



Theravāda Buddhist Philosophy for the Modern World

Venerable Penalaboda Gñānāloka

பொதுசன நூலகம்

யாழ்ப்பாணம்

Purchased under the
Authors Aid Project 2021 of the
Department of Cultural Affairs

THERAVADA BUDDHIST PHILOSOPHY FOR THE MODERN WORLD

සංස්කෘතික කටයුතු දෙපාර්තමේන්තුව
විසින් නොමිලේ පරිත්‍යාග කරන ලදී

SPECIAL COLLECTION
JAFFNA PUBLIC LIBRARY

By

Rev. Penalaboda Gñānāloka Thero

Royal Pandith (B.A) (M.A)

13977C



SAMAYAWARDHANA

Published by

Samayawardhana Bookshop (pvt) Limited

61, Hikkaduwe Sri Sumangala Nahimi Mawatha

Maligakanda Road

Colombo 10.

288801

288801.CC

181.043
Purchased under the
Authors Aid Project 2021 of the
Department of Cultural Affairs

First Print - 2020

**Theravada Buddhist
Philosophy for the modern world**

© Rev. Penalaboda Gñānāloka Thero

ISBN 978-955-708-091-8

**Cataloguing-in-Publication Data Approved by the
National Library and Documentation Services Board**

Gnanaloka himi, Penalaboda

Theravada Buddhist philosophy for the modern world/

Penalaboda Gnanaloka himi, - Colombo :

Samayawardhana, 2020

212 p. ; 22 cm.

ISBN 978-955-708-091-8

i. 181.043 DDC23

ii. Title

1. Philosophy, Buddhist

2. Theravada Buddhism

Printed by

Samayawardhana Printers (pvt) Limited

53, Hikkaduwe Sri Sumangala Nahimi Mawatha

Maligakanda Road, Colombo 10.

OFFERING...

To the Rangiri Dambulla Raja Maha Viharaya

and

Trustee of the Sri Vishnu Maha Devalaya,

Deputy chief monk of the Matale District

Most venerable Ambagaswewe Saddharma

Keerthi Sri Chandrajothi Rahula thera.

Another books

The Buddha and his doctrine in a nutshell.	2012
Pāli bhāṣavata athvalak.	2018
Charana shastriya sangrahaya.	2017
Katinanisansa dheshana.	2017

Foreword

Theravada Buddhist Philosophy for the modern world by Rev. Penalaboda Gnanaloka Thero is a timely book provides a clear trajectory of the Theravada Buddhist philosophy in light of other philosophies that are followed or believed by individuals.

Furthermore, it provides a concise outlook of Theravada Buddhist Philosophy highlighting key concepts of it acting as a guide providing insightful information that is able to be understood even by those who are not familiar with the Theravada Buddhist philosophy.

The book gradually proceeds to worldly matters such as economy and ecology conservation. An admirable feature of this book is that it centralizes on the individual and discusses the impact of the individual on everything that surrounds him.

It also draws attention to the popular myth about Theravada Buddhism where followers of the philosophy opposes comfort. The Buddha's teaching does not adhere to this myth. It says that one should not be too attached to comfort thereby working towards comfort is not looked down upon, rather, the philosophy provides wisdom on how comfort can be maintained without greed towards it. These views are discussed more thoroughly in the fourth Chapter.

The modern society is susceptible to stress due to the busy nature of life. The Theravada Buddhist philosophy shares views on how it can be a viable method of counseling.

The book by Rev. Penalaboda Gnanaloka Thero is uniquely insightful and concise matching its target audience which is the modern being operating in the modern society.

Sr. Prof. Sampath Amaratunge

Vice-Chancellor
University of Sri Jayewardenepura
01.01.2020

Acknowledgement

I would like to acknowledge an extended my heartfelt gratitude to the following Institutions and persons who enable me to complete this work.

There are many people behind my success. I pay my utmost respect and gratitude to my spiritual teacher and preceptor, Most Venerable Gammulle Indhajothi Thero, Sri Shailathalārāmaya, Dhambewatana. and Ven Nārampanawe Ananda Nayaka thera, the principle of Asgiri Mahavihāra Maha pirivina, Deputy Secretary of Asgiri Mahavihāra Chapter are the greatest lighthouses in my life. They encouraged me to complete my education with various supports. I am grateful for both them as ever.

I would like to give my deepest thank to Most Venerable Dr. Madhagampitiye Wijithadhamma Thero former Head of the department of Pāli and Buddhist Studies, University of Sri Jayewardenepura. Most Venerable prof. Medagoda Abhayatisa thero, Lecture Venerable kudakathnoruve Vineetha thero, and Venarable Dr. Panahaduwe Yasassi thero, and prof. M.D.D.I. Gunathilaka Head of the department of Pāli and Buddhist Studies, University of Sri Jayewardenepura, supported and encouraged me in many ways throughout my endeavor. So I remember them with gratitude and thank them all for their kindness.

I am deeply indebted to my parents for their immense help throughout my life. Doctor Thilak Jayalath University of Peradeniya Department of Medicine. And mother Indrani Dhasanayaka-kandy, Encouraged me in many ways throughout my endeavor. So I remember them with gratitude and thank them all for their yeah. At the same time I am bound to thank for the Tharuka geeganage, Asela family, Baththaramulla. And miss promodhi malliyawadu family kandy, Miss Mani Makuluduva devotees, supporters and helpers among the lay community for their voluntary, unreserved and compassionate assistance in successfully completing this book.

May the triple gem bless you...!

Royal Panditha Rev. Penalaboda Gnanaloka thero

Sri Shailathalaramaya,
Dhambewatana, Galkiriyagama,
Anuradhapura, Sri Lanka.

Gnanaloka1990@gmail.com.

Tel. +94 775584902. 05/ 02/ 2020.

Abstract

Every formal and informal teaching and thoughts are connected with philosophy. Law, politics, anthropology, ethics etc. arose with the philosophical points. According to the Buddhist literature Buddhism enhance with the philosophical points. Its strength with Economic, ecological, philosophical points. Buddhist philosophy supports as the medicine for the afflicted person who suffer from physical and mental diseases.

Systematic economic deeply support to the developed of nation and country. At the Vinaya pitaka profoundly discussed about monthly and daily economic system. So with the systematic economic is very important to the well-being of the human mental. On the other hand Ecology also very important to the conduct the healthy life. If some are salute and protect Ecology with the great philosophical thought it also enhances purified Society. Far the more that Buddhist Philosophical points are great needs to the current society. Because today people are under the stress and depression. Buddhism psycho-counseling has now great helped many people to feel free and to solve every issue. Therefore peoples are more independence study of Buddhist philosophy at present.

Therefore in the book, if is expended that the above-mentioned facts with based on the “Theravada Buddhist philosophy for the modern world.” for the well-being of the world.

The author's research and clinical work in the field of
 Buddhist philosophy and psychology has been published in
 several international journals and books. He is currently
 a visiting professor at the Department of Psychiatry,
 Harvard Medical School, Boston, Massachusetts.
 Dr. Ramesh was born in India in 1947. He received
 his M.D. from the University of Toronto in 1976.
 He has been practicing as a psychiatrist in Toronto,
 Canada since 1976. He is currently a senior lecturer
 at the University of Toronto, where he teaches
 Buddhist psychology and philosophy. He has
 authored or co-authored several books and articles
 on Buddhist psychology and philosophy.

Contents

01. Philosophies and Introduction.	13-36
i. Western philosophy	13
ii. Eastern philosophy	14
iii. Three kinds of historical period.	16
02. Buddhist teachings as a philosophy.	37- 80
i. Creator of world.	38
ii. Origin of being.	46
iii. Dependent origination (Paṭiccasamuppāda).	52
iv. Buddhist Epistemology.	66
v. The Four Noble Truths.	70
vi. The first Noble truth.	71
vii. The Second Noble Truth.	73
viii. The Third Noble Truth.	74
03. Buddhist Point of view on Economy.	81- 107
i. The Individual-Centralized Economy.	94
ii. Acquiring Wealth.	97
iii. Storing the Wealth.	102
iv. Consuming the Wealth.	103
04. Buddhist views on Ecology conservation.	108-122
i. The attitudes to the living environment and measures to take	114
ii. The attitudes to the non-living environment and measures to take.	117
05. Bibliography	123 - 127

Abbreviations

AN.	-	Aṃguttara Nikāya
BEL	-	Buddhist Embryology
BJTS	-	Buddha Jayanti Tipitaka Series
CST. 4.0	-	Chaṭṭha Saṃgayana Tipitaka 4.0
Dhp	-	Dhammapada
Dhp	-	Dhammapada Aṭṭhakathā
DN.	-	Dīgha Nikāya
DNA.	-	Dīgha Nikāya Atthakathā
ENG.	-	English
J.	-	Jātaka – Aṭṭhakathā
KNA.	-	Kuddaka Nikāya Atthakatha
KW.	-	Key Word
MN	-	Majjhima Nikāya
MNA.	-	Majjhima Nikāya Atthakatha
P.	-	Page
PP	-	Pages
PTS.	-	Pāli Text Society
SN.	-	Saṃyutta Nikāya
UP.	-	Uparipañña
VOL.	-	Volume
VP.	-	Vinaya Pitakaya
W.PSY.	-	Western Psychology

288801

01. Philosophies and Introduction

Human being has extended reflection effects than other beings. As a result of those effects they research about knowledge and life cycle of human. As well as it expanded about good actions and bad actions with their results. Because of that point there happened some kind of arts. Among them philosophy thoughts get precious and specific place. Buddhist philosophy had rather than these meaning and it expand unseen teachings of the life and world lives. So at the begging adduce about Buddhist philosophy. Because of that commencement we should ascertain exterior detail of philosophy. Philosophy mainly divided in to two kinds of parts as follow.

1. Western philosophy
2. Eastern philosophy

i. Western philosophy

Western philosophy had started at Malaysia or Yao I in Greek. Aneksimihor are lived at ayoniya locality Miletas site of Greek. But Akan city pointed as heart of the western philosophy. There happened equation to silent that is the father of philosophy. With the time past they had silenced, who is the father of western philosophy? He was the first scholar who explained the truths of world. With the material except thoughts of theistic it happened with the revaluation

of religiously, politically, economically socially etc. At the begging people tried to find who created world? So they had given correct answer for that question with the metrically.

According to the west philosophy, this period they called as modern philosophy. As well as In this period they called as theistic period. So they followed word of god as "Believes to know". According to the Bybal Had show the reality and knowledge. So they have only believed what Bible had expressed without question about anything. So there annihilate free will of being.

Because of that teaser unresolvable problem Rene decant started to answer for the free- will. At that time there happened big problem with word of " diffidence". So he tries to disengage philosophy from this problem. At the western thought they have different kind of views. But their description is same with their ideas. Cornet European researchers said that philosophy and knowledge same. Among them that philosophy has explain deeply than idealism (Viññananaya).¹

ii. Eastern philosophy

On the other side explanation of Bhāratha and Buddhist philosophy is very different than Europium philosophy. Here that philosophy did not develop with only the thoughts of philosophers. At short time it arose with same philosophy period.

So before learn about Buddhist philosophy we must briefly well know about derivation of philosophy. So the elementary of the philosophy there had been research of the entire world. It different with the amplification of human thoughts. At that time faddy scholar played their deepest attention to the miscellaneous field. As the result

of that various field deteriorated and some field increased. So philosophy is day-by-day developing the different thoughts.

At the elementary of the philosophy they thought this subject had got close connections with the science². However philosophy is no law than science, or Scientology. At the science view it has on different way experiment observation and inference. But at the Philosopher mainly pay his or her attention to the correct thoughts and wisdom. At that science it tries to consult problem. But philosophy having understood the reality and tries to show the wrong point to the better understanding. Philosophy point out for the different kind of parts. Some are among them as follow.

Philosophy and religion

Philosophy and science

Philosophy and ñānaibaga

Philosophy and ācāradharma

Philosophy and logic

Philosophy and psychology

Philosophy and environment³

Through these objections there arose competition on religions. So that religion arose fear, doubts, however Buddha had deeply discussed about doubt. He said at the dead bad. “Don’t believe at once my teachings. You must think and understand through your knowledge level”. Here said that all religion have philosophical views.

On the other hand science mean gradual developing knowledge of world. Scientist duties are to research about world existence. They use cause and result to their deductions. However these two subjects had got close collaboration.

At the more time scientists presented ideas are promoting philosophy. On the other side philosophical ideas are had promoted by scientist. “Evolution of halo Davinci” is one of example among them.

On the other side that nānavibhāga is one of the special point in philosophy⁴. At the all history. They tried to find what is the reality of the world. Here main function is to find “ how knowledge” and experiment up to what correct⁵. So before learn about derivation of philosophy.so Buddhism is a highest development of the Indu- ārya. As well as Nibbāna also one of long leader of the philosophy thoughts of the before Bodhisathva attained to Enlightenment. We can divide Buddhism in to two kinds of parts as

Philosophy

Religion

Here religion side belongs to the Vedic and Brahmin tradition. Most of philosophical conceptions belong to the early Upanishad tradition. So it proved that Buddhism had developed with the conceptions at the Upanishad. Their main appropriate thing is that Buddhism did not take all of the conceptions. As well as Buddhism had got thought conceptions with the needs of the time for the society. So Buddhism purified than their conceptions. Buddhism mainly except inaccurately thoughts and conceptions. Because of this foundation we must learn about Vedic conceptions.

iii. Three kinds of historical period.

There had different kind of ideas about time of the Vedic era. In the Tripitaka there pointed about Veda, Brahman, and Upanishad religion and philosophy conceptions. So we can speculate that Vedic era have for Buddhism. Max Muller had point that Vedic period at B.Sc. 1500-1200 era.

Vedic is promoted with root of “vid” wide means “adorable knowledge” Veda had continued with oral memorization.

That teaching divided in to four groups. Name as Vrig, Yagur, Saman, Atharvan. At the Vedic period they may have respected and worship the natural things. They commemorate those things as human being. So they had offered food and other day today needs for their life. Mainly they respected to the sun, moon and shining stars. With the time passed they started to respect some kind of gods⁶. They believed those gods are living near by space (avakasa)’ earth (pruthuvi) etc.

Here mithra Varuna lived in the space. Indu, maruth, Ajantha nayaka, Aggie, soma ear to the earth. Hear they started to respect different kind of gods. Here special thing is every god had some kind of great actions. And their efforts.

They believed if someone respects to the god word and followed their god. God may protect them. On the other hand it they don’t believed god and their orders. They have to face punishment of god and they have belonging them. After that gods give punishment them. Here they believed they had two kind of god as

01 God-blessing gods

02 Harmful blessings gods

On behalf of these ideas they had complicate ideas about god. So they tried to find who is the main god with the time passed. They believed Indu god is the main god for the wars. And Varuna is the world controller. With the time passed Prajāthi. Came Amani god. So they started to follow word of the Varuna. Because of those ideas they followed order of the Varuna. So they started Yaya home etc.

Some are believed this world belongs to the omniscient one (Sarvagga) after that they believed that god had made

this world. They thought they have not any kind of effort for the win this world life. So they asked any kind of cooperation from invisible god. They asked wealth health and protection from the god. At that time they had connected with god name of “ Adhiti” Adhithi mean space of the world.

On his occasion Vedic used “ Seth” for the good. Swath mean “ truth of the world”. They used some kind of the names for the word of swath. As Agni, Yag, Indra, etc.. At this moment they wanted one of main god among them⁷.

So they created one of person with the some part of the earth. After that they believed that moon had created by heat of god. Sun from his eye, Indra again (fire, water) from his mouth. Air from the respiration. Sky (atmosphere) from his novel. Land from his leg. Direction from his ear.

At that time ear early Vedic didn't believed next life. They thought this happened on natural actions with the time past. They happened problem with life. So they try to find answers for that question, as what happened to the life and next life. After that they believed next life. Because of that thought they started to believed heaven (Deva Loka) or svarga. Hey believed Yama was the finder of stargazing. So they thought Yama is the leader of the Svarga⁸.

After that they tried to think about good a nod bad. They believed that person who did good actions they exactly approached to the god. And person who did not do bad actions they have to face bad occasions of the dark world through the order of the Varuna god.

On the other hand we should discuss about philosophical development of Brahmin era. 800-500 B.C was the Brahmin era. Brahmin had used some kind of the historical books for the pray and offering. Their main teaching is pray (Yaga). Because they every time pay their attention to respect for the

god and Make happy human. At this time they researched about philosophical thoughts than Vedic era.

At this time they used Brahmans Yoga for the praying god. So they followed word of the Brahmin who was their religion leaders. On this occasion they presented one god named as Maha Brahma. So they thought “Brahmic philosophy” formed by Maha Brahma. Conducting for the god Vishnu. Destroying responsibility for the (Isvara) liberation (Vimukthiya) depend on Shiva. So they thought Yama is the main protector of their life. They said that Yāga might truthful with the support of Brahmin. They used Gīthikā (verses).

Those verses should reside in correct method. Because if that verse said incorrect, it may be harmful for the devotees. So they take help of the Brahmin for conduct their Yoga. Therefore they offered more food and goods. At the Sonadhandā sutra had discussed about Brahmin. There are five kind of qualities they must be practice. Person quality up and down with there respecting for the Brahmin. Because of that donation brahmana tried to develop their qualities than other Brahmin. However people who need help of the Brahmin as well as they offered and respected to the Brahmin. Every time they saluted them through the four methods as follow.

- 1 Respect and salutations
- 2 Foods offering
- 3 Do not harm for everything
- 4 Do not kill Brahmin.

Vedic people did not consider about next life or rebirth. Because they had thought about this life and living cycle. But at the Brahmin era they deeply discourse about death and next life. In this time Brahmin are the supremacy for that philosophical thought. They thought, “ If they can’t happy in

this life, they can happy at next life”. This is the philosophical point of next birth description of human history. They thought there might be one birth.at the Vedic period. They thought human being forever live happily at the Svarga.

Maya brahma is the leader of the Svarga. They believed next life make with present actions. Wither those actions good or bad. They measure those actions well or bad by the Yaga performs. However being has accumulated law merit than sin (papa). So with the power of merit they bore in heaven. At that time they had arose questions. As what happened to the person after abate of their merit. Because of hat question they started to think about rebirth (punarbava). On that occasion they started to do meritorious actions with the pray (Yāga). Because of those actions Brahman had to faced with their benefits.

So they guide to do every meritorious actions must be practice with Brahmans. Brahmanism depended on the monotheistic theory of believing that the universe was created with its being including the human being by the god named maha brahma. For the purification of men and for worldly happiness performing sacrifices had been recommended by this religion and that was multifarious. Only the Brahmin priest could conduct the sacrificial ceremony. It was much wealth and resources consuming too.

That point we can see at the Kutadhantha sutra of Dīgha nikāya explains how once Brahmin kutadhaththa had organized a great sacrifice.

“Thena kho pana samayena brahmanassa mayā yanno upatṭito hoti. Satta ca usabhāsātani. Satta ca vaccatarasātani .satta ca vaccatarasātani. Satta ca ajasattani satta ca urabbhasātani thunupanitani yannatthaya”.

“ At that time a great sacrifice occurred to Brahmin kutadanta. Seven hundred bulls, seven hundred young bulls, seven hundred young cows, seven hundred goats and seven hundred sheep were brought at the central post of Sacrificial hall half for sacrifice”

Asvamedha Yāga (the sacrifice of offering horses) purisa mēda yoga (the sacrifice of offering men) and other sacrifice related to water named sammopasa. Vajapeya and niraggala were other form of brahmic stability of Brahmin cast subjecting many other suffering. Vedic social norms classified the human society into four social classes mainly based on Color and Vedic religious text named it as varnadharma.

“ *Brāhmanasya mukhāmasiḍ
Bāhurājanyah krta
Urutadasya yad vaisyaṃ
Padbyaṃ sudro ajayata*”

“Brahmins were born from his mouth,
Kings (Kshatriyas) were born from his soldier,
Vaisyas (those occupied in business. Farming etc.)
Are born from his thighs.

Sudras (worker and slaves) were born from his feet”¹⁰.

There were duties assigned to each on east on this group Brahmins established their social and political authority. Brahmin was the only educated person in the society on religion lore. Linguistics and supramundane science therefore he was the prince’s teacher and king’s advisor all the wrong done on the direction of Brahmin chaplain. There was fifth social group called pañcama who were craftsmen or manufacturers. They also added equal level to sutras in social grade or even worse. The five groups are

- I. Vena- cane, craftsmen
- II. Nesada- butchers
- III. Rathakara- chariot makers
- IV. Pukkusa- caretakers of cemetery
- V. Candala- cleaners

Brahmanism had their authority and superiority this entire social grade. However early Indian religions literature developed in four areas, namely

Veda

Brahma

Aranyaka

Upanishad

The first religious belief in the Vedic literature is related to natural phenomena. When the early people encountered themselves with the natural disaster also with the blessings of it the started to think them as super normal faces later this ideas further developed that it came to believe of the existence of individual gods behind each natural force. So their early gods were surya (sun), soma (moon), agni(fire), vāyu(air) prthavi (earth), usas(morning sun). Each of these gods was believed to be the controller of corresponding natural form. There are some other gods who are difficult to trace. They are indra. Varuna, mitra, Pusan, rudra, Parjanya, asvin, and visnu.

In this manner they believed in many gods. This stage of belief in god in Vedic religion is called polytheism. Polytheism later gradually removed natural phenomena behind each god and only the gods were prevalent for worship another new idea developed that is belief that there must be one god who is omniscient immortal-present is called monotheism. He is also the ruler of world order. His duty is to control and

conduct nature morality and world order. In the process of development of this concept some gods were identified with special qualities. As

Indra- the god of war

Varuna- the god of morality

Prajāpathī - the god of blessings¹¹

According to the Vedic ideas there happened philosophical discussion about pray (Yāga). At the aranyaka period world they researched about reality of truth. Instead of that there composed some of volumes. There could not see ideas of pray.

At the Aranyaka period they deeply discounted about Ashrama brahmana (daily practice). This comes into prominence in the aranyaka period. In this period one could see attempts made by non-traditional brahminins and by kshatriyās to seek new means of solving their problems. They gradually give up sacrifice and turn toward spiritual development. This movement

Reached its culmination in the Upanishad period. In this period the kshatriyās too. Being to play a key role in the religious activities. Though many ideas accepted in the earlier periods were generally accepted even during the Upanishad period. The efficacy of sacrifice is rejected and in its place is taken by knowledge. Henotheism gives way to pantheism¹²

Which says that everything is the manifestation of one absolute being. This being is generally referred to as the neuter brahman. Brahman is the universal soul, the great soul (jagad atman or visvaatman, paramathan). And as its counter part. There is the belief is the individual soul (padgala atman). It was believed that it is ignorance regarding the unity of the Brahman and atman that is the root cause of the predicament

of man in the universe. Therefore knowledge regarding this unity came to be considered as the one and only means of attaining salvation. Hence this teaching in contrast to early Brahmanism came to be known as way of knowledge (Jnanamarga). The Upanishad generally referred to this identification as *tat tvam āsi* (thou art that) and ascetic practice practices come to be considered as mean of attaining this knowledge. Upanishad tradition contemporary to the Buddha's time.

The Upanisadic teaching is about a permanent, indestructible, everlasting soul. It said is permanent, body is not permanent. Both of them are different things. And when one realizes the individual soul and universal soul is one thing¹³. Then one can be free. One has to existing again and again until one liberates one self. The theory is called Eternalize (*sasvathavāda*) and to attain this knowledge. One should practice self-cortication (*Athmavāda*). At the aranyaka period they deeply discussed about Ashrama dharma (daily practice). There are four kinds of parts. As

- i. Brahmachari
- ii. Gruhastha
- iii. Vanaspathi
- iv. Sathyasi ¹⁴

Instead of this practice, there had a biggest evaluation among the human thoughts. They avoid pray, sacrifice (*Yāga*). But they practice some of determinations practices. They had get effort to those actions. There happened philosophical debate among shasthriya and brahmana. With the time crossed Upanishad era was the birthplace of philosophical thoughts. Under the Vedic thought although way of devotion (*Bhakthimārga*) as the only path to highest truth and highest good, there were some other who viewed the things differently.

They who were within the Vedic culture started to think that development of spirituality are far greater than performing sacrifices.

This new trend (style) evolved through Brahman and aranyaka period and became quite free dominant in the Upanishad era. During this time, the new themes like rebirth and efficacy of karma came to be interested more in the religious arena. With the spiritual development some of the practitioners achieved super normal knowledge. With them they could observe past lives of beings also they fore saw the rebirth of beings. With them they perceived through personal conviction. The efficacy of karma, rebirth etc. such super normal knowledge's also misled the followers by the facts that they used the same perception to establish some fundamental Vedic concepts. Such as creation theory and soul view¹⁵

“Idha bhikkhave ekacco samano vā brahmaṃ ovā atappamanvāya, padhanamanvaya anuyogamanvaya sammamanasikaramanvaya tathanipam cetosamadhim phusati. Yathā samāhite cite anekavihita anussarati”

“Oh monks. Here some recluses and Brahmins reached the concentration of mind due to resentments, striving, serious engagement and good one pointedness as they recollect various form lives in that concentrated mind”.

According we can see the existence of two main kind of brahmas in the Upanishad period. The first group of them followed the way of devotion (bhakti magga or karma magga). And the other followed the way of knowledge (ñānamārga). So we see some of the Brahmin texts condemning the sages. Brahmins were reluctant on the emergence and development ganamarga. This new rise of the moment of spiritual development can be traced back to pre-Vedic era as we saw earlier. When the Brahmin were reluctant about the growth

of ascetic who encourage spiritual development Kshatriyas supported this new moment very much.

With the Upanishad thoughts new ideas and theories related to the existence of man came into being, some of them were the circle of births and deaths (Sansāra), liberation (vimukthi), soul (ātman), rebirth (punabbhava), emancipation (nibbābana), and engagement in spiritual development (yogavutti), with these new ideologies mental culture (bhāvana) occupied the most supreme place in the religious life, that itself promoted a new religious tradition called samana tradition which was against Brahmanism.

Upanishad way of thought widened the horizons of thoughts the religious atmosphere. One of their main focuses was to rebuild the relationship between individual's soul (pudgalatma) and universal soul (jagadatma/ Paramatma/ brahma). This is called non-dualistic philosophy at the end of the Veda (advaitavedantadarshana).

So great was the prestige attached to the genre that over two hundred works call themselves Upanishads, including texts outside the Hindu tradition like the Christopanishad and the Allopanishad (secret teachings about Allah), which were composed in the medieval period. The Muktika Upanishad provides a list of 108 Upanishads, which has come to be regarded as canonical, although recent scholarship has increased that number slightly.

These can be divided into two categories: the Vedic Upanishads and the later Upanishads. In the first group are the thirteen that are traditionally considered the principal Upanishads? In rough chronological order, they are: Bṛhadāraṇyaka, Chāndogya, Isa, Kena, Aitareya, Taittirīya, Kauṣītakī, Kaṭha, Muṇḍaka, Shvetāshvatara, Prashna, Maitri, and Māṇḍukya. Further classification can be done

on the basis of sectarian orientation, textual features, and ritual development, but for our purpose, it is important to mention again that these Upanishads are all, though not exclusively, regarded as shruti, or authoritative scripture, and as apauruṣeya, or authorless, hence, revealed.

They are traditionally attached to specific sākhas, or schools of Vedic interpretation. The former feature, that is, their revealed status, is not true at least in terms of wide acceptance of the later Upanishads, which are not as well known as the Vedic Upanishads, but are nonetheless important in their respective sectarian communities.

At that time they percussed their attention on the condition of mind and thoughts. They researched on truth of objectives through the search logic (tharka sāsthaya) so they said that knowledge and views are the greatest thought of the philosophy.

*(api ca samyaggnanat moksha saveshan mokshavādina Mabhyapagamah)*¹⁶

“Thoughts are changed by knowledge (Gama) knowledge mean philosophical view”

At the katoka Upanishad point out that mind (citta) words (vāca) should avoid a side and should pay main attention on the mind (Mano). So they practiced yogi meditation (yoga bhavana).

References to yoga and techniques of Yoga are found in several Upanishads. Some Shaiva and Vaishnava Upanishads, which are exclusively devoted to the theory and practice of yoga, are known as yoga Upanishads. However, since they are later day works, compiled probably from preexisting works, from a historical perspective they are not of much value, except for comparative study and technical details¹⁷.

Among the earliest Upanishads references to yoga are found in the Katha, Svetasvatara, and Maitri Upanishads. In them we can discern a gradual unfolding of the techniques and practices of yoga.

The Katha Upanishad declares Yoga as the state of mental stability made possible by the restraint of the senses. It is the state in which the mind is stable and the senses are firmly restrained. The Self should be understood both as an existential reality and an eternal reality. One comes to that realization and becomes immortal only when all the desires in the heart are cast away, and all the bonds are cut off. Then the Self reveals itself as seated in the heart, having the size of a thumb.

Contains more specific information about the techniques of yoga, and the results one may achieve by their practice¹⁸. It suggests how one should practice meditation by holding the three parts of the upper body erect and withdrawing the mind and the senses into the heart to cross the ocean of births and deaths and fear of death itself by the boat of Brahman. Holding the breath in his body, controlling his movements to the barest minimum, he should breathe through his nostrils, with diminishing breath, restraining his mind with utmost vigilance, the way wild horses are yoked to a chariot.

The Upanishad also suggests in which conditions one may practice yoga and what perfections (siddhis) may arise from its regular practice. To practice yoga one should choose an ideal place, which is plain and clear, free from pebbles, fire and gravel, in a secret cave, protected from the disturbances of the wind, with soothing sounds of flowing water coming from nearby, and with features that are pleasing to the mind and the eyes. With that practice when the modification of the mind and body are suppressed, one becomes free from

sickness, aging, and death. He experiences lightness, good health, steadiness, improvement in skin color, and smoothness in voice, pleasant body odor and slight excretions. Just as the mirror that has been covered by dust shines brightly after it has been cleaned, so does the person whose mind and body are cleansed of impurities and who sees the Self within himself.

In the Maitri Upanishad we find further elaboration of the techniques of yoga, which are identical with those of the classical yoga. It mentions (6.18) the six-fold (sadanga) yoga, consisting of breath control (pranayama), withdrawal of the senses (pratyahāra), meditation (dhyanam), concentration, contemplative inquiry (tarkah) and self-absorption (samādhi). By these techniques a sage shakes off both good and evil and sees within himself the golden colored inner Sun, the lord, the person, whose source is Brahman.

The next verse in the Upanishad suggests how to enter the fourth state of turiya (deep sleep or the state of sāmādhi) and let the breathing spirit merge into the Self by restraining the mind from the external world, withdrawing the senses from the objects, controlling the breath, and making the mind devoid of conceptions. When thoughts enter the manifested state of Nature (asambhuti), then the living being becomes free from attachments. The Upanishad also suggests how to practice a higher form of concentration (parasya dharana) to see Brahman through contemplative thought (tarkah), by pressing the tip of the tongue down the palate, and by restraining speech, mind, and breath. Other techniques mentioned in the Upanishads are stated below.

1. Contemplation upon Aum by allowing the mind to follow the breath that travels upward along the Susumna Nadi (nerve strand) into the head region (6.21) where the top most chakra is located.

2. Meditation upon saddha (sound) Brahman chanting Aum, and meditation upon asaddha (non-sound) Brahman with complete silence (6.22). Both are useful to stabilize the mind.
3. Concentration and meditation upon the space in the heart (6.27), which is the physical location of the Self in the body. When the space disperses, it is replaced by light. When one sees it, one becomes the light itself.
4. Although self-purification and the practice of yamas and niyamas are not clearly mentioned, the Upanishad alludes to them (6.28) by stating the importance of spiritual purity and freedom from lust, anger, greed, envy, and selfishness. It also suggests that the infinite, supreme, secret, samyak Yoga, or the highest Union, is achieved only when a person who practices yoga becomes free from worldliness. He will not achieve it at all, however educated and knowledgeable he may be, if he is afflicted with passions and darkness and is attached to his wife, son, and family.

Thus, we can see that the Upanishads were familiar with the principles and practice of yoga and shared many common beliefs and ideas with the Yoga philosophy. In them we can discern a gradual enfoldment of the techniques of yoga and its more classical form, as the tradition recognized the importance of spiritual and ascetic practices, and internal rituals to achieve liberation from death and rebirth. For the Upanishads, liberation by knowing Atman and Brahman is the highest priority for which yoga is one of the means to purify the mind and the body and suppress the modifications of Nature. The Upanishads also recognize other forms of Yoga such as Karmayoga, Jnanayoga, Bhakti yoga and Sanyasa yoga. They also acknowledge both Brahman and Atman,

in contrast to Yoga, which recognizes only the individual selves. Thus, although the Upanishads share many common beliefs with Yoga, they maintain their distinction and broader philosophical and spiritual vision. Through these points that philosophy day by day developed.

At the 6 B.C century Buddhism was not incidentally arose in India. It arose with the result of development of philosophical thoughts. As well as it arose with the disclosure of Upanishad philosophical path. At that time Brahmin used ghee, butter(Githel) for their day today foods.¹⁹ So Upanishad era they had questions as how they get ghee and with which tree “svidvanan kausa vruksa asa eto dyavapruthivi nishtatakshuh”²⁰

So that pali literature not only reverie. It developed knowledge of philosophical environment and contemporary views. On the other side show the some of discussion of concurrence philosophers²¹.

On the other side presented The Buddha’s thoughts and view²². Before this time they can’t think about their life with their vision. Because the believed word of the god. But Upanishad period they started to searched about an their view. As yenehan nāmāna syath thenahan kin kuryam.

They got fear for the word of god. But Upanishad they believed that knowledge and correct thought is the point of the correct path. “ ananda brahmane vidvanta bibheti kadacana” .

At that time there had many kind of religions (agama), views (drusti), faiths (labdi), policy (pratipada), debate (samavada) etc. some were teaching and learning. Their views have some kind of different thoughts and views (drusti). We can divide them in to main parts.

Eternalism – dheva - sasvatha diṭṭhi.

Annihilationism – vibhava - asvatha diṭṭhi.

Buddhism not belongs on above paths. It is a going on middle path or causality (paticca samuppādāya). The Buddhism path of liberation is described as middle path. It avoids extremes both theoretically and practically. It becomes more meaningful with reference to the other extremist. Theorist and practices that gravened in ancient India.

Theories	Practices
Sasvathavāsa (Eternalize) āññejivaṃ agngne sariraṃ	Attakilamatānu yoga (Self mortification)
Ucchedavāda (Annihilations) tan jivan than sariran	Kāmasukallikānu yoga (Indulged in sensual pleasures)
Paticcasamppāda (Causality)	Majjhimapatipadā (Middle path)

Theoretically Buddhism establishes the teaching of paticcasamuppāda against the two extremes of externalism and anihitionism practically Buddhism establishes the middle path against the self- indulgence and self- mortification. By this Buddhism became a unique religion.wich rejected the main theories of existing religion ad establishing a newer path for liberation and self-actualization. The kakasukallikānu yoga or indulgence into sensual pleasures was one practice prevalent in India that was backed by some religion philosophies. The annihilations

They begin with birth and end with the death. They did not believe in the efficacy of previous kamma nor did they believe also in future births with the results of actions that

are performed now. As recorded in dhammacakkappavathana sutta of sanyutta nikaya

The Buddha as low, vulgar, common-ignoble no to any good end rejected this practice.

*“Yo cāyaṃ kāmesu kama sukallikanu yoga hīno, gammo, porhujjaniko, anariyo, anaththa sanhitho”*²³.

The attakilamathānuyoga or practice of self-metification that was only practiced by some major religions as their only practice (I.e Jainism) and that was practiced by a big majority of religious practitioners was one of the significant path followed by those who wish for liberation even the ascetic Gauthama experimented it for six years.

Those who followed this practice in most cases wanted to free their or soul from sandaracs suffering by giving immense pain to the body so in the Dhammacakkappavaththana sutta the Buddha describes that path as suffering, ignoble and leading to no good (yo cayaā attakilamathanoyogo dukkho anariyo anaththasanhito) having reject the above two ways the Buddha introduce the middle path as he realized it himself.

*“ He te ubho ante anupagamma majjimā patipadā abhisambuddhā cakkhukarani mānakarani uapasamaya abhiggaya sambodaya nibbanaya sanvaththathi”*²⁴.

However ideological hold is called as

Visualize (Drushti gahana).

Visualize is grasp (diṭṭhi gahana).

Disorientation wonder, so visual is desert (diṭṭhi kattara). Bond (diṭṭhi sagyojana), vibrator (diṭṭhi vipagitha), clinging (diṭṭhi upadanam)²⁵

At the Indian Buddhist period, there had philosophical disturbance because of more visuals (drusthi). There had

more kind of paribrājaka homeless life as samana, brahmana, bhikkhu, yati, sannasi, etc²⁶

In this time they present their own views. So there had build up some open hall for the conduct debate between groups. Because of those groups there had conducted some kind of debates. Some are

Pubbekata hetuvadāya

Issara nimmāna vāda

*Niyathi vāda etic*²⁷.

Saccaka deeply believed self-analysis²⁸. Vattagotta also one of person famed for the debate. However Buddhism did not conducted any kind of debates. “nahī bhikkhave lokena vivadāmi”. But some were arrived to conduct some of debate with Buddha. “loke bhikkhave maya vivadhad Ta”. At this time they discussed about sensual pleasure. So they attached with clinging (upādana) as

Kāma upadāna = Venereal clinging

diṭṭhi upādana = Belief clinging

Anthavada upādana = Soul clinging

Sīlabbata diṭṭhi = Virtue clinging

Above those clinging are philosophical thoughts. Kama puppadana mean clinging on five catnaps (pancakama)²⁹. At the Buddha’s time there materialistic were had been following self indulgent (kamasukallikanu yoga).

It points out as wrong terminal in Buddhist literature³⁰. Diṭṭhi upadana clench of sasvatha and uccheda called it as extreme grasp (antaragrahanaya) They believed with the practices, they can attain to purification. On the occasion some monks and clergy (mah diṭṭhina bamuna) clinched different kind of clinging as they are pointed out of views.

Endnotes

- 1 Paññakitthi hiripitiye.(2003) Bauddha viññanavādhaya, s. godage saha sahodarayo. P.158.
- 2 Pagnakitthi hiripitiye.(2003) Peradiga Aparadiga dharshanaya. S.godage saha sahodarayo. P.3.
- 3 Dr garusinghe Udhita. (2002).Sarada Sangrahaya. University of kalani, p.72.
- 4 Tachibana.s.(1975).The Ethics of Buddhism. London: p.54.
- 5 Encyclopedia of Buddhism. (1991) Sri Lanka: p.146.
- 6 hiriyanna.M. (1990). Bharathiya sanshipththa dharshanaya. Colombo: Education department p.xviii.
- 7 Dr.A.J.vijesinha. Bauddha Dharshanaye pascath sanvardhanaya. Samayavardhana Bookshop. P.10.
- 8 Dr.vijithadhamma Madagampitiye. Dharshana Adhyanaya sangraha. karunaraththana Publish.P.103.
- 9 Dīga nikāya kutadhahtha sutta
- 10 Rigveda 10 mandala 90 sutta.
- 11 Rādhakrisnan Indian philosophy London, vol,chapter vii,x,xi.
- 12 Pantheism: belief that god is in everything and that everything is god. Belief in and worship of all gods.
- 13 N. nas gupta. History of Indian philosophy, vol 1 chapter v
- 14 Ariyavimala kosvaththe. Buddha dharmaya, samayavardhana publish, p. 230
- 15 D.N. Brahmajāla sutta.
- 16 Rigveda 14 part volume.
- 17 Scherbatsky, (1932). Buddhist logic vol I p.145.
- 18 The Svetasvatara Upanishad (2.8-7).
- 19 Rev. Pagnnakiththi hiripitiye. (2003) Perediga Aparadiga Darshanaya. S.Godage saha Sahodarayo.Colombo: p 22.
- 20 Rig-Veda 1/44/46 P 45.

- 21 S.N 2, Achela kassapa Sutta, B.J.M.p.30.
- 22 S.N 2, kaccanagotta Sutta, B.J.M.p.28.
- 23 M.N.Chulasihanada Sutta, B.J.M. p.160.
- 24 S.N. Dhammacakkappavattana sutta.
- 25 S.N.2 Achela kassapa Sutta, B.J.M. p.30.
- 26 D.N. Samaggapala Sutta. p.82.
- 27 M.N. Devadaha Sutta. p.30.
- 28 M.N. Chulasaccaka Sutta. p.540.
- 29 M.N. Aggivaccagotta Sutta. p.256.
- 30 S.N. Dhammacakkhapavattana Sutta. p.270.

02. Buddhist Teachings as a Philosophy.

Any religion, philosophy and science do the job explaining the nature and function of human being, being and around the world of them. For this purpose different philosophies and disciplines have into existence in the history of humanity.

The Buddha's society in particular is well known for its origin of many religion and philosophies, which maintain their own specific theories on the nature. And functions of being are life and the world. The classic literary example found in the tipitaka is the brahmajāla sutta of the dhīganikāya . This sutta explains in considerable detail the fundamental of those religions and philosophies¹.

The atmosphere is unique regarding the religions philosophical interest the entire human society in true sense. It was the world of religion. Each man and women accepted and practiced some of religions. Their aims and objectives life were centered on religious ideals. In canonical literature empty prove that the society in which the Buddhism was born in religious minded disciplined centered society with a strong spiritual sensibility². They are

- I. Creator of world.
- II. Origin of being.
- III. Dependence origination.

IV. The Buddhist Epistemology.

V. Four noble truths.

i. Creator of World

Modern science produce a wealth of knowledge about the universe spread in an area of space. Today it has become a part of general knowledge,. According to that there are a large number of players, sun and moons. There are also numerous solar systems. Modern research in space has revealed an experience such solar systems³. Buddha also has same ideas given about world system and space object for all this Buddhism uses the term loka tern sometimes mean. Universe, sometime it means the experienced world of the individual.

The arunavathī sutta of S.N records an incident where the Buddha once told to Ānanda that in the time of the Buddha sikkī, one elder named abhibhū recited one verse do it be heard in the one thousand world system (sahasiloka dhāthu). On that occasion ven ānandha put the following questions to the Buddha.

*Bhagavā pana bhanthe araham sammāsambuddho
kīvathikaṃ pahothi sarena viññapetum*

‘How long the blessed one indeed, the worth one, the enlightened one is able to acknowledge by voice⁴’

The Buddha replied “sāvako so Ānandha appameyyathāgata “oh Ānandha he is a disciple of the thus gone one limitless (in acknowledging by voice)⁵. The Ānandha questioned again and again on the subject. In response to him the Buddha made an analysis of world system as recorded in same sutta.

*“yāvatā Ānandha candimasuriya pariharanti, bhanti
virocamānā tāva sahassadā loka dhāto”*

So long, o Ānanda the thousand suns disperse their lights, lighten the direction and illuminate so long is thousand fold world system⁶. So thousand world systems have in thousand suns. Thousand moon, thousand meru mountain, Thousand jambudīpa, thousand four great oceans, Thousand Aparagodyanas, Thousand Uttarakurudīpas, Thousand Pubbaidehas, thousand four quarter kings, Thousand of Cātummahārājika, Thousand thāvatinas, Thousand tusitas, Thousand Nimmānaratis, Thousand paranimmitavasavatti, thousands of Brahma world.

“ayaṃ vucca tānanda saḥassi culanikā lokadhātu” (oh Ānanda this is nor world systems).

“yāvata Ānanda cūlanika saḥassa lokadhātu tāva saḥassadhātu loka ayaṃ vuccatānanda isaḥassī majjihimā lokadhātu.

“oh Ānanda, so long the minor world systems up to that world are thousand fold. This is called oh Ānanda twice thousand fold middle world system”

Yāvata Ānanda dvadasasi majjimā lodhāthu tava saḥassadhā loka ayaṃ vucchatānandha saḥassī mahasaḥassī lokadhāthu.

“Oh Ānanda, so long the twice thousand fold middle world systems up to that . World is thousand fold. This is called o Ānanda , trice thousand fold great world system”.

This talk about world system of one thousand millions suns in his analysis of mirror world system. It is said as thousand jambudīpa etc. It means that they were habitual of being. A similar view has been accepted by the modern science also. Accordingly modern science too. Here are innumerable planets where there can be life existence⁷.

Buddhism explains three spheres of existence as kāmabhava rūpabhava arūpabhava. In this analysis of minor world system from thousand jambudīpa up to thousand paranimmithavasavatti is kāmabhava, thousand brahma world mean rūpabhava and arūpabhava . Accordingly Buddhism accepts the existence of life beyond this universe. According to the aṅṅuttaranikāya that no two fully enlightened one being in one worldly system simulataneously. This means that a Buddha appears in one world⁸. It means in many world there can be many Buddha what cannot happen is the appearance of two Buddha's in one world in the same time.

“aṭṭhānametaṃ bhikkave anavakāyo yaṃ ekissāya lokadhātuyā dve arahantā sammā sambuddhā apubbaṃ acarimaṃ uppajjeyyūṃ netam thanam vijjati. thānam kho etaṃ vijjati sammāsanbuddho uppajjeyūṃ thānametaṃ vijjati”

‘Oh monks the fact that two enlightened ones would be born at one time in one world, this cannot be happened. The fact that one fully enlightened one would be born in a world at a time. This is a thing that can happen’.

This enumeration of the Buddha talks about a gigantic world system, which comprise with trillion suns. The modern science too is holding in minor world system. Prof. Jayathilaka says that those terminologies inhibited religious of being⁹.

Far the here must be discourse about world creation. Normally before learn about Buddhist explanations about world creation, we must learn about other scholar's explanations.

Mainly we can see different kinds of discoursing on world creation. At the Vedic period they had believed this world was created by nature. They called to the nature as

god. At that time they mainly believed environment changing and natural object. As Fire, sun, moon, etc. with the time past they had pointed out one of god must be create this world¹⁰.

At the Brahman period they believed Brahman was the creator of this world. As

*“Brāhmanasya mukamāsīd – bāhurājanyah kṛta
ūrutadasya yad vaiśyaṃ- padyaṃ sudro ajāyata”*

“Brahmins were born from his mouth, king (kṣatriyas) were born from his solder, vaiśyas (those occupied in business) were born from his thigh, śudras(workers and slaves) were born from his feet”.

However end of the Vedic period they world depend on four gods as,

- Brahma - World creator,
- Vishnu - World controller,
- Isvara - Deystroyer of world,
- Shivs - Liberation of world.

At the B.c 2 century Olympus mountain people had believed Olympus as a god creator of world. As well as they believed that world was created by one of Greek god names as Siyus. With the time past they believed polytheism as religion views. Some are Christian, Islamic. Sharastra, Judaism,

As well as the believed (yaḥ) was the creator of world. At the christen they believed this world was created by lord omniscient, almighty, perpetuity. That lord had sent messenger in the world as Jesus¹¹.

At the Islamic also believed that Allah was the creator of world. Muhammad was the messenger as prophet. On the other side scholar sharasastra Mazda(wise world) was the creator of world.

According to the western philosophy they had different kind of views about world creation. Here Thels as a greatest scholar he pointed this world was created world with water. Anaximander pointed world is created with aperiēt¹². For the more Anaximenes said world deepened under the 'Air'

Here Heraklites pointed different views than other scholars. He said this world is created with firer element. As well as atomistic group said that atom built the world. Anaxagoras said that world built with "Sath" matter in this period that theistic believed that Isvara creator of world. Materialist believed this world was created with four elements.

Earth, Water, Fire, Air.

Above all views changed with Nicolas Copernicus research with formulated a model of the universe. It mainly harm for the church word. Far the more albert Einstein show that similar every place as theory of relativity.

All religion put forward different theories regarding the origin of everything. These religious attempts to explain how originated the world? How people came into being, how the society, class division, kingship and other social institutions came into existence. Some of these religions believe in a god, who is all-powerful. All knowing and present everywhere as they believe in such a god these religions are called theistic religions¹³.

These theistic religions sat that the world and everything in the world is creation of the god. There are certain religions that reject the belief in a god. And these religions are called non-theistic religions or a theistic religion. These religions attempt to explain the origin of everything differently. Some of these religion said that everything came into existence naturally¹⁴. According to them 'nature' is the cause

of everything. Some of the non-theistic religion believed that everything came into existence without any reason or cause. Buddhism is also a non-theistic religion. It gives an explanation, which is different from the explanation give by other theistic as well as non-theistic religions

The Buddha was a very practical teacher. He not only understood the limited nature of human knowledge, but also attempted to use this limited human knowledge for the benefit and well –being of man. Therefore he never attempted to use this limited human knowledge for the benefit and well being of man. Therefor he never attempted to think talk about things that can't be grasped by human knowledge¹⁵. This is why he pointed out that the first begging of the world is unthinkable, and also that knowledge regarding to first begging is not by any means helpful to the liberation of the individual.

Yet in order to show the falsity of the beliefs that existed among the other religions and also in order to give more acceptable explanations the Buddha presented on discussing the human society in origin. Buddhism discuss on the origin and evaluation of the human being and human society¹⁶. Because help us to reduce our social suffering and individual suffering. Therefore there is no theory of genesis as in the theistic religions. The Buddha's teaching is only to show the suffering and the eradication of suffering. According to Buddhism (the frame of cosmology') this universe is a side of planet. It has three stages. Namely-

- 1 Cūlanikā - Galaxy-minor system, smallest unit
- 2 Majjihimikā lokadhātu - Cluster of galaxy
- 3 Mahā lokadhātu - Vast universe

Here we must point out what Buddha had said about world and being. buddhism do no believed that world near

what we seen all around us. Buddha had avoid believes of early Indian.

Here mainly had problem with “the world in space” (loka avakāsa) . In this occasion had there have two kind of problem logical point on limit (sīmita) unlimited (asīmitha).

If there is world space limit, logically there happens question. What kind of thing has beyond the limit? It is also unlimited question.

On the other hand, if they said world space unlimited. There happened question, what there have end.

In this occasion Buddha had silent (thunhibhāva) with the compassion of monks. Buddha had said that research of world and world space is useless thing he said that research of world is do not benefit to the attain nibbhāna. Or understand the liberation. loka cinta bhikkhave acinteyyo, na cintetabbo, yaṃ cinto ummādassa vighātassa bhagī assa.¹⁷

Those stas named as Galaxy (mandakini). As well seen sun also one of star. Sun present in one star way called it as miky way (ksirapataya). universe the collection of stars. k.N kalupahana had point out this research as corrent philosophical development¹⁸.

The Buddha had pointed there has a place with the dark color forever. At the coronet scientist also believe that opinion. sahassa universe sometime close (samvṛta) and destroy with the time past that universe open (vivatta)

This close and open method is regularly happened at the galaxies. At the N.N satta suriyamagga sutta Buddha had explained that seven cross there close (sanvatta) and destroy.

At the sahasadhā universe description there pointed, thousands of Indian, thousands of aparayoga etc. prof. k.n

Jayathilaka had said that prove with the present classification. As thousands of Arabic, thousands of Russian etc¹⁹. Current scholars have pointed the creation of world according to the three kind of method.

1. Big band theory. Here bang the actions so that world builds.
2. Archaeology stable condition... it said that if we see ever where we can see similar place.
3. Bodily universe theories.... The part with the mathematical method divided and again together.

In this point Buddha had pointed those three kind of teaching as a one collection at the aggivaccagotta sutta . at the cūlamalukya putta sutta Buddha had deeply explained about problem of world.

1. *Antanvā ca ayam loko parivaṭumo - world is limited and invest.*
2. *Anantavā ca ayam loko अपariyanto- world is unlimited and boundless*
3. *Antavā ca ayam loko anantavā ca- world is liited and limitless*
4. *Nevā ayam loko annavā na panānanto- world is limited , it is nopt limitless²⁰.*

There happened problem about special of world, from the society where the world sees itself in a narrow mind; At the Buddha time deeply some scholar had conduct debate between them. Here Buddha had pointed about knowledgeable way at the Brahmajāla sutta .

“Monks if there are some kind of powerful knowledge (cethosamādhi). . .It can understand only person who practice exceptional and urgent Again and again. According to that

above four classifications, fourth one deeply appreciated by Buddha.

Normally human being understand something through the place space (sthāna avakāṣa)

Occasion time (avasassthā kāla)

Person cannot think avoid from thought of place and occasion. Here we can see Buddha had silent like this occasion. At the Buddha's time there had discoursing on ten questions among them,

At the M.N. Cūlamālukya sutta Buddha had said that world limit or unlimited is useless for the attain Nibbāna.

We can see some sutta, which is explained about nature of space (avakāṣa). Person can think with the quantitative analysis. Once Buddha had device about practice meditation, as follow “ Rāhula practice the meditation with the equate the sky²¹”

Buddha had said that world creation and destroy happened with the involution (sanvaṭṭa) evolution (vivaṭṭa) close and open.

Hoti kho so āvuso samayo yaṃ kadāci karahaci dīgassa addhunā accayena yaṃ loko sanvattati.. vivatto hoti²²”

ii. Origin of being.

Mainly Buddhism arose for the answer about suffering and point about Nibbāna. But with the social problem Buddha get the reaction for the social problems also. At that time they're dominated by Vedic religion views.

They had pointed another unseen energy as a Lord creator. Here that Aggañña sutta has clearly explained about evolution of society and being. It explained about evolution explanation. But at the Vedic religion had creative debauchery.

One Buddha had said “vāsetṭa there is no cast or group for my teaching. It is a one guide line for the attaining nibbāna, in this world and next world this dhamma is the more value and great”.

Creation of being great philosophical point at the Buddhist philosophy tradition and realism believe that beings are created by one of god.

The aggañña sutta of the D.N explains the evaluation process of human society on earth after a long time has passed from it is dissolution. In sensual sphere the physical aspect of being is very significant. With the passing of time due too many reasons it change is it is shape and quality²³. According to aggañña sutta in the evaluation world beings are coming from ābhassara brahma world (radiant super human being brahman) “saṃvaṭṭamāne loke yebhuyyena satta ābhassara saṃvaṭṭanika hoti”

The entire universe is always changing that change is sometime to saṃvaṭṭamāna (involution) and sometime to vivaṭṭamana (evaluation). The present universe is now in the evolution. It mentioned that at the end of one world period, the whole universe will get destroyed and some human being who is fortunate will be born in another world of radiance called ābhassara. When the universe once again evolves, the being from the ābhassara would come back into the universe and this is now the man came into being and therefore the Buddha said that it is wrong to say that human being were created by god.

In this existence there is no rough physical body. It is a subtle body fed on rapture self-illuminating and traveling in the sky; the being in this for a long time.

The being again in the time of evolving (vivaṭṭamane) dies from that brahma world and comes to the life on the

earth. They even on earth live fed on rapture (pītibhakkhā). Self-illuminating (sayampabhā) and traveling in sky (anatalikkhacarā). Because they do not yet a physical body they see or experience planets and the sun, moon, stars, etc. those beings like heavenly beings who do not possess physical experience sun and moon. It is said in the cūlasakuludāya sutta of M.N as follows.

Atho kho te udaya bahūti. Devā ye imesaṃ candimasuriyāṃ ābhā nānubhoti, tyāham jānāmi

“Then .o udāyi the majority of human beings do not experience the light of sun and moon I know them”

These beings called antalikkhacara and sayampabhā came to this earth first. Antalikkhacāra could fly in the air whereas sayampabhā were luminous from their bodies. These two were luminous from their bodies. These two were description of satta (being) from the ābhassara.

In one of his discourses called the aggañña sutta the Buddha presented his view about the origin of the world and things in world. According to this explanation the world is constantly changing. He explained that due to this change the world, after an immensely long period of time called an aeon (kappa or kalpa) gets completely dissolved, and gradually revolve once again. This process of dissolution and revolution is described as follows.

At the end of the aeon the world dissolves into a cloud-like mass, which gradually turns into another form. As times goes by the top layer of this liquid substance gets hardened and forms into crust. It is this crust that turns out to be the earth. This earth is visited by living beings from the outer space. While in the outer space these beings lived on joy. But once they came to this earth. They could no longer live

on joy. They felt greed for the butter like fragrant substance covering the crust. Being tempted, they began to scoop it with their fingers and eat it. As a result their fine appeared the sun and the moon, then appeared the days and nights, the weeks, months and years so on.

They did not know femininity and masculinity. They were also because their physicality was not well matured. Without a proper physical body being cannot experience physical sense in full. With the development of body only you get sense-experience.

Little by little this butter vanished, and in its place different kinds of mushrooms and other edible creepers. The living beings began to subsist on these edible plants. Due to greed, the changes in environment, food and so on their fool place physical and mental changes in the living beings²⁴. Some became comely and handsome than others. Those who were comely got proud and began to look down upon others. Originally there was no sex difference. But as their bodies developed, sex difference also appeared, and the beings were divided into male and female.

With the usage of physical food their bodies' comical systems change gradually. As the result various physical developments came to existence²⁵. According to the story the surface of earth was of pleasant color. Smell and taste.

One being that greed was developed by earth. with this change those subtle bodies changed to be rough. As a result self-luminance disappeared. With the development of physical body became rough and other worldly changes and phenomena such as femininity and masculinity. Sun, moon and stars, identified. As happening gradually those beings from radiant world transformed to be the being of sensual sphere. Be with body being rough some were fair. some

others were dark. Due to their color distinction the fair ones discriminated the dark ones, thus pride came to their mind. At this stage the tasty earth disappeared and earth mushroom. Some interpret the first beginning of flora. Then beings look that for food. When it disappeared a king of creeper there appeared called badālatā. When it disappeared there came to be self-grown paddy (sayam jātasalli). For this change it took a long period of time. Then at this time beings had got used to their sexual life. But some in the society at the beginning disliked it. Those who behaved sexually, then to cover sexual activity homes were built.

After sometime, the male and female began to like each other. This made then lives as husband and wife. The men, women and their children began to live in this house. This is how the family originated. At the beginning the paddy was commonly used

“yannūna mayam sālim vibhajeyyāma. Mariyādam thapeyyamāti...sattā sālim vibhajimsu ariyādam thapesum”

‘How if we would divide paddy wood keep fence, beings divide paddy and they kept fences’.

These families lived by eating self-growing rice. Some feeling lazy to collect rice for each meal began to head rice. Because of hoarding and increase in the number of families there grew a demand for food and land. Up to then, the people owned land and food collectively²⁶. Due to this new demand the families in the area came to an agreement among themselves to divide the product and the land. Therefore they set up boundaries. Thus the land, which was up to, them owned collectively, came to be owned privately. This is the beginning of private ownership.

As time went on some people were while protecting their own shires. This wrongful act against ownership disturbed the

peace of the society. The owners managed to catch the thieves. But the thieves denied stealing. Far the more after this division of resources some started stealing from others. Keeping his own collections “aññataro satto lalayātiko sakaṃ bhāgaṃ ādiyitvā paribhñī” This is the beginning of thief.

In this manner originated lying and other evil practices in the society. When these malpractices increased the people felt it necessary to take steps to stop them. So they assembled and discussed what they should do. After discussing in detail they selected from among themselves a well-built, strong, handsome individual and appointed him as the person who should punish these wrong, handsome individual and appointed him as the person who should punish these wrongdoers the people Agreed to give this person a share of their product as payment for his service.

It was followed by punishment insult and telling lie when the human weakness was enveloped in harmful way they appointed a person who could punish wrongdoer because he was selected by participation of all. He was called the great elector (mahāsammata).

As this person was appointed by the consent of the people he was known a mahājanasammatha (accepted by the public). As he was the protector of the rice fields he was called kṣastriya (lord of the fields). As he was making the people glad and happy he was called rājā (one who gladdens) this is how the kingship originated. This is the origin of the kṣatriya caste.

Some people are observing the wide spread of corrupt practices in the society decided to get away from all such corruption. They went into forest and lived like saints, dedicated to religious practices. They came to be known as brāhmanas.

Some others adopted family life and followed trade, agriculture, and such other professions. They came to be called vaiśya.

A large majority of the people took to hunting, and other lowly occupations. They came to be known as the sūdras. This is how the people, who were originally of one class, got divided into different classes²⁷.

This explanation of the origin of the world and social institution giving by the Buddha is totally different from those given by other religious teachers. Instead of the divine creation theory the Buddha presented an evolutionary theory. The Buddha explained this evolution as the result of certain causes and conditions.

This sutta explained that the social structure is a constitution of mental creation of the society. It show that social changes due to psychic changes. Craving is his central immorality. These psychic changes had been dominated by the three basic defilements as Greed, Hatred and Ignorant²⁸. So what the Buddha is trying to do at the end this sutta by appointing righteous king to rule these social situations in the best moral way possible.

Although it is physically, mentally. it said that source of society has been influenced by a biological, psychological and ethical relationship, the family corporation, consumer corporations, and various types of corporations state corporations etc. have been pointed on aggañña sutta.

iii. **Dependent Origination (Paṭiccasamuppāda).**

All religion attempts to find out the nature and the origin of things. Religion that are Order than Buddhism have their own theories regarding the nature and origin of things. The Buddhist theory of causality was presented against the

background of a variety of such as theories. The following are the major theories of causality that were known during the time of The Buddha and these can be broadly divided into four groups²⁹.

- I. Theory of self-causation (internal causation). This is the theory of possibility put forward by those who accept the existence of a permanent soul of the sarvastavāda. According to them everything is caused by the self-most or soul within oneself. They believed that everything is caused by this internal self and that no outside force is present. In Buddhist texts this is referred to as (sayam katham) self-caused.
- II. Theory of external causes of parama katham. This put forward the view that everything is caused by some outside or external force, various religious schools give different external causes. Some said that it is 'fire' that caused everything. Some others said that Earth 'time' that is cause of everything. Yet others said that inherent nature (svabhāva) cause. Some put forward the view that it is karma that is cause. Very popular theory of external causation is that everything is created by the god īsvaranimmānavāda.
- III. Some schools like Jainism put forward the view that everything is caused by both internal and external causes. In Buddhist this is known as (sayam katham ca parama katham).
- IV. Another theory of causation is that everything is caused due to neither internal nor external causes, but due to accident change and this is called ahethuappaccakavāda.

These are the major theories of personality that was known during the time of the Buddha. The Buddha seems to have studied all these theories known at that time. This is seen from the fact that discusses and rejects them.

The main aim of Buddhism is to eradicate the individual suffering. The way to overcome to social suffering is to be given as it is related to cause the individual unsatisfactoriness. Here the nature of individual unsatisfactoriness, as outlined by Buddhism well be explored first it.

Buddhism is not the first religious philosophy to study about the unsatisfactoriness faced by humanity. The contemporary religious milieu of the Buddha was full with different ideas related to human unsatisfactoriness. Different religions at that time explained the nature of suffering; it causes consequences and different remedies to get rid of suffering. Therefore, religious philosophical teaching in the society of the Buddha maintains various theories on suffering and Happiness in human³⁰. The Acelakassasulta of SN represent four such major views on origin of suffering.

1. Sayam katam dukkham - the unsatisfactoriness is made by oneself.
2. Param katam dukkham - the unsatisfactoriness is made by others.
3. Sayam katam param katanca dukkham - the unsatisfactoriness is made by oneself and others.
4. Asayam katam aparam katam dukkham adhiccasamuppannam - the unsatisfactoriness is Made by neither made by oneself nor by others, it is spontaneous

None of these four directly represents the Buddhist view. According to Buddhism none of them explained the

cause of unsatisfactoriness as it is³¹. When the Buddha rejected these four, as they are incorrect Acelakassapa questioned the Buddha

Acelakassapa - Then Venerable sir! Is there no unsatisfactoriness?

The Buddha - OKassapa! There is unsatisfactoriness.

Aselakassapa - Don't you see it?

The Buddha - I know suffering, I see suffering (dukkhaṃ ahaṃ jānāmi, dukkhaṃ ahaṃ Passāmi)

The Buddha's reply shows that the Buddhist interpretation, of causes of suffering is different From above given. Those religious believe who accepted above four theories did not observe Causally conditioned nature of unsatisfactoriness.

The Buddha rejected the self-causation theory because he showed the nonexistence of soul. If the non-existence then it follows that there cannot be a self-causation. He found the eternal causation theory to be equally baseless. He clearly demonstrated the absence of creator God or any such external force as 'time of Fate'. As he rejects these two theories it naturally follow that rejected also the combinations of these theories of causation. Beside, his observations made him realize that everything happen due to 'causes and conditions' and this made him reject the theory of causation which told that everything is caused due to accident or change.

The Buddha every thoroughly observed the nature and understood certain special features that operate in nature. He founded that nothing happens without any cause, that everything takes place due to certain cause. He observed that there is a system; a uniform pattern is the working of the

nature. When he carefully observed the nature of things he understood for specific features³².

Thus he realized that causation is not mentally made of things but something that place really. The Buddha very clearly said that it is not something created caused by the Buddha or any other. He said that whether the Buddha was to appear in this world or not this causation takes place in the world at all time.

Secondly he found that when certain conditions exist then necessary certain effects follow. This is a Necessity and there is no exception to this. Whenever causes are present then one can be certain that there will be some affect. Thus it is seen that what we think to be accidents are also Due to certain conditions. If those conditions were not there then what we generally considered to be accidents would not take place. Therefore we say that certain event are accident because we fail to see that real conditions beside them *avitathatā*.

The third characteristic the Buddha noticed was the in variability, and this gnome pali as *aññatata*. What is means by this feature is that when the conditions are the same, the effects are also the same. Other word, this means that under similar conditions, similar effects come into being. Thus there is constant relation between specific causes and specific effects.

The fourth characteristic is the most important, and this is called 'conditionality' *idapaccayatā*. This characteristic makes it clear that everything is condition that nothing comes into being without conditions. Therefore there is nothing that is dependent, existing as separate entities.

It is by making these observations that the book there finally formulated the theories of *paṭiccasamupāda* the generaltheory of *paṭiccasamupāda* runs as follows.

When this is presented, that comes to be, From the
Rising of this that rises.

When this is absent, that does not come to be
On the sessions of this, that ceases.

*“Imassmiṃ sathi idaṃ hoti,
Imassa uppāda idaṃ uppajati.
Imasmim̐ asati idaṃ na hoti,
Imassa nirodhā idaṃ nirujjati”.*

This is the generally theories of causality expounded by the Buddha. This explains everything in the world. This is fundamental truth that the Buddha discovered. This is Applicable to everything in life everything that is existing. It is pointed out in Buddhist texts this theory is applicable to all of life namely physical, mental, social, and moral and even spiritual spheres. Theories of dependent origination shows that

1. Nothing rice without a course.
2. Nothing arises from a single cause.
3. Nothing can exist independently.
4. There is no first force- thus a concept of the creator God get rejects³³.

But it should not be forgotten that the Buddha’s main concern was about man and his suffering of dukkha, as well as the sessions of dukkka. They are attempted to explain the through the theory of paṭiccasamupāda. This is why he applied the general theory of paṭiccasamupāda to these particular issues. Through this application The Buddha evolved a particular formula, which explained the rising of man, arising of dukkha as well as its session. This formula of paṭiccasamupāda consists of twelve factors, and hence it is referred to as the twelve-linked formula of dependent co-origination (dvādasanga – paṭiccasamuppāda).

Paṭicca means “because of or “dependent upon” samuppāda “arising” or “origination” Although the literal meaning of the term is “arising because of” or “dependent or origination,” it is applied to the whole causal formula which consists of twelve interdependent causes and effects, technically called paccaya and paccayuppanna.

But causes of the paṭiccasamupāda are not same. In the different suttas depending on the various situations. That is mentioned by The Buddha in the text as “causally evolved in various ways” (anekapariyāyena paṭiccasamuppānaṃ).

Paṭicca-Samuppāda is a discourse on the process of birth and death, and not a philosophical theory of the evolution world. It deals with the cause of rebirth and suffering with a view to helping to get rid of the ills of life. It makes no attempt to solve the puzzle of an absolute origin of life.

The Dependent Origination sounds complex, and is one of the most important concepts of the Buddhist teaching. However, in essence, it is quite simple. The Buddha said, become enlightened, you need only to understand The Dependent Origination.

“Yo paṭiccasamuppādaṃ passati,

so Dhammaṃ passati.

Yo Dhammaṃ passati,

so paṭiccasamuppādaṃ passati”

“One who sees paṭiccasamuppāda

Seen the Dhamma.

One who sees the Dhamma

Seen paṭiccasamuppāda”.

(M.N. Mahahatthipadopama sutta)

Dependent Origination is also called the law of causality and was the other main revelation, which came to Buddha at

his enlightenment. In this teaching, he says that nothing exists on its own, but always has come from earlier circumstances.

A piece of paper does not come into existence spontaneously; it is made from wood pulp and water. The wood comes from trees, which comes from seeds from earlier trees. If you burn paper, it becomes smoke and ash, so it has not disappeared but transformed. The essential components of that piece of paper were always there, and will always be there. A Pot is made because once a potter took clay and formed it on a wheel and then fired the pot. Many circumstances and components were needed for the process³⁴.

In the same way, we did not spontaneously come into existence at birth; we are the result of our parents, of the circumstances of their meeting, and of all that happened before. You are alive today because you were once born, as a result of your parents meeting at an earlier time.

Everything is always a consequence of something before, that is, the origin of everything is not unique, and it is dependent on a particular set of circumstances having happened³⁵.

Dependent origination is similar to cause and effect, and closely links to the Four Noble Truths. Desire causes suffering; one is dependent on the other. Following the path causes desire to reduce and so causes suffering to be reduced. In the Mahānidāna Sutta of the Dīgha Nikāys, the Buddha says,

“Gambhiro cāyaṃ Ānanda paṭiccasamuppādo gambhīravabhaso ca. Etassacānanda dhammassa ananubodha appativedha duggati, vinipataṃ saṃsāraṃ nātivattati”.

‘Ananda, this dependent-origination is deep and appears deep. Due to not realizing dependent- origination with anubodhabana and pativedabana, and not attaining the path

and fruition knowledge's, beings are entangled in the round of rebirth like knotted of ball thread, like weaverbird's nest, like a tangled grass foot-mat where the beginning and the end of the grass cannot be found; and they cannot escape from the woeful state'.

Here, anubodhabana and pativedhabana refer to the three types of full understanding. Referring to the passage from this sutta, the commentator taught as follows: "Banasina samādhipavarasilayaṃ niccanimmathanāṃ, Saṃāsarabhaya-matito, na koci supinantarepyathi."

'There is no one who can, in a dream, escape from the round of rebirths without being able to sever the wheel of can, which is always oppressing beings like thunderbolt, with the sword of knowledge which is well sharpened on the noble whetstone of concentration'.

In essence, the Buddha did not see separate and benevolent creator who could act on our behalf. He saw the interdependence of all life and the cause and effect of actions, which create their own future. This doctrine is given in a short formula of four lines:

When this is, that is (Imasmiṃ sati idaṃ hoti)

This arising, that arises (Imasuppāda idaṃ uppajjati)

When this is not, that is not (Imasmiṃ asati idaṃ na hoti)

This ceasing, that ceases (Imassa nirodha idaṃ nirujati)

This is why Buddhism, at its inception, was more of a way of life than a religion. Certainly, now it is accepted as a religion by many followers who seek divine guidance from the Buddha nature³⁶.

On ignorance depend dispositions avijjā paccayā sankhāra, on this position depends consciousness

(sankhārapaccayā viññānaṃ), on consciousness depends name and form (viññāna paccayā nāmarupaṃ), on name and form depends the six gateways of sense perception (nāmarupa paccayā salāyatanaṃ), on six gateways depends contact (salāyatana paccayā phasso) , on contact depends feelings (passa paccayā vedana), on feelings depends craving (vedanaā paccayā tanhā), on craving depends grasping (tanhā paccayā upādānaṃ), on grasping depends becoming (upadāna paccayā bhavo), on becoming depend Birth (bhava paccayā jāti), on birth depend ageing, sorrow, lamentation etc.

This formula explains whole process of dukkha. Trough ignorance or avijjā is here mentioned as the first factor in the list of twelve factors, it does not mean that is the first cause. The Buddha does not what speak of a first cause. Here it is mentioned as the first item because it is the factor that is most prominent and easily understandable. The formula is in circle and therefore any factor would be taken as the beginning. Similarly the Buddha does not also speak of single course³⁷. Instead he refers to cause and conditions. All twelve factors interdependent, each factor is at the same time conditioned and conditioning. Therefore none has Independent existence.

As this theory embodies the truth of Buddha discovered as his enlightenment this is called the 'central philosophy of Buddhism'. This theory rejects both the theories of eternalize and annihilationist. Therefore it is right call the middle doctrine, paṭicca theory is identified with dhamma. It also shows the sessions of dukkha, for with the cessation of ignorance, dispositions cease and with the cessation of disposition, consciousness ceases and so on.

This formula shows that things come into existence through causes and conditions and the cease when causes and conditions are absent. Therefore the theory illustrates

the change and implements of everything. This theory reject both the theories of eternalize and annihilationist. Thus it is right called male doctrine³⁸.

The Buddhist interpretation of origin of suffering depends on causality (idappaccayatā). It is given as the real nature of the existence (dhammaniyāmatā) the view on the origin of suffering, in thought other than Buddhism emerged from two sources.

1. Creation theory (nimmānavādda)
2. The theory of spontaneous origin (ahetuappaccayavādda)

Both of them are not recognized as two causes in Buddhism advocates causality. According to the Buddhist view, there can be one major cause and some subordinate cause for the origin of each phenomenon³⁹. For example: seed is the main (hem), causes of tree? Soil, water, sunrays etc are subordinate causes (paccaya). For the fire, fuel is the major cause (hetu).wind, enviroment etc⁴⁰. causes. The birth and the cessation of samsaric life depend on causes and Conditions. The Tithāyatanasutta of S.N presents this philosophy with the following stanzas.

“ *Tanhā janeti puriscun cittamasā vidhāvati,
Satto samasāramāpādī’kammaṃ tassa pardyanam* ”

“Carving causes the person; his mind runs here and there. The being entered into the circle of birth and death, his action and his result are his help”. This explanation shows that unsatisfactoriness is neither caused by external authority nor spontaneously. But it is the causally condition .By understanding the function of causes and effects, one can clear to way to end the Unsatisfactoriness. For that the reality of causality is to be realized avoiding extremist views, in Acelakassapasutta of SN.

"Ete te ubho ante anupagamma majjhena tathāgato dhammaṃ deseti. Avijjā paccayā saṃkhāra saṃkhāra paccayā viññāna... Evametassa kevalassa Dukkakkhandhassa samudayo hoti "

“Without following these two extremes the Well-gone one preach the doctrine in middle Mental functions are caused by ignorance, consciousness is caused by mental formation etc. Thus occurs the origin of whole aggregated of suffering⁴¹.” According to Buddhist explanation there are twelve causes the generation samsāric Unsatisfactoriness. ‘

1. Avijjā (ignorance) > Ignorance here means not knowing the four noble Truths. Not knowing four Noble Truth means the ignorance on origin faction and future of the existence of human Being. In the eradication of defilements ignorant ceases last.
2. Saṃkhāra (Mental formation) > Due to ignorance, three forms of formations are born.

They are basically mind based. The three formations are.

- I. Kāya saṃkhāra - Bodily formation.
- II. Vacī saṃkhāra - Verbal formation.
- III. Citta saṃkhāra - Mentalformation.

The verbal formations are eradicated at the second trance. Bodily formations are eradicated in the fourth trance. In the nine trances, the eradication of mental formations takes place.

3. Viññāna (consciousness) > this is caused by formations and consciousness is six-fold:
 - I. Cakkhaviññāna - Eye - consciousness
 - II. Sotaviññāna - Ear - consciousness
 - III. Ghānaviññāna - Nose - consciousness

IV. Jivhāviññāna - Tongue - consciousness

V. Manoviññāna - Mind - consciousness

4. Nāmarūpa (Name and form) > Here the nāma means the five mental qualities:

I. Phassa - Contact

II. Vedanā - Feeling

III. Sañña - Perception

IV. manasikāra - one pointedness.

Here rūpa means four great elements:

I. Paṭhavi - Solidity

II. Āpo - Liquidity

III. Tejo - Temperature

IV. Vāyo - Motion

5. Salāyatana (six faculties) > The following aspects are the six physical faculties.

I. Cakkhu - Eye

II. Sola - Ear

III. Ghāna - Nose

IV. Jivhā - Tongue

V. Kāya - body

VI. Mana - mind

6. Phassa (contact) > this again becomes six -fold as:

I. Cakkhusamphassa - Contact of eye

II. Sotasamphassa - Contact of ear

III. Ghānasamphassa - Contact of nose

IV. jivhāsamphassa - Contact of tongue

V. kāyasamphassa - Contact of body

VI. Manosamphassa - Contact of mind

7. Vedanā (feeling) > they are also six-fold as :

- I. cakhusaṃpassaveādānā - Feeling born from contact of eye
- II. Sota saṃpassaveādānā - Feeling born from contact of ear
- III. Ghānasamṃpassaveādānā - Feeling born from contact of nose
- IV. Jivhāsaṃpassaveādānā - Feeling born from contact of tongue
- V. Kāyasaṃpassaveādānā - Feeling born from contact of body
- VI. Manosaṃpassaveādānā - Feeling born from contact of mind

8. Tanhā (craving) > this is the psychological aspect of attachment that leads to grasping.

9. Upādāna (Grasping) > Due to craving grasping is born. It is three fold.

- I. Diṭṭhi upādāna - Grasping of view
- II. Attavāda upādāna - Grasping of self-view
- III. Sīlabbata upādāna - Grasping of austerity

10. Bhava (Becoming) > Becoming is three fold as :

- I. Kama bhava - Becoming in sensual sphere
- II. Rūpa bhava - Becoming in form sphere
- III. Arūpa bhava - Becoming in formless sphere

11. Rebirth occurs dependent on existence (bhava-paccayā jāti').

Passing away from one existence rebirth takes place in another without any intervening time-lapse. this is

Jāti⁴². Pathamopapatti' is the first moment of arising in a new existence. Rebirth takes place in one of four different ways:

- I. Andaja - Egg born
- II. Sanseda-ja - Moisture born
- III. Opapātika - Spontaneously born
- IV. Jalābu-ja - Womb born

12. The arising of mentality and materiality is birth (jāna).

Their continuation is aging (jāna) and the complete breaking up is death (marana). Aging and death should be differentiated in this way. Next in dependent origination we have: soka-parideva-dukkha-domanassupāyāsa sambhavanti.

Soka sorrow and the distress that is caused when an unpleasant object comes into contact with these five, i.e. Viññāna, nma-rūpa, salāyatana, phassa and vedanā,

- Parideva - Lamentation, crying
- Dukkha - Physical pain.
- Domanassa - Unhappiness,
- Upāyāsa - Fespair, mental disturbance.

According to the above explanation that can be understand that Buddha had pointed out about life cycle and sansāric journey deeply. According to that cycle our life more life to life at the sansāric journey. Here if some wants to stop this sansāric journey, must eradicate craving (thanhā) and defilements.

iv. Buddhist Epistemology.

We have seen that the Buddha rejected both authority and reason and recommended direct personal knowledge as the sure way of reaching truth. The Buddha rejects other grounds for accepting a belief as true. For a belief based on

those grounds could turn out to be true or false. Emphasis on personal and direct knowledge is found throughout the Nikayās. Direct knowledge and vision of what is claimed to be true is frequently attributed to the Buddha.

The Buddha is described as one who knows and sees (jānaṃ jānāti passaṃ passati)⁴³ He is often called the knowing and seeing one (jānatā passatā ibid). Even those who follow the holy life prescribed by the Buddha are expected to do so in order that they may know, see attain, realize and comprehend what they have not so far known, seen, attained, realized or comprehended (yam..aññātaṃ adiṭṭhaṃ appattaṃ asacchikatam anabhisametam tassa ñāñāya dassanāya pattiya sacchikiriyāya abhisamayāya dassanāya bhagavati brahmacariyaṃ vussatī)⁴⁴.

It is important to see that the Buddha was interested in a special variety of truth, namely truth that leads to liberation. The truths of the Buddha are distinguished from other truths by describing them as noble truths (ariyasaccāni). While using a variety of terms signifying a variety of cognitive activity, Buddhism seems to distinguish a form of knowledge in evaluative terms, as noble or higher knowledge (ariyañāna).

What is of special importance to Buddhism is the emancipating knowledge for the cultivation of which Buddhism prescribes a systematic and detailed procedure. From a general epistemological standpoint it is important to see how this special knowledge is different from other forms of knowledge that Buddhism itself refers to by a variety of cognitive terms.

The Pāli Nikāyas express distinctions modes of knowing by varying the prefix which is attached to the root jñā, each variation signifying a difference in the level of cognitive activity or a difference in the perspective from which the

cognitive activity is performed. The terms that occur most frequently in the suttas are the following:

saṃ+jñā= saññā (noun) sañjāñāti (verb)

Vi+jñā = viññā (noun) vijāñāti (verb)

Like the English term 'knowledge' *nana* in Pali can be taken as the cognitive term used in the most generic sense. From the Buddhist point of view the same objective existence can be cognize from a variety of ways. The manner in which cognitive terms are treated in Buddhism suggests that all knowing does not confirm to a single pattern, but that knowing is relative to the various needs and purposes of conscious rational beings.

The world of experience can be known in the *saññā viññāna* or the *paññā* ways. *Saññā* and *viññāna* are not forms knowing which give emancipating knowledge. These two forms of cautiously as they could lead to bondage and suffering. The noble truths are to be grasped not by the special cognitive process called *abhiññā*. *Pasiññā* and *paññā* however these latter processes are distinguished from dependence on authority, speculative reason, or faith.

According to the *Mūlapariyāya Sutta* enlightened persons like the Buddha the saints who have eradicated the cankers have attained *pariññā* with regard to all the data of experience. It is because they have known things in the *pariññā* way that they are freed from all *dukkha*. *pariññā* is a cognitive term frequently used in the *pāli Nikāyas* to signify the comprehensive understanding of the nature of things.

According to the *Mahādukkhakkhandha sutta*⁴⁵ one gains comprehensive understanding of *kāma*, *rūpa* and *vedanā* by knowing then in terms of their satisfaction (*assāda*) their harmful or perilous consequences *ādīnava*, and the possible

freedom from bondage to them nissarana. here pariññā involves no mysterious intuition but a comprehensive understanding of the nature of kāma, nūpa and vedanā by an empirical observation of their multifarious aspects.

Paññā as a stage in the Buddhist path to spiritual perfection is said to be developed on the basis of sila (good conduct) and samādhi (mental composure). In indicating the difference between paññā and viññāna the Mahāvedalla sutta says that unlike viññāna pariññā is a cognitive capacity that ought to be developed (paññā bhāvetabbā)⁴⁶. In the same context the content of the paññā way of cognition is given as the four noble truths. Buddhism also uses the term paññā when referring to the knowledge of moral distinctions (kusalañ ca pajānāti kusamūlañ ca pajānāti⁴⁷ . It is the emancipating knowledge which is insightful and goal directed, culminating in the destruction of the cankers that Buddhism calls pañña. To know something from the perspective of pañña does not involve any mysterious intuition, but merely a self transforming understanding as a result of repeated meditative attention paid to certain empirical features of the nature of reality. A repeated admonition of the Buddha found in the Nikāyas is as follows:

“O monk material form is impermanent. That which is impermanent is unsatisfactory. That which is unsatisfactory is devoid of substantiality. That which is devoid of substantiality is not mine. I am not that that is not I. One ought to see in this manner as it has really come to be with proper pañña.

Pañña involves much more than a mere knowledge of empirical facts. It involves an intelligent systematization of those facts and an insight into the various connections between the known facts with selective attention in order to achieve a certain goal⁴⁸. It is also to be noted that there

are certain prerequisites for the development of the kind special knowledge which Buddhism calls pañña. It requires moral discipline and mental which is not a prerequisite for the knowledge that a natural scientist may have in the form of scientific knowledge. That natural scientist may need a different kind of discipline but not the kind moral discipline that is required of the person in search of self-transforming wisdom.

However there is an empirical content to paññā as it is developed on the basis of initial empirical observations on the nature of mental and material reality. The validation of this kind of knowledge depends party on the fact that it succeeds in achieving the anticipated goal, namely that of transforming oneself, and overcoming suffering⁴⁹. The three cognitive terms abhiññā, pariññ and paññā are clearly distinguishable from the other two saññā in the sense that the former are forms of cognition which are specially cultivated directing them towards the achievement of a particular goal.

v. **The Four Noble Truths.**

Why these Truths are called Noble (the Pāli word is ariya), and why they are only four in number, not less, not more. The well-known commentator Venerable Buddhaghosa in his Visuddhimagga has answered both these questions. They are called “Noble” Truths for three reasons, because they have been discovered by the Noble One, the Buddha, because they can be fully realized only by the Noble Ones such as the Buddhas, the Pacceka Buddhas and the Arahants, and also because they are real and not unreal; they deal with reality.

As regards the reason why there are only Four Truths, not less, not more, the explanation is that no other Truth can harmoniously exist side by side with these Four Truths, and

not one of these Truths can be eliminated without loss of meaning. If one of these Truths is eliminated, the sequence suffers the chain of reasoning breaks and the meaning in its fullness is lost. If one more Truth is added, that Truth is bound to be of a different significance and different type covering a different field, and will not fit in with the existing Truths.

In the Koṭigāma Vagga of the Saṃyutta Nikāya the Buddha has said: “O Monks, it is through not understanding, not penetrating these Four Noble Truths that we have run on, wandered on, this long, long road, both you and I.”

vi. The First Noble Truth.

“This, O Monks,” said the Buddha, “is the Noble Truth of Dukkha: Birth is dukkha, Decay is dukkha, Death is dukkha. Sorrow, Lamentation, Pain, Grief and Despair are dukkha. To be Association with unloved. separation from the loved that is also dukkha. Not to get what one desires that is also dukkha. In a word, this five-fold mass which is based on grasping that is dukkha.”

Now what exactly is dukkha? The word dukkha is made up of two words du and kha. Du is a prefix meaning bad, low, mean, base or vulgar. Kha means empty or hollow. The two words taken together therefore refer to that which is bad because it is empty, unsubstantial, unsatisfactory or illusory. It refers to a state of unsatisfactoriness if one may use the expression. The popular rendering of dukkha as “suffering” is not quite satisfactory since the word “suffering” is likely to convey the idea of pain only and does not introduce the idea of insubstantiality or illusoriness. The word dukkha must awaken in our minds not only thoughts of pain and distress, but also all those thoughts about the unsatisfactory and illusory nature of the things of this world, their insubstantiality, their

failure to satisfy completely, and their inevitable ending in disappointment, sorrow and disharmony⁵⁰. As there are several dukkha in all the worlds, one can briefly note and study the main types as follows:

- I. Ordinary common suffering called Dukkha-Dukkha.
- II. Things, existences are always impermanent and always changing Viparināma-Dukkha.
- III. Things, existences are always conditioned and in components = conditioning suffering Saṃkhāra-Dukkha.

The first type, the Dukkha-Dukkha, can be seen and studied: birth, decay, illness, death, association with the unloved, separation with the loved (beings & objects of mind), dissatisfaction (desire unfulfilled), anxiety, crying, physical and mental anguish, sorrow, etc., are collectively termed “Dukkha-Dukkha”.

The second type, the Viparināma-Dukkha, reveals all of us: even the highest worldly pleasures and the best happiness cannot last long. Sooner or later pleasant things and good experiences change. When things we like change we feel pain, sorrow, worry, perplexity, etc. These sufferings of “change” are collectively termed “Viparināma-Dukkha”.

The third type, the Saṃkhāra-Dukkha, teaches us like this: the technical term “samkhāra” means all things are conditioned by factors and causes, which signify mind and matter (five khandhas). These materiality, feeling, perception, volitional activities, consciousness, being always formed in group, are “grasping aggregates” (aggregates of grasping). There is no soul or person. Only the quick changes of these five khandha samkhāras constitute “Saṃkhāra-Dukkha”.

In fact when five khandhas arise there are so-called “beings”, “persons”. Yet basically all these khandha grasping groups are in a state of flux, in tremendous changes. Thus impermanence is suffering. Instability is suffering⁵¹.

Since Dukkha Sacca is the basic fact of all lives and existences, it must be noted and understood clearly. If and when the truth of suffering is practically known with insight-wisdom one also realizes the truth of the cause/origin of suffering; the truth of the cessation of suffering; the way to the cessation of suffering are also known clearly. Therefore it is crucially important to see, to watch all aspects of Dukkha Sacca in detail to win the whole Truths. Dukkha is the basic to know and to overcome in this very life.

vii. The Second Noble Truth.

The First Noble Truth is like the diagnosis of a disease by a physician. The Second Noble Truth is like the physician’s discovery of the cause of the disease. The Third Noble Truth is like the assurance of the physician that there does exist a cure for the disease, and the Fourth Noble Truth is like the physician’s prescription for the cure of the disease⁵².

“What now, O Monks, is the Noble Truth of the cause of suffering? It is this tanhā or craving which leads from birth to birth, which is accompanied by pleasure and greed, finds ever fresh delight now here, now there.” Craving is here shown as the great motivating factor back and behind all actions of deluded man, driving him now in one direction, now in another⁵³.

All dukkha is rooted in this selfish craving for the things of the world, in this inordinate attachment, this passionate clinging, which is known as tanhā. The word tanhā is often inadequately rendered as “desire,” but the word “desire”

hardly conveys all that is connoted by the Pāli word tanhā. The word “desire” can sometimes refer to some very laudable human inclination such as the yearning to be good or to serve mankind. But in the Pāli word tanhā (Sanskrit tṛṣṇā) there is always present the element of selfishness. The word “craving”, therefore, is the best rendering of tanhā.

There is the ‘Sensual Craving’ (kāma tanhā), the ‘Craving for (Eternal) Existence’ (bhavatanhā), ‘Craving for the Self-Annihilation’. (vibhava-tanhā). ‘Sensual Craving (kāma tanhā) is the desire for the enjoyment of the five sense objects. ‘Craving for Existence’ (bhavatanhé) is the desire for continued or eternal life, referring in particular to life in those higher worlds called Fine-material and Immaterial Existences (rūpa and arūpa-bhava). It is closely connected with the so-called ‘Eternity-Belief’ (bhava or sassata-diṭṭhi), i.e. the belief in an absolute, eternal Ego-entity persisting independently of our body⁵⁴.

viii. The Third Noble Truth.

“What now, 0 Bhikkhus, is the Noble Truth of the Cessation of Suffering? “Yo tassa yeva tanhāya asesavirāga-nirodho” it is the Cessation of craving without a trace of it left behind, cāgo-the abandonment of it. paṇissaggo the renunciation of it, mutti the liberation from it, anālayo the detachment from it. ”Idaṃ vuccati, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ. “ “This, 0 Monks, is the Noble Truth of the Cessation of Suffering⁵⁵.

The Noble Eightfold Path The Buddha has introduced a gradual path called the noble eightfold path that helps to develop the totality of the wholesome personality traits of a person. It consists of the following:

I.	Right understanding.	}	Wisdom (Paññā).
II.	Right thought..		
III.	Right speech.	}	Virtue (Sīla).
IV.	Right action.		
V.	Right livelihood.		
VI.	Right effort.	}	Virtue (Samādhi).
VII.	Right mindfulness.		
VIII.	Right concentration.		

The Buddha refers to this path in his first discourse. It is called the Middle path (*majjimā paṭipadā*). Though it is mentioned as a path, in actual fact, it consists of the eight steps or eight mental factors that must be cultivated. These are not followed and practiced one after the other in numerical order. These eight factors fall into three groups called 'threefold training' (*tividha sikkhā*); the first two belong to wisdom, the second three belong to virtue and the last three belong to concentration. None of them is an end in itself; each is a means to an end. One cannot function independently of others and they go supporting each other⁵⁶.

Sīla or virtue is the initial stage of path. To abstain from evil and do well is the function of *sīla*. *Sīla* reflects qualities of heart, such as love, modesty, tolerance, pity, charity and so on. Concentration and wisdom are concerned with the discipline of the mind

Right speech means to abstain from false speech, tale bearing, harsh words, and idle chatter. Speech is the most powerful weapon that belongs to a person. Abusive speech causes deterioration of both man and society, and induces interpersonal disharmony. Right action means to abstain from killing living beings, stealing, and sexual misconduct.

Avoiding these three are essential domestic virtues and are of great consequence for social harmony. Right livelihood is abandoning wrong ways of living, which bring harm, and suffering to others.

Buddhism points out that moral principles make society secure by promoting unity, harmony and good relationship among its members. Moreover, ethical behavior is a 'primary requirement for mental development. Without cultivating virtue, one would not gain mental concentration.⁵⁷

The second stage of mental culture is concentration (samādhi). This category contains three factors, Right Effort, Right mindfulness and Right concentration. Right Effort means to develop positive thoughts and wipe out negative mental factors from mind. Here, one is expected to develop self-introspection. Before this observation, one should improve some kind of concentration by using body as an object (kāyānupassanā). Secondly he could make an attempt to observe his sensations (vedanānupassanā). After that he would understand his emotions (cittānupassanā) and finally, he mindfully observes the various underlying principles operating in one's life.(dhammānupassanā).

All these factors, Mindfulness and Right effort are interdependent and co-operating, resulting in minimizing unwholesome or stressful thoughts of mind and cultivating or promoting wholesome or healthy mental factors. This enhances the ability to keep in touch with one's own actions, verbal, physical and mental; then he can observe harmful emotions and behavior that would lead to mental disorders and social violence and the qualities that would develop spiritual progress.

Right concentration is referred to as the steadiness of mind that fixes the mind properly and causes to keep

it unmoved and undisturbed. By practicing concentration correctly one can keep mind and mental properties in estate of balance. At the final stage, one can master the mind, by understanding the nature of mind, mental conditions, and behavior. This leads to the experience of the final stages of the noble path, called Right understanding and Right thought.

Right thought means to cultivate renunciation, good-will, and compassion. When a person gets involved with egocentric or selfish thoughts, he cannot extend compassion or humane feelings towards all living beings. Though he is an intelligent and learned person, if he lacks right thoughts, according to Buddhism he is not a wise or intelligent person⁵⁸.

Right understanding is the ultimate goal of the path; this penetrative wisdom is the result of relentless, steady and careful cultivation of the mind. These three groups, virtue, concentration, and wisdom work together to develop man's personality in an equal manner. Now we can understand, why Buddhism instructs to cultivate the person's mind through the control of actions, physical, verbal and mental. This is the way of purifying the mind obliterating all the mental stresses by understanding and seeing their actual nature.

Endnotes

- 1 Keith, a. b. 1923; buddhist philosophy in india and ceylon, oxford. P- 63
- 2 Beckh, h. 1919. buddhismus, berlin, and leipzig vol 1. P- 120
- 3 Mitavadin, jayatilaka, k. n., 1980. early buddhist theory of knowledge, motilal banarsidass, delhi. P- 244
- 4 S. N. Arunavathī sutta. B. J. T. S.
- 5 Ussin, l de la, l, 1923. abhidhammakosa de vasubandhu, paris., vol. p- 44

- 6 Ussin, l de la, l, 1923. abhidhammakosa de vasubandhu, paris, vol. p-44
- 7 Jayatilaka, K.N, 1980. Early buddhist theory of knowledge, motilal banarsidass, delhi. P- 284
- 8 Theravada Buddhism; 1988. a social history from ancient benares to modern colombo. Routledge. P- 85
- 9 Jayatilaka, K.N, 1980. early buddhist theory of knowledge, motilal banarsidass, delhi. P- 243
- 10 McMahan, david l. 2008. the making of buddhist modernism. oxford: oxford university press. P- 75
- 11 Sugunasiri 2013. “devolution and evolution in the aggañña sutta”. canadian journal of buddhist studies. P. 17–104.
- 12 David j. kalupahana, 1991. mūlamadhyamakakārikā of nāgārjuna: the philosophy of the middle way. reprint by motilal banarsidass publ. p- 61
- 13 Trungpa, chogyam. 1984. “shambhala: sacred path of the warrior”. p. 25-34
- 14 Lopez, donald; a study of svatantrika. P- 262
- 15 Tillemans, tom, “dharmakīrti”, the stanford encyclopedia of philosophy. P- 56
- 16 Siderits, mark; (1998), buddhism as philosophy. P- 158
- 17 A.N. acintheyya sutta., B.J.T.S. p- 150
- 18 Pota. prof. k.n. jayathilake, 1984. Facets of Buddhist thought, the Buddhist conception of the university. b.p.s. P. 54
- 19 Prof. k.n. jayathilake, 1984. facets of buddhist thought, the buddhist conception of the university, b.p.s. p.6.
- 20 D.N. Brahmajala sutta, B.J.T.S. pp- 38.40.42
- 21 M.N Cūlamālukya sutta. B.J.T.S. p- 56.
- 22 D.N Paṭika sutta. B.J.T.S. p- 46
- 23 Williams, 1989. mahayana buddhism, routledge. P- 2
- 24 Shantarakshita and ju mipham ,2005. The adornment of the middle way padmakara translation. P- 21-24

- 25 Garfield, jay; edelglass, william; 1984. The oxford handbook of world philosophy. P- 257
- 26 Brahmana, metteyya.1997. book review: what the buddha thought, by richard gombrich. P- 67.
- 27 Beckh,h , 1919. buddhismus,berlin,and Leipzig. vol 1. P- 120
- 28 Garfield, jay; edelglass, william; t1994. The oxford handbook of world philosophy. P- 213
- 29 Mathieu Boisvert (1995). The Five Aggregates: Understanding Theravada Psychology and Soteriology. Wilfrid Laurier University Press. P. 6 -7
- 30 Robert E. Buswell Jr.; Donald S. Lopez Jr. (2013). The Princeton Dictionary of Buddhism. Princeton University Press. P- 583.
- 31 David J, Kalupahana (1975). Causality: The Central Philosophy of Buddhism. University of Hawaii Press. P. 1–53.
- 32 Ven. Mahasi Sayadaw, Satipatthana Vipassana, 1995, Buddhist Publication Society, Kandy, Sri Lanka, The Wheel Publication. P- 34.
- 33 Thera, Nyanaponika (2006). The Four Nutriments of Life: An Anthology of Buddhist Texts. Buddhist Publication Society, Kandy, Sri Lanka, The Wheel Publication. P- 65.
- 34 David J. Kalupahana (1975). Causality: The Central Philosophy of Buddhism. University of Hawaii Press. P- 53.
- 35 Bodhi, Bhikku. Transcendental Dependent Arising. A Translation and Exposition of the Upanisa Sutta, The Wheel 277/278. Buddhist Publication Society, Kandy Sri Lanka. P- 132.
- 36 Garfield, Jay L. (1994), Dependent Arising and the Emptiness of Emptiness: Why did Nagarjuna start with Causation?, Philosophy East and West, Volume 44, P- 48
- 37 Jurewicz, Joanna (2000), “Playing with Fire: The pratityasamutpada from the perspective of Vedic thought” (PDF), Journal of the Pali Text Society. P- 26.
- 38 David J. Kalupahana (1975). Causality: The Central Philosophy of Buddhism. University of Hawaii Press. P- 6.7

- 39 Harvey, Peter (1990), An Introduction to Buddhism, Cambridge University Press Harvey. P- 97.
- 40 Bhikkhu Bodhi, (2005). In the Buddha's Words. Wisdom Publications, p- 313.
- 41 Jeffrey Hopkins (2014). Meditation on Emptiness. Wisdom Publications. P. 148–149
- 42 M.N.I. b.j.t.s. P- 111.
- 43 A. N. IV. B.j.t.s. P- 384.
- 44 A.N. IV. B.j.t.s. P- 384.
- 45 A.N. IV. B.j.t.s. P- 384.
- 46 D.N.I. b.j.t.s. P- 83.
- 47 Lopez, Donald S (1995), Buddhism in Practice (PDF), Princeton University Press. P- 67.
- 48 Buswell, Robert E. Jr.; Lopez, Donald Jr. (2003), The Princeton Dictionary of Buddhism, Princeton University Press. P- 231.
- 49 M.N.1. B.J.T.S. P- 293.
- 50 Samuel, Geoffrey (2008), The Origins of Yoga and Tantra: Indic Religions to the Thirteenth Century, Cambridge University Press. P- 45.
- 51 McMahan, David L. (2008), The Making of Buddhist Modernism, Oxford University Press. P- 125.
- 52 Nyanatiloka (1980), Buddhist Dictionary, Buddhist Publication Society, Kandy. P- 38.
- 53 Monier-Williams, A Sanskrit-English Dictionary (PDF), London: Oxford University Press. P- 321.
- 54 McMahan, David L. (2008), The Making of Buddhist Modernism, Oxford University Press. P- 43
- 55 McMahan, David L. (2008), The Making of Buddhist Modernism, Oxford University Press. P- 52.
- 56 McMahan, David L. (2008), The Making of Buddhist Modernism, Oxford University Press. P- 128.
- 57 https://www.buddhist.com/watch?v=Fh_FCR-7bQ0.

03. Buddhist Point of view on Economy

Propositions like economy and economics are main topics that are often discussed in the present world. It has been traced many definitions on economy by a number of scholars. Economy does not mean only the financial development of individual. Finance is considered to be only a substitute that is used for transacting. “How to earn money and how to manage earned wealth” can also be rendered as ‘economy’. Studying the aforesaid factor in scientific thought is the economy.

“Economics implies the schematizing of human’s boundless essentialities by restricted resources that exist in the world”. This is considered to be the general acceptance. Economics, by today, defines a plenty of meanings. Ven. Naramāne Buddhakkita’s explanation is a good example for such expositions. He says “manipulation and the distribution of each material that takes it rise itself and are called in to being, for the benefit and the existence of each human lives on this earth, can be introduced as economics”¹.

Economics is the objective study of acquiring wealth and handling money. Process of producing goods and services for the society and continuing human lives is called “economic actions”². Pole Vanacoat and Roland Vanacoat say that economics is a study about how people manage their livelihood, food, cloths, dwellings, and other material essentialities. As well as, how they decrease economic crisis that they face day-to-day life³.

Buddhism emphasizes a more contradistinctive and remarkable definition than all these. It, in Buddhism, is not adduced as ‘economics’. It is better to present it as “philosophy of economy”. Suttas like Cakkavatti Sīhanāda and Kūṭadanta in Dīgha Nikāya can be introduced to be the manifesto of Buddhist economic philosophy. The goal of modern economics is merely economy; not ethics and the moral.

But, the economic philosophy that is depicted in Dīgha Nikāya has always paid its attention not only to ethics and moral but also to the spiritual. It, in addition to that, is discussed about main human requirements like food, dwelling, cloths, medicine, sanitation and social rapports etc... Especially, morality is the base of Buddhist economic philosophy. One, being unrighteous, should not expect anything just depending on own his or others’ essentialities (na iccheyya adhammena samiddhimattano)⁴. Buddhism always admires the righteous economic policy. It, in modern economics, is followed a conservative view that is segregated from essential values.

There, in connection with it, cannot be seen a difference between rice-trade and butchering. But, correct livelihood (sammā ājīva) is given the priority in Buddhist economic philosophy. There is nothing recommended that is engaged with evil livelihood. Buddhist concept of economy introduces a fair enough critical opinion for the modern economists to pay their attention to the practical-reality. Buddhism, instead of modern economic policies that exploit humans by humans themselves, explains a rich economic philosophy that is not endowed with covetousness. It does not bring banes for anyone. One, like a bee⁵, should acquire wealth without harming anyone (yathāpi bhamaro pupphaṃ vaṇṇagandhaṃ aheṭṭhayaṃ). Obviously, the aim of Buddhist economic

philosophy is to acquaint the humanity to humans and is to preserve humanity among people too.

Some scholars such as E. F. Schumacher and Glen Alexandrian, therefore, stress the validity of Buddhist economics in solving the world's economic problems. In particular, Glen Alexandrian emphasizes that, as modern economics confines its scope solely to statistic without any concern for ethics, it must be replaced by Buddhist economics, as it is applicable to all nation world over. Joseph Pears, who wrote, "Small is Still Beautiful" twenty-five years after Schumacher, quotes "Collins English Dictionary" to show how economics is viewed in modern times.

The term 'economics' is defined as the social science concerned with the production and consumption of goods and services and the analysis of the commercial activities of a society. He further points out, according to this definition; it is not people, but goods and services and commercial activities that matter.

According to the sukha Sutta of anguttara nikāya, happiness can be achieved only when one a economy east secured. The yard first Sermon on prosperity and welfare describe four ways that bring prosperity,

1. Persistent effort
2. Good friendship
3. Watch fullness of wealth
4. Balance livelihood

Economic security is very important in developing the country and the Ethics of man in society. To have a secured economic, government must have an economic plan. In kūtadanta sutta of Dīga nikāya, the Buddha point out that is the

government does not have proper economic plans, the Ethics of the people will be deteriorating and the country eventually will be in trouble of rebellion. Before they conduct their rules they have to develop their rulings rules.

This most probably is the Lichchavi system talks about. During the time of the Buddha, Ajāsath the king of Magadha wanted to invade the Vrajji ruled by the Lichchavis. Buddha advised the Prime Minister of Ajāsath, not to proceed with the war effort; Buddha warned that the Lichchavis could not be defeated as long as they stick on to the seven Dhammas. (Sapta Aparihāni Dhamma). The Vrajjans adopted the basic principle of the republican form of government. They were prosperous and powerful republicans who earned the wrath of the king of Magadha, Ajāsath. When the Buddha learned of the evil intentions of Ajāsath to destroy the Vrajjans, he questioned as to whether the Vrajjans continued to observe the seven conditions listed here, that would prevent destruction of their Republic. These traditions pursued by the Lichchavis were later introduced to the Bhikku Sāsana too by Buddha.

1. Meeting regularly and frequently.
2. Meeting in harmony, dispersing in harmony, and carrying on its business in harmony.
3. Not authorising what has not been authorised already; not abolishing what has already been authorised, but proceeding according to the ancient traditions.
4. Honouring, respecting, revering, and saluting the elders and considering them worth listening too.
5. Not forcibly abducting females and compelling them to live under a yolk.

6. Honouring, respecting, revering, and saluting shrines at home and abroad without withdrawing offerings previously provided.
7. Making appropriate provisions for the safety of worthy ones (Arahants) and the new arrivals, as well as those who are already present.

“Oh, monks, as long as you meet and discuss issues as a matter of practice, you are certain to achieve progress. So long as you stay united you are assured of progress.”

The Buddha said in the Chakavarti Sīhanāda sutta that the poverty is the cause of crime and morality. If the government does not provide loans, the poverty will increase in this country. Poverty will run the morality of the people. The duty of the government is to provide capital for the entrepreneurs to invest money on various Enterprise ventures. In other hand, the government must provide loan to businessman and farmer. The government also should supply facilities such as fertilizers to the agriculture, industrial, etc. and provide jobs to the people. Buddhism teaches that for lay people, wealth is a source of happiness. Poverty causes suffering. Acquiring well is good and is in encouraged. Economic success should base on moral value and follows.

- I. Dhammena Damma Ladā- Money earned by righteous means.
- II. Sedā vakkittehi - Money earned by sweat.
- III. Bāhubala paricitehi- Money can't buy toil.

Dhamachāri sukhaṃ seti, asmim̐ loke paramhi ca” which means that the person who leads a righteous life, will lead a happy life in this world as a left in the next existence. Clearly shows that the happiness in the next life depends entirely on the righteous life in this world. In the same way,

the Buddha has shown all suffering in this world is not caused due to the effect of a god but due to effect of one's own action.

When talking about Buddhist economic philosophy, reviews Expressed in Buddha doctrine regarding wealth becomes very important. Money is utilized as medium of communication to achieve material wants and desires and fulfill his needs and requirements. Etc., it should make one feel that he has spent his money to achieve happiness in mental and physical satisfaction.

The Buddha said that a layman should divide his wealth in to four portions. One portion rohit one uses, two-portion spin to improve his trade, another portion for times of Needs. Buddhism speak of four kind of happiness fall a people.

- I. Atthi sukha - happiness of economic success.
- II. Boga sukha - happiness of enjoying positions.
- III. Anana sukha - happiness of not was in debts.
- IV. Anavajja sukha - happiness of being blameless

Labor is another aspect of product in according to economics. Labor occupies a very important place and it has been revealed that when higher wage is paid for labor. Production invariably becomes more and more successful. According to the sigālovāda sutta labor should be adequately rewarded.

Family ties would be stone and family life would be happy only mutual understanding and cooperation between husband and wife. To build such a harmonious relationship the husband should treat the wife with due respect, should never insult her, should not go after other woman, should provide her with whatever compo that husband can afford and also should provide with beautiful clothes and ornaments.

When thread with so much care and affection, the wife should perform all duties as a housewife, should trade and respect their husband people, should faithful to him, protect his earning utmost care and energetically discharged all duties.

Friends also pay an important role in social life. As Head when lead to evil and good friends too good, one has to be very selective about one's friend. One should be generous. Courteous. Helpful. impartial and sincere two friends.

When so striated the friends would protect the colleague when the latter is heedless, would come to his aid at time of danger, would not abandon him at times of difficulties, such a friends would be even considerate towards the members of the family of his friends⁷.

Employer- employee's relationship too is very important aspect in social life. Is there any no goodwill and understanding between them, Production of goods, industries, trade and business will suffer. As a result the economy decline and the society will become poor. This shows how important it is to maintain good employer- employee relations.

When assigning work and employer should consider the ability of an employee, should not assign work that should be done by a male to female vocal suitable for a grown up Man to a young boy and so on, should give food and reasonable wages, should provide healthcare and times of sickness and grant them leave and other benefits. The employer should share all delicacies with their employees, feeling of brotherhood with them.

When looked after the employees also would show appreciation by reporting to work in time, working time necessary, taking only what is given to them, performing their jobs well and speaking for good of the employer.

Religious men also save peace, how many and progress of a society. Therefore householder should be kind to them in all verbal. Body D and mental action, should always be ready to receive them and let them well in their homes and provide them with food and other basic requirements.

When so treated the religious when will restrain the householders from failing into evil and persuade them to do good, show them kindness, teach them what they have not done before. They will further clarify what the household already know, ensure that the path to evenly birth.

The Code of conduct not exhaustive is Championship in promotion of social harmony. It is to make us aware of the importance of interpersonal relations in social life. But following these simple rules of interpersonal relation it is possible to build strong bones of friendship and understanding among the various sections of the society. In this code of conduct there is no conflict between duties and rights. This quote due to not speak of anyone right, speaks only of duty.

We as members of the society in which we live owe retain duties to other members and to the society in general. In the same way other the whole society, owe chatting duties to us. Our duty forward other became the right. When we perform duties expected of us, other parties obtain their rights. It is so with us. When others discharge their duties with regard to us, then we can enjoy our duty right.

Therefore if each members of the society were to discharge properly duties expected of him or her, then the questions of non-fulfillment of one's write would never arise. Such society would function smoothly and provide an environment variable to achieve success in all world affairs and in all spiritual endeavors.

Middle-way economics: realization of true well being an important characteristic of Buddhist economics is that it is a 'middle-way'. It might be called a middle-way economics. The Buddhist way of life is referred to as a path and each of the eight factors of the path is called *sammā*, which means right or correct, e.g. *sammā ājīva*: Right Livelihood. Each factor is *sammā* because it gives rise to the optimum in its respective sphere. The path is a middle-way between too much and too little. It is just right. So the middle-way means 'just the right amount'. Schumacher says that the presence of Right Livelihood in the Eightfold Path of Buddhism necessitates a Buddhist economics. What may be added to that statement is the fact that it also makes inevitable the presence of Wrong Livelihood?

Similarly, right economic activity implies wrong economic activity. Here, a correct or 'right' economy is a middle-way economy. Buddhism is full of teachings referring to the middle way, the right amount, knowing moderation and all these terms may be considered as synonyms for the idea of balance or equilibrium. But what exactly do all these terms refer to? We may 'the right amount' as the point at which human satisfaction and true well being coincide, i.e. when we experience satisfaction through answering the desire for quality of life.

This point leads back to the subject of consumption, which was stated above to be the consummation of economics. Here we may go through the meanings of consumption once more. According to conventional economics, the term consumption refers to the use of goods and services to answer want and needs, so as to provide the highest satisfaction. However in the Buddhist system, consumption refers to the use of goods and

Services to answer want and needs in ways that engender satisfaction at having increased the quality of life. In the Buddhist view, when enhancement of true well being is experienced through consumption, then that consumption is said to be successful. If consumption issues merely in feelings of satisfaction and those feelings are indulged without any understanding of the nature of that consumption or its repercussions, then according to Buddhist economics, it is incorrect. Satisfaction of desires may have harmful and may cause a decline in the quality of life.

Consumption can increase the quality of life and so form a basis for further developments of human potentialities, which in turn ennoble life. Thus economics is related to the whole of human existence. That being so, if it is to have any authenticity. Economics must play a part in the development of human potentialities and help mankind to be able to lead a noble life, to enjoy an increasingly mature kind of happiness. If it does not do so, then of what use is it to us? That the consummation of economics lies in consumption is brought out in Buddhist economics by the principle of *bhojane mattaññutā*. This is a teaching which appears throughout the Buddhist scriptures, even in the *Ovāda Pāṭimokkha*, the verses held to contain the heart of Buddhism where it is expressed as *mattaññutā ca bhattasmim*, ‘knowing moderation in consumption’. Knowing moderation means knowing the optimum amount, how much is ‘just right’.

The principle of *mattaññutā*, of knowing the right amount, is an important one in Buddhism. It occurs in a wide range of contexts, for example as one of the seven virtues of the Good Man (or Woman) and is invariably present in any reference to consumption. *Mattaññutā* is the being characteristic of Buddhist economics. Knowing the right

amount in consumption refers to an awareness of that optimum point where the enhancement of true well-being coincides with the experience of satisfaction. In the teachings that lay down the way in which monks and nuns should make use of the requisites to them, it is stressed that they should consider the reason and purpose of their consumption, as in the traditional formula: Paṭisaṅkhā yoniso piṇḍapātaṃ. Wisely rejecting, I take alms food.” Whatever is consumed must be rejected upon wisely. This principle is not restricted to monastics; it applies to all Buddhists. We should reject intelligently on food that the true purpose of eating is not for fun, for indulgence or the fascination of taste.

We reject that it is inappropriate to eat things just because they are expensive and fashionable. We shouldn't eat extravagantly and wastefully. We should eat so as to sustain our lives, for the health of the body, in order to eradicate painful feelings of hunger that have arisen and to prevent new ones (from overeating) arising. We eat so as to be able to carry on our lives in ease. We eat so that the energy we derive from the food can support a noble and happy life.

Whenever we consume anything we should understand the meaning of what we are doing in this sort of way, and consume in such a way as to experience results that conform to that purpose. ‘Just the right amount’ or the ‘middle way’ lies right here. When a person rejects on consumption and understands that its purpose is to maintain health and support a good and happy life, then true well-being or quality of life will be what he or she desires from it. On consumption of a particular product or service, then that person will feel at having enriched the quality of their life. This is the meaning of mattaññutā or the ‘right amount’ that constitutes the middle way.

It follows from the above that economic activity is a means and not an end in itself. The economic results that are desired are not the real goal but a way to it, i.e. they are supporting base for the process of human development that leads to a better life. In the case of food it means not just eating in order to enjoy the taste and get full, but eating one's, so as to have the physical and mental energy to be able to give attention to and reject on those matters that will increase one's wisdom. In the story related earlier, the Buddha had food given to the poor peasant, not just in order to allay his hunger, but so that he could listen to a Dhamma discourse afterwards.

Consumption is a means to an end. Given these principles, certain subsidiary practices are implied. For instance, people who have enough food for their needs are not encouraged to eat as much as they like, or just to follow their desires. What's more, praise is sometimes given to monks who only eat once a day. Economics, on the other hand, would praise those who eat the most; those who eat three or four times a day.

If someone wants to eat ten times a day, it so much better. But in Buddhism, given that eating once a day is enough to meet the need for true well being, and then those monks who do so are praised. It's not that getting down to eating one meal a day is the goal of course. If one didn't do anything afterwards to make use of that frugality then it would be pointless, just a way of mistreating oneself. Thus one must consider consumption as a condition for self-development. Eating one meal a day is not a practice restricted to monks.

On Observance days, Buddhist laypeople may take Eight Precepts for a day and a night, one of which is to refrain from eating after mid-day. Renunciation of the evening meal becomes an economic activity, which is of Benet in the

development of the quality of life. Consumption is then an economic activity leading to the development of the quality of life that can be either positive or negative in nature; it may mean to eat or not to eat. In other words, not eating can also be an economic activity increasing the quality of life, and in doing so provide satisfaction.

Ordinarily our satisfaction arises from consumption, but there are also many cases in which we can experience a sense of satisfaction at non-consumption. However the satisfaction at non-consumption might arise from some mental impurity, e.g. one could eat only once a day out of conceit, to show how tough or ascetic one is, and then feels pleasure and satisfaction in the pride one feels in one's accomplishment. Satisfaction arising from conceit is a mere step away from that arising from the eradication of craving.⁸

The correct form of satisfaction in this case would be to eat little or to abstain from food as a way of training oneself, in order to go against the grain of desire, and then to feel pleased and stained at the resultant increase in one's true well-being. A great many people, in their satisfaction through consumption, damage their health and do harm to themselves and others. Drinking alcohol for instance, satires a desire, but is a cause of ill-health, quarrels and accidents.

People who eat for taste often over-eat and make themselves unhealthy. Others give no thought at all to food values and waste a lot of money on junk foods, so that some people even become deficient in certain vitamins and minerals despite eating large meals every day. Incredibly, cases of malnutrition have even been reported. Apart from doing themselves no good, their over-eating deprives others of food. So pleasure and satisfaction are not a measure of value. If our satisfaction lies in things that do not enrich the quality of

life, then it can sometimes destroy our true welfare, we may become deluded and intoxicated; we may lose our health, lose the quality of life.

There is a classic economic principle that the essential value of goods lies in their ability to bring satisfaction to the consumer. Here, we may point to the examples given above where heavy consumption and strong satisfaction have both positive and negative results. The Buddhist perspective is that of goods and services lies in their ability to provide the consumer with a sense of satisfaction at having enhanced the quality of his or her life.

i. **The Individual-Centralized Economy.**

Acquiring wealth is not an obstacle to the Buddhist policy of emancipation. But, it should righteously be obtained.

*“acaritvā brahmacariyaṃ – aladdhā yobbane dhanam
Jiṇṇakoncāva jhāyanti – khīṇamacceva pallale”*

“In the days of one’s youth, as one does not accumulate wealth, he at his old age, will have to waste away like an emaciated and flightless heron in a fish-less lake”.⁹ The Buddha, in many places of his discourses, has paid his attention regarding economy.

The Buddha never preached people who were suffering from hunger. There are four kind of bare necessities for living: food, clothing, shelter and medicine. In Buddhism they are called the ‘basic requirements of living’ (cattaro paccayā). Among these four, food is considered to be the first requirement of living beings (sabbe sattā āhāraṭṭhitikā)¹⁰. It is also stated that this body subsists on food with which it continues to subsist (ayaṃ kāyo āhāraṭṭhitiko, āhāraṃ paccayā tiṭṭhati, anāharo na tiṭṭhati – Bojjhaṅga Saṃyutta). The body needs food to appease hunger, which is compared to the most

serious illness (jigacchā paramā rogā)¹¹ and it is also said to be like a burning fire (natthi khudā samā aggī). It is so acute that there is no pain equal to it.

Once, late Indian prime minister, Javaharlal Neru has said “If people die suffering from hunger, it is no use of talking about the culture and Gods. We, first of all, should suffice the requirements of people. It is the place where economics is very much needed”¹². Buddhism always accepts not only one’s spiritual development but also worldly-pleasure. Buddhist economic philosophy appears depending on such a base.

A Koliyan called Dīghajānu once came to the Buddha and said “Lord, for such as us, let the Exalted One also teach Dhamma, which will be to our advantage and happiness here on the earth and for our advantage and happiness in the next world after death.” So the Buddha, in response to his request, preached four conditions that are advantageous for this life and four for the next life. It is better to go through first four conditions as it, in a pretty good way, emphasizes that how the individual-centralized economy should riotously be acquired and manipulated.

1. Achievement in alertness (uṭṭhāna sampadā)
2. Achievement in conservation (ārakkha sampadā)
3. Good company (kalyāna mittatā)
4. Even life (samajīvikatā)

In the first condition, the Buddha says that whoever earns his living, whether by ploughing, cattle rearing, archery, saving the state, or by any of the craft, he must be energetic and tireless, gifted with an inquiring turn of mind into ways and means of doing the work in hand. He must be capable of organizing and carrying out his job with interest and perseverance¹³.

*“Idha vyagghapajja kulaputto yena kammaṭṭhānena
jīvitam kappeti kasiyā yadivanijjāya...
tattha dakkho hoti analaso tatrūpāya
vimaṃsāya samannāgato alaṃkātuṃ
alaṃ samvidhātuṃ ayaṃvuccati
vyagghapajja uṭṭhana sampadā”*

The second condition deals with the conversation of what is earned by effort and zeal, collected by the strength of one's arm and by the sweat of one's brow, justly obtained in a lawful manner¹⁴.

*“...kinti me ime bhoge neva rājano hareyyuṃ na cora
hareyyuṃ na aggi daheyya na udakaṃ vaheyya na appiyā
dāyādā hareyyuṃ'ti ayaṃ vuccati vyagghapajja ārakkha
sampadā”*

The third condition speaks of the association with friends who are morally good and sound of heart¹⁵.

*“yathārūpānaṃ saddhā sampannānaṃ
saddhā sampadaṃ anusikkhati.
yathārūpānaṃ paññāsa paññā paññā
sampadaṃ anusikkhati. Ayaṃ vuccati
vyagghapajja kalyāṇamittatā”*

The fourth, 'even life', deals with balancing the budget. The clansman who experiences gain and loss should continue his business serenely, not being unduly elated or depressed by it, seeing that his expenditure does not exceed his income. Without being miserly or extravagant, he must be alert to make both ends meet¹⁶.

*“atocakho vyaggha pajja kulaput te ayañca
bhogānaṃ veditvā vayaṃ ca bhogānaṃ
viditvā samam jīvikam kappeti na
acchogāḷhaṃ nātihīnaṃ, evaṃ me*

*ayo vayo vayo pariyādāya ṭhassati.
Na ca me vayo ayam pariyādāya
ṭhassatīti. ayam vuccati vyagghapajja samajīvatā”*

At the same time, he should refrain from dissipating his wealth through adultery, drinking, gambling and association with evil ones¹⁷.

ii. Acquiring Wealth.

Buddhism always admires one's effort towards obtaining wealth and emphasizes that what one earns to be acquired by a righteous and persevering way¹⁸.

*“Uṭṭhānaviriyādhiḡatehi bahābala paricitehi
sedāvakkhittehi dhammikehi dhammaladdhehi...”*

Sigālovāda Sutta in Dīgha Nikāya indicates that one should have the intelligence and the virtue when he acquires wealth. It is also said that one's wealth, that is earned without any harm for others, like a bee which imbibes honey from a flower without crushing it, gradually develops like white ants build up an ant-hill¹⁹.

*“Paṇḡito sīlasampanno jalaṇ aggīva bhāsati – bhoge
saṇharamānassa bhamarasseva irīyato – bhoga sannicayam
yanti vammiko vupacīyati...”*

The simile that the Buddha has indicated here spreads, indeed, his omniscience. If someone, like a bee, obtains his wealth, it will not be any harm for anyone. Bees' honey is a medicine for the humans while it is the food of bees. Likewise, what one earns in the society should be benefits for others in many ways.

The factors like effort, attempt, perseverance and liveliness etc, in individual-centralized economy, are very much important that one should be endowed with. He should

be capable what he has chosen as his occupation. He should have intensive knowledge about that how he should continue and develop his livelihood without being lazy and refraining from what should not be done by him. Vaḍḍhi Sutta in Dasaka Nipāta of Aṅguttara Nikāya indicates that one who wishes to spend a successful life with his wealth and anticipates achieving to the ariya magga (way to emancipation) should strive to cultivate his economic affluence and also spiritual affluence throughout of 10 factors²⁰. First five factors; cornfields, wealth, hostages to fortune, employees and beasts, are for the convenience of this life. As well as the person, who cultivates qualities like saddhā (spiritual confidence), sīla (virtue), suta (listening to doctrine), cāga (generousness) and pañña (wisdom) that conduce to achieve for the ariya magga, spends a convenient life in this world and life after death.

Suttas like Pattakamma, Aṇana, Kāmabhogī and Licchavīkumāra in Aṅguttara Nikāya emphasize that one should attend to his occupation with a great effort. It is also said “the merchant who is endowed with a three qualities, having cultivated hi wealth, becomes to the prestige in no time; those three qualities are as follows: cakkhuma (he who is endowed with discretion), vidhura (he who has high authority) and nissayasampanna (he who is aware about having good Protection)”²¹.

“Tīhi bhikkhave aṅgehi samannāgato pāpaṇiko na cirasseva mahattattham vepullattam pāpuṇāti bhogesu. Katamehi tīhi, idha bhikkhave pāpaṇiko cakkhumā ca hoti, vidhuro ca nissayasampanno ca”

“I bought this instrument having paid this much cost, sold it in this much selling price, I obtained this much gain by selling it” this discretion is unfolded as cakkhuma. The capability of buying and selling is traced as vidhura. The

ability to take others' attraction is called nissayasampanna. As well as, being lazy in anytime of the day is not admired by Buddhism because laziness is considered to be an emphatic weak point which leads man to the depression. In its train, Buddhism indicates a several qualities that are useful for a successful trading life.

1. Ability of buying and selling.
2. Consideration of net profit.
3. Serving the das capital.
4. Service that is biased to the customers' pleasure.
5. Working by hard.

These factors, which are stated in Buddhism, indeed, find much precedence to the modern world that is using economics, banking system and so on

Having refrained from evil livelihood (micchā ājīva), being endowed with righteous livelihood (sammā ājīva) is considered to be a path of Noble Eightfold Path (ariya aṭṭaṅgika magga). It is emphasized that Sammā Ājīva is to be a necessary factor for the worldly happiness. In acquiring wealth, one must resort to the right kind of trades and occupations, which have been often mentioned in the Buddhist texts:

1. Agriculture (kasī)
2. Cattle-breeding (gorakkha)
3. Archery (issatta)
4. State service (rājaporisa)
5. Other technical works (sippaññāra)
6. Trading (vanijjā)²²

It can be seen that Buddhism, according to this, has given the priority to agriculture. Though Cattle-breeding is

recommended, it does not recommend killing cattle for meat. Suttanipāta indicates that humans, who have been suffering from only 3 kinds of diseases called hunger, being old age and death, are suffering from 98 kinds of diseases after they began killing animals. Suttas like Brahmajāla, Ambaṭṭha and Mahāli in Sīlakkhandha Vagga of Dīgha Nikāya also furthermore explain pure strategies of earning. In addition to that, Sutta Piṭaka mentions any other honored occupations for the earning: sealing with fingers (muddā), accounting (gaṇanā), and computation (saṅkhāna) and so forth. All modern technological and mechanical enterprises can be included in the fifth category provided they are also within the limits of righteousness²³.

In describing Right Livelihood in the Noble Eightfold Path, the five trades to be avoided have been specifically named:

1. Slaves and animals (satta vanijjā)
2. Weaponry (sattha vanijjā)
3. Poison (visa vanijjā)
4. Meat (maṃsa vanijjā)
5. Intoxicants and drugs (majja vanijjā)

Another factor which is indicated here is that Buddhism has emphasized all the trades are to be righteous and pure though it has allowed acquiring wealth by trades. It, furthermore, fixes as Buddhism refuses deceitful trading. Many Suttas in Sīlakkhandha Vagga mentions how to get out of the way of outrageous trading. Followed things should be kept away from the life:

- Amiss weighing
 - Tulā kūṭa – short-changing by the scales.

- Kaṃsa kūṭa – selling goods which are in low-qualities.
- Māna kūṭa – measuring with false weights
- Bribery and corruption
- Killing people
- Torturing
 - Executioner
 - Butchering
- Plundering others' property by depreciation

Economic policies of a state are also mentioned in Kūṭadanta Sutta. It provides us a clear picture of state mediation in all economic ventures, for the welfare of its citizens. According to the discourse, those who are interested in agricultural pursuits and cattle-breeding must be supplied with seeds, paddy and other necessities by the state.

The commentary elaborating on the passage says that when the grants given by the state are not sufficient, the state should release more supplies.

*“Dineappabonte puna aññaṃ
Pibhijaṃ ca bhatthaṃ ca kasiparibhaṇḍaṃ
Da sabbam detū ti attho”*

Capital must be supplied to those who are engaged in trade and commerce.

*“Ye bhoto raññate janapade ussahanti
Vanijjā tesam bhavam rājā pābhatam anuppādetu”*

Those who are in state service must be paid sufficiently for their services.

*“Ye bhante araññe yana pade ussahanti
Rājaporise tesam bhavam rājā bhatta
Vetanam pakappetu”*

Whether it is a private or state ownership, Buddhism emphasizes consideration on ethical grounds. It is only with the imposition of ethical standards by the state that a country can prosper by overcoming poverty, unemployment and economic instability. This fact has been highly valued by a modern economist, Glen Alexandrian, who states that ethical considerations should be given a prominent place in production and distribution²⁴. As well as Buddhism indicates the faultlessness of self-employment that is done on one's self endeavor. It is very clear that the individual-centralized economy that is depicted in Buddhism is very useful to leave the poverty aside in the society.

iii. Storing the Wealth.

One should protect what he acquired. In connection with it, he should abstain from six kinds of grist-declining doors. Sigālovāda Sutta in Dīgha Nikāya explains six kinds of ways of wasting wealth. It says that one gets his wealth destroyed by having intoxicants and drugs, spending time on the way untimely, hankering of theatricals, hankering of gambling, associating with evil company and laziness²⁵.

*“Surāmerayamajjapamādaṭṭhānuyogo ,
Vikālavisikhācariyānuyogo, smajjhābhicaraanam...
Jutappamādaṭṭhānuyogo, pāpamittanuyoge,
Alassānuyogo bhogānam apāya mukham”*

It is also said that what one earns should be divided into four segments. One of them should be spent for food, next two parts for the investment of businesses and trading, the last segment should be deposited for the sake of an emergency²⁶.

*“Ekena bhoge bhunjeyya - dvīhi kammaṃ payojaye
Catuttham ca nidhāpeyya - āpadāsu bhavissati”*

Actually, the banking system, which the world uses today as a main financial security, has been introduced by the Buddha more than 2500 years ago. It should also be paid the attention that this financial classification is not to follow for everyone and it might not be applicable too. But the important thing is, this is to plan one's economy getting help from this analysis.

The wealth acquired by lawful means is a cause of consolation and satisfaction for the laity. Addressing Anāthapiṇḍika the treasurer, the Buddha says that stability in ownership is happiness (atthi sukha) and enjoying wealth with one's relatives and friends and giving to charity is also happiness (bhoga sukha).

Further, freedom from debt (aṇana sukha) and acquisition of wealth by rightful means (anavajja sukha) are also happiness that laity could well enjoy²⁷. According to the Buddha, wealth is not to be spent wantonly or to be used only for sensual pleasure. Sharing wealth with relatives and friends and fulfilling one's social and religious obligations are also considered to be some of the purposes of earning wealth²⁸.

This is a vision that is paid attention to economy, politics, education, health, law and ethics. Wealth, that is to say, should be acquired for the use of necessities, verily, social and religious obligations.

iv. Consuming the Wealth.

In accordance with Andha Sutta in Aṅguttara Nikāya, one should pay his attention not only to wealth but also to ethics. If one does not consider one side of them, he is considered to be a Bose-eyed and if the both sides are not considered, he is considered to be a blind man²⁹.

*“Andhan ca eka cakkhum ca – ārakā parivajjaye
Dvi cakkhum pana sevetha – setṭham purisa puggalam”*

According to this, the aim of individual-centralized economy of Buddhism is very much clear. Wealth should be acquired to consume. How it should be done is also stated in Buddhism. Why is wealth acquired? Buddhism gives it a utility value. Wealth is essential to spend a happy and successful life (sukheti pīneti)³⁰. If the Wealth behaves for the inconvenience, then the wealth will be baneful. Therefore, it is enough that one should have sufficient money to spend his life happily and conveniently. Buddhism does not indicate that pleasure can be generated by earning ceaselessly. Both the acquiring wealth and consuming the wealth is well explained in Buddhism.

One should accomplish his duties and obligations, by feeding parents, wife and children so and so, by manipulating what he righteously earned³¹. “dhammena māta pitare bhareyya – payojaye dhammikaṃ yo vanijjaṃ”

Consuming the wealth selfishly is not allowed by Buddhism. Wealth is not, according to Buddhism, an end in itself. It is only a means of fulfill personal, social and religious obligations. One has to behave as a bee in accumulating wealth. Then, little by little, wealth heaps up just as white ants build up an anthill. Wealth thus acquired can be used for five of ferings (bali).

The offerings are: to mindful and (ti bali) guests (ñātithi bali), the departed (pubbapeta bali), the king (rāja bali) – in the form of tax and deities (devatā bali)³². When one comes to his obligations on these matters, it is distinguished that Buddhism discusses a quixotic economic method instead of

being selfish.

The Buddhist economic point of view is to comply with wealth, having untangled, being consciousness, known limits and commemorated evil effects. If one, who earns a low income, overspends, he is considered to be a prodigal who wastes his wealth like one who eats wood apple³³. “udumbarakhādikaṃ vāyaṃ kulaputto bhoge khādati”

If one, who earns an over income, does not spend enough even for his basic requirements, he is considered to be a miser who dies without eating and drinking³⁴. “ajaddhumārikaṃ vāyaṃ kulaputto marissati”

Living without accomplishing duties and obligations like feeding parents is stated in Vasala Sutta as an outcaste character.

*“Yo mātaraṃ vā pitaraṃ vā
Jiṇṇakaṃ gata yobbanam
Pahūsanto na bharati
Taṅ jaṅṅha vasalo iti”*

Parābhava Sutta also mentions that is to be a way of declining. For a healthy lay life, the essentiality of a strong economy cannot be ignored. Therefore Buddhism has stated its economic policies of acquiring, distributing and consuming wealth apropos all the three ways. Those socio-ethical policies have been consoling not only the followers in contemporary society but also very much applicable to the modern world’s economics.

Endnotes

- 1 'Oba dhanavathekda? Duppathekda?' (article), Hegoda Vipassi Himi, WWW.lakehouse.com
- 2 Dhammajothi, Beligalle, Bauddha Arthika Darshanaya ,Colombo, Rathana Book Publishers, 1993, P-54.
- 3 Dhammajothi, Beligalle, ibid, P -3
- 4 K.N.1 Dhammapadapaḷi, (2006). B.J.T.S., Colombo nadimala, , 84th verse.
- 5 Khuddaka Nikāya 1, ibid, 49th verse.
- 6 Glen Alexandrian, (1998) Buddhist Economics. p -629.
- 7 Joseph Pears,(2003). Small is Still Beautiful, p -4
- 8 Vidyalankaara Shastriya Sangrahaya, Velamitiyave Dhammarakkhita (ed), Bauddha Aarthika Chinthnaya (article), Oliver Abenayake, Kelaniya, Vidyalankaara Pirivena, 1995,. p- 124
- 9 Khuddaka Nikāya 1, ibid, 155th verse
- 10 K.N.1. Khuddaka Patha Pail), ibid, p -4
- 11 K.N. 1, ibid, 203rd verse.
- 12 Dhammajothi, Beligalle, ibid, p -4
- 13 Aṅguttara Nikāya 5, (2005) Vyagghapajja Sutta, B.J.T.S., Nedimala, Buddhist Cultural Centre. p 236
- 14 Ibid. p- 65.
- 15 Ibid. p- 73.
- 16 Ibid. p 238
- 17 Gnanarama, Pategama, (1996). An Approach to Buddhist Social Philosophy, Singapore. P- 195 -196
- 18 A.N. 5, Vyagghapajja Sutta. p- 236
- 19 Dīgha Nikāya 3, (2005).Sigālovāda Sutta, Buddha Jayanthi Reprint, Nedimala, Buddhist Cultural Centre. P- 302

- 20 Aṅguttara Nikāya 6, Vaḍḍhi Sutta, ibid, p- 244
- 21 Aṅguttara Nikāya 1, ibid, p- 218
- 22 A.n. 5, Vyagghapajja Sutta, ibid. p- 236 ,
- 23 Gnanarama, Pategama, ibid. p- 203
- 24 See Glen Alexandrian,(1994).Ethics and Economics oxford public.p-64.
- 25 D.N 3, Sighala Sutta, ibid. p- 292
- 26 ibid, p 302
- 27 A,N 2, Aṇana Sutta, ibid. p- 130
- 28 Gnanarama, Pategama, ibid, pp- 203-204
- 29 A.N 1, Andha Sutta, ibid. p- 130.
- 30 A.N 2, Pattakamma Sutta, ibid. p- 128.
- 31 A.N 2, Dhammika Sutta, ibid. p- 188.
- 32 A.N 2, Pattakamma Sutta, ibid. p- 128.
- 33 A.N 5, Vyagghapajja Sutta, ibid. p-238.
- 34 Ibid. p- 65.

04. Buddhist views on Ecology Conservation.

According to the historical facts, Nature has created us and, given us sustenance by providing us with all required, for fulfilling our basic needs. But man, in his greed and craving for more, together with his craze for speed, has forced himself to breach the safety barriers setup by Nature which resulted in inviting devastation up to his door step.

At the beginning of the twentieth century, the humanity has already begun to be squeezed between deserts expanding outward and the rising seas encroaching inward. The very forces it has created are forcing civilization to retreat. Population continues to grow, but it is unfortunate that the habitable portion of the planet is shrinking .to by the day. The primary reason being the factors leading to desertification and the rising sea levels which is the sensitive indicator of global warming?

The economic policies that have yielded the extraordinary growth in the world economy are the very same that are destroying its support system. Then they, by any ecological yardstick are failed policies. Mismanagement is destroying forests, rangelands, fisheries and croplands. Although all of us live in are high –tech urbanized society we are very much dependent on the earth's nature systems. Once Buddha had described about environment as followed

*“Ramaniyani arannani
 Yattha na ramani jano
 Vita raga ramessanti
 Na te kama gavesino”*

“These are the lovely wild lands of ordinary people. Voted people do not give in to despair¹”

Evidence that this economy is in conflict with earth’s natural system is very clearly seen when the reports concerning the shrinking forests, rising temperature, more destructive storms, melting glaciers, rising sea levels, dying coral reefs and disappearing species. Those trends show that the existed non coordination between the economy and the earth’s Ecosystem. This effect takes a growing economic toll. Hence, the generation should come out with a sure plan to reverse these trends before the environmental deterioration forces us to long-term economic decline as it did for many earlier existed civilizations.

Ecologists look at the same growth and realize that it is a product of burning vast quantities of cheap fossil fuel, a process destabilizing the climate. They see more intense heat waves, destructive storms, melting ice caps and rising sea level that will shrink the land area even as the population continues to grow. Water tables falling in key food production countries and these products are produced from over pumping of aquifer which result in aquifer depletion is, how ecologists see this production. The world is also losing its biological diversity as plant and animal species are destroyed faster than the new species evolved. This biological impoverishment of the earth is the result of habitat destruction, pollution, climate alteration and hunting.

In response to the requirement of producing environmental ethic which suits to modern era, Buddhism,

having influenced the lives of millions of world community as a guiding principal and the civilizing force for over 25 centuries, can, not doubt, contribute immensely. Indeed, its being and influential living force for the sake of peace and welfare of the considerable amount of world community, and a religion, generally favorable to natural erroneously guess. Instead, variety of information can be cited from many a Buddhist discourse against those views. However, any impartial scholar who makes a thorough observation into Buddhist sources would, no doubt, reveal its universal value and applicability, and richness in Philosophy related to society, politics, economics and even the environment.

First and foremost, it should be emphasized, that the teachings of the Buddha are of two-fold objectives and goal of individual deliverance from, “Dukkha” (suffering or unsatisfaction). Secondly, it emphasizes the way that we can live in perfect harmony with others. Here the word “Other”, most importantly includes both animate phenomena. Such a friendly relationship and harmony is desirable not only as a source of satisfaction in itself, but also as a pre-requisite for treading the path to a perfect mind which, according to Buddhist view, is the treasure field and the soil for enlightenment.

Buddhist ethics, it must be noted here, is of universal and untimely validity and applicability. Making a deep insight into Buddhist morality, sarvapalli Radhakrisnan states that ‘No voice like Buddha’s ever thundered into our ears the majesty of the good. It is the flaming ideal of righteousness that helped Buddhism to succeed as a religion. The great message given by Buddhist ethical principles is that man has to share his surroundings, who, too, having equal right to share the constituents of nature at large. In other words, this can be correctly taken as the right and sensible direction

towards 'development' in the sense of perfect form, if he is to be worthy of comradeship of his fellow beings.

Buddhism, to a large extent, centers on the interests of man, hence, anthropocentric. Man, on the other hand, is also seen as a social being, and, in particular, is seen as a part of the nature itself, made up of the similar physical elements and governed by both the natural and causal laws (dhamma niyāma) common to whole. Nevertheless, he is not the 'sole being' or the most to conserve. To conserve resource for the benefit of others, including future generations.

In brief the principal and the most important message given in Buddhism for modern man, is the cultivation of gratitude mentality towards the nature, which provides him with the real living breath, for his survival and progress. This is largely because that man and the nature have interdependent complexity or co-existence. With regard to this point of discussion, an interesting account can be gleaned from the Anguttara Nipāya where it is stated that when the rulers of a country become corrupted and filled with vicious deeds (*Adaṃ macariya*), the whole community (populace), too become ruthless, and all in all, this vicious circle in turn will definitely have a negative impact on environmental phenomena, and, more than that, the health of man is ruined then, spelling the ruin of the human race.

Many a problem related to ecological crisis experienced by man today are deeply rooted in the motivational forces of human behavior. The most general motivational force behind human behavior including greed (Lobha) desire or lust (Tanha). Delusion (Moha), and conceit (māna), etc. As a matter of fact, it explains how certain imperfections, defilements and vices radically cause the degradation of human being and work against their final outcome the insatiable desire and the boundless.

Greed for power, wealth, possessions and material or are seen as the root cause that creates many a. conflict preventing people from acting out of wisdom and compassion The towards he society and the natural surrounding. The Kama sutta of the Sutta- Nipāta refers motivational force kāma denoting both subjective sensuality (kilesa kāma) and the objective sensuality wattu-kāma. The objective sensuality overs the human greed and desire for material thing which one attractive (Rajaniyaṃ vattu, wattu kāma) human action, largely motivated by both subjective and objective sensuality may

Sometimes exceed certain limits and proportions, can generate harmful effects on both oneself and the others in the society at large. When such a phenomena occurs transforms itself into crisis or dilemma situation. The best example is the ecological crisis. The Cakkavatti Sihanāda sutta of the Digha nikāya refers to certain factors Causing seriously to both human degradation and environmental imbalance. . These actors include the attachment to vicious deeds (adhammarāga) inordinate and in excessive greed (visamabha) And misleading doctrines (Wicchadhamma) Hence, it is crystal clear that most e problem related to environment emanate primarily from human nature. He and will till man rectifies himself.

The Buddha environmental ethics is in one sense, connected to the concept of Punna or meritorious deeds, Act and deed directed by eco friendly mentality how been admired as “ providing merits for ever and even” Thus it is stated. For those who construction parks groves, plant fruitful but, and forests build bridge and supply drinking water etc. by day, by night, for and ever merit grows Perfectly.

The other classic example for environment made by Buddha towards the well-being of even the most subtle living

creature, biosphere e is further evident from the Anguttara nikāya where it is stated that if somebody, Brushing the washing-water from a plate containing food particulars into a pool, with the mindful the intention s feeling the treasure living there in such an a (though trivial) is meritorious.

The well being and protection of flora and Fauna, to0, is given the highest priority give Buddhist environmental ethics, the ruled promulgate for the Buddhist community include

1. Refraining from cutting down boughs.
2. Refraining from urinating, pass motioning and spitting anywhere there is water. “na uduke uccharaṃva passaraṃva klielamyā karissāmiti silkhā karaniyā”
3. Refraining from passing motion and urinating on gass lands. “na harite agilāna ucharamwa” The process of resource recycling:

Concerning the grave risk of the shortage of resources. The resource recycling is of a paramount ant Importance, The earliest statement with regard to the “natural recourse management ensuring the wishful and proper use of recourses their recycling in the history of mankind, it is astonishing. Perhaps can be gleaned from the vnaya Pitaka. The Thera Ananda, the attendant of the B a, once replied the king how robes (Chīvara) should be utilized up to a maximum use. “When robes are offered the old are taken and coverlets. The coverlets utilized as mattress coverts, the forever mattress covers used a d tattered dusters kneaded with clay and used to dusters a repair cracked.

In the light of above reflections, it is abundantly clear that in the final analysis, what counts as tools and sourced of “survival and liberation are e basic human values

that guarantee sound ecosystem on earth. Such values are best highlighted in some teaching of Buddhist doctrine. Hence the vision of environment in the Buddhist tradition is not a mere concept, but a deep and abiding view of what is right and worthy of praise for a well interlarded existence of the whole universe. In final analysis it is obvious that Buddhism, being the most eco-friendly religion, lays down a series of guide lines which could be termed as “Buddhist Eco-Ethics.”

i. The attitudes to the living environment and measures to take.

The whole animal process itself is meaningful from jīva. Compassion and maitriya towards the animal world are two main attributes of Buddhism. maitriya is not an enemy. It's kind of not sad about the animal. All creatures, gods, are taken into account here. It is important to consider how love, kindness and love are in the person of an interlocutor. It is stated in the Dhamma that the despair is abandoned and separated from it, “Pānāti pātā pahaya panatipātā hoti nihita dando nihita saththo lajjī dayāpanno sabba pāna bhutana hitānukampi viharati, idammi hoti sīlasmim” leaving its battles and arms, the shame of bride and groom, and the maitriya of the entire animal².

War and animal slaughter have occurred in various forms throughout human history. Today too, this situation has intensified with new technology. The laziness of the personality, that is, the conception of the sensation, ensures my ego and the person who thinks of their comfort are inexperienced and miserable. Since the monarchy raised its monarchy in the Buddha point, there was a clash of tribal groups among the people, and the sacrifice of sacrificial remains was taking place. It was widely known that the form

of the religious tradition that brought about the damage to the wildlife was a matter of hundreds.

There was famine in the Buddha Sāsana, when monarchy was lifted, because there were riots among tribal groups, and Brahmin's sacrifices were followed by animal sacrifices. The shifting sacrifice in Brahmin's religious tradition was a source of damage to the animal world. The Buddhist view was that the kidding of hundreds of thousands of animals was a manifestation of Yāga. Therefore, the sacrifice must be avoided by this destruction. It has been appreciated that this destruction was not appreciated in the course of the sacrifice of the old mosque in the kuṭadatta Sutta. It is specially stated that the cats, goats, pigs, chickens for the ancient buccaneers, and many other creatures will survive³. In righteousness, without the perdition of such perishable things, if others are being demolished and the cultivation of disharmony is to be meth.

In this context, the art form of the attupanāyika should be as human as possible. It is necessary to understand that it is absent from sexual, conceit, and cosmic concepts. Here it is appropriate to inquire as to how the Aryan disciple is followed. The veludvāra Sutta contains.

What is the Dhamma, what should I come forward with? Here, the Aryan disciple wisely discerns the chieftain. I want to live. I will not die. Pleasure. I hate grievances. Anyone who loves the life, does not die, does not love me, who wants what is desirable, who does not despise, and who does not despise my soul. I, too, do not like the life of a loved one, who does not like life, who wants what is lovable, who is hated, who hates sadness, and does commit the lives of others. Something that dislikes me is a bit irritating to others. If something is unpleasant to me, then I will not know how to cuddle with it and ward off the maitriya. The others also observe separation

from the body. The precautionary character is also known. This is a clean body from their end. This is due to unclean content.

This is the attitude Maithri has with regard to the living environment. The way to do this is to increase Maithri's gut. Metta can be taught by attakusalaya to Nirvana. It is important to consider the scenes shown in the formula. Attakusalaya understanding that "all beings be healed, fears, and be healed," is what Maitriya does. "Blog" is a kindly sighting of the animal kingdom.

The fearless creatures (Thāvarā) are extinct (Dīghā) great (Mahantā), medium size and magnitude (majjimā) of the unseen (rassakā) soft (anukulā) of the near-birth (womb) creature, the attitude of the Dhamma to the minds of all beings. All the animal categories are not included here.

It is expected that the one who grows up to the whole of the animal will begin to grow. All of the measurements, ratings, and expansions of this Maithri Chitta should be extended to the living world. Anyone who has a single son must have all unlimited merciful emotion in order to live the life of the entire animal. And so the metaphor is his desire: "Let no one shrink from idolatry, and let no one hurly despond to another, and the wicked one will not love one another."

The Aryan disciple knows that the person trained by race, caste, culture, language and religion is divided. Others know it, but he fails to resist it. Today there are businesses to sow divide in the name of peace. Only the Aryan disciple can think beyond the enactment of enactments. Pursuing Social Incidents are purely enlightenment doses, only consensus doses. There is no deep ground for them. Therefore it is necessary to understand that Buddhism is a religion that has considered all animals.

Buddhism is emphasized in the biological process, with the spirit of this kind of myrrh thinking that must be understood as a universal attitude, without any change in time. Buddhism emphasizes that humanism should act with a diplomatic connection for growth. The Buddhist attitude is that a king should win the area not as a war and economic invasion, but as paññcasīla. Moral belief that “respecting the other’s” Pāno Hatthabo”⁴ should be must-have recognition of the world.

Safeguarding the life of the birds of the birds is also considered to be a civil war. In the Chakkawatti sutta, it is highly revered that in association with the Dhamma, it is highly sacred to treat the dignity of the brutish people respecting the Dhamma.

The biological world is a “web of life”. To hurt a part of that network is to maim the network’s equilibrium existence. If a man who walks towards the development unfamiliar with the blues understands this universal truth, the world of the world will protect many for a long time.

ii. The attitudes to the non-living environment and measures to take.

Human relationships are often associated with the environment and the environment. Therefore, the Buddhists are talking about the environment in which man is involved. What is the relationship between plants and other ecosystems? To take into account the existing challenges, the practical value of Buddhist teachings can be understood.

Modern humans are nourished by scientific knowledge, and with new technology, they are threatened by the life as well as the nervous environment. This challenge is focused on the everyday life of the Earth, the ocean, and the space.

Due to industrialization, atmospheric temperature increase, ozone layer penetration, snowmelt in the polar regions, sea level rise, so the land is submerged, islands submerged by sea, wilderness, desertification, decrease in consumption, Growing, threatening extinction, new nuclear technology, increased nuclear radiation, new disease conditions, man-made Has emerged many challenges, such as the rapid consumption of natural resources can not be dead.

It is clear that the Buddha Elections had not been specially addressing the security of the environment. Therefore, although Buddhism speaks of each of these areas, we can safely say that there is a healthy and healthy attitude towards environmental protection. The word “Dhammatā” is used by the word “Dhammaniamathā” to refer to the natural law of Buddhism. According to Buddhism, the natural world protects the surrounding environment by acting in harmony with these principles. There is an intimate relationship between nature and morality. That is why Buddhism emphasizes a sensitive attitude towards the environment.

It cannot be avoided by using what's in the surrounding environment. But humans need to act to identify the limits of life that are inimitable to the world. That is why the moral principles based on the environment of the Buddha are brought forward. The Dhamma states that avoiding the destruction of the seeds of the fruits of the plants in the world, seeds flaxen from seed, seeds flowing in seeds, seeds passing through the seeds, seeds of flesh, and seeds. From this one of us must understand one thing. Scientists study scientifically and manipulate the environment. In order to know the facts, a sensitive sense of the environment should be added in a righteous way.

The Buddhist attitude is for the sincerity of the herd to destroy the planting material for the birth of the Vedic tradition. The kuṭadatta Sutta states that the trees were not burnt for vipers and the grass was cut down for the burial ground. Everything in the world should be with one another. It can be seen as a support to the world's uncertain existence. How the ecclesiastical attitude of the post-Buddhist eclipse to the Buddhist doctrine of giving us a tree gives us what is said:

1. Rukkho nāma puppha phaladharo : A tree is a flower and a bear. It is a combination of these plants and the beauty of palms and gives a delicious flavor to the nuts.
2. Rukkho upagatamanupavitthanam jānānam jhāyā deti : The tree gives shade to the people. It is regrettable that the shade of a tree is a tree, when there are gifts. If anyone stays in the shade of the tree or is in a shade, there is no branch there. .
3. Rukkho jhāyā vemattaṃ na karoti : The tree gives equal ties to everyone. It does not make a difference. The one who casts the rim also gives the tree shade⁵.

The terrain is certainly beautiful. The casino is delightful. The delightful river-lined rivers of whitish white sand dunes. There are also lovely villages. This place is the perfect place for the caste lovers who raise brahmins. It is stated that Buddhism is sensitive to environments. Buddha's attention is focused on environmentally oriented morality. There is even concern over the pollution of the grass and the water. No vinegar, buns, etc. should be placed on blue lids, and if there are bunches, there will be a bundle of tobacco. Inevitability of the environment for the survival of animals, including humans, is inevitable. Especially in the environment, man's unbearable harm is due to the way he uses the environment.

In the natural world, humans must be careful when it comes to preserving them. The consumption of wasteful consumption (udumbarakādikaṃvāyaṃ kulapuththobhoge khādhathi) bypasses Buddhism by acting in the same way (samaṃ jīvikaṃ kappethi), a life-long departure from a dog (ajdhdu Mārikaṃvaāyaṃ kulupuththo marissati)⁶.

So, while biologists had been concerned with life as individual organisms usually pickled (apologies to any biologists for that crude characterisation!) ecologists saw living things more in terms of their relatedness... and generally felt much less inclined to pickle things. Pickled things don't really relate very well. Once Buddha had said that as

“Ramaniyo vana bhumibhago, pāsādiko ca vanasando nadī ca sandati, setatā suppatittharamaniyo, samantā ca gocaragāmo, alaṃvatidaṃ kulaputtassa padhanatthi tassa padhānāya”

“The land is really beautiful. The casino is delightful. The beautiful landing ports of the white sandwich flow. There are also predators. You would like to practice meditation well for your son⁷.”

For Western thought generally, ecology marked one of the great steps forward from narrow, positivistic materialism. And ecology becomes even more interesting when we start to apply it to ourselves: it means learning to see ourselves as part of a set of relationships. There is an Australian ecologist called John Seed who puts it that we need to see ourselves not as isolated skin encapsulated egos but as part of the larger body of the Earth.

A human being is part of the whole, called by us Universe. We experience ourselves our thoughts and feelings as something separate from the rest; a kind of optical delusion

of consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and affection for a few persons nearest to us. Our task must be to free ourselves from the prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty. The true value of a human being is determined by the measure and the sense in which they have obtained liberation from the self. We shall require a substantially new manner of thinking if humanity is to survive.

The reason why environmental concerns are now so grave is because humans have the technologies to consume and reproduce in ways that, if not moderated, seem almost certain to destroy the ecological basis for human life. Therefore, the key question is what values and practices would convince people to consume and reproduce less when they have the technological ability to consume and reproduce more.

The world's religions have not previously faced this situation, which explains why ecological ethics have not been in the forefront of religious thinking in any tradition. What we must do, then, as constructive thinkers in our various traditions, is to place the inherited values and insights of our traditions in the light of the current ecological crisis to see what resources the tradition affords us and where we need to extrapolate new visions.

The question of whether Buddhism is compatible with deep ecology, which views all parts of the ecosystem as of equal value, is more complex. While Buddhism is not homocentric in the way that monotheistic religions are, nevertheless, most forms of Buddhism do regard human life as more desirable than any other form of life because of the spiritual potential thought to be inherent in and limited to the human condition⁸.

Endnotes

- 1 K.N . Dhammpada, arhath vagga. verse 10 B.J.M. p- 46.
- 2 D.N Sāmannaphala sutta. B.J.M. p- 110
- 3 D.N. Kuṭadatta sutta. B.J.M. p- 274.
- 4 D.N Cakkhavatti sutta. B.J.M. p- 104
- 5 Petavattu .B.J.M. p- 52
- 6 A.N. Vyaggapajja sutta. B.J.M. p- 238.
- 7 M.N. Ariyapariyesana sutta. B.J.M. p- 406.
- 8 E.F. Schumacher, small in beautiful. P- 26.

Bibliography

Primarily sources

1. Anguttara Nikāya. vi, 2006, Gotami vagga vyaggapajja sutta, BJTS.
2. Dhammapada. 2006, Cittavagga, BJTS.
3. majjhimanikāya. i. 2006, Buddha Jayanti Tipitaka Series, Volume 7, (pdf version).
4. Dīghanikāya. ii. 2006, Buddha Jayanti Tipitaka Series, Volume 8, (pdf version).
5. Dīghanikāya. iii. 2006, Buddha Jayanti Tipitaka Series, Volume 9, (pdf version).
6. Khuddaka Nikaya. 2006, Buddha Jayanti Tipitaka Series, (pdf version).
7. (These pdf versions can be downloaded from www.aathaapi.org).

Primarily sources

1. Theravada Early Buddhist Texts.
2. Mahayana Texts.
3. The Mahāvastu, 1952, Volume II, Vol. 11, Luzac & company, LTD., 46 Great Russell Street, London, W.C. 1.
4. Commentaries .

Secondary sources in English

1. Dr. Vijithadhamma Madagampitiye. Dharshana Adhyanaya Sangraha. karunaraththana Publish.
2. Pantheism: belief that god is in everything and that everything is god. Belief in and worship of all gods
3. Rev. Pagnnakiththi Hiripitiye. (2003) Perediga Aparadiga Darshanaya. S.Godage saha Sahodarayo. Colombo:
4. Jayatilaka,k.n, 1980. Early buddhist theory of knowledge,motilal banarsidass,delhi.
5. McMahan, david l. 2008. the making of buddhist modernism. oxford: oxford university press.
6. Dhammajothi, Beligalle, Bauddha Arthika Darshanaya, Colombo, Rathana Book Publishers,
7. Gnanarama, Pategama, (1996). An Approach to Buddhist Social Philosophy, Singapore.
8. Upananda, Raththota, Bauddha Mano Cikittsa Partikara (Buddhist psycho therapy).
9. Dr. Sarath Chandrasekara Sri Lanka International Buddhist Academy edition.
10. Bodhi Bhikkhu, 2000, The Connected Discourses of the Buddha, Wisdom Publications, 199 Elm Street, Somerville, Massachusetts, 02144, USA.
11. Bodhi, Bhikkhu, 2010, A Comprehensive Manual of Abhidhamma, 'Pariyatti', 867 Larmon Road, Onalaska, Washington, 98570, USA.
12. Harvey Peter, 2000, An introduction to Buddhist ethics, Cambridge University Press, The Edinburgh Building, Cambridge CB2 2RU, United Kingdom.

13. Ñānamoli Bhikkhu and Bodhi Bhikkhu, *The Middle Length Discourses of the Buddha*, Wisdom Publications, 199 Elm Street, Somerville, Massachusetts 02144 USA.
14. Nārada Maha Thera, 1987, *A Manual of Abhidhamma*, The Buddhist Missionary Society, 50470 Kuala Lumpur, Malaysia.
15. Thanissaro Bhikkhu, 2007–2009, *Buddhist Monastic code I, Third Pārājikā*, <http://www.accesstoinsight.org/faq.html#protection>.
16. Prof. Karunadasa, Y, 2015, *The Theravāda Abhidhamma*, BPS, Kandy.
17. Paññakitthi hiripitiye.(2003) *Bauddha viññanavādhaya*, S. godage saha sahodarayo.
18. Dr garusinghe Udhita. (2002).*Sarada Sangraha*. University of kalaniya.
19. Miriyanna. M. (1990). *Bharathiya sanshiphtha dharshanaya*. Colombo: Education department p.xviii.

Dictionaries.

1. Davids Rhys, *Pāli – English Dictionary*, Pāli Text Society (PTS).
2. *Oxford Advanced Learner's Dictionary*, 8th edition.
3. *Webster's Encyclopedic Unabridged Dictionary of the English Language*, Deluxe

Edition.

1. *The Cambridge Paperback Encyclopedia*, 2000, P. 284, Cambridge University Press.

2. Penguin Dictionary of psychology, Penguin Reference library.
3. Oxford Australian Integrated School Dictionary and Thesaurus, 2009, P. 230, 253 Normanby Road, South Melbourne, Victoria 3205, Australia.

Pāli Dictionaries.

1. Pāli – Sinhalese Dictionary, (Pāli Sinhala Akārādiya), Prof. Most Ven. Buddhadatta, Polwatte, published Buddhist Cultural Centre.
2. Sri Sumangalashabdakōshaya (Sinhalese to Sinhalese), 2009, First Part, Editor by Most Venerable Panditha Sōrata, Welivitiye, Published S. Godage and Brothers, Book Publishers and Distributors, 675, Maradana Road, Colombo 10.

Sinhalese Dictionaries.

1. Godage Sadarthavāhini English – Sinhalese Dictionary, 2005, Editor Yapa Senarath Munidasa, Published S. Godage and Brothers, Book Publishers and Distributors, 675, Maradana Road, Colombo 10.
2. Malalasēkara English–Sinhala Dictionary, 2017, M.D .Gunasena & (Pvt.LTD) Company, 217, Olcotte Mw, Colombo 11.

Encyclopedia.

1. Encyclopedia of Buddhism, 2004, Macmillan Reference USA. Macmillan Reference USA, 300 Park Avenue South, 9th Floor, New York, NY 10010 (<http://www.gale.com>).

Software.

2. Calibre, for Windows 7.
3. Chaṭṭha Saṃgayana Tipitaka 4.0, for Windows 7.
4. Dictionary+ (English to English), for Android.
5. Digital Pāli Reader (DPR).
6. Oxford Advanced Learner's Dictionary, 8th edition, for Windows 7.
7. Pāli – English & English – Pāli Dictionary Version 1.0, for Windows 7.

Websites and Webpages.

1. <http://www.accesstoinsight.org/faq.html#protection>.
2. https://en.m.wikipedia.org/wiki/Life_Before_Life.
3. www.aathaapi.org.
4. <https://www.google.com/url>.
5. Doramadala 2017. 05. 25.

SPECIAL COLLECTION
JAFFNA PUBLIC LIBRARY

பொதுசன நூலகம்
யாழ்ப்பாணம்

894.81105

SPECIAL COLLECTION
JAFFNA PUBLIC LIBRARY

288775 CC

SPECIAL COLLECTION
JAFFNA PUBLIC LIBRARY

~~288777 BL~~

288801



Theravāda Buddhist Philosophy for the Modern World

Ven. Penalaboda Gñānāloka

Theravāda Buddhism is two and a half millennia old religion based on the teachings of Gotama the Buddha. As we are living in the highly sophisticated 21st century one might approach it with the prejudice that it is already dated and not very practical today. The present work “Theravāda Buddhist Philosophy for the Modern World” is an attempt of an educated young Theravāda Buddhist monk to dispel such impressions and argue that Theravāda Buddhism contains an evergreen teaching which may positively enrich not only our life-philosophy but our socio-economic insights as well.

The author, Venerable Penalaboda Gñānāloka had completed Piriven Final Exam (O/L) 2010 and Prācīna panditha Exam 2014 in English medium as the first student in Sri Lanka. And here he has effectively argued that the logico- epistemology, Socio-political and economic views and ethical guidelines offered by the Gotama Buddha have been an enlightening force and still continuous to be a promising philosophical potential for the human beings; not an exclusively ascetic and escapist ideology, catering solely for enunciates. So, here you are; give it a thought!

Professor Chandima Wijebandara
(Former Vice Chancellor of Sri Jayewardenepura University,
Sri Lanka)



SAMAYAWARDHANA

Samayawardhana Bookshop (Pvt) Ltd.

61, 63, Ven. Hikkaduwe Sri Sumangala Nahimi Mawatha

(Maligakanda Road) Colombo 10

Tel: 2683986, 2677539, 11 5737431

Fax: 2698977, 2683986

Email: samayabooks@sltnet.lk

Web: samayabooks.com/www.emars.lk

Digitized by Noolaham Foundation.
noolaham.org | aavanaham.org

