna*.

At the sight of *Nibbāna* on therealization of the path and its fruition as a result of insight-meditation, defilement like craving and ignorance become extinct. Thereby giving no opportunity for actions and results of actions to arise in the form of consciousness, *nāma*, *rupa* six bases, contact, sensations, etc. New becoming does not occur. This is the extinction of *kilesa vatta* (defilement) *Kamma vatta* action and *vipaka* result of action, here in this definition the special quality of *Nibbāna* is metaphorically used for the location of *Nibbāna* but in actuality *Nibbāna* has no location. The texts also say; *Nibbānti vattadukkham etasmain adhigateti va Nibbānam* which means when *Nibbāna* is attained the round of suffering is annihilated. Here it emphasizes that the path and its fruition are instrumental in bringing about the cessation of suffering. So *Nibbāna* may also be described as the instrument by which cessation of suffering is achieved, but this is also said in a figurative sense. The most important point to note is that the nature of *Nibbāna* is the annihilation of all defilements. With the end of the round of defilement no new becoming arises, and all is quiescence.

Nibbāna is figuratively shown as the abode of cessation of all suffering brought about by defilement. Its nature is also described metaphorically as the very element of quiescence, the result of cessation of suffering. In actuality *Nibbāna* is the very nature of the annihilation of all the three rounds of suffering. According to the commentaries *Santi* is peace and clam.⁶²⁰ *Saṅtilakkhanam nirodhasaccam, accutirasam, animitta paccupatthanam, padatthanam natthi* means the *Nibbāna* characteristic is clam, its function is deathless, its manifestation is sign-less and its proximate is nothing because of the end. *Santi* also means extinction of all rounds of suffering, its nature or characteristics is serenity.

⁶²⁰AB A b 2 p. 79

As all sufferings have been annihilated absolute peace reigns supreme in *Nibbāna*. *Sāriputtara* used to exult, saying, “Brethren! Verily, *Nibbāna* is happiness verily, *Nibbāna* is happiness” *Lāludāyi* was not satisfied with this statement, and so he asked, “where in the world will this happiness be, when in *Nibbāna* one has neither feelings nor passions? Yes, indeed, there is no *vedana* feeling in *Nibbāna*.⁶²¹ Then where can happiness be? The elder monk, *Lāludāyi* rushed in where angels fear to tread, because he was foolish. He was nicknamed *Lāludāyi*, *Lālu* being a term for jester. Indeed, replied *Sāriputtara*, in *Nibbāna* there is neither feeling nor passion and this absence itself is happiness.”⁶²²

There are two kinds of happiness, sensual and non-sensual. When six sense object supply satisfaction or pleasure, it is called *Vedayita sukha*. The happiness derived from the sense. In the sensual world, the five pleasures of the sense of sight, hearing, taste, smell, and touch are regarded as the best. They do not like to be deprived of them. Those who like chewing betel or smoking are not well disposed to living in an environment where these luxuries are denied. Gluttons do not like to born in the world of brahmas where eating is absolutely unnecessary. In that world there is no differentiation of sex. Absence of sexuality makes the five constituents of sensual pleasures superfluous; but sensuous persons do not like that absence. Where ignorance and craving predominate, *Nibbāna* is unwanted for lack of sensual pleasures. *Lāludāyi* is one example of the category of those not liking *Nibbāna*. *Sāriputtara* had to admonish him saying that absence of *Vedanā* itself is *Nibbāna*. Peace and happiness do not derived from sensual pleasure which constitute *Avedayita sukkha*. The bliss is *Santi sukha*, bliss of peace and serenity.

You may think that sensual pleasures give you happiness; but that is not true happiness. Such pleasures are merely like the satisfaction a smoker derives from smoking. They are also like the pleasures of a man suffering from itches who feels that scratching gives him the sensations of pleasure. Suppose you are made to enjoy the pleasures of the sights of men and women, handsome and pretty, or to beautiful paintings without a break or rest for a space of one minute or one second or for one month or for one year. Can you do it? Suppose you are asked to listen to good music all day long, or all month or all year round continue to enjoy them day in and day out? Can you be enjoying all pleasurable contacts indefinitely? If all pleasures are to be enjoyed without rest or sleep, you will surely get bored it the end.

There are many types of names the ultimate happiness. *Mahāsisayādaw* explained all of the meaning of *Nibbāna* in the *Nibbānapatisamyuttakathā* or on the nature of *Nibbāna* book.

⁶²¹ AN b 9 p. 1292

⁶²² Mahasisayadaw *Nibbanaptisamyuttakatha* p. 46

Since *Arahants* have limited all defilements through Path-consciousness, they succeed in lying down the burden of *kilesas*, and the being so their past karmas are rendered ineffective after their *parinibbāna*. That is to say past karmas can no longer create new becoming for them. But during their lifetime, they continue to give results for their actions. He wrote the different between Noble Enlightenment person and ordinary person in that book; *Arahants* are praised for their achievement extermination of *āsava*, canker and *kilesa* defilements. Like all sentient beings, *Arahants* possess faculties of seeing, hearing, smelling tasting, and touching since all sense-bases remain unimpaired with them, they can see, hear, smell, taste or touch the sense-objects and differentiate which among them is good or bad.

In matter of five faculties of the senses, they are like ordinary human beings because they cannot as yet do away with *vedanā*- sensation. They know what misery is like and what happiness is like. But since they have discarded defilements like anger, etc. they don't feel unhappy, although, of course, they may recognize physical discomfort as such. Conditioned by seasonal changes they may feel hot or cold. They may feel fit or unfit according to their condition of health. When objects of sense are not pleasing, they may feel awkward physically, but mentally they are indifferent, they have virtually no interest in pleasure or pain. No greed, nor anger, nor ignorance arises in him on account of the pleasurable sensations created by sense objects. Facing incidents are same for all living beings, but exploitation and applying is different between mundane and supra-mundane people.

What is important to note is that *Nibbāna* has no foothold. It has no location. When we speak of *Nibbāna* as residing within this one fathom long-body, we mean to say it metaphorically. This has been emphasized again and again. No doubt, the Truth of suffering, the Truth of the cause of Suffering, are actually apparent in the body of any individual. The Truth of the Path lies latent in the yogi who practices insight meditation to arrive at the Noble Path. The Truth of the cessation of the cause of Suffering, which is *Nibbāna* itself resides in the body of the Noble Ones who have inclined to the Path and its Fruition. So it may be said that it is always present in the bodies of *Arahants*. But this does not mean to say that *Nibbāna* exists with the Noble Ones in the strict materialistic sense of the word. In the heart of the Noble Ones, all defilements have been exterminated. This extermination has been given a location in a figurative sense; and this has been explicitly mentioned in *Visudhi Magga Mahatika* thus: *Nibbāna* has no location. But when speaking of cessation of defilements, the places where defilements are situated have to be mentioned. So a location is indicated metaphorically.

Mahāsi Sayādaw wrote about the *Nibbāna* in his book that; ⁶²³ *Nibbāna* means the cessation of mind, and mental formations, suggestions, have been often put forward that it signifies nothing and it therefore is useless. But *Nibbāna* is absolute reality of the nullification of the activities of mind, matter and mental formations to which the knowledge of *magga*-Path, and fruition –*phala* and *paccavakkhanā*- self – examination is inclined. It is the mind object to which this knowledge is directed. The Buddha, *Arahants* and Noble Ones vouch for the truth of its reality, for the sake of argument, let us say that there is no *Nibbāna* where of the round of defilement, action and action –result cease.

Then no one in this Universe can find peace. In the absence of *Nibbāna* defilement will play havoc with our lives to produce action, which will bring about action-result which will create conditions for the rise of a new body of *khandhas* attended by suffering. It is only the Path and its Fruition that can exterminate defilements and this extermination will put the round of suffering to and end. This cessation of suffering is real. The Buddha and *Arahants* actually reach this stag of reality after their *prinibbāna* all suffering come to and end. In *Nibbāna* there are no such things as *nāma* *or* *citta*, *cetasika* which can be met with in sense-sphere of form-sphere. In naturally follows that mind and matter that belong to the thirty-one planes of existence are totally absent in *Nibbāna*. But some would like to advance a usual proposition that after the *Parinibbāna* of the Buddha and *Arahants*, they acquire a special kind of mind and matter in *Nibbāna*. Such an extraordinary way of thinking matter appeals to those who cannot do away with *atta* and ego.

Some people asked and thought; whether the Buddha and *Arahants* exist as individuals in *Nibbāna*? There is no mass in *Nibbāna*, as it is not built up with a special kind of matter of mind, it cannot be looked upon as a mountain peopled by individual, standing solidly across the firmament like haven or earth. In the thirty-one planes of existence one is born to die and be reborn to die again, *Nibbāna* is deathless and Birthless. Birth and death mean in the *samsara* sudden appearance and disappearance again and again because of having five aggregates. *Nibbāna* is nothing birth and death because of cessation of five aggregates. Because of without aggregates, *Nibbāna* is not abode and cannot say its location here and there. But figuratively saying, *Nibbāna* abides in this one fathom-long body. So, nobody can go there by walking and any vehicle.

Regarding going to the end of world by any walking and vehicle we can see the *Rohita* sutra at the Buddha's time; While the Buddha was dwelling in *Jetavana*, one deva approached

⁶²³ Mahāsisayādaw *Nibbānapatisamyuttakathā* pp. 121,128

and asked a question to the Buddha at mid night that; Is it possible, venerable sir, by travelling to know or to see or to reach the end of the world, where one is not born, does not age, does not die, does not pass away, and is not reborn? The Lord Buddha answered; as to the end of the world where one is not born, does not age, does not die, does not pass away and is not reborn-I say that it cannot be known, seen, or reached by travelling. The Deva's name was *Rohita* and he proof the answer of the Buddha and he was trying to arrive at the end of world by using the high spiritual power in the past ascetic life about one hundred years. The Lord Buddha taught him the end of the world clearly that; however, friend, I say that without having reached the end of the world there is no making an end to suffering, it is in just this fathom-high carcass endowed with perception and mind that I make known the world, the origin of the world, the cessation of the world and the way leading to the cessation of the world. According to his proof word the Buddha messages him with the verses;⁶²⁴

*“Gamanena na pattabbo, lokasanto kudācanam,
na ca pattva lokantam, dukkha atthi pamocanam.
Tasamā have lokavidu sumedho
Lokañtagu vusitabrahmacariyo
Lokassa antam samitāvi nattva
Nasisati lokamimam parincāti.*

The verses mean that the world's end can never be reached by means of travelling through the world. Yes, without reaching the world's end there is no release from suffering. Therefore truly, the world-knower, the wise one went to the world's end, fulfiller of the holy life. Having known the world's end at peace does not long for this world or another. The suffering will be finish at the world's end. The end of world cannot arrive by going foot and any vehicle.

The Noble One pointed out the end of the world where is in our body. By penetrating and practicing *Vipassanā* meditation, we can see, know and realize the suffering world, the origin of the world, the end of the world, and the way of leading to the end of the world only in our body. The only one way, to go the end of the world is the Noble Eightfold Path. As mentioned above, if we want to the real ultimate happiness or the cessation of suffering, we have to strive to know the real suffering, to get rid of the origin of suffering by practicing the way leading to the cessation of suffering. Because of practicing the path leading to the cessation of suffering will be realize or attain the real cessation of suffering or the ultimate happiness.

⁶²⁴AN b 5 p. 159

*Kosajjam bayato dissavā Viriyam cāpi khemato,
Āraddhaviriyā hotha esā Buddhānusāsani.*⁶²⁵

It means It is a instruction of the Buddha: by seeing as a danger on the laziness and by seeing as secure place on the endeavor the one have to be a striver.

The verse the Buddha exhorted his followers to know clearly the blame of on laziness and to be a striver with enthusiasm in his teaching. We can see the blame of laziness and the result in lack of effort. By consideration the blame in lack of effort we can see the different state in the human society: the poor, sickly, helplessness. To get the benefit on striving as the Buddha exhortation we need to see many types of happiness in our society regarding ordinary properties and extraordinary properties.

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⁶²⁵ KN Apadanan b 1 p. 7, *Cariyapitaka* p. 4290

Conclusion

The best investment is made by wisdom prudently. Good qualities of capital things will be better than it. Humanity is only central way to go anywhere like a junction. By living the junction place we can choose others way as we like. As the junction many accidents occur easily, similarly the runner where stays in junction of human life will be faces many accidents. By going carefully the traveler must drive or go in his way to protect any dangers. Being equivalence of striving in good deeds, the qualities of human society will appear in our daily life. We need to conversion of high and holy life without disturbing other's benefits. Nothings happiness confines to find for anybody, as one tried he will be feel the taste of effort. We can create our opportunities ourselves by doing any deeds with any types of emotion. And we can collect the way of happiness in three parts of places body, speech, and mind. Also the happiness can see in the three parts while we are feeling any taste of happiness. We want to experience the taste of happiness and to share it for posterity. For that we search it in our daily life. On searching and taking the taste of happy we saw the former human being's old way. That way is very simple meaningful and real straight to see. The different taste of way depends on our striving.

As you move or run on the way straightly according to Noble master's guiding you will get the taste of journey. The Lord Buddha guided the way of happiness by showing his way that practiced in his path. I remember my master admonished his followers including me that; I say you must live to be good is nothing but, you must live as I do". One foreigner asked question to our master. Why are you prospering like that? He answered shortly one line because I follow the teaching of Buddha and masters. It means the guiding of the Buddha is very good for researchers because of completed and clear. The Buddha did not doubt himself and his followers on his practical way because he got experience completely in the past.

On account of charity we can get the good benefits according to gift things, giving mind, time and receiver of it. There are ten types of gift according to *Anguttara Nikaya* thus:⁶²⁶ food, drinking juice, cloths, vehicle, flower, fragrance, sandalwood-paste, bed, dwelling, light. By offering these things on time with good intention to the receiver, the giver will get the happiness. Among them, the Buddha said the charities that will be good karma at day and night such:

⁶²⁶*Anguttaranikāya* b 10 p. 1525

offering garden, offering tree grove, offering bridge, offering drinking-water, offering well, offering dwelling or residence. The one gets the effect of karma as he did. The saying is a simple real meaning of Buddhism. Because of karma in the past we have the result good or bad. When one is giving the charity the giving mind will be into one of three stages. The one intended it to get human's happiness, deva's happiness, and *Nibbāna* happiness.

According to one's intending mind the intention mind will get as its qualities. Even though the first intention can give only the first result not others. The second intention can give the first and second results not for third result. But the third intention that has the best quality can give for all results. To be the best intention on the charity, how should we do on it? By contemplating insight meditation and by consideration the nature of mind and matter, the one can do to be the best quality on the charity. Regarding receiver of charity we should check the quality of receiver by consideration in right way. There are eight persons to receive the charity: the one who was a stream winner, the one who tries to be a stream winner, the one who was a once-returner, the one who tries to be a once-returner, the one who is not returner, the one who tries to be a not returner, the one who was an *Arahant* and the one who tries to be an *Arahant*.

In the *Dakkhionavibanga sutta*, *Mijjima Nikāya* the Buddha said to fourteen persons of receivers: The Buddha, a silent Buddha (*PaccekaBuddha*), eight Noble persons, virtuous person, immoral person and animal. In this sutra the benefits of charity the Buddha said completely. Having done the good deeds with intention never vanish for doer. The benefits of giving will be appeared at the exact moment for doer. In doing charity the one's important things is to do the good deeds with clearly intention. When we go to the long journey, we need provision for us. By using it we can go the journey and arrive at the place easily. Regarding the quality of charity, the Buddha gave the message to *Anathapaidika*: “*Cittasamainnhi panete Buddhadinam diaññadanam lukham nāma natthi*”⁶²⁷ It means that the gift of charity is not unpleasant because the doer's mind is excellent. Because of poor offering food, he felt sorry for that. According to the message of the Buddha when we do good deeds regarding charity, the important thing is good intention on it. To be a good charity successfully we need to meet three factors: intention, gift and receiver.

⁶²⁷ KN Dhammapada atthakath b 2 p. 8

At least for example, if the one doesn't urinate on time, he will suffer problem for that. For example, the student who can answer at the exam is no need to worry for result. On account of doing the charity on time, the one can stay happily in the human life. Because of craving we are clinging on objects living and lifeless. The craving is more difficult than properties to remove for one. If one can eradicate the craving he will overcome sorrow and lamentation and will be peaceful and happy.

The human life can get all types of happiness by trying each area. To get the better quality one needs to have the three main things: faith, effort and wisdom. To increase the quality of faith the one should practice as mentioned above. There are four types of faith (*saddā*) *Āgamasaddā* - it is wishing of *Bodhisatta* to be the Buddha, *Adhigama saddā* - the one who is *Arahant* has the faith, *Awkappansaddā* - the one believes firmly on three Gems and *Pasādasaddā* - the one believes on venerable things with clearly faith. The faith believes on the object clearly and deeply. That is why the one can pay his life because of his faith.

Regarding faith the one forsook his life by offering flower to the Buddha. There was a flower seller namely *Sumana* in Rājagaha. While facing with the Buddha he offered the flower to the Buddha by neglecting punishing of king because the flower is for the king in daily. Even he offered flowers but his offering mind and receiver are the best things. When we criticize the story we get lesson which is important in doing charity.

But, some people are disappointed easily only by thinking in present event and without using their energies from body and mind. The shortcoming of trying cannot pay the high opportunity. Regarding charity the one who has a good guide considers it to be better than before. It was one interesting story in the *Devadatthavutthu*, *Dhammapada atthakathā Ven Sāriputta* preached the *Dhamma* talk to the alms donors in *Sāvutthi*:⁶²⁸

"O Devotees, there are four types of person relation with doing charity, one offers himself but he doesn't not urge other to offer. Because of this reason he gets properties at he arrives existences but he has not entourage there. Second one doesn't offer the charity but he urges others to do charity. Because of this reason he doesn't have properties but he has entourage wherever he is existence. The third one neither offer himself and nor urge for others, that is why he doesn't has the both benefits. The fourth one either offer the charity himself and or urge others

⁶²⁸*Dhammapada atthakatha* b 1 p. 49

to do it. Because of completed both reasons he get the both effects: properties and entourages wherever he is existences."

On account of seeing the *Dhamma* talk of Ven *Sāriputta* the person who is lack of karma and who is complete karma are very different situations in their existences. While doing the charity the one must observe morality and must contemplate concentration meditation insight meditation to be all rounder. The charity that is a lack of morality and contemplating is only a reason of property. To be a better charity one need wisdom to consider the good way of charity. It is right the one who is lack of morality cannot live a life span. The person who is lack of contemplating cannot know the nature of life's phenomena. Why? Because the donor eliminates only the craving of offering, he gets the result of charity. If one offers the charity with morality and contemplating, the one will get the good benefits completely. He can take the happiness of properties long life span and he can understand the real nature of life's phenomena.

Between the reasons of charity one important thing is time. Whatever things it is very good on time. If the time is over, the one will be lose good opportunity and waiting for that along time again. So, when we have the factors to do good deed we must do the good deed without mistaking carefully. In the *Thera Apādāna Pāli*, Ven *Upāli Thera* said the exhortation verse to the audience;⁶²⁹

*Māvo khanam virādhetha, khanātitāhi socare,
Sadatthe vāyameyātha, khano vo patipādito.*

It means the one don't be miss the moment when appearances the Buddha in the world. If one miss the moment he will so sad. One must try for his own welfares, the moment supply to you. Here the moment means appearing of the Buddha. It is a complete moment because of teaching of the Buddha. Without using the moment our life will loss good benefit and we can get only regret. The one should not be end of life with regret by missing good opportunity. Owing to following teaching of the Buddha we should try to get the benefits of human life.

The second one observes morality. *Sila* (morality) means observe and maintains to purify body and speech. While observing morality the one no need to help from others as the charity. He can do only himself to observe any precepts or any morals. To be higher the first stage *Sila* and

⁶²⁹*Apādānapāli* b 1 p. 51

the third stage of *Paññā*, the morality is basic and foundation for them. It is avoiding from the place of bad deeds. Even the mind is mane place for all deed, without speaking and doing cannot appear any committing. Because of proclivity or the bad hidden mind the one commits any morality or rules. So we cannot protect inter mind because it cannot see normal way. By avoiding with mindfulness the bad deeds from body and speech again and again the one will reduce the defilement from the mind. Regarding it already explained clearly in the fifth chapter namely the ultimate happiness. Even say it is different from charity, the urging to observe morality for other is same cause and effect. The one restrains from bad deeds oneself also he urges others to restrain from bad deeds. Therefore he gets the benefits of morality and entourages. Getting the benefit of good deeds is not only trying for oneself, but also urging for other to do good deed will get the benefit.

Seeing, other's good quality the one can take the rejoicing in his heart. To be a steady institution in human society the ethic is very important thing for everyone. The ethic or morality can produce real happiness and peacefulness. Without morality the persons' happiness is superficially, the happiness not delicious. The happiness can change to the sorrowful in very short times. Sometimes we should emulate other who accumulates good benefit by trying to do good deeds. There are many emulators in our human society according to several directions: economically, socially, politically and ethically.

Regarding emulation in the *Ekaputta* sutra and *Ekadhitu* sutra, *Nidanavagga Samyutta Nikāya* the Lord Buddha guided his followers to emulate for son and for daughter by doing good deeds. Among them for one's son should do to emulate with *Citta Gahapati* and *Hatthālhāvaka* for a lay man, *Ven. Sāriputta* and *Ven. Muggalāna* for monk. For one's daughter should do to emulate *Khutjuttarā* and *UttarāNadamatā* for lay woman, *Khemā* and *Ouppalavaññā* for female monk. Because they are foremost persons and they have good qualities in the human society. Similarly, now a day there are many persons to emulate in various directions. By doing emulation to others the one tries to follow the way to be like them. Some people write books to share their experiences that they faced in their life. By seeing directly and hearing, by reading so many biography books we can emulate their good ways.

The third one is practicing meditation (*Bāvanā*) it is doing repetitively regarding meditations. It is very difficult to do the good deed repetitively for one. Most peoples' foundation

mind is very weak to do good deeds because of their habit. One should train his mind to rely in good habit by doing good action a gain and a gain. The third of scope is wisdom. It sees the nature and true of *Dhamma*. To be a mature person in good deeds one has to do it with effort. By balancing the effort and concentration, faith and wisdom the one will be winner. Even trying hard some people may not get their wishes due to needed things they were disappointed on their aims without consideration what is needed thing. To consider for any thing we need to collect experience and knowledge by searching and collecting them. The applications of life are different from one another. These are not money places and these can see only by searching themselves. If one wants to get the degree with proof certificate by paying money, the one can get only certificate paper. But he never gets the knowledge of certificate.

Similarly, if we try to get the application of wisdom, we need to do only the practical way by collecting ourselves from our life. When celebrating the giving certificate, only seeing the prize of receiver on the stage we cannot say him that he is a worthy it. We should check his action and his striving in his daily life. According association with anybody the Buddha said the checking method it was mentioned above. And we shouldn't forget the factors in *Kālāma* or *Kesamutti sutta* that is already say early chapter. It means certificate and wisdom are very different. By trying to get the benefits from their job, some people can do clearly it because of having experience.

The research paper shows delineation of effort and happiness, these are like a cause and effect. The effort is real creator for all living beings to get happiness. Anybody weather understand or not, it is a nature law in the world. If one understands it clearly he can explain any problems and he can try to get the happiness in right way. The problem of human will face everybody in the world it is normally. When we face any problem, it is very essential thing that how to solve it by using the right and good way.

So to be a good and right solver we need to understand the nature of actions and the cycle of *samsara*. Nobody can know everything clearly a part of the Buddha. If so to get the knowledge that understands them, we need the good guider who has the highest compassion and wisdom. Now a day the famous winners are got the suggestion and idea from them. For example the one who has a poor health got the suggestion and idea from the medical doctor. By following his guideline the one who is a poor health get the happiness. Similarly there are many problems in

our human life. To solve the problems we need a guider who has the grate compassion and wisdom.

The lord Buddha is the best guider who has the grate compassion and wisdom. He is lake the best a medical doctor and His teachings are like the freshest and greatest medicine. The Buddha's greatest medicine is not only freshest but also antiquated. Even there are many religions on account of different founder, all the living including founder are approached their religion because they want to get peace and happiness. The medicine doesn't heal the disease because of fake medicine and the medicine is different from diseases. Even it is a real medicine but it is not suitable with diseases and the one does not use it as doctor guide, the medicine cannot heal the diseases.

The quality of medicine is never change for everyone, everywhere and every time because it is nature law. Here nature law is karma and its result. As mentioned above karma is action of beings, there are three parts of karma: body, speech and mind. Regarding one of three parts we can call the action its name. For example the killing action comes out from the body, so it is called body action. In opposite way the one avoid and restrain from the sin, the avoiding also can do with body. The telling lie come out from verbal, it is called verbal action. The restraining from the telling lie must do with mouth. It is call good verbal action. The covetousness come out from mind, it is called mental action. On the other hands, because of restraining from the covetousness the good action appears at mind. It is also called mental action.

In normal way, these actions are not automatically. Due to supporting the main thing the good and bad actions appear in three places. Why do the actions appear in three places? Because the attention or motivation (*Cetanā*) supports the doer, the doer must receive the good action and bad action. For these actions the main perpetrator is motivation. The ability of motivation divides all living beings' quality: age, power, property, luxury, entourage, reputation and fame. Without ability of motivation nobody can arise any famous place and nobody can get the any qualities.

All good qualities inter into happiness and all of abilities inter into striving. By real striving everybody will get happiness. Happiness is only effect for striver in right way. The right way is only noble One's properties. It is called teachings of the Buddha. By learning meticulously the teaching, by considering again and again it, by practicing hard it as Noble one's

guided the one arise certainly the real happiness. All His teaching refer to only proper way for wealth, health, and happiness. All His teaching does not divide religion, color, stage, nation, country and the world. Whoever learns and practices in right way everybody will realize the taste of it. In actually say the only limitation is striver for the Order. The one who is practitioner can take the happiness. By following the teaching of the Buddha, it well known Buddhist. By searching and realizing of the Buddha as a practitioner we pay and know the name is Buddhist. The nature law is an ancient situation and permanently truth about time long past. So the permanently true concern with for all living beings. To be the quality of *Dhamma* one should try to collect many reasons by choosing and comparing one to another.

By trying to get the quality in right way the one get it as he tries. But the one cannot get the best quality by trying normal effort. To get the best quality the one need to try with the greatest effort. How can we know it is the best quality and the greatest effort? By comparing with other's we can know it better than or not. So when we do any good deed we should compare with other things. That is why, some educated person paid the guideline their followers to do compare with oneself, and shouldn't compare with others that my qualities improve or not. It is right. The comparing with other may appear defilements in our mind. Due to appear defilements the quality will reduce. If we compare ourselves the quality of yesterday and the quality of today we will know the matter of our quality. When we compared the matter if the quality of today is worse and less than yesterday we should try to improve the good deed. If the quality of today is better than yesterday, we should try to be the best quality. One tries to reduce the unwholesome deeds less and less to be pure person and o improve the wholesome deeds more and more. Some masters guide their follower that "the day is only for sorrow without any benefits: wholesome, property, and good health.

According to first sermon the permanently truth and ancient nature way is middle way. To get the real happiness the middle way is crux of factor in the every good deed and actions. If we compare between two person who is walking and who is sleeping the walking person can say him he is active and another one is inactive and laziness. But the active person needs to walk on right way. If the one who is active acts in wrong way, he will arrive at the opposite of happiness and far away from happiness. But if he has consideration he will know clearly the true way because of his experiences. The one who is an inactive will be loss all benefits.

When we act to get any benefit we need to know the three trainings or teachings as formerly mentioned in the first chapter. By practicing in three trainings we will get each benefit surely. Firmly belief can create firm effort. If one has the firmly belief and effort he can strive all wishes by disregarding any problems. When we are trying to get any benefit our mind is very difficult to disregard. To get any benefit we need to disregard other objects. On account of craving our body, relative properties we cannot change our mind to get real happiness. We know superficially the way of happiness that by elimination bad things will remain the good things in our mind. Without practicing the practical way, we are moping on the way with a wandering mind. To get any benefits we need to think and speak, but only thinking and speaking cannot appear any benefit. To completely our wishes first we must consider about it precisely, must discuss with a learned person and have to try to get it on time.

Sometimes we try to get any benefit by using a long period but the benefit doesn't appear. Why is it? Because it is need to limit of time. To have a good quality it needs to wait for limit. Without limitation of cause the benefit is never appear as an effect. Before completely limit the one shouldn't stop and shouldn't reduce his effort. If one reduces his effort before the final goal, he will lose again. If one loses the opportunity he should wait next long period. Not only waiting for a long time but also some people are disappointed on it. Being disappointed they try to get any benefit easily in wrong way like a person who brings water with the pot with hole. So when we try to get any benefit, laziness and disappointed are enemies of a striver.

Before getting the final goal we should not be disappointed and should not allow enter the laziness. By carefully with stronger mindfulness, should do to be calm the concentration and to be sharp the wisdom. There are five kinds of stamina to get the winning for humanity: belief, effort, mindfulness, concentration and wisdom. If the one has the five types of stamina firmly, he can surmount every problem without difficulty. On account of firm stamina the one can adorn the victory of life with wonderfully. The five types of stamina can call abilities of human beings. Even we say these five are abilities of human beings, among them the four things need to compare each other: belief & wisdom and effort & concentration.

When we try to get any things the ever needed and very important one is mindfulness because it is a crux of all abilities. In the early chapter we already said the five abilities with reference. Because of trying we can see the benefits of effort, because of seeing the benefit of

effort we believe it and need to try more and more for good benefit. Between striving and difficulty we can see the ability of human beings. The one who is afraid of difficulty never gets the good quality from any part of the human life. The stamina and abilities are main foundation of enlightenment *Dhamma*.

The *Dhamma* that are member of an association with enlightenment are thirty-seven types in the *Bodhipakkhiya Dhamma* of *Abhidhammatthasiṅgaha*.⁶³⁰ Among them the effort is as a main character to get for all. There are seven groups in the member of enlightenment: four mindfulness- *Satipatthāna*, four- right exertions – *Sammappadhāna*, four well-springs of power- *Eiddhipāda*, five-faculties *Eindriya*, five powers- *Bala*, five- factors of knowledge *Bojjiṅga*, and eightfold path *Maggaṅga*. By practicing four *Satipatthāna* with mindfulness the main thing is effort. While one is striving the four Right Exertion, the effort is real main thing for all. Not only the second one but also you practice any one group in seven you will get same benefit for it. The effort named in five-faculty *Eindriya* namely *Viriyaṇḍriya*. In the five *Bala* it got the name *Viriyabala*. In seven kinds of *Bojjiṅga* the effort get the name of *Viriyasambojjiṅga*. And in the eight types of *Maggaṅga* it got the name of *Sammāvāyāma*.

By trying with the lowest effort the one cannot get the highest quality effect. Only on account of the highest effort the one can take the best quality happiness. Nobody can deny the law of karma: as you do the karma, you must accept the result of it. From the primary teaching to the highest teaching of the Buddha we cannot see the any word that opposes the law of karma. We are real fortunate because we get the chant to learn, to know and to practice the main teaching of the Buddha from Theravada literatures that was edition six times. When we arrive under the tree of plenty and we can pick any fruit as we need. But it has limit for time, you can take as you like but you cannot stay under the tree, as you like. Because of time limit we must pick the good fruit diligently by neglecting other things. We have the high hope for nature truth and reality happiness by practicing in right way under the teaching of the Buddha. With the teachings of the Buddha, the interest in Buddhism has taken a rapid and steep inclination upward. With freer thoughts these days than in days of the past, and with easier means of communications, citizens of the world come to hear and know more about Buddhism. In searching for the escape from all suffering they come to find the real and true happiness in the Buddha's teachings.

⁶³⁰ A manual of Abhidhamma p. 273

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The Profits Of Recollection In Buddhist Literature

Ven. Suriya

Research scholar,

Department of Buddhist Studies,

Sanchi University of Buddhist Indic Studies,

Barla, Raisen, Madhya Pradesh

Abstract

“Humans’ habit is thinking or recollection and birds’ habit is flying” as the nature way, we are always recollection about of something. Most people squandered by remembering or thinking in their life. But when we are recollecting we must check the thought that it is able to be benefits or not. The highest philosopher gave the guidelines to the followers regarding recollection to be good benefits. According to philosophy and practical ways, there are many types recollections in the literature.

Key words - Recollection, remember, benefits, benefactor, deeds, belief, effort, concentration and happiness.

Introduction

Human is a kind of beings very good intelligence. Due to good intelligence beings we remember any special cases from childhood and in a long past time. By satisfying we remember both side mutually between families, lovers, partners, and friends. Nobody likes to forget them. They remember the things that are very useful and beneficial for them along time. Because of recollection evidence it is not easy to

forget. For human being not only remember for good deed but also remember the bad deed. If you remember the good deeds, he will be good benefit. If one remembers the bad deed he will be bad benefit. Here we can say that the benefits product from only mind because of recollection. Some remembering can attain until *Nibbāna*. The recollection is not slightly like normal objects. Even it is a case of mindfulness, the mediator must needs the firm belief, strong effort and sharp wisdom. Being completed the factors the recollection can get the best happiness.

THE TYPES OF RECOLLECTION

The remembering is a culture of human. Without doing any work we cannot remember. The more one remembers the thing that is better benefit than others. By remembering or recollecting in good deeds we can collect the merits. When we remember some matter in the past, it appears like a doing now. So, Some thing lifeless and living beings are essential things for human. Because of their qualities of present the one's effect will be different in the future. Remembering and recollections are only mental actions.

According to the book *Abhidhanappadipikasuchi* we can see the meaning of *Anussati: Anupunappunam saranam Anussati*.¹ It means the things are recollected and remember things again and again. When we are doing anything our mind stands only on it a gain and a gain because of a precise and careful object. Clearer object is better and easier to recollect. According to *Abhidhammattha siṅgha* there are ten types of things to recollect for meditators:²

- A. *Buddhānussati* - The recollection of the Buddha.
- B. *Dhammānussati*- The recollection of the *Dhamma*.
- C. *Saṅghānussati* - The recollection of the *Saṅgha*.
- D. *Silānussati*- The recollection of the morality.
- E. *Cāghānussati*- The recollection of the generosity.
- F. *Devatānussati*- The recollection of the Deva.
- G. *Upasamānussati*- The recollection of the peace.

¹*Abhidhanappadipikasuchi* p25

²*A Manual of Abhidhamma* c 9, p 120

H.*Maranassati*- The recollection of the death.

I.*Kayagatāssati*- The mindfulness occupied with the body.

J.*Ānāpānassati*- The mindfulness of breathings.

THE WAY OF RECOLLECTION

Among them, the meditator recollects the qualities of the Buddha with firm belief. The word *Buddhānussati* compounds two words: *Buddha* and *Anussati*. *Buddha* means The Bless One who knows the four Noble Truths. *Anussati* means recollection His qualities with firm belief. In *Dhamma*, *Saṅgha* and *Upasama* recollection the meditator also recollects these qualities. How does the meditator recollect qualities of them? While the meditator is sitting, standing, walking and lying down, collect the Buddha's qualities by body, verbal and mind, seeing statue of the Buddha, *stupa* or image he recites:³ *Itipiso Bhagavā Araham, Sammāsambuddho, Vijjhācaranasampañño, Sugato, Lokavidu, Anuttaro purisa Dhammasārathi, Satthā Devamanussanam, Buddho, Bhagavā*. Not only reciting the qualities of the Buddha but also he know the meaning of the words. It is timeless one or two and three hours. He recollects the Buddha's qualities as much as he can. The more one recollect, the more one is better. Some meditator recollects only the object for the whole day. Similarly meditator recollects also *Dhamma*, *Saṅgha* and *Upasama*'s qualities.

But most meditator recollects only the Buddha's qualities. Why does the meditator collect the Buddha's qualities? Because of the greatest benefactor we must recollect it. It is right, everybody has benefactor in life. Benefactor means the one help any thing to the other who needed: by paying any needed and by protecting to free from any suffering. If the one helped us one time, we shouldn't forget to him because he is our benefactor. The remembering of benefactor is a characteristic of righteous men. Regarding that matter there are signs of good men:⁴ Grateful, repay gratitude, association firmly with virtuous person, and helping respectfully others who are in trouble. If so, The lord Buddha is the

³DN b 1 *Silakkhandavagga pali* p 46

⁴KN *Jataka atthakatha* b 5 p 155

first benefactor of all living beings due to His *Dhammaw* can know distinctly: Wholesome, unwholesome, cause and effect, right deeds and wrong deeds etc.

The knowing is very essential thing for all living beings on account of trying to be free from suffering. By following his teaching many living beings are free from suffering. That is why He is a greatest benefactor for us. By remembering the Buddha's qualities, it already remembers other qualities of two *Dhamma* and *Saṅgha*. According to *Anuttariya* sutra in the sixth book of *Aṅguttara Nikāya* there are six types of unsurpassed things and superiorities:⁵ seeing superiority, hearing superiority, gaining superiority, training superiority, servicing superiority, and recollecting or remembering superiority. If the one recollects the things he must have the primary powers:⁶ the power of faith, power of effort, power of mindfulness, power of concentration and power of wisdom.

Without faith, effort and mindfulness on any thing we cannot hope any benefits. Because of the three powers we can get the last two powers: concentration and wisdom. By reflection any qualities again and again with faith, effort and mindfulness intensively we can concentrate on the object. Due to concentration we can see clearly the nature of object. Being completed the five primary powers the one can observe all types of recollections. People recollect or remember many things in their past: son, wife, wealthy, gaining some things good and bad things. These are no causes of happiness by remembering of them. The one remembers to the Buddha and His follower's qualities with firmly belief.

THE BENEFITS OF RECOLATION

Due to that recollection the meditator's mind purify from defilements, it can overcome from sorrow and lamentations, it can destroy the suffering of mind and matter, it can attain the path of Knowledge and it can realize *Nibbāna*. Among them regarding the last one superiority benefit,

⁵AN b sixth p 892

⁶ Ibid b five p 9

In historical view one monk proved his merit of the past. By recollecting the qualities of the Buddha in his past he got the good benefits in many past life and he urge to others to recollect the qualities of the Buddha. Regarding recollecting qualities of the Buddha, it is not one time, one hour, one day, one month and one year. Except sleeping time the meditator recollects the qualities of the Buddha equally with time. Regarding unsurpassed recollection the monks who named *Subuti* urged his followers with the verse:⁷

*Bāvehi Buddhānussataim bāvanānāmanuttara
imam sataim bāvayittvā purayissati mānasam.*

It means Let's recollect the qualities of the Buddha. It is a incomparable one among forty concentration meditations. Due to contemplate the meditation the meditator will complete all his wishes. Whether the one knows or not because of reciting with mouth the quality of the Buddha can save the one. One story appeared in the Buddha's time at the *Rājagaha*.⁸ There are two babies in near home: one is Buddhism and other is another religion. Doing emulation his friend he plays games by recollection the quality of the Buddha. He thought his win because of reciting the qualities of the Buddha. So he got the belief firmly to the Buddha. The baby who was a wood-cutter's son recites the word (*Namo Buddhassa*-I pay homage to the Buddha) apart from sleeping time. He was always mindful and was in the habit of contemplating in the Buddha's unique quality. So he was frees from danger, he gets many properties from the king *Bimbisāra* and he attended the first path of enlightenment. These stories pays guideline to us: how to recollect and it is difficult or not, when contemplating any meditation we need to do essential things.

According to *Cariya Pitaka atthakatha* there are four things to belong ourselves:⁹requisite ingredients, nonstop starving, a long time and thoroughly striving. These four things are able to attain final goal for runner. Before complete the requisite ingredients we shouldn't hope the final goal we need to accumulate them to be complete. One needs to persevere to gather the factors for any final goal. On account of coming up

⁷KN Thera apadan Subutithera b1 p 76

⁸ K.Sri Dhammananda the Dhammapada Pub Sasana Abhiwurdhi wardhana society Malaysia 1988

⁹Cariyapitaka Atthakatha p19

standard qualities the one can get the final goal. It is called *Sabbasambāra bāvana*. If one needs to get the final goal, he must continue to be end. In real say, before arriving final goal the one should avoid resting, gawking, wandering, and wasting. It is called *Niramtara bāvana*. Without interesting the benefits never be taste for anyone. So if we try to get anything we must do it carefully and interestingly. In our journey we lost some opportunity because of careless and underestimated.

To avoid carelessness we need mindfulness in our deeds. To avoid underestimate in every deeds we need to improve humility. The humility is the best quality of humanity. It is called *Sakkiccha bāvana*. Because of careful or mindfulness the one can control his ability. By tying with the four things the one sure get the fabulous effect. In trying to get any benefit, some benefits need to try with three actions, some benefits need to try with two actions and some benefits need to try with only one action. Buddha, *Dhamma*, *Saṅgha* and *Upasāma anussati* are same outside objects from the body and another six things are inside objects. *Silānussati* means recollection a gain and a gain pure morality oneself: five precepts, eight precepts, ten precepts and *Patimokkha* precepts for monk. By observing paragon of virtue he recollects his qualities of virtue. When he was facing whatever cases the one has a precedence of only for morality. He never break his virtue and tries to be blamelessness.

Cāghānussati means liberality, the one recollects a gain and a gain his liberality and generosity. He offered to others and helps others as he can. If he offered the gift one time but he remembers and wishes to get it a gain and a gain, it is also can called *Cāghānussati*. *Devatānussati* means by seeing the qualities of Devas, he thought I have same qualities with Deva. Because of these qualities: belief, virtue, generosity, and wisdom, they attained the Devas realms. By remembering like that he recollect a gain and a gain the qualities of Devas. Even it call *Devatānussati*, he recollects his qualities.

Maranassati means recollection of death: I will die one day, it is sure, the life is impermanent Death is permanent. I can die in any time I know surely it, but I cannot know when today or tomorrow and day or night, where and why I die. If one is recollection on death his mind leads to do good deeds. Due to knowing the truth of nature

life the one can reduce all defilements step by step. The death is a nature of life. Due to ignorance most people forgot to consider it. It is called *Maranassti*. *Kāyagatāṣati* means the meditator concentrates on the body: four postures, every actions and the loathsomeness at body. Some people recollect the thirty-two parts of the body; from hair to urine.

By contemplating the loathsomeness of body the one will reduce the attachment of body. Meditator must recollects the thirty-two parts of the body to eradicate the craving on his body. It is also called *Kāyagatāṣati*. *Ānāpānassati* means concentrating on the breathing. Regarding recollection of breathing in the *Ānāpāna Samyutta*, *Samyutta Nikāya* the Buddha taught many benefits.¹⁰ By contemplation the ten types of recollection, our mind is free from defilements. Hence, our mind is clear we can try other good deeds easily. The more you remember, the more you get benefits. The better benefits will support our life higher than before. Only the people can recollect

Conclusion

Even we can do all good deed completely because of indifference in work deeply we lost many benefits in our life. By disdaining the benefits of work we miss the good opportunity in human life. We have the chance to get good benefits by doing recollection things. According to The Buddha philosophy way the recollection is the main point of all good benefits. Without recollection our life is not different lunatic person. It is very important and essential thing for our humanity. By contemplating anyone recollection a gain and a gain we accumulate good deeds. If the one contemplates any thing, the qualities of recollection appear in one's mind. Because of the qualities of every recollection the one real get many benefits. While we are getting the human life and facing the teaching of the Buddha we should try to recollect the good deeds.

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Yoga Is A Synonym Of Effort In Theravada Critical Study

Ven. Suriya

Research scholar,

Department of Buddhist Studies,

Sanchi University of Buddhist Indic Studies,

Barla, Raisen, Madhya Pradesh

ABSTRACT

The earnest one compares the effect with his effort by using his energy in body and mind for health, business, social, politic, and freedom it is called Yoga. When we consider to get any happiness and to eliminate any suffering from us, we have to choice and use the right way for the happiness. To get the effect of good deed we have to join with effort, we have to engage in good deed and we have to endeavor in right way.

Key words: Yoga, effort, action, mind, weather, nourishment, earth, water, fire and wind.

INTRODUCTION

According to all dictionaries a simple word is able to contact many meaning regarding relevant words and point of view. By following the quality people called its name for example: due to quick speed the bus and train called express. Due to good education the one called educated. Regarding metaphor or place something get the name. For example, on account of staying in the village the people are called villagers, on account of the country a person called his country name. According to *Abhidhamma* the four ultimate *Dhamma* also got their name because of qualities of them. *Ārammanam* in the explain the four ultimate *Dhamma*:¹ *caiñtetiti cittam* – Thinking of an object, *Citte bavā nissitā cetasikā*–Depends on mind, *Ruppatiti rupam-*

1

Changing and destroying , *Natthi van am esthete Nibbānam*- No nonsense of attachment. Similarly, Yoga-word has its meaning, because of his quality the word get the name of Yoga. According to definition *pāli- Yujjati Yogo, Yogo assa atthiti Yogi*. It means practicing meditation is Yoga or effort, being having effort the one called Yogi.

THE MEANING AND TYPES OF YOGA

According to philosophy the suffering come from the two types of places body and mind and trying to destroy the suffering we have to use only the two things: body and mind. So briefly we can see two types of yoga: Kaya yoga and Citta yoga. Kaya yoga means the one tries to eliminate the suffering of body by using his body effort. Citta yoga means when one tries to get rid of suffering itself and with body, the one need the force of mind because of leader. It is a exercise of mind and matters by doing various positions the one can remove the suffering of body and by doing exercise of mind: concentration and insight meditation one can remove the suffering of mind: greed, anger, delusion, sorrow and lamentation. The boy or form depends on four causes and need to compare four things:² karma, mind, climate and food. By using the four causes one must do to compare the four great elements of body: earth- extension, water-cohesion, fire-heat or cool and air-motion, it is called Yoga for body.

From Oxford dictionary said the meaning of Yoga: a Hindu spiritual and Ascetic discipline, a part of which, including breath control, simple meditation, and the adoption of specific bodily posture, is widely practiced for health and relaxation. ([www. annada.org](http://www.annada.org), yogapedia). The definition is not disputable because the Yoga-word derives from practicing of ascetics and monks. By leading mindfulness they concentrate every moments from body and mind. Ascetic are generation of Noble Person, by following their teachers they stay in the forest by practicing many way to remove the defilements from their mind and the disease from their body.

Due to avoiding from home the ascetics dwell in the forest monastery. The dwelling forest can call Yoga, it is right, without association family they depart from home. Their mind contacts with renunciation and they strive to reduce defilements.

²A manual of Abhihamma p 227/ 243

Here we can say two types of Yoga home Yoga and homeless Yoga according to trainers. But if whosoever trains it, the one surely gets the benefits of Yoga.

On the other hands in Collins English Dictionary the meaning of Yoga means Yoga is a type of exercise in which you move your body into various positions in order to become more fit or flexible, to improve your breathing, and to relax your mind. The one should stay by using one posture without moment. But after staying along time in one posture the one should do exercise to equal blood and air in the vessel of body. Because of staying along time in one posture, his blood and air are not equal. That is why some time the body cannot follow to the mind. Not only cannot follow the body to the mind immediately but also the matter of case the one will face some problem. Therefore everybody needs to equal the four elements of body: earth, water, fire and air.

By doing body exercise the one needs to equal the four elements according to *Abhidhamma*,³ the one analysis is analysis of the four elements. It is right, the Buddha guided the *Mahahatthipadopama sutta* in the *Mijjima Nikaya*, first book, to get the analytical knowledge by contemplating of the body:⁴ in our body there are thirty-two parts of the body. Among them twenty types are earth elements: Head hair, bod hair, nails, teeth, skin, flesh, sinews, bone, marrow, kidney, heart, liver, pleura, spleen, lunge, mesentery, bowels, stomach, excrement, brain. Twelve types are water element: bile phlegm, pus, blood, sweat, tear, tallow, saliva, snot, synovic fluid and urine. There are six types air: up going winds, down going winds, wind in the belly, winds in the bowels, wind that course through the limbs, in breath and out breath. There are four types' fires: warmed, ages, and consumed, digested. The main four elements need to be equal in our body, for that we need to do Yoga exercise by careful on the all actions, mind, weather and food.

By doing equally, the four elements are essential things for health of body. The one joins the four elements and body to be good health. Join means doing exercise and take care on the causes of four things. By doing with mindfulness the one acts carefully on the action, on the consciousness, on the weather and on the food. If any element changes abnormal the one suffer any disease. If one take care on the four elements the body

³A manual of Abhidhamma p 110

⁴MN b one p 278

free from suffering and the one can stay pleasantly and comfortably. But whatever you do or use any things, the one should has limited for all things. For healthiness body and mind the Buddha pointed out the five factors to increase vitalities in the *Anayussasutta* , *Anguttara Nikaya* for living beings:⁵

1. One does what is beneficial,
2. One observes moderation in what is beneficial
3. One has good digestion,
4. One is virtuous,
5. One has good friends.

Without the five factors nobody can increase any vitality because these are real necessary for human beings. We should do, take and use anything what is beneficial for us. Even the beneficial things, we must compare with our lifestyle, places, weather, culture, tradition, religion and limit of them. Moderation can creates all happiness for all beings. There is a saying in the world the thing that is reasonable taking is medicine and over taking is danger. According to the word in *Pāthikavagga*, *Dighanikāya*“*Sabbe sattāāhāratthitikā*”⁶ all beings are maintained by nutriment. All living beings rely on nourishment. But regarding with food we must take care to be easy digestion because it a main reason of health and energy of body in the materials. The food that is not digestible can create many diseases.

Another one the cause of vitality is virtuous or human ethic. It is an ability of humanity and it is separated between animal and human beings. In the virtuous there are many types of human dignities: benevolence, loving-kindness, compassion, sympathy and good intelligence etc. The last one vitality is good friend. Even the virtues are bodily and verbal action the main control is only mind. The Yoga can call control-Yoga because the mind controls body and speech. Good friend means the one has colleagues who have good character, concentrates on any object, and analyze clearly any problem.

According to *Pāli* English dictionary:⁷ Yoga means *yungati*- yoke, connection,

⁵ AN b 5 p 742

⁶ DN b 3 p 228,

⁷ Pali English Dictionary p 558

bond, endeavor, conjunction attachment, effort and mixture. If one connects, endeavors, strives to get any good thing he will get the good benefits. If one connects, bonds attach, mixtures with greed or any bad deeds he will get bad benefits or blemish. For good side there are many good benefits: properties, merit, life, confidence, reputation, bravery in any audience, praise, and getting good place here and hereafter. For bad side there are also many bad benefit or blemish: losing properties, demerit, notoriety, blame, un-confidence, and hesitancy in any audience etc. According to Dhammapada pali stanza No- 282:⁸

Yogāve jāyate bhuri
ayogo bhuri sinkhayo, Etam
dwedhāpatham natvā,
tathatthanam niveseya , yathā buri pavaddati.

It means Verily from meditation arises wisdom, without meditation wisdom wanes. Knowing this twofold path gain and lose, let one so conduct oneself that wisdom may increase. Because of Yoga or practicing meditation the one's wisdom will increase and without practicing Yoga meditation the one's wisdom will decrease. To improve wisdom the exercise of Yoga is an essential thing for meditator.

According to *Abhidhamma* Venerable *Anuruddha* wrote in the *Abhidhammattha Singaha: Tesam cittaviyuttanam yatha Yogamito param* etc;⁹ It means the combination of each of these thought-adjuncts in different types of consciousness etc. *Sampayutta yatha yogam tepannasa sabavato cittacetasika dhamma tesam dani yatharaham*;¹⁰ It means the conjoined consciousness and mental states that arise accordingly are fifty-three. Here, the *Thera* mentioned the meaning of Yoga: mind associates or accompanies with mental factors that is concurrence one and another. For example the greed (*lobha*) mental factor associates and accompanies with eight types of greed consciousness. In good side the non-greed mental factor (*alobha*) accompanies with good consciousness. According to *Silakkhandavagga Atthakatha* Ven *Mahā Buddhagosa* use the word of Yogi like a meditator.¹¹

Silam Yogissalankāro silam Yogissa mandanam,

⁸ K. Sri Dhammananda, *Dhammapada* P 506

⁹ A manual of *Abhidhamma* 117

¹⁰ Ibid 136

¹¹ DN b 1 *Atthakatha* p 55

Silehi lankato Yogi mandane aggatam gato.

It means the morality is an adornment for meditator, and a grace of meditator is virtue. The meditator arrives the holy place because of his virtue. The word Yoga means association with morality to protect the bad deed from body and speech. For any Yoga or actions Ven Walpola Rahulāhe mentioned the main principles formula of doctrine in his book that:¹²

When this is, that is (*Imsamin sati idam hoti*)

This arising that arises (*Imassuppādā idam uppajjati*)

When this is not, that is not (*Imasmim asati idam na hoti*).

This ceasing, that ceases (*Imasa nirādhā idam nirujjhati*).

In shortcut way the words lines guided main and foundation formulas. The words can eliminate wrong view that is creator. Nothing originates automatically in the world and everything has cause and effect. Because of practicing Yoga the one can called Yogi. Here Yoga means practicing meditation: *Samatha* concentration meditation and *Vipassana* insight meditation. Both of meditations have to strive and need to effort to get their each benefit.

EVOLUTION OF YOGA

It is a beneficial training for human beings because we can get good benefits from yoga. By doing yoga training regularly one can see the requirement of body and mind. On seeing requirement benefits the one's mind improve to believe on the Yoga. Because of better believe yogi's training is stronger than before. The stronger training deals with faith, virtue and wisdom. That is why he will get sharper than peace and happiness.

Now a day many people are interesting to do Yoga to reduce pressure of mind and body. Because of many problems of human beings are facing sufferings in several ways. There are two suffering: mental suffering and body suffering. Mental suffering means due to defilements there are many unpleasant feeling: anxiety, blues, creep, distress, fear, fright, sorrow and lamentation etc. There are many types of suffering in

¹² What the Buddha taught p 53

our body: aged, decay, pain, stiffing, itching, ache, heavy and listless, wound, bruise etc. On the other hands there are also suffering of body: thirst, hunger, taking food and water, defecation, urination, vomit etc. By doing usually in daily life the training of Yoga can remove the two types of suffering.

When doing the exercise of Yoga, the Yogi should sink his mind on the every part of training and object. According to yoga Wikipedia so many yoga teachers and scholars wrote several way exercise Yoga: body postures, breathings methods, method of controlling mind, meditation on any objects. But among them some people said the yogi practices meditation without object. It is not possible because without object cannot be any mind and nothing is only object of mind. For example without trying cannot get any benefit.

Some people think that some benefits appeared without any actions but they do not remember, theonly without any action is his trying and it is a real cause. According to A Manual of *Abhidhamma* in *Arupajhāna*- formless consciousness:¹³ to develop the third *Arupa jhana* “*Akincaññayatana*” the yogi takes for his object the first *Arupajhāna* consciousness and thinks *Natthi kiñci* there is nothing whatever. In this formless concentration meditation the meditator notes and concentrate the object that is nothing whatever. Similarly if one observes nothing object, the only nothing is real object for him.

While Yogi is doing Yoga he have to need the five energy factors:¹⁴ belief, effort, mindfulness, concentration, and wisdom. For belief the Yogi must believe on his Yoga training and guider. If I practice the Yoga exercise I will get the benefits of it and my master guided the right way of Yoga to get the good benefit. By seeing clearly the benefits of yoga the Yogi has better than quality faith on them.

Only belief cannot get and cannot come the benefits to us. We should follow the way as master’s teaching. Nothing appeared without causes and every result depends on causes. By trying in right way clearly the one got the benefits. Master’s duty is only guide, to get the benefits of Yoga. But the one cannot get the benefits only by seeing and speaking. Nowadays the Yoga practicing is very famous and popular around the world. Why is it? Because of following the way of Yoga

¹³A Manual of Abhidhamma p 56

¹⁴ AN b-5 p 245

interestingly, they got the real benefits for body and mind. In the exercise of Yoga, even some yoga has current benefit, some high Yoga has better and the best benefits.

For only body actions of Yoga is good for health, in the doing exercise no need to concentrate by mind. But whatever good action, due to usually exercise with concentration and mindfulness is better than other things. It is very difficult to do exercise usually in daily because of lazy. Even they know the Yoga is good benefit for body and mind, most people cannot do in their daily life. If the Yogi is cleverer than other, he concentrates on every moment while he is doing the exercise. Because of his concentration on the Yoga he eliminate the defilements in three parts: body, verbal and mind. On account of eliminated defilement he gets the peace and happiness. After knowing and understanding clearly the benefits of Yoga, nobody can protect him to train the Yoga that you shouldn't do it.

The one who has concentration and wisdom can do the Yoga better than. On the other hands there are two types of Yoga: with intention and without intention. Among them some Yogi trains the Yoga with good intention for oneself and others by looking forward to good benefits. Here Yoga means giving, observing, and meditation. Nothing Yoga appears automatically. By connecting mind and matter with intention the Yoga become in the three parts: body, verbal and mind. These actions are called karma: body action- by doing many actions with body for oneself and others (*Kāya karma*), verbal action- by speaking many words with mouth for oneself and others (*Vaci karma*) and mental action- by thinking much imagination (*Mano karma*). The Yogi gives other some things that owns by sharing his good karma.

CONCLUSION

In conclusion, Yoga is not only exercise of body but also mind. In fact, all of actions can call Yoga because they are associated with each other. To be completed Yoga we must try for mental Yoga by doing practicing meditation, for bodily Yoga we must try by doing equally the four elements and the four reasons of form as mentioned above. For verbally Yoga we must try by observing morality and by speaking true, gentle, beneficial word and unity word. The verbal we can include into the bodily action. So, the Yoga is not only good for health, happy and peaceful in current life but also hereafter will get the good benefits until final *Nibbāna*. By doing

this practical and historical way of Yoga rightly and clearly many people get to the real happiness and peaceful place.

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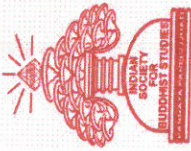
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