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AIMS AND SCOPE OF JRS

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Preface

The editorial team has managed the Journal of Religions and Various Sciences (JRS) of Research Center for Dhammsuksa Phrapariyattidhamma of Watawutwikasitaram School 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.

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

1. **Buddhist Meditation in the Contemporary World** by Thanakorn Choosukhserm, Mahamakut Buddhist University, Isan Campus, Thailand.

The results of the study were: Mindfulness will not lead us to feel selfish. Because mindfulness not self, not I, not mine and it will lead to unselfishness. On the mindfulness does its functions by seeing the movements of the body, feelings a reminds us to know the moment of desire or craving, hate etc. It causes us to know ourselves. When we have mindfulness, we will see all the truths, not lie ourselves. Mindfulness is the great point to develop one's life in every change of contemporary world. One who develops mindfulness every day perfectly, would be independent, not cling anything in this world, liberate from weakness of human beings, having confident mind all time.

2. **Devadatta: The Fallen Saint** by Phramaha Tawee Lalong, Mahachulalongkornrajavidyalaya University, Thailand, Prof. K.T.S. Sarao, Anita Sharma, Department of Buddhist Studies, University of Delhi, India.

The results of the study were Devadatta is the most talked about personality in Pali literature. In most of the references, he is declared as the worst enemy of the Buddha: supplanting the Buddha, bring the Samgha to ruin, and even trying to kill the Master through one or another diabolical scheme. However, he is not totally condemned in all sections of the Samgha. In one of the dilemmas in the Milindapanha, Devadatta is depicted as a mixed of good and evil. In fact, there appears to be an undercurrent of appreciation for some aspect aspects of his character.

3. **An Analysis of The Principle of Loving-Kindness (Metta) in Theravada Buddhism** by Suchat Buschananon, Ubon Ratchathani Rajabhat University, Thailand, Bhikshu Satyapala, Department of Buddhist Studies, University of Delhi, India.

The results of the study were Buddhism has proposed loving-kindness to solve the above-mentioned problems, because, the practice of loving-kindness is essential to all harmonious relationships. Buddhists term this special quality as Metta (loving-kindness). Mettā (Skt. Maitri) is the wish for the welfare and happiness of all beings, making no restriction whatsoever. It has the character of a benevolent friend. Its direct enemy is ill will or hatred while the indirect or masked enemy is carnal love, sensual attachment or selfish affectionate desire (Pema), which is quite different from Mettā. Carnal love when disguised as Metta can much harm to oneself and others.

4. **The Concept of Education in Early Buddhist Literature (Based on Pali Literature and Its Commentaries)** by Phramaha Duangchan Boonteam, Mahachulalongkornrajavidyalaya University, Thailand, Bhikshu Satyapala, Department of Buddhist Studies, University of Delhi, India.

The results of the study were The Buddhist way of education has much relevance. The real purpose of education as repeatedly stated here, is to serve the humanity. And if we have Vijja only and little or no Carana, it might not be a happy situation in the society. So, therefore, we need to have complete utility and usage of the education, one has to understand

and practice the mixture of both Vijja and Carāṇa, which is again and again highlighted in the Buddhist tradition of education.

5. Contribution of Ananda Thera to Buddhism with special reference to the Cullavagga and the Theragathe by Boonchuay Doojai, Mahachulalongkornrajavidyalaya University, Thailand, Bhikshu Satyapala, Department of Buddhist Studies. University of Delhi, India.

The results of the study were: Ananda Thera is a name that shines appreciably luminous amongst the Buddha's prominent disciples. He played a significant role in the history of Buddhism in propagating the teaching founded by the Buddha. In order to study various influence and contribution of Ananda Thera, I choose the topic of my dissertation entitled "Contribution of Ananda Thera to Buddhism with special reference to the Cullavagga and the Theragāthā." This dissertation consists of five chapters. First chapter is the Sakya Kingdom, the country where Ananda was born. Second chapter is the family background of Buddha and Ananda which shows their relation as cousins. Life of Ananda is presented in the third chapter. Chapter fourth presents the details of his contributions. And the last chapter is conclusion.

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Buddhist Meditation in the Contemporary World

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Abstract

The results of the study were: Mindfulness will not lead us to feel selfish. Because mindfulness not self, not I, not mine and it will lead to unselfishness. On the mindfulness does its functions by seeing the movements of the body, feelings a reminds us to know the moment of desire or craving, hate etc. It causes us to know ourselves. When we have mindfulness, we will see all the truths, not lie ourselves. Mindfulness is the great point to develop one's life in every change of contemporary world. One who develops mindfulness every day perfectly, would be independent, not cling anything in this world, liberate from weakness of human beings, having confident mind all time.

Keywords: Mindfulness, selfish, human beings

Meditation in Daily life

Meditation means to concentrate, calmness or concentration, (Vism. 85, 371) Contemporary meditation page 1) to make mind focusing on one object without thinking of other things. In this paper, I would like to explain Samadhi in Buddhism. There are two words I would like to write here: - meditation or concentration. It means Samadhi in this paper. Many people may think that meditation is beyond men's ability, it should be a duty of the Buddhist monks only. If one just thinks like this, it will block his mind to get through the real teachings of the Buddha. Meditation is not so far to understand it. It is near to our lives every moment and easy to understand. In real life, there are many things we have to be responsible. Sometime we could complete it easily but sometime difficult. One could finish his duty in a limited time would be praised in the group. We can consider this case and understand that he knows a process how to finish it. An important thing is his certain mind and mindfulness. Whatever he wants to do, he will focus his mind in one thing only. It is a process of efficient working.

Meditation is a way to use mindfulness in every movement of body, feelings, mind and mind-objects. Frankly, we have a lot of duties to think, speak and do. Everyone is busy in the way of life. But we can solve the busy problems by using meditation in Buddhism. Meditation means having mindfulness in work or mindfulness occupied with the body. Whatever job we want to do we keep that in mind continuously then we can finish it easily as we want. Our minds are in that matter only. In this case we call it Ekaggata. Ekaggata (Comp. 94) Contemporary meditation page 1) means one-pointedness; concentration or thinking of one thing only.

In Daily life we have a lot of things, duties to think of and do. Sometimes we can solve some problem smoothly but sometimes we can not. Everyone is very busy in life such as men, money, economic, society, politic, technology and environments. But everything will be

easy if we have mindfulness and positive thinking. Mindfulness causes us to know how to manage and solve that problem.

People in different places will have different problems, duties, possibilities and ideas. Sometimes we meet the same problems, same but sometimes same problems and different solution. Problems in our lives are not less and the problem solution is not the same too. When we meet a variety of many problems like this how we will solve and manage them.

In Buddhism, the Buddha taught us not to run away from the problems. He taught us to solve them in the places of those problems and use mindfulness. We have mindfulness in every moment of working we can solve all problems easily. Such as we are the company's executives, leaders or employees we have to know what kind of work we should do at first. We should know to plan and select an appropriate work, timetable and the process how to complete it.

The successful executives, leaders or employees will plan, determine and manage time in working and running a business appropriately. Whichever matter is much important and urgent they will take full time to manage it until finishing it potentially. Each one always selects a job to do until finishes it. When he finished a job he would change to do another job. This is a process of practical meditation because he thinks of one job in one time, does not allow himself to come to make his mind confused.

Easy Meditation and Men

This world is changed every day quickly and men's thinking is changed every moment. This event causes men get confused in lives because they can not change. Sometimes they get mad. So there is a space between men and change of world. It should have something to fulfill perfectiveness and happiness of human beings. That thing is meditation.

Meditation does really relate to our works every day every moment. But we do not know it. When we decide to do a job, we just think of one job only, do not think of other jobs, focus on that job, it means we are practicing meditation. Meditation does not mean concentration in the books, Tipitaka or temples only but it is in everywhere- a place is full of mindfulness. So practicing meditation in the world of constant change is to take mindfulness in every movement of body, feelings or minds. It means whatever we think of, speak or do we will use mindfulness in those things every moment. Our minds concentrate on one object only.

Now many people are awakening about meditation. But someone still gets confused about it. They generally think that they have to go to practice it in the temples, narrow places or forests only. The places of concentration practice mentioned above are just an accommodation only. But the main point depends on our mindfulness, not places. I can say easily that every moment we move, every duty we do, everything we see, we just keep in mind that we move, we do, we see it with mindfulness every moment of movement. This is the way to practice meditation in the temporary world.

Many respected Buddhist monks in Thailand always teach us that let's practice meditation with mindfulness every moment namely: concentrate on a hand moving up and down and know that it is moving up. When it is moving down, know it. Use mindfulness every movement of a hand in the present every time. Do Contemporary meditation not pay attention to other things. Mindfulness following every movement of a hand continuously

causes to make meditation happen. Whenever our hands move, mindfulness knows it. Here is the first example.

The second example is about walking meditation. There are 6 steps of walking meditation namely 1st: Raising the foot, 2nd: Lifting the foot, 3rd: Pushing the foot, 4th: Dropping the foot, 5th: Touching with foot, 6th: Pressing down. Here I would like to introduce the basic step only. When we walk, we keep in mind that a left is walking, a right is walking. For the beginner, when he lifts his left foot, just note mentally that left raising and touching down. When he lifts his right foot, just note mentally that right raising and touching down. Let take mindfulness in every movement of the left and right.

Mindfulness and Work

Lives of our working could not escape from seriousness. So, we should use mindfulness in working. Mindfulness will not happen if we do not train it. If we train it more and more, our mindfulness will be powerful and then it can catch and know any movement including our thinking.

When we get angry with someone how we should manage it. Someone might think that let it go on. Someone might think that it should have the way out. Good solution in this case depends on our thinking. In Buddhism, hatred is bad and lead one's life to darkness. A good way to solve this problem is mindfulness. If we keep mindfulness in mind every moment we will be the great king and thought, speaking and working. Such as when we get angry, serious with someone, we should find a good way to solve it by breaking it and encourage ourselves. Mindfulness is like a tool or equipment to investigate oneself.

In the present, there are a lot changes in our lives such as a change in feeling, a change in working, a change in society, a change in environment or a change in technology. These changes happen rapidly. When we can not follow the changes, then they will cause us get angry, dissatisfy, worry and get mad. So, we should cultivate more mindfulness to make our mind in peace and powerful in doing a job.

Process of mindfulness training

Mindfulness is the great treasure store and heritage of human beings in the process of all developments. It causes people to do good and bad and lead in Apaya 4 or heaven. Mindfulness could not happen if we did much time to train it. If we train it more and more, day in and day out, it will be a part of our life in all activities. I am sure 100% that one has mindfulness in working will not meet any mistakes.

An easy way to treat mindfulness is as follows: let mindfulness be in present such as mentally note a breathing in and out, breath touching the top of nose, note and know it; breathing in, note and know it; breathing out, note and know it etc. Do not distract or pay attention to other things. Let mindfulness be in the present moment of breathing in and out only. It is technically called Anapanasati-mindfulness of breathing (Vin. I.70; M.III.82) or mindfulness on the breath in and out. When we train it continuously it will make meditation happen, our mind and mindfulness will have to be in the breath only. Three steps of meditation/concentration According to the Buddha teaching, there are many kinds of concentration. Here I would like to introduce three kinds of concentration as follows: 1. Khanika-samadhi - momentary concentration 2. Upacara-samadhi - access concentration 3. Appana-samadhi - attainment concentration. (DhsA.117; Vism.144)

Step One: Momentary Concentration

Meditation in this step is technically term called "Khanika-samadhi." It is a first step of the beginners. Meditation in this step will use mindfulness in every nent such as being with breath in and out, focus on one thing only. This itation happens to us every time but we do not know such as we read the the end, we watch the news from TV until the end of program. If have temporary meditation, we would not complete our reading and news.

On the other hand, if we did not have this kind of meditation in working, would not know what job our boss ordered or commanded. And we did not know and understand how to finish that job. If we did not pay attention to the teacher's lectures, we would not understand how to do and answer it. If the students do not have temporary concentration in learning, they will not understand a lesson.

One has contemporary concentration will have the strong power of mind. Concentration is the center of great power. When our mind was powerful, it could finish all works. We see an easy experience. When we feel sick, our minds sick too. It would take time to recover it again. In the opposite thinking of this case, if we felt that our bodies were sick but our minds were good and healthy, we would recover and be healthy soon. The Buddha said everything is done by mind and depended on mind. If minds are good, our all actions will be good. But if our minds are bad our all actions will be bad too. Mind in this case means having mindfulness in all actions.

In Buddhism there are many ways of meditation practice. One way of many ways the Buddha like to teach His followers is Anapanasti - mindfulness of breathing. He taught the followers: Note mentally every moment of movement with mindfulness, Know the present time of all movement. Naturally our minds go or wander to many places in a second. If we did not think about it, it would be a nature of people. But if we thought of it on the concept of meditation practice in Buddhism, it would not be good. It meant we could not understand and follow our mindfulness. And then our minds would be distracted and had no power.

Step Two: Access Concentration

Upacara-samadhi means it is a level of approaching concentration or proximate concentration. It is approaching to deep meditation. One attained this level of concentration could destroy the five hindrances of meditation practice as follows: sensual desire, hatred, sloth and torpor or drowsiness, restlessness and worry or anxiety and doubt or uncertainty. This concentration would happen from contemporary concentration.

Step Three: Attainment Concentration

Appana-samadhi means full concentration or absorption concentration. A level of this concentration will happen to one who attains a state of concentration absorption. He will not hear any sound outside although it has a thunderbolt. His mind is certain and firmly. We can not practice this level of meditation in daily life because all sounds will be an obstacle of this concentration. One wants full concentration will have to select the silent place for practicing.

Two Mental Developments

Now many people get confused about concentration how many kinds there are. There really are many ways of concentration practicing. But all the ways can be concluded in one- it is to make mindfulness happen. According to the Buddha teaching, He divided concentration into two kinds and three kinds. In this paper I would like mentioning two kinds of concentration or development as follows: 1. Samatha: tranquility development 2. Vipassana: insight developments. (D.II.273; A.I.60)

Samatha and Vipassana are different. Samatha is the way to make mind in peace or tranquility or using mindfulness in one object only. A person practicing Samatha will use one object to meditate. There is a variety of materials to make mind in peace such as meditation devices - water, fire, earth and wind; ten recollections such as recollection of the Buddha, Dhamma or Sangha etc; ten kinds of foulness or corpses such as swollen-up corpse or bluish discolored corpse etc.

Vipassana is the way to use wisdom and contemplation. A Vipassana practitioner does not want to make mind in peace only but he will not be slothful. After his mind is in peace, he continues his practice concentration to be the foundation of higher concentration. He will use his mind to contemplate or consider the impermanence of his mind. Naturally it arises and passes away rapidly. And mind full of happiness and suffering does always arise and passes away rapidly too. So Vipassana is the matter of wisdom to contemplate the impermanence, suffering and not-self of the body, feelings, mind and mind-objects or ideas. We called Vipassana.

Concentration and Working

As I mentioned above, we did not know a scope of meditation, our feelings stop at the temples or forest only. Someone said that I did not have time to practice meditation in the temples. He focused on the places only. If we know the real meaning of concentration, we will not have any problems in practicing. If we have positive thinking about meditation practice, we can practice it everywhere. The most important thing is mindfulness and uses it every movement or action. Our mind has to determine, focus, continue and point out to all movements of the body, feelings, mind and mind-objects.

Seriousness and Working

In life of working, one thing we can not run away is seriousness and anxiety. The more we work the more we are serious. This is a nature of workers. Sometimes we understand that seriousness is a part of working. It is wrong view. The view we should cultivate in mind is that the more we work the more are peaceful. Someone does not understand of real principle of working will create seriousness in working. In Buddhism, Ven. Buddhadasa said Dhamma practicing. Many people do not know how to work happily, how to manage it, they always carry heavy things or burdens in heads. They will get suffering all life of working. They can not decide or plan how to work.

Suppose that it would have a job tomorrow or the day after tomorrow, a worker still worried that he did not do this, he did not do that. He thought he would do but there is another job to disturb him and then he would get confused because he did not have mindfulness in working. Here are the true experts working. Someone worked in the office, felt serious about his job and then he did his job to do at home. After that he carried his job to do at the office again when he was in the office, he still worried about this home. It caused him to phone home. When he was in his home, he phoned back to his office.

Although in summer time, when he planned to take summer vacation, he went to take it with a big pile of jobs. When he went back to his office, he planned to take summer vacation again. One who has no plan and mindfulness in working would be like this. He does confuse, worry about it every time. But one who has a certain plan and mindfulness in working will work and plan step by step, does each job of many jobs respectively. He knows how to set an importance of each work. Which job is urgent to do, he plans to do it

immediately. This is a kind of mindfulness man and knows how to set a system of his thinking.

One has the principles and mindfulness in life can complete many works in one day. The main point is that we take full energy in work. When he completed it, he changed to do another work. Do each work by the step of its importance as we want to carry ten chairs in a room, we have carried them one by one.

Example of the Great Leaders

The great king - Napoleon was the great one and efficient administrator in the world history. His story was respected from the past until now. In the time of his power, he was the great and best fighter, beaten enemies around Europe. He was good at fighting, good executive and romantic man when it wars. He ran a good economy in his country and had the good skill in finance. In time of the country running in his period, the government bank savings was full of money. A system of finance ran smoothly.

Unfortunately, The King - Louis XVI and his wife Marie Antoinette used all money in the banks. There was not any money left but Napoleon could make the banks full of money in the government saving banks.

Surprisingly, whenever he went to fight, he would write a love letter to his wife on the same time. He could write a letter to command his jobs. His evidences were kept in the museum now.

Psychiatrists doubted how he did and looked like his life was full of obstacles. Napoleon was jailed and released in an island. They went to interview him on that island. He revealed his top secrets with many psychiatrists respectively that he trained to think of one thing only each time. Whatever he wanted to do, he practiced meditation. He had mindfulness focusing on that matter only. He really did not know and learn how to practice Buddhist meditation. He trained himself on his own method. He said that we should train ourselves to imagine, use much imagination, try using a brain a lot but it should go on step by step.

It was like a cabinet with many drawers. We kept many documents in each drawer of that cabinet including normal, urgent and most urgent matter. When we wanted to work we had to pull out each drawer of our jobs which one was urgent. If a job was very urgent, we pulled out a drawer of that job to do by closing other matter in those drawers. The system of our thinking is the same. If we train it to think of one work or activity of many works, our thinking would be the most potential in working and then a sharp mindfulness would happen later.

Napoleon said that he believed in the power of his thinking. He trained to think of one thing a time. He challenged psychiatrists if they believed him or not. He said that while he working, he would not think of anything else. Just focus one work a time only. Then he closed his eyes and slept on bed silently. He took time not more than 5 minutes for sleeping. Psychiatrists surprised about him so much and then they touched his pulse to see his breath in and out and saw that he really slept deeply.

Many psychiatrists could not tell the truths. But they understood that Napoleon had trained himself to set up his system of thinking. He trained himself to think of one thing a time, do it best, stop doing and thinking of it when the time was over.

Concentration is a form of regulation training. When we take time to train it, we will get great energy from it. One who is serious every time in working, he will suffer from disease such as stomach-ache, a nervous disorder, constipation, digestive disorder, headache

etc. He can not eat, can not sleep and then will be serious in everything. He does not find any happiness in working.

The easy way to find the way out is a system of thinking. He should train himself to think of one thing only a time only like Napoleon's thinking. Meditation practice is to have mindfulness in one matter only. Take mind that matter continuously as a stream or flow of water in the dams. When water in a dam was released in one gate or way, it would be the great power to plant the electric current and lighten all the cities. The stream of mind was the same. If it was not silent, it would go and fro in all directions of thinking.

This mind would not have to solve the problems. Sometimes if we had some problems, we could not think, we could not find a way and time to take we get more serious, stay alone silently, find out the way to take a rest and then our brains will be fresh and empty. When we feel fresh, our thinking would be bright and a good idea would happen. After taking a rest, many think good thinking when they get up early. When our brains are fresh, the stream of minds will be great powerful.

When we understand meditation well we will practice it in all events and careers such as walking, eating, standing, sitting, sleeping, thinking, working, riding a bicycle, gardening etc. Meditation is the way to make one's mind in peace and happiness every step of working. If we understand its principles and often train it, we will work happily with beautiful smiles in everywhere and every corner of this world.

Mindfulness and Present Moment

A real natural phenomenon of people in the present world is change. It happens so fast. People usually follow their minds but do not know and note them. When we do not know our minds, we decide doing anything full of errors, do not find the real methods in problem solution. Human beings generally would like to be in their thinking. They always think of the past and future. They forget that they are in the present moment. I would like to say that we were in an illusion of the past and future all time. This event happened because our minds always involve with the past and dream of the future. On the other hand, when people contact with a visible object by eyes, sound by ears, smell by nose, taste by tongue etc.

We always pay attention to all the objects or feelings experienced in an appropriate way, responded by defilements both satisfaction, non-satisfaction and lead to mental suffering-seriousness, sorrow, anxiety etc. Meditation happened effectively depends on mindfulness development is the present. Every step of thinking would have to be placed by mindfulness every moment and then our minds would attain calmness, not distract and are happy. When our minds were contacted by the objects outside, we should use wisdom to note and recognize them. Minds will not be replaced by defilements and then wisdom will happen. It called Vipassana-insight meditation. Insight happens from a certain concentration and then wisdom will happen later. This kind of wisdom did not happen from worldly knowledge, analysis or theories. It is pure wisdom from Vipassana practice only.

Mindfulness in this step will not lead us to feel selfish. Because mindfulness not self, not I, not mine and it will lead to unselfishness. On the mindfulness does its functions by seeing the movements of the body, feelings reminds us to know the moment of desire or craving, hate etc. It causes us to know ourselves. When we have mindfulness, we will see all the truths, not lie ourselves.

Mindfulness is the great point to develop one's life in every change of contemporary world. One who develops mindfulness every day perfectly, would be independent, not cling anything in this world, liberate from weakness of human beings, having confident mind all time.

We Mindfulness can protect and destroy all obstacles in life. We can stand in mindfulness happen easily. Know every moment of movement such as when we are standing, note and know that we are standing; when we are eating, note and know that we are eating etc. Good mindfulness is like a glass of water with dust. If we set up it firmly, water will be clear and bright. On the same time, if we watch the being appeared in the body and mind with mindfulness, then our mindfulness and firmly and work efficiently. Growth, prosperity and potential to people who develop mindfulness all time like the Buddha said:- "Of him who is energetic, mindful, Pure in deed, considerate, self-restrained, Who lives the Dharma and who is heedful, Reputation steadily increase." Independent Manomaya.

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Devadatta : The Fallen Saint

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Abstract

The results of the study were Devadatta is the most talked about personality in Pali literature. In most of the references, he is declared as the worst enemy of the Buddha: supplanting the Buddha, bring the Saṃgha to ruin, and even trying to kill the Master through one or another diabolical scheme. However, he is not totally condemned in all sections of the Saṃgha. In one of the dilemmas in the Milindapanha, Devadatta is depicted as a mixed of good and evil. In fact, there appears to be an undercurrent of appreciation for some aspect aspects of his character.

Keywords: Devadatta, Pali literature, Milindapanha

Introduction

Buckground

Buddhist ecclesiastical history presents Devadatta as being foremost among the miscreants in the Buddhist monastic Order. He is accused of having attempted both to assail the Buddha personally and to bring about dissension in the community of monks.

According to the tradition preserved in the Pāli texts, Devadatta is said to be the Buddha's brother-in-law. He is the son of the Koliyan Suppabuddha (maternal uncle of the Buddha), being the brother of Yasodharā (Skt. Yaśodharā) whom he married as Priddhattha (Skt. Siddhārtha). (DhA.III.44) The Mahāvamsa (Mv.I. 21, 24) gives the name of Devadatta's sister, i.e. wife of Prince Piddhattha as Bhaddakaccānā. The Mahāvattu (Mhv.II. 96) presents Devadatta standing in different relationship to Yasodharā, not as her brother as in the Pāli tradition. For, after the renunciation of Prince Siddhattha, he approaches Yasodharā who is virtually left a widow (Since Prince Siddhattha had left home Yasodharā had been leading an austere life putting on a piece of yellow cloth and taking one meal a day. After Mahāpajāpati had formed the Order of nuns, Yasodharā also became a Bhikkhunī and attained the six higher powers (abhinnā), see Nalinaksha Dutt, Early Monastic Buddhism, Calcutta: Firma KLM Private Ltd. 1981: 105. The Dhammapadaṭṭhakathā (the commentary on the Dhammapada), a much later work which gives dramatic rendering to the life story of Devadatta, points out the Sākyan Suppabuddha was angry with the Buddha because the latter had not only deserted his daughter in renouncing the household life but also had turned hostile to his son Devadatta after ordaining him as a disciple in the Buddhist Order (mama puttam pabbājetvā tassa veritthāne ṭhito, see DhA.III. 44) and suggests her to become his wife.

Devadatta makes his first appearance on the Buddhist scene in the company of five other Sākyan youths (Shaddhiya, Anuruddha, Ānanda, Bhagu and Kinrbila) all of whom sought ordination under the Buddha. (Vin.II. 183) He, who is said to have had the strength of

five elephants made his entry into the Saṃgha when the Buddha visited Kapilavatthu after Enlightenment. After his ordination, during the Vassāvāsa that followed his entry into the Saṃgha, he acquired the power of iddhi, possible to those who are still of the world (Puthujjanika-iddhi), (Vin.II. 183) by which he could obtain the support of king Ajātasattu. According to the account, as a result of this iddhi achievement, the prestige of Devadatta grew tremendously and he came to acquire great respect within the Saṃgha.

In fact, elsewhere in the Pali Nikāyas, Devadatta is praised as a quintessential example of an ideal monk, who had right views, preached the correct Dhamma, (A.IV. 402) and on whom Sāriputta lavished praises saying: "Godhīputta is of great psychic power, Godhīputta is of great splendour." (Mahiddhiko godhīputto, mahānubhāvo godhīputto, see Vin.II. 189) The Buddha also praised Devadatta and included him amongst those eleven Elders (Sāriputta, Mahāmoggallāna, Mahākassapa, Mahākaccāyana, Mahākoṭṭhita, Mahākappina, Mahācunda, Anuruddha, Revata, Devadatta, and Ānanda, see Ud.L.5.) who were particularly praiseworthy.

But after this, we are told, begins the story of acrimony and bad blood. Devadatta is suspected of evil designs. (FS.II. 156) He is portrayed in the Pāli texts as a person who became not only jealous of the Buddha's fame but also eager for gain and fame. Thus, it is pointed out, Devadatta's ambitious nature for satisfying his desire for honour and material gain made him win over lay converts. To attain this objective, Devadatta decided to enlist the support of crown prince Ajātasattu. He manifested himself to him as a young boy clad in a girdle of snakes. Ajātasattu was tremendously impressed with Devadatta's display of his supernatural power and became his loyal stowing all kinds of favours on him. (Vin.II. 184) After this, we are told; Devadatta began to smell real power and conceived the idea of becoming the leader of the Saṃgha in the Buddha's place.

According to the Cullavagga account, almost immediately after Devadatta joined the Saṃgha, the Buddha was warned by the Devaputta Kakundha about Devadatta's evil desire to deprive him of the leadership of the Saṃgha." But the Buddha is not troubled by such reports as he felt that such actions of Devadatta would only be counterproductive. (Vin.II. 184)

But the Buddha is not troubled by such reports as he felt that such actions of Devadatta would only be counterproductive. (Vin.II. 187-188) For the fulfillment of his desire to take up the leadership of the Saṃgha, as the story goes, Devadatta approached the Buddha and pointed out to him that as the latter was getting old, he should let the former assume leadership of the Saṃgha. The Buddha outrightly rejected his request and snubbed him for entertaining such thoughts. (Vin.II.88; M.I. 393) Devadatta left dejected and threatened revenge. The Buddha, thereafter, told the monks to carry out the following formal act of information against Devadatta in Rajagaha. whereas Devadatta's nature was formerly of one kind it is of another kind. and that whatever Devadatta should do by gesture and by voice, in that neither the Awakened One nor the Dhamma nor the Order should be seen, but in that only Devadatta should be seen." (Vin.II.264-65)

Towards the end of the Buddha's life, he wanted that the Buddha, like her religious heads, should nominate him as his successor. He told him that he was not going to name any successor of his, not even his best disciples like Sāriputta and Mahāmoggallāna, not to speak of an evil-minded like him. On this refusal, (As the Vinaya points out, the Buddha's refusal to grant Devadatta his request turns out to be the first cause of his bitter enmity with the Buddha (Devadattassa bhagavarti paṭhamo āghāto ahoṣi), see Vin.II. 189) Devadatta flew into rage, secured the sympathy of some wicked monks and formed a new party with himself as the leader.

Devadatta makes up his mind to murder the Buddha. For this purpose, he approaches Ajātasattu so that he can assassinate the Buddha and usurp the leadership of the Saṃgha. But the assassins sent by him are dissuaded from their intended act by the charisma, insight, and

kindness of the Buddha. (Vin.II.190-93) Thereafter, Devadatta tries to kill the Buddha by rolling a boulder down on to him from a hilltop as the Buddha was walking below the Gijjhakūṭa mountain. Though the boulder is miraculously destroyed, splinters from it doing blood from the Buddha foot.

On his next attempt to kill the Buddha, Devadatta sets a mad killer- elephant on the Buddha's life. As regards the mad elephant, it is said that when Nālāgiri rushed into the city trampling down hundreds of men the Buddha was passing by the street along with his monks; some of them ran helter-skelter and many disciples and devotees entreated the Buddha to step aside to avoid the fury of Nālāgiri, while Ananda remained steady and did not leave his side. The Buddha did not swerve an inch and proceeded unruffled in his usual round. Nālāgiri came rushing at him but alas to the astonishment of all, it lay down at his feet and listened to the reproachful of the great being. This news of taming Nālāgiri spread everywhere like fire, and the Buddha's fame spread far and wide and subdued even Ajiātasattu, who approached the Buddha, asked for forgiveness expressed his firm faith in him.

On his failure to kill the Buddha, Devadatta, along with four other companion-monks goes to the Buddha and requests that the following five austere (dhuta) practices be imposed on the Saṃgha and that their violation be considered as sinful:

(I) Monks should dwell all their lives in the forest (ārannaka); whoever should carry himself to the neighborhood of a settlement; sin (vajja) would sully him.

(II) Monks should all their lives obtain aims by begging (piṇḍapātika); whoever should accept invitations for meals, sin would sully him.

(III) Monks should all their lives wear robes made of discarded clothes (paṃsūkīlika); whoever should accept a robe given by the laity, sin would sully him.

(IV) Monks should all their lives dwell, at the foot of a tree (rukkhamūlika); whoever dwells, under a roof, sin would sully him.

(V) Monks should all their lives abstain completely from fish and fish (macchamamsaṃ na khādeyyum); whoever should eat fish and flesh, sin would sully him. (Vin.II.171)

Even after the various attempts made by Devadatta on the life of the Buddha (including injuring him), he was not expelled from the Saṃgha. Devadatta felt so confident that he even went over to the Buddha as a monk and demanded the imposition of these five austere practices. The Buddha refused. However, Devadatta in turn, according to this account, accuses the Buddha of being prone to luxury and abundance especially because people esteem austerity. (Vin.II. 171-72) Devadatta then carries out the first schism in the Saṃgha and leaves for Gayāsīsa along with 500 supporting monks.

According to the commentary on the Dhammapada, (DhA.I.122) Devadatta from then on tries to imitate the Buddha by keeping two chief disciples by his side. Among his followers, Devadatta also has some prominent persons like nun Thullanandā, who upheld Devadatta as a stalwart in the sāsaṇa. (DhA.I.122) The Buddha sends Sāriputta and Moggallāna to Devadatta's camp. They convince the 500 wayward monks to return to the Buddha. Kokālika then wakes up Devadatta and reveals the bad news to him. Devadatta is so shocked by the events that hot blood gushes out of his mouth and he falls fatally ill. The Buddha subsequently remarks that Devadatta would fall into Niraya (hell). However, when Devadatta breaths his last nine months later, he makes a dying statement that he has no refuge other than the Buddha. (See, DhA.I.147; Mil.111)

Though Devadatta falls into Niraya, he nevertheless is assured that after a hundred thousand aeons he would be born as a Paccekabuddha by the name Atthissara. (Mil.111; DhA.I.125. However, according to the Saddhammapuṇḍarīka Sūtra (Chapter.XI. Stanza 46), Devadatta would be born as a Buddha by the name of Devarāja)

In the different commentaries of the Nikāyas and later texts such as the Jatakas, Devadatta is depicted as the quintessential example of a wicked person. The Dhammapada commentary (DhA.I.1 4 7) gives graphic details of the tortures inflicted on Devadatta in Niraya. The same texts also mentioned that when people heard of the death of Devadatta, they were so happy that they held a great festival. (DhA.1.126-27)

Devadatta appears prominently in Pali literature. Major portions of many of the texts are devoted to Devadatta. In most of the references he is shown in bad light. In fact, some references go as far as declaring him the enemy of the Buddha. He is an evildoer who tries, at various times, to overthrow the Buddha, to ruin the Saṃgha, and even to kill the Master. All of these are driven by his hateful and ambitious intention to replace the Buddha at the head of the Saṃgha. Some adversaries of the Buddha not only showed their concern about the friction between the Buddha and him but some appear to have taken advantage of the differences between the two. For example, Nigantha Nātaputta is said to have not made an attempt to instigate Prince Abhaya of Rājagaha on this count, but also tried to widely publicize the view that by maligning Devadatta as incorrigible (atekiccho), the Buddha was being unfair to him. (M.1.392-93)

Devadatta became the object of hatred of Buddhist believers in later times. However, although Devadatta is shown as the evil doer who all tries to compete with the Buddha, he does not stand totally condemned in all sections of the Saṃgha. There are some references in which he does not stand condemned but is also acknowledged as an impeccable saint. For instance, Sāriputta is known to have gone about cities like Rājagaha praising Devadatta. (Vin.II.1 89) He is also included amongst the elect-eleven, who were found by the Buddha as particularly praiseworthy. (Ud.I.5.) There appears to be an undercurrent of appreciation for some aspects of his character. Some found in him a ready friend who was at their service both in prosperity and adversity. (DhA.1.65)

In one of the dilemmas in the Milindapanha, king Milind Nāgasena: "But, venerable, Nāgasena your people say that Devadatta was altogether wicked, full of wicked dispositions, and that the Bodhisatta was altogether pure, full of pure dispositions. And yet Devadatta, through successive existences, was not only quite equal to the Bodhisatta, but even sometimes superior to him, both in reputation and in the number of his adherents." Nāgasena replies: "Devadatta...was a protection to the poor, put up bridges and courts of justice and rest-houses for the people, and gave gifts, according to his bent to the Saṃghas and Brahmanas, to the poor and needy and the wayfarers, it was by the result of that conduct that, from existence to existence, he came into the enjoyment of so much prosperity. For of whom, O king, can it be said that without generosity and self-restraint, without self-control and the observance of the Uposatha, he can reach prosperity?" (Mil.291)

Even in references that Devadatta is shown as hostile towards the Buddha, he also appears with many of the characteristics of a saint, such as meditating in solitude, living in the forest, dwelling under a tree etc. He is also a realized master who obtains magical power, who has disciples and lay followers. From this the two contradictory facets of Devadatta's personality, wicked and saintly are shown up. In other words, Devadatta, on the one hand, is depicted as embodiment of evil, and on the other hand, he is described as a realized saint. It is clear that Devadatta's personality and position in Buddhism should be properly re-assessed in the light of the testimony of the historical sources.

Conclusion

Devadatta is the most talked about personality in Pali literature. In most of the references, he is declared as the worst enemy of the Buddha: supplanting the Buddha, bring the Saṃgha to ruin, and even trying to kill the Master through one or another diabolical scheme. However, he is not totally condemned in all sections of the Saṃgha. In one of the

dilemmas in the Milindapanha, Devadatta is depicted as a mixed of good and evil. In fact, there appears to be an undercurrent of appreciation for some aspect aspects of his character.

Devadatta joined the Saṃgha in the twentieth year of the Buddha's Ministry. When the Buddha visited Kapilavatthu and preached to the Sākya, Devadatta was converted together with other Sākya youths: Bhaddiya, Anuruddha, Ānanda, Bhagu, Kimbila, and their barber, Upali, and all of them sought ordination under the Buddha. He is also mentioned as a Buddhist saint in a list of eleven of the great Buddhist saints who were spoken of by the Buddha as particularly praiseworthy. This list includes (i) Sāriputta, (ii) Mahāmoggallāna, (iii) Mahākassapa, (iv) Mahākaccāyana, (v) Mahākotṭhita, (vi) Mahākappina, (vii) Mahācunda, (viii) Anuruddha, (ix) Revata, (x) Devadatta, and (xi) Ānanda.

In Cullavagga VII, the story told in the Vibhaṅga, Saṃghādisesa 10, appears again but as part of a much fuller account of Devadatta's life and designs, summarized here according to Mukherjee's fifteen episodes of the main tradition. In chapter VII, we see Devadatta renouncing the world, along with six other Sakya youths, after a year following which Devadatta gained supernatural power. Subsequently, Devadatta schemes to win lay converts and satisfy his desire for honour and material gain and decides to manifest his magical powers to the crown prince Ajātasattu. Devadatta inflated with his success, conceives a desire to become leader of the Order in the Buddha's place, at which point his psychic powers diminish.

History records that Devadatta approaches the Buddha and, pointing out that the master is now old, suggests that he, Devadatta, assume leadership of the Order. The Buddha utterly rejects this request. After Devadatta has departed angry and displeased, the Buddha tells the Bhikkhus to carry out a formal act of information against Devadatta in Rājagaha. In the Vibhaṅga, the incident report: Devadatta approaches his four companions and proposes splitting of the Order through advancing the five ascetic rules as obligatory. The story is told in the same words except that it concludes not with the Saṃghādisesa rule but rather with the Buddha simply enjoining Devadatta not to bring about a schism. Devadatta, however, pays no heed and shortly thereafter announces to Ānanda in Rājageha that he plans to split the Order by carrying out the Uposatha ceremony.

The Buddhist tradition, mainly represented by the Pali canonical texts of the Theravādins, attributed to Devadatta the first attempt at a schism (Saṃghabheda) in the monastic Community founded by the Buddha. This was said to have taken place in the very lifetime of the latter, who succeeded in dissipating the serious threat which hung over the company of his disciples and who naturally seized the opportunity to give his monks useful instructions with a view to averting any danger of schism in the future.

The texts of the Mahīsāsakas and Dhammaguptake, schools whose close relationship is well known, contain three important episodes. In the first, Devadatta wants to impose on the whole Community five rules of austerity (dhutanga), but the Blessed One gives his disciples the free practice of them or not as they wish; five hundred monks accept Devadatta's proposals and follow him wherever he chooses to reside, which causes the schism. Shortly afterwards, Sāriputta and Moggallāna go to that place on their own initiative; Devadatta thinks he sees in them two prestigious non-adherents and, before going to sleep, entrusts them with instructing his own followers; the two great disciples profit from this by winning back their audience to the ideas of the Buddha and they take the five hundred monks back to the latter; when Devadatta awakens, he notes his sole and dies of chagrin. On the return of the repentant schismatics, the Blessed One defines the manner with which they should be treated, i.e. indulgently. Numerous variations of details are noticeable in the two texts, as well as the addition of some secondary scenes in one or the other. Moreover, three Jātaka-type tales are inserted in the Dhammaguptake account and four in that of the Mahīsāsakas, only two being

common to both versions; the Buddha uses them to show his monks that Devadatta his five hundred monks had already behaved in a similar manner in some of their previous lives.

We can easily find the two contradictory facets of Devadatta's personality, saintly and didactical in his legends including his legends before mission into the Saṃgha and after his admission into the Saṃgha. To evaluate Devadatta's personality, however, we should focus on the core of his legends. As mentioned in the chapter III, the three core elements of Devadatta legend which found in episodes 13 and 14 are Devadatta's proposal of the five rules as obligatory which the Buddha rejects, the departure of the five hundred Bhikkhus which effects the schism and the winning Yack of the five hundred by Sāriputta and Mahāmoggallāna. On the ground of this analysis, Bureau identifies three stages in the development of the Devadatta legend: in the earliest, pre-schism account of Saṃghabheda in the Khan Dhaka, Devadatta does not appear at all; second, in the post-schism Khan Dhaka of the schools, he provokes the division of the community beaches wish and to insist on a certain standard of rigor for all and; finally, he is accused of being filled with greed, pride, and ambition and of temptations crimes. Here, it is important to take the notice of the reason why Dunadtta has been hated and vilified by the later Buddhist authors. It is because Devadatta wishes to follow forest renunciation which objects to the dissident Shavers when the schism of the Order occurs. In other words, he is vilified by those monastic schools, which derived from the conservative, monastic Shavirs. They are precisely identified with settled monasticism. Therefore, Devadatta, the rigorist Bhikkhu was simply a saint who, over the course of time, became more and more hated by Buddhist tradition.

It is the five rules Devadatta proposed to the Buddha that the similar practices of which we can find both in Pali literature and in Mahayana Sutras. The many and varied ways in which the members oi the dhutangas and similar practices mentioned in the texts are grouped into the thirteen-member group in Theravada trad ion and twelve-member list in Mahāyāna Sūtras. These two lists of the dhutanigas are divided into three groups which identified with three of four Nissayas; food, apparel and dwelling. This suggests that the Nissayas represent an early stage in the line of development of the Buddhist ascetic ideal that culminate. in the dhutangas. The three pra tices attributed to Devadatta are also the same as the Nisszyas, and this gests that these practices are likely the common ancestors both of the Buddhist lists of dhutangas in the Mahayana and Theravāda tradition and also of Devadatta's conventions. We can see some later patterns development. The four Nissayas define an early normative form of Buddhism. They leave their influence on later times, for their threefold concern for begging of food, apparel, and habitation will provide the underlying structure of the later dhutangas lists. These Nissayas precede the division into what later colie to be understood as Nikāya and Mahāyāna Buddhism. In any case, the Nissayas are not universally definitive of forest Buddhism, as we have seen; other simple lists of forest practice within Buddhism are also known. Devadatta's schism occurs, with its rigorist interpretation of the dhutanigas, stricter than that evidenced by any other known tradition of forest Buddhism. At the same time, the more conventional codes of forest Buddhism are in development, with each of the Nissayas categories being expressed in larger but still loose groupings, containing perhaps along with some others. This development occurs as common ground of forest traditions later understood as Nikāya and Mahāyānist and precedes the split that this terminology reflects. This leads to some early, unsystematized versions of what later become the classical dhutangas, such as these of the Theragāthā and the Aṣṭasaha-srikāprajñāparāmitā Sūta, Upatissa's list represents a reduction and concretizing of the list. The set of dhutanigas is monastic zed, a process reflected in Upatissa's text in its final form and in Visuddhimagga of Bhudhaghosa. This development need not have occurred after those enumerated above but could have occurred at a very early time, with town and village renunciants of perhaps even settled monasticism proper having had a version of dhutanga

type practices, seen as temporary motifs of this kind of renunciation. Later, Mahāyānist lists of dhutanga appear to reflect a similar process of the monetarization of the dhutang. This ordering of the fact is, obviously, no more than hypothetical: other interpretations could no doubt be drawn from the same material and further research will likely suggest other perspectives. But the proceeding reveals at least some of the issues that a study of the dhutanga can lead to.

As we have seen, the dhutanigas in all but their latest and most somaticized formulations virtually imply the meditative life in the forest. We really to suppose that the Buddha, who had attained enlightenment by following a way of life centered on meditation and dhutanga-like practices, taught something else to his earliest disciples? A much more logical explanation of the presence of the dhutanga-oriented traditions within Indian Buddhism is that they formed a central focus of Buddhism in its earliest days and were pushed aside only later by the development and rise to dominance of settled monasticism.

The monastically oriented compilers of the Pāli canon did not consider the dhutanga sufficiently important to their kind of Buddhism to merit serious discussion. Nevertheless, the many examples of the individual items of the dhutanga list in the Pāli canon show that such practices provided an important part of the background of the background of this collection, a background that those immediately responsible for the compiling of texts of the canon could not entirely dismiss. By contrast, for those more forest-oriented renunciants reflected in the Theragāthā and early Mahāyāna Sūtras, such as those found in the dhutanga: clearly played a much more essential role. It may well be that the Theravādin commentators began to acknowledge the dhutanga in a major way as a response to the growing popularity of the Mahayana and its forest saints. In the writing of Milindapaṇha, the Visuddhimagga and the Visuddhimagga, we may be observing settled monasticism in the process of appropriating and domesticating of the charisma of the Seṭṭhi forest way of life, while subject to the process of monastic activity to make them more harmonious with the particular institution exigencies of the kind of Buddhism.

The dhutanga traditions were considered very important to be featured even in the texts that do not reflect a forest context, such as the Milindapaṇha and the Visuddhimagga. These dhutaniga practices are set out in a diversity of list form. This would appear that the dhutanga were practiced in the different contexts by the different schools. There is another group of dhutanga, namely, the conventions of Devadatta which exist in the Pāli and other Vinaya. These conventions suggest some additional dhutanga, and some of these practices turn up in later history, such as the prohibitions against eating milk products that followed Devadatta in Hsuan-tsang's time, and the practices of no meat-eating in the Mahayana. The interesting fact is that the Mahayana represents Devadatta as a positive image in the Saddharmapuṇḍarīka Sūtra. However, the examination of the dhutanga practices of Devadatta shows that Devadatta is a rigorist. His fault was that he requested the Buddha to make the five rules he proposed as compulsory.

In his first sermon, the Buddha rejects the two extremes of indulgence in sensual pleasure (Kāma-sukha), the base, common, vulgar, unholy, unprofitable, and of self-torment (Atta-kilamatha), the painful, unholy, and unprofitable. The Buddha has avoided these two extremes and has found the Middle Path, which causes one both to see and to know, and which leads to peace, to discernment, to enlightenment, to Nibbana. It is the Noble Eightfold Path that leads to the extinction of suffering.

The Buddha refuses the request of Devadatta to make his five austere practices to be compulsory. He indicates that these practices are not the valid criteria to measure the spiritual quality of the disciples. Practices by themselves are of no value. It is self-discipline, character development and mental culture that really qualifies a monk for veneration. Although circumstances under which the Saṃgha arose perhaps necessitated adherence to some of

these practices, we cannot assume that they are the only or the best means of curbing craving and bring about self-discipline. When lay patrons began supporting the Saṃgha, the practices of wearing rag-robles, going on alms-round and seeking shelter in forest groves were gradually given up. Devadatta's request to make some of the ascetic practices compulsory appears to be an effort to prevent this new situation.

As has been discussed, the fault of Devadatta was that he wanted to make his five rules compulsory for all the monks. However, with the lapse of time the monks became prone to leading a life given to luxury and comfort, the revival of the practices of dhutavaggi was very meaningful to prevent them from leading life towards which they had easily drifted away from the original ideal of Bhikkhu life.

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An Analysis of The Principle of Loving-Kindness (Metta) in Theravada Buddhism

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Abstract

The results of the study were Buddhism has proposed loving-kindness to solve the above-mentioned problems, because, the practice of loving-kindness is essential to all harmonious relationships. Buddhists term this special quality as Metta (loving-kindness). Mettā (Skt. Maitri) is the wish for the welfare and happiness of all beings, making no restriction whatsoever. It has the character of a benevolent friend. Its direct enemy is ill will or hatred while the indirect or masked enemy is carnal love, sensual attachment or selfish affectionate desire (Pema), which is quite different from Mettā. Carnal love when disguised as Metta can much harm to oneself and others.

Keywords: loving-kindness, relationships, the welfare and happiness

Introduction

With the beginning of the new millennium, the world has brought out all troubles and negative energy. Hatred, division, and destruction seem to be escalating to unimaginable consequences, especially given the incredible advances in science and technology that follow war to be carried out as if it were a computer game. These have destroyed the peace and happiness of mankind. Religions and Ideologies regarding the peace have been proposed and practised by millions of people, but still there is no real peace. Various movements and religious beliefs have told us that peace is attainable if only we follow it, but social movements have failed and the religious beliefs have proved inadequate.

A study of the history of Buddhism reveals that it has more indeed contributed most towards promoting world peace. There is not a single example of violence in propagating or converting people to the Buddhism during its long history of over 2550 year. As Bertrand Russell, an eminent thinker of the modern age, points out, "Of the great religions of history, we prefer Buddhism, especially in its earliest forms, because it had the smallest element of persecution". (Dhp.202) The Buddha has taught peace more strongly to his followers, more effectively, in his life. It is true that the peace is the main teaching of Buddha. As it is mentioned by Buddha: "Natthi santiparam sukham" (Bertrand Russell, Great Personalities on Buddhism, quoted in K. Sri Dhammananda, B.M.S. Publishing, 1965. p. 26) (There is no higher bliss than peace). It denotes essentially an absence of conflict in the individual psychology and in the fundamental sense refers to the absolute state of mental quietude expressed by the term Nibbāna.

Metta is an art of survival without which we cannot speak of happiness on Earth, nor of human rights and values, nor of the achievements of human civilization. Thus, the concept of loving-kindness (Metta) in Buddhist teaching gives emphasis on individual aspect of

peace and its social consequences are held to follow from the center of the individual's own psychology. It denotes essentially the absence of conflict in the individual psychology and in the fundamental sense refers to the absolute state of mental quietude expressed by the term Nibbana. One of the oldest texts, the Sutta nipata, refers to internal peace as resulting from the elimination of ideological and other conflicts of the mind.

According to the Buddhist teaching, man can promote both mental and social peace by explaining the cause of happiness and sufferings that the mind is the forerunner of all good, bad, pleasant and unpleasant action, reaction situations and conditions. If the mind is pure and disciplined, free from ignorance, greed, hatred, ill-will and delusion, then it will create all peaceful and pleasant happy situations. If the mind is not such, then it will create unhappy, threatening disturbing situations and conditions all over the world.

In present the followers of the most compassionate Buddha have a special duty to work for the establishment of peace in the world and to show an example to others by following their Master's advice: All tremble at punishment, all fear death; comparing others with oneself, one should neither kill nor cause to kill." (Dhp. 129)

In Buddhism the concept of peace is extended to include both inner and outer peace, i.e. inner peace or the peace of mind and outer peace or the peace of society. The former can provide a firm foundation for the latter. Unless there is peace of mind, there will be no peace of society. According to the Buddha, man can promote both mental and social peace by controlling his greed, hatred, and ignorance and at the same time developing loving-kindness (Metta), compassion (Karunā), sympathetic joy (Mudita), and equanimity (Upekkha). (Dn.ii.196)

The Buddha always instructed his followers to live a non-violent life. Any follower who uses violent means to solve conflicts is not a true follower of the Buddha. As the Buddha said that though thieves and bandits were to cut limb by limb with a double-edged saw, even then one who defiles his mind [feels angry about it] is not the follower of his instructions. (Mn.i.129) One should overcome anger with love and not with anger, and to conquer evil with good and not with evil. (D 223) As a result, it is not difficult to understand why the Buddhists have religious tolerance and can live peacefully with followers of other religions.

This dissertation aims at the Theravada Buddhism's contribution to the concept of peace and its relevance to the modern world. Therefore, the texts concerning to this topic are that of the sutta Tipitaka and their commentaries for the ideal teaching Mettā in the Early Buddhism. In addition, for the view of the modern world, a booklet of Dr. Suchitra points out the conflict in the modern world that may be solved in a peaceful way with the help of the teaching of the Buddha.

This dissertation will explore the concept of loving kindness (Metta) in the context of the following issues: 1. What is the concept of Mettā according to early Buddhism? 2. How can one practice in order to achieve the Metta within oneself and in the society?

The Background of the Mettā (Loving-kindness)

The historical background which led the Buddha to expound the Karaniya Metta Sutta is explained in the commentary written by Acariya Buddhaghosa, who received it from an unbroken line of Elders going back to the days of the Buddha himself.

Loving kindness (Mettā) in Buddhism is neither emotional or selfish. It is loving-kindness that radiates through the purified mind after eradicating hatred, jealousy, cruelty, enmity and grudges. According to the Buddha, Metta Loving-kindness is the most effective method to maintain purity of mind and to purify the mentally polluted atmosphere.

On a scale far higher than these, is Universal Love or Mettā. This all-embracing love is the great virtue expressed by the Buddha. Lord Buddha, for example, renounced His kingdom, family and pleasures so that He could strive to find a way to release mankind from

an existence of suffering. In order to gain His Enlightenment, He had to struggle for many countless lives. A Lesser being would have been disheartened, but not the Buddha-elect. It is for this He is called "The Compassionate One". The Buddha's boundless love extended not only to human beings but all living creatures. It was not emotional or selfish, but a love without frontiers, without discrimination. Unlike the other kinds of love, Universal love can never end in disappointment or frustration because it expects no reward. It creates more happiness and satisfaction. One who cultivates universal love will also cultivate sympathetic joy and equanimity and he will then have attained to the sublime state.

In this point expounded the nature of love in Buddhism. 'Love is an active force. Every act of the loving one is done with the stainless mind to help, to succor, to cheer, to make the paths of others easier, smoother and more adapted to the conquest of sorrow, the winning of the highest bliss.

'The way to develop love is through thinking out the evils of hate, and the advantages of non-hate; through thinking out according to actuality, according to Kamma, that really there is none to hate, that hate is a foolish way of feeling which breeds more and more darkness, that obstructs right understanding. Hate restricts; love releases. Hatred strangles; love enfranchises. Hatred brings remorse; love brings peace. Hatred agitates; love quietness, stills, calms. Hatred divides; love unites. Hatred hardens; love softens. Hatred hinders; love helps. And thus through a correct study and appreciation of the effects of hatred and the benefits of love, should one develop love.

In the Buddhist discourses Buddha often tells the monks to cultivate loving-kindness (Mettā), or to act out of sympathy. Our immediate reaction might be that the highest expression of sympathy is to aid others material well being, but our esteem for material assistance presupposes that a person has only one life to live and thus our main concern should be to make it pleasurable. Buddha, however, taught that we are actually trapped in a beginning less continuum of rebirth perpetually re-experiencing the sufferings of birth, old age, sickness, and death. He also taught that the escape from this entrapment is the immortal state called Nibbana. His and his disciples' teachings which show the way to end suffering and attain this immortal state are an expression of sympathy for the plight of the world.

This paper discusses the context and contents of the Buddhist teachings on love, sympathy, and the collective meditative set of four sublime attitudes (Brahmavihara)--universal love," compassion, sympathetic joy, and equanimity.

The practice of Metta thus can be likened to bringing into being a great tree, from the time the seed is sown to the time the tree is heavily laden with luscious fruits and sends forth its sweet odor far and wide, attracting myriads of creatures to it to enjoy its tasty and nutritious bounty. The sprouting of the seed and the growth of the plant are, as it were, brought about by the first part of The Sutta. In the second part the tree, robust and developed, is fully covered with fragrant and beautiful flowers, riveting all eyes upon it.

As a pattern of behavior, the first aspect of Mettā makes one's life grow like a tree, useful, generous and noble. Mettā, as meditation, effects that spiritual efflorescence whereby one's entire life becomes a source of joy for all. The third part envisages in this imagery the fruition of that process of spiritual development whereby one brings about an all-embracing application of spiritual love which can powerfully condition society as a whole and lead one to the heights of transcendental realization.

The human mind is like a mine holding an inexhaustible storehouse of spiritual power and insight. This immense inner potential of merit can be fully exploited only by the practice of loving-kindness (Metta), as is clear from the description of loving-kindness (Mettā) as that "maturing force" which ripens the dormant merits. In the Mangala Sutta it is said that only after one has effected an elevating interpersonal relationship (by resorting to good company, etc.) does one choose the right environment for the merits of the past to find fruition. This

finding of fruition is exactly what Mettā does. Mere avoidance of wrong company and living in a cultured environment is not enough; the mind must be cultivated by Mettā. Hence the allusion to the fruition of past merit.

Conclusion

In the present time, there are sufficient material wealth, and very advanced intellectuals, brilliant writers, talented speakers, In the present time, there are sufficient material wealth, and philosophers, psychologists, scientists, religious advisors, wonderful poets and powerful world leaders. In spite of these intellectuals, there is no real peace and security in the world. Something must be lacking. What lacking is loving-kindness or goodwill amongst mankind.

We find that Buddhism has proposed loving-kindness to solve the above-mentioned problems, because, the practice of loving-kindness is essential to all harmonious relationships. Buddhists term this special quality as Metta (loving-kindness). Mettā (Skt. Maitri) is the wish for the welfare and happiness of all beings, making no restriction whatsoever. It has the character of a benevolent friend. Its direct enemy is ill will or hatred while the indirect or masked enemy is carnal love, sensual attachment or selfish affectionate desire (Pema), which is quite different from Mettā. Carnal love when disguised as Metta can much harm to oneself and others. We have to be on our guard against this masked enemy, sensuality and greedy possessiveness. If the feeling of love is the direct result of attachment and clinging, then it is not Mettā.

In order to practice loving-kindness, one must first practice the Noble Principle of non-violence and must always be ready to overcome selfishness and to show the correct path to others. The fighting is not to be done with the physical body, because the wickedness of man is not in his body but in his mind. Again, one must also be free from selfishness.

One should learn how to practice selfless love to maintain real peace and his own salvation. Loving-kindness is neither emotional nor selfish. It is loving-kindness that radiates through the purified mind after eradicating hatred, jealous, cruelty, enmity and grudges. According to the Buddha, Mettā loving-kindness is the most - effective method to maintain purity of mind and to purify the mentally polluted atmosphere. Loving-kindness is something we have to cultivate intentionally in our own minds by ourselves.

To develop Mettā is to bring peace, both to oneself and to others. This is such a sublime state that it has been described by the Buddha as a 'heavenly abode', in the sense that when we develop Mettā, even if only for a little while, we become like a divine person and experience divine feelings. This has the power to transform a man into superman. It is a defining characteristic of every spiritually advanced person.

Loving-kindness develops through meditation. When the mind is relaxed the mediator is able to forgive and forget any offense committed against him. One can practice Mettā through Vipassanā (insight meditation), which is perpetual because the effect of Vipassana meditation takes deep root in one's mind. Vipassana meditation softens the mind, and friendliness, cultivated along with the softening of the mind, will take deep root in the mind.

Therefore, we should always speak and do things with mindfulness of loving-kindness. As mindfulness of loving-kindness develops, our thoughts, words and deeds become gentle, pleasant, meaningful, truthful and beneficial to us as well to others.

To put it into its context, loving-kindness is the first of a series of meditations that produce four qualities of love namely: friendliness (Metta), compassion (Karuna), appreciative joy (Mudita), and equanimity (Upekkha). The quality of 'friendliness' is expressed as warmth that reaches out and embraces others. When loving-kindness practice matures it naturally overflows into compassion, as one empathies with other people's difficulties; on the other hand one needs to be wary of pity, as its near enemy, as it merely

mimics the quality of concern without empathy. The positive expression of empathy is an appreciation of other people's good qualities or good fortune, or appreciative joy, rather than feelings of jealousy towards them. This series of meditations comes to maturity as 'on-looking equanimity'. This 'engaged equanimity' must be cultivated within the context of this series of meditations. Or there is a risk of it manifesting as its near enemy, indifference or aloofness. So, ultimately we remain kindly disposed and caring toward everybody with an equal spread of loving feelings and acceptance in all situations and relationships.

Starting with ourselves, then systematically sends loving-kindness from person to person. This will have the effect of breaking down the divisions with our own mind, the source of much of the conflict we experience. It is best if we choose a member of the same sex or, if we have a sexual bias to our own sex, a person of the opposite sex. This is because of the risk that the near enemy of loving-kindness, lust, can be aroused.

Sometimes, people think that giving Metta to oneself is selfish. That is because they misunderstand what is being done and the mental state involved. Actually it is a sincere and unselfish wish to progress onwards in the spiritual path. That is to be happier and healthier to practice better because one can give up anger and all the unwholesome states of mind with this practice.

However, when Metta is translated as 'love', people may form friendly feeling, which is entirely free from the lustful desires. We do kind of love there is no trace of personal attachment. It is an altruistic, not expect anything in return from those to whom we radiate this characteristic. They may not even know that we are radiating Metta towards them, but by doing this; we fill our own hearts with peace and happiness. In this process, there is no room for Mana (conceit), literally means 'measuring because it measures us against others in the sense of feeling superior or inferior or even equal to others.

Metta is a force for the removal of all unpleasantness and unhappiness, both in the family and society at large. Metta is the exact opposite of anger, resentment and ill will because it is a pure form of goodwill, which is extended without any limitations to the entire phenomenal world. Anger always arises because of attachment to the idea of self or "I am" (Sakkayaditthi), but there is no room for this kind of attachment in the practice of Metta. Anger is a mental state, which spoils our behaviour; it can lead to the destruction of our possessions, and can even make us sick. We can observe how its arising brings about immediate changes in the appearance both of ourselves and others. Anger is responsible for many of the problems in the world, from petty quarrels or strife up to world wars.

Mettā is the best antidote for anger in ourselves. It is the best medicine for those who are angry with us. Let us extend love to all who need it with a free and boundless heart. Love is the language of the heart; a language coming from the heart and goes to the heart. Love is a force linking heart with heart to heal, and uniting us in true magnetic power. By radiating such sublime thoughts is possible to influence and win over people.

Through love one adds to the fund of human happiness, one makes the world righter, nobler, purer and prepares it for the good life better than in any other way. There is no ill-luck worse than hatred and no safety from others' hostility greater than the heart of love, the heart in which hate is dead. Love is an active force. Every act of Mettā is done with the stainless mind to help, to succor, to cheer, to make the paths of others easier, smoother, and more adapted to the conquest of sorrow, the winning of the highest bliss.

The way to develop love is through thinking out the evils of hate, and the advantages of non-hate; through thinking out according to actuality, that really there is none to hate is a foolish way of feeling. which breeds more and more darkness that obstructs right understanding.

In short, hatred restricts; love releases. Hatred strangles; love liberates. Hatred brings remorse; love brings peace. Hatred agitates, love quiets, calms. Hatred divides; love

unites. Hatred hardens; love softens. Hatred hinders; love helps. Thus one can use a correct study and appreciation of the effects of hatred and the benefits of love, as a basis for developing the meditation on loving-kindness.

This dissertation shows how to develop loving-kindness in our own lives, and in the lives of others. We must understand that like all forms of meditation, Metta is a skill that must be practiced, nurtured and developed through intense concentration over extensive periods of time. This is not to say that only after many hours of meditation can one fully experience Mettā. Rather, to completely eliminate all negative thoughts from oneself and towards others will surely take some time, dedication, and awareness. I hope anyone who learns from this page can take time to recite and fully feel the phases of Mettā, their inner strength, and the joy and loving-kindness meditation can bring to oneself, and other alike. Life is better with Mettā.

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The Concept of Education in Early Buddhist Literature (Based on Pali Literature and Its Commentaries)

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Abstract

The results of the study were The Buddhist way of education has much relevance. The real purpose of education as repeatedly stated here, is to serve the humanity. And if we have Vijja only and little or no Carana, it might not be a happy situation in the society. So, therefore, we need to have complete utility and usage of the education, one has to understand and practice the mixture of both Vijja and Carana, which is again and again highlighted in the Buddhist tradition of education.

Keywords: Vijja and Carana, Early Buddhist Literature, the Buddhist tradition

Introduction

The Objectives of the Thesis

Buddhism is a well-known religion, which emphasizes on human effort, and has no faith in divine power, that is why; it is called a Non-theistic religion. As Buddhism believes in the ability of the human being, it gives stress on human effort in stopping the cycle of birth and death. Therefore, in order to attain the highest destination, the Buddha has drawn a systematic path and suggested his disciples to go along the path, which completely educates and helps them in reaching their ultimate goal. Disciples of the Buddha should train themselves according to live in a moral life until they die; this training process is called lifelong education.

Generally speaking, education is the single most important factor that makes a man's life complete. It is the process of human resource development, the key to solving problems of the society and fulfils the aim of life imagined by men. Well-educated men can do their duties better than others. Thus, it provides benefit to one both in person and the society at large. Even, the Lord Buddha himself has praised the education as one of the six best things (Anuttariya), i.e., Dassanānuttariya, Savananuttariya, Lābhānuttariya, Sikkhanuttariya, Paricāganulāriya and Anussavanānuttariya.

The concept of education in the Buddhist literature has many interesting aspects, which should be studied, discussed and analyzed. Hence, the need to examine this concept thoroughly and deeply is quite important for interpretation of Lord Buddha's view toward education. The main purpose of this research is to bring out the insight of early Buddhist literature toward the concept of education.

Scope of the Research

The scope of Research has been focused on the concept of education according to the canonical texts of Theravada Buddhism. Besides, the commentarial literature, which will be deemed relevant in expounding the original sources, will also be utilized. For better understanding of the content of this topic, it is necessary to discuss various meanings and also the education system of the monks during Lord Buddha's time.

There are many things concerning to this topic, but here I have just concentrated on the following discussions:

- The general definitions and meanings of the term education.
- The definitions and importance of the education in Buddhism.
- The quality, duty and relationship between the teacher and the taught.
- The factors, which were responsible for the arising of the education.
- The "Ti-Sikkha (Three-fold Training)" as the process of education education. in the Buddhist thought.
- The goal of various levels of education.
- The quality of human being, who is trained.

The above-mentioned points have been discussed thoroughly and aptly. The research may help in solving the problems in the educational system and develops a new idea to those scholars who are interested in doing further research in this field.

The Sources of Study and Research Method

The present work would be strictly confined to the task of analyzing the subject in the light of textual sources. An effort would be made to understand the concept of education according to the Theravada Buddhism in different perspective. The data were collected from documents, textbooks and the research-works related to the topic. The Tipitaka and its commentaries are the firsthand data of this work. 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.

The Structure of the Thesis

The thesis contains six chapters excluding Introduction.

Introduction contains a brief outline of the present thesis including the method of research. This chapter closes with the discussion of the narrower and wider meaning of education.

The six chapters may be mentioned as follows:

The first chapter, the Significance and Educational System at the Buddha's Age, contains definition of the term 'Education (Sikkha)', significance of Education as depicted in the Tipitaka and the educational system for lay people and monks at the time of Lord Buddha.

The second chapter, the Significant Component Parts of Buddhist Education: An attempt has been made to discuss the early Buddhist education. In order to make it clear, the role of teachers, the role of students, and the curriculum and Buddha's teaching methods are also included in it.

The third chapter is The Factors Leading to Buddhist Educational Process. It consists of two sub-headings namely: (a) Sammadithi as the fundamental component of educational process and, (b) factors leading to the evolution of education.

The fourth chapter is the main chapter. It contains the discussion of the significance of the "Ti-Sikkha" or Threefold Training and the "Ti-Sikkha" as the educational process of Buddhism.

The Buddhist system of education revolves around Sammādhithi, i.e., Right View. When, the Right View arises in mind, then internal education progresses. This procedure is divided into three main levels called "Ti-Sikkha". There are Adhisilasikkha, i.e., training in higher morality, Adhicimas, ie, training in higher mentality and Adhipatasikkhā, ie, training in higher wisdom.

The fifth chapter is the Goals of Buddhist Education and the Trainees. People when practiced and developed themselves following Ti-Sikkha-procedure, then, they would obtain the goal of life in any category according to their capacity. Some of them may reach to the highest goal, i.e., freedom and peace from all defilements (Nibbāna).

The fifth chapter discusses the goal of education required by those trainees, and how their behaviour and attitude leave the direct and indirect impact on the society and human being itself.

The last chapter is Conclusion. It covers the findings of the study made in the first five chapters.

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

Narrower and Wider Meaning of Education

In the present day, environmental problem, social problem and personal problem have become a serious problem around the world. However, the personal problem is more serious than that of the others two. In fact, human misconduct is the source of worldly ills. After suffering for sometime, humanity becomes aware of human behaviour are responsible for the spread various dangerous ills. Most importance ever before, education, ideally, is the principal tool of human growth. Education provides the solution to a myriad of global problems and leads the way to changing one's suffering into happiness. Education wields strong impact on the environment and humart beings. Hence, education is necessary for transforming unlettered child into a mature and responsible adult. Thus, the all-round education system is the need for both the individual and the society.

It is very clear; education is the influence of the environment upon the individual. Such an influence brings a change in his habits of behaviour, of thought and of attitude. Through such an influence the individual. develops all those capacities, which enable him to control his environment, adjust himself to that environment realise his possibilities and fulfill them in a socially desirable manner.

Whenever we say that education is an influence of the environment, we envisage two meanings of education; (a) the narrower meaning, and (b) the wider meaning.

Conclusion

The present work on the Concept of Education in Early Buddhist Literature (Based on Pāli Literature and its Commentaries) is a humble attempt to highlight the value and position of the education in the early Buddhist times. The term: "Education" generally connotes the western definition and ideas, which sometimes offer a different perspective of the education. My work makes an attempt to distinguish and look into the concepts of education in both worlds. The education in Buddhism has been for a mass level application for the benefit of the people irrespective of caste and creed. It is for the purpose of removing the Dukkha or suffering among the people in society.

Lord Buddha offered the people the wisdom to understand suffering or Dukkha as the main reason behind the cycle of life (Samsara). The removal of Dukkha and the obstacle in the human life sometimes lead us to the vice and thus we fall under the cycle of Lobha (greed), Dosa (hatred), and Moha (delusion). If we see the tenets and principles of Buddhism as propounded by Lord Buddha is itself the way to use the method of education for the benefit of the society. Avijjā (ignorance) is the main reason behind such suffering and to get away from the ignorance, education is essential, and this education has to come through Kalyanamitta and proper understanding of Dhamma and discourse.

The purpose of the doctoral thesis is to go through the literary sources available from the Tipitaka and the Atthakatha tradition, which is core of the Pāli literature. The relevant material on education available in these literary works are utilised for analysis of education and its nature during early Buddhist period.

While going through the preparation of the present research work by me, I have found that the Tipitaka offers a deep analysis of the education with special reference to religious education. The religious education in Buddhism is not only confined to give a lesson on morality for few but for all in the society so that they can be in a position to undertake the

real meaning of education for their better life. Thus the Buddhist education method is in secular nature and has worldwide relevance for all human beings.

The ecclesiastical education as offered in the Buddhist Sangha was thus to impart the learning among the novice (Samanera) who would become monk (Bhikkhu) to offer to the laity a role model of high learning and education. The history of education in the Buddhism had begun from the time of Lord Buddha, which benefited many monks. There were two types of education, viz., Ganthadhura and Vipassanadhura. The first one was an old Indian tradition of memorizing and passing through generation by generation through several monks. Vipassana, however, was a practical approach of learning Buddhism through meditation. In both ways, the monks would have to study the Pariyatti-saddhamma; the true doctrine of study with emphasis on text and its literal interpretation; the Patipatti-saddhamma, where one would go through the true doctrine of practice, and would have more emphasis on the practicality; and the third way of Pativedha-saddhamma, which emphasises going into deep knowledge or attainable aspect of the true doctrine. (VinA. p. 225)

As described above, the teaching of Buddhist education has thus two levels of knowledge both suitable for the lay people (Agariyasippa) and those monks who want to go into the depth of the supreme knowledge (Anagariyasippa). In consequence, they could attain Nibbana, which is the supreme goal of Buddhism. This is known as Ti-Sikkha, which was a novel way to offer education and learning.

Surprisingly, both ways (Agariyasippa and Anagariyasippa) have the same starting point, i.e., Paratoghosa (another's utterance) and Yonisomanasikara (analytical thinking). By these two ways, one may have the right view (Sammāditthi), which is the centre of Buddhist educational system.

According to Lord Buddha, there are two factors for making the starting point for education, which are: (a) Paratoghosa (another's utterance), and (b) Yonisomanasikāra (analytical thinking). Between the two, Lord Buddha emphasised on the Yonisomanasikāra because it has a deep tradition of analysis and high philosophical thinking. It offers all of us to understand the factors leading to solution and the perfection of real knowledge. Venerable Phra Prayudh Payutto opines that the Yonisomanasikāra is very highly valuable and has relevance because it is the beginning point for education: "As for the role of critical reflection in the system of Buddhist learning and training, it amounts to practicing the application of thought, coming to know the correct method of thinking in a systematic, critical, and deep manner, one that is neither shallow nor superficial. It is an important step in establishing wisdom that is pure and free, which can help everyone to help himself in heading towards the final goal of the true Buddhaddhamma" (Phra Prayudh Payutto, Buddhaddhamma, op. cit., p. 227)

Paratoghosa is also important in spite of the fact that it goes through Yonisomanasikara. It comes through other media such as Acariya, philosopher, thinker and family, which called "Kalyanamitta (spiritual Friend)". The latter one (Yonisomanasikāra) comes from within. As it is a reflection of the analytical thinking.

However, both of these factors support one another. Most people with less developed wisdom must still depend on the suggestions and encouragement of other qualified people. They would become the source of encouragement to help them achieve and develop their intelligence. In this manner, they can proceed to the final Goal on their own. Those who have already developed wisdom, and those who already know how to apply critical reflection to a certain degree, may still have to depend upon the proper guidance of others as a compass for designing their first steps towards the Path of Enlightenment and as a means of support and encouragement. This initial support would allow them to make increasingly rapid progress in the course of their training.

When, the students acquire the first two factors, they would be able to possess the proper understanding, enough to reach Sammadithi (Right View), which is the centre of Buddhist education. Sammadithi is a major factor of the Path. It is the starting point in the practice of the Dhamma; or stated in terms of the Three-fold Training (Ti-Sikkha); it constitutes the first level in the system of Buddhist education. It is an aspect of the Dhamma that must be developed and made pure; it must attain freedom in a progressive manner until final enlightenment is attained.

With the power of Sammadithi, the students are in a position to progress further and further. The process of education starts smoothly with Sammadithi. According to the Buddhist literature under study, the process of education is called the Ti-Sikkha (Three-fold Training). It is the complete cyclic procedure of training. They are as follow: Adhisilasikkha is the bodily and verbal training, being endowed with a good human relationship with others in society, being the basis of being together. Adhicittasikkha is the training of mind, exercising the mind to be more qualitative, efficient and healthy, birth and cheerful. Adhipaññāsikkha is to know or to understand, which has arisen from the proper procedure, the things as they really are. To know the condition of world and life as they really are, mind is free, not being influenced by any defilement, being liberation from suffering.

Therefore, the Buddhist way of education has much relevance. The real purpose of education as repeatedly stated here, is to serve the humanity. And if we have Vijja only and little or no Carana, it might not be a happy situation in the society. So, therefore, we need to have complete utility and usage of the education, one has to understand and practice the mixture of both Vijja and Carana, which is again and again highlighted in the Buddhist tradition of education.

When, the students have practiced and developed themselves following Ti-Sikkha procedure, they receive the three qualities of a trainee: The good knowledge, good quality and good thinking to solve many problems; The good manner and social behaviour; Happiness and peace for whole life which are essential for humanity. The real purpose of education is to serve the people in society, and this is possible only when the trainee has all of such qualities.

Again, one can not forget the purpose of such education, which is to help others without any demand. The Lord Buddha says: "Caratha, bhikkhave, carikam bahujanahitaya bahujanasukhaya lokanukampaya atthaya hitaya sukhaya devamanussanam. Go your ways, Oh monks, for the benefit and happiness of the many, out of compassion for the world, for the good, benefit and happiness of gods and man." (Vin. 1, p. 20)

Finally, the Buddhist educational system stands for every human being to acquire the values and is for such complete literacy to create a better world environment. Nobody is stopped to get this rather he is encouraged. Such trained persons in the Buddhist education would be in a better stage of happiness and emancipation. As, we all know such training gives the bliss of Nibbana, which is the final goal of Buddhist education.

Here we can say, we have to realize that Buddhism and Buddhist way of education offers such choices to reach the high level of education for which Lord Buddha and his Vacana are only guide. As Lord Buddha himself said "Tumhehi kiccant dtappan, akkhátáro Tathāgata-You yourselves must put forth exertion; the Tathagatas are only the guides." (Dh. V. 276)

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Contribution of Ananda Thera to Buddhism with special reference to the Cullavagga and the Theragathe

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Abstract

The results of the study were: Ananda Thera is a name that shines appreciably luminous amongst the Buddha's prominent disciples. He played a significant role in the history of Buddhism in propagating the teaching founded by the Buddha. In order to study various influence and contribution of Ananda Thera, I choose the topic of my dissertation entitled "Contribution of Ananda Thera to Buddhism with special reference to the Cullavagga and the Theragāthā." This dissertation consists of five chapters. First chapter is the Sakya Kingdom, the country where Ananda was born. Second chapter is the family background of Buddha and Ananda which shows their relation as cousins. Life of Ananda is presented in the third chapter. Chapter fourth presents the details of his contributions. And the last chapter is conclusion.

Keywords: the history of Buddhism, Ananda Thera, the Sakya Kingdom

Sākya Kingdom

Location of the Kingdom

Generally, there is the mention of the kingdom of Sākyas of which Kapilavatthu was the capital. But it is difficult to point out the exact location of that capital. The earliest information about it is the introductory passages of the discourses which frequently mention Kapilavatthu, the capital of the Sākyas and Sāvatti, the capital of Kosalas. But we learn very little about their geographical positions.

Here, in order to study the Sākya kingdom, we are to point out the geographical position of Kapilavatthu, which was the birth place of Buddha. Our actual knowledge is derived from three sources (Thomas., p. 16): the traditions preserved in the Tipiṭaka, the commentaries and compilations based on them; the accounts of the Chinese pilgrims namely Fa-Hien (399-414 A.D.) and Hiue-Tsiang (629-645 A.D.), who visited the sacred places; and the modern archaeological discoveries and their records.

1. Traditional Sources

In order to trace out the actual location of the site of the capital city, let us proceed first with the traditional sources. In this connection, Ambaṭṭhasutta, Pabbajjāsutta, Nidānakathā etc. are needed to be mentioned here to give some information regarding the location of the city. Among them, the Ambaṭṭhasutta is the only Sutta which preserves the important information regarding this.

In the Ambaṭṭhasutta, (D. 1, 98) Buddha, after being complained by Ambattha, the student of Brahmin teacher Pokkharasadi, of the rudeness of the Sākyas in their assembly, tells him the origin of the Sakyas. The long conversation that took place in between them

points out the location of the city of the ancestor of the Sākyas :- Long ago, king Okkāka, whose younger queen was dear and pleasing to him, decided to transfer the kingdom to her son, banished the elder princes (by another queens) Okkamukha, Karakaṇḍa, Hatthinika and Sinipura from the country. (This was Saketa i.e. Ayodhya (Thomas., p. 19) After the banishment, they lived on the slopes of the Himavanta (Himalayas) by the banks of a lotus pool, where there was Sāka (Sakya is sometimes made to mean 'belong to saka grove' (JRAS. 1906, p.453.; see also Thomas, p. 7 Note no. 2)-grove.

The same Sutta also informs that king Okkāka, after the banishment of his elder princes, asks his minister on their dwelling. Minister tells.- O king, there is on the slopes of the Himavanta by the banks of a lotus- pool, a great Sāka-grove. Here, they now dwell.

In addition to this, Buddhaghosa, (DA. 259) while commenting on the Ambaṭṭha-sutta, explains in much more detail about the departure of the princes and princesses, stating that - The brothers took counsel, and said, this force is great, if we were to crush some neighbouring king and take his land, it would not suffice for us. Why should we oppress others? Jambudipa is great. Let us build a city in the forest. So going towards the Himavanta, they sought a place for a city.

Moreover, Buddhaghosa also gives detailed account of the place where they met Kapila, a Brahmin ascetic, when they sought suggestion for finding out a suitable location to set up their proposed capital. Brahmin Kapila said: - A city built on the place of this leaf-hut will become the chief city of Jambudipa. Here a single man among those born there will be able to overcome a hundred or even a thousand men. Build the city here and make the kings palace on the place of the leaf-hut; for by putting, it on this site even the son of Candala would surpass a universal king in power. Does not the site belong to you, revered sir? Do not think of it being my site. Make a leaf-hut for me on the slope, and build a city and call it Kapilavatthu. They did so, and resided there.

In the Dasarathajāṭaka, (J. iv. no. 461) there is a story, which is close to that of the Ambaṭṭhasutta and also that of the Ramayana. It states that king Dasaratha of Benares has three children, Rāma, Lakṣhmana, and a daughter Sita. The queen dies, and his next queen obtains for her son, Bharata, the boon that he shall succeed to the kingdom. The king fearing her jealousy, banishes Rāma and Lakṣhmana. And Sita chooses to accompany them. The related point of the Jātaka reads thus:- These three departed amidst a great company of people. They sent them back, and proceeded until, at last, they came to Himalayas. There is a spot well-watered, and convenient for the getting of wild fruits. They built a hermitage, and there lived, feeding upon the wild fruits.

An account of the Pabbajjāsutta (Snpt. 422-23) of the Sutta Nipata, tells us that ascetic Siddhattha, after his renunciation, goes to Rahagaha. King Bimbisāra, hearing the news, goes to meet him and offers him wealth and asks about his family. Then ascetic Siddhattha answers, - O king, not far from the Himavanta, the snowland, there is a country call Kosala. The people of Kosala are rich and they are strong. They come from the race of the Sun and their family name is Sākya. That was the people I left when I walked away from the wish and longing for pleasure.

2. Accounts of the Chinese Pilgrims

The Chinese pilgrim Fa-lien wrote after his visit (394-414 A.D.) (Dutt S., p. 20) :- The country of Kapilavatthu (the ancient Sākyas kingdom) is now a great desert. You seldom meet any people on the roads for fear of the white elephants and the lions. It is impossible to travel negligently the ruins of the capital city Kapilavatthu still showed; a small community of Buddhist monks still clung desperately to the ruins, while sacred mounds and monasteries were mouldering and crumbling into dust in the wood around.

Two centuries and three decades later (629-645 A.D.) Hiue Tsiang visited Kapilavatthu, where among the ruins of the vanished city (Kapilavatthu), he found a group of

thirty monks. He stated that it was located about 500 li south-east from the neighbourhood of Sāvatti. (Dutt S., p. 21; Law, p. 28)

3. Modern Archaeological Discoveries and Their Records

More definite results have followed from the discoveries in the region of Kapilavatthu. In March, 1895, a pillar contained an inscription in Magadhi language was discovered on the bank called Nigali Sagar, near the village of Nigliva in Nepal. 38 miles north of Uska Bazar station in the Basti district. The inscription stated that king Piyadassi (Ashoka), fourteen years after his consecration, increased the size of the stupa of Buddha Konāgama and after twenty years of his consecration, he came himself and worshipped it. As this same stupa mentioned by Fa-Hien, Kapilavatthu was placed a yojana east of this stupa; it was at first thought that the location of the site of the city had been determined. But the pillar was not in its original position. A year later in 1896. Another pillar was also discovered within the borders of Nepal, near the village of Padaria, thirteen miles south-west of Nigliva. The pillar bears an inscription, translated (Thomas, pp. 18-19) :- When king Devānāmpriya Piyadassi had been anointed twenty years, he came himself and worshiped (this spot), because the Buddha Sākyamuni was born here. He both caused to be made a stone bearing a horse; and caused a stone pillar to be set up (in order to show) that the Blessed One was born here. (He) made the village of Lumbini free of taxes and paying (only) eight parts (of the produce).

This pillar fixes the traditional site of the Buddha's birth place, Lumbini. It also implies that Kapilavatthu itself must be some miles to the west.

During the excavation made in 1898 at Piprahwa by W.C. Peppe, he found a soapstone casket containing beads, crystals, gold ornament cut starts, the coffer containing wooden and silver vessels pieces, fragments of bones etc. The inscription beared therein was interpreted differently by Buhler, Rhys Davids. (Seth., 28) That caused the historian to think of theory of two Kapilavatthu. Again in 1971, the excavation was made at Piprahwa, on the western and northern side. At the depth of six metres, the site of the construction of the chambers was found which indicated that some sacred objects must have been deposited. Removing the bricks, a soap stone casket was found, in which it contained some charred bones. Casket and dishes were also found on southern side. After removing those bricks another soap stone casket with broken lid was found. Wherein again some charred bones were found. These relic caskets could be of 5th/4th century B.C's time. In 1973, more than thirty seals were collected from different levels and spots. A lid of the pot was also found in 1974 with an inscription. Thus, it is concluded by the scholars - The stupa at Piprahwa was built in its initial stages by the Sākya of Kapilavatthu over the corporal relics of Buddha, was settle by the seals. (Srivastava, p. 48)

Thus the terracota seals and the lid of the pot, with the legend of Kapilavatthu, found during the course of excavation at Piprahwa settled the identification conclusively of Kapilavatthu, which was a long standing controversy. The Sākya kingdom was spread over the lower slopes of the Himalayas and besides Kapilavatthu included the town of Cātumā, Sāmagāma, Khomadussa. Silāvatī. Medalumpa, Nagaraka, Ulumpa, Devadaha and Sakkara. The Kingdom at that time must have been highly cultivated and between all the forest of Sala tree, yellow rice field were spread out in uniform of richness. (Seth., p. 30)

Conclusion

After studying the Ananda's contributions in four chapters, I draw the following conclusions.

In the first chapter, there arises question whether the site of the capital Kapilavatthu during the time of king Sīhahanu, Buddha's grand-father and that of king Okkāka's sons as mentioned in the Ambatthasutta can be identified. This needs further study.

In the second chapter, Ananda's parents remained uncertain which needs further study. His personal life is also not clear.

In the third chapter, Ananda's life especially after his attainment of Sotāpanna fruition is indicated to be the life of full awareness. As a Buddhist, one should adopt his way of life with full awareness and contribute for the welfare of the many.

Secondly, Ananda was uncommonly popular among all Buddha's disciples-Bhikkhus, Bhikkhunīs, Upāsakas and Upāsikās. Those who want to be popular like Ananda should have the qualities possessed by him. The qualities are as follows:- 1) handsome and beautiful. 2) extensive knowledge. 3) glory of the monks. 4) human relation.

Ananda lived a long life of hundred and twenty years. We do not find, in any sources that Ananda having been ill. It was because of his way of living in accordance with the Buddha's advice that health is a great gift (Ārogaya paramā lābhā.., Dh.verse no. 204) Therefore, we may also adopt his way of living in order to live longer period.

In the fourth chapter, whatever Ananda, as an attendant, had done for the Buddha, the Dhamma and the Sangha, is uncomparable. That shows his true love towards the Triple Gem. All Buddhists are required to have the same.

Secondly, Ananda's attitude towards the formation of the Bhikkhunī Sangha was reasonable one. Although, at first, the Buddha did not agree with his proposal, but the Buddha had to accept because of his reasonable attitude. This would be interpreted as an injustice to the womanfolk for not allowing to join the Order. The Dhammas realized by the Buddha are universal nature which can be practised by all. Buddhism became more popular in the Indian society in the past and even today, because of women's cooperation the same trend is prevailing. Without their cooperation how Buddhism can spread throughout present world. Therefore, Ananda's proposal for the formation of Bhikkhunīs Sangha is absolutely right. Here for the women's liberation, we should follow his way.

Thirdly, at this time of technological advance, People give so much importance to materialism and forget to develop their own path of spiritualism. Ananda's skill of memory shows the spiritual intellect and capacity of humankind. Therefore, if we want this world to be fully developed, we should not also forget to develop our spiritual intellect.

Lastly, we learn that Ananda had learned 84,000 Dhammas from the Buddha and his disciples. It is proved that even without Upāli in the first Council, Ananda could have taken the place of Upāli. But Upāli could not have taken the place of Ananda. Therefore, if Ananda was not selected to attend the First Council, it might have become impossible for the Council to complete the teachings of Buddha. And it was a right decision of the Sangha to have nominated Ananda to attend the Council.

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11. No reference shall be made to any revoked article unless the cited statement refers to that in the revocation procedures. A statement must be additionally provided in the said reference as ‘the revoked article’.

Duties of Editors

1. The editor will assess the paper quality for publication and select only those passing through the reviewing process, in which the clarity of and congruence with the journal policy must be prioritized. The selected paper must contain a body of knowledge that reflects valuable perception, and a theoretical framework derived from experiences or textual/research synthesis. A grounded theory or a conceptual model contributing to further research must be preferably included.

2. No information regarding the paper’s author(s) or reviewers shall be revealed to irrelevant parties during the paper reviewing process.

3. The paper published formerly elsewhere must not be accepted by the editor for publication. Plagiarism must be scrutinized seriously by using a credible detecting software. The paper detected as bearing plagiarism must be frozen for further evaluation, the author(s) be contacted, and related explanation be demanded to support the editor’s decision to accept or reject the said paper.

4. The editor must bear no conflict of interest with the author(s) nor the reviewer(s).

5. The editor must not claim a partial or all of the submitted paper as her/his own.

6. The editor must consider for publication only the paper conducted with valid methodology and yielding accurate findings, and the quality of which serves as the main indicator for publication.

7. In case the editor detects plagiarism or false data in the submitted paper and hence deciding for revocation with which the author(s) refuse(s) to comply, the editor has thus full rights and responsibility to proceed with the revocation process without the author(s)’s prior consent.

Duties of Reviewers

1. The reviewer must keep confidentiality regarding the submitted papers and avoid revealing a partial or all of the information of papers to irrelevant parties during the paper reviewing process.

2. Perceiving as having a conflict of interest with the paper's author(s) that may inhibit her/his freedom of expression, the reviewer should notify the editor at once and deny to take part in the reviewing process of the respective paper.

3. The reviewer should evaluate the paper that fits with their area of expertise, by assessing the paper's contribution to the discipline, quality of analysis, and intensity of literature review related to the topic of study. Advices should also be provided regarding the literature failed to be included by the author (s), and personal judgement without supportive evidence should not be used as a criterion for paper evaluation.

4. The reviewer must not claim a partial or all of the submitted paper as her/his own.

5. In case plagiarism is detected, the reviewer must notify the editor at once.

Author Guidelines

Regulations for submission of academic articles, research articles, and book reviews for submission to the Journal of Religions and Various Sciences (JRS) hosted by the Research Center for Dhammsuksa Phrapariyattidhamma of Watawutwikasitaram School.

1. The journal will not charge a fee for publishing articles. The journal encourages contributions that present innovative findings and creative approaches including novel methodologies and research designs.

2. Editorial Board reviews articles according to follows guidelines, namely:

- Formal requirements stated in the guidelines
- Usage of appropriate methodology, presentation of evidences and synthesizing of findings
- Societal relevance

3. The article is neither under review nor published elsewhere. The article must be in the form of an academic essay, presenting the discussion of the research in an objective way.

4. Elements of the article:

- Title in English
- name of the author(s)
- 300 words abstract in English
- Author(s) affiliation(s)
- Keywords (maximum 7)
- Content of the article:

Research article:

- Abstract
- Introduction
- Research methodology
- Results
- Discussion
- References

Academic Article, Review Article:

- Abstract
- Introduction
- Content
- Conclusion
- Suggestions
- References

5. An original article should range between 3000 and 7000 words excluding abstract, references, diagrams and data sets.

File format: Microsoft Word (*. doc or *.docx), Times New Roman 12, in (English) journal.

The submitted file which includes graphs, charts and images should be located at appropriate locations in the text, between paragraphs, not within them. All figures should have figure numbers and titles (title case) and should be referred to by figure number in the text. A figure's number and the title should be placed above and outside the figure, for example, table 1 or image 1 and Figure. Figures need to be clear and the author must have the original copyright.

6. Book Review should have the name of the author, the title of the book, name and place of publisher, and the year of publication. Book Review should be between 3000-5000 words.

7. To submit an article online.

Example of writing reference

Notes-Bibliography Style

- Author's name needs to be placed in front of a sentence that is being quoted, for example, Kamnuansilpa (2006)
- Citations need to be placed after the sentence (author's name, year of publication).
- Single author: (Yota Chaiworamankul, 2023), (Keown, 2023)
- Two authors: (Hersey & Blanchard, 2022)
- Three authors: (Keown, Hersey & Blanchard, 2020)
- More authors: write the name of all authors and follow by the Year of publication or last name of 1st author et al., publishing year. For example, (Kaiser et al., 2021)

Reference style

The referencing **style**: APA (latest edition). The following are requirements and examples for common reference types.

1. Books

Author's name, (publish year). Title. (Edition). Place of publication: name of press. etc.

- Mahachulalongkornrajavidyalaya University. (1996). Thai Tipitakas. Bangkok: MCU Press.
- Wasee, P., (2007). Sufficient Economics and Civil Society if Social Economic Revived Way. (2nd ed.). Bangkok: Pimdee.

2. Article in Journal

Author's name. (Publishing year). Title. Name of journal, year (Volume), page. etc.

- Dhillon, K. (2001). Challenges and strategies for improving the quality of the information in a university setting: A case study. Total Quality Management, 12(2), 167-177.
- Sucaromana, A. (2016). Resilience Quotient; RQ. Journal of MCU Peace Studies, 4(1), 209-220.

3. Website

Author's name. (Publishing year). Title. Accessed access date Day Month Year, Url of the website. etc.

CNN Wrie Staff. (2011). How U.S. forces killed Osama bin Laden. Retrieved May 3, 2011, from <https://www.cnn.com/WORLD/asiapcf/05/02/bin.ladin.raid/index.html>

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The logo for Journal IRS is centered on a light beige background with faint, stylized illustrations of rice stalks. It features a large, dark blue circle that frames the text. Inside the circle, the word "Journal" is written in a blue cursive script. Below it, the letters "IRS" are in a large, bold, blue serif font. Underneath "IRS", the words "editor in chief" are written in a smaller, brown cursive script.

Journal IRS editor in chief

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