

The Buddhist Philosophy



Province Government
Lumbini Province
Ministry of Industry, Forest and Environment
Butwal, Nepal
2078 B.S.

The Buddhist Philosophy



Publisher


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Government of Province
Lumbini Province
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Butwal, Nepal

Chief Minister

Foreword



It provides me immense pleasure by knowing that the Ministry of Industry, Forest and Environment, in assistance with the Lumbini Buddhist University, is going to publish the book *The Buddhist Philosophy* (translated version of “बुद्ध दर्शन सरल अध्ययन”) and make the knowledge of the Buddhist Philosophy available in simple form in English language to the wider communities.

Siddhartha Gautama Buddha who was born in Lumbini in 563 BCE (2564 years ago) is the forerunner of world peace and human welfare. The Buddha abandoned the home along with the succession of the royal crown at the early age of 29 for the sake of welfare of the entire human being, Non-violence, and the quest for eternal peace. Siddhartha Gautama Buddha, who left home in search of the causes of the violence and suffering, blessed the society with the great philosophical thought of fraternity and the welfare of the human being and became successful to lead the human being to the path of the wholesome deeds. Buddha's teachings are established even today as invaluable heritage not only for the adherents of Buddhism but also for the entire human race.

Born in Lumbini under the ancient Kapilavastu and enlightened in Bodhgaya, the Buddha, spent 29 years of his early life at the Tilaurakot palace. This land is the foundation of the attainment of wisdom for him who discarded the luxurious life of the royal palace in search of wisdom. Therefore, not only the Prince Siddhartha Gautama but also the Buddha Shakyamuni was born in this land and so was the Buddhist Philosophy.

I believe this book written in simple English language about the Buddhist Philosophy, with the view to make it understand easily to the wider readers, will turn to be significant one. Publishing and distributing such books is necessary to expand the understanding of the Buddhist philosophy among the communities. Lumbini Province Government has adopted the policy to move ahead in cooperation with Lumbini Buddhist University to publish books, researches, and explore the Buddhist heritages. These works will move ahead comprehensively in days to come.

May the book be able to achieve the objective! My sincere wishes.

Shankar Pokharel
Chief Minister



Government of Province
Lumbini Province
Ministry of Industry, Forest and Environment
Butwal, Nepal

Minister

Foreword



I am so glad that our ministry is going to publish the book entitled *The Buddhist Philosophy*, prepared in coordination and collaboration with the Lumbini Buddhist University. This book is the translation of the similar book published in the past.

Lumbini, the Birthplace of the Lord Buddha, is the most significant cultural heritage of our Province which is the center of faith to the Buddhist followers and peace lovers all over the world. The provincial government, in close coordination with Lumbini Development Board and Government of Nepal, is very much committed to the conservation and development of Lumbini and other related sacred places.

In the present book, the fundamental teachings of the Buddha such as the Four Noble Truths, Five Moral Precepts, Noble Eightfold Paths, Perfections, Interdependent Origination, tranquility and Vipassana Meditation, The four Sublimates, the wholesome and unwholesome actions and their results, etc. have been tried to present in a very simple and legible way so that the large number of readers-both Buddhism followers and others-get acquainted with Buddhism.

Every human being is in search of happiness and wisdom by nature. The wisdom that the Buddha propounded has got everybody's happiness, peace, and wisdom, or the seed of the Buddha-hood that is likely to germinate. Human beings can acquire peace and truth by defeating the afflictions in the human mind with the practice of the noble eightfold path and Vipassana meditation. Therefore, this book seems to be very useful to those who have an interest in Buddhist Philosophy.

At last, I would like to thank the Lumbini Buddhist university family that has accepted the responsibility to prepare this book and all the staffs of the ministry for better coordination.

Kalpana Pandey
Minister



Government of Province
Lumbini Province
Ministry of Industry, Forest and Environment
Butwal, Nepal

Preface



The soil of Lumbini Province is so destined to have three different Budhhas (Karkuchhanda, Kanakmani and Shakyamuni) born in. The land of the entire Lumbini province is considered very sacred and blessed to have the Buddha: the source of eternal peace. Many sacred places related to the birth and various religious activities of the Budhhas are found in and around Lumbini. The province has always been considered as one of the most holiest and sacred place in the entire world for the Buddhism followers and peace lovers. This book explains about the life and teaching of the Buddha in very simple way so that all readers can easily get benefits over.

This book is the unofficial translation of the earlier book entitled, “बुद्ध दर्शन सरल अध्ययन” published in vernacular Nepali Language by our ministry in 2020. The earlier book was very popular and has in much demands by the Buddhist followers and enthusiasts. And, I do hope this English version of the book will also become very popular and useful to learn the about the Budhha, Buddhisms and related places in simple ways.

Teaching of the Buddha and his philosophy is very practical and useful for entire human beings. It provides immense internal happiness and peace of minds; that ultimately contributes to establish peace in society. This book will be a very strong source to know the life of the Buddha, the meditation he did, the philosophy he propounded, and to know other practical teachings he left for us.

There are a number of institutions and people who worked hard to prepare this book. The huge source of inspiration arises from the constant support of our former Hon. Minister Lila Giri and Secretary Dr. Radha Wagle.

The book has been prepared by the scholars of Lumbini Buddhist University who have deep knowledge and study of the subject matter. I express deep gratitude to the scholars and the university that coordinated the entire writing and editing of this book. I am very much thankful to the scholars Mr. Dayaram Gautam, Indra Prashad Kafle and translator Mr. Lilamani Pandey at Lumbini Buddhist University who wrote this piece of work. I would like to extend my sincere gratitude to Prof. Dr. Geetu Giri, Lumbini Research Director at Lumbini University. My sincere thankfulness goes to Dipak Gnawali, Ramesh Gautam, Narayan Dev Bhattarai, Tuk Raj Pandey, Ganesh Ghimire, Chandan Aryal, Alok Kumar Ojha, Ram Hari Aryal and all other hardworking and dedicated staffs of the Ministry for their invaluable coordination in this publication.

Rajendra K.C., PhD
Secretary

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1. The Buddha: A Brief Biography

Many Buddhas: The Only Buddha-hood

Kalpa is a Sanskrit terminology and the equivalent English terminology for which is eon. The great eon, *Mahakalpa*, is the significant unit of calculating time in the Buddhist tradition. There are generally 2 types of *Kalpa*, *Suñña-Kalpa* and *Asuñña-Kalpa*. Another definition of *Kalpa* is the world where Buddhas are born. The *Suñña-Kalpa* is the world where no Buddha is born. *Asuñña-Kalpa* is the world where at least one Buddha is born. There are 5 types of *Asuñña-Kalpas*. The world where one Buddha is born is called *Sāra-Kalpa*. The world where two Buddhas are born is known as *Maṇḍa-Kalpa*. The world where three Buddhas are born is called *Vara-Kalpa*. The world where four Buddhas are born is known as *Sāramaṇḍa-Kalpa*. Whereas the world that is glorified by the grandeur of the five Buddhas is known as the *Bhadra-Kalpa*. Krakuchchhanda, Kanakamuni, Kashyapa and Gautama Buddha were born in the *Bhadra-Kalpa*. Maitreya Buddha will be born as the fifth Buddha in the *Bhadra-Kalpa* which is running currently.

Ascetic Sumedha in the Distant Past

According to the Buddhist tradition, it was the event of the four Ashankhya one lakh Kalpa ago when Brahman Sumedha resided in the city of Amāravati. He was adept in the three Vedas. He was inspired to move forward in the path of the quest for liberation because of the knowledge that our physical body, the world and the wealth are impermanent. He started penance in the mountain after donating all his property and finally achieved *Nirvāṇa*.

Once, while Sumedha was traveling in the sky, he saw the people of Deepavati Nagar happily decorating the roads. He discovered that Dipankara Buddha would visit the town with his begging Bowl for alms along with four lakh disciples that day. He requested people that he would like to join them to clean the roads for Dipalkara Buddha. Dipankara Buddha arrived before he could finish cleaning the road of which portion, he was in charge. As the road was dirty and muddy, Sumedha lied himself on the road to save the Buddha from being dirty in the mud. At the moment, while he was stepping on the back of Sumedha, Dipankara Buddha predicted that after passing the four Ashankhya Kalpa, the ascetic will be born as the Buddha. Sumedha started practicing the middle path after receiving the ordinance from Deepankara Buddha. As the bodhisattva, he accumulated wisdom (*Prajñā*) and virtue (*Punya*) having practiced perfection (*Pāramitā*) for many births. He kept on practicing by following the lessons of all the Buddhas before him. All the Buddhas declared that Sumedha would certainly become the Buddha. Thus, Sumedha did meditation (*Sādhanā*) according to the eternal tradition of Buddhahood and became the Buddha. The ascetic Sumedha was none other than Shakyamuni Buddha, the fountain of world peace and the pride of the Nepalese soil.

The Five Overview (*Mahavilokana*)

The perfection (*Pāramitā*) had already been practiced well. The future Buddha- Siddhartha Gautama was in the *Tusita Bhuvan* as *Swetaketu Bodhisattva*. It was the time to have a shower of wisdom in the world of drought. Therefore, to be born for the last time, he observed the following five things.

i. Appropriate Time

The average life span of the human being was neither too long nor too short. It was just enough to understand the agility of life, the significance of the Buddhist Teachings and to germinate the devotion.

ii. Island

The Bodhisattva made sure that Jambudwip was the most suitable place for originating the Buddhahood.

iii. Kingdom and Region

In the vast territory of the Jambu Island, Madhyadesa was the most suitable place for the Buddhahood to originate. Kingdom of Kapilavastu was the most suitable and pious one for the purpose. Thus, the Bodhisattva decided to be born here.

iv. Dynasty / Lineage

Shakya dynasty was prestigious. Suddodhana was a skillful king. Thus, this dynasty was the best for the Buddha to be born.

v. Mother

Mayadevi, the queen of Kapilavastu was of good and high moral character. Her mind was not restless. She had only 10 months and 7 days left for her to pass away. Thus, her womb was the best place for the future Buddha for taking birth.

Mayadevi's Dream- 564 BCE

A long time had been passed waiting for a child. Both the queens- Mayadevi and Prajapati did not have any child. Ashadh full moon day was grandly celebrated in the prosperous Kapilavastu. Queen Mayadevi had a shower early in the

morning on the full moon day, had a fast and had donations and went to take a rest. While taking rest, her mind was full of spiritual bliss. At midnight, four gods (*Devas*) appeared and took her along with her bed to the Himalayas and kept her under a big sal tree and left her alone. No sooner had they left her, there appeared a group of fairies. They took her to 'Anotapta Daha' and had her grand bathe, there appeared a plane (*Vimana*) in the silver mountain. They took her to the plane and made her lie down having her pillow facing the east. A white elephant descended from another golden mountain. It stopped for a while, had a view around and climbed up the silver mountain again. There was a white lotus on its trunk. The elephant entered the plane where Mayadevi was kept. It revolved around the bed three times and entered mother Mayadevi's womb via right underarm. As soon as she woke up, Mayadevi realized that it was a dream. The next day, four Brahmans interpreted the dream and said- ' It is obvious that somebody great is going to be born'. They added, such a great man who either will be a great (*Chakravartin*) king or an ascetic.

The Birth of the Bodhisattva 563 BCE

Ten months passed unnoticed like a moment. Queen Mayadevi had a wish to go to Devadaha, her maternal house. The road from Kapilavastu to Devadaha was decorated beautifully. It was the full moon day of Baishakha, the first month of the Nepalese calendar. The Queen's palanquin (*Palki*) started the journey from Kapilavastu to Devedaha and there lied the Lumbini garden on the way. As soon as the Queen had got off the *carriage*, to take rest, she sensed the labor pain; she took bath in the Shakya Pushkarini Pond nearby. Then she walked twenty-five steps towards the north and caught a branch

of Mangal Sal tree. Soon she was blessed with a son. Maha-Brahmā took her in the golden web. There was a natural rain to shower the bodhisattva. Then the infant that was wrapped in deerskin by gods was offered a garment by the people. Then releasing himself from the hands of the people, the Bodhisattva observed the ten directions minutely. He found no one equal to him thus, after walking seven steps to the north and declared- '*Aggohamassi Lokassa*' that means I am the supreme one in the world.

Naming Ceremony (Baptism) 563 BCE

Entire Kapilavastu was overwhelmed with joy. Ascetic/ Sage Kaladewala had already left the palace after visiting the newborn baby. He had made a declaration that the child will be the Buddha. The child was named on the fifth day. One hundred eight learned men of the time attended the naming ceremony. As all the wishes of the parents and the kingdom, were fulfilled, the child was named Siddhartha. The same name would be going to quench the people's thirst for the dhamma. Astrologers had foreseen it. According to them, there were only two possibilities; he would either be the great emperor (Chakravartin King) or Samyak Sambuddha. Queen Prajapati had taken the charge of Siddhartha's bringing up.

Paddy Cultivation (Vapramangal) Ceremony and Siddhartha's Meditation 558 BCE

Paddy Cultivation (Vapramangal) Ceremony was observed as a great festival in Kapilavastu. In the month of Ashadh, every year. The king inaugurated the ceremony by plowing the field with a golden plow. Everyone ranging from laymen to ministers would participate in the ceremony. When king Suddodhana started the ceremony, everyone including the

caretakers of Siddhartha got tempted to join and left the baby alone. Then Siddhartha, sitting in a comfortable posture started meditating. When the king and the people returned, they saw that the baby boy was deep in meditation under a berry (Jamun) tree. The tree was offering shade to the meditated child without moving the whole day during the hot sun.

Facilities, Craftsmanship and Siddhartha's Marriage 548 BCE

Siddhartha learned various scripts. He was adept in Vedas and Craftsmanship. Although he was reluctant in the warfare, he learned them exceptionally well. King Suddodhana felt chill in his spine time and again when he recollected the forecast of sage Asita and other astrologers. He tried to arrange all the possible facilities for him. The palaces named Ramya, Suramya and Shubha were constructed. They were 9, 7 and 5 storied respectively. Prince Siddhartha was charged with being luxurious. To assure king Suddodhana, he demonstrated outstanding skills in the mass and surprised everyone.

When Siddhartha was sixteen, his fair character had impressed Yasodhara, the Princess of Devdaha. Even in the marriage ceremony, there was an arrangement of the exhibition of Siddhartha's skill of warfare. He became the victory because of his skills and craftsmanship. He got married to Yasodhara. He used to call her Gopa with love. There was all sort of entertainment in the palace but he did not have interest in them. There was political conspiracy in the Shakya Kingdom which was never accepted by Siddhartha's plain and fair nature. He had countless queries regarding life and the universe. He was certain that finding the answers to these questions is possible by doing meditation. Therefore, whenever he got time, he chose a

tranquil place, went deep in meditation, contemplate the mystery of nature.

Emergence of Abstinence and the Great Renunciation 534 BCE

Siddhartha was already 29. One day, he was on an inspection of the town after having permission of his father; he saw an elderly person, a diseased man, a recluse and a dead man on the way. These views made him restless. There was news of the birth of his child in the palace. Siddhartha, who was moved by the thought of momentariness of life, unconsciously uttered- "Oh, Rahu is born!" Later his name was kept Rahula.

Siddhartha had seen the ugliness inside the beauty; He had understood the chain of attachment (*Rāga*) in attraction. He was not unaware of the condition of the beauties that danced for the whole night to give him pleasure and got tired. For him, the palace was like a graveyard. And those people who were enjoying being ignorant to the inevitable suffering were like dead for him. He committed to abandon the palace.

Charioteer Chhanna had got the beloved horse Kanthaka ready. Siddhartha remembered his son Rahula. He pulled the curtain and peeped into the room. The seven-day-old Rahula was lying on the pillow of Yasodhara's arm. Siddhartha left the palace at midnight. He patted Kanthaka and uttered- 'Dear Kanthaka, today, you have to take me to the other side. I will make everyone cross the river of suffering once if I will gain the wisdom.'

Siddhartha left the palace through the eastern gate. It was the full moon night of Ashadh. Siddhartha began the great

journey to overcome the ignorance and suffering. This event is known as the great renunciation (*Mahābhiniṣkramaṇa*).

Quest of Wisdom 534 to 528 BCE

Prince Siddhartha reached the Anoma River after passing the distance of 30 miles that night. He gave all his valuable ornaments and costumes to Chhanna. Siddhartha got himself ordained shaving off the hair with his sword. Kanthaka could not tolerate the pain of departure from the master and died. Entire Kapilavastu mourned. Siddhartha headed towards Rajgriha. King Bimbisara was ready to offer him the entire kingdom but for him, the crown of Magadha was incomparably inferior to the wisdom he was searching for.

While being in the quest of wisdom, Siddhartha, in the guise of an ascetic, met various Brahmana, Sages, Shakhya, Padma, Rewata, Bhargava, Bashishtha etc. gurus for the company. During the quest in the city of Vaishali, he met Guru Alar- Kalam and another guru Uddhaka Ramaputra, who had attained the higher level of Samādhi. He received the knowledge from him too. But, Siddhartha could not be assured that he would get a permanent solution to the problems with all of the above ways. He realized that he had to meditate himself. For which he spent six years practicing severe penance being rigid. He exercised the path of self-mortification and was so dried that there were only bones and skin left in his feeble body. Soon he realized this was not the correct path either. If the string of a Veena is pulled extremely, it will break. On its contrary, if left extremely loose, it can't produce any music. The same rule can be applied in our life too. Siddhartha decided to follow the moderate way. The moment he left the path of severe penance, the five fellows left him, too.

The Five Great Dreams (*Pancha Mahaswopna*) 528 BCE

After spending six years practicing severe penance, Siddhartha decided to change the way. He started meditating taking just enough food and gained health gradually. A night earlier to the Baishakh full moon night, he had the following dreams known as the five great dreams.

1. In the dream, large Himalayas were his pillows; both of his hands were stretched to the East and the West Sea; his feet were stretched to the Sea in the South.
2. *Kusha* plant grew at his navel point and further grew up to the sky that could not even be caught by the eyesight.
3. The black and the white ants originated from the feet and reached his knees.
4. The birds of the four different colors flew up to his feet, turned into the one color and flew away.
5. He was walking on the dirt; however, there was no stain of the dirt on his feet.

When awoke, the Buddha realized that it was a dream and felt like it would be the day of enlightenment. He sat in the ready position under a tree with the begging bowl for visiting the villages. He was facing the east.

Sujata's Offering of Rice Pudding and Attainment of the Buddha-hood (*Sambodhi*) 528 BCE

While she was going to offer rice pudding to the Tree God, Sujata, a girl from Urubellaa Village, saw Siddhartha. She was so impressed by his personality that she took him for the actual Tree God who had appeared before her. She offered him the rice pudding. He ate the rice pudding and took bath in the

pure water of the river Nairanjana. He arranged the seat (Asana) under the tree with the eight bundles of grass given by Swasti Brahman. Then he committed that he would attain Buddha-hood and started meditating. No sooner had he started concentrating, he attained the enlightenment. The knot of the birth and death was unfolded. Siddhartha became the Buddha under the Bodhi Tree at the age of 35. It was again the full moon night of the month of Baishakh. The place was started to be known as Bodhgaya. The tree under which Siddhartha attained the Buddha-hood is known as the Bodhi Tree. He spent seven weeks under the same tree after attaining enlightenment.

The First Turning of the Wheel of the Dharma (*Dharmachakra Pravartana*) 528 BCE

The religious journey (Dharma Yatra) of the Buddha commenced with intention of distributing the knowledge he acquired for the welfare of the world. He headed towards the Deer Park (Mrigadaban), Saranath to teach dhamma to his five fellow ascetics who accompanied him for six years and left him later when he changed the way from self-mortification to moderation. The main among them was Kaundinya, who was his guru in the palace, too. Kaundinya became Arahanta when the Buddha was delivering the deep teaching on the Four Noble Truths (Caturāryasatya). With the first teaching at Sarnath, the Buddha opened the avenue for benevolence to the entire world. This event is known as the first turning of the wheel of the Dharma (Dharmachakra Pravartana).

Expansion of the Monastic Community (The Sangha) 483 BCE

The number of the Buddha's disciples started increasing day by day after the first turning of the wheel of the Dharma at

Sarnath to the five ascetics. The good Dharma continued flourishing. The Monastic Communities (The Sanghas) for the monks and the nuns started to be set up. The walls of hierarchy collapsed. The boundary between rich and poor was ruptured. Millions of followers joined the Sangha. Even staying in their homes, people started walking on the path of wisdom taught by the Buddha. After the enlightenment, till the age of eighty, the Buddha continuously preached for 45 years except for the three months rest during the rainy season (Annual Retreats), known as *Vassa* in the Pāli language, every year.

***Mahāparinirvāṇa* 483 BCE**

The Buddha was reaching eighty and his body had become feeble and old. He fell sick while he was going from Rajgriha to Vaishali. He told Ananda, the closest of his disciples that he would abandon the body after three months. At Pawa, the devotee Chunda offered him the dish known as Sukarmaddav. After the meal, the Buddha felt even more unwell; however, he managed to reach Kushinagar. Lying on the bed (Aashana) between two tall Sal Trees the Buddha preached the Dharma until he entered the stage of the perfect peace with the help of *Samādhi*. It was Baishakh Full Moon Night again; the Buddha was teaching the last lesson about impermanence when he passed away at the age of eighty. The event is known as the *Mahāparinirvāṇa*.

Distribution of the Buddha Relics 483 BCE

The Buddha was offered the royal funeral honor at Kushinagar. There arose dispute regarding who will take the Buddha relics between the kings of Kushinagar and the kingdoms nearby. The wise Brahman name Drona divided the relics into eight fractions out of which a fraction each was given to the kings of Magadha, Vaishali, Kapilavastu, Allakappa, Ramagram, Pava, Kushinagar and the Brahmans of Bethidwip. Brahman Drona took the vessel in which the relics were collected. As the Mauryas of Pippaliban joined late, they could receive only coal. The stupas were constructed wherever the Buddha relics were taken. The world was thankful for the perfectly transparent and sovereign gift of dharma.



2. The Four Noble Truths (Caturāryasatya)

How many types of truths may be there in the world ? This is an abstract question in itself. Many argue- the truths are many according to the time and context. But the Buddha proposed only four truths in the world. What are the four truths ? They are- suffering (*Dukkha*), arising of suffering (*Dukkha Samudaya*), cessation of suffering (*Dukkha Nirodha*) and the path of cessation of suffering (*Dukkha Nirodha Mārga*). Yes, these four truths are known as Caturāryasatya. This is even the same as *Cattāri Ariya Saccāni* said in the Pāli language. As these are unalterable and unquestionable by nature, they are called truths. To release oneself from the suffering, one should be able to win *the Afflictions*. Noble is the person who has set the journey to the path of philosophy and closed the path to evil. The truth experienced by such a noble person in reality is the noble truth. The central theme of the teachings of the Buddha is the Four Noble Truth.

1. Truth of Suffering (*Dukkha*)

According to the Buddha, suffering means to take birth, to be aged and to die. Being hopeless and depressed due to disease and mourning of any kind of loss is suffering too. Having to encounter what is undesirable and separation from what we hold dear is suffering. To sum up, the five aggregates are suffering. The Buddha has classified suffering in three ways. They are: suffering of suffering (*Duḥkha Duḥkhatā*), suffering of change (*Vipariṇāma Duḥkhatā*) and all-pervasive suffering of conditioning (*Saṃskāra Duḥkhatā*).

i. Suffering of Suffers (*Duḥkha Duḥkhatā*)

All the living creatures bear countless suffering from birth to death. Human being also becomes upset because of the physical or mental suffering. Sometimes, man suffers from disease. Sometimes, he has to suffer because of the obvious problems of old age. Sometimes he does not get what he desires and sometimes he does not like what he has and suffers. Sometimes relatives are missed whereas sometimes, all the enemies unite. Such sufferings that everyone can easily perceive are the suffering of suffering. Another suffering appears as soon as a suffering is removed. This continuous cycle has been running endlessly.

ii. Suffering of Change (*Vipariṇāma Duḥkhatā*)

Everyone wishes to be released from suffering and it is obvious too. As a result of an attempt to avoid one suffering, if there appears another suffering is known as suffering of Change (*Vipariṇāma Duḥkhatā*). When we fall sick, we take medicine. The medicine causes side effects. We take cold drinks chilled artificially during the summer. Then, it causes other problems in the body. Such are the suffering of Change.

iii. All-Pervasive Suffering of Conditioning (*Saṃskāra Duḥkhatā*)

Sanskara is formed following the causes. The characteristics of sanskara are its dharma. We always desire happiness. Any suffering is not obvious for us. We cannot accept that suffering is the nature of everything. Everything in the universe is changeable (Transient). There is suffering hiding in them.

2. Truth of Arising of the Suffering (*Dukkha Samudaya*)

Arising of the suffering means the cause of suffering. Why are these many sufferings around? The Buddha replies that it's because of craving. We would like to achieve and have the desired things. Everyone wants to be away from the undesired ones. This is craving. In the Nepalese language, it is called *Tirsana* and *Tanha* in the *Pāli* language. Every passion cannot be fulfilled in a single life. The fulfilled desires cause new desires to be created. The creatures fall prey to the cycle of birth and death. This is the main reason for suffering. The Buddha has categorized the craving into three kinds. They are- Craving for sensual pleasure, craving for existence and the craving for extermination.

i. Craving for the Sensual Pleasure

Craving for sensual pleasure means the passion for the pleasure achieved through the senses. The creatures run after the beautiful appearance, voice, taste, fragrance and touch. After consuming such things with the help of our senses, we further desire to have them. The entire life ends up in the quest for such things. Some of them are consumed, some of them are just started and some of them are still in the plans. We approach death while rushing after this sensory pleasure.

ii. Craving for the Existence

Existence generally means the world. Many of us wish to remain happily in this world forever. It is obvious in the general sense but being unable to accept the inevitable death is craving. Despite knowing death nearby, the one who craves for existence remains reluctant to accept the fact. Having passion for the surrounding one resides in, is the craving for existence. This is also considered one of the reasons for suffering.

iii. Craving for the Extermination

Craving for extermination juxtaposes the craving for existence. Being detached from life and the world is also a kind of craving. If the feeling of hatred originates against something, there emerges the desire of uprooting it. When one fails to do so, may choose the path of suicide. Extermination also refers to wealth. Craving for material possession is also a craving for extermination. Man does so many deeds for material possession. Due to this cause, he develops ambition and suffers.

3.The Doctrine of Cessation of Suffering (*Dukkha Nirodha*)

Cessation means to prevent. To prevent suffering is the cessation of suffering. We must prevent the causes of suffering if we want to prevent suffering. Passion/Craving is the cause of suffering, therefore, eliminating craving is the cessation of suffering. To germinate the maize plant, we require air, water, light, soil etc. along with the seed. As the maize seed is the most significant one, it is a cause whereas the rest all is condition. Every phenomenon in the universe originates due to cause and condition. The cause and condition of suffering are hatred, aversion and affliction. Once the chain of this unwholesome karma is broken, suffering is ceased too. This is the stage of real happiness and is known as *Nirvāṇa*. The state of *Nirvāṇa* is the state of cessation of suffering.

4. Doctrine of the Path Leading to the Cessation of Suffering (*Dukkha Nirodha Mārga*)

The path that leads to Nirvāṇais the path leading to the cessation of suffering. The path is known as the Noble Eightfold Path that includes- Right understanding (*Samma Ditthi*), Right Thought (*Samma Sankappa*), Right Speech (*Samma Vaca*), Right Action (*Samma Kammanta*), Right

livelihood (*Samma Ajiva*), Right effort (*Samma Vyayama*), Right Mindfulness (*Samma Sati*) and Right concentration (*Samma Samādhi*). Because of these eight organs of the mārga, it is also known as Āryāṣṭāṅgikamārga. This is also called 'the middle way'.

Various problems appear in our life. There are specific reasons behind the problems. the problems can be resolved by finding out their causes. If the right way is chosen, the problem will certainly be solved. It is always wise to search for solutions rather than turning the face away from the problem. Therefore, this teaching of the Buddha is relevant in our daily life as well.



3. The Noble Eightfold Path (Āryāṣṭāṅgikamārga)

Among the Four Noble Truths, the fourth one is the Path leading to the cessation of Suffering. To eliminate the suffering, the person has to make sure that he takes up the Right Path. Such a path where there is certainty. Such a path will lead you to the destination. There is certainty in the path that the Buddha has adopted. There is no doubt on reaching the destination or *Nirvāṇa*. Therefore, that is the Noble Path. There are eight specific organs in the path therefore, it is also known as Āryāṣṭāṅgikamārga. Its specific name is the Path Leading to the Cessation of Suffering. The reason is that it is the path that is taken to cessation of suffering. As it is free from all kinds of extremities, it is also called 'The Middle Way'.

The Eight Organs

To attain peace by ending up the suffering is the nature (*Swobhav*) of every being but it is challenging work to not to let suffering emerge again. The Buddha had made it easy for everyone by explaining the eight organs of cessation of suffering. These organs are given below.

The Ladder of Wisdom

1. Right understanding/view
2. Right thought

The Ladder of Precepts (Sīla)

3. Right speech
4. Right action
5. Right livelihood

The Ladder of Concentration/Samādhi

6. Right effort
7. Right mindfulness
8. Right concentration

Precepts, concentration and wisdom are the major aspects of Buddhist Philosophy. The Noble Eightfold Path is the developed form of these means. According to the Buddha, one has to apply it firmly in his/her daily life to experience it. The Buddha suggests to his disciples- 'Dear monks, you have to work hard. Suffering cannot be ended up by listening to the speech'. Self-effort is essential to eliminate the suffering. My work is to show you the way and it is your work to walk on it. The person, who follows the path and does the meditation, will be free from suffering. What can be the better example of enterprise and self-esteem than this?

1. Right Understanding

The meaning of understanding is wisdom, thought, or principle. According to Buddhism, right understanding bears a broad meaning. This is because the entire teaching of the Buddha is to rise one above the inappropriate assumptions. Right understanding means to know the mystery of wholesome and unwholesome deeds. The origins of the unwholesome deeds greed, delusion and hatred, on its contrary generosity, the feeling of detachment and love are the roots of the wholesome deeds. Right understanding can be perceived in two different ways— Mundane Right Understanding and Supramundane right Understanding. Trying to keep happy to all who are in this world is called Mundane right Understanding and Seeing the real nature of every phenomenon as it is Supramundane right Understanding.

2. Right Thought

Commitment will be stronger if the thought is clear. Therefore, Right Thought or Right Intent is kept in the second position of the Noble Eightfold Path. To commit to not following the desire of the senses in excess regarding the consumption of the object they perceive is called the Right Thought. Similarly not turning angry, violent and harsh to others also fall under the path of the right thought. The Right Thought can be perceived by the following four approaches: 1. To have a commitment to be released from the suffering not being moved or hopeless by the worldly tension and restlessness. 2. To commit to give pleasure to others. 3. To commit with compassion that all the sentient beings have to be released from suffering. 4. To commit to follow the path of the Buddha to release every sentient being from suffering.

3. Right Speech

The speech that does not give pain, remorse and turn harsh to others is called the Right Speech. It is to practice the path of Right Speech to not utter anything that hurts or takes them to the wrong path. Such an utterance should not be produced that causes bad feelings and gives false information to others. Fueling against somebody to somebody else and unnecessary gossips should not be done that irritate even the listeners.

4. Right Action

The conclusion of the work in action. If the work benefits the others along with the doer, is called the Right Action. But it does not mean that the corruption is done in agreement among the people involved in the Right Action. Any action can be determined whether it is good based on the

intention. Therefore, working with the wholesome intention is the practice of the Right Action. We have been doing actions with our thought; action and speech which are listed below.

Medium of the action	Unwholesome Action	Wholesome Action
Body (Kaya)	Killing, Stealing and Sexual misconduct	non-violence, not stealing and non-adultery
Speech (Wak)	Telling lies, Backbiting or Slander, Harsh Speech and Idle talk.	speaking the truth, avoidance of backbiting or slander, avoidance of harsh speech and speaking just enough
The mind (Citta)	Greed, Violence and False Understanding	giving, non-violence and the right understanding

5. Right Livelihood

Earning a living by doing the wholesome action is called Right Livelihood. If the daily practices are pure, there comes purity in livelihood. Therefore, everyone needs to have the chastity of livelihood. The Buddha has demarcated the limitations even for the ordained and the laymen. According to the Buddha, the ordained ones have to refrain from the following.

- a. Sitting on the road or in a lonely place, chanting the verses with the expectation that someone will come and donate.

- b. Linking the unnecessary relationship with the view of receiving charity and honor.
- c. Praising someone more than necessity expecting further food and charity.
- d. Threatening those with the idea of hell and suffering who do not donate.
- e. Purchasing the beautiful goods for consuming using own money and exhibit them to encourage others to donate good robes etc.

According to the Buddha, the laymen or the householders should not earn their living by the following way:

- Trade of Poison
- Trade of Weapons/ arms/ ammunitions
- Trade of living being
- Trade of intoxicants
- Trade of flesh

6. Right Effort

Generally, effort means the undertakings or endeavors. The Right Effort, here, means to keep all the senses in control, refrain from all the unwholesome emotions and put effort into the development of wholesome emotions. All the efforts done to keep all the afflictions away are termed as the right efforts. In summary, the following points are to be considered:

- Refrain from letting the unwholesome mind originate that has not been originated yet.
- Abandoning the originated unwholesome mind.

- Originate the wholesome mind that has not been originated yet.
- Conserving and promoting the wholesome mind that has been originated.

7. Right Mindfulness

Mindfulness means to memorize. Memorizing the wholesome actions is the Right Mindfulness. It is essential to keep memorizing the wholesome actions to keep the mind away from inclining to the unwholesome actions. The following are the four approaches to have the right mindfulness.

- a. Memorizing the nature (Dharma) of our own body
- b. Memorizing the nature (Dharma) feeling that keep emerging and disappearing
- c. Keep the various stages of the mind in memory
- d. Remembering the nature (Dharma) of the phenomena properly.

8. Right Concentration (Samādhi)

The concentrated stage of the mind is the stage of Tranquility. The objects that are used to concentrate the mind are called objects or support (*Alamban*). Once the mind is concentrated on the support, meditation takes place. The meditation that keeps the mind free from all kinds of defilements is known as the Right Concentration. Such a Samādhi takes the follower to the path of enlightenment. There are four tranquility meditations in the tranquility meditation.

- a. The first Stage includes thoughts, joy, pleasure, concentration.
- b. The second Stage includes joy, happiness and concentration.
- c. The third Stage includes happiness and concentration.
- d. The Fourth Stage includes neutrality and concentration.

The concentration that includes the above-mentioned four levels is the Right Meditation.



4. Five Moral Precepts (Pañcaśīla)

Purification is most significant for peace. Following the moral precepts (śīla) is important for purification. The moral precepts mean good conduct in life. Life will be peaceful and we shall be happy in life if our speech, thought and action are pure. For purity, it is very essential to follow moral conduct. These moral conducts are called the precepts (śīla) in Buddhist Philosophy. The first ladder of the precepts is to keep oneself away from killing, stealing, sexual misconduct, lying (Dishonesty) and consuming intoxicants. The person with the five moral precepts is committed to not being indulged in the above-mentioned five activities. In addition to these, there are the eight precepts and the ten precepts well known in Buddhist conduct (Vinaya). There is an arrangement of various (śīla) for the monks and the nuns. The precepts have a similar significance in Buddhism as the significance of the head in the body.

To Refrain from Killing Any Living Creature

Any conscious sentient being is called the creature. Ranging from small insects to human beings, all are termed as creatures. Taking the life of any creature by any other creature is known as killing. Following five organs are involved in this act of killing- 1. Living creature, 2. The knowledge that it is a living being, 3. The intention of killing, 4. The attempt of killing and 5. Death of the creature. A good human is committed to not killing. He promises that *Prānātipātā Veramanī Sikkhāpadam Samadiyami* that means I undertake the precept to refrain from the killing of living creatures. This is the first precept. This (śīla) cultivates compassion in the mind. It

helps to protect others' right to life. The Buddhist scriptures reveal that there are nineteen bad results of killing other creatures.

To Refrain from Stealing

Taking possession of others' belongings without permission is termed as stealing. Take over forcefully, refusing to return or forgery are some of the types of stealing. It is also termed as *Adattadana*. Following five organs are involved in this act of stealing- 1. Belonging of others' possession, 2. The knowledge that it belongs to others, 3. The intention of stealing, 4. The attempt or effort of stealing and 5. Theft. A moral person does commitment of refraining from stealing- *Adinnadana Veramani Sikkhapadam Samadiyami* it means I undertake the precept to refrain from taking that which is not given. This raises the feeling of sacrifice. It helps to conserve the right of property of an individual. The Buddha has revealed that there are seven bad consequences of stealing.

To Refrain from Sexual Misconduct

Physical relation with others after marriage or extramarital relation is termed as sexual misconduct. This creates suspicion in a relationship. The family lacks peace and turns violent if there is no love and faith for each other in a couple. In Buddhist terminology, it is called *Kama Micchacara*. Following five organs are involved in this act of sexual misconduct- 1. Non-related person for sexual relation, 2. The knowledge that the character is inappropriate, 3. The intention of sexual misconduct, 4. The effort or an attempt of sexual misconduct and 5. The act of sexual misconduct. The person with the precepts commits not indulging in sexual misconduct as- '*Kamesu Micchacara Veramani Sikkhapadam Samadiyami*'

that means I undertake the precept to refrain from sexual misconduct. Following this precept strengthens the feeling of trust in the family. This will help reduce the cases of grave crimes such as rape in society. The Buddha has proposed seven disadvantages of sexual misconduct.

To Refrain from Lying

Speaking against reality is called telling a lie. It is a grave unwholesome deed to fool others by telling a lie. It is called *Musavadain* Pāli that means 'incorrect speech'. Following five organs are involved in the act of telling a lie - 1. Incorrect subject matter, 2. The knowledge that the utterance is incorrect, 3. The intention behind telling a lie, 4. The preparation of telling a lie and 5. The act of telling a lie. To save oneself from this, a wise person commits not telling a lie as- *Musavada Veramani Sikkhapadam Samadiyami* means I undertake the precept to refrain from incorrect speech. Truthfulness raises the self-respect of a person. This helps to reduce the quarrels in our society. The Buddha has discussed seven disadvantages of *Musavada*.

To Refrain from Taking Intoxicants

The intoxicants leave our body and mind uncontrolled and excited. We should always keep ourselves away from alcohol, drugs and smoking. This act too has the involvement of the following five organs- 1. The intoxicating object, 2. The knowledge that this substance is an intoxicant, 3. The intention behind taking intoxicant, 4. The preparation of consuming an intoxicant and 5. The act of taking it. A disciplined person always keeps himself away from all these intoxicants. He commits- *Suramerayamajja Pamadatthana Veramani Sikkhapadam Samadiyami* it means I undertake the precept to

refrain from intoxicating drinks and drugs which lead to carelessness. The precept helps raising the mindfulness. This helps one to be successful. The Buddha has proposed seven disadvantages of consuming intoxicants.

Conclusion

The above-mentioned precepts are the specific formulae for a peaceful life. The character of a person will continue purifying by if followed these precepts. When people are good and moral, a country, society and the entire world will become peaceful and civilized. The precepts are the basis of Buddhist teaching. The Buddha claimed- 'Therefore, it is our responsibility to make our society civilized and disciplined by following the precepts. My teaching will not disappear from the world as long as there are people who follow the precepts'.



5. The Perfection (*Pāramitā*)

According to the Buddhist Tradition, purification of the mind is the main asset. That is possible because of regular practice. A Bodhisattva has to accumulate virtue and wisdom for purification of thought, speech and action. When there is perfection of accumulation of virtue and wisdom, a Bodhisattva will turn to the Buddha. To conserve virtue and wisdom, one has to practice perfection. This will make it easy to climb the ladder of precepts, concentration and wisdom. The destination of the meditation is to reach farther or deeper from the basic level. Therefore, certain areas that take us away from suffering are called perfection.

Number and Classification of the Perfection

There are ten perfections practiced in the Theravada Tradition. generosity (*Dāna*), virtue (*Sīla*), renunciation (*Nekkhamma*), wisdom (*Prajñā*), diligence (*Viriya*), forbearance (*Khanti*), truthfulness (*Sacca*), determination (*Adhiṭṭhāna*), loving-kindness (*Mettā*) and equanimity (*Upekkhā*). There are six perfections discussed according to the Mahāyāna Tradition of Buddhism. They are- generosity (*Dāna*), virtue (*Sīla*), forbearance (*Kṣānti*), diligence (*Vīrya*), concentration (*Dhyāna*) and wisdom (*Prajñā*). The ten perfections are implemented in the six perfections. Therefore, the six perfections are discussed below.

Bases of Classifications	Six Perfections	Ten Perfections
Precepts (<i>Sīla</i>)	Generosity, Virtue and Forbearance	Generosity, Virtue, Renunciation, Wisdom, Diligence, Forbearance, Truthfulness

Bases of Classifications	Six Perfections	Ten Perfections
Concentration (<i>Samādhi</i>)	Meditation	Loving-Kindness and Equanimity
Wisdom (Prajñā)	Wisdom	Wisdom
Ever required	Diligence	Diligence and Determination

Perfection of Generosity (*DānaPāramitā*)

Generosity means giving. Giving what you have for the benefit of others is called generosity or charity. As it removes the poverty, the process of charity is called generosity (*Dāna*). There are mainly three areas of giving or generosity- 1. The Area of Benevolence, 2. The Area of Suffering and 3. The Area of Virtue. 1. The Area of Benevolence means generosity towards the mother, father, elderly people who have been benevolent to us. 2. The Area of Suffering includes the generosity towards the people who are starving and are in crisis of poverty. 3. The Area of Virtue covers the area of generosity towards the Buddha, ascetics, good human beings and friends.

Types of Generosity

There are seven forms of generosity: Thoughts, words, money, time, things, influence and attention.

1. Giving material aid: Donating things, metal, money, food, medicine, clothes etc. is known as giving the material aid. This is also categorized into three as sacrifice, great sacrifice and extreme sacrifice. Doing charity of general things is sacrifice. Donating the very dear things is termed as a great sacrifice. Donating even the organs of own body is termed as the extreme sacrifice.

2. Protecting from fear: This type of generosity helps remove others' feelings of fear.
3. Giving love: wishing for others' happiness and friendship with the help of meditative feeling falls under giving love and friendship.
4. Giving teachings and advice: To make people understand the value of wisdom, teachings of the Buddha and contributing to walk on the right path fall under the generosity of teaching and advice.

What is the Right Giving ?

- Given without greed or attachment
- Given knowing the nature of the object
- Given without any condition behind
- The giving should be able to rise the interest in the correct path

The Conditions Against Proper Giving

The conditions that prevent giving from becoming a true giving are known as the drawbacks of giving. They are given below-

- There should not be keen attachment in the object of giving
- Thinking to delay in giving
- Being satisfied with a bit of giving
- To stop the people from giving
- Donating with the expectation of return
- Craving for the objective of giving
- Having slight arrogance after giving

Perfection of Morality or Sīla

The act of conditioning the thought, speech and action is known as following the precepts. The moral precepts are very important to maintain high social morality and to concentrate our minds. The practice of leaving the unwholesome deeds and moving to the wholesome deeds is called applying the precepts in life. This removes the afflictions from our minds. There is the concept of five, eight and ten moral precepts in Buddhist Philosophy. For monks, nuns and all the precepts are the first ladder of purification.

The Types of Morality

1) *Samvara Sīla*: The good moral conduct developed for acquiring patience is known as *Samvara Sīla*. This has two types- a) *Pratimoksha Samvara* and b) *Bodhisattva Samvara*. This good moral precept that leads one towards enlightenment is *Pratimoksha Samvara*. Monk *Pratimoksha* and Nun *Pratimoksha* are meant for the ordained ones. Laymen, *Upāsaka*, or *Upāsikā* also have the *Pratimoksha* arranged. Even Laymen (Grihastha) can practice the five moral precepts according to capacity and follow the Buddhist path.

Those rules that are to be followed by the bodhisattvas purify the character are known as *Bodhisattva Samvara*. The practitioner (*Sādhaka*) who has already received the *BodhipranidhiCitta* has to abandon the four unwholesome deeds. There are 18 major objections and 46 evil characters determined for the practitioners under *Bodhiprasthan Samvara* which are prohibited to follow.

2) *Satvartha Sangahak Sīla*: A practitioner has to intend to do the welfare of all the beings following *Samvara Sīla*. As a

result, he will be able to become a part of limitless virtue. The moral conduct to be adopted by the practitioner who wishes to acquire such virtue is known as *Kusala Dharma Sanghaka Sīla*. To worship teacher (Guru) and the triple gem, to appreciate the wholesome work of others and to act continuously for developing the wisdom are some of the examples of this *Sīla*.

- 3) *Satwarthakriya Sīla*: The practitioner will stop thinking about keeping himself at the center as soon as he knows that he is not the only person to suffer in the world. The feeling of doing welfare of all beings will develop in him. The act he does for this purpose is termed *Satwarthakriya Sīla*. To assist in others' meaningful works, help to remove the suffering of the sufferers, be grateful towards the persons who help etc. are examples.

What Should the True Precepts be Like ?

- That is not vulgar.
- That does not harm others.
- That encourages others.
- That has the feeling for wisdom.

Obstacles/Limits of *Sīla*

Like generosity, there are certain obstacles to the precepts as well. They can be described as-

- Craving for the evil conduct.
- Delay adopting the moral precepts and abandon the evil conducts.
- Being content after following limited precepts.

- Discontinue to follow the precept being unable to see the benefits of following them.
- Hoping for good results in the future after adopting the moral precepts in life.
- Having no effort to abandon/give up the bad conducts.
- Trying to separate the precepts, self and the process of following the precepts.

Perfection of Forbearance

forbearance means forgiveness. Being able to forgive even those who harm you is the practice of forgiveness in the true sense. A person cannot forgive if he is in anger. Therefore, anger and forgiveness are competing. When a person cannot develop the habit of forgiveness, he will become the victim of his own *Citta* (Mind) because the mind is filled up with the feeling of anger, affliction, pride and revenge.

Types (Classification) of Forgiveness

1. *Dukhadhivasana Kshanti*: There may appear so many obstacles while following the path of truth. Many difficulties are likely to originate. To keep calm without letting the mind be hopeless and restless even in adverse situations is known as *Dukhadhivasana Kshanti*.
2. *Parapakaramarshana Kshanti*: It is not certain that everyone will respect you in life. To abuse, insult, defame, backbite, or disobedience etc. are the nature of the mind full of aversions. Therefore, having the feeling of tolerance for them without any feeling of revenge is known as *Parapakaramarshana Kshanti*.
3. *Dharmanidhyana Kshanti*: To recognize the dharma or nature of the object is termed as *Dharmanidhyana*. All

the phenomena are impermanent. They are with the nature of suffering, not-self *and* emptiness. The phenomenon or the person that does harm or is malevolent are all impermanent or without any self. Not letting feelings of revenge grow in the mind against such people knowing the nature or dharma of the phenomenon is termed as *Dharmanidhyana Kshanti* (Patience).

What is True Forgiveness Like ?

- Without the feeling of anger.
- Full of wisdom; practiced attentively.
- Practiced respectfully for all.
- Kind of encouraging others for forgiveness.

Obstacles of Forgiveness

The following obstacles are there to attempt to pollute forgiveness.

- Craving in anger.
- Delay for forgiveness.
- Feel content instantly after forgiving somebody for something.
- Stopping others or being stopped forgiving.
- Forgiving someone respecting the return of the forgiving.
- Putting no effort to remove anger.
- Developing the great feeling of forgiving after forgiving somebody.

Perfection of Energy (*Viriya*)

No work can be accomplished without energy or enthusiasm. Energy is required for the practice of all the

perfections. Lack of enthusiasm or laziness stops us from achieving spiritual and material progress. As a result, the ways for prosperity and *Nisreyasa* will be closed. The encouragement required to do any work is known as energy.

Types of Energy

1. *Sannah Viriya*: Having a strong commitment to others welfare is *Sannah Viriya*. The practitioners with such a determination will not move from any kind of obstacles and possess the willpower to welfare.
2. *Prayog Viriya*: To apply the commitment in life is termed as *Prayog Viriya* energy of implication. Removing the version from the mind, putting effort into the wholesome actions and contemplating on the welfare of all the beings and apply them in real life are examples of this type of energy.
3. *Dissatisfied Energy*: Opting for doing more wholesome deeds as one is not content with whatever wholesome deeds one has done so far is dissatisfied energy.

What is True Energy (*Viriya*) like ?

- Free from laziness.
- Full of awareness.
- Encouraging others for being energetic.
- With wisdom.

Obstacles of the Energy

- Attachment towards laziness
- Delay in abandoning the laziness.
- The trend of being content with a bit of energy
- To stop others from being energetic or being stopped for reasons.

- Focusing on the fruition of the act of energy.
- Putting no effort on being free from laziness.
- Developing the feeling of arrogance after doing some enterprise.

Perfection of Meditation

Having concentration on anything is meditation. There may be many things to concentrate the mind. Based on the things of concentration, the types of meditation can be different. The levels of meditation may differ based on the depth of concentration. In the Buddhist tradition, the phenomenon or dharma on which the mind is concentrated is called object or support (*Alamban*). If the support is wholesome, positive concentration will take place and will lead one to the light of wisdom. Doing meditation focusing on wholesome support is called tranquility or *Samatha* meditation. The act of keeping concentrated on the support as long as one wishes is known as *Samādhī*.

On its contrary, if the support is unwholesome, the mind will be restless. According to the Buddhist tradition, the objective of meditation is to free the mind from delusion, affliction and other impurities. Therefore, it is important to remain aware that the unwholesome support will generate a negative impact in the mind.

Types of Meditation

According to Buddhist tradition, there are mainly two types of meditation -Tranquility Meditation (*Samatha*) and Insight Meditation (*Vipassanā*). Tranquility Meditation can further be divided into various aspects. It can be studied dividing into two classes as- Meditation of form or *Rupadhyana* and formless meditations or *Arupadhyana*. The

formless meditation has four levels as the first, second, third and fourth dhyana. This meditation takes the medium of a support having its form, color and shape. On its contrary, the meditation that takes the medium without form, color and shape is known as the formless meditations. This is too mainly of four levels:

Akasanancayatana Jhana - infinity of space is considered as support,

Vinnanancayatana Jhana - realizing that consciousness is infinite and functions as the support,

Akincannayatana Jhana - the mind contemplates the idea that nothing is there,

Nevasannasannayatana Jhana - a meditative state of neither perception nor non-perception.

What is Real Meditation Like ?

- Having a stable mind.
- Aware/conscious
- Encourage others to meditate
- Practical in the right path

Obstacles of Meditation

- Being used to/Accustomed with the restlessness of the mind.
- Delay in practicing meditation.
- Misunderstanding concentration for meditation and remain content.
- To stop others or being stopped from meditating.
- Meditating with the hope of fulfilling some wishes.
- Applying no effort to reduce mental suffering.
- Developing the vision of discrimination among meditation, meditated and meditator.

Perfection of Wisdom

Meditation aims to attain wisdom. Wisdom is to know the nature of the phenomena as they are. The specific quality of the mind that enables one to perceive the reality of the phenomenon can be understood as wisdom. All the perfections discussed earlier are intended to attain wisdom. The Buddhist tradition gives much significance to the wise because it is the prominent medium to release us from suffering. Wisdom is essential to analyze and understand the source of suffering.

Types of Wisdom

- a) **Cosmic Wisdom:** The practical knowledge of the subject matter is known as cosmic wisdom. The knowledge that makes the practical aspects of this mundane world smooth is called wisdom. The knowledge of chemistry, medicine, maths, literature etc. is an example of this type. This wisdom is not the ultimate one. If we consider it the ultimate wisdom, suffering is added.
- b) **Extraterrestrial/ Supramundane Wisdom:** The wisdom that releases us from suffering is called Extraterrestrial wisdom. The first one of this wisdom is the wisdom gained by reading or listening to others. It is called *Srutamayi Prajñā*. The second one is *Cintanmayi Prajñā* which is acquired by deep contemplation. The third one is called *Bhawanamayi Prajñā* which is acquired by doing meditation.

Vipassanā meditation is also done for this kind of wisdom. *Lokottar Prajñā* can also be described from the perspective of *Hina lokattar Prajñā* and *Mahalokottar Prajñā* is the one in which a man is at the center and he

alone will be released from suffering whereas *Mahalokottar Prajñā* aims at releasing all the sentient beings suffering.

What is Real Wisdom Like ?

- Free from false principles.
- Aware with the knowledge of Śūnyatā.
- Should be able to clear others' doubts.
- Encouraging others to acquire wisdom.

Obstacles of Acquiring Wisdom

- Attachment towards false or wrong vision.
- Delay in learning and practice.
- Content with a bit of understanding in the things that destroy wisdom involvement.
- Attachment is the result of wisdom.
- Desire of attachment
- Attachment of objective

'*Naiskrāmya*' perfection that has been added to the ten perfections is detachment (Vairāgya) towards the senses. Objective expression is the truth. Upekkhā is the act of keeping *Equanimity* towards all beings. '*Adhitthana*' denotes the firm determination. Continuous Practice of these perfections is the journey to Buddhahood. Therefore, it is said that enlightenment is not a miracle that can be achieved just so.



6. The Triple Gems and Taking Refuge

The Buddha, the dharma and the sangha are known as the triple gems in the Buddhist tradition. The Buddha, his teachings and his collection of followers are complementary of the Buddhist path. The person who chooses to follow the path of the Buddha, first of all, goes to the refuge/shelter of these gems. The first gem is Buddha himself. The Buddha is the guru (*Kalyana Mitra*) who has attained *Sambodhi*. He is the enlightened one. The Buddha is the guide for the destination. Attaining the Buddhahood is the aim of practitioners. The Buddha is the ideal character for the destination.

'*Dharma*' the teaching of the Buddha is the second gem. This has two perspectives-one is philosophy and the other is practice.

'*Sangha*' is the third gem. There are various meanings of *Sangha*. The monastic community, where we take refuge, is the community of the disciples of the Buddha. Such a community can be of the monks, nuns, *Upāsaka and Upāsikā*. The Buddha's Sangha is also called *Chatu:Parishada*.

Why Gems ?

Gems have high significance in the world. Diamond, pearls, corals, etc. are considered precious because they have high value in production and they undergo a long, natural and biological procedure to become the gems, similar is the case with the Buddha as well. Long duration and sincere effort are expected to become the Buddha. Then come the turn of 'dharma' and 'sangha'. From the perspective of chastity, these worldly gems have significance. As the Buddha, Dharma and Sangha are equally significant in terms of chastity, they are

compared to these gems. There are various precious metals in the world and they have this impact too. Similarly, for the human beings the Buddha, his teachings and the monastic community are worth possessing. They are effective in releasing from the suffering of life. Therefore, they are gems too. In comparison to other materials, Diamond, pearls and corals are considered precious. They are superior too. Similarly, the three gems of the Buddhist tradition are precious and superior. As these gems cannot be contaminated by mixing any other substance, Buddhism cannot be made impure either. The Buddhahood is pure and so are his teachings and the monastic communities. For this reason too, all the three mentioned above are precious gems.

- This production is rare.
- They are chaste/pure.
- They are effective.
- They are worth wearing/possessing.
- They are precious.
- They are free from impurities.

The Qualities (Virtues) of the Buddha

Nine qualities are mentioned in Pāli scriptures. These qualities can be understood in simple forms as -

Araham: The Buddha has discarded all defilements; has no secrets in his character or his teachings

Sammāsambuddho: The Buddha has understood the dharma with his effort

Vijja-Carana Sampanno: The Buddha was endowed with perfect clear vision and exemplary good conduct.

Sugato: The Buddha's path is good that leads to the destination

Lokavidu: The Buddha has the exquisite knowledge of the world

Anuttaro Purisa-Damma-Sarathi: The Buddha is an unsurpassed leader who could dominate even the ones who are supposed to be undominated

Sattha Deva-Mamussanam: The Buddha was a Teacher of devas and men

Buddho: The Master who has understood the four noble truths

Bhagawa: The Buddha who has eliminated all the afflictions

Six Qualities (Virtues) of the Dhamma

There are 6 qualities of the *Dhamma* mentioned in the Pāli scriptures. These qualities can be understood in simple form as:

1. Svākkhāto Bhagavatā Dhammo: Taught well by Buddha
2. Saṃdiṭṭhiko (Saṃ-diṭṭhi-iko): That gives fruits in this life
3. Akāliko (a-kāla-iko): Give result instantly
4. Ehipassiko (ehi-pass-iko): It is transparent; One can try himself/herself

5. Opaneyyiko (upa-neyya-iko): It will lead to the enlightenment
6. Paccattaṃ veditabbo viññūhī: Wise one can practice and understand

Nine Qualities (Virtues) of the Sangha

1. Suppaṭipanno: Practicing the good way
2. Ujuppaṭipanno: Directly uproots the craving
3. Ñāyappaṭipanno: Supports/advocates the justices
4. Sāmīcippaṭipanno: With good moral conducts
5. Āhuneyyo: Worth inviting
6. Pāhuneyyo: Worth respecting as guest
7. Dakkhineyyo: Worth offering/giving
8. Añjalikaraṇīyo: Worth praying/worshipping
9. Anuttaraṃ Puññakkhettaṃ: Incredible field for the wholesome actions

Taking Refuge to Triple Gems

Living beings go to various shelters to get rid of their problems. Before taking birth, the mothers' womb was our refuge. Mothers' lap and breast were the shelters in our infancy. While growing gradually, we took the shelter of dolls and playthings to express our dissatisfaction and happiness. Then, we went to the refuge of the books for knowledge and information. Opposite sex became the shelter for our adolescents and youth. Hopeless person in tragedy took refuge from drugs/alcohol. For livelihood, we took refuge in jobs, business, properties etc.

A person runs after many things in his life. These all things became our need along with time. But none of them offered us permanent peace. They couldn't give us real vision. The Buddha understood the reality of the universe. Then, he delivered teachings accordingly. There is nothing artificial. The Buddha appeals to everyone openly to practice and experience. This is the relevance of going to the refuge of the Buddha, Dharma and *Sangha*. This is relevant for the realization of the truth and to achieve long-lasting peace.



7. The Three Marks of Existence

Wisdom is given with supreme priority especially such a wisdom that is far from false assumption and imagination. Knowledge-based on experience is synonymous with wisdom. This is also known as '*Samyak Gyana*'. To attain such a pearl of wisdom, one has to be able to know the nature/dharma of the phenomenon as they are. The original nature of the phenomenon is its universal characteristics. Such nature/characteristics cannot be separated from the phenomenon. We cannot separate heat from fire, knowing this characteristic, we hover around the fire during winter, cook food and do other related works.

Likewise, we understand the nature of all the phenomena of the world, we can treat them accordingly. Otherwise, we might be expecting something which is not inherent in the object. The Buddha has talked about the common nature/dharma of all the phenomena in the universe. They are- impermanent, suffering and selflessness. These are the common marks of the existence of the phenomena in the universe. As they are three in number, they are also called the three universal characteristics.

1) Impermanence or Change (*Aniccā*)

According to Buddha, the existence of the object is changeable. Birth and death are like the performance on the stage and life is short-lived, like the lightning in the sky. The rule of impermanence is applicable even in our life. During life from childhood to old age, we can feel the several changes in our mind and body. Many people join as relatives and many relatives get separated. Nothing is static. Except impermanence,

nothing is permanent. This is the real definition of impermanence.

Our life is a sum of material and spiritual aspects. According to the Buddhist terminology, it is called '*Namarupa*'. Nama and form indicate psychological and material aspects respectively. The Buddha says Nama and form both are impermanent. 'Nama' includes *Sangya*, *Sanskar*, *Vijnana*, *Vedana* and *Rupa* include the elements of earth, water, fire and air. The coordination of all these impermanent elements in life. Therefore, life is impermanent too. This is our illusion to accept permanence from impermanent phenomena. Exactly as water is changing every moment in the flowing river, our life is changeable too. If we knew it with our own experience, the attachment will reduce as a result we won't be overwhelmed by any achievement and suffer from the loss either.

2) Suffering or Unsatisfactoriness (Dukkha)

'What is impermanent is suffering too', says the Buddha. Along with ignorance, craving and attachment, impermanent is an occasion of suffering, we cannot recognize the nature of the phenomenon due to ignorance, then we happen to expect something that is not the nature of that object and suffer as we fail to achieve permanent happiness. In a false attempt of making our youth, position, reputation, money, power and relations permanent, we put our effort. But these all things will come and go in front of our eyes. We cannot accept them and suffer.

Shakyamuni Buddha has talked about suffering while teaching the four Noble truths. Birth, old age and death are suffering, according to the Buddha. To be tormented by disease and mourning is also suffering. Being together with whom we

hate and departing from the loved ones is suffering. To sum up, defined as impermanent all names and forms are suffering. In the case of attachment, everything in the world is the source of suffering. Therefore, the mark of existence is impermanent along with suffering.

3) Not-self or Insubstantiality (Anatta)

The free philosophy from the two atrocities is the Buddhist philosophy. It is devoid of eternalism and annihilation. Not-self reveals the fact that there is nothing as eternal or immortal quality in the existence. Let us take an example of a chariot. That is made up of the wheels, wood, metal horse, charioteer etc. In separation, none of the above-mentioned ones is the chariot. It is our special treatment as a chariot to the specific object which is the collection of so many other independent objects. As we call the collection of the trees a jungle, our body or so-called 'me' is also the collection of the five aggregates. There have been so many changes since our childhood. But we are still telling 'me'. Others are also recognizing us with our name that was kept once upon a time. That name given to us is nothing but a symbol for the smooth function of our daily affairs. It is not the original one, we should understand. The same name of the jungle does not prove that all the trees are the same. The same thing applies in our life as well. Therefore, there is no existence of anything as eternal in the world. This is the experience of the Buddha. This is called the concept of not-self or insubstantiality.



8. Interdependent Origination (Pratītyasamutpāda)

No phenomenon originates without any reason. Some of the reasons can be termed as cause for the maize plant whereas soil, water, sunlight, temperature, fertilizers required for the seed to germinate are conditions. Cause and conditions work together for the result but the result will be as per the cause. Many conditions are required to grow an orange tree from an orange seed of orange. All the phenomena in the world are dependent on one another. In Buddhist principle, it is called '*Asmi Sati Idam Bhavati*' which means 'this has happened, therefore, that will happen'. '*Pratitya*' means to depend on or take shelter and '*Samutpada*' means to originate or to appear or come intoexistence. The literal meaning is something originating depending on something else. This principle is called '*Pratītyasamutpāda*' or the principle of dependent origination. It will not be an exaggeration if we say the teaching of the Buddha is the explanation of the dependent origination. Because the Buddha says, the one who sees the dependent origination, he will see the 'Dharma'. And one, who sees the Dharma, sees dependent origination.

The Twelve-Dependent Origination

There are 12 specific causes for life. These causes originate themselves as one is the cause for the other. They are called *Nidana*. They are the process of mental conditioning as described by the twelve *Nidana*. They are as related to the past, present and future are given below.

1. **Causes of the Past:** Ignorance and Karmic Formations
2. **Actions of the Present:** Consciousness, Name and Form, Six Sense Organs, Contact and Sensation
3. **Actions for the Future:** Craving, Grasping, Becoming, Birth and Old Age and Death

The entire mechanism of creation, existence and destruction functions based on this principle. Action and result, happiness and suffering are achieved and lost based on specific causes. Our life functions because of the 12 specific causes. They are called the 12 dependent origination as there are 12 organs within.

Classification of the 12 *Nidana*

On the ground of nature (*Dharma*), these organs can be divided into the circle of Affliction (*Klesa*), Action (Karma) and Suffering (*Dukkha*).

Ignorance, Craving **and** Grasping fall under the circle of Affliction (*Klesa*). In the circle of Action (*Karma*) there lie Karmic Formations **and** Becoming. Consciousness, Name and Form, Six Sense Organs, Contact, Sensation, Birth and Old Age and Death fall in the circle of Suffering (*Dukkha*). *Karma* is done because of the *Klesa*. *Karma* causes *Dukkha*. There is an interwoven web among these three afflictions (*Klesa*), Action (Karma) and Suffering (*Dukkha*) that is very difficult to break.

1. Ignorance

Ignorance is the state of being unable to see the nature of a phenomenon as it is. Considering suffering as pleasure is ignorance. To see permanence in impermanence and eternal to changeable is also ignorance. To fall prey to ignorance being

afflicted by delusion and attachment is also ignorance. Karmic Formations will take place in the mind as a result of ignorance. Making the foundation of ignorance, Karmic formation are generated therefore, they are called avidhyapratyaya: sanskara: in Sanskrit.

2. Karmic Formation

Here, the term Karmic formation (Sanskara) does not indicate social behavior. The impact of our past deed in our mind is Karmic formation (Sanskara). Because of the Karmic formation, the binary oppositions such as good-evil, wholesome-unwholesome etc. will develop. There are three kind of Karmic formation:

- a) Punyabhisanskara: The Karmic formation accumulated while doing wholesome deeds.
- b) Apunyabhisanskara: The Karmic formation accumulated in the mind as a result of the unwholesome deed.
- c) Aninjasanskara: The passive impact in the mind as a result of long-term *Arupa Dhyana*.

Consciousness originates based on Karmic formation (sanskara).

3. Consciousness

Our mind becomes ready for rebirth as a result of Karmic formation. To know the subject matter is consciousness. But here, we should take the equilibrium point of merging of parents and entering the womb has to be taken. The *Citta* that gets connected in the new womb is called *Pratisandhi Citta*. Name and form will develop based on the *Pratisandhi Citta*.

4. Name-and-Form

The development process begins in the womb after the *Pratisandhi Citta* enters it. The being starts getting its name and form developed gradually. Names include feelings, perception, karmic formation and consciousness. It addresses the aspects of Citta. Form means physical body. Name and form include the following five aggregates:

- a) Form Aggregate: Form, color and material portion of body with size.
- b) Feelings/Sensation Aggregate: Experience of happiness, suffering and neither happiness nor suffering. A portion of mind.
- c) Perception Aggregate: A portion of the mind that experiences the quality or symptoms.
- d) Aggregate of Karmic Formation: A portion of the mind that evaluates the new experience based on past concepts.
- e) Consciousness Aggregate: The capacity of the mind that experiences something.

The six senses will develop on the ground of name and form.

5. The Six Senses (*Ayatanas*)

The doors through which anything enters are the senses. There are six senses in our body. Along with the development of name and form, these senses begin to develop in the mothers' womb. They are- a) Body b) Eye c) Ear d) Nose e) Tongue f) Mind.

6. Contact

Contact means the feeling of touch. Above mentioned six senses come into contact with support (*Alamban*). These supports are: -

- a) Tangible Object
- b) Sound
- c) Taste
- d) Smell
- e) Visible Object
- f) Mind Object

These senses are also called external senses. The touch of these senses is contact. From the contact of spiritual and external senses, consciousness will originate. They are of six kinds:

Spiritual Sphere	External Sphere	Consciousness
Body	Tangible object	Body Consciousness
Eye	Visible object	Eye Consciousness
Ear	Sound	Ear Consciousness
Nose	Smell	Nose Consciousness
Tongue	Taste	Tongue Consciousness
Mind	Dharma	Mind Consciousness

There are 12 spheres and 6 consciousness, altogether 18 entities. All of the above include our experience. Sensation originates according to contact.

7. Sensation

To experience something is called sensation. When senses come into contact with supports, there emerges sensation. Sensation is of three types - a) Pleasant sensation b) Painful sensation and c) Neutral. Sensations occur continuously. Craving originates due to sensation.

8. Craving

Attachment, hatred and delusion are craving. If the sensation is pleasant, attachment originates. One wishes to have such an experience frequently. If the sensation is painful it germinates hatred. Neither pleasant nor painful sensation originates delusion. Craving is the cause of suffering. Excess craving leads to grasping.

9. Grasping

Grasping is the tendency of having excessive inclination on something. Stronger craving is grasping. The intensity of feeling to achieve something once craving for it emerges is grasping. There are 4 kinds of grasping:

- a) Grasping at sensual pleasure: Having extreme inclination towards sensual experience.
- b) Grasping at rules and observances: Developing arrogance on the ground of moral conduct, spiritual activity etc. that one does.
- c) Grasping at views: This includes the inclination towards certain views and concepts.
- d) Grasping at self doctrine: This includes the intense inclination towards something that one has neither seen nor experienced.

On the ground of grasping becoming is designed. Therefore it is said- *Upadanapratyayo Bhava:* It means grasping determines becoming.

10. Becoming

The literal meaning of becoming is the action that gives birth to the future. There are two kinds of actions that are undertaken due to grasping. The collection of the actions of this birth and the past ones are called *Bhavakarma*. The realm in which the possible birth will take place as a result of this action is called *Upāpattibhava*. Based on the karma, the being will take birth in these three realms. There are *Kamadhatu*, *Rupadhatu* and *Arupadhatu* in the three realms (*Dhatu*). There are three misfortune and three good fortunes in the realm of desires (*Kamadhatu*). The three *Durgati* includes *Narakaloka*, *pretaloka* and *pashuloka*. Beings take birth in this realm as a result of *Apunyabhisankara*. *Asuraloka*, *Devaloka* and *Kamadhatudevaloka* are known as the *Sugatiloka* of *Kamadhatu*. The minds of the being are called *Kama Gotra Citta* here because there lay desires and sensuousness in such minds in excess. Those people who have acquired *Samādhi* with the help of meditation will take birth in the *Rupadhatu* when they die. This realm is also called *Brahmaloka*. There are 18 such realms. In the being of these realms, there is *Mahadgat Citta*. The beings are in the form of consciousness in this realm. The being remains alive here only in the form of vibration. While undertaking the actions dragged by grasping the karmic formation will be accumulated for the next birth too. This is called becoming. The beings are pushed to various births due to the becoming.

11. Birth

The meaning of birth is to take new life. The birth is the result of becoming. The cycle of contact, feeling, craving, grasping will keep on continuing therefore, there will be formed becoming too. And there are inevitable realities of birth and death as well.

12. Aging and Death

The condition indicates the truth of becoming the old and dying of whatever is born. Life is going on burning in the fire of suffering, mourning, loss, repentance, hopelessness etc. Finally, carrying the fruit of his past deeds the person heads for the quests of a new womb to take birth again. That is called death. This cycle keeps on going unless we attain nirvāṇa being able to know the reality of the truth as it is. This stage is called old age and death.

The 12 Dependent Origination Based on Fruit of Actions

The dependent origination that cause suffering as the result are called *Anuloma Pratītyasamutpāda*. Ignorance causes Karmic formation, Karmic formation leads to consciousness and the consciousness results in the name and form. The cycle that runs as a result of consciousness and name and form is the cycle of suffering. The process of twelve dependent origination, that ceases the suffering, is called the *Pratiloma Pratītyasamutpāda*. Once when ignorance is removed, we can stop the Karmic formation. When Karmic formation is ceased, it ceases the consciousness. Likewise, if we resolve the causes, we can cease the suffering. Thus, it is said— *Asmin Asati Idam Na Bhavati* that means if this does not happen, that will not happen either.

Conclusion

The principle of dependent origination is applicable in every moment in our life. The above-mentioned past, present and future dimensions can be perceived in coordination with the form of the motion that shifts from one to the other moment. This is such a principle that helps saving human thought from the extremes of the concept of eternity and annihilation. The Buddha has delivered the perfect message of this principle to be free from suffering living a balanced human life.



9. The Buddhist Meditations- Tranquility Meditation and Insight Meditation

The perfect definition of life is the body free from diseases, the mind free from aversions and harmonious social life. The mind connects man to society because man does social behavior according to the state of his mind. The mind full of defilements cannot be called a healthy mind. Life will not be healthy when the mind is not healthy. The unhealthy mind indulges in unwholesome deeds such as stealing, argument, terrifying others etc. such a person loses respect in the society. The person will not be accepted by society. Therefore, it is rightly said— the healthier is the mind, the healthier is our life. Meditation is required to keep the mind healthy. Meditation leads to wisdom. The wisdom makes him successful. There are various methods of meditation. The tradition of meditation is found to have started before Shakyamuni Buddha. The Buddha took it to a further height.

What is Meditation ?

When we find somebody not focusing on the given responsibility, we suggest him to concentrate or pay attention. When something goes wrong, we conclude that it was not done attentively. Here, the meaning of meditation is to work attentively or concentrate on the work. The current of the consciousness that flows through the *Alamban* or support, is called meditation. The object that fixes the mind is called support (*Alamban*). The reader engaged in the story weeps or laughs along with the character. All those characters and the events are the supports for the mind at that time. But that is not the meditation in the real sense. If the support is not wholesome, the meditation cannot be deep. To stop the flood of

thought in the mind, the *Alamban* should be wholesome. When the mind starts concentrating on the *Alamban*, the thoughts stop disturbing the meditator. He will not be affected by the worries of the past and the future. The concentrated mind at present will be oriented to the destination with energy.

The Buddhist Meditation System

The Buddhist Meditation is of two types- one is Samatha and the other is Vipassanā. Samatha meditation is called the tranquility meditation and the Vipassanā meditation is called the Insight Meditation in English. Samatha meditation is also called Samādhi. The stage of complete peace of mind is called Samādhi. There are various stages of Samādhi. We have already talked about *Alamban* earlier. The Buddha has fixed the 40 *Karmasthana* for meditation. The meaning of *Karmasthana* is also a kind of *Alamban*.

The practitioner receives the appropriate *Karmasthana* from a capable teacher. Then he practices concentrating his mind on it. Thus, his meditation journey begins. Tranquility meditation calms down the mind. Passing through various subtle and gross sensations, the mind reaches the stage of Samādhi. This concentration is called *Upachara Samādhi*. As a result of the continuous effort of the practitioner, the mind will become light and stable. Thus, the mind will enter the *Arpana Samādhi*. *Arpana Samādhi* is the main form of concentration. This stage of tranquility meditation is called the first level of meditation. At this level, the practitioner can experience the following elements of concentration— initial application (*Vitakka*), sustained application (*Vicara*), joy (*Piti*), happiness (*Sukha*), one-pointedness (*Ekaggata*). The forward-moving practitioner has to keep this stage of meditation under his

control. Thus, the area of wisdom will be broader. Then, the second, third and fourth levels of concentration will be experienced. Upachar and Aparna meditation of different levels will be experienced gradually. These meditations are specific and with the difference of understanding. The meditated will gradually attain a higher level of concentration to purify the mind up to the level of enlightenment. With the help of tranquility meditation, the mind will transform from sensuous to transcendent. Thus, the transformed mind is now ready for the insight meditation.

Anapanasati: The First Ladder of Tranquility Meditation

Anapanasati is one of the *Alambanas* prescribed by the Buddha for tranquility meditation. The term *Anapana* has been made of the two terms—‘*An*’ and ‘*Apana*’. ‘*An*’ means the breath that is taken in and ‘*Apana*’ means the breath released out. *Sati* means memory. To know is to memorize. Knowing the breath coming in and going out is called *Anapanasati*. Breath is the foundation of every life. The breath can be one of the best *Alambans* to concentrate during meditation.

How to Do Anapana Meditation ?

One should select a peaceful place. Keep the back, neck and body straight.

Concentrate around the nostrils. Try to know from which nostril the breath is going out and coming in. The mind flies away frequently. Whenever one notices it, get the mind back to the work. Don’t mix any chanting or thought in the breath. Keep practicing. When one acquires gradual concentration, it is a good point to begin Vipassanā.

Vipassanā (Insight) Meditation

Insight meditation means to observe insight minutely. While observing the sensations emerging and disappearing within the body, the realization of the facts— impermanence, selfless and suffering will be stronger. This is the original tradition of the Buddha. The meditation that brings the experience within and outside the world is known as the insight meditation. The term ‘Insight’ is an equivalent term to ‘Vipassanā’. Vipassanā is formed of the two terms— ‘Vi’ and ‘passanā’. ‘Vi’ for varieties in form and ‘Passanā’ means to observe with the help of the eye of the wisdom continuously without thinking about any other alternative. Insight meditation will generate the supermundane mind. Various levels of experience will open. It has various subtle and gross levels. Initially, we perform analytical insight meditation. This is the level of the *Srutamayī* and *Chintanmayī Prajñā*. After attaining perfection in this level, one moves forward to the *Bhawanamayī Prajñā*.

In the process of perceiving the phenomenon as it is, we make their nature the *Alamban* during meditation. When suffering is made *Alamban*, the meditation will be known as *Dukkhamupassana*. If impermanence is made *Alamban*, it is called *Anityamupassana*. Similarly, if non-self is made *Alamban*, the feeling of ‘me’ and ‘mine’ will completely cease. This is the meditation of gross non-self. If the meditation is done even deeper making the *Alamban* of emptiness, one can break the bond of *Karmaklesa*. This is the summary of the teachings of the Buddha. The Buddhist convention believes that the liberation attained by this meditation is the true liberation. This stage is called *Nirvāṇa* or the Buddhahood.

Four Stages of the Insight Meditation:

1. **Kayanupassana:** Kaya means body. Observing the body with awareness is Kayanupassana. Six practices are to be done under this meditation. They are. a. Anapana smriti, b. Iryapath smriti, c. Samprajanya, d. Pratikul Mansikara, e. Dhatumanasikar and f. Sivathik Parva.
 - a. **Anapana Smriti:** (This sub-topic has already been discussed in the same chapter)
 - b. **Iryapathsmriti:** Remaining aware of the body all the time while doing any work is known as Iryapath. The state of complete alertness about the internal and external condition of the body is called the Iryapath Smriti.
 - c. **Samprajanya:** While walking, reading, eating, or doing any work doing consciously is Samprajanya. If the work is done mindfully, the mind can be concentrated as per our wish.
 - d. **Piratical Mansikara:** It is an obstacle for the spiritual journey to be attracted to the beauty of the body. This body is filled with afflictions. To know that it is transient and there are changes taking place every moment is known as Pratikul Mansikara.
 - e. **Dhatumanasikar:** Observe the components of which the body is made by breaking them into small units is known as Dhatumanasikar. According to the Buddhist belief, there are five gross elements of which the world is made. They are- space or *Akāśa*, air or *Vāyu*, fire or *Teja*, water or *Jala*, earth or *Pr̥thvī*. The major objective of *Kayanupassana* is to know the nature of the above-

mentioned elements as they are. At this stage, the concept of uselessness in 'me' and 'mine' will grow stronger.

- f. **Sivathik Parva:** Making *Alamban* of our own body after death such as swollen, thrown away, rotten, stinking, eagles and vultures are fighting for the flesh etc. gives an insight that everything is transient in the world. The thought that same will be the case with everybody will help one rise high from the ordinary thought level.
2. **Vedananupassana:** The practitioner notices that the pleasant sensations originate and disappear. Unpleasant sensations will arise and disappear too. Sensations neither pleasant nor painful will appear and disappear as well. The exercise of knowing this sensation as they are is known as the practice of *Vedanamupassana*.
3. **Cittanupassana:** Citta means the mind. Our mind is afflicted with various emotions such as delusion, hatred and craving. Sometimes it is free from all these emotions as well. *Cittanupassana* is the practice of observing the condition of our mind as it is.
4. **Dharmanupassana:** *Dharmanupassana* means to see the nature of the phenomenon as it is. To practice dharmanupassana is to observe the four-noble truth, the five aggregates, our senses and their subjects, the nature of the phenomena as impermanent, non-self, suffering and emptiness as they are. The practitioner will gradually be able to cease craving and attain the enlightenment with the help of this meditation.



10. The Ten Fetters

There are mainly ten afflictions that keep us tied to the suffering and do not let us approach the enlightenment. They are called ten fetters. They are also formed of afflictions. By cutting through all fetters, one attains nibbāna. These ten fetters have been classified into two types. The first five Fetters are known as *Lower Fetters (Orambhagiya-Samyojana)* because they bind us to the sensuous world.

1. belief in a self (*Satkāya-Driṣṭhi*)
2. doubt or uncertainty, especially about the Buddha's awakeness and nine supermundane consciousnesses (*Vichikicchā*)
3. attachment to rites and rituals (*Sīlabrata-Parāmārsa*)
4. sensual desire (*Kāmacchanda*)
5. ill will (*Vyāpāda* or *Byāpāda*)

Similarly, The second five Fetters are known as *Higher Fetters (Uddhambhagiya-Samyojana)* because they bind us to the rupa and arupa worlds.

6. lust for material existence, lust for material rebirth (*Rūparāga*)
7. lust for immaterial existence, lust for rebirth in a formless realm (*Arūparāga*)
8. conceit (*Māna*)
9. restlessness (*Uddhacca*)
10. ignorance (*Avijjā*).

As these all are the ones that are to be given up with the help of the practice of meditation, they are also called *Prahatabya Dharma*.

1. Belief in a Self (*Satkāya-Driṣṭhi*)

Satkāya-Driṣṭhi is translated as "personality belief." This is the belief that we are solid beings, which leads to the illusion of a separate self, egoism, or individuality. This is a major obstacle to spiritual progress. Not only are we attached to the idea of self, we even glorify it. Everyone has an inquisitiveness about his past existence. There will be a query about his existence in the present. There rises question— who he is. Finally, he concludes that he exists. He is permanent and intransient. This false assumption about the existence of 'me' and my 'body' is called belief in a self (*Satkāya-Driṣṭhi*). This is an illusion to accept the existence of the phenomenon that has not been experienced directly. This is the obstacle to freedom.

2. Skeptical Doubt (*Vichikicchā*)

Vichikicchā means "skeptical doubt." In particular, doubt about (a) the Buddha, (b) the Dhamma, (c) the Sangha, (d) the disciplinary rules, (e) the past (for example, "What have I been in the past?"), (f) the future (for example, "What shall I be in the future?"), (g) both the past and the future (for example, "From what state to what state shall I change in the future?", "Who am I?", "What am I?", "How am I?", etc.), (h) the doctrine of dependent origination. The Buddha said that this kind of doubt is like being lost in a desert without a map. According to the Buddhist tradition, the doubt regarding the above-mentioned ones is called *Vichikicchā*. Such a confused person indulges in unnecessary logic that disturbs his spiritual development. As a result, one is unable to choose the right path.

3. Attachment to Rites and Rituals (*Sīlabrata-Parāmārsa*)

Sīlabrata-Parāmārsa means adherence to wrongful rites, rituals and ceremonies in the mistaken belief that purification can be achieved simply by their performance. Examples are the extreme ascetic practices condemned by the Buddha. Instead of following the right path to remove all the afflictions from the mind if one falls in the attachment to rites and rituals and assumes that these rituals will release him from suffering is known as *Sīlabrata-Parāmārsa*.

4. Sensual Desire (*Kāmacchanda*)

Kāmacchanda also known as Kama-rāga, means sensual desire in English. This is one of the roots of Tanha which is at the heart of all our sufferings. After we experience suffering, we latch onto something. But what we latch on to has nothing to do with the suffering. What comes up is called in Sanskrit *Samudaya*. Desire, as Tanha, is a "Daughter of Māra," one of the first three tempters unleashed by Māra, The Personification of Evil, to entice the future Buddha into abandoning his quest for Enlightenment. Having clinging for the sensation perceived by senses is called the sensual desire *Kāmacchanda*. Sexual desire also falls under *Kāmacchanda*. Such a craving keeps one tied with suffering.

5. Ill Will (*Vyāpāda* or *Patigha*)

Ill will is the mother of anger. This will lead one to originate the intention to harm others. This type of tendency also keeps one connected with suffering.

6. Lust for Material Existence (*Rūparāga*)

The craving for form, color and size is lust for material existence and lust for material rebirth. This is known as

Rūparāga. Even while meditating the mind, sometimes, is unable to abandon the clinging for some of the *Alalmbans* with form. This is called *Rūparāga* that keeps us from being free.

7. Lust for Immaterial Existence (*Arūparāga*)

Unlike *Rūparāga* craving for the alamban without form, color and size is called *Arūparāga* that is lust for immaterial existence, lust for rebirth in a formless realm. The practitioner gets involved in the pleasure of the kind and gets disturbed from his destination to the enlightenment.

8. Conceit (*Māna*)

Consider one either superior to the others or inferior is called conceit or *Māna*. This kind of comparison will lead one to the superiority or inferiority complex. Therefore, this is also one of the strong connections to keep us tying with suffering.

9. Restlessness (*Uddhacca or Ouddatta*)

An unstable mind is the result of restlessness. If the mind is unstable, we cannot concentrate on what we should. As a result, we get into the trap of suffering.

10. Ignorance (*Avijjā*)

Being unknown is generally understood as being ignorant. In this context, it means the ignorance in the emotions. When the wisdom gets removed from the mind in the beginning stage of meditation is called ignorance or *Avijjā*. It is of the gross kind. As it keeps our mind connected to the suffering, it is also considered one of the fetters. It must be removed by practicing meditation.



11. The Four Abodes of Brahma (*The Brahmavihārās*)

The Buddha has determined the forty objects to be meditated upon known as *Karmasthana*. It refers to the forty canonical objects of meditation. Even the four divine abodes also known as the *Brahmavihārās* fall under them. They are:

1. loving-kindness or benevolence (*Maitrī/metta*)
2. compassion (*Karuṇā*)
3. empathetic joy (*Muditā*)
4. equanimity (*Upekṣā/Upekkha*)

The term 'Brahma' means superior or free from afflictions. Vihārā means residence. Thus, *Brahmavihārā* means the state of a superior or evil-free mind. The *Brahmas* situate in the state of extreme loving-kindness or benevolence, compassion, empathetic joy and equanimity. As these are the virtues of the Brahmas or gods, they are called the divine abodes or the *Brahmavihārās*. They are also called *Brahmacharya* as the practice of these virtues will lead us to the realms of gods. As they deliver the feeling of loving-kindness or benevolence, compassion, empathetic joy and equanimity to countless beings in the universe, these are also known as the four immeasurable synonymously in English and *Apramāṇa* in Sanskrit.

Loving-Kindness or Benevolence (*Maitrī*)

Maitrī means a feeling of kindness. Keeping the feeling of kindness and love for all the living creatures is known as Loving-Kindness or *Maitrī*. Nobody wishes for the suffering in

the world. Pleasure is desired for everyone. Similarly, wishing for everyone's happiness considering others to like himself or herself is the feeling of Loving-Kindness. Loving-Kindness is the virtue against anger. Anger is also called *Dwesa*. Anger makes our mind rigid and negative. Then we begin to see everything negative against others. Then there emerges the feeling of unsatisfactoriness in the mind. Loving-kindness makes our mind calm and peaceful. It germinates the wholesome thoughts in mind. As a result, there will not be any quarrel, discussion and hatred. Thus, loving-kindness and benevolence unite everyone.

The Three Kind of Loving-Kindness or Benevolence (*Maitrī*)

There are three kinds of Loving-Kindness or Benevolence. Wishing for the pleasure of others and helping physically is known as the Loving-Kindness or Benevolence by body (*Kaya*). Encouraging others to follow the wholesome actions with the help of teaching or suggestions is termed as the Loving-Kindness or Benevolence by speech (*Wak*). Wishing for the welfare or the pleasure and doing prayers for them is termed as the Loving-Kindness or Benevolence by the mind (*Manasik*). There is a high probability of turning our actions and speech benevolent once the feeling of loving-kindness originates in the mind. Therefore, the Buddhist system that works for loving-kindness for all from the depth of meditation is significant in itself.

The Procedures of Practicing Loving-Kindness or Benevolence (*Maitrī*)

For generating the feeling of loving-kindness, we should contemplate the result of the unwholesome actions sitting peacefully in a tranquil place. Similarly, we should

recall the good result of peace. The practitioner who is trying for the first time should not try to generate the feeling of loving-kindness against the following—

1. the person you hate the most,
2. the person you love the most,
3. moderate person,
4. the enemy.

Similarly, one should not practice loving-kindness for the first time to a male by a female, to a female by a male and a dead person. At first, we have to learn to generate and keep the feeling of loving-kindness for ourselves. The effort to be free from all the mental afflictions and live a happy and peaceful life is the true loving-kindness for self. Then, we can turn to be loving-kind to all the sentient beings in the world. This is what is called the true and improved loving-kindness.

The Benefits of Practicing Loving-Kindness or Benevolence (*Maitrī*)

1. The person can have a sound sleep as the practice of loving-kindness stabilizes the mind.
2. The person, who sleeps sound, wakes up fresh and happy.
3. There is no fear of nightmares.
4. Everyone adores the person with the feeling of loving-kindness.
5. Even non-humans like the person with the feeling of loving-kindness.

6. There will be no fear of involvement in conflicts with the person with loving-kindness.
7. The person with the feeling of loving-kindness has a bright face and smart personality.
8. The mind of the person with the feeling of loving-kindness will concentrate fast.
9. The person with the feeling of loving-kindness will die with consciousness.
10. The person who practiced the feeling of loving-kindness will achieve the realm of the gods (*Brahmalok*) after death.

Loving-kindness is the fundamental of development. *Maitrī* determines the relationship with houses, societies and friendly countries. Therefore, it is important to apply the term in life; not only in speech.

Compassion (*Karuṇā*)

Another quality significant to make our daily life happy and peaceful is compassion (*Karuṇā*). Wish for the happiness of those creatures that are suffering is compassion. The root of service is the feeling of compassion. Wisdom with compassion is essential for a meaningful life. The existence of wisdom cannot be expected without compassion and vice-versa. Therefore, to reach the state of cessation of suffering with the wisdom full of compassion is the means for the Buddhist philosophy. The wholesome mind feels pain at the suffering of others which is the feeling of compassion. Compassion is also called kindness.

Every morning, the Buddha practiced *Mahakarunā Samapatti* meditation. He observed whom to rescue today from suffering with the help of the eyes of compassion.

He rescued those who he decided to. Therefore, the Buddha is also known as ‘great compassionate’.

The Process of Practicing Compassion (*Karunā*)

To practice compassion, one must sit calmly in a peaceful place contemplating the bad result of being compassionless and the good result of the mind with compassion. The beginner of the practice of compassion should —

1. not practice the feeling of compassion to the person you love the most because it may arise attachment (*Rāga*)
2. not practice the feeling of compassion to the person you hate the most because it may arise hatred (*Dwesa*)
3. not practice the feeling of compassion to the opposite sex because it may arise sensual desire (*Kama*)
4. not practice the feeling of compassion to the dead person because it may not work.

Initially, one should practice compassion for the first time to a poor person, the person who is suffering severely and who is crying in pain due to disease. One should keep in mind that even minor unwholesome actions in the past will lead us to suffering. The feeling of hatred may arise in the mind against the enemy, but one must calm it down thinking about the good things of the person. Then we must practice and develop gradually the feeling of compassion against the most loved one,

the most hated one, the person of the opposite gender and all the being of the world without limiting it. The feeling of loving-kindness will arise when the feeling of compassion arises.

Empathetic Joy (*Muditā*)

This is the state of feeling glad to see others' happiness and prosperity. Having the feeling of contentment looking at others' pleasure is the symptom of empathetic joy (*Muditā*). Not being jealous is the practice of empathetic joy. Not ignoring anything is the feeling of empathetic joy. The main cause of our empathetic joy must be the happiness of the others. Appreciating when others do some wholesome act, wishing for their success, etc. are examples of empathetic joy. Generally, we humans become jealous of others' achievements. This feeling will not bring happiness in-home and in society either. When there is a feeling of empathetic joy, the feeling of live and let others live happily will develop.

The Procedure of Practicing Empathetic Joy (*Muditā*)

The practice of Empathetic Joy (*Muditā*) should begin with the people you love the most. Appreciating the virtue of that person as pleasant, good looking, smart etc. we should develop pleasure in us which is the real application of empathetic joy (*Muditā*). Then we have to spread the feeling of Empathetic Joy (*Muditā*) all over the world.

If someone very dear person is suffering at present, we have to extend the feeling of empathetic joy (*Muditā*) as happiness and prosperity will come in the future again. Then, after having the feeling of empathetic joy (*Muditā*) generated and developed for the loved ones, we should extend it to the moderate ones, hated ones and all the beings in the universe

gradually. All the good results of loving-kindness will be awarded to the person who practices the empathetic joy (*Muditā*).

Equanimity (*Upekṣā/Upekkhā*)

Equanimity means the nature of neutrality. Not being impartial is the practice of equanimity. The feeling of equanimity is to see and treat everyone equally. Neither having the feeling of attachment nor hatred is the feeling of equanimity. The root of equanimity lies in the understanding that everyone has to bear the result of their actions. The balanced mentality is the state of equanimity.

Generally, our mind is affected by the duality of profit and loss, praise and criticism, pleasure and suffering etc. These will keep on coming and going as the wheels. Once we can understand the agile nature of the world and phenomena, life will sustain. Those who are not moved by any of the above-mentioned binary oppositions will be able to practice the feeling of equanimity. This is the path to *Nirvāṇa* as shown by the Buddha.



12. The Wholesome and Unwholesome Actions

Five *Niyama* are discussed in the Buddhist convention. They are *Karma*, *Ritu*, *Bij*, *Citta* and *Dharma*. As they determine the Gati of any phenomenon, they are called *Niyama*. The result of the present action is the foundation for the future life of a person. Therefore, *Karmaphala* is also called *Karmaniyama*. The result of the action of a person ripens according to the environment. The place where one dwells and the environment are also important to shape someone's personality. So, *Rituniyama* is equally important in this regard. The quality a person has acquired as heredity from forefathers is known as *Bijniyama*.

To perfect everything is the characteristic of nature. This is called *Dharmaniyama*. Thus, everyone is affected either by all the mentioned above *Niyama* or some of them.

Wholesome and Unwholesome Actions

The meaning of life lays in karma. Karma means action. We act by our body, mind and speech. To think is the action of the mind. The greed of achieving good things will originate in the mind. Sometimes it also wishes for somebody else's wrong. We accept false as truth, sometimes. This is the unwholesome action of the mind. In philosophy, they are called—ignorance (*Avijjā*), ill will (*Vyāpāda* or *Byāpāda*) and wrong assumption (*Miccaditti*). The opposite of these are satisfaction, compassion and right vision.

Thoughts of the mind are expressed through speech. An afflicted mind leads to tell lies. We happen to break the friendship fueling somebody against somebody else. Some utter

hurting expressions to others. In some cases, we waste time talking nonsense. These all are the four unwholesome actions by speech. In the Buddhist tradition, these are termed as— *Mrishavada, Paishunya, Pasushya and Sabhinnapralapa*. We should not speak falsely to escape from such unwholesome actions. We should speak in such a way that it will connect the people; not break their relations. We should appreciate the virtues of others. We should not waste time talking nonsense. Thus, we can do some wholesome actions even with our speech.

A person involves in violence if there is affliction in the mind. Such a person can even steal. Such a person can do adulterous acts being drunk or intoxicated. The unwholesome actions that our body or *Kaya* may involve in are— killing (*Pranatipata*), stealing (*Adattadana*) and sexual misconduct (*Kamamiccacara*). To escape from all these unwholesome actions, one has to practice *Ahimsa, Dana and Brahmacharya*.

Results of the Actions (*Karmaphala*)

The action will certainly lead to its result. It is a complex subject. This karmaphala can be studied dividing them into five types. They are— 1. Vipaka Phala, 2. Nishyanda Phala, 3. Adhipati Phala, 4. Purushkar Phala and 5. Visamyoga Phala. Among all the above results of karma, the early three are usually discussed keeping them in priority. The impact of pain and pleasure in the mind as the result of *Karmasanskara* is known as *Vipakaphala*. For instance, going to jail if a crime is committed, is the Vipakphala. The indirect impact of the Vipaka even after bearing the result of an action is *NishyandaPhala*. The state of the mind being inclined towards the crime even after completing the punishment is *Karitra*

Nishyanda Phala. The image of a criminal in a society even after completing the punishment is termed as *Anubhuta Nishyanda Phala*. Being forced by the circumstances to go to the places related to the crime, visit the people involved in criminal activities and the society is termed as *Adhipati Phala*.

Table Showing the Result of Unwholesome Actions

There are traditions to approach and analyze the actions of human beings in Buddhism. Here actions and the result based on actions have been classified.

Unwholesome Deeds	Definition	Types	Vipaka Phala	Nishyanda Phala	Adhipati Phala
Ignorance	Greed	-No one should be like me -Concept of acquiring others' property -Greed for public property	<i>Movement towards lower realm</i>	Greedy & unsatisfied	One must face the scarcity frequently.
Ill will (<i>vyāpāda</i> or <i>Patigha</i>)	Intention to harm others	-Wish for others suffering because of anger -Wish for others loss due to jealousy -Feeling of revenge	<i>Movement towards lower realm</i>	Problem of increasing anger and jealousy	One must visit the places full of violence and are in war for work.

Unwholesome Deeds	Definition	Types	Vipaka Phala	Nishyanda Phala	Adhipati Phala
<i>Miccaditthi</i>	Wrong assumption	-Disbelief in the fact that the action has results -Being unable to differentiate between right and wrong -Does not believe in the Triple Gems	<i>Movement towards lower realm</i>	Inclination in wrong philosophy, arrogant and deceiver	One must undergo unnecessary mental effort, crisis and misunderstanding among relatives.
<i>Musavada</i>	telling a lie	-Telling a lie for fraud -Guide others to the wrong path -Telling a lie to show superiority	<i>Movement towards lower realm</i>	Speaking without clarity, Accuse	One must undergo problems of oral health, restless mind and fear.
<i>Paishunya</i>	Frivolous talking	-Direct; Breaking relation by fueling someone against someone else -Indirect: Backbiting	<i>Movement towards lower realm</i>	Likes backbiting, disliked by others	One is alienated and must travel to remote places frequently.
<i>Parushya</i>	Unpleasant utterance	-Hurting with unpleasant words -Hurting by speaking indirectly -Defaming others character	<i>Movement towards lower realm</i>	Harsh speech, having no respect	One has to travel to dry and rocky places frequently.

Unwholesome Deeds	Definition	Types	Vipaka Phala	Nishyanda Phala	Adhipati Phala
<i>Sabhinna Pralapa</i>	Nonsense gossip	-Publicize wrong information -Enjoy gossiping and fake stories -Teaching to wrong person	<i>Movement towards lower realm</i>	Gossip, unclear and unreliable character	One must travel to the places where climate changes frequently.
<i>Pranatipata</i>	Killing	-For religious, political and ethnic revenge -For money and meat, to please boss, leader and friends -For celebrating festival, worshipping and tradition	<i>Movement towards lower realm</i>	-Being unable to live without causing others to suffer, like to make money for living by killing	One should travel to the places where there is starvation, terror and epidemic.
<i>Adattadana</i>	Stealing	-Loot, robbery -Taking by betrayal -Tasking without informing	<i>Movement towards lower realm</i>	-Poverty -Fall in company of robbers	One must travel to the coldest place frequently.
<i>kama micchacara</i>	Adultery	-Beyond wife with within the family members -With others wife -With those who are in the path of spirituality	<i>Movement towards lower realm</i>	Problem in eyes, sex and skin	One must travel to the deserts frequently and there is a misunderstanding between spouses.

Principle of the Result of Actions

Our actions determine our happiness and suffering in life. Neither all human beings are happy nor are they all suffering in the world. Sometimes the creatures experience happiness and sometimes they suffer. The reason behind this is nothing but the actions they perform. The wholesome actions lead to pleasant results whereas unwholesome actions lead to the unpleasant result of suffering. Everyone must bear the result according to their actions. Life is the series of actions and the result. Everyone is equally involved in the web of action and results. Some become the Buddha and others remain as they are due to the result of the actions.



13. Kanakamuni Buddha

Kanakamuni Buddha was born after Krakuchchhanda Buddha. He is found awarded with the adjectives as Superior Human being (Narashrestha), seniormost on the earth (Lokajestha) etc. in the Buddhabansa. Kanakamuni Buddha followed the ten perfections. For the penance beyond that, he left the home and went to the forest. He destroyed all the mental afflictions through meditation and acquired Samyak Sambodhi. There was the rain of gold in the entire Jambudwipa when he was born. Gold is also called *Kanaka* in the Sanskrit language. Therefore, the name Kanakamuni was relevant. Kanakmuni is addressed as *Konagamana* in the Pāli language.

Individual Introduction to Kanakamuni Buddha

Shobhawatinagar was the birthplace of Kanakamuni Buddha. 'Shobha' was the king of the Kingdom. Kanakamuni Buddha's family dwelled in this kingdom. His father was Yagna Dutta Brahmana. His mother's name was Uttara. Like Krakuchchhanda Buddha, Kanakamuni Buddha belonged to the *Kashyapa* lineage (*Gotra*). There was an arrangement of the three beautiful palaces— *Tushta*, *Santushta* and *Santusita*. Ruchigatra was the name of his wife and the only son was Sarthvaha. As a Bodhisattva, Kanakmuni Buddha too, saw an old man, a diseased man, a recluse and a dead man. He left home riding on an elephant. He attained the Buddhahood after the dharma Sādhanā (Meditation) for six months. It happened under a Dumri tree. He had turned the first wheel of the Dharma at the deerpark (Mrigadaban) after Brahma God requested him for the same.

Bhusaya and Uttara were two leading disciples of Kanakamuni Buddha. Swotiz was his assistant founder. Samudra and Uttara were the main female disciples. Ugra and Somdev were the famous lay devotees. Shivala and Shyama were the main female lay disciples. The body of Kanakmuni Buddha was as fair as a white conch shell kept by the burning candle.

The Turning of the Wheel of the Dharma

Like the earlier Buddhas, Kanakmuni Buddha too, had the turning of the dharma wheel. There were crores of people who were very much inquisitive about the dharma for the first time. The next turning of the wheel of the dharma took place when Kanakamuni Buddha summoned the critical opinions of the opponents. It was also a great conference with a huge number of all curious people regarding the dharma. In some rainy retreat, Kanakamuni Buddha reached Devpur with the help of his mystical power (*Riddhibala*). Seated on *Pandukambala* stone and delivered the teachings of the seven scriptures of *The Abhidharma Pitaka*. It was the third time and the number of the participants was excessive at this turning of the wheel too.

Future Shakyamuni Buddha at the Time

The future Shakyamuni Buddha was renowned by the name of 'Parvat' at the time. He had many friends and assistants. He had a huge army to defeat his enemies. Once, King Parvat had gone to visit the Buddha. He was impressed by the teaching of the Supermundane dharma by the Buddha. The king invited the Buddha along with the monastic community and had dana. At that time Kanakamuni Buddha spoke from among the members of the Monks' Council—King Parvat will be the Buddha in the same Bhadra Kalpa.

Like other Buddhas, Kanakamuni Buddha too had made a detailed forecast about the future Buddha which is mentioned in *The Buddhavamsha*. Kanakmuni Buddha further revealed— He will abandon the Kapilavastu palace and go even for the self-mortification process to become the Buddha. He will receive the rice pudding under a banyan tree called *Ajapal* and eat it at the bank of Nairanjana River. He will go to the peepal tree which will be correctly known as the Bodhi Tree. He will revolve around the Bodhi tree and attain the Buddhahood. King Suddodhana and Queen Mayadevi of Kapilavastu will be his father and mother respectively. He will be known as Gautama. He will have his two main male disciples — Kolita and Upatishya and two leading female disciples —Kshema and Utpalavarna respectively. Ananda will be his main attendant who will serve him continuously. Uttara and Nandamata will be the two lay devotees.

Because of the prophecy of Krakuchchhanda Buddha, people believed that King Parvat was the Bodhisattva. All of them were overwhelmed with joy. They all started clapping, their faces became bright with smiles and started greeting. They thought that in case they missed the opportunity of being free from suffering during Kanakmuni Buddha, they would be free later when King Parvat will become the Buddha. King Parvat did enough of *Dana* to the Buddha, gave up the kingdom completely and took *Pravajjya*.

Kanakamuni Buddha relived many human beings while being in the world. He lifted the *Dharma Chaitya* that was covered by the white garment, offered the flower in the form of *Dharma*. Kanakamuni Buddha attained nirvāṇa at Parvatarama. Various stupas were constructed establishing his relics in many places.

Shobhawati or Niglihawa

In the Buddhist scriptures, it is mentioned that Shobhawati was the birthplace of Kanakmuni Buddha. The place has been mentioned as 35 Kilometer from Lumbini and 8 Kilometer northeast of Taulihawa. The place which is known as Niglihawa now was the birthplace of Kanakauni Buddha. German Archaeologist Fuherer discovered the Asoka Pillar here in 1895 AD. According to the inscription mentioned in the lower portion of the broken pillar, King Asoka, on the auspicious occasion of the 14th year of his coronation, doubled the size of the stupa of Kanakamuni Buddha.

Famous Chinese traveler Fa Xian also known as Faxian visited Niglihawa at the beginning of the 5th century AD. In his travel record, he has mentioned that in 1 *Yojan* north to Napit or Gotihawa there was the birthplace of Kanakamuni Buddha. He has also mentioned that he saw Asoka Pillars in the place where Kanakamuni Buddha was born.

Another Chinese traveler Hsuan-Tsang also known as Hieun Tsang visited this place in the 7th century that can be read in his travel documents. He has mentioned that there was an ancient city Kapilavastu is in 500 Lee South-east from Sravasti. He has also mentioned that there was an ancient city in the north-east to Gotihawa. When he visited, there was a stupa of Kanakamuni Buddha with his relics. The events of Nirvāṇa were designed in the Asoka Pillar in front of the stupa. He has mentioned the height of the pillar approximately 20 feet.



14. Krakuchchanda Buddha

Krakuchchanda Buddha appeared after Biswobhu Buddha. He was the 25th among the 28 Buddhas. Krakuchchanda Buddha understood the reality of the world reached the horizon of wisdom with the help of meditation. He achieved the enlightenment as easily as a lion achieves the prey.

Individual Introduction to Krakuchchanda Buddha

Khsemawati town was the birthplace of Krakuchchanda Buddha. His father Agnidutta was a prosperous Brahmin. His mother's name was Bishakha. His family lineage was pure. He was a Kasyapa. As mentioned in the Buddhist scriptures, he spend four thousand years at home. He had three palaces— *Kama*, *Kamavarga* and *Kamasuddhi* at that time. Rochini was the name of his wife. Like the Buddhas before him, Krakuchchanda Buddha was also moved by the scene of an old man, diseased man, a dead man and a recluse. He had renounced home riding on a chariot. He had attained enlightenment after severe penance of eight months. He attained enlightenment under the Albizia (Shirish) tree. The aura of his body spread up to fifty miles (Ten Yojan)

He was not interested in preaching the dharma initially. When Brahma did prayer, he preached for the first time at the Deer Park (Mrigdaban) which was the first turning of the wheel of the dharma. Forty thousand Monks had become Arahanta on this occasion. All those monks had got victory over the defilements (Asrava) or had achieved the defeat over the senses. Bidhur and Sanjiv were his leading hearers or disciples

(*Agra Śrāvaka*). Buddhiz was the Assistant Founder (Upasthapaka). Shyama and Champa were the leading female hearers or disciples (*Agra Śrāvika*). Suman was the main male attendant (*Upāsaka*). Nanda and Sunanda were the famous female attendants (*Upāsikas*). He released many human beings living in the world for a long time. He made the wisdom of the dharma easily accessible to all the people in the world.

Three Religion Conferences

During the time of the turning of the dharma wheel by Krakuchchhanda Buddha, there held a religious conference among numerous people who were very much inquisitive about the religions. While for the third time he was preaching the Noble Truths, there was another conference amongst the countless religious inquisitive people. At that time Moudgalyayana, one of the disciples of Shakyamuni Buddha was born as *Dushi Māra*.

He had extremely tormented Krakuchchhanda Buddha is found mentioned in *Pitaka*. Future Shakyamuni Buddha during the time of Krakuchchhanda Buddha

At that time, the future Shakyamuni Buddha had been born as the King Kshema. He had donated the monastic communities of the time and Krakuchchhanda Buddha abundantly. He had offered everything that was required to Krakuchchhanda Buddha. Krakuchchhanda Buddha, pleased by the deed of the King, had announced that – King Kshema will be born as the Buddha in the same *Bhadrakalpa*. Like other Buddhas, Krakuchhanda Buddha too had made a detailed forecast about the future Buddha which is mentioned in *The Buddhavamsha*. Krakuchchhanda Buddha further revealed— He will abandon the Kapilavastu palace and go even for the self-mortification

process to become the Buddha. He will receive the rice pudding under a banyan tree called *Ajapal* and eat it at the bank of the Nairanjana River. He will go to the peepal tree which will be popularly known as the Bodhi Tree. He will revolve around the Bodhi tree and attain the Buddhahood. King Suddodhana and Queen Mayadevi of Kapilavastu will be his father and mother respectively. He will be known as Gautama. He will have his two main male disciples- Kolita and Upatishya and two leading female disciples- Kshema and Utpalavarna respectively. Ananda will be his main attendant who will serve him continuously. Uttara and Nandamata will be the two lay devotees.

Because of the prophecy of Krakuchchhanda Buddha, People believed that King Kshema was the Bodhisattva. All of them were overwhelmed with joy. They all started clapping, their faces became bright with smiles and started greeting. They thought that in case they missed the opportunity of being free from suffering during Krukuchchhanda Buddha, they would be free later when King Kshema will become the Buddha.

Krakuchchhanda Buddha was incomparably great. He abandoned the body easily. His teaching of the Eightfold Path and Disintegrated moral precepts collapsed too because there is nothing in the world as permanent as such. Krukuchchhanda Buddha attained *Mahāparinirvāṇa* at KsheMārama. A stupa was constructed there in his memory.

Kshemawoti or Present Day Gotihawa

Magadh king Asoka visited Gotihawa that lies thirty-three kilometers west from Lumbini where Krakuchchhanda Buddha was born while he was on a visit to Lumbini. There he erected a pillar along with a stupa. Unfortunately, the upper part of the pillar was broken down and lost forever. The broken

portion of the pillar that is available measures three and a half meters.

Travelogue of the Chinese Travelers

Famous Chinese traveler Fa Xian also known as Faxian visited Lumbini, Kapilavastu and Ramagram in 403 AD. In his travel record, he has mentioned that in 96 miles south-east from Sravasti, there lays Napika, the birthplace of Krakuchchhanda Buddha. He has also mentioned that there are pillars in the places where Krakuchchhanda Buddha was born, met his father and attained *Nirvāṇa*.

Another Chinese traveler Hsuan-Tsang also known as Hieun Tsang visited this place in the 7th century that can be read in the travel documents. He has mentioned that Kapilavastu is in 500 Lee South-east from Sravasti. He has also mentioned that an old town with a stupa can be reached in about 50 Lee South from Kapilavastu. His description proves that the old town was the birthplace of Krakuchchhanda Buddha. Hieun Tsang has also mentioned that he had seen the 30 feet tall pillar in front of the stupa where the relics of Krakuchchhanda Buddha had been kept. According to him, there was an image of a lion on the topmost portion of the pillar. There was an inscription related to *Nirvāṇa*. This was the pillar that had been fixed by King Asoka. Later, a joint archaeological team of Nepal and Italy discovered the base of the stupa with a diameter of 22 meters outside the path to take round. That information proved the description of the Chinese travelers on paper true.



15. Practical Teachings for the Laities (Grihastha)

The teaching of the Buddha was sovereign. If able to practice, it was the most significant achievement for the laities. There was a laity who was the owner of 40 crore in Magadh. His only son's name was Sigala. His pride had kept him from going to the refuge of the Buddha. His father, in the death bed, had told him to go for *Gangasnana* and greet all the six directions every early morning. He was ready to follow the last word of his father. One morning while greeting the six directions after having taken bath in the river, he happened to meet the Buddha. It is found that by making Sigala a medium, the Buddha delivered the most effective teaching for the householders there at the bank of the river. This teaching is called *Grihi Vinaya*.

A Must Abandoning Fourteen Defiled Actions (Pāpakarma)

Greeting six directions means to spread the chastity all around. Therefore, for this, a Buddhist lay disciple who has formally received five precepts (*Upāsaka*) has to give up the following fourteen defiled actions. The fourteen defiled actions are- 1. The four defiled actions (*Karmaklesa*) are killing, stealing, telling lies and adultery. 2. Four types of sinful acts are attachment, hatred, delusion and fear. 3. Six causes for the loss of wealth: are taking liquor, untimely journey, participating in fair and exhibition gambling, company of a wrong friend and laziness.

Demerits of Taking Liquor (Alcohol)

The first cause to result in the loss of wealth is drinking. Drinking alcohol means taking alcohol or consuming the substances that intoxicate. The Buddha has suggested six disadvantages of the act, they are —

- ✓ Loss of wealth
- ✓ Quarrel in the family
- ✓ Diseased life
- ✓ Loss of dignity/respect
- ✓ Mental complications

Demerits of Untimely Journey

- ✓ Self-insecurity
- ✓ Insecurity of the family
- ✓ Insecurity of the wealth
- ✓ Probability of being part of the evil work
- ✓ Chances of being accused of crimes
- ✓ Probability of other problems in life too

Demerits of Participating Fair and Exhibition

- ✓ Addiction to watching dances, movies, songs and concerts
- ✓ Instable mind due to enjoyment
- ✓ Growing interest in acultural songs
- ✓ Addiction to watch magic, demonstration and drama
- ✓ Being restless waiting for such fair and exhibition

Disadvantages of Gambling

- ✓ Increases the feeling of enmity
- ✓ Lamentation/ remorse
- ✓ Loss of property
- ✓ Loss of prestige
- ✓ Lack of trust even by friends and relatives
- ✓ The future of children will be at risk

Disadvantages of Having Company of a Wrong Friend

- ✓ There is a high chance to be cunning
- ✓ Get trapped in drinking habits
- ✓ Chances to be addicted

- ✓ Chances to be fraud
- ✓ Chances to be involved in vandalism
- ✓ Ungrateful

Demerits of Laziness

A lazy person does not work;

- ✓ In the pretext of cold in winter
- ✓ In the pretext of heat in the summer
- ✓ In the pretext of too late to begin in the evening
- ✓ In the pretext of too early to work in the morning
- ✓ In the pretext of hunger
- ✓ In the pretext of overeating

What Type of Friends are Called Bad Friends ?

- ✓ The friends who always take but never give
- ✓ The friend who is fine with words but never helps in need
- ✓ The friend who speaks very polite on face but conspires behind
- ✓ The friend who wastes wealth

The Friends Who Always Take But Never Give

- ✓ Taking from others even by stealing
- ✓ Gives less and expects more
- ✓ Makes the excuse of an emergency and asks
- ✓ Befriends only for money

The Friend Who is Fine with Words But Never Helps in Need

- ✓ When you ask for something, the friend will reply as it was with him but he has just given away.
- ✓ He makes a very fine excuse when you ask for the money that it is kept for tomorrow for something.

- ✓ Shows the artificial respect.
- ✓ The person will make an excuse of defunct when somebody needs the thing that he has.

The Friend Who Speaks Very Polite on Face But Conspires Behind

- ✓ Incites you for an unwholesome task
- ✓ Excites you unnecessarily even for a wholesome deed
- ✓ Praises you on face
- ✓ Criticizes you in your absence

The Friend Who Wastes The Money

- ✓ Accompanies even while drinking
- ✓ Accompanies you to roam around the squares and in the passages
- ✓ Befriends only for entertain
- ✓ Accompanies you even while playing cards or gambling

What Type of Friends are Good Friends ?

- ✓ The one who protects the friend and his property when he is scared or unconscious
- ✓ The one who shares even the most secret thing, keeps the secrets confidential, does not leave alone in bad times and can sacrifice if needed
- ✓ The one who always suggests to refrain from unwholesome deeds, ever encouraging to take up the wholesome actions, informs about the things unheard and guides to the right path
- ✓ The one who becomes sad in the suffering of the friend, becomes happy in the happiness of the friend, cannot hear unnecessary criticism of the friend and becomes happy when his friend is appreciated

The Reality of Greeting Six Directions

Nothing will happen we merely join hands in six directions. There should be feeling along with the greeting. Every direction represents the dignified characters around. According to the Buddha—

- ✓ Greeting to the east direction means the prayer to the parents.
- ✓ Greeting to the south direction means respect to the teachers.
- ✓ Greeting to the west direction means respect to the wife.
- ✓ Greeting to the south direction means the respect to the bureaucrats of the Kingdom
- ✓ Greeting the earth means respect to the workers and the laborers.
- ✓ Greeting towards the sky means respect to the learned people and act accordingly.

The simpler are the teachings of the Buddha, the more mysterious they are. His words are equally deeper in conclusion. The message that emotionless artificial tradition cannot develop the human consciousness is found in the teachings of the Buddha. The references mentioned above are useful and relevant examples of the Buddha.



16. Epilogue

The Buddhist Philosophy is a system. All the Buddhas searched for the path of liberation. All of them achieved freedom from suffering and went after showing the path of liberation to the entire world. The reverence will grow in the mind of the people when they understand the quality of the Buddha, the teachings and the monastic community. The teachings of the Buddha will attract the people. The serenity of the monastic community spreads the message of peace. Refuge to the triple gems is taken with the pure intention of doing benevolent to self and others. The teachings of the Buddha will inspire people to destroy the darkness of superstition and lit the lamp of wisdom.

Like the other Buddhas, Shakyamuni Buddha too, chose to give priority to chastity of mind for peace. The chastity will come when one follows the basic moral precepts known as Sīla. Sīla means good conduct. Life will be peaceful and happy if our speech, thought and actions are pure. It is significant to follow the good moral precepts suggested by the Buddha for attaining purity. These good moral conducts are called the precepts or Sīla in the Buddhist philosophy. The objective of life will be fulfilled by following these moral precepts.

The teaching of the Buddha begins at the Four Noble Truths. The four noble truths are Suffering (*Duḥkha*), Arising (*Samudaya*) of the suffering, Cessation (*Nirodha*) of the suffering and the Path (*Mārga*) Leading to Cessation of the Suffering that is the Noble Eightfold Path. These four noble truths are called Caturāryasatya. Since they are unquestionable and acceptable for all, they are called the truths. We have to overcome the afflictions to become free. The person who enters

the path of the philosophy closing all the doors for suffering (Durgati) is called Noble (*Arya*). The truth that such a noble person experience is the Noble Truth. The central theme of the teaching of the Buddha is the four noble truths.

The fourth among the noble truths is the path leading to the cessation of suffering. The person himself has to confirm the *Mārga* to uproot the suffering in life. Such a path where there is certainty. Such a path certainly leads to the destination. There is certainty in the path that the Buddha set for all of us. There is no chance of not reaching the destination— Nirvāṇa. Therefore, that is the noble path. It has eight specific organs. Therefore, it is called the Noble Eightfold Path (*Āryāṣṭāṅgikamārga*). Another name for this path is the path leading to the cessation of suffering or dukkha-nirodha-gamini patipada. The reason behind it is that it is the path that is made to cease the suffering. As it is free from all kinds of atrocities, it is also called the Middle Path (*Madhyama-pratipadā*).

The Bodhisattvas accumulate the wisdom and the virtue to purify their mind, speech and action. They will enlighten and become the Buddha when these two qualities— wisdom and virtue will reach the stage of perfection. The practice of perfection is done to conserve wisdom and virtue. This will ease to climb up the path of good moral conduct, concentration and wisdom.

The practice of the noble eightfold path is the path of purifying our action. Perfections are the indicators of purification. The meaning of life is based on actions. Action means what we do by the mind, speech and action. Everyone has to bear the fruit of their action (*Karma*). The series of actions and their result is life. Everyone is equally wrapped by

this principle. Some turn to be the Buddha and some others remain ignorant because of the action.

The ailment-free body, afflictions-free mind and harmonious social relation are the complete definition of life. The mind connects man to the society. The infected mind celebrates the unwholesome actions such as stealing, threatening, murder etc. Meditation is essential to keep the mind healthy. Meditation leads us to wisdom. Wisdom makes one successful in life. There are various methods of meditation. The tradition of meditation is found to have begun before Shakyamuni Buddha. The Buddha's insight meditation (Vipassanā) took it to the further height.

The knowledge of nature (Dhamma) of life and the world is acquired from meditation. We can act accordingly if the nature (Dhamma) of every phenomenon of the universe is perceived. Else we may be living in the illusion of what is not the nature of the person or thing. The Buddha has talked about the common nature of everything that exists in the universe. These natures are— impermanence, suffering, selflessness and Śūnyatā. To perceive the knowledge of the universe is called perceiving the wisdom.

The Buddhas are the real admirable friends or good friends who preach the supreme teaching for the human welfare from the peak of spirituality. The three teachings are the great specific gifts of the Buddhist tradition in the form of moral precepts, concentration and wisdom. The Buddhas who delivered the supreme teachings for the welfare of all beings are the sovereign heritage of the human race. Present society seems full of inequality, conflict, discrimination and extreme materialism. The teachings of the Buddha have been proved

distinctive in solving human problems. Therefore, it is essential today to accept the teachings of the Buddha as a way of life.

The Buddhist convention is the national pride of Nepal. The Buddhist Philosophy is our original philosophy. Kanakmuni Buddha, born in the Nepalese soil, spread the message of the welfare of the world. Krakuchchhanda Buddha held a detailed discussion on wisdom impartially. Shakyamuni Buddha, identifying the intense wisdom, delivered tirelessly. This is only about the Buddhas who were proved historically, classically and archaeologically. Because the Buddhas usually choose the Madhyadesa of Jambudvipa to be born, the possibility of many other Buddhas have been born here is an equally important matter of research. Dipankara Buddha and other Buddhas after him had predicted that Shakyamuni Buddha will be born in Kapilavastu and achieve enlightenment. This reveals the serene and historical significance of the pilgrimage. The land has become sacred with the footsteps of the Buddhas who gave the eternal message of world peace, brotherhood, friendship and compassion. Thus, the land can be the heritage of the inspiration to the whole humanity.



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The Nativity Sculpture / मायादेवी मूर्ति

The Nativity Sculpture depicts the birth scene of Prince Siddhartha. Mayadevi is depicted holding a branch of a tree (possibly the sal tree) as Prajapati Gautami supports her during the delivery. The newly born baby is shown below standing on a lotus pedestal. Two celestial figures (Brahma and Indra), are receiving the newly born Prince Siddhartha. The red sandstone sculpture is said to be carved by Mathura School of Art in the 4th century. The scientific excavation by P. C. Mukherji in 1899 AD discovered the main part of the Nativity Sculpture.

मायादेवीको मूर्तिलाई जन्म मूर्ति पनि भनिन्छ । चौथो सताब्दीमा निर्मित यस मूर्तिले बुद्धको जन्म दृश्यलाई देखाएको छ । मायादेवीले साहाराको लागि दाहिने हातले रुखको हाँगा समात्नु भएको छ । देब्रेपट्टी छेउमा उहाँकी बहिनी प्रजापती उभिरुभएको छ भने दुई देवगणहरु भगवानको स्वागतका लागि तयारी अबस्थामा देखिन्छन् र नवजात बुद्धको मूर्ति बीचमा देखिन्छ ।



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