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Preface

The principal aim of the Journal of Religions and Various Sciences (JRS) of Research Center for Dhammsuksa Phrapariyattidhamma of Watawutwikasitaram School is to promote critical investigation into all aspects of the study of philosophy, religions, cultures, and interdisciplinary humanities and social sciences, particularly with an innovative and global interactive focus. The editorial team has managed the journal according to the TCI standard by evaluating academic work from experts of many agencies; the numbers of three experts are invited to evaluate one article in order to maintain academic standards in both qualitative and quantitative terms. The editor of the journal would like to inform you that every article in this journal is an article which has been presented at an international seminar organized by the Research Center for Dhammsuksa.

Journal of Religions and Various Sciences (JRS) presents scholars' work from various organizations of interest as follows:

1. Life and Contribution of Sariputtatthera: A Study by Phramaha Ai Wonglakorn Research Scholar, Thailand, K.T.S. Sarao, University of Delhi, India.

The results of the study were A humble service has been conferred while undergoing this work; with the sincere effort of rekindling the teaching of the Dhamma through the life and contribution of Sariputta Thera, the foremost in wisdom. Sariputta Thera stood second only to the Master and had also successfully expounded the teaching of the Buddha to a great extent. In the Theravada Buddhism, the unique position of Sariputta Thera in the Buddhist Sarigha has been upheld throughout. His intellect, wisdom, gratitude and nobility outshine time and age which bring forth a true testimony of his great importance in the annals of Buddhism. An attempt has been made in this dissertation entitled as "Life and Contribution of Sariputtatthera: A Study" exploring certain insight in all alks of his life, since the day he saw the first life of the day till he deathless state. The study is based on the Tipitaka, the Atthakathas ommentaries) and other Buddhist scriptures. As we unfold, we beg short introduction followed by chapter-wise details with sub-topics. For the main purpose and the detail study this dissertation is divided into four chapters:- Chapter I - The life of Sariputta Thera, here a detail account of Sariputta Thera's life from his birth till he attain Parinibbana has been elucidated; namely, previous life, birthplace, family background, ordination, special qualities and Parinibbana. Chapter II - The contribution of Sariputta Thera encompasses the great role and mission he had accomplished in his lifetime. It depicted particular discourses and important Sutta whereby a greater part of the Dhamma was expounded and propagated. Details about Sariputta Thera's mission and discourses, namely, on Nibbana, on the Four Noble Path and Dependent Origination and so on are cited. Chapter III The association of Sariputta Thera with important persons has been cited. Mentioned could be made about his relationship with the Lord Buddha, Bhikkhus, Bhikkhunis, Upasakas, Upāsikās, family, nephews, relatives and other sects. Chapter IV The conclusion highlights the overall assessment and recommendation of the life, contribution and association of Sariputta Thera from first chapter till the last. With his indescribable creations and incalculable benefactress, Sāriputta Thera can be regarded as the excellent mode of monks, nuns and layman followers. Last, but not the least this work has been satisfactorily accomplished with the conclusion part and with all humility the work forbears the seal of servitude and reverence to all whom it is concerned in the divine light of the Buddha, the Dhamma and the Sangha.

2. An Analytical Study of the Nature and Status of Women in the Teachings of Buddha by Vo Thi Hong Nga, Research Scholar, Vietnam, RK. Rana, University of Delhi, India.

The results of the study were Extensive and intensive studies on the different aspects of the nature and status of women in the Buddha's teachings had highlighted the picture of the Buddha, who is respected as the "teacher of gods and humans". The use of the material found in the Suttas and the Vinayas of Theravada and Mahayana has helped me to explain my findings in a nutshell about the nature and stature of women in the Buddha's teachings. The Theravada Suttas certified the good and the bad nature of women as well as their achievements. In the Mahāyāna Suttas, women are ultimately portrayed as advanced bodhisattvas fully capable of obtaining the goal of enlightenment. Many erudite scholars have elucidated upon this subject from different angles and their writings have supplied valuable information on the study of women in Buddhism. However, according to my analysis about the nature and status of women in the Buddha's teachings, it can be seen that the Buddha did not or could not have justified male-dominance. In one form or another, "All beings having the Buddha-nature will become Buddhas". Therefore, during the last twenty-six centuries, his invaluable and noble teachings have been applied in many human societies as the moral lessons that help people, whether man or woman, to eradicate all suffering in their life, and to attain real happiness in the world.

3. Role of the laity in early Buddhism by Doan Lam Tan, Research Scholar, Vietnam, I.N. Singh, B.S. Rastogi, University of Delhi, India.

The results of the study were Buddhism is one of the most distinguished religions of the world. It is a glorious history of 2500 years. The Buddha introduced a thought of religious. philosophy, ethics. politics, economics, education, aesthetic ideals. This new thought introduced by the Buddha. The for all time auspicious, common to all, and it has to be accepted. The path of Buddhism is practical. Buddhism also advocates the path of knowledge. The Buddha is said to have rejected the path of devotion. He upheld that one should work out one's emancipation. Buddhism is an indestructible truth. Because it enables those who have gave astray, to follow the right path. Even a verse or a Sutta is sufficient to get Nibbana. After the passing away of the Buddha. Arahantas were entrusted with such noble doctrine. Their main problem was to pre-serve Buddhism and continue it. Throughout the period of 45 years of his wondering. the Buddha preached his doctrine to all. irrespective of caste. to creed and other social status. During his ministry of 45 years, he wande-red forth from village to village, town to town, city to city and preached his doctrine to people according to their mentalities, character etc. After the passing away of the Buddha his disciples rendered a great service to the cause of Buddhism. They held the First Council at Rajagaha under the patronage of the king Ajatasattu and compiled. The Second Council at Vesali in the reign of king Kalashoka. the Third Council was held at the Pataliputta and the Fourth Council was held under the reign of Kanishka. Therefore, role of laity of the Buddha's time and after the Buddha's time was very important in Buddhism. The present work consists of six chapters for which data have been collected mainly from the Pali literature. In the chapter I is of introduction. in the chapter II, extensive study has been made to the teachings of the Buddha to laity in the liberation. Because the Buddha show only the path. neither the Brahma nor any god help a person to get emancipation. It is the task of a person to follow or not to follow the path shown by the Buddha. Those who follow the path of Buddhism will be able to obtain emancipation. Such people won't be at loss. It is said that those innumerable people who understand the reality of life worked out their emancipation. In this chapter it has also been discussed about the laity in the contemporary religion such as Janism. Chapter II. delineates that the tife of the laity who concentrates on in five points: Faith (Saddha). Morality (Sila), generosity (Dana), learning (Sutta). and wisdom (Panna) Therefore. the laity

in Buddhism is not a slave in religious life. The Buddha gives them the right to take decision of their life. Happiness or suffering does not depend on the Buddha. Before his passing away the Buddha's final words were "be a refuge unto yourselves". Why is it that after 45 years of preaching he uttered such words? Why did he not advise every one for final salvation through him? What he meant was that we must not seek salvation by depending on others. We must develop our own confidence in ourselves. What wonderful and noble advise! The chapter IV deals with the Buddha's age, besides the achievement of the religious life, the role of the laity is very clear when we examine in the Pali Sutta Pitaka. Nobody can deny the contribution of the laity in the development of Buddhism. The names of king Bimbisara, Ajasattu, Pasenadi and the chief supporters such as Anathapindika, Visakha, J Sujata, Cunda etc. were popular in the Sutta and history of Buddhism. Chapter V discusses the developments of Buddhism, before and after the time of Asoka. In this chapter, it has been attempted some basic controversies regarding Asoka conversion to Buddhism and what measures did he take to propagate this religion in Indian and other neighboring countries.

4. Bridging the Gap between Reality and Morality in Theravada Buddhist Philosophy by Phramaha Maghavin Purisuttamo, Mahamakut Buddhist University, Thailand, I.N. Singh, University of Delhi, India.

The main purpose of this article is 'Bridging the Gap between Reality and Morality in Theravada Buddhist Philosophy' in accordance with the Buddha's teachings on the parts of the Reality (Saccadhamma) and the Morality (Cariyadhamma), to make the principle of the Buddha's real teachings appear and to make the Buddhist have right knowledge on Buddhism. This method of study by documenting is mainly based on Pali Tipitaka and other textbooks. According to the Pali Tipitaka, the result of the study shows the Reality (Saccadhamma) is classified into two levels, viz. 1. The conventional realities (Sammatisacca) : These are the references of ordinary conceptual thought (Pannatti) and conventional modes of expression (Vohara). They include such entities as livings, persons, men, women, animals, and the apparently stable persisting objects that constitute our unanalyzed picture of the world. The Abhidhamma philosophy maintains that these notions do not possess ultimate validity, for the objects that they signify do not exist in their own right as irreducible realities. Their mode of being is conceptual, not actual. They are products of mental construction (Parikappana), not realities existing by reason of their own nature. 2. The ultimate realities (Paramatthasacca) : These in contrast, are things that exist by reason of their own intrinsic nature (Sabhava). These are the Dhammas : the final, irreducible components of existence, the ultimate entities which result from a correctly performed analysis of experience. Such existents admit of no further reduction, but are themselves the final terms of analysis, the true constituents of the complex manifold of experiences. In the Abhidhamma, there are fourfold of ultimate realities : consciousness (Cita), mental factors (Cetasika), matter (Rupa), and salvation (Nibbana). It is said that the ultimate realities are characterized not only from the ontological angle as the ultimate existents, but also from the epistemological angle as the objects of right knowledge. Ultimate realities exist as the concrete essences of things, they are so subtle and profound that an ordinary person who is not well trained cannot perceive them due to a mind which is obscured by concepts, which shape reality into conventional defined appearances. Only by means of wise and thorough attention to things one can see beyond the concepts and take the ultimate realities as one's object of knowledge. Concerning the concept of Morality (Cariyadhamma) in Pali Tipitaka, there are three levels, viz. 1. The Primary Morality is the ethical principle for calmness of environment which specifically concerns body disciplining. It means following the five precepts (Pancasila), the five ennobling virtues (Pancadhamma) and the six directions (Disa). 2. The Advanced Morality is the principle that develops and trains oneself to have much higher principle. It is the principle to develop, to rise the ability higher and opportunity of

each other and it is appropriate with nibbana. It means following the eight precepts (atthasila) and the ten courses wholesome action (Kusalakammamapatha). 3. The Highest Morality means the principle for practice to attain nibbana directly. It means the excellent way to parties. It is the Noble Eightfold Path (ariyo atthangiko maggo). In Pali Tipitaka, bridging the relationship between reality and morality takes birth because of wisdom (Panna) that is deemed as the linking corpus of them. Therefore, a person who has got wisdom (Panna) can know and understand the reality (Saccadhamma) and the morality (Cariyadhamma) until he can manage himself to attain the Threefold benefit as follows : 1. Ditthammikattha : The Temporal Objective or The Present Benefit means to have a diligent life with an economically self-reliant and respectful status and a happy family. 2. Samparayikattha : The Spiritual Objective or The Future Benefit means to add value and meaning to life which would lead to the profound inner happiness through faith, virtuous actions, sacrifices and wisdom . 3. Paramattha : The Highest Objective or The Highest Benefit is Nibbana which means having insight into the truth and being well-versed about the world and nature of life thereby rendering the mind free.

5. The Concept of Sammaditthi in Theravada Buddhism : A Critical Analysis by Phramaha Suphachai Muen-in, Research Scholar, Thailand, Sanghasen Singh, S.K. Singh, University of Delhi, India.

The main research results were as follows: The Sammaditthi plays the most significant role to the people in two phases: firstly, when they embrace Buddhism and secondly at the time during they practise traditional principles of both disciplines and doctrines (Vinaya and Dhammas) of Buddhism. In the first phase, it is mentioned in the canonical texts in several places that the Buddha commanded his disciples, monks and riuris, to follow the disciplines carefully and to practise the doctrines seriously. He encourages his disciples to practise Dhamma for the sake of three purposes:- firstly, for observing the Buddhist tradition, secondly, for purifying themselves and lastly, for attracting the people and bring them into his faith for their welfare.

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Life and Contribution of Sariputtatthera: A Study

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Abstract

A humble service has been conferred while undergoing this work; with the sincere effort of rekindling the teaching of the Dhamma through the life and contribution of Sariputta Thera, the foremost in wisdom. Sariputta Thera stood second only to the Master and had also successfully expounded the teaching of the Buddha to a great extent. In the Theravada Buddhism, the unique position of Sariputta Thera in the Buddhist Sangha has been upheld throughout. His intellect, wisdom, gratitude and nobility outshine time and age which bring forth a true testimony of his great importance in the annals of Buddhism. An attempt has been made in this dissertation entitled as "Life and Contribution of Sariputtatthera: A Study" exploring certain insight in all aspects of his life, since the day he saw the first light of the day till he deathless state. The study is based on the Tipitaka, the Atthakathas (commentaries) and other Buddhist scriptures. As we unfold, we begin with short introduction followed by chapter-wise details with sub-topics. For the main purpose and the detail study this dissertation is divided into four chapters:- Chapter I - The life of Sariputta Thera, here a detail account of Sariputta Thera's life from his birth till he attained Parinibbana has been elucidated; namely, previous life, birthplace, family background, ordination, special qualities and Parinibbana. Chapter II - The contribution of Sariputta Thera encompasses the great role and mission he had accomplished in his lifetime. It depicted particular discourses and important Suttas whereby a greater part of the Dhamma was expounded and propagated. Details about Sariputta Thera's mission and discourses, namely, on Nibbana, on the Four Noble Truths and Dependent Origination and so on are cited. Chapter III The association of Sariputta Thera with important persons has been cited. Mentioned could be made about his relationship with the Lord Buddha, Bhikkhus, Bhikkhunis, Upasakas, Upāsikās, family, nephews, relatives and other sects. Chapter IV The conclusion highlights the overall assessment and recommendation of the life, contribution and association of Sariputta Thera from first chapter till the last. With his indescribable creations and incalculable benefactions, Sariputta Thera can be regarded as the excellent mode of monks, nuns and layman followers. Last, but not the least this work has been satisfactorily accomplished with the conclusion part and with all humility the work forbears the seal of servitude and reverence to all whom it is concerned in the divine light of the Buddha, the Dhamma and the Sangha.

Keywords: Sariputta Thera, family background, the Dhamma and the Sangha

Introduction

In many temples of Sri Lanka, Thailand, Myanmar, Laos and others where the land of Theravada Buddhism, we will find on either side of the Buddha image, the statues of two monks. Their robes are draped over their shoulders and they stand in the attitude of reverence, with joined palms. Quite often there are a few flowers at their feet, laid there by some pious devotee.

If we ask who they are, they will be told that they are the Enlightened One's two Chief Disciples, the Arahats Sariputta and Maha-Moggallana. They stand in the positions they occupied in life. Sariputta on the Buddha's right, Maha-Moggallana on his left. When the great stupa at Sanchi was opened up in the middle of the last century, the relic chamber was found to contain two stone receptacles; the one to the north held the body relics of Maha Moggallana, while that on the south enclosed those of Sariputta (A note on the relics of Sariputta Thera, see also on appendix No. 2, p. 102). Thus they had lain while the centuries rolled past and the history of two thousand years and more played out the drama of impermanence in human life.

The Roman Empire rose and fell, the glories of ancient Greece became a distant memory; new religions wrote their names, often with blood and fire, on the changing face of the earth, only to mingle at last with legends of Thebes and Babylon, and gradually the tides of commerce shifted the great centers of civilization from East to West, while generations that had never heard the Teaching of the Buddha arose and passed away. But all the time that the ashes of the saints lay undisturbed, forgotten in the land that gave them birth, their memory was held dear wherever the Buddha's message spread, and the record of their lives was passed down from one generation to another, first by word of mouth, then in the written pages of the Buddhist Tipitaka, the most voluminous and detailed scripture of any religion. Next to the Enlightened One himself, it is these two disciples of his who stand highest in the veneration of Buddhists in the Theravada lands. Their names are as inseparable from the annals of Buddhism as that of the Buddha himself. If it has come about that in the course of time many legends have been woven into the tradition of their lives, this is but the natural outcome of the devotion that has always been felt for them.

And that high esteem was fully justified. Few religious teachers have been so well served by their immediate disciples as was the Buddha. This we will see as we read these pages, for they tell the story of one of the two greatest of them, Sariputta, who was second only to the Buddha in the depth and range of his understanding, and his ability to teach the Doctrine of Deliverance. In the Tipitaka there is no connected account of his life, but it can be pieced together from the various incidents, scattered throughout the canonical texts and commentaries, in which he figures. Some of them are more than incidents, for his life so closely interwoven with the life and ministry of the Buddha that he plays an essential part in it, and on a number of occasions it is the Sariputta himself who takes the leading role -- as skilled preceptor and exemplar, as kind and considerate friend, as guardian of the welfare of the bhikkhus under his charge, as faithful repository of his Master's doctrine, the function which earned him the title of Dhammasenapat (Phradhammapitaka, P.A. Payutto. Dictionary of Buddhism (in Thai), Bangkok: Mahachulalongkorn Buddhist University Press, 9th reprinted, 2543 B.E., p. 383), Generalissimo of the Doctrine; Commander in Chief of the Law; an Epithet of the Venerable Sariputta, Marshal of the Dhamma, and always as himself, a man unique in his patience and steadfastness, modest and upright in thought, word and deed, a man to whom one act of kindness was a thing to be remembered with gratitude so long as life endured. Even among the Arahats, saints freed from all defilements of passion and delusion, he shone like the full moon in a starry sky.

This then is the man, of profound intellect and sublime nature, a true disciple of the Great Teacher, whose story we have set down, to the best of our ability, in the pages that follow. If we, the reader, can gather from this imperfect record something of the qualities of man perfected, of man fully liberated and raised to the highest level of his being; of how such a man acts and speaks and comports himself towards his fellows; and if the reading of it gives you strength and faith in the assurance of what man may become, then our work has been worthwhile, and is fully rewarded'.

This dissertation is a study about the one disciple of the Great Teacher, Preacher and Gratitude in Buddhism; whose profound intellect and sublime nature surpasses time and age; to acknowledge something of the qualities of mans perfected, fully liberated and raised to higher being, of 'what man may become'. With this; we unfold the life and time of one Sage whose name is inseparable from the annals of Buddhism that of Sariputta Thera.

Conclusion

The life and story of Sariputta Thera will always be remembered as the of one great soul in the annals of Buddhism. His indomitable spirit, range and depth of understanding the doctrine of deliverance and his countless e qualities were spoken even by Lord Buddha. In this first c eneral background of Sariputta Thera is given concerning his birt upbringing, and his relation with his family members and his education. His relation with Maha-Moggallana reflect the true bond of friendship and how their adherence to Dhamma lead to the spiritual emancipation was fully highlighted. Born in a small village called Nalaka near Rajagaha, the son of Sari rises to one of the highest positions in the Sarigha; that of becoming one of the chief disciples of the Buddha. Short incidents and events are cited along with important meeting with persons which change his life (meeting of Sanjaya, Assaji and the way he was ordained as an ascetic, then of becoming a Bhikkhu under the Master. He attains Arahantship much later than Moggallana reflecting the time and space needed for a great possessor of wisdom like him to attain the goal of perfection. He got what he aspired long time ago.

He was a responsible Bhikkhu who upholds his service to mankind as his humble duty. He pay reverence to the Sanigha as a dutiful Bhikkhu, he respect the Dhamma with all his wisdom and depth of understanding. To the Master he acknowledges the highest spiritual emancipation, to whom he pays his last and whom he revere and devote all his life. Such was Sariputta Thera with all his great wisdom, ever penetrating intellect he was the only one who can rightly expound the supreme teaching as the Master has started. A true Marshal of the Dhamma (Dhammasenapati) and with all the noble virtues, he outshines all time, in all ages.

The final passing away or the Parinibbana of the great soul shook many carts. His last meeting with the Master deeply reflects the nobilitya humility of a true disciple. Equally profound was his last sermon to his mother whom he paid his last homage for giving birth in the kindest way. He breathes last moment in the same place where he saw the first light of the said that Sariputta Thera prepared to his own village, Nalaka, for his final sing away. Reaching there he had his abode in the same room wheom (Jatavaraka). Before attaining Parinibbana there, he was able to ther to the noble path (Ariya-magga). His relic was enshrined in Cee Lord's Order. In the end of this first section, we also acknowledge ved life with all mindfulness and with a feeling of equanimity mbrace death; "Not fain am I to die nor yet to live". Such was the virtue great soul like Sariputta Thera.

As regard the contribution and mission of Sariputta Thera, it has clearly referred to in the clarion call that Lord Buddha gave to his first enlightened disciples at Isipatana. For eight months of the year, with the exception of the four rainy months, the Master and his disciples travessed up and down the country for the propagation of the sublime message for the good and welfare of the many. Sariputta Thera attained Arahantship only a fortnight after his ordination. From that moment up to the time of Parinibbana he dedicated himself to the noble mission of leading others on the path of righteousness.

In this contribution for the good and welfare of the many, Sariputta Thera was only second to the Master. This is borne out by the words of the Buddha himself. Once the Lord Buddha remarked that he need not go to thatdirection where Sariputta Thera had been. Then again, on another occasion he said that it was Sariputta Thera who turned the Wheel of the Law (Dhamma-Cakka) after him.

Sariputta Thera preached the Dhamma to all sections of people. Among them are his own disciples, fellow-brethren, relatives, kings, nobles, common people, followers of other faiths and Devas. Some of the discourses given by Sariputta Thera have been preserved in the Tipitaka. In importance they are second to those of the Master alone. They cover almost all the importances of the Dhamma. The great contribution of Sariputta Thera is systematization of the teachings of the Master. His works namely; Sammaditthi Sutta and Niddessa occupied a principal place in the Canonical Pali Literature. Sariputta Thera also gave various discourses on various topics. In this connection mentioned could be made on the discourses of Nibbana, Noble Path, Holy Life and spiritual experience which lead towards, the path of spiritual emancipation. Important Sutta like Sangiti Sutta and Dasutt remain as the perfect epitome in the practice of Dhamma which every virtue of mankind. His manifold contribution will ever be an indelible mark in the annals of Buddhism, whereby accomplishing a perfect mission of a true soul on this earth.

It is clear from the life-stories given above that the disciples of Sariputta came from strata of society both high and low, rich and poor, and illiterate. Under the able guidance of Sariputta Thera they led the Holy Life. It has been mentioned above that Sariputta Thera was anxious to see that every member of the Buddhist Sangha should attain at least the first state of supra-mundane attainments (Sotapatti-magga). There is good reason to assume that he paid most of his attention to the spiritual welfare of his own disciples; for it is evident from the few life stories that have come down to us that most of them realized sainthood or Arahantship.

Sariputta Thera was the Dhammasenapati, the Field Marshal of the Dhamma. In this capacity he not only propagated the teaching among the people but also systematized and formulated it keeping in mind the welfare of posterity. The disputes that arose among the disciples of Niganthanattaputta over his teachings after his death gave impetus to Sariputta Thera's efforts of systematization. It has been mentioned in the Sangitipariyaya Sutta that referring to Mahavira's followers Sariputta Thera urged his fellow-brethren to cite the Dhamma in concord so that no such dispute may arise in the teachings of Lord Buddha. The Dasuttara Sutta, too, where the principal topics have been arranged in a gradual numerical order, aims at consolidation through systematization.

Again, it stands to reason to assume that Sariputta Thera gave special instructions to his disciples on the method of Dhamma exposition in general and Abhidhamma in particular. The story given in the introductory chapter of the Atthasalini supports this point: Sariputta Thera imparted to his five hundred disciples Abhidhamma that he had learnt from the Master. This is a clear hint showing that Sariputta Thera trained his disciples in the exposition of Master's teachings according to the method of Abhidhamma. This not only for their own benefit but for the benefit of posterity as well.

It is in record that some hundred Arahants participated in the first sangiti (council) held at Rajagaha. Only the names of the three most prominent Thera, Maha-Kassapa, Ananda and Upali, have come down to us. No mention of the remaining members of the council has been made. Nevertheless, it is reasonable to believe that there must have been some disciples of Thera, who were specially trained in that section of the Dhamma known as Abhidhamma. In a way they must have represented Sariputta Thera who had trained them for long in his method of exposition in view of his own Parinibbana. They may be said to have formed the first batch of the lineage of Abhidhammikas who transmitted and developed this particular branch of the teaching until it assumed its present form.

To relinquish the thirst of knowledge toward the path of righteousness to those who seek; to preach and bring back the astrayed ones toward civilization and ultimate knowledge of truth; to lead a kinder path for needy; to rekindle the fading teaching of the Dhamma to all-profou explained the great association that Sariputta Thera had formed to the Buddhists in each one

of us escaping the intolerable barriers of time, space and Such was his divine presence, of an indomitable spirit encompassing glory illuminates the never-ending passage of time.

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An Analytical Study of the Nature and Status of Women in the Teachings of Buddha

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Abstract

Extensive and intensive studies on the different aspects of the nature and status of women in the Buddha's teachings had highlighted the picture of the Buddha, who is respected as the "teacher of gods and humans". The use of the material found in the Sutras and the Vinayas of Theravada and Mahayana has helped me to explain my findings in a nutshell about the nature and stature of women in the Buddha's teachings. The Theravada Suttas certified the good and the bad nature of women as well as their achievements. In the Mahāyāna Sutras, women are ultimately portrayed as advanced bodhisattvas fully capable of obtaining the goal of enlightenment. Many erudite scholars have elucidated upon this subject from different angles and their writings have supplied valuable information on the study of women in Buddhism. However, according to my analysis about the nature and status of women in the Buddha's teachings, it can be seen that the Buddha did not or could not have justified male-dominance. In one form or another, "All beings having the Buddha-nature will become Buddhas". Therefore, during the last twenty-six centuries, his invaluable and noble teachings have been applied in many human societies as the moral lessons that help people, whether man or woman, to eradicate all suffering in their life, and to attain real happiness in the world.

Keywords: the picture of the Buddha, Mahāyāna Sutras, bodhisattvas

Introduction

As pointed out in the Dhammapada, mind precedes all mental states (Dh. Verse I). This was the great discovery of the Buddha. It is clear that all ignoble acts in every person arise from defilements of the mind. The sue of gender inequality, which often poses a major threat for the being of human beings, families, the society, and women in particular, is also a manifestation of the mind. The problem is ultimately due to craving, aversion and ignorance, which lie at the root of the min thus lead to many other conditions in society.

It is not simply that gender inequality is in the air today or that suddenly there is a tremendous spate of research on women res. It is more that social history is becoming more intelligible in recent studies on women, rather than simply the quantum of writing on gender.

Nowadays, the contributions of many prominent women in all aspects of society have awakened certain- "sleeping theories toward omen" from some conservative religions. In fact, the requirement for a re-examination of the women's issue has beau increasing daily from West to East. Most classes in society have joined in. All theories of philosophy and religion have been challenged. Eminent scholars, philosophers, sociologists, and religious leaders have done much valuable work towards the goal of changing the status of women.

Today's society is more sophisticated than in earlier days. In today's world, opportunities for women are increasing because of the change in technology. Technology is gradually liberating many women from domestic responsibilities, thereby freeing them up to pursue a der range of options in life. History is witness to the fact that man has usually been in control as a father or as a husband. In the present day, the authority in the family or in the society is not placed in the hands of man alone. It is very common to see women taking part working in various fields, such as medicine, economics and politics. Like men can work any place. However, we still see that equality status between men and women in the society seems to be inversely proportional to the development of the society. In the process of transformation of a society, from the time of primitive communism, tribalism, and feudalism to the era of democracy, the position and authority of the man as the sole ruler of a family or a society has declined to a large degree. Men were considered as effective means for physical protection. Today, although male authority remains, it does have the same status as that of earlier times. In the present day, we can see that women often share the same power as men in society.

The growth of technology and science has reduced the n human physical activity; therefore, the factors of physical exertion are less demanding than those of increasing mental activities. This opens another opportunity for women to participate in the work force. As a result, the technological world is no longer men's domain. Today, women are much more visible in workplaces, handling sophisticated instruments, doing research in laboratories and managing offices.

In earlier times, before the advent of modern science, most people had blind faith in their religion. Nevertheless, today, thanks to modern world wide communication, the freedom of thought and religion have spread, and we find that a greater acceptance has become the spiritual lantern that provides the light in the path of removing the suffering human beings. Human beings need to be trained by religious teachers so that their minds can be cultivated in order to meet challenges in life.

In times of difficulties, many people who are looking for some relief for their suffering turn to religion. True or authentic religious teachings should not instill blind faith, but should teach those who practice, to develop wisdom and compassion. In this way, all religions in the world are basically the same in terms of cultivating virtues and wholesomeness, although the methods of different paths may vary. Religion, or a way that teaches humans to develop higher qualities is indispensable for humanity. Humans need to learn how to live a happy and peaceful life. In the present time, religion, or these kinds of teachings, are more accessible than in previous times, not just to some special caste or elite group, as was the case in earlier times.

In the past, women were prevented from performing religious services in many religions. But now we can see that they are starting to hold more important positions in religion. The teachings of any religion entail love and compassion, not gender-discrimination. A classic example is found in Mother Teresa? who dedicated her entire life to helping and improving the life of the poor. Religion today is no longer limited to a particular group of men or women. Furthermore, if gender discrimination were to be eliminated from religious activities, it is highly expected that women could hold the highest positions in religious institutions.

The world is now stepping into the 21st century and there have a number of great achievements in science and technology century. Most of these achievements have been made to life. The computer has become an unavoidable tool in daily life. Planets and remote stars in the universe have been studied in detail and the deepest floors of the ocean have been examined in an extensive manner; yet we are unaware of what is happening in our own mind—the on of spiritual life remains unanswered. This problem will be solved until people

become free from selfishness or until they detach from the thoughts of, “It is mine, it is I and it is myself”. Gender discrimination in religion and other social institutions has deep roots in selfishness; therefore, it is a cause of suffering. Realizing this, the Buddha said that the world is full of suffering (Dukkha) and whosoever is reeling under any type of pain in life should know the causes of suffering (Dukkha Samudaya) and how the happiness of liberation (Dukkhanirodha) can be attained through the persistent practice of the Buddha's teachings (Dukkhanirodha Magga) (The doctrine of The Four Noble Truths of the Buddha).

Although the roles of women are gradually changing, still much needs to be done for women. In 1952, the declaration of the United Nations of Women's Rights was solemnly announced. In 1975, the United Nations held the International Council of Women's Rights in Mexico to discuss the status of women and put forth some significant suggestions to enhance it. In 1985, in Africa (Nairobi) the first Council of Womanhood was held to protect and guard pregnant women. In 1995, The United Nations organized the Council of International Women's Rights in Beijing. It was attended by 4,000 members from one hundred eighty five nations who discussed the issues pertaining to medical concerns, education, economics and political conditions to improve the life of women.

As a parallel response to women's rights in the field of Buddhism, the International Association of Buddhist Women was established. An International Conference on Buddhist Nuns was held in Bodh Gaya in 1987. This was the first Buddhist Conference ever to focus on problems faced by Buddhist women, and to look for solutions to these problems. In order to offer a continuing opportunity to explore these issues raised in Bodh Gaya, Sakyadhita has organized a series of international conferences on Buddhist women. Hundred of nuns and laywomen from more than two dozen countries as well as many monks and laymen from various Buddhist traditions joined the conference.

The Second International Conference on Buddhist Women was held in Bangkok (Thailand), in October 1991. The Third Conference followed in October 1993, in Colombo (Sri Lanka), organized around the theme of "Buddhist Women in Modern Society". The Fourth Conference took place in Ladakh (India), in August 1995. its theme was "Women and the Power of Compassion: Survival in the 21st Century".

The Fifth Conference took place in Phnom Penh (Cambodia), from December 29, 1997, to January 4, 1998. National branches and local chapters of many countries enabled members to gather for discussions and undertake projects with women in their own areas. We estimate that there are about 130,000,000 Buddhist Women, worldwide, including at least 60,000 nuns. These numbers indicate tremendous potential for transforming our world-economically, socially, and spiritually. If Buddhist women co-operate to activate and encourage this potential, humanity may benefit in significant ways.

These declarations obviously had a significant impact on the movements of gender equality. It is a breath of fresh air for womankind. Consequently, the advocacy of gender equality has been welcomed in America, Europe, and in some Asian countries. Today, in countries, women take an active part in many social activities and hold positions that are traditionally preserved for men: medicine, engineering, directors of large corporation, even Prime Minister or President of a country. However, the idea of gender equality has not yet been clearly settled and is still open to discussion and argument. Some people believe that women are inferior to men in various respects, and others believe that women are capable of undertaking any tasks in life. In fact, neither of these ideas proves to be right or wrong.

According to Buddhism, things are relative and nothing is absolute (The Doctrine of Dependent Origination of the Buddha). One idea may be wrong to one person, but right to another. Sometimes, it is very confusing for us to judge what is wrong and what is right. Similarly, some ideas, which might not have been a necessity in the past, become valuable in the present.

Akin to this problem, the issues of women's rights should be addressed at a right time and right place. If it is not properly done, the result could be wrong. There is a reason to explain why the idea of women's rights has been brought to the front for long but why not much progress has been made on it.

The Buddha came to the world with his compassion and wisdom. After attaining enlightenment, he preached his doctrines. He is respected as a holy man. He was born as a prince in Lumbini Garden (Nepal) in 466 B.C., (Etienne Lamotte, History of Indian Buddhism, from the origins to the Saka era, Bibliotheque du Muscon. Louvain. 1958. Reprint 1967. Pictis Press Louvain- Paris. 1976. p. 17) with all the privileges as a member of a royal family. However, instead of pursuing that life, he gave up all his worldly desires. Recognizing that the world is engulfed with a multitude of suffering, he left the kingdom behind and lived in the forest for six years practicing mortification. Finally, he attained enlightenment by virtue of meditation at mid-night on the full moon day of May (according to Theravada it is the full-moon day of May, but in the Mahayana tradition it is on the full-moon day of December). His teaching is invaluable to human beings. Today, Buddhism is considered one of the greatest religions in the world, not only in terms of its worldwide existence, but also due to its great and peaceful Sangha. During the last twenty-six centuries, his invaluable and noble teachings have been applied in many human societies as moral lessons that have helped people solve all their suffering and attain real happiness.

In this essay, the study focuses on the nature and the status of women in the Buddha's teachings, which has mainly been written about in the Theravadin suttas, to clarify the issues of gender equality in Buddhism. The Buddha, out of compassion, taught people how to free themselves from suffering. He said that everyone has Buddha nature. This means that everyone can become a Buddha, or enlightened. However, the materials regarding the nature and status of women in the early Buddhist teachings are very rare, because most of his teachings focus on the issue of the suffering of human beings and the ways to be free from suffering, "As this great ocean has but one taste, that of salt, so has this Dhamma but one taste, that of freedom." (B. H. H. Women in Early Buddhist Literature. Kandy: Buddhist Publication Society. First Ed, 1961, Second impression, 1978, Third impression, 1982, p.1) In the same way, the Dhamma offered freedom to one and all.

In general, it is very difficult to find any specific sutra addressing itself solely to women. This doesn't mean that the issue of women was totally neglected. In the five Nikayas and some texts belonging to the Mahayana school, we find that there are so many cases directly related to the women. For example, in the Anguttara Nikaya, IV, pp. 92-93, Buddha explains the seven kinds of wives to Anathapindika's daughter-in-law and asks her to choose which one she would like to be. In Samyutta Nikaya, I, p.86 Buddha also advises King Pasenadi of Kosala to be happy, as the King's queen had given birth to a girl child. There is also an episode in the Saddharmapundarika, which depicts the daughter of Sagara, the Serpent King who transformed her female body into a male one in order to attain Buddhahood. (Saddharmapundarika Sutra (scd in chapter 12 of the Sutra)

In addition to this, the Therigatha and Vinaya Pitaka, the Bhikkhuni's discipline also contributes many valuable materials regarding the woman on the path to enlightenment: Women have the capacity as much as men to attain Arahantship. Although these sources are relatively limited, they are sufficient to show that women are highly involved in Buddhism.

So it is wrong to conclude that Buddha and his disciples were against women being members of the Sangha. Although in some Suttas women are compared to Mara or a snake, this is not intended to denigrate women; rather it is to awaken the monks to the dangers of worldly desires.

In addition, the prominent event where women were accepted into the Sangha signifies the equal capacity between men and women in attaining enlightenment (or

Sainthood) The underlying meaning of the Buddha's statement that women can also attain Arahantship is nothing but the equal status he acknowledged for both sexes. In addition, an attempt has been made to study the nature of women through the Buddha's thought in the aim of understanding the truth in his teachings. In the modern time, the subject of women in Buddhism has become a popular research topic with wide interest.

Many modern religious scholars have examined the issue of women in order to find acceptable answers to the manifold questions concerning women's place in Buddhism, particularly, that in the Buddhist Asian continent. There are two branches in this field research. The first one deals with the position of Bhikkhunis in the Samgha, such as Monastic discipline for the Buddhist nuns, written by Akira Hirakawa, and Bhikkhuni Vinaya, written by Gustav Roth; the second involves the position of women in Buddhism, like Women at the Time of the Buddha, by Heckler, and Women under Primitive Buddhism, by IB. Horner, Women in Buddhism and The Eastern Buddhist, by Kajiyama and Women in Buddhism by Diana Y Pauli, etc. So far, not much satisfactory research has been done on these above-mentioned themes. The dominant feature of the present study is the application of an analytical approach towards the Buddha's teachings on women as mentioned in the Tipitaka: Vinaya, Sutta, and Abhidhamma, which is shared not only by Theravada but also by many works of other Buddhist schools. Actually, the Vinaya is considered to be the basic text to study these issues, but some Mahayana sutras such as the Prajnaparamita Sutra, Saddharmapundarika Sutra, Lalitavistara Sutra, Lankavatara Sutra, etc. are considered valuable sources for this study as well. Based on these mentioned works, we will try to bring out information about the position of women in Buddhism, including the Buddha's attitude towards women, the rights, obligations and duties of a Buddhist wife, mother, daughter, the justification of the acceptance of the bhikkhunis and the way to enlightenment. (Therigatha recorded the stories of women who attained Arahantship)

Conclusion

At the very outset, after investigating the nature and status of women in the teachings of the Buddha on the different aspects found in the Vinaya and the Sutras of Hinayana along with Mahayana. Indeed, the Buddha was the first religious teacher to open the Dhamma door to liberate women and has been respected as the "teacher of gods and humans", due to his compassion and wisdom.

According to originality and realism, the Buddha's teaching placed Buddhism in a prominent position in the religious world. "Buddhism went as the first missionary religion to the world, penetrated the whole of the civilized world as it existed at that time, and never was a drop of blood shed for that religion." (The Swami Vivekananda. A Study of Religion, Calcutta, Udbodhan office, 1978, p. 113) This scientific religion, with its moral and philosophical system, appeals both to the masses and the intelligentsia. The path shown by the Buddha was for the good and welfare of the entire mankind of all the ages. The ideals of spirituality do not become stale with age. They never grow old, never fade away, and never die. Religion offers opportunity for spiritual change, for inward transformation. Every religion has a kernel of Truth at its core. Buddhism gives a clear picture of both sides of the real nature of life the cause of suffering and the cause of happiness. The Buddha did not reach any religion. The Dhamma shown by the Buddha was nothing but a perfect way of life. Buddhism declares that it is karma, the actions of man that determine the eminence or lowness of an individual. The process of cause and effect is totally impersonal as there is no creator who creates, rewards or punishes. Every individual is totally responsible for his or her own conduct and attitude from moment to moment. It is a doctrine that can be verified by man's own experience. The Buddha did not discriminate between men and women, nor between high and low castes, different races and so on. Every individual, no matter to what

country he belongs, or what religion he professes, has but one universal problem. That is, the eradication of mental impurities or defilements. The best way to contribute to the peace and happiness of the world is to make peace in one's own mind, to develop all positive qualities and potentials. Such qualities can be developed only through one's own spiritual practice, not by any external means or material development. There is no differentiation between men and women in this spiritual practice. The Buddha really intended to give women equal responsibility and opportunity to practice this Dhamma. (Subhra Barua. Monastic life of the Early Buddhist Nuns. Atisha Memorial Publishing Society. Calcutta. 1997.230) There are many examples, which elucidate the life of women at the time of the Buddha and the establishment of the Order of Nuns, which continues to exist today in some countries.

The status of women in society before the Buddha's time, the position of the inequality of women and men in Indian society as well as in other countries was discussed earlier. History shows that the position of women in Indian society has experienced many ups and downs through all the Ages. "The glory of women during the Vedic Age is fully and clearly manifest from the Suktas of the revered Nari Rsis or omen seers themselves, as well as from numerous other unassailable proofs with which the entire Vedic literature abounds. Thus, as daughters, sisters, wives, and mothers, women had equally honoured places in family, society, and state alike." (Renuka Ray & Roma Chaudhury, Role and Status of Women in Indian Society. Arun Chandra Majumdar AVA press, Calcutta, 1978, p.16) But the position of women under Hinduism is well known. Some idea of this position could be gleaned from the classic "Laws of Manu." This work descry duties of women in Hindu tradition, where women were mentioned as epitomes of what is dangerous, carnal and evil, and that women are in constant need of control and subordination. Sometimes, women appear to be the source of evil; women were not only inferior in the society, but were also looked down upon in the family.

Into a society that had many differences in caste and race, discrimination between men and women and so on, the Buddha appeared and taught the doctrine of equality, thereby destroying the prejudices of the human society at that time. According to Buddhism, the characteristic features of all human beings are the same, both at birth and during their lifetime. Men and women come in two sexes and both sexes are human. Therefore, the Buddha proclaimed a message that was universal, one designed for the good of humanity as a whole without exception to race, caste or sex. The goal of liberation is not only a path open to men, but is also indeed the same path for women and men. Therefore, unlike other times, during the Buddha's time, women were given equal position and rights in most family, social and religious activities. Women were also allowed into the Buddhist Samgha like monks.

The Theravada Suttas provide the nature and status of women in the Buddha's teachings, which is found in the Pali literature. In the Sutlas, the Buddha mentioned praise as well as disapproval of the nature of women. But what the Buddha taught is his method of education, not any prejudice against them. The Buddha wanted women to escape from suffering, not to capitulate to their weak instincts. He built conditions for women to enter the path of wisdom and agreed that women are capable to attain Arahamhood.

In addition, in some sources as the Therigatha and Vinaya Pitaka mention many examples about women who renounced the worldly life and became Arahants. It illustrates that the status of women in the Buddha's teachings is not lower than men. Just as there were two foremost disciples in the order of monks, namely Sariputta and Moggallana, likewise the Buddha named two women as foremost amongst nuns, namely Khema and Uppalavanna: Theri Khema, f in great wisdom amongst the nuns, and Uppalavanna of greatest insight, who brought us the theories of women's virtue, the impermanence, and the equality of human beings in the Buddha's teachings, and testifies to the truth that women are equal in ability

with men having – excellent memory, skillful means in debate, and the quality to quickly attain enlightenment.

Besides these, the teachings of the Buddha in the Vinaya Pijaka include the Bhikkhuni's discipline and describes the institution of the Bhikkhuni Samgha that also illustrates the life of women at that time. Patavara, the keeper of the Vinaya for Nuns, shows that although unluckiness surrounded her after marriage, she became a renowned nun because she strictly followed the precepts, and became Arahant. All these sources demonstrate and substantiate the nature of women in Hinayana Buddhism. There are many instances of women becoming Bhikkhuni from different strata of the society. Some of them attained Arahantship like men.

The spirituality of women in Buddhism did not stop with Theravada views only. It augmented the development of women's status in terms of wisdom and practice progressing from early Buddhism to Mahayana Buddhism. Women are ultimately portrayed as advanced bodhisattvas capable of obtaining the goal of enlightenment, and there is no distinction between nun and laywoman. There are some famous stories in the Saddharmapundarika Sutra, the Vimalakirtinirdesa-sutra, the Astasahasrikaprajnaparamita Sutra, and the Srimalasinhanada Sutra in which laywomen, in one instance even an eight-year-old girl, mastered the profound doctrine, engaged in Bodhisattva practices, and are portrayed as surpassing great Arahants in wisdom. There are several cases in which not only do women transform their female body into a male one to becoming a buddha, but they also are capable of becoming a female Bodhisattva and Buddha without changing their form. Probably no other Sutra depicts the wisdom of laywomen as the Srimala Sutra does. Queen Srimala, the personification of wisdom and practice, is capable of the "lion's roar"- teaching the ultimate doctrine of universal salvation. She is straightforwardly accepted as a true teacher of the Dharma, and her femaleness is never challenged. At an advanced stage as a lay Bodhisattva, the idea of sexual transformation is no longer relevant. As a secular woman, a representative of the feminine, she symbolizes the highest development of women's intellectual, spiritual, and religious potentialities. Thus, we may conclude that Mahayana Buddhism is a better vehicle for women, particularly for laywomen.

On the other hand, the view point of the Mahayana School towards human beings is quite different from that of the Theravada school (Hinayana). While Arahantship is the spiritual goal of the Theravada, the Mahayana aims at becoming a Bodhisattva and then a Buddha. Mahayana means 'great vehicle', in contrast to Hinayana's 'small vehicle'. The idea is that the Mahayana carriage or vehicle is large enough to carry all beings to salvation, while the small carriage of Hinayana can carry only a few.

The view of Mahayana is liberal and modern in disposition to human beings, this made the Mahayana School more appropriate for the progress of society. Therefore, the Mahayana School is spreading rapidly and as such, Bhikkhunis are appearing in countries such as China, Taiwan, Korea, Vietnam and Japan.

At present, the Hinayana School is followed in Sri Lanka, Thailand, Laos, Myanmar, etc. But they do not have any Bhikkhunis as such the outlook of the Hinayana school appears to be narrow and quite contrary to the Buddha's teachings. During the Buddha's time the Bhikkhuni Samgha existed and the precepts for Bhikkhunis still exist in the Vinaya.

This shows that from, the Buddha's time till the time of the division, various schools in Hinayana had a Bhikkhuni Samgha. However, the disappearance of Bhikkhunis from the Samgha of the Hinayana School has limited the progress in the teachings of the Buddha.

In the present universal circumstances, when people are progressing, the Buddhist teachings should give importance to the general trend of equality between men and women. Feminist historians of religion often judge the Buddhist records on the treatment of women to be good, compared with most of the world's other major religions. However, the Hinayana

School should open the door to accept Bhikkhunis giving full ordination in order to develop the Bhikkhuni samgha as in the Mahayana School, which is more relevant in the civilizing society.

To sum up, the path shown by the Buddha was for the welfare and well-being of the entire mankind of all the ages. Buddhist woman showed her ability and capacity to attain the goal of Nirvana and quite a number of women among the Buddhist Sisters attained it. The Buddhist Nuns did their best to help the women of the world to understand the path of liberation, a transition from darkness to light. The Theravada Suttas certified the positive and the negative nature of women as well as their achievements, whereas in the Mahayana Sutras, women are ultimately portrayed as advanced bodhisattvas fully capable of the goal of enlightenment. From this, we can see that the Buddha brought equality to women both in society and religion.

Buddhism is considered to be one of the greatest religions in the world, not only in terms of its worldwide existence, but also because of its great and peaceful Samgha of monks and nuns, within which there is the involvement of kind and affectionate nuns as patrons of this Buddha. association. The Buddha unfolded new horizons for women by laying the foundations of the Bhikkhuni Samgha. This social and spiritual advancement for women was ahead of its time and continues in the world today, which cannot be compared to any other religion.

Many erudite scholars have elucidated upon this subject from different angles and their writings have supplied valuable information on the study of women in Buddhism. However, according to my analysis about the nature and status of women in the Buddha's teachings, it has been seen that the Buddha did not and could not have justified male-dominance. In one form or another, "All beings having the Buddha-nature will become Buddhas". Therefore, during the last twenty-six centuries, his invaluable and noble teachings have been applied in many human societies as the moral lessons that help people, whether man or woman, to come out of all suffering, and to attain real happiness in the world. This is possible for anyone who recognizes the Buddha's teachings. Hence, the concept of superiority and inferiority of gender does not exist in Buddhism.

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Role of the laity in early Buddhism

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Abstract

Buddhism is one of the most distinguished religions of the world. It is a glorious history of 2500 years. The Buddha introduced a thought of religious, philosophy, ethics, politics, economics, education, aesthetic ideals. This new thought introduced by the Buddha. The for all time auspicious, common to all, and it has to be accepted. The path of Buddhism is practical. Buddhism also advocates the path of knowledge. The Buddha is said to have rejected the path of devotion. He upheld that one should work out one's emancipation. Buddhism is an indestructible truth. Because it enables those who have gave astray, to follow the right path. Even a verse or a Sutta is sufficient to get Nibbana. After the passing away of the Buddha. Arahantas were entrusted with such noble doctrine. Their main problem was to pre-serve Buddhism and continue it. Throughout the period of 45 years of his wondering, the Buddha preached his doctrine to all, irrespective of caste, to creed and other social status. During his ministry of 45 years, he wande-red forth from village to village, town to town, city to city and preached his doctrine to people according to their mentalities, character etc. After the passing away of the Buddha his disciples rendered a great service to the cause of Buddhism. They held the First Council at Rajagaha under the patronage of the king Ajatasattu and compiled. The Second Council at Vesali in the reign of king Kalashoka. the Third Council was held at the Pataliputta and the Fourth Council was held under the reign of Kanishka. Therefore, role of laity of the Buddha's time and after the Buddha's time was very important in Buddhism. The present work consists of six chapters for which data have been collected mainly from the Pali literature. In the chapter I is of introduction, in the chapter II, extensive study has been made to the teachings of the Buddha to laity in the liberation. Because the Buddha show only the path, neither the Brahma nor any god help a person to get emancipation. It is the task of a person to follow or not to follow the path shown by the Buddha. Those who follow the path of Buddhism will be able to obtain emancipation. Such people won't be at loss. It is said that those innumerable people who understand the reality of life worked out their emancipation. In this chapter it has also been discussed about the laity in the contemporary religion such as Janism. Chapter II, delineates that the tife of the laity who concentrates on in five points: Faith (Saddha), Morality (Sila), generosity (Dana), learning (Sutta), and wisdom (Panna) Therefore, the laity in Buddhism is not a slave in religious life. The Buddha gives them the right to take decision of their life. Happiness or suffering does not depend on the Buddha. Before his passing away the Buddha's final words were "be a refuge unto yourselves". Why is it that after 45 years of preaching he uttered such words? Why did he not advise every one for final salvation through him? What he meant was that we must not seek salvation by depending on others. We must develop our own confidence in

ourselves. What wonderful and noble advice! The chapter IV deals with the Buddha's age, besides the achievement of the religious life. the role of the laity is very clear when we examine in the Pali Sutta Pitaka. Nobody can deny the contribution of the laity in the development of Buddhism. The names of king Bimbisara, Ajatasattu, Pasenadi and the chief supporters such as Anathapindika, Visakha, J. Sujata, Cunda etc. were popular in the Sutta and history of Buddhism. Chapter V discusses the developments of Buddhism. before and after the time of Asoka. In this chapter. it has been attempted some basic controversies regarding Asoka conversion to Buddhism and what measures did he take to propagate this religion in Indian and other neighboring countries.

Keywords: The Second Council, the Buddha's age, Morality (Sila)

Introduction

Buddhism consists of two communities, the community of monks and nuns and the community of laymen and laywomen. Both the two-communities attempt to follow the path of the Buddha but their religious activities are different. In other words. each community has its role in religious life and if the homeless community plays the role of practitioner and preacher of the path of the Buddha. the role of household community is to practice and patronize the development of the path. It can be said that it is through the activities of the two communities that Buddhism has become a great religious populating over in the world.

Historically speaking, the cause to establish of the laity is that after the Buddha's enlightenment. the two merchants Tapussa and Bhallika was by the deity that Sakyamuni has just become a Buddha and suggested them to pay homage to Him. They came, saluted and offered the Buddha some cakes made of rice and honey. After that, they prostrated themselves at the Buddha's feet and said to Him: Lord, we take refuge in the Buddha and in the Dhamma; consider us henceforth as Upasakas and. until their life's end, remained devoted to Lord Buddha. The Buddha accepted their request and thus the laity were naturally established at that time, still not yet a full-fledged laity Sarigha.

Buddhism in its history has had remarkable transformations which are pastille caused by the contributions of lay-disciples. It was said that Ven. Yasa's father, mother and former wife were the first lay-disciples of taking refuge in the Triple Jewels but it was Anathapindika and Visakha who had the great contributions to the Buddha's Sangha at its fir. The former was said to have bought an expensive garden from prince Jeta h a great vihara was built for religious activities of the Buddha his Sangha. The later was a devoted lay women who was known to have helped the whole family of her father-in-law to take refuge in Triple Gem. have built a vihara named Pubbharama for the Buddha and his Sangha and was one of the women praised for her right conduct and merit making. Among the royal patrons of Buddhism. king Bimbisara was the first lay disciple of the Buddha. He was the ruler of Magadha with its capital at Rajagaha. He was said to have met the Buddha and esteemed him before His enlightenment. After His enlightenment the Buddha had a visit to his kingdom and the king become a Buddhist layman, He gifted the bamboo grove (veluvana) for the use of the Buddha and His Sangha. He to have suggested the application of Uposatha ceremony in Sangha. Ajatasatul, Bimbisara's son, was also known to have become a lay follower of the Buddha after some scandals caused by him and Devadatta. It was he who patronized the first Buddhist Council held at Rajagaha immediately after the Buddha's Parinibbana. King Pasenadi, ruling the kingdom of Kosala, was also a devoted lay disciple of the Buddha. His name was found in many places of the Five Vikaya, especially in Sariyuna Nikaya there is a chapter called Kosala Sariyutta which records the teachings of Buddha given to him.

It is obvious that with the devoted supports of the royal patrons Buddhism in the day of the Buddha acquired remarkable affections besides the purified naturally by the noble and

purified activities of the Buddha and his disciples. After the Buddha's Parinibbana, his disciples have continued their mission of introducing the path and have always received patronage and contribution from the lay-disciples. Among them, prominent were the names of king Asoka and king Kanishka.

Asoka, ruler of Magadha, was a Buddhist layman and a great royal patron of Buddhism. The conversion of him to Buddhism at the end of eight years of his reign was followed with events which marked the important transformation of Buddhist history through the missionary activities by which the Third Council was held (3rd cen.B.C) under chief patronage of Asoka and then Buddhism spread in all over India and foreign countries. Especially the missionary of delegation led by Thera Mahinda, son of Asoka, to Ceylon made Buddhism become leading religion of this Island where the tradition of Theravada Buddhism has been preserved to the present day. Asoka was also said to have made known to the people the teachings of the Buddha. He appointed religious officers of various grades and types of different regions to help the people to lead a pious life. He also tried to put an end to schism and corruption in the Sangha, erected Stupas on the relics of the Buddha. Many sculpture constrictions built in the reign of Asoka provide immense stimulation to Buddhist art.

Kanishka I, the great emperor of the Kushana dynasty (1st cen.AD) was Buddhist layman. He was known to have had many great contribute history of Buddhism. Like Asoka's reign, Kanishka's reign marked an important landmark in the Buddhist Council and constructing a large stupa near Pushkar. It was on his coins that the figure of the Buddha is found for the first time, and it is during his reign that Gandhara and Mathura schools of sculpture reached new heights by producing fine specimens of the images of the Buddha and Bodhisattvas. Mahayana became a popular religion and Buddhist monks from India carried Buddhism to central Asia and China.

It is clear that Buddhism has had a long history of existence in which the role of long lists of disciples is very important. From the beginning of its history Buddhism has received the devoted support and con from the lay disciples. Of course, the contribution of lay disciples is different but usually done with an enthusiastic devotion. Way of life of a lay disciple is the way of giving up bad deeds and doing good actions. therefore, his deeds are for the welfare and happiness of himself and hers, and that is the reason why history of Buddhism is that of love a peace, not anger and war.

Conclusion

In fine, these communities in Buddhism, the community of homeless people, monks and nuns and the community of home people, i.e., laymen and laywomen. Both the two communities are like the two wheels of the chariot of the Dhamma, and their role in practicing, preaching, protecting and preserving the Dhamma is complimentary to each other. As says L. M. Joshi, (LAL MANI JOSHI, *Discerning the Buddha*, Delhi, 1983, p. 19) the earliest Sangha, the community of the faithful followers of the Buddha included both the ascetics and the worldlings, rationally oriented philosophers and emotionally oriented devout believers. The success of the Buddhist movement lay in this that it was explained and expounded by intellectually brilliant ascetic thinkers spread and supported by zealous and devout masses. In other words, Buddhism originated neither exclusively among the elite of intellectual ascetics, nor exclusively among the masses of simple religious people. The Buddha's Teachings took care of the needs of both these group, and both kinds of Buddhist have contributed towards the growth and flowering of Buddhist tradition."

The Buddha's Teachings is like a medicine which cures various kinds of diseases. Buddhism also proposes various Dhammas for people of different circumstances. The teachings and practices of Buddhism may appear quite different or divergent but they all aim at liberating the mind. Buddhism is thus concerned with the true nature of man and the world

around him. It emphasizes on a spirit of inquiry for each human being irrespective of caste and creed.

How does the Dhamma protect us directly? First of all, the laity takes refuge in the Triple Jewels. Taking refuge in the Buddha implies no personable guarantee that the Buddha himself will effect the arrival at the goal of any of his follower. To the contrary he says: *Yo sasanam arahatam Ariyanam dhammajivinam Patikkosati dummedho Ditthim nissaya papikam Phalani katthakasseva Attaghañña phallati.* (Dhp. 164) "Surely by oneself is evil done. by oneself one becomes pure. Purity and impurity are of the individual. No one purifies another. When referring to progress to the goal he frequently used the expression 'Sayam abhin ña sacchikatvā, having thoroughly understood and experienced by oneself.

Next, the Dhamma has the quality of being one's actual refuge which one cannot look for anywhere else. In reality, there are many problems one cannot solve easily. even one's friends or relatives cannot help in such situation. Only the person who lives with the Dhamma will recognize how much benefits he gets through his experience.

And when we take refuge in the Sangha, we are returning from pollution and disharmony and relying upon purity of mind and the Six Principle of Living in Harmony. Taking refuge in the Triple Jewels restores the complete wisdom and abilities of our self-nature. We will attain purity Equality, Honesty. Freedom. Compassion, and overall. True Happiness.

From the Buddhist point of view. another way of promoting peace is by following the Five Precepts. Buddhists or non-Buddhists. anyone who observes the minimum Five Precepts (Pancasila-abstinence from killing, stealing, sexual misconduct. lying and drunkenness) bring about peace and harmony everywhere in the modern society. People do not fear or doubt those who observe and practice the Five Precepts: for they are not murderers. thieves, immoral persons, liars and drunkards, but good-hearted people who try to spread peace. harmony. brotherhood and solidarity. Therefore, the Master taught thus: "Here, o monks, a disciple giving up killing is restrained as regards killing...giving up theft is restrained as regards theft... giving up sexual wrong is restrained as regards sexual wrong... giving up untrue speech is restrained as regards untrue speech... giving up drink is restrained as regards drink, and thereby blesses all sentient beings with the gift of security, non-hate, and harmlessness." (Mahathera Piyadassi, *The Spectrum of Buddhism*, reprinted by The Corporate Body of the Buddha Education Foundation, Taipei, Taiwan. 1996. pp. 422-423)

That kind of conduct which brings happiness and ease of mind, which never gives men for remorse and repentance to come up. which leads to a good destiny and is the basic of the good life here and now is called virtue. The laity of virtue is always mindful and completely aware. At the moment of death he or she is free from all confused thinking and calm and composed. So, the virtue is a part of the technique of skillful and noble living. Without an ethical discipline, there cannot be a purification of the defilements of sentient existence. Moreover, the goal of spiritual advancement of man can come only by the progress of man in respect of things within him. It gives importance to individual human beings and on their thinking. Frankly speaking human beings should have the knowledge and power to understand things as they really are. This meaning is: "*Atitam nānvāgameyya Nappatikankhe anagataṃ Yad atitam pahinaṃ tam Appattaṃ ca anagataṃ Paccuppannaṃ ca yo dhammaṃ Tattha tattha vipassati Asamhiraṃ asakuppam Tam vidva manubruhaye.*" (M. vol. III. No. 131) "Not to dwell in the past which was gone, nor to seek the future which was unattained yet, but to perceive the Dhamma in the phenomena presently occurring and at the same time not to become involved in and attached to them".

During the Buddha's time there were not only lay chief supporters to the Buddha like Visakha, Jivaka, Anathapindika, Sujata, Cunda etc... and many royal patronages of Buddhism like King Bimbisara, Ajātasattu, Pasenadi etc. including many royal patrons of Buddhism like

king Bimbisara, Ajātasattu, Pasenadi etc, but also even after passing away of the Buddha there were many patrons of Buddhism like Chandagrupta, Kunalā, Menander. Kanishka, and particularly Asoka who made a public proclamation: "Hence forth, I shall not conquer the world through wars and battles but through the Dhamma (through a kingdom of righteousness)". (Ven.Dr. Medbankar, The Great Buddhist Emperors of Asia, S.K. Enterprise (publishers and Distributor) Kamal Chowk.Nagpur-India), 1997, p.1)

It was during Asoka's time: 236 years after the passing away of the Buddha, that his own son Mahinda. Arahata sage, introduced Buddhism to Sri Lanka where it flourishes even today, almost in its pristine purity after the vicissitudes of over twenty centuries. From Sri Lanka Buddhism spread to Burma and Siam, modern Thailand, Laos, Cambodia, and hence to China, and Vietnam. It was established in Tibet, spread to Nepal. Mongolia. and gained a firm foothold in China. Thence it penetrated to Korea. and was transmitted to Japan through the sea-round. It also spread to Java and flourished in Sumatra during the Sri Vijaya dynasty. Thus Buddhism expanded beyond the boundaries of India and became a world religion.

There is ample evidence to show that the teaching of the Buddha has been something like a heaven to the mental life of humankind from the Siberian snowlands to the Verdant sunny isles of the India sea and from the Land of the Rising Sun to fog-bound Britain. It is not improbable that Buddhism penetrated even to the old South American civilizations in the early centuries of our era (Buddha and Buddhism. Arthur Lillie pp. 205-208) Further, it should be remembered that the two most ancient living civilizations, the India and the China, and three of the greatest of religions of today. Christianity. Islam and Hinduism have been altered and improved by the infiltration of Buddhist ideal. In the light of these facts one can well imagine how colossal must be the Buddhist contribution to human culture (the contribution of Buddhism to world culture. Sona Thera, BPS. Wheel 44). "The history of Buddhism cannot be separated from the history of Eastern culture and Eastern society. Of all the influences that moulded the culture of Asia, Buddhism than 2,500 years Buddhist principles and ideals have coloured the thoughts and feelings of the people of the East." (Mabathera Piyadassi, The spectrum of Buddhism, Reprinted By the Corporate Body of the Buddha Educational Foundation, 199, p.382)

In short, the Sangha and laity played a most important part in the survival of the Buddha Sasana (the dispensation of the Buddha). Both the clergy and laity are necessary for the world. The Buddha never despised one in order to rank himself with the other. Hence it is really important that there should be a correlation between the laity and the monks for the survival of the Sasana. On account of this beautiful correlation Buddhism did persist in Sri Lanka in its pristine purity during the reign of the ancient Buddhist Kings.

And then there is the record of the monks and nuns and laymen. lay- women who travelled to distant lands braving all dangers for the purpose of spreading the peace giving message of the Buddha, who died far from their homelands. happy in consciousness that they had done their bit. Their lives and endeavours were pure and perfect. Theirs was one of the best contributions to the world's culture. Even the thought of those wonderful servants of the world can rouse in us the resolve to do as they did: To live, think and work" for the gain of the many. for the weal and happiness of the many, in compassion for the world." (Ibid., p.283)

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Bridging the Gap between Reality and Morality in Theravada Buddhist Philosophy

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Abstract

The main purpose of this article is ‘Bridging the Gap between Reality and Morality in Theravada Buddhist Philosophy’ in accordance with the Buddha’s teachings on the parts of the Reality (Saccadhamma) and the Morality (Cariyadhamma), to make the principle of the Buddha’s real teachings appear and to make the Buddhist have right knowledge on Buddhism. This method of study by documenting is mainly based on Pali Tipitaka and other textbooks. According to the Pali Tipitaka, the result of the study shows the Reality (Saccadhamma) is classified into two levels, viz. 1. The conventional realities (Sammatisacca) : These are the references of ordinary conceptual thought (Pannatti) and conventional modes of expression (Vohara). They include such entities as livings, persons, men, women, animals, and the apparently stable persisting objects that constitute our unanalyzed picture of the world. The Abhidhamma philosophy maintains that these notions do not possess ultimate validity, for the objects that they signify do not exist in their own right as irreducible realities. Their mode of being is conceptual, not actual. They are products of mental construction (Parikappana), not realities existing by reason of their own nature. 2. The ultimate realities (Paramatthasacca) : These in contrast, are things that exist by reason of their own intrinsic nature (Sabhava). These are the Dhammas : the final, irreducible components of existence, the ultimate entities which result from a correctly performed analysis of experience. Such existents admit of no further reduction, but are themselves the final terms of analysis, the true constituents of the complex manifold of experiences. In the Abhidhamma, there are fourfold of ultimate realities : consciousness (Cita), mental factors (Cetasika), matter (Rupa), and salvation (Nibbana). It is said that the ultimate realities are characterized not only from the ontological angle as the ultimate existents, but also from the epistemological angle as the objects of right knowledge. Ultimate realities exist as the concrete essences of things, they are so subtle and profound that an ordinary person who is not well trained cannot perceive them due to a mind which is obscured by concepts, which shape reality into conventional defined appearances. Only by means of wise and thorough attention to things one can see beyond the concepts and take the ultimate realities as one’s object of knowledge. Concerning the concept of Morality (Cariyadhamma) in Pali Tipitaka, there are three levels, viz. 1. The Primary Morality is the ethical principle for calmness of environment which specifically concerns body disciplining. It means following the five precepts (Pancasila), the five ennobling virtues (Pancadhamma) and the six directions (Disa). 2. The Advanced Morality is the principle that develops and trains oneself to have much higher principle. It is the principle to develop, to rise the ability higher and opportunity of each other and it is appropriate with nibbana. It means following the eight precepts (atthasila) and the ten courses wholesome action (Kusalakammamapatha). 3. The Highest Morality means

the principle for practice to attain nibbana directly. It means the excellent way to parties. It is the Noble Eightfold Path (ariyo atthangiko maggo). In Pali Tipitaka, bridging the relationship between reality and morality takes birth because of wisdom (Panna) that is deemed as the linking corpus of them. Therefore, a person who has got wisdom (Panna) can know and understand the reality (Saccadhamma) and the morality (Cariyadhamma) until he can manage himself to attain the Threefold benefit as follows : 1. Ditthammikattha : The Temporal Objective or The Present Benefit means to have a diligent life with an economically self-reliant and respectful status and a happy family. 2. Samparayikattha : The Spiritual Objective or The Future Benefit means to add value and meaning to life which would lead to the profound inner happiness through faith, virtuous actions, sacrifices and wisdom . 3. Paramattha : The Highest Objective or The Highest Benefit is Nibbana which means having insight into the truth and being well-versed about the world and nature of life thereby rendering the mind free.

Keywords: Reality and Morality, Nibbana, wisdom

Introduction

Every living being wants happiness. Human being is the highest of all beings by virtue of his rationality have devised various methods to achieve happiness but have failed miserably. His evolved structured knowledge, the modern inventions etc. all this rather seems to increase his woes and so he seems to be staggering towards his downfall. Everything is so done in pursuance of happiness yet happiness itself remains elusive. Thus, every step seems impossible, a task to be achieved leading to further confusion. This confusion can be solved easily if man understands the very simple truth that “Values don’t change”. One such basic rule which embodies the truth is the Buddhist principle of golden mean, which has been instrumental in elevating man of ordinary disposition to extra ordinary persons. It involves negation of both the extremities of life, self-indulgence as well as self-mortification. Thus, if only one has adhered to this golden mean life’s problem itself could have been easier to solve or lessen.

In this age of modernization, the easier means of communication and exchange of ideas have led to explosion in information resulting in rapid changes. This rapid changes instead of making life more comfortable and satisfactory have led to instability, instability in the individual’s life as well as the society-be it politics, economy, education, government etc. The increased availability of information has not made people wiser, in fact wisdom seems to have lost its ground as a result of this overstuffed information. Everyone is in dilemma as to make the right choice from the increased range of available options. The reason is simple because all these don’t lead to an improvement in the finding of a correct method of approach towards the possible solution. Solution lies not in the number of options available but in understanding and rooting out the causes of suffering itself. For the success of the process of healing lies in understanding properly the root cause of the problem and applying the remedy accordingly which modernization have failed to provide.

It has to be pointed out that the method of approach adopted differs as a result of the three determining factors i.e., time, opportunity and the place, one find oneself placed in the rate of success to a large extent depends upon the method of approach. The biggest drawback of modern-day approach is that people are not sincere in understanding the root cause of their suffering. Modernization has focused on the material development in utter disregard for the spiritual development and this loop sided development is leading the human society towards its own doom. If there is any such development it has to be a well-regulated balanced development. Thus, the Buddhist principle of golden mean provides the solution because it has its basis on a firm understanding of suffering itself and the way of annihilation of suffering.

Truth about the governing principles of life can be seen well-reflected in the Buddhist teachings which is equally beneficial for the body as well as for the soul, material as well as spiritual. Anyone who is suffering to today's life is due to oblivious of the teachings of the Buddha. An understanding and application of the Buddha's teaching, which deals with the cause as well as the remedy for suffering, is essential. The world as such is suffering because it fails to embrace these teachings

It has to be noted that there are many interpretations of this teachings itself. There is an example in Thailand where Buddhism is most reversed, no single agreed system but different temples have different teachings and thus many versions of Buddhism.

Yet irrespective to this there is a common truth underlining this differences because reality as such points out that truth is not limited by place, time and person but always prevails.

Enlisted here are 6 attributes of the Dhamma (Vajirananavarorasa, Dhamma vibhaga, Bangkok: Mahamakut Buddhist University Press, 1975, p. 103, (M.I. 37, A.III. 285) : 1. Svakkhato bhagavata dhammo : well proclaimed is the Dhamma by the Blessed One. 2. Sanditthiko : To be seen for oneself. 3. Akaliko : Not delayed : timeless. 4. Ehipassiko :

Inviting to come and see; inviting inspection. 5. Opanayiko : Worthy of inducing in and by one's own mind; worthy of realizing; to be tried by practice; leading onward. 6. Paccattam vedittabbo vinnuhi : Directly experienced by the wise. These are the proofs about the reality of Buddha's teaching. And the Research aims to analyze the word's teaching, which is about reality and morality in Buddhism.

Definitions of the Terms Used in the Article

Reality (Saccadhamma) : It is the Buddha's teaching, which helps one to understand everything that is true. It is the law, which lays down the truth and adds meaning to the truth. Morality (Cariyadhamma) : It is the law, which one ought to follow and practice rightly. Appropriation to which the society itself sets the standard to judge a person's behavior.

The Reality (Saccadhamma) and Morality (Cariyadhamma) in Theravada Buddhist Philosophy

The Reality (Saccadhamma) and Morality (Cariyadhamma) in Theravada Buddhist Philosophy that happens to be the relationship or related with reality and morality is possible and it is the most appropriate because living and non-living things must live together.

Therefore, the most important about serving are mutual and it is to be controlled by ethics that is the principle for life, don't scrub off with real addition of nature. The researchers can conclude main point.

1. The Reality (Saccadhamma)

The result of research work indicates that the reality which really exists in the Theravada Buddhist Philosophy is 'Saccadhamma' enlightened and disclosed by the Lord Buddha and Saccadhamma according to the principle of the Buddha's teachings is of the two levels, viz. :

1.1 The Conventional Reality (Sammatisacca)

Conventional realities (Sammatisacca) are the referents of ordinary conceptual thought (Pannatti) and conventional modes of expression (Vohara). They include such entities as livings, persons, men, women, animals, and the apparently stable persisting objects that constitute our unanalyzed picture of the world. The Abhidhamma philosophy maintains that these notions do not possess ultimate validity, for the objects that they signify do not exist in their own right as irreducible realities. Their mode of being is conceptual, not actual. They are products of mental construction (Parikappana), not realities existing by reason of their own nature.

Conventional reality means apparent reality that is the ordinary conventional truth or the commonly accepted truth. It is called ‘Pannatti’ in Abhidhamma.

1.2 The Ultimate Reality (Paramatthasacca)

Ultimate realities (Paramatthasacca), in contrast, are things that exist by reason of their own intrinsic nature (Sabhava). These are the Dhammas : the final, irreducible components of existence, the ultimate entities which result from a correctly performed analysis of experience. Such existents admit of no further reduction, but are themselves the final terms of analysis, the true constituents of the complex manifold of experiences hence the word ‘Paramattha’ is applied to them, which is derived from ‘Parama’ = ultimate, highest, final, and ‘attha’ = reality, thing. (Bodhi Bhikkhu, A Comprehensive Manual of Abhidhamma, Sri Lanka : Karunaratna & sons Ltd., 1993, p. 25)

We will observe that the importance is that by Paramattha or ultimate reality we mean something which can not be changed into another nor be created nor destroyed by man. It really exists in nature and it holds on its characteristics till it perishes. It can stand the test or the investigation of any method about its reality and real existence.

Ultimate reality is the ultimate truth. (Comp. 81) It is called ‘Paramattha’ in Abhidhamma. In the Abhidhamma teaching the ultimate realities are grouped into the four categories enumerated in text (Phramaha Kanchai Saengkaew, The Concept of Reality in Theravada Buddhism : An Analytical Study, Varanasi : Thesis Submitted in Department of Religion & Philosophy, BHU., 2003, pp. 60-64) :

1. Citta (Consciousness or Mind) : Consciousness of the senses or awareness of an object. There are 89 or 121 types of Consciousness. (Phramaha Kanchai Saengkaew, Ibid., p. 115)

We will discuss the first of the four Ultimate Realities is Citta (Consciousness). The Pali word term ‘Citta’ is derived from the verbal root ‘Citta’ which means ‘to think’, ‘to cognize’, ‘to know’. The commentators define Citta in three ways : as agent, as instrument, and as activity.

1. As the agent, Citta is that which cognizes an object (Arammanam cintetiti cittam).

2. As the instrument Citta is that by means of which the accompanying mental factors cognize the object (Etena cintetiti cittam).

3. As an activity, Citta itself is nothing other than the process of cognizing the object (Cintanamattam cittam). (Bodhi Bhikkhu. Ibid., p. 27)

According to my understanding of the Buddha’s teaching, The Buddha regarded the mind as more important or meaningful than the other things. Because, In the Dhammpada which consists of 423 verses, but he has laid down the verses 1 and 2 as the precursor of on the whole verses. All these sayings indicate the degree of his important teachings start with mind (Citta) and emphasize its importance as the forerunner of all actions. (Phra Winyoo Suthammarit, A Critical Study of Consciousness (Citta) and Its function (Based on Early Buddhist Texts), Varanasi: Thesis submitted in Department of Religion & Philosophy, BHU., 2005, p. 22) As it is said by the Buddha : “manopubbangama dhamma manosettha manomaya, manasa ce padutthena bhasati va karoti va tato nam dukkham anveti cakkam va vahato padam.” (Dh. 1) (The mental) natures are the result of what we have thought, are chieftained by our thoughts, are made up of our thoughts. If a man speaks or acts with an evil thought, sorrow follows him (as a consequence) even as the wheel follows the foot of the drawer (i.e. the ox which draws the cart.). And “manopubbangama dhamma manosettha manomaya, manasa ce pasannena bhasati va karoti va tato nam sukkham anveti chaya va anupayinī.” (Dh. 2) (The mental) natures are the result of what we have thought, are chieftained by our thoughts, are made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him (as a consequence) like a shadow that never leaves him.).

2. Cetasika (Mental Factors) means the natural and the consciousness are born, altogether it has 52 spheres and it can divide into 3 types as the Common-to-Each-Others 13 spheres, Immoral or unwholesome mental factors 14 spheres and beautiful mental factors 25 spheres.

3. Rupa (Matter) : The Pali word for matter, ‘Rupa’, is explained as derivation from the verb ‘Ruppati’, which means ‘to be deformed, disturbed, knocked about, oppressed, broken’.

The commentators maintain that “matter is so called because it undergoes and imposes alteration owing to adverse physical conditions such as cold and heat, etc.”

The Buddha himself, in explanation of the term ‘matter’ or ‘material form’, declares : “And why, monks, do you say material form (Rupa)? It is deformed (Ruppati), therefore it is called material form. Deformed by what? Deformed by cold, by heat, by hunger, by thirst, by flies, mosquitoes, wind, sunburn, and creeping things.” (S.III. 86)

Thus Rupa means corporeality or material quality. It may change state, form and colour on account of heat and cold just as matter does. Although form, shape and mass become apparent when a lot of Rupa has accumulated, in the ultimate sense Rupa is formless, shapeless and massless just as energy is. Scientists now know that matter and energy are interconvertible and identical in the ultimate sense.

We find in Abhidhamma that Rupa arises and perishes incessantly at very short intervals measured by “small instant” called small Khana. Rupa is incessantly produced from four main sources namely, Kamma, Citta (consciousness), Utu (heat) and Ahara (nutriment). And Rupa is very short lived—it endures only for 17 conscious moments. What is formed is almost instantly gone. It is very probable that the rate of formation and the rate of dissolution of matter and energy to hold as aggregates.

The Abhidhamma enumerates twenty-eight types of material phenomena, which are briefly comprised in two general categories : 1. The Four Great Essentials (Mahabhuta Rupa) are the primary material elements—earth, water, fire, and air. These are the fundamental constituents of matter which are inseparable and which, in their various combinations, enter into the composition of all material substances, from the most minute particle to the most massive mountain. 2. Derived Material Phenomena (Upadaya Rupa) are material phenomena derived from, or dependent upon, the four great essentials. These are twenty-four in numbers. The great essentials may be compared to the earth, the derivative phenomena to trees and shrubs that grow in dependence on the earth.

4. Nibbana (Salvation) means extinction of suffering and the sensuality. It is the supramundane states and top of aim in Buddhism. Nibbana is ultimate reality and very appropriate because it can allay anger and extinguish of resent.

These four truths are : Consciousness or Mind (Citta), Mental Factors (Cetasika), Matter (Rupa), and Salvation (Nibbana). The first three truths constitute a human which experience various kinds of suffering and the last one is the state of sumum-bonum (Nibbanam Paramam Sukham (Dh. 202, 203) -Nibbana is the highest bliss) or the state where there is no suffering.

The first three Abhidhammic truths, namely Consciousness, psychic-factor, matter are component things as they appear as a result of cause and effect and constitute a being. This being, a psycho-physical amalgam of the first three Abhidhammic-truths is supposed to be the owner of a permanent entity like soul. But the reality is different as all the three Abhidhammic truths (which constitute a being) owing to be the conditioned things are constantly changing, not re-maining static for two consecutive moments. Mind, the term given collectively to the first two Abhidhammic truths-Consciousness and Psychic Factor, in fact changes even factor than matter normally matter endures of only after seventeen thought moments while during the time occupied by a flash of lightening, billions of thought-

moments many arise. (Indra Narain Singh, *Philosophy of Universal Flux in Theravada Buddhism*, Delhi : Vidyanidhi Prakashan, 2002, pp. 25-26)

The Morality (Cariyadhamma)

The Buddhist moralities have three steps, namely, the primary morality, the advanced morality, the highest morality. The details of each step from the primary morality to the highest morality are as follows :

2.1 The Primary Morality

The Primary Morality is ethic's principle for clam of environment means bodies of doctrine. It means the five precepts (Pancasila), the five ennobling virtues (Pancadhamma) and the six directions (Disa).

a. The Five Precepts (Pancasila) (D.III. 235; A.III. 230, 275; Vbh. 285)

1. Panatipata Veramani Sikkhapadam Samadiyami : I undertake to observe the precept to abstain from taking the life of living beings. 2. Adunnadana Veramani Sikkhapadam Samadiyami : I undertake to observe the precept to abstain from taking things not given. 3. Kamesumicchacara Veramani Sikkhapadam Samadiyami : I undertake to observe the precept to abstain from wrong conduct in sexual pleasures. 4. Musavada Veramani Sikkhapadam Samadiyami : I undertake to observe the precept to abstain from false speech. 5. Suramerayamajjapamadatthana Veramani Sikkhapadam Samadiyami : I undertake to observe the precept to abstain from liquor causing intoxication and heedlessness.

b. The Five Ennobling Virtues (Pancadhamma) (Vajiranavarorasa. Ibid., p. 47)

1. Mettakarunā : Loving-kindness and compassion - corresponding to abstention from killing. 2. Sammaajiva : Patience in the right means of livelihood - corresponding to abstention from stealing. 3. Kamasamvara : Self restraint in sexual practices-corresponding to abstention from committing adultery. 4. Sacca : Truthfulness - corresponding to abstention from falsehood. 5. Satisampajanna : Watchfulness-corresponding to abstention from taking intoxicating drinks.

c. The Six Directions (Disa) (D.III. 189-192)

1. Puratthimadisa (the forward direction (signifying) mother and father). 2. Dakkhinadisa (the right direction (signifying) the teacher. 3. Pacchimadisa (wife and children as the direction behind). 4. Uttaradisa (friends and companions as the direction in the left). 5. Hetthimadisa (servants and workmen as the lower of direction). 6. Uparimadisa (the monks as the upper direction)

2.2 The Advanced Morality

The Advanced Morality is the principle that develop and train oneself to have much principal. It is the principle to develop is risen by the ability and opportunity of each other and it is appropriate with nibbana. It means the eight precepts (atthasila) and the ten courses wholesome action (Kusalakammamapatha).

a. The Eight Precepts (Atthasila) (A.IV. 248)

The first five of the eight precepts are the same as the five precepts. According to the sixth precept, the layman takes his meal at midday and does not eat again during that day. The seventh precept is self-explanatory. The eighth has an ulterior meaning. It means that occupying high beds or high chairs may be connected with the assumption of high rank or of personal importance. It does not mean that the bed and chair must be less than a certain height above the floor or ground.

Beyond the five precepts Buddhism offers a higher code of moral discipline for the laity consisting of eight precepts (atthasila). This code of eight precepts is not entirely different in content from the fivefold code, but includes the five precepts with one significant revision. The revision comes in the third precept, where abstaining from sexual misconduct is changed to abstain from in celibacy. The third precept of the eightfold set thus reads :

Abrahmacariya Veramani Sikkhapadam Samadiyami, “I undertake the training rule to abstain from incelibacy.” To these basic five three further precepts are added : 1. Vikalabhajana Veramani Sikkhapadam Samadiyami : I undertake the training rule to abstain from eating beyond the time limit. 2. Naccagita vadita visukhadassana-mala gandha vilepana dharanamandana vibhusanattana Veramani Sikkhapadam Samadiyami : I undertake the training rule to abstain from dancing, singing, instrumental music, unsuitable shows, and from wearing garlands, using scents, and beautifying the body with cosmetics. 3. Uccasayana mahasayana Veramani Sikkhapadam Samadiyami : I undertake the training rule to abstain from high and luxurious beds and seats.

b. The Ten Courses Wholesome Action (Kusalakammamapatha) (D.III. 269, 290; M.I. 287; A.V. 266, 275-278)

1. The three kinds of Kayakamma (physical action) are : 1. Panatipata Veramani : refraining from killing beings; 2. Adunnadana Veramani : refraining from stealing and cheating; 3. Kamesumicchacara Veramani : refraining from improper sexual behaviour.

2. The four kinds of Vacikamma (verbal action) are : 4. Musavada Veramani : refraining from telling lies; 5. Pisunaya vacaya Veramani : refraining from speech which provokes anger and discord; 6. Pharusaya vacaya Veramani : refraining from coarse speech; 7. Samphappalapa Veramani : refraining from talking nonsensically and pointlessly.

3. The three kinds of Manokamma (mental action) are : 8. Anabhijja : not coveting other possessions; 9. Abyapada : thoughts which do not involve harming others; 10. Sammaditthi : proper understanding which is in accordance with Dhamma.

2.3 The Highest Morality

The Highest Morality means the principle for practice to nibbana direct. It means the excellent way to parties. It is the Noble Eightfold Path (ariyo atthangiko maggo).

a. The Noble Eightfold Path (Atthangikamagga) (D.II. 312; M.I. 61; M.III. 251; Vbh. 235)

1. Sammaditthi : Right Understanding. 2. Sammasankappa : Right Thought. 3. Sammavaca : Right Speech. 4. Sammakammanta : Right Action. 5. Sammaajiva : Right Livelihood. 6. Sammavayama : Right Effort. 7. Sammasati : Right Mindfulness. 8. Sammasamadhi : Right Concentration.

The morality in Theravada Buddhist Philosophy is the principle of conduct for people who want to improve their life by using wisdom and action. Buddhist moralities also have many groups of Dhamma from ease to difficulty for practicing; it depends on each person, as to what he wants in this life, and how much he believes in religious teaching. (Chadin Nuprasert, Theravada Buddhism and Hinduism : A Comparative Study in Morality, Varanasi : Thesis submitted in Department of Religion & Philosophy, BHU., 2000, p. 156)

Bridging the Gap between Reality (Saccadhamma) and Morality (Cariyadhamma) in Theravada Buddhist Philosophy

It's well known that the reality amounts to the law of nature and it is the real law; it can't be change by place, person and times. Morality means doing for living in the natural law. Therefore, the product of reality and morality is good living because when human beings understand the truth and earnestly put this into practice it gets reflected in the person-his words, his action, his body and mind.

Form of doing that use mutual relationship between reality and morality in Pali Tipitaka :

1. The practice must be in accordance with the rules of nature. It means person's doing must go on for knowing about truth of nature in another steps. Such as path of success is the principle for successful of life in education and job.

2. Must be knowledgeable about reality, it means doing truth by understanding about rule of nature according to understanding about cause.

3. Degree of success will depend on how one is able to capture reflect upon the nature of reality. Results will be positive when one abides by the rules of nature.

Therefore if and when the relationship between reality and morality is obtained then, it has the highest result. The principle of reality and morality in Pali Tipitaka are supported mutually. It means the truth is real and shows about the truth of Buddha. See the following table.

The Reality (Saccadhamma)	The Morality (Cariyadhamma)	The Aims for used
The Conventional Reality (Sammatisacca)	The Primary Morality	Disciplining the body, words and mind are coarse
The Conventional Reality (Sammatisacca)	The Advanced Morality	Disciplining the body, words and mind are fine
The Ultimate Reality (Paramatthasacca)	The Highest Morality	Disciplining of mind only

From the timetable when shows the relationship between reality and morality, it shows that the aims of truth and ethics are one :

1. First aim is for body practice, words and mind are rough by using the knowledge and understanding about conventional reality (Sammatisacca) and it is the primary step to be practiced by the primary morality.

2. Second aim is for body practice, words and mind are fine by using knowledge and understanding about conventional reality (Sammatisacca) is more fine for the primary to practice in advance principle of morality.

3. Third aim is for practice mind by using knowledge and understanding of ultimate reality (Paramatthasacca) for the primary practice by highest morality. Primary morality is the role of conventional reality (Sammatisacca), same with advance morality and highest morality. Therefore, the aim of human will successes to the level of appropriate tally of relation between reality and morality that the human understand and practice is right.

Conclusion is the relationship between reality and morality of Buddha's teaching and it is from morality and reality are support or knowledge, truth of life to use for benefit and value of life.

In addition, the relation between the reality and the morality take birth because of wisdom or intellectual which is esteemed as the linking corpus of them. Therefore, a person who has got wisdom can know and understand Saccadhamma and Cariyadhamma until he can manage himself to attain the threefold benefit (Attha) as follows (A.IV. 285) :

1. Ditthammikattha : The Temporal Objective or The Present Benefit means to have a diligent life with an economically self-reliant and respectful status and a happy family.

Ditthammikattha : A) Utthanasampada to be endowed with energy and industry in work connected with one's job (form of livelihood), in learning and study, and in whatever may be one's duty and business. B) Arakkhasampada to be endowed with carefulness in other words, to take care of whatever wealth one has been able to obtain by means of energy and industry, and not to let it become endangered. Also to be careful of one's work so as not to let it deteriorate and go to ruin. C) Kalyanamittata to have friends who are good people, and not to associate with bad people. D) Samajivita to live in a way that is appropriate to one's income, being neither close fisted and miserly, nor a spendthrift wasting one's wealth. (A.IV. 288)

Ditthammikattha, i.e. the temporal objective or present benefit : A) Having good health, a strong body, freedom from disease, pleasant appearance and longevity. B) Having work and income, honest livelihood, and economic self-reliance. C) Having good status,

being of good standing in the community. D) Having a happy family, making one's family worthy of respect.

All of the above should be righteously obtained and used or treated so as to produce rightful benefit and happiness both for oneself and for others.

Ditthammikatta, i.e. the four levels of benefits explained above, which one should realize for oneself to develop one's life to attain.

2. Samparayikatta : The Spiritual Objective or The Future Benefit means to add value and meaning to life which would lead to the profound inner happiness through faith, virtuous actions, sacrifices and wisdom .

Samparayikatta : A) Sadhasampada to be endowed with faith-in other words, to believe things which should be believed, such as, the belief that to do good brings good, and to do evil brings evil. B) Silasampada to be endowed with sila-in other words, to be careful that one's actions of body and speech are proper and good and without fault. C) Cagsampada to be endowed with generosity, so as to spread happiness amongst other people. D) Pannasampada to be endowed with panna, therefore knowing such things as : what in demerit, merit, virtue, fault, useful, and what is useless.

All the four objectives above should be righteously achieved and utilized for the sake of oneself and others.

Samparayikatta, i.e. the spiritual objective or further benefit : A) Warmth, deep appreciation and happiness through faith; having an ideal. B) Pride in having a clean life, in having done only virtuous deeds. C) Gratification in a worthwhile life, in having made sacrifices and done good. D) Courage and confidence in having wisdom to deal with problems and guide one's life. E) Security and freedom from worry in having done good as a guarantee for the future life.

Samparayikatta, i.e. the four levels of benefits explained above, which one should help other people successively achieve by guiding and encouraging them to develop their lives.

3. Paramattha : The Highest Objective or The Highest Benefit is Nibbana which means having insight into the truth and being well-versed about the world and nature of life thereby rendering the mind free.

Paramattha : A) Having a secure, peaceful and stable mind, unshaken even when affected by the ways of the world or confronted with vicissitudes or changes B) Not being so distressed by clinging or attachment as to feel disappointed or sorrowful; having a mind that is relieved, clear, buoyant and free. C) Being refreshed, cheerful, not sullen or depressed; being radiant and free from suffering; enjoying genuine bliss. D) Being well aware of cause and conditions and acting accordingly; leading a life that is impeccable and bright; conducting oneself with wisdom.

Paramattha, i.e. the highest objective or greatest benefit : A) Not wavering in face of vicissitudes and changes. B) Not being despondent or distressed because of attachments. C) Being secure, calm, clear, cheerful and buoyant at all times. D) Living and acting with wisdom, which looks at causes and conditions.

Paramattha, i.e. the collective benefit, happiness and virtue of the community or society, including environmental conditions and factors, which we should help create and conserve in order to help both ourselves and others advance to the four levels of objectives mentioned above.

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The Concept of Sammaditthi in Theravada Buddhism : A Critical Analysis

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Abstract

The main research results were as follows: The Sammaditthi plays the most significant role to the people in two phases: firstly, when they embrace Buddhism and secondly at the time during they practise traditional principles of both disciplines and doctrines (Vinaya and Dhammas) of Buddhism. In the first phase, it is mentioned in the canonical texts in several places that the Buddha commanded his disciples, monks and riuris, to follow the disciplines carefully and to practise the doctrines seriously. He encourages his disciples to practise Dhamma for the sake of three purposes:- firstly, for observing the Buddhist tradition, secondly, for purifying themselves and lastly, for attracting the people and bring them into his faith for their welfare.

Keywords: Sammaditthi, Vinaya and Dhammas, welfare

Introduction

The Purpose and Scope

An elementary knowledge of the fundamental concepts of great teachings of the Buddha like Sita. Samadhi, Panna, Kusala, Akusala, Citta, Kamma, Dhamma etc. is most essential for a comprehensive and thorough study of Buddhology. As the proposed work is directed toward the study of the concept of Samma&dithi (right view), which includes almost all the concepts stated above. Therefore, it will cover almost all these basic concepts of Buddhism. Besides. Sammaditthi is most significant in bringing the human beings to right way as pointed out by the Buddha. The right view not only covers in itself pure philosophical aspect of Buddhology such as theory of the Four Noble Truths (Catu-ariyasacca), Noble Eight-fold Path (Ariya Athargika Magga), theory of Dependent Origination Papiccasamppada) and theory of Cessation of Suffering (Nirodha or Nibbana) etc. but also the science. Therefore, it would be significant to discuss the role of science in understanding the concept of right view. Social aspect of the right view is also not less significant. So, the thesis will also discuss the role of right view in the society and how a disordered society changes itself into an ordered one through the right view as well.

The Sources of the Study and Methodology

While exploring the subject of study only literary sources specially the canonical texts of Theravada Buddhism with their translations in other languages would be utilized. Besides, the commentarial literature which will be deemed relevant in expounding the original sources will also be utilized, so also, the levant views of important authors will also be referred to and discussed to make the study comprehensive.

The present study would be strictly confined to the task of analytical in the light of textual sources. An effort would be made to understand Sammaditthi according to Theravada Buddhism in different perspective. The methodology that would be utilized in the proposed study is likely to be analytical and investigative basing observations on the data gathered from the sources defined above.

Survey of Literature and the Hypothesis

find the word Sammaditthi with its explanation at different canonical and non-canonical texts. Especially, the Majjhima Nikaya and Pijaka contains an independent Sutta on right view entitled "Saṃyama" But if one desires to find out the explanation of this teaching use of its various aspects, he may be referred to the book entitled "Dhamma" written by Mahathera Ledi Sayadaw an author of Burma, too, contains a chapter on Sammaditthi Dipani only. In the same way on the Sammaditthi are also not complete in its right perspective. Therefore, firstly, this thesis attempts to collect the information about Samma the Tipitaka and other sources as much as possible. Secondly, an effort made to define what is the Sammaditthi both in the fundamental sense. Finally, it also tries to explain and discuss it in a comprehensive way in order to make a thorough study of Sammaditthi.

The Structure of the Thesis

The Thesis consists of six chapters:

In the first Chapter, which is entitled 'Introduction', a brief outline of the thesis, including the origin of the religion has been discussed. The chapter closes with the discussion of the development of 'Views'. Then, follows a discussion on the meaning of terms like Ditthi, Mic and Sammaditthi according to Theravada Buddhism with apt quotations from the Pali texts.

In the second Chapter, a comparative study of the view of the six contemporary heretical thinkers with Buddhist view based on the Samannaphalasutta of the Digha Nikaya is discussed.

In the third Chapter, the cause of arising of Sammaditthi is shown. Right view does not arise accidentally or just by chance, but it much depends upon suitable requisites or proper conditions. Lastly, the different kinds of the right view are also summarized.

The fourth Chapter attempts to analyze the theory of Sammaditthi based on Sammaditthisutta. The concepts like wholesome, unwholesome, roots of the both of them, (Kusala, Kusalamāra. Akusala, Akusalamāra), four noble truths (Caturāryasacca), four sustenances (Catu āhara) and the law of dependent origination (Papaṃcasamupāda) are included in it.

The fifth Chapter discusses about the common people's behaviours in the modern world like the society has gone in the light of right understanding or just for material desire, or living for gaining property as a consumer is right or wrong in accordance with the Buddhist idea. Social issues are always existing and becoming more and more complicated day by day. In fact, there is a way pointed out by the Buddha to remove the complicating circumstances in the society.

It also covers opinion on science in the light of the right understanding. It also endeavours to find out the definition and destination of science and religion. Scientific method can come on the right way as Buddhism taught or it cannot. One of the significant points of the chapter is that whether Buddhism and science have some common points or not.

The sixth Chapter i.e. 'Conclusion' covers the finding on the subject on part of the study in hand.

The thesis ends with a bibliography consisting of Primary and Secondary sources.

Conclusion

From the long period of human - kind, an attempt has been made to define the exact meaning of life and proper destination incessantly. Several ways have been discovered for the

achievement of their hope. Sometimes, it appears that a proper way of a generation becomes meaningless for the other generation. Then new generation of thinkers propose some better ideas based on reason and social welfare, they get support from people as well. In this way, the former ideas either go in oblivion or some of them disappear forever. It is proved that nothing is permanent. Several attempts have been made to trace the human ways of life and their ideas time and again in very similar manners of their living and thinking. It is seen that, in course of time, some aspects of their ideas have changed. It may be said in this regard that it is due to the gradual development. In this way, one may find various features, which differentiate one form the other in a certain point of time during the thousand centuries. Anyway, almost all ideas have been developed for making the life meaningful and entertaining and also for the releasing of doubts in the mind. Still some of them have arisen just for the purpose of releasing of fear. Consequently, theories of philosophy, the means of religious practice under several religions, and other several methods were established for the same purposes. Even though, there is no end of the human desire. The Buddha himself knows many philosophical theories and secular subjects. He studied and spent some years as a layman. During that time, he enjoyed luxurious things, but he had also seen the vanity and the danger of the three kinds of intoxicant. (Yobbanamada - intoxication of youth, Arogyamada - intoxication of health and Jivitamada- intoxication of life.) So, he was overcome by a powerful urge to seek and win the state of Deathlessness, to strive for deliverance from old age, illness, 2 misery and death, (all/2 3 AI, 146, Sutta 38) as well as to seek it not even for himself but also for all beings that suffer. So, he left the palace, his heart moved towards the Great Renunciation only. Afterward, he reached the state of Enlightenment.

The Buddha has true experience of both ways of practice i.e. former and new. (The former way means KāmasukhalliKanuyoga and Attakilamathānuyoga, and the new way means Majjhimāpaṭipadā.) He confirms the way of Majjhimapanpada (the Noble Eight-fold Path) that it is the perfect way, so, he emphasizes the teachings on its principles. Especially, the first factor of it ie. Sammadithi (Right View) is like the head of all Dhammas. It is like the light which penetrates the darkness, and it is also like one who looks after a baby, he must know wherever the baby is moving around, then, when a baby is unsafe; he has to bring the baby to the right place. In the practical sense, Sammadithi brings the practitioner to the Noble Eight-fold Path, which leads to Nibbana.

The Buddha is not God, nor a super man appeared from the other world, but he is one of the ordinary men. He has natural power of human kind to practice with the strenuous efforts. With this human strength, he attains the Enlightenment and of knew the natural conditions of being in various aspects. Briefly, he knows that the natural conditions of being are included in name and form, and in external and internal worlds. However, the Buddha does not stop his happiness at the time of his salvation, he prefers to face the bodily pain by going very long way to teach the people in various places with the purpose of their well being and happiness whole life. He founded the Order of monks and nuns, who left their worldly lives to embrace the ascetic way of lives. He also taught the suitable Dhammas for the lay people who could not live away from household lives, but they were having faith in the Buddhism, they devoted themselves in the religion, preferred to be supporters of the Buddha. They are called as Upasakas (lay-men Buddhist) and Upāsikās (lay-women Buddhist).

Those disciples of the Buddha, after passing away of the Great Master, had the same thought of preserving the Dhammas taught by the Tathagata, even then, in course of times, they get split into branches under different names and around 3rd B.C. we find as many as 18 different sects of Buddhism. Among them, one called "Theravada" has the important role i.e. the conservation of the ancestors' tradition. So, it preserves original teachings of the Buddha in sacred tradition. If some one needs to know or practice the original teachings of the Buddha, he should not leave the Theravada texts i.e. Pali Texts behind, because they are like

the store house of the true Dhammas. Therefore, the Thesis in hand is mainly based on the texts of this sect i.e., on Pali Tipitaka and its allied literatures.

The Buddhism arose at the time when so many great religious thinkers were in Indian subcontinent. As said in the Brahmajālasutta that there are sixty- two ideas in the account. Among them, the six contemporary thinkers had the most prominent place, they are: Purna Kassapa, Ajita Kesakambala, Pakudda Kacca yana, Sanjay Velathaputta and Nigartha Nataputta. These contemporary thinkers have been mentioned, in several places in the canonical texts, especially in the Samaññaphalasutta of Digha Nikaya. So, a study on their ideas as depicted in the Tipitaka carefully gives accessible method in understanding of Sammaditthi, and it is also useful in understanding of the other Dhammas and methods of practice.

The Sammaditthi plays the most significant role to the people in two phases: firstly, when they embrace Buddhism and secondly at the time during they practise traditional principles of both disciplines and doctrines (Vinaya and Dhammas) of Buddhism. In the first phase, it is mentioned in the canonical texts in several places that the Buddha commanded his disciples, monks and nuns, to follow the disciplines carefully and to practise the doctrines seriously. He encourages his disciples to practise Dhamma for the sake of three purposes :- firstly, for observing the Buddhist tradition, secondly, for purifying themselves and lastly, for attracting the people and bring them into his faith for their welfare. In the Vinaya texts, we see frequently that the Buddha criticizes monks and nuns who have wrong behaviour, or who transgress up the rules. The Buddha rebukes such and such monks and nuns, because they pollute the religion, make themselves worse which led the people to look down upon the Buddhist Sangha. In opposite to it we also see that the Buddha praises his disciples who practise Dhamma seriously, who are honest and humble, who are always taking care of bodily and verbal behaviour. These types of disciples are praiseworthy for the people. After seeing them they become eager to discuss and listen the Dhammas, and get the right view on the tradition of Buddhism. This is the first phase of the right view leading people to follow the Buddhist doctrines. In the second phase, the Buddhists try to develop both external and internal conditions surrounding them on the basis of Buddhadhamma mindfully. They know clearly the proper way to practice for themselves also and know how to manage a disciplined social condition. The disciples of the Buddha, who have Sammaditthi, cultivate himself for gaining the merit (Puñña) based on three factors of meritorious action (Puññ akiriya vatthu) (D. III. 218, A. 239. It. 51) i.e. 1) meritorious action consists of charity (Dinamaya Pun akiriya vatthu) 2) meritorious action consists of observing the precepts (may Puññ akiriya vatthu) and 3) meritorious action consists of mental development (Bhavanamaya Puññ akiriya vatthu). They become happy mind in this life and also will reach to the heavenly state after his death as said by the Buddha:- "Have rightly trod with offering of robes, of alms-food lodging comforts, requisites By day and night merit growth ever, Doing the luckily deed one reaches heaven. (A. 21, No. 60, PTHS., (Trans.) A. II, 60, p. 73)

There are two main conditions being conducive to right view: hearing from others (Paratoghosa), and analytical thinking (Yomiso-manasikara). The first one is the hearing the Saddhamma, the Real Nature of causation or the Natural Law from others, while the second is internal that is the systematic thought working in one's mind.

Various kinds of Sammāditthi can be categorized into three groups, i.e. in the first group, there are two kinds, three kinds and five kinds respectively. In the first group, the two kinds of right view are: mundane and supra-mundane. An ordinary world's knowledge of the efficacy of moral causation or of actions and their results (Kamma, and Kammavipaka) and the knowledge that accords with the Four Noble Truths (Saccanulomikañña) is called mundane right view (Lokiya-Sammaditthi). It is mundane because the view is not yet free from taints. But right view experienced at the moment of attaining one or the other of the four

stages of realization is called Supra-mundane right view (Lokuttara-Sammadithi). This is what is known as 'penetration' (Pativedha). Thus, there is right view cultivated by the worldly (Puthujjana) and by the Noble Ones (Ariyas). The second group and the third group have been discussed in detail in the third chapter, except, the subtitle of Catusacca Sammadithi, which belongs to the second group and of Vipassana-ñāna, which belongs to the third group is explained in the fourth chapter.

The Buddha, in more than one place, has emphatically stressed the npsychological importance of action (Kamma); 'O monks, it is volition that I call Kamma. Having willed one acts through body, speech and mind'. It is the understanding of moral causation that urges a thinking man to refrain from evil and to do good. The Right view of the theory of Kamma has been discussed in detail in the thesis under the subtitle of Kammassakatā-Sammadithi.

The real ways for salvation, which have been delivered by the Buddha and his disciples is as a proper practical theory and fundamental philosophy. Here three subtitles have been proposed viz. Sammadithi Based on Sammaditṭhi Sutta. Sammadithi on the Four Noble Truths and Sammadithi on Vipassana. The Thesis deals with the Sammadhisutta, the ninth discourse of the Majjhima Nikavu, which is one of the five original teachings on Sammadithi. In this Sutta it is found that the method of gaining right view is explained in different ways, which can be summarized under the following four ways ie. (a) by way of Moral Causation, (b) by way of the Four Truths, (c) by way of Nourishment, and (d) by way of Dependent Arising. For instance:

In its lower stage right view urges a man to understand moral causation (Kammassakatñāṇa), which implies the understanding of the ten 'wholesome actions, (Kusalakamma) and unwholesome actions (Akusalakamma). Wholesome actions bring good result, they are meritorious and lead to happiness here and hereafter. The ten wholesome actions, therefore, are called Good. Courses of Action, (Kusala-kammāpatha). Unwholesome actions give rise to evil consequences, they are demeritorious and lead to suffering, to painful happenings here and hereafter. The ten unwholesome actions, therefore, are called 'Evil Courses of Action (Akusalakammāpatha).

Full cessation of all sufferings, complete freedom, supreme security from bondage is the clarion call of Buddha's teachings, because the Buddha points out a path leading to the end of the circle of life.

There are many different roads in the world to reach the final goal, but a pedestrian gets bewildered, if he does not know the right path to take. He looks round for help and to his delight, then he sees a signboard, showing directions. Now, if he is really intent on reaching his destination, he will not hesitate, but he will proceed zestfully watching his steps. So, persons in this cycle of existence (Samsara) should not get bewildered again. They do not know the path to freedom for long time. The Buddha, like the signboard, indicates the sublime path of understanding and freedom, but people do not have full intention to follow what does he point out. Instead, they still cling to the bypaths that lead deeper into the morass of Dukkha (suffering), That is because, they have woven previous habits into the texture of their being while wandering through the jungles of sarsaric life.

In fact, it is very difficult for the common people to turn away from accustomed modes of conduct, thought and action. However, if one wants to get rid of the burden of worldly life, to gain true happiness and real freedom, one has to gradually turned away from things seemingly dear and congenial. Then he enters the path preached by the Buddha and his disciples, which culminates in the cessation of sufferings completely.

This is the basic step along the Middle Path by the means of practice may be called Sammatha and Vipassana, one can reach exact and the final goal of freedom, but one cannot attain all absolute freedom at one time as the sea deepens gradually, so the doctrine and discipline of the Buddha are gradual training, doing, and practice. All the practical guidance

and instructions are given by the Buddha for removing mental conflicts caused because of the unsatisfaction of life, and gaining the final peace and happiness.

The Buddha proclaimed himself that he is not a teacher who leaned to the right or left. His path is straight. He avoids all extreme practices, whether of Self Indulgence or Self Mortification; of Eternity or Annihilation; of Complete Indeterminism (*Adhiccasamuppanna*) or Accidentalism or Strict Determinism (*Niyati-vada*) or Fatalism; or of any other 'ism' that tends towards extremes, as he explains the Middle Path in his first sermon '*Dhammacakkappavattanasutta*'. The Buddha's teachings suggest a simple and direct way of life for mankind i.e., an application of feasible and practical aspects without bias, prejudice or emotion. It is not mere speculation, philosophizing and rationalizing, it entails oneself in the real task of applying each and every factor of the path to life which enable to grasp the true meaning of life. Thus it is for the exact purpose of freeing oneself from the sins that haunt the human heart.

The first factor of the Middle Path is known as right view, which means to understand things as they really are and not as they appear to be. It is important to realize that right view in Buddhism has a special meaning, which differs from that which is popularly attributed to it. In Buddhism right view is the application of Insight to the five aggregates of clinging, reason of *Kamma*, common characteristic of things, the four Noble Truth, causation of dependent origination, and understanding their true nature, that is right understanding of oneself. It is self-examination and self-observation. All these points are discussed in the Thesis systematically.

Right view is of prime importance for cultivation of the rest seven factors properly. It ensures that right thoughts are held; when as a result thoughts and ideas become clear and wholesome, man's speech and action are also brought into proper relation. One gives up harmful or profitless effort, and cultivates right effort, which helps the development of right mindfulness. Both of them guided by right view bring about right concentration. So, the right view causes other limbs of the co-ordinated system to grow in proper proportion, too..

The right view of the Four Noble Truths ie the understanding of *Dukkha*, *Samudaya*, *Nirodha* and *Magga* has been discussed in the fourth chapter. Exactly, ignorance of the real nature of life is primarily ignorance of the Four Noble Truths, beings are tethered to becoming and are born again and again, as it is said in the words of the Buddha:- "Monks, it is through not understanding, not penetrating the Four Noble Truths that we have run so long, wandered so long in *Samsara*, in this cycle of continuity, both you and I... But when these Four Noble Truths are understood and penetrated, rooted out is the craving for existence, destroyed is that which leads to renewed becoming, and there is no more coming to be." (S. 19 PTHS., (*Mahavagga*) No. 1697 p. 514, S.V, Trans (PTS.) p. 365)

In his first proclamation of the Dhamma, addressing the five ascetics, the Buddha says: "So long as my knowledge and vision of reality regarding these Four Noble Truths, in three phases and twelve aspects was not fully clear to me, I did not claim to have attained incomparable supreme enlightenment in the world. But when my knowledge and vision of reality regarding these Four Noble Truths was clear to me, then I claimed to have won incomparable supreme enlightenment in this world." (Vin, 4 PTHS., (*Mahavagga* (1)) No. 16 p.21, Vin.IV. Trans. Book of Discipline, (*Mahavagga*) (London: PTS.) p.17)

In order to get rid of the false and appearance of 'wholesomeness', it is of be, very hard to understand the true natural theory of the religious reflection for people who are accustomed to think of themselves and the external world with mental projections as a whole, as inseparable units. So, long as man fails to see things as processes, as movements, he will never understand the *Anicca* (Impermanence) *Dukkha* (Suffering) and *Anatta* (non-self) nature of the world, i.e. the theory of three characteristics of the Buddha.

The discussion would remain incomplete, if it does not discuss the social behavior of men who ordinarily think about their own material advantages. The picture of behaviour of a man reflects through the society, which encourages us to decide whether there is any way to solve their worldly problems or not. If the way is not based on right view, it the teachings of the Buddha which can show a way out from the dark leading them to right way, which may allow them to enjoy a happy state of life.

Finally, people, in the modern age of science and technology, have to take scientific equipment and technological advancement for support in every aspect of their life. So, the right view seems very essential for one, who views the modern world with dispassionate discernment, it is indispensable factor of human life. With the advancement of modern science, people, both in the East and West, seem to have become more and more materialistic minded and ignoring the mental realm or the world within. As such, almost all people seem to be suffering from some inner disease. They admit to be lop-sided and ill-disposed. Slogans and political dissemination intend to mould man's mind. Life becomes almost mechanical. So, modern man is involved in all sorts of ideas, views, opinions and ideologies both wise and foolish. He is film-fed, television-minded, and radio- trained. Today, what is presented by the newspapers, radio, television, some novels and pictures, by certain literature on sex psychology, and by sex-ridden films all these tend to confuse man, and turn him from the path of rectitude and understanding

Animosity, petty quarrels and wars are the outcome of wrong ways of thinking and false views, which are dominated by craving and hate. In the modern time, right view is needed to guide mankind through the turmoil of life. It has to straighten and pacify the restless mind and thereby make conform to justice and rectitude, otherwise unwholesome ideas must lead man's mind to go downward.

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