



ISSN 2985-1440

Journal of Religions and Various Sciences (Online)

Vol. 2 No. 2 (July – December 2022)

AIMS AND SCOPE OF JRS

JRS publishes online articles that are related to the field of Religions, sociology, liberal arts, and other multidisciplinary aspects of the humanities and social sciences. All the published journals are peer-reviewed by three experts.

PRINCIPAL CONTACT

Research Center for Dhammsuksa Phrapariyattidhamma of Watawutwikasitaram School,
Room 305, No. 137 Watawutwikasitaram, Charansanitwong 72 Road, Bang Phlat, Bangkok, 10700,
Thailand, Phone: (+66) 86-086-4258



JOURNAL OF RELIGIONS AND VARIOUS SCIENCES
Vol. 2 No. 2 (July – December 2022)

Aims and Scope of JRS

JORAVS publishes online articles that are related to the field of Religions, sociology, liberal arts, and other multidisciplinary aspects of the humanities and social sciences. All the published journals are peer-reviewed by three experts.

Principal Contact

Research Center for Dhammsuksa Phrapariyattidhamma of Watawutwikasitaram School, Room 305, No. 137 Watawutwikasitaram, Charansanitwong 72 Road, Bang Phlat, Bangkok, 10700, Thailand, Phone: (+66) 86-086-4258

Editorial Team

Advisor of Editor in Chief

Phradhammavajirasuthi

Abbot of Watawutwikasitaram, Thailand

Dr.Phrrarajdilok

Chairman of the Executive Board of Education,
Wat Watawutwikasitaram, Thailand

Asst.Prof.Dr.Net Hongkrailet

Siam University, Thailand

Editor in Chief

Asst.Prof.Dr.Phamaha Maghavin Purisuttamo

The Research Center for Dhammsuksa
Phrapariyattidhamma of Watawutwikasitaram School,
Thailand

Editorial board

Prof.Dr.Pankaj Srivastava

Mortal Nehru National Institute of Technology, India

Pro.Dr.Bimalendra Kumar

Department of Pali & Buddhist Studies, Faculty of Arts,
Banaras Hindu University, Varanasi, India

Dr.Suresh Kumar

Department of Buddhist Studies, Nava Nalanda,
Mahavihara Nalanda, Bihar, India

Dr.Ratanak KEO

Department of Policy, Ministry of Education, Youth
and Sport, Cambodia

Dr.Kavi DhajaSitagu

International Buddhist Academy Sagaing, Myanmar

Phra Oudomsak Keophanthavong

Champasak Buddhist Teacher Training College
Pakse City Champasak Province, Laos

Phra Chamlong Mahaxay

Champasak Buddhist Teacher Training College
Pakse City Champasak Province, Laos

Phra Khamvilay Pattathamavong

Champasak Buddhist Teacher Training College
Pakse City Champasak Province, Laos

Phra Vilavone Sisavath

Champasak Buddhist Teacher Training College
Pakse City Champasak Province, Laos

Mr.Souliya Douangpanya

Champasak Buddhist Teacher Training College
Pakse City Champasak Province, Laos

Assoc.Prof.Dr.Sanu Mahatthanadull

Buddhist Studies (International Program), IBSC, MCU,
Thailand

Asst.Prof.Dr.Phamaha Khwanchai Kittimeti

Head of the Department of Religions and Philosophy,
MCU, Thailand

Asst.Prof.Dr.Yota Chaiworamankul

The Community Enterprise of the Banana Conservation Center in Suphanburi, and MCU, Thailand

Asst.Prof.Dr.Somchai Damnoen

Editor in Chief of Journal of Multidisciplinary in Humanities and Social Sciences, Thailand

Asst.Prof.Dr.Sunee Wechprasit

Navamindradhiraj University, Thailand

Dr.Chai Ching Tan

A professional engineer member registered with The Institute of Engineers, Australia

Dr.Manaswee Srinont

Mahidol University, Thailand

Pol.Lt.Col.Dr.Piyanut Srisaranukrom

Royal Police Cadet Academy, Thailand

Mr.Kanchit Meesong

Demonstration School, Srinakharinwirot University, Thailand

Staff

Mr.Ariyathat Lertamornchaiyakit

Ms.Pornthip Pruitkittiwong

Ms.Nuttapriya Wichitthaphan

Place of Publication

G Class No. 26/19, Salaya, Phutthamonthon, Nakhon Pathom, 73170, Thailand,
Phone: 028892223, Fax: 028893204, Email: g_class@hotmail.com

Preface

The Editorial Team of the Journal of Religions and Various Sciences (JRS), supported by the Research Center for Dhammsuksa Phrapariyattidhamma of Watawutwikasitaram School has managed this journal according to the TCI standard by evaluating academic work from experts of many agencies; the numbers of three experts are invited to evaluate one article in order to maintain academic standards in both qualitative and quantitative terms.

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

1. **A Critical Study of the Mahāparinibbāna-sutta** by Phramaha Vichian Saisri, Mahamakut Buddhist University, Thailand, Bhikshu Satyapala, R.C. Sharma, University of Delhi, India.

Buddhism has gifted the world a doctrine that covers all aspects of knowledge. It is natural, therefore, that Buddhist scriptures are a rich source of information on all such aspects. An inquisitive can find teachings on any matter from these scriptures. The scripture of Theravāda, the Pāli Canon also called the Tipitaka, meaning the Three Baskets of the Canon, is divided into i) Vinaya-Pitaka, the collection of Disciplinary Rules, ii) Sutta-Pitaka, the collection of the Buddha's Discourses and iii) Abhidhamma- Pitaka, the collection of philosophical Treatises. The Tipitaka has been given paramount importance equal to the Triple Gem and the Three Refuges for all Buddhists. My thesis is an attempt to outline the findings and observations emerging from a fairly detailed critical study of the Mahāparinibbāna-sutta. The Mahāparinibbāna-sutta belongs to the Sutta-pitaka which is the sixteenth Sutta of the Mahāvagga of the Dīgha-nikāya, the longest Sutta of the Pāli Canon. The Sutta concerns or narrates important events that occurred during the last year of the life of the Buddha. The Sutta also covers details of crucial matters including the history, geography, ethics, philosophy and culture of Buddhism. In addition to these, it also contains all the essential teachings of Buddhism. Thus, regarded as the principal source of reference on Buddhism due to its in-depth philosophy and value, this modest study of the researcher has sought to make "A Critical Study of the Mahāparinibbāna-Sutta"

2. **The Tone System in Thai** by Phramaha Boonlert Saccapalo, Research Scholar, Thailand.

The main this article results were as follows: Tones in Thai do not have a second function, a grammatical or syntactic one. This function of tone can be found in African languages. In these languages, the distinction between a statement and a question between a question and a command and so on, can be sign by a different tone. The third function of tone is connected much more with individual psychology than with the language community since it is concerned with conveying the affective state of the speaker. Tones in Thai do not have this type of function.

3. **The Concept of Santi in Theravada Buddhism** by Suchat Butjayanon, Ubon Ratchathani Rajabhat University, Thailand.

The result of the study shows the path to peace in Buddhism is highly ethical and moral. Non-peace comes into being as a result of the mental and physical violence. The discussion of peace is focused on the mind on the ground that it is the prime cause for good or bad behaviors. Good behaviors presuppose good mental qualities and end up with peace whereas bad behaviors presuppose bad mental qualities and end up with violence, conflicts, or no-peace. These good and bad mental qualities are dealt with in detail in reference to various Buddhist teachings. We endeavored to observe how far these teachings are useful in

bringing about sustainable peace. We found that harmful mental qualities that violate peace can be surrendered to greed, hatred, and delusion.

4. Reality in Buddhist Philosophy : A Comparative Study of Definitions in Theravada and Mahayana by Ven. Neluwe Sumanawansa, Research Scholar, Vietnam, I.N. Singh, Rajiv Verma, University of Delhi, India.

The aim of this research was to recover the absolute reality revealed by the Buddha. Many of the explanatory terms prescribed by Theravada and Mahayana have been gone into. The conclusion of the comparison of almost all those terms that came within my attention was that all those terms present the nature of the reality. This conclusion was reached comparing the facts from Pali texts with the Sanskrit sources. Realization of the final goal is the result of a long-term practice. It cannot be had through training in one or two births. According to Theravada teachings it will take at least a period of a Kalpa having fulfilled the ten perfections such as Dana (giving). According to Mahayana, it is fulfilling the six- fold perfections and then entering the ten fold Bodhisattvabhumi. That too seems to need a long-term discipline. Positive assurances give to the Elder such as Sariput and Maudgaly in the Saddharmapundarikarr shows that the Bodhisattva training has to be done for several kalpas.

5. A Critical Study of Consciousness (Citta) and Its Function (Based on Early Buddhist Texts) by Phra Winyoo Suthammarit, Research Scholar, Thailand, Siddharth Singh, Banaras Hindu University, India.

The result of the study shows the consciousness (citta) is the source of all mental states, that all mental states are fashioned by the consciousness. It is also said that the consciousness is the source of all virtues, of all qualities. In order to attain these virtues, one must discipline the consciousness. The Consciousness is the key to changing the nature of our experience. When one's ability in this kind of meditation is developed, it has two principal benefits. Firstly, it leads to mental and physical well-being, comfort, joy, calm, tranquility. Secondly, it turns the consciousness (citta) into an instrument capable of seeing things as they really are.

Table of Contents

Preface	d
Table of Contents	f
A Critical Study of the Mahāparinibbāna-sutta	1
Phramaha Vichian Saisri, Bhikshu Satyapala, R.C. Sharma	
The Tone System in Thai	9
Phramaha Boonlert Saccapalo	
The Concept of Santi in Theravada Buddhism	12
Suchat Butjayanoon	
Reality in Buddhist Philosophy : A Comparative Study of Definitions in Theravada and Mahayana	17
Ven. Neluwe Sumanawansa, I.N. Singh, Rajiv Verma	
A Critical Study of Consciousness (Citta) and Its Function (Based on Early Buddhist Texts)	25
Phra Winyoo Suthammarit, Siddharth Singh	
Publication Ethics	30
Author Guidelines	32
Example of writing reference	33

A Critical Study of the Mahāparinibbāna-sutta

Phramaha Vichian Saisri
Mahamakut Buddhist University, Thailand
Bhikshu Satyapala
R.C. Sharma
Department of Buddhist Studies
University of Delhi, India
Email: Vichiansai@gmail.com

Received: July 4, 2022; Revised: July 28, 2022; Accepted: 3 August, 2022

Abstract

Buddhism has gifted the world a doctrine that covers all aspects of knowledge. It is natural, therefore, that Buddhist scriptures are a rich source of information on all such aspects. An inquisitive can find teachings on any matter from these scriptures. The scripture of Theravāda, the Pāli Canon also called the Tipitaka, meaning the Three Baskets of the Canon, is divided into i) Vinaya-Pitaka, the collection of Disciplinary Rules, ii) Sutta-Pitaka, the collection of the Buddha's Discourses and iii) Abhidhamma- Pitaka, the collection of philosophical Treatises. The Tipitaka has been given paramount importance equal to the Triple Gem and the Three Refuges for all Buddhists.

My thesis is an attempt to outline the findings and observations emerging from a fairly detailed critical study of the Mahāparinibbāna-sutta. The Mahāparinibbāna-sutta belongs to the Sutta-pitaka which is the sixteenth Sutta of the Mahāvagga of the Dīgha-nikāya, the longest Sutta of the Pāli Canon. The Sutta concerns or narrates important events that occurred during the last year of the life of the Buddha. The Sutta also covers details of crucial matters including the history, geography, ethics, philosophy and culture of Buddhism. In addition to these, it also contains all the essential teachings of Buddhism. Thus, regarded as the principal source of reference on Buddhism due to its in-depth philosophy and value, this modest study of the researcher has sought to make "A Critical Study of the Mahāparinibbāna-Sutta"

Keywords: the Pāli Canon, the Sutta-pitaka, Mahāparinibbāna-Sutta

The Significance of the Research

The present work is undertaken to make a critical study of the Mahāparinibbāna-sutta, the sixteenth Sutta of the Mahāvagga that belongs to the Dīgha-nikāya of Sutta-pitaka in Theravāda Buddhism. The Mahāparinibbāna-sutta is the biggest and the longest among all the Suttas of Pāli-Tipitaka. It is regarded as the best Pāli work and the most important Sutta among Pāli-Suttas for it is an important narrative of the last days of the Buddha and provide us with detail accounts of what the Buddha did, what He said and what happened to Him during the last year of His life.

From the Sutta, interspersed with insightful discourses on some of the most fundamental and important aspects of the teachings of the Buddha, one can glean many important tenets and gain new insights as well as access new information. The events narrated in the Sutta furnish us with detail information about Buddhism, especially, from the point of historical, geographical, ethical, psychological and cultural perspectives. As a narrative, the Sutta also reveals the Great Kindness of the Buddha before He enters into Mahāparinibbāna.

The last word of the Buddha which forms the most important teaching is mentioned in the Sutta as follows:

Handadāni bhikkhave, āmantayāmi vo, vayadhammā sankhārā, appamādena sampādetha.

“Now, Monks, I declare to you: All conditioned things are of a nature to decay-strive on untiringly.”

This last word of the Buddha comprises and contains the essence of all the teachings of the Buddha which He taught to His disciples throughout the forty-five rainy seasons and throws light on the key note of the Buddha’s philosophy and mission.

Objective of the Research

This research is an attempt towards a critical evaluation of the Mahāparinibbāna-sutta. It involves a critical study of the Sutta with a focus on its subject matter, such as the history and theme of the Sutta, its geographical dimensions, its religious and psychological debates. The domain of this research includes a critical evaluation of the following:

- The historical events recorded in the Mahāparinibbāna-sutta
- The geographical dimensions mentioned in the Mahāparinibbāna-sutta
- The ethical-philosophical teachings of the Buddha recorded in the Mahāparinibbāna-sutta
- The spiritual significance of the events that took place in the last days of the Buddha.
- The custom and tradition as revealed in the Mahāparinibbāna-sutta.

Methodology of the Research

The methodology that was adopted and employed in the present study was more of synthesis of critical, historical, descriptive, analytical, comparative and investigative techniques used in observation and analysis of the data gathered from the main source and its commentaries as well as related study materials, thus covering both the primary text and a host of secondary sources. The main source of data used in the research consists of Buddhist texts and their commentaries, textbooks and the research-works related to the topic of research. The Tipitāka and its commentaries constitute the primary source of this work.

Structure of the Research

The thesis consists of seven chapters including the Introduction and the Conclusion. Introduction gives a concise conceptual account of the Mahāparinibbāna-sutta and its significance as a research area. It contains a brief outline of the research with a general background of Buddhism, a listing of the related Buddhist literature and the evident framework for a study of the Mahāparinibbāna-sutta. It also contains the objective of the research, scope of the research, the sources of study, the research method, and the structure of the research.

The first chapter is a groundwork understanding of the Mahāparinibbāna-sutta, providing the historical background of the form, structure and a brief account of the Sutta. It also discusses the nuances and the significance of several important events recorded in the Mahāparinibbāna-sutta.

The second chapter examines the significance of the geographical dimensions mentioned in the Mahāparinibbāna-sutta. It discusses the significance of those places mentioned in the Mahāparinibbāna-sutta, places where the Buddha stayed and passed through before attaining Mahāparinibbāna at Kusinārā. It follows the route from where the Buddha started His journey and traces those places where He moved, rested and preached His doctrines to the disciples.

The third chapter examines the importance of the Buddha's teachings and instructions mentioned in the Mahāparinibbāna-sutta. The important teachings mentioned are :

1. The Threefold Learning (Ti-sikkhā),
2. The Four Basics of Success (Iddhipāda),
3. The Seven Conditions of Welfare (Aparihāniya-dhamma),
4. The Thirty-seven Factors of Enlightenment (Bodhipakkhiya-dhamma).

The important instructions of the Buddha are:

1. The worship in Buddhism
2. The four places of pilgrimage
3. The last instruction of the Buddha
4. The last word of the Buddha

All the teachings mentioned here relating to the ethical and philosophical concepts form the main ideals of Buddhism.

The fourth chapter examines and discusses the psychological factors dealt with in the Mahāparinibbāna-sutta. Besides discussing the concept of Nibbāna and Mahāparinibbāna in Buddhism, it explains the process of attainment of Mahāparinibbāna of the Buddha and the events that happened after the Buddha passed away. It also tries to ascertain the date of Mahāparinibbāna of the Buddha.

The fifth chapter describes the Buddhist customs and traditions as revealed in the Mahāparinibbāna-sutta. It deals with the custom of collection and distribution of the Relics of the Buddha and further describes the onset of the tradition of erection of the Cetiya and Stūpa over the Relics in Buddhism and the Buddhist tradition of worship of the Relics after the Buddha's Mahāparinibbāna.

The last chapter on conclusion recapitulates the major critical observations made in the previous chapters and summarizes the contents of each of the chapters discussed earlier with an attempt to focus and underline the salient and essential details that form part of the earlier chapters. It also discusses the result, value and implications the study of the Mahāparinibbāna-sutta can have for a Buddhist.

Result of the Research

The present work is a critical study of the Mahāparinibbāna-sutta and attempts to highlight those crucial issues mentioned in the Mahāparinibbāna-sutta from an all round perspective of its history, geography, ethics, psychology and cultural traditions. The Sutta is divided into six chapters in accordance to the specific details. Each chapter refers to an important event that happened in the last year of the Buddha.

Chapter one refers to the Buddha's addressing the Seven Conditions of Welfare (Aparihāniya-dhamma) to Brahmin Vassakāra, who had been dispatched by Ajātasattu, the King of Magadha. Chapter two narrates the incident regarding the entry of the last rain Retreat at Beluva in Vesālī of the Buddha where He became dangerously ill. Chapter three refers to the Buddha's visit to Vesālī and His decision to attain Mahāparinibbāna within three months. Chapter four seeks to examine the episode of the eating of Sūkaramaddava served by Cunda following which the Blessed One got acute sickness. Chapter five mentions the event that happened at the twin Sāla tree in Kusinārā before the Buddha attained Mahāparinibbāna. And chapter six refers to the important events which practically affected the fate of Buddhism. It refers to the attainment of Mahāparinibbāna of the Buddha and the distribution of His Relics and the onset of the tradition of the erection of Cetiya and Stūpas over them.

A careful research into this work is able to establish that the Mahāparinibbāna-sutta is one of the most important Suttas as it furnishes us with a highly interesting narrative of the peregrination of the Buddha during the last year of His mortal existence. The Sutta gives information about the important republican states like Vajjī, Vesālī, Pāvā Malla, and

Kusinārā. It also brings to focus the history of social, political or religious thought prevailing at the time of the Buddha. The Sutta also gives account of those cities and villages through which the Buddha passed on His way to Kusinārā and gave the last instructions for the well-being of the Saṅgha-communities. The names of the cities are Rājagaha, Nālandā, Vesālī, Pāvā, and Kusinārā. And the names of villages are Pāṭaligāma, Kotigāma, Nādikagāma, Bhandagāma, and Bhoganagara. For instance, Kusinārā was the chosen place for the Buddha's Mahāparinibbāna as it was the proper place for preaching the Mahāsudassana-Sutta to Bhikkhus, the Buddha also wanted to accept Subhadda Paribbājaka as His last disciple and here Brahmin Dona who was able to put a stop to the quarrel and distribute His Relics stayed here.

A careful critical evaluation of the Sutta reveals that the Buddha advised and taught these teachings to His disciples namely the Threefold Learning, the Four Noble Truths, the Four Basics of Success, the Seven Conditions of Welfare, and the Thirty-seven Factors of Enlightenment. These teachings form the fundamental doctrine and philosophy of the Buddha's teachings. It also contains the last instruction of the Buddha to the Bhikkhus on three important issues as to the Dhamma-Vinaya being the sole teacher, how to address one another properly and to abolish the minor precepts.

The most important event recorded in the Mahāparinibbāna-sutta is of how the Buddha attained Mahāparinibbāna, which means the death of the Buddha or 'The Great Attainment of Nibbāna'. It is the final or complete Nibbāna without any substratum of life remaining (Anupādisesa-nibbāna or Khandha-parinibbāna) which is different from Saupādisesa-nibbāna or Kilesa-parinibbāna with the aggregate of existence still remaining or the Dhātu-parinibbāna, where there will be full extinction of the Relics of the Buddha in the future. Here, it has to be noted that the term Nibbāna generally understood implies Nibbāna and Mahāparinibbāna but only in the exceptional case of the Buddha where we talk of Parinibbāna rather than Nibbāna the third, i.e., the Dhātu-parinibbāna is included. The Sutta does not specifically mention the date or month or even the season of the Buddha's Mahāparinibbāna. It only states that the passing away of the Buddha took place in the third watch of the night which is around two o'clock in the morning. As per the tradition of Theravāda Buddhism in Southeast Asia the date of the Buddha's Parinibbāna is accepted as falling between the year 544 or 543 B.C. on the Full Moon Day of Visākha-Pūjā (April-May). The Sutta also describes the funeral rites of body of the Buddha, the distribution of the Relics of the Buddha among the eight Kingdoms by Brahmin Dona, the erection of shrine over the Relics in several places, the erection of Cetiya and Stūpa over the Relics and the worship of the Relics in King Asoka's time. It is the kind of customary practice from where the Buddhist tradition of erection of Cetiya and Stūpa over the Relics is said to have started.

Thus, we can conclude that the Mahāparinibbāna-sutta evidently furnishes us with crucial details of all the finer aspects of knowledge in Buddhism. It in portraying the Great Kindness of the Buddha which He gave to all the beings contains His important teachings and instructions imparted while addressing Ānanda or other Bhikkhus as well as His last word. Therefore, the Mahāparinibbāna-sutta which is the principal source of the Buddha's last day and is a compendium of all His important teachings is of great use and a ready reference for devout Buddhist as well as scholars in Buddhism till to date, as every reading of it can yield new knowledge for those who are heedful.

Bibliography

I. Primary Sources : Text and Translations

i. Canonical Texts :

- The Anguttara-Nikāya.** (1932-1936). Ed. R. Morris & E. Hardy, 5 Vols., London: PTS, 1885-1900. The translated references are from The Book of the Gradual Sayings, F.L. Woodward (Tr.), Vols. I, II, & V; E.M. Hare (Tr.), Vols. III & IV, London: PTS.
- The Buddha's Last Days: Buddhaghosa's Commentary on the Mahaparinibbana-Sutta.** (2005). An, Yang-Gyu (Tr.), Oxford: PTS.
- The Dīgha-Nikāya, Vols 9-11.** (1998). Bangkok: Mahamakut Buddhist University Press, 2525 B.E.; T.W. & C.A.F. Rhys Davids (Tr.), The Dialogue of the Buddha, 3 Vols. Reprint, Delhi: Motilal Banarsidass, 2000; And Walshe, Mautice, (Tr.) The Long Discourses of the Buddha, Kandy: Buddhist Publication Society, 1995; Ten Suttas from The Dīgha-Nikāya: Long Discourses of the Buddha, Rangoon: Burma Pitaaka Association, 1984.; Sister Vajira & Francis Story (Tr.), Last Days of the Buddha, Kandy: Buddhist Publication Society.
- The Dīgha-Nikāya-Atthakathā.** (1886-1932). Ed. T.W. Rhys Davids, J.E. Carpentier & W. Stede, Sumaṅgalavilāsinī: Buddhaghosa's Commentary on the Dīgha-Nikāya, 3 Vols., London: PTS.
- The Dhammasaṅgani.** (1885). Ed. Edward Muller, London: PTS.
- The Dhammapada.** (1921). Ed. & Tr. Muller F. Max, Vol.10 in The Set of Sacred Book of the East, Delhi: Motilal Banarsidass, 1992; And Ed. O. Von Hinüber & K.R. Norman, Oxford: PTS, 1994; K.R. Norman (Tr.), The Word of the Doctrine, Oxford: PTS, 1997; Buddhist Legends (The Original Pāli Text of the Dhammapada Commentary), Eugene Watson Burlingame (Tr.), W.C.: Luzac & Company Ltd., 1980; Buddhist Legends : Dhammapada Commentaries. Ed. & Tr. Lanman, Charles Rockwell, Eugen Watson Burlingame, Vols, I, II, III, London: PTS.
- The Itivuttaka.** (1991). Ed. E. Windish, London: PTS, 1889; F.L. Woodward (Tr.), Itivuttaka : As It was said, London: Oxford University Press, 1948; And John D. Ireland (Tr.), Itivattaka : The Buddha's Sayings, Kandy: BPS.
- The Jātaka.** (1877-1897). Ed. V. Fausböll, 6 Vols., London: Luzac & Co., 1877-1897; D. Anderson, Index to the Jātaka and Its Commentary, London: Luzac & Co.
- The Khuddakapāṭha.** (1960). Ed. H. Smith, London: PTS, 1915, (with Its Commentary) Bodhi, Bhikkhu (Tr.), Minor Readings Illustrator, London: PTS.
- The Long Discourses Group (Dīgha-Nikāya Sutta).** (1986). Sujib Punyanubhap (Tr.), Bangkok: Mahamakut Education Council, the Buddhist University.
- The Majjhima-Nikāya.** (1995). I.B. Horner (Tr.), The Collection of the Middle Length Sayings, 3 Vols., London: PTS, 1954, 1959; And Ñānamoli and Bodhi (Tr.), The Middle Length Discourses, Boston: Wisdom Publications.
- The Samyutta-Nikāya.** (2000). Ed. M.L. Feer, 5 Vols., London: PTS, 1884-1898; C.A.F. Rhys Davids and S.S. Thera (Tr.), Vol. I; C.A.F. Rhy Davids and F.L. Woodward Vol. II; F.L. Woodward Vols. III, IV & V. The Book of the Kindred Sayings, London: PTS, 1950-1956; And Bodhi Bhikkhu (Tr.), The Connected Discourses of the Buddha : A translation of the Saṃyutta-nikāya, Boston: Wisdom Publication.
- The Samyutta-Nikāya-Atthakathā.** (1977). Ed. F.L. Woodward, The Sāratthapakāsinī, Buddhaghosa's Commentary on the Saṃyutta-Nikāya, 3 Vols., London: PTS.
- The Sutta-Nipāta.** (1992). Ed. D. Anderson and H. Smith, London: PTS, 1913; K.R. Norman (Tr.), The Group of Discourses (Sutta-Nipāta), Vol. II, Oxford: PTS.
- The Sutta-Nipāta-Atthakathā.** (1916). Ed. H. Smith, The Paramatthajotikā, II, The Sutta-Nipāta Commentary, 3 Vols., London: PTS.

The Udāna. (1990). Ed. P. Steinthal, London: PTS, 1885; F.L. Woodward (Tr.), Verses of Uplift, London: Oxford University Press, 1948; John D. Ireland (Tr.), The Udāna: Inspired Utterances of the Buddha, Kandy: BPS.

The Vinaya-Pitaka, Vols. 1-8. (1982-1985). Bangkok : Mahamakut Buddhist University Press, 2525 B.E.; I.B. Horner (Tr.), The Book of the Discipline, 6 Vols. London: PTS, 1938-1966; And T.W. Rhys Davids & H. Oldenberg (Tr.), Vinaya Texts, Vol. 13, 17 & 20, SBE, Reprint, Delhi: Motilal Banarsidass.

The Vinaya Atthakathā. (1947-1975). Ed. J. Takakusu & M. Nagai, The Samantapāsādikā : Buddhaghosa's Commentary on the Vinaya Pitaka, 8 Vols., London: PTS.

The Vibhanga. (1969). Ed. C.A.F. Rhys Davids, London; PTS, 1904; U Thittila (Tr.), The Book of Analysis, London: PTS.

ii. Non Canonical Texts :

Berkwitz, Stephen C., (Tr.). (2007). The History of the Buddha's Relic Shrine, A Translation of the Sinhala Thupavamsa. USA.: Oxford University Press.

Geiger, W., (Tr.). (2007). The Mahavamsa : The Great Chronicle of Ceylon. 3rd Print, Colombo: Buddhist Culture Centre.

Law, B.C., (Ed. & Tr.). (1958). The Dīpavamsa : the Chronicle of the Island of Ceylon. Colombo: The Ceylon Historical Journal, 7.

Nyanaponika and Bodhi (Tr.). (1999). The Numerical Discourses of the Buddha. Walnut Creek, C.A. Altamira.

Ñanamoli, Bhikkhu (Tr.). (1956). The Path of Purification (Visuddhimagga). Singapore: Singapore Buddhist Meditation Center.

Oldenberge, H., (Ed. & Tr.). (1979). The Dīpavamsa : An Ancient Buddhist Historical Record. London: PTS.

Pesala, Bhikkhu (Tr.). (1998). The Debate of King Milinda. Delhi: Motilal Banarsidass Publishers.

II. Secondary Sources :

Ahir, D.C. (1986). Buddhist Shrines in India. Delhi: B.R. Publishing Corporation.

_____, (Ed.). (2004). Buddhist-Art, History and Culture. Delhi: Sri Satguru Publications.

Bapat, P.V. (1997). 2500 Years of Buddhism. New Delhi: Publication Division.

Bureau, Andre. (2003). The Date of the Historical Sakyamuni Buddha. A.K. Narain, (Ed.), Delhi: B.R. Publishing Corporation.

Bechert, Heinz, (Ed.). (1995). When Did the Buddha Live. Delhi: Sri Satguru Publications.

Brahmagunabhorn, Phra (P.A. Payutto). (2005). Thai Buddhism in the Buddhist Word. Bangkok: Mahachulalongkornrajavidyalaya Press.

Chakrabarti, Dilip K. (1995). The Archeology of Ancient Indian Cities. Delhi.

Dhammapitaka, Phra (P.A. Payutto). (2000). Case Study of the Disease leading to the Passing Away of the Buddha. Bangkok: Sahadhammik.

_____. (2003). The Pāli Canon : What a Buddhist must know. Bangkok: S.R. Printing Mass Products.

Edward, J. Thomas. (2003). The Life of Buddha as Legend and History. New Delhi: Munshiram Manoharlal.

Geiger, Wilhelm. (2004). Pāli Literature and Language. New Delhi: Munshiram Manoharlal.

Gnanarama, Ven. Pategama. (1997). The Mission Accomplished : A History Analysis of the Mahāparinibbāna-Sutta of the Dīgha-Nikāya of the Pāli Canon. Singapore: Ti-Sarana Buddhist Association.

Goyal, S.R. (2004). Buddhism in Indian History and Culture. Book II, Jodhpur: Kusumanjali Book World.

Harvey, Peter. (2001). Buddhism. New York : Continuum.

- _____. (2005). **An Introduction to Buddhism : Teachings, History and Practices.** New Delhi: Foundation Books.
- Hazra, Kanai Lal. (1998). **Pāli Language and Literature : A Systematic Survey and Historical Study, Vol. 1.** New Delhi: D.K. Print world.
- _____. (2002). **History of Theravada Buddhism in South-East Asia.** New Delhi: Munshiram Manoharlal.
- Khosla, Dr. Sarla. (1989). **The Historical Evolution of the Buddha Legend.** New Delhi: Intellectual Publishing House.
- Ko Lay, U. (1990). **Guide to Tipitaka.** Delhi: Sri Satguru Publication.
- Krishna Murthy, Dr. K. and Padmanabha, Dr. K. (1996). **The Buddha : His Nirvana and Mahaparivirvana.** Delhi : Sundeeprakashan.
- Law, Bimala Churn. (2000). **A History of Pāli Literature.** New Delhi: Rekha Printers.
- Longhurst, A.H. (1936). **The Story of the Stūpa.** Colombo: The Ceylon Government Press.
- Mishra, Y. (1962). **An Early History of Vaisali.** Delhi: Motilal Banarsidass.
- Misuno, Kogen. (1982). **The Beginnings of Buddhism,** Tokyo: Kosei Publishing.
- Oldenberg, H. (1971). **Buddha : His life, His Doctrine, His Order.** New Delhi: Indological House.
- Pant, Sushila. (1976). **The Origin and Development of Stūpa Architecture in India.** Varanasi.
- Payutto, Prayudh Phra. (1995). **Buddhadhamma : Natural Laws and Values for Life.** Tr. by Grant A. Olson, New York: State University of New York Press.
- Rahula, Walpola Sri. (1978). **What the Buddha Taught.** London: Unwin brothers Ltd., Old Working, Surrey.
- Rana, P.B. Sing. (2003). **Where the Buddha Walked : A Companion to the Buddhist Places of India.** Delhi: Indica Books.
- Sangharakshita. (1994). **Who is the Buddha?.** Birmingham: Windhorse Publications.
- Sarao, K.T.S. (1990). **Urban Centres and Urbanisation as Reflected in the Pāli Vinaya and Sutta-Pitaka.** Delhi: Vidyanidhi Prakashan.
- Schumann, H.W. (1989). **The Historical Buddha: the Times, Life and Teachings of the Founder of Buddhism.** Delhi: Motilal Banarsidass.
- Seth, Dr. Ved. (1992). **Study of Biographies of the Buddha : Based on Pāli and Sanskrit Sources.** New Delhi: Akay Book Corporation.
- Sharma, Anita. (2004). **Early Indian Buddhism.** Delhi: Vidyanidhi Prakashan.
- Sobti, Harcharan Singh (1985). **Nibbāna in Early Buddhism : Based on Pāli Sources from 6th B.C. to 5th A.D.** Delhi: Eastern Book Linkers.
- Sri Dhammananda, K. (1988). **The Dhammapada.** Kuala Lumpur: B.M.S. Publication.
- Strong, John S. (1989). **The Legend of King Aśoka, A Study and Translation of the Aśokāvadāna.** Delhi: Motilal Banarsidass,
- _____. (2002). **The Buddha : A Short Biography.** Oxford: Oneworld Publications.
- _____. (2004). **Relics of the Buddha.** USA.: Princeton University Press.
- Subrahmanyam, (1998). **Buddhist Relics Caskets in South India.** Delhi: Bharatiya Kala Prakashan.
- Thanissaro, Bhikkhu. (2007). **The Buddhist Monastic Code I.** Thailand: Revised Edition for free distribution.
- Varma, Vishwanath Prasad. (1973). **Early Buddhism and Its Origins.** Delhi: Munshiram Manoharlal.
- Warder, A. K. (1984). **Introduction to Pāli.** (2nd ed.). London: PTS.
- Winternitz, M. (1987). **History of Indian Literature, Vol. II.** Delhi: Bharatiya Vidya Prakashan.

III. Thesis :

- Bawornsikkhakarn, Phrakru (Boonserm Chanarit). (2004). **Conduct and Duties of the Buddhist and Jesus Christ : A Comparative Study of Mahāparinibbāna- Sutta and the Luke Gospel.** M.A. Thesis in Buddhist Studies, Mahachulalongkornrajavidyalaya University.
- Kaewsufong, Pramaha Somwang. (1998). **A Critical Study of the Ethics of Early Buddhism.** Ph.D. Thesis in Department of Philosophy, Banaras Hindu University.
- Ñānabhāsa, Ven. Ashin. (2007). **A Critical Analysis of Mahāparinibbāna-sutta.** Ph.D. Thesis Department of Pāli and Buddhist Studies, Banaras Hindu University.

IV. Dictionary and Encyclopedia:

- Brahmagunaborn, Phra (P.A. Payutto). (2005). **Dictionary of Buddhism.** Bangkok: S.R. Mass Produce Ltd.
- Bhattacharyya, N.N. (1991). **The Geographical Dictionary: Ancient and Early Medieval India.** New Delhi.
- Buswell, Robert E., (Ed.). (2003). **Encyclopedia of Buddhism, Vol. 1.** New York: Thomson.
- Childers, Robert Caesar. (1993). **Dictionary of the Pāli Language.** New Delhi: Asian Educational Services.
- Davids, T.W. Rhys and William Stede (Ed.). (1975). **Pāli-English Dictionary.** Delhi: Motilal Banarsidass.
- Dhammakittiwong, Phra (Tongdee Suradejo). (2005). **Dictionary of Buddhist Education, Monastic Word (Kum Wat Version).** Bangkok: Wat Raj-Orasaram.
- Keown, Damien. (2003). **Dictionary of Buddhism.** New York: Oxford University Press.
- Malalasekera, G.P. (2002). **Dictionary of Pāli Proper Names, Vol. I, II.** New Delhi: Munshiram Manoharlal.
- Monier-Williams. (1988). **A Sanskrit-English Dictionary.** Delhi: Motilal Banarsidass.
- Nyanaliloka, Ven. (1980). **Buddhist Dictionary : Manual of Buddhist Terms & Doctrines.** Kandy: Buddhist Publication Society.
- Singh, Nagendra Kumar. (Ed.). (1997). **International Encyclopedia of Buddhism, Vol. 33 (India).** New Delhi: Anmol Publications.

The Tone System in Thai

Phramaha Boonlert Saccapalo

Research Scholar, Thailand

Email: Boonlertsacca@gmail.com

Received: July 3, 2022; Revised: July 21, 2022; Accepted: 3 December, 2022

Abstract

The main this article results were as follows: Tones in Thai do not have a second function, a grammatical or syntactic one. This function of tone can be found in African languages. In these languages, the distinction between a statement and a question between a question and a command and so on, can be sign by a different tone. The third function of tone is connected much more with individual psychology than with the language community since it is concerned with conveying the affective state of the speaker. Tones in Thai do not have this type of function.

Keywords: Tones, individual psychology, the language community

Introduction

this paper will be devoted to a discussion of the tone system of Thai, Thai (Siamese, Central Thai), the national language of Thailand belongs to the Tai language family, a subgroup of the Kadai or Kam-Tai family. A number of linguists now regard Kam-Tai, along with Austronesian, as a branch of Austro-Tai, although this hypothesis remains controversial.

In Thailand, Thai serves as the official national language. It is the language taught and used in the school; the one used by the media and the one used for all government affairs. Apart from this, other dialects and languages of the Tai family coexist with the standard: Northern Thai (Kam Muang or Yuan) in the north, Southern Thai in the south and Lao or Northeastern Thai in the north-east.

The standard Thai and the regional dialects are similar in terms of syntax- the general order of a simple sentence is subject-verb-object, and morphology- the minimum words are predominately monosyllabic and there is no inflection of nouns, pronouns, or gender, number, tense etc. The difference between these languages is only in tone and certain lexical items. However, only tones in Standard Thai will be chosen to study.

Tone System

the term tone (linguistic) refers to a particular way in which pitch is utilized in s generally assumed that the principal phonetic features of tone are found in the domain of pitch the term pitch (nonlinguistic, perceptual), on the other hand, refers to how a hearer a sound on a scale going from low to high without considering the physical properties of the sound. Its primary acoustic correlate is fundamental frequency. A tone language, for study, is a language in which pitch is used to contrast individual lexical items or words.

According to Pike (1948), tonal languages fall into two broad categories: regist and gliding or contour systems. A level tone is one in which, within the limits of perception, the pitch of a syllable does not rise or fall during its production. A contour tone is one in which the pitch of a syllable has a perceptible rise or fall or some combination of rise and fall. African, Tibeto-Burman and Mon-Khmer languages have only a level tone. These languages typically contrast two perhaps three level tones (low-mid-high). Whereas, East Asian

languages like Chinese, Thai, Vietnamese and Burmese frequently contrast four levels and several rising or falling (i.e., contour) tones.

The tonal system of Thai

The Thai language, as is well known, is a tonal language. A tonal language or tone language is one in which changes in pitch lead to changes in word meaning. In tonal languages, the tone is an integral part of a word itself. Thus minimal pairs can exist in such a language, distinguished only by a change of tone. All the syllables are realized by two kinds of phonological material: (1) a string of segmental phonemes and (2) a phonemic tone. The same string of phonemes with a different tone has a different lexical meaning and a different character in the writing system. However, thanks to the amount of redundancy in speech, sentences pronounced with incorrect tones, or without tone distinctions at all, are still intelligible even though they sound foreign to native ears. This means a word may have two or more distinct and quite unrelated meanings depending on the tone in which it is pronounced.

The Thai tonal system exhibits five contrastive tones, traditionally labeled mid, low, falling, high and rising. These tones with the symbols used in this transcription placed over the (in Thai writing, tone marks placed over the initial consonants).

According to Thai writing system regardless speech sounds frankly speaking, altogether there are five tones but there is no single word which is pronounced in all five; although there are a number of which may be pronounced in two or three and carry a different meaning in each. For instance, the examples above the phoneme /kh/, according to Thai writing, represents the three different phonemes.

So far, we have been dealing with only one syllable in different tones. It is known that each syllable in Thai carries one of five phonemic tones. Now we turn to the following examples with having more than one syllable as shown in table below.

Factors determining the tone

In this section we will consider the number of factors which may affect tone. The tone rules are undoubtedly complicated because of the number of factors involved and it may be mentioned here that a considerable number of otherwise quite well-educated Thai people do not know them.

1. Class of the initial consonant

To understand the class of the initial consonant clearly, we must consider all of the Thai consonant phonemes. The Thai writing system uses as a base as Indic alphabet originally designed to represent the sounds of Sanskrit. Borrowing the alphabet then in use by Ramkhamhaeng (1275-1317) who invented the Thai alphabet, kept the symbols for the Sanskrit sounds not found in Thai and used then in Indic loanwords to reflect the origin pronunciation. Because of the redesigning of the symbols to fit Khmer first and the to fit T eventual system created by Ramkhamhaeng had little resemblance to the Sanskrit originals.

2. The final sounded consonant

All words in Thai which do not end in a vowel sound must have either m, n, or y as the final sound.

3. The type of final vowel

First let us look at the vowel phonemes in Thai as shown below.

4. The tone mark

In Thai writing the tones are quite clearly indicated by the use of Tone Marks. There are altogether four tone marks but only two namely mai ek and mai to are in common use. The other two mai tree and mai cattawa are used only in a few words beginning with middle class consonants.

The normal position of the tone marks is over the initial consonants of syllables. If a word has a consonant cluster and can be pronounced together, the tone mark is placed over the second consonant.

Function of Tone

All natural languages that we know of make use of some system of tones, and may operate at two or at three different levels, depending upon the particular language. Generally, there are three functions of tones, the phonological or lexical, the grammatical and the affective. The standard Thai exhibits the tone function only at the lexical level. This means contrasts of tone function at the lexical level have effects to those of phonemic differences; in other word there are minimal pairs in which the single differentiating feature is that of tone.

Tones in Thai do not have a second function, a grammatical or syntactic one. This function of tone can be found in African languages. In these languages, the distinction between a statement and a question between a question and a command and so on, can be sign by a different tone. The third function of tone is connected much more with individual psychology than with the language community since it is concerned with conveying the affective state of the speaker. Tones in Thai do not have this type of function.

Bibliography

- Abrasom, A.S. (1962). **The vowels and tones of Standard Thai: Acoustical measurements and experiments.** International Journal of American Linguistics,28 (2).
- Ai Chen Ting. (1971). **Mandarin Tones in Selected sentence environments.** University of Wisconsin.
- japurohit. Ed. (1984). **Papers in Phonetics and Phonology.** Mysore: Central Institute of
- Brown, J.M. (1965). **From Ancient Thai to Modern Dialects.** Social Science Association Press of Thailand, Bangkok.
4. Comrie, Bernard. Ed. (1987). **The World's Major Languages.** London & Sydney: Croom Helm. David D. Thomas at al. ed 1966. Mon-Khmer Studies II. The summer institute of Linguistics: The Linguistic circle of Saigon.
- Goldsmith, John A. ed. (1995). **The Handbook of Phonological Theory.** Oxford: Blackwell.
- Ilse, Leiste. (1970). **Suprasegmentals.** Cambridge: the M.I.T. Press.
- Naksakul, Kanchana. (1999). **Rabop Siang Phaasaa Thai (Thai Phonetics).** Bangkok: Chulalongkorn University.
- Pault, Tench. (1992). **Studies in systemic Phonology.** London:Pinter publishers.
- Pike, Kenneth L. (1948). **Tone language.** Ann Arbor: University of Michigan.
- Stuart Campbell and Chuan Shaweevongse. (1956). **The Fundamentals of the Thai Language.** New York: Paragon Book Gallery.
- Thonglo, Kamchai. (2002). **Lak Phaasaa Thai (Thai Grammar).** Bangkok: Ruamsan Publisher.
- Victoria A. Fromkin. Ed. (1978). **Tone: A Linguistic Survey.** New York: Academic Press.

The Concept of Santi in Theravada Buddhism

Suchat Butjayanoon

Faculty of Humanities and Social Sciences

Ubon Ratchathani Rajabhat University, Thailand

Email: Suchatbut@gmail.com

Received: July 3, 2022; Revised: July 29, 2022; Accepted: 3 August, 2022

Abstract

The result of the study shows the path to peace in Buddhism is highly ethical and moral. Non-peace comes into being as a result of the mental and physical violence. The discussion of peace is focused on the mind on the ground that it is the prime cause for good or bad behaviors. Good behaviors presuppose good mental qualities and end up with peace whereas bad behaviors presuppose bad mental qualities and end up with violence, conflicts, or no-peace. These good and bad mental qualities are dealt with in detail in reference to various Buddhist teachings. We endeavored to observe how far these teachings are useful in bringing about sustainable peace. We found that harmful mental qualities that violate peace can be surrendered to greed, hatred, and delusion.

Keywords: Good behaviors, violence, peace

Introduction

War and peace have been the topic of the day ever since the emergence of the human society. This topic has been given the priority in any kind of agenda of a country or of any world organization due to the weight of the destruction various wars, conflicts or terrorism bring everyday at present. Intellectuals are trying to see how religious teachings can be utilized in the resolution of these wars and conflicts. Various scholars and researchers worldwide have attempted to find a path from various religious viewpoints. This is one of those humble attempts that was made to understand the issue from Theravada Buddhist viewpoint.

One of the objectives was to survey Buddhist Pali Canon in order to understand and interpret theravadic teachings that have a bearing towards Santi or peace. A lengthy and detailed theoretical and practical evaluation of those teachings was made possible in the process of the research. This investigation was followed by the implementation of those teachings in the complex societies at present. Here, after a thorough survey of those teachings just mentioned, attempts were made to understand and interpret the current peace problem from Buddhist viewpoint. Then the discussion was carried out on the line as to how these Buddhist teachings can be implemented in bringing about everlasting peace in the world. The dissertation comprises of five chapters including the conclusive remarks.

Buddhist Religion and Peace: General Observations

This chapter tries to identify Buddhism as a religion in the social context. Peace in Buddhism becomes meaningful with relation to the aims and objectives of Buddhism as a religion. The aim of Buddhism is the *unconditioned* pleasure for individuals and for the society as a whole in the final calculation. The objective is to bring about the welfare of the society for all. When these aims and objectives are achieved, the individual and social peace is automatically present. Peace and *unconditioned* pleasure go hand in hand. Here the *unconditioned* pleasure is completely different from that of ordinary pleasure which is

popular in the society and which is one of the root causes for the violation of peace. The former is a typical in Buddhism. It is achieved through ethical and moral conducts prescribed by Pali scripture. Four virtues conducive to temporal welfare, five precepts of moral conduct, and five categories of natural law including that of law of *Kamma* are only some of the teachings so identified in this chapter. So the *unconditioned* pleasure is achieved by an individual for himself, by himself, without any external help. Hence, Buddhist peace comes from within, as a result of self-understanding. This basic viewpoint of Buddhism towards peace is compared with Gandhiji's Ahimsā, emperor Asoka's *dhamma*-empire concept, and Ambedkar's practical demonstrations.

The Concept of Santi in Theravada Buddhism

A detailed discussion on the theoretical part of Buddhism regarding the peace in Buddhism is undertaken in this chapter. Various definitions and implications of the word Santi as evidenced in the Pali Canon are taken up for the discussion. Santi is the non-presence of harmful mental qualities and the presence of healthy, beneficial thoughts. Santi invariably follows non-violence. One who possesses the four aspects of *Brahmavihara* viz. Loving-kindness, Compassion, Sympathetic joy, and Equanimity (i.e. *Metta*, *Karuna*, *Mudita*, and *Upekkha*) has Santi. Every individual action has an effect to the society. Therefore, everyone is responsible in bringing about peace in the society. Material pleasure brings only temporary pleasure. Hence, sensual or material pleasures acquired by means of six senses are to be penetrated up to the extent they become immaterial pleasures. Mental pleasure is the highest in the rank. It brings permanent peace. This is achieved by way of mental purification. The way leading to this purification is to train in three fold training called *Tisikkhā* namely *Sīla*, *Samādhi* and *Pannā* (morality, concentration, and wisdom) or Middle Path. This is a must for internal and external peace. *Nibbāna* or the *summum bonum* of Buddhism is achieved by following this three fold training. One who followed it and reached the destination is the supreme ideal of peace. He is the one who has perfect happiness. This is called unconditioned happiness or pleasure. This is the peace.

Three Fold Training for Peace

Chapters starting with these deals with *Theravāda* Buddhist teachings of *Saṅgati* or peace in their actual practical context. Followings are the teachings which are discussed in length in the subsequent chapters. It was found that these are somehow interrelated.

- (i) *Ditthadhammikatthasamvattanikadhamma*)
- (ii) Middle Practice (*Majjhimā Patipadā*)
- (iii) Threefold Training (*Tisikkhā*)
- (iv) Seven Visuddhis is the ways for Santi
- (v) The Law of Kamma and Santi (peace)
- (vi) Five precepts (*Pancasila*) for Santi
- (vii) Four Divine Bindings (*Brahmavihāra*)
- (viii) Meditation is the way for Santi "*Kammathna*" (i) *Samatha Bhavana* (ii)

Vipassana Bhavana.

No actions are seen out of the physical, verbal, and mental domains. These teachings cover all these human actions. Taken for granted the The Noble Eight Fold Path, all other teachings can well be included into it.

The Noble Eight Fold Path is divided into *Tisikkhā* i.e. *Sīla*, *Samādhi*, and *Pannā*. Then, Seven Visuddhis, Five precepts (*Pancasila*) and The Law of Kamma fall under *Sīla*. At last, the Meditation comes under *Samādhi* and *Panna*. This way it becomes clear of this interrelationship. This also exemplifies the practicability of Buddhism.

All these are based necessarily on moral behavior. It is interesting to note that if somebody behaves morally, he intentionally or unintentionally, knowingly or unknowingly practices one or more of these teachings. This reveals an important characteristic of these Buddhist teachings towards peace. That is that the excursion for peace can be started from anywhere and from different degree levels of his own potential. The fact is that any individual can be a worthy lover of peace by not being a Buddhist. The practicability of these teachings was proved due to the fact that they can be put into practice without any extra effort. It is simply nothing but an art of living.

Keeping in mind this idea of interrelationship of Buddhist teachings for peace, we emphasize the importance of three fold training for peace in this chapter. The Eight Fold Path or Middle Way, also the fourth noble Truth is nothing but eight aspects of correct living. Buddhism incorporates this path into three fold training i.e. Moral conduct, Concentration, and Wisdom or Knowledge. This teaching is discussed in detail to investigate how it is given the supremacy in bringing about personal and social peace.

Satta Visuddhis, Catu Bramaviharas and Pancasila for Peace

This chapter discusses three main Buddhist teachings for peace. The first is the seven fold cleaning modes. This includes a systematic development of personality in building the social beings for the maximum welfare of the society. Four Divine Bindings not only gives a mutual understanding among the members of the society but also, they provide every individual with such an insight that he becomes firm in universal opposites such as gain and loss etc. The importance of morality for peace is yet again emphasized in the discussion of Pancasila. An attempt is to point out how all these teachings are interrelated in bringing about peace.

Law of Kamma for Peace

The law of *Kamma* in Buddhism provides a logical theory in describing meaningfully the aforementioned teachings towards personal and social peace. Every good or bad action has an effect. Hence, the *Kamma* and the life circle or *Samsara* is interrelated. One is to be cautious about his actions because they carry results. Therefore, he is forced to do only those actions that carry good results. This makes the way for the welfare of all. However, Buddhism holds that the real endeavor is to give up accumulation of good or bad actions so that the life circle is to be terminated. This is yet another example of Buddhist emphasis of personal and social peace or in other words, the emphasis of temporary and permanent peace.

Contribution of Buddhism to the Contemporary World-Peace

This chapter investigates the nature of current global problems, especially the problem of war and conflicts or no-peace in view of examining the applicability or relevance of Buddhist teachings for those issues. It is revealed that, despite the composite character of global problems including that of no-peace, all the causes of those social problems can be summarized into three major causes in the broader sense from the Buddhist perspectives. These causes are the greed, hatred, and ignorance (*Lobha*, *Dosa*, and *Moha*). However, these three harmful causes are manifested in the present world in different forms. In this successful attempt, Buddhism points out yet another three causes for the current global issues. These three are easier to comprehend than the former. They are

1. Self desire for pleasures and acquisition (*Tanha*)
2. Egotistical lust for dominance and power (*Mana*)
3. Clinging to view, faith and ideology (*Ditthi*)

An extensive study of these three reveals the facts that Buddhist teachings can contribute enormously in solving the current social problems and bringing about ever lasting

peace to each and every individual in the society. As far as the mechanism of implementing these teachings is concerned, Buddhism introduces four groups including each and every individual in the society irrespective of any social barriers such as nationality, religion, caste etc. Four groups include monks, nuns, layman, and laywoman. Here the monks and nuns play an important role by way of ideal guidance to the laity. This Buddhist clergy is formed by Buddha in such a way that they become the real ideals for others. Interestingly, on the long cherished path towards the peace of the individual and of the society, Buddhism has its own interpretations for everything. Hence, they interpret politics, economics, and education in a different way. At the end of this chapter, some of the burning social issues are discussed from these fresh and different Buddhist viewpoints.

Conclusion

An attempt is made to comprehend and interpret systematically the Buddhism as a world religion and its teachings towards sustainable peace in the preceding chapters. The sequence of chapters in this dissertation is arranged in such a manner that they would, in the first instance, give an overall picture of Buddhism as a peace-loving religion, its teachings for peace, the practicability of those teachings and their relevance in the present complex societies respectively in the chapters.

Religious teachings of Buddhism have an inevitable bearing with its *summum bonum*, i.e. Nibbāna. Hence, the attitude towards peace in Buddhism goes hand in hand with its religious and philosophical aspects. Religious teachings are designed in such a manner that they would ultimately lead to rather metaphysical, philosophical goal of Nibbana. Due to this very reason, not only that these teachings are interrelated but also they hold high theoretical and practical value.

The path to peace in Buddhism is highly ethical and moral. Non-peace comes into being as a result of the mental and physical violence. The discussion of peace is focused on the mind on the ground that it is the prime cause for good or bad behaviors. Good behaviors presuppose good mental qualities and end up with peace whereas bad behaviors presuppose bad mental qualities and end up with violence, conflicts, or no-peace. These good and bad mental qualities are dealt with in detail in reference to various Buddhist teachings. We endeavored to observe how far these teachings are useful in bringing about sustainable peace. We found that harmful mental qualities that violate peace can be surrendered to greed, hatred, and delusion (lobha, dosa, and moha). On the other hand, the emphasis is made in the urgent need of practicing selflessness, non-desire, and awakening for peace.

A Buddhist disciple (Sāvaka) who endeavors for his own liberation fulfills degrees of levels of peace in following the path prescribed for that. It is immaterial even if he fails in the process of reaching his goal i.e. Nibbana in this life because entering into the path itself is a wholesome beginning. He adheres to the Buddhist teachings such as, to begin with, Five Ethical Codes (Pancasīla) and proceeds up to wisdom and concentration. In the field of wisdom and concentration, he is able to realize the subtle teachings such as the impermanence (Aniccatā), suffering (Dukkhatā) and the selflessness (Anattatā) and also the cause and effect relations (Paṭiccasamuppāda). As a result, he is able to control negative as well as positive emotions and he becomes firm with the worldly dual-opposites such as gain and loss (lābha-alābha) etc. There is no possibility of his being involving any sort of non-peace actions. A society comprised of such individuals necessarily becomes a peace-loving, healthy place to live. Hence, according to Buddhism, every individual in their different capacities of being a monk, a nun, a layman, or a laywoman is responsible for the peace in the society. And that it is possible only with their contribution.

Therefore, it becomes clear that the Buddhist stand of bringing about the peace in the society even for present troublesome society is to practice morality as recommended in

Buddhism in elaborated manner. The point in case is that the firm mental peace leads to the sustainable world peace. And Buddhism points out how this firm mental peace is achieved.

Bibliography

- Bapat, P.V. (1997). **2500 Years of Buddhism**. New Delhi: Publication Division.
- Dhammapitaka, Phra (P.A. Payutto). (2003). **The Pāli Canon : What a Buddhist must know**. Bangkok: S.R. Printing Mass Products.
- Harvey, Peter. (2001). **Buddhism**. New York : Continuum.
- _____. (2005). **An Introduction to Buddhism : Teachings, History and Practices**. New Delhi: Foundation Books.
- Ko Lay, U. (1990). **Guide to Tipitaka**. Delhi: Sri Satguru Publication.
- Ñānamoli, Bhikkhu (Tr.). (1956). **The Path of Purification (Visuddhimagga)**. Singapore: Singapore Buddhist Meditation Center.
- Oldenberg, H. (1971). **Buddha : His life, His Doctrine, His Order**. New Delhi: Indological House.
- Payutto, Prayudh Phra. (1995). **Buddhadhamma : Natural Laws and Values for Life**. Tr. by Grant A. Olson, New York: State University of New York Press.
- Rahula, Walpola Sri. (1978). **What the Buddha Taught**. London: Unwin brothers Ltd., Old Working, Surrey.
- Sri Dhammananda, K. (1988). **The Dhammapada**. Kuala Lumpur: B.M.S. Publication.
- The Anguttara-Nikāya**. (1932-1936). Ed. R. Morris & E. Hardy, 5 Vols., London: PTS, 1885-1900. The translated references are from The Book of the Gradual Sayings, F.L. Woodward (Tr.), Vols. I, II, & V; E.M. Hare (Tr.), Vols. III & IV, London: PTS.
- The Dīgha-Nikāya, Vols 9-11**. (1998). Bangkok: Mahamakut Buddhist University Press, 2525 B.E.; T.W. & C.A.F. Rhys Davids (Tr.), The Dialogue of the Buddha, 3 Vols. Reprint, Delhi: Motilal Banarsidass, 2000; And Walshe, Maurice, (Tr.) The Long Discourses of the Buddha, Kandy: Buddhist Publication Society, 1995; Ten Suttas from The Dīgha-Nikāya: Long Discourses of the Buddha, Rangoon: Burma Pitaaka Association, 1984.; Sister Vajira & Francis Story (Tr.), Last Days of the Buddha, Kandy: Buddhist Publication Society.
- The Dhammapada**. (1921). Ed. & Tr. Muller F. Max, Vol.10 in The Set of Sacred Book of the East, Delhi: Motilal Banarsidass, 1992; And Ed. O. Von Hinüber & K.R. Norman, Oxford: PTS, 1994; K.R. Norman (Tr.), The Word of the Doctrine, Oxford: PTS, 1997; Buddhist Legends (The Original Pāli Text of the Dhammapada Commentary), Eugene Watson Burlingame (Tr.), W.C.: Luzac & Company Ltd., 1980; Buddhist Legends : Dhammapada Commentaries. Ed. & Tr. Lanman, Charles Rockwell, Eugen Watson Burlingame, Vols, I, II, III, London: PTS.
- The Majjhima-Nikāya**. (1995). I.B. Horner (Tr.), The Collection of the Middle Length Sayings, 3 Vols., London: PTS, 1954, 1959; And Ñānamoli and Bodhi (Tr.), The Middle Length Discourses, Boston: Wisdom Publications.
- The Samyutta-Nikāya**. (2000). Ed. M.L. Feer, 5 Vols., London: PTS, 1884-1898; C.A.F. Rhys Davids and S.S. Thera (Tr.), Vol. I; C.A.F. Rhy Davids and F.L. Woodward Vol. II; F.L. Woodward Vols. III, IV & V. The Book of the Kindred Sayings, London: PTS, 1950-1956; And Bodhi Bhikkhu (Tr.), The Connected Discourses of the Buddha : A translation of the Saṃyutta-nikāya, Boston: Wisdom Publication.
- Varma, Vishwanath Prasad. (1973). **Early Buddhism and Its Origins**. Delhi: Munshiram Manoharlal.

Reality in Buddhist Philosophy : A Comparative Study of Definitions in Theravada and Mahayana

Ven. Neluwe Sumanawansa
Research Scholar, Vietnam
I.N. Singh
Rajiv Verma
Department of Buddhist Studies
University of Delhi, India
Email: Neluwesu@gmail.com

Received: July 2, 2022; Revised: 2 August, 2022; Accepted: 29 August, 2022

Abstract

The aim of this research was to recover the absolute reality revealed by the Buddha. Many of the explanatory terms prescribed by Theravada and Mahayana have been gone into. The conclusion of the comparison of almost all those terms that came within my attention was that all those terms present the nature of the reality. This conclusion was reached comparing the facts from Pali texts with the Sanskrit sources. Realization of the final goal is the result of a long-term practice. It cannot be had through training in one or two births. According to Theravada teachings it will take at least a period of a Kalpa having fulfilled the ten perfections such as Dana (giving). According to Mahayana, it is fulfilling the six- fold perfections and then entering the ten fold Bodhisattvabhumi. That too seems to need a long-term discipline. Positive assurances give to the Elder such as Sariput and Maudata in the Saddharmapundarikarr shows that the Bodhisattva training has to be done for several kalpas.

Keywords: Theravada and Mahayana, Dana (giving), Bodhisattvabhumi

Introduction

In Theravada Buddhism it has been clearly elaborated that Nibbana is the final goal or final emancipation of human life. But Mahāyānists do not agree to this proposed of Theravadins. They accept only sarvajñata as final emancipation and have criticized Arhantship and Paccekabuddhahood. They do not consider these Arhantship and Paccekabuddhahood as full salvation. But reality must be only one. There are not two or more realities. In Mahāyāna points of view final emancipation of Buddhism is definite. Those who believe in emptiness narrate that reality is Sanyatā. For some reality is sarvajñata. Yet Viper emphasises that everything is made up of mind. Therefore, mind only is the truth or reality. As a result of this we can see several definitions about the reality such as Tathata, Bhutathata and Dharmadhatu etc. Sometimes followers of Buddhism may become confuse about various definitions of reality. Questions may be asked. Is it Nirvana or Sunyata? What is difference between Tathata and Dharmadhatu? In the Saddharmapundarikasutra we can see rejection of Nirvana as the final goal. Here Nirvrti has been introduced by Thera Sariputra as the final emancipation. In Lankavatarasutra a dinial of Nirvana which has been shown in the tipitaka is also found. They interpret reality on other ways and consider Nirvana as stooping of alternative idea. After second council, Buddhist sangha had been divided into many sects. There is no connection between Theravada and Mahasanghika who separated form Theravada. They tried to develop their own ideas having rejecting Pali tipitaka. They use own sources written in the language of Sanskrit. So many philosophers and those who are opposed

have asked various questions to Buddhism about final emancipation. To answer some difficult gospels logically Mahayanists added some ideas of their own in the name of Buddhism through their experiences.

The meaning of the Buddha

There is a deep meaning in the words of the Buddha. It was expounded for the intelligent because the Buddhist philosophy is so very deep and is compared to ocean that goes deeper gradually.

It is through the philosophy of the Buddha that the wise ones like Mahakaccana, Mahakassapa, Nagasena, Avaghosa, Nagarguna and Seriputta, Vaubandhu beautified their intelligence. Therefore, since the time of the Buddha various wise ones analyzed the reality of the Buddhist philosophy. It is through their explanations that the Buddha word has come to light and made easier for the present world to understand.

There is no doubt whatsoever in accepting the tipitaka or the Pali Buddhist scriptures as the original words of the Buddha. After the second Buddhist council, the facts that were presented in the Sanskrit scriptures to have been introduced as the words of Buddha. Undoubtedly these Sanskrit scriptures were compiled with the help of the earlier Pali scriptures. With the appearance of Theravada or Hinayana and Mahayana two traditions came to be established namely, those who accepted the Pali scriptures as Theravadins and those who accepted the Sanskrit scriptures as Mahajanists. Mahiyana coming forward with reformatory teachings the Theravada, the final goal of the Buddhist philosophy has been analyzed deeply. As a result the term Vibbins of the Pali sources came to be named with the terms such as, Sunyata, Tathata, Bhutatathata, Vileptima, Kalpanama, Bhattakoti and Dharmadhatu etc.

In this study of the "Reality in Buddhist Philosophy: A Comparative Study of Definitions of Theravada and Mahayana," about the Absolute reality has been discussed under five main headings.

First of all, it has been examined why the word of the Buddha is acceptable. There is no doubt that the Dharma found in the Pali scriptures has been expounded by Gautama, the Buddha having already enlightened. Examining various situations where the Buddha had to introduce the Absolute Reality or the final goal, it is certain that Nibbind is the eradication of craving or desire. The Buddhist scriptures (tipitaka) were written down in books completely at the place called Alokavihara in Sri Lanka during the first century A. D. The word of the Buddha had been brought by memory from the sixth century B.C, upto the first century A.D. For this condensed context or Marika has been a great asset. Almost all the scriptures of Abhidhamma have been compiled with the help of Marika. The oldest as well as the most important sections of the doctrine have been preserved in the form of Matiki to this day. While almost all the philosophies believe in a permanent soul, in their search of emancipation, the Buddhist philosophy alone shows the absolute reality through soullessness. The being or the individual is the conventional term for the fivefold aggregate. That too is impermanent as it is conditioned. There is no self in the analysis of the aggregates. As long as the cause is there the continuity of the being occurs. Both the Theravada and Mahayana traditions accept this.

Purification of mind is essential for the realization of the reality. Theravada shows seven steps (sattavisuddhi) leading to it. Mahayana gives the ten spheres of Bodhisatva for the same (dasabodhisarvabhimi). There is no argument that the gradual development of mind leads to enlightenment. Both Theravada and Mahayana agree that reality is not possible, devoid of purity of mind.

The path, the discipline and the Virtue

The final goal explained in the Buddhist philosophy has to be realized by oneself. Therefore, a great discipline is needed. In order to explain this point, the second chapter is termed as "The path, the discipline and the Virtue: Carana. Here the Eight Noble Path of the Theravada and the Prajnaparamita of the Mahina have been explained comparatively. By both these ways fulfillment of the threefold discipline, namely, morality (la), concentration (samadhi) and wisdom (in) order to occurs. Both these paths are directed to the final aim. Yet in affirm the identity of the two divisions, Hinayana and Mahayana, the Prapaparamita has been introduced; the Buddhahood, the Paccekabuddhahood and the Arhantship could be attained by following the middle path. Prajnaparamita aims at Sarvajñata (omniscience). How the mind could be disciplined is explained under the heading 'Purity of thought process and institutional emancipation. Training the mind or concentration is essential for the disciplining of the mind. Purification of the individual becomes meaningful with the society. There are introduced varieties of most of moral rules or steps of training such as the five moral rules, the eight, the disciplinary code of the elder monks, and the ten kindly virtues. The five supernormal knowledge and eight absorptions could be obtained as a result of these two purifications. The Theravada way of training of Bodhisatta and the Mahayana Bodhisattva training are not much different to each other.

The three-fold Bodhi or the three modes of enlightenment is a prominent in the Theravada teachings. The Maha accepts only the Buddhahood. To them the Arhantship as well as the Paccekabuddhahood is called a lower vehicle or the Hinayana. With a deep investigation into the state of Arhantship and Paccekabuddhahood this term Hinayana would be rejected. There are only one or two instances in the Theravada sources where Arhantship is challenged. The nature of Arahants and their proclamations are found in very many places but none of those show that there is anything else to be fulfilled by one who has attained Arhantship. Therefore, it cannot be affirmed that Hinayana is only the vehicle (na) to attain Enlightenment. The Buddhist Scholars should take notice of this. It is important for a clear understanding of the final goal of the Buddhist Philosophy.

The Saddharmapundarikasutra rejects Nirvana to Nirvrti. Nirvrti has been introduced to give wider meaning to the term Nirvana, and in addition mentions the repentance of elder Sariputra about the Nibbana he had realized. When considered comparatively, terms Nibbana and Nirvrti give a similar meaning. The notion of the Mahayana tradition that one who has realized Nibbana would be born again, is not acceptable.

Theravada tradition accepts that the Arhantship is complete emancipation. Yet Mahāyāna tradition shows that not only Arhantship but also Paccekabuddhahood is not enough for the realization of the final goal. Theravada sources do not dispute about Arhantship except the questions of Elder Mahadeva. There is no unanimity in the scriptures about the ways in the attainment of Arhantship. When the proclamations of Arahants are considered it could be confirmed that Arhantship is complete emancipation. The two-fold Nain has been emphasized that only during the attainment of Buddhahood that the realization of Dharmanairatmyata occurs. The notion of the Mahayana, that Arhants and Paccekabuddhas do not realize Dharmanairatmyata, has been rejected by the Theravada sources. All accept the difference between Arahants and Buddhas. Yet Arahants have an adequate Knowledge of the soullessness and is enough for the realization of the Truth. Then there is the concept of Kleśa and Jeyana, showing a division between the Hinayana and Mahina traditions. The Mahayana belief that even after Arhantship, Jeanana is yet to be overcome, cannot be accepted as a truth. This has to be considered in detail by those who are interested in the research of the Buddhist philosophy. One cannot come to a final conclusion as it does not come under the activation of sense faculties. This analysis of Nairatmyata of the Mahina is a fair proof that it has been aimed at the no-soul concept of the Buddhist teaching.

Indication of reality taught in Buddhism

The fourth chapter of this research is Indication of reality taught in Buddhism. As the final goal is overcoming rebirth or crossing over the ocean of samsara, one should understand what this concept of becoming or bhava Living beings continue in the cycle of birth and death according to Law of cause and effect. Having subdued the concept of 'God's creation the Law of cause and effect came to the fore. Ideas about Sattva or the 'existence of the Theravada and Mahayana traditions have been analyzed separately. Yet there are differences between their beliefs. The Mahayanika believers of voidness do not believe in any phenomenon. The Alavijñana of the Mahayana tradition and the original mind of the Theravada tradition have been examined. It was revealed that the original mind of Theravada teachings has been converted to Algemeine of Maltz teachings. Although the existence and non-existence is analyzed, according to the evolution of consciousness, there is nothing new in it. It is only a careful amalgamation of the Theravada analysis of the consciousness. There is a close connection between the Alavijana and the subconscious mind (huge citta). Further analysis is necessary for detailed comments on this subject. Both traditions have agreed upon the law of karma and karma- result. Existence of the round of birth and the cessation of it is a profound teaching of the Buddhist Philosophy. Wheel of birth and death continues as long as the existences of causes such as ignorance prevail. Cessation of those causes is the end of sensing. That is the conclusion of the Theravada teachings. The notion of the idealists is that the main cause of the existence in the samsara is the ignorance of Alavijana. The knowledge of alavijana is the end of the cycle of becoming. The Law of the twelve modes of dependent origination has been accepted by the Madhyamaka believers of voidness. The cycle of birth and death continues until the realization of the truth. All agree to the conclusion that understanding of the state shown through the terms, Nibbana, Sunyata, Tathata, etc. is the final goal.

Definitions of Reality in Buddhism

The fifth chapter, Definitions of reality taught in Buddhism is a review of how to realize the absolute reality. How a Bodhisattva reaches the state of Tathagata step by step through Abhisamaya and Adhigama is examined here according to the path and its fruit. Although there are differences between Theravada and Mahayana over this they are not factors that help to confirm the Mahayana ideal. The peculiarity here is that Arahants and Paccekabuddhas together with Bodhisattvas reach upto the state of the eighth attainment and from there only Bodhisattvas proceed to higher attainments. This is against the The procedure of Adhigama.

The term Tathagata has been used to denote one who has realized the Truth in both traditions. The conclusion one could come by comparing the descriptions in the sources and commentaries, with the explanation in the Mahim writings, is that the terms- Buddha, Sarvajñata and Tathagata have been used synonymously. The existence of a Tathagata after passing away a question unsolved. Yet it has been reviewed here. Mahayana describes at length the passing away to Nibbana and how the creative body appears in the human world time and again through the concept of Trikiya. The Theravada teaching that one who sees the Dhamma sees the Buddha, has been analyzed shrewdly by the Mahayana Buddhism. Trikaya concept has been introduced accordingly. Further research has to be done to find out why and how the human Buddha has been attributed a heavenly situation.

Nibbana or Nirvana is the final goal of the Theravada Buddhist philosophy. Therefore the word of the Buddha in the Pali scriptures (tipitaka) is final. Nibbana is a common factor to the Buddhas as well as Arahants and Paccekabuddhas. Yet the Mahayana notion is that although Arahants and Paccekabuddhas have reached Nibbana, it is not complete emancipation, because they have not overcome the Nairatmyata. They do not have the

vanishing and reappearing knowledge. They have not ceased the two-fold defilements. Therefore, they are Hinayinikas (low vehicle). Without attaining Buddhahood there is no other way of completing emancipation according to Mahapana. These are the facts brought forward by the Mahina to identify the two traditions. Saddharmapundarikaitra introduces Niruti to Nirina

Those who hope for the Buddhahood are Bodhisattvas and they have belief special place other than Arhants and Paccekabuddhas who are Hinayinikas. The Bodhisattva concept is common to Theravada tradition too, but there that all should be Bodhisattvas. Therefore, many Bodhisattvas and Buddhas unknown to Theravada are found in the Mahayana. 'A new vehicle-ride', is an adjective used for the Bodhisattvas indicating that they have entered Mahayana, rejecting Hinayana. Mahayana has introduced the term Sarvajit to mean the final reality- the Buddhahood and the path leading to it is introduced as the Prajaparamita. Theravada too has accepted the term Sarvajñata. The difference is that besides Sarvajñata, Arhantship and Paccekabuddhahood are also accepted for the realization of the final goal. Theravada has introduced the Noble Eight-fold Path for the realization of the goal.

Realization of the final goal is the result of a long-term practice. It cannot be had through training in one or two births. According to Theravada teachings it will take at least a period of a Kalpa having fulfilled the ten perfections such as Dana (giving). According to Mahayana, it is fulfilling the six-fold perfections and then entering the ten-fold Bodhisattvabhūmi. That too seems to need a long-term discipline. Positive assurances given to the Elder such as Sariputta and Maudgalyayana in the Saddharmapundarikaitra show that the Bodhisattva training has to be done for several kalpas.

Reality should be realized through one's own efforts alone. One cannot cause another to realize the final goal. Buddhas are revealers of the path and the actual working of it is within yourself. In any philosophy the aim is understanding of the reality of the world and living beings. Our ignorance of the law of cause and effect does not allow us to understand the reality of the world. Mahina calls that, Tathata (suchness). Theravadins have used the terms, Tathata, avitathata, anāññatathata, and idkappaccat, in explaining the Law of cause and effect. The term Tathata, found in the Pali sources has been analyzed deeply and has given the meaning to show the reality. Ignorance of the Tathata as the ignorance of two-fold nairatmyata and dual carana. Attainment to means Buddhahood, is the knowledge of Tathata, as it shows the elimination of the Buddhist philosophy, the term Tathata gives the meaning of Reality.

Scholar Avagahosa has emphasized that the term 'Bhutatathata' shows the reality of the Buddhist philosophy. This gives a correct perspective of the living beings. It is not a creation but the nature of the world. Snyata and Nirvāṇa are synonymous to Bhutatathata. When analyzed deeply Bhutatathata and the Law of cause and effect are one and the same. Understanding the Law of cause and effect is the realization of the truth. So, the term Bhutatathata is an adequate synonym for the final goal in the Buddhist philosophy.

Yogacara idealist tradition of the Buddhist philosophy has gone deep into the Absolute reality. Their notion of the world and living beings is as follows. In reality, world is not anything existing but mind-born. Everything is conventional and is mere conception. They have used the terms, Vijnaptimātrā, Kalpetta and cadmata, in explaining this. They have adopted these from Theravada terms such as viññatti and painatti. The world that is prey to our sense faculties actually not existing but a mere conception. Ignorance of this brings about clinging and then conflicts. Realizing that the world is a mere intimation (laptimatra) or mere opinion (pañāmātrata) or mere visibility of one's own consciousness (sūcittadramātrata) is not a hindrance to the acceptance of it as the absolute reality of the Buddhist philosophy. Understanding the reality of the world and living being is the way to end the cycle of birth

and death. The reality of the world is explained very well through the tree terms mentioned above.

Madhyamika believes of voidness, have shown emptiness (ta) as their final goal. Sanyata which has been analyzed at full length by the Scholar Nagarjuna, is the profound term used for the absolute reality in the Mahayana Buddhism. The terms such as swing and swiat of the early Pali sources have been examined shrewdly and has come to the conclusion that the world is void, and that realizing it is the absolute reality. By the term it does not mean that there is nothing. Everything is conditioned through the law of cause and effect. Therefore, there is no free or autonomous existence to any of them. Each exists relatively to each other. As there is nothing devoid of the law of Dependant Origination it is emphasized that everything is void. The absolute reality in the Buddhist philosophy is realizing the emptiness analyzed through the association of the Law of Dependent Origination. Nirvana, Tathata, Sanya and Sarvamata are not different from each other. It is only a presentation of one and only situation in various names according to each environment. Each term in its meaning about the absolute reality of the Buddhist philosophy is a result of a keen review of it. So it cannot be argued that reality is not expressed through whatever of those terms. There is no other short path to reality other than through the Noble Eight-fold Path (middle path) or through prapaparamita. Man has a wrong notion about himself and about world around him from the time immemorial. It is not simple enough to get rid of this pride of self from his mind. In order to the complete eradication of it, the Therazada and Mahayana have prescribed the two above mentioned paths. The real nature of the world is not however as one believes it to be permanent, fortunate and happy. However much one sees with a notion of 'I and mine there is nothing that could be called so in reality. In order to purify the mind that is defiled, one should get rid of the wrong views. The purified mind holds on to reality.

Conclusion

In whatever term the Absolute reality of the Buddhist philosophy is represented, it is a thing that has to be realized by one's own effort and wisdom. It cannot be understood argumentally or logically. Reality is a supramundane state. It cannot be explained by mundane expressions. Trying to explain a position that one has not yet attained or realized may or may not be true. Therefore, the terms which the Buddha Himself has used to explain the reality are more trustworthy than those of the mundane individuals.

On the basis that Arhantship and Paccekabuddhahood are not full emancipation some terms have been analyzed. Proclamations of Arahants are included in the Thera and Therigatha texts of Pali scriptures. Observing these proclamations, it has been established clearly that the states of Arhantship and Paccekabuddhahood are full emancipation. Many of those proclamations say that the birth is no more, all that had to be done are over, there is nothing else to be done and the supreme emancipation is found. Yet the incident mentioned in the Saddles, that the chief disciple Elder Stripers and Elder Moudgalyana who were given a positive assurance that they would become Buddha's in the future is against the Therande stability. In the effort of turning Mahayana to a single vehicled religious sect, a number of terms other than the term Nirina have appeared.

Mahayana has not rejected completely, the term Nire of the Theravada. Lankavatastra criticizing the situation of Nire gives a new meaning to it saying that, Nina is the mind taken away from alternative thoughts. Various others terms of the Mahina namely Sanya, Tatha Bhutatabata, Swacittadryyamatrata and Dharmadhat could be compared to Nire. Here it is clear that the meaning of the term Nibbana does not find in any other new term given to it. The aim of most of these new terms is to raise Mahayana, having subdued Hinayana. And it is also clear that every such term gives the idea of the cessation of cycle of birth, the reality of the Buddhist philosophy, or realizing the reality of the world. All these

terms have been examined carefully by the present researcher do express the reality of the Buddhist philosophy.

It is Mahayana that has made Buddhadhamamma popular, having faced successfully the contemporal forces that came against it. Mahayana chose Sanskrit as the language media and taking the base as the Therauda sources has not presented anything new. Mahiyana could not reject completely the Theravada teachings because the ideas of the Pali Buddhism have been translated to Mahina as their own. The Dharma accepted by both Theravada and Mahayana is the word of the Buddha. Thus, there came to be two ways of looking at the word of the Buddha. The Pali scriptures (Tipitaka) are a complete philosophy. Yet the short discussions of the Theravida scriptures are analyzed deeply in the Mabina. Sometimes there have been efforts to compare the prescribed realities of various other philosophies of India with the reality described in Buddhism. For example, the Brahma concept the final entity of the Hindu Philosophy has its comparison to Bhutatathata

Some forms are found such as Tathigatagarbha which are new to Pali Buddhist scriptures. Yet when examined deeply it is seen that various scholars have made their own explanations of the final goal of the Buddhist philosophy. But the realization of the goal is mere analyzing it.

The aim of this research was to recover the absolute reality revealed by the Buddha. Many of the explanatory terms prescribed by Theravada and Mahayana have been gone into. The conclusion of the comparison of almost all those terms that came within my attention was that all those terms present the nature of the reality. This conclusion was reached comparing the facts from Pali texts with the Sanskrit sources. I hope that this research would help those investigators of the reality of the Buddhist philosophy.

Bibliography

Primary Sources

- Abhidhanappadipika.** (1938). ed. Subhuti Thero, W., Colombo.
- Abhidharmakosa.** (1983). trans. Subhadra Jha., Kashi Prasad Jayaswal Research Institute, Patna.
- Abhidharmasamuccaya.** (1950). ed. Pradhan, Visva-Bharati, Santiniketan, India.
- Abhidharmakosa & Bhasya of Acarya Vasubandhu with Sphutartha Commentary of Acarya Yasomitra, Part-II.** (1971). ed. Swami Dwarikadas Shastri, Varanasi.
- Abhidharmakoṣabhaṣayam, 4 Vols.** (1998-90). trans. Poussin, Louis de la Vall'ee., En.,trans. Pruden, Leo M., Californiya.
- Abhisamayalankara.** (1929). ed. Obermiller, E., and Th. Stcherbatsky., Leningrad.
- Anguttaranikaya Atthakatha (Manorathapurani).** (1966, 1968, 1973, 1977, 1979). ed. Walleser, Vols., I-V, PTS, London.
- Anguttara-nikaya.** (1979, 1981, 1989, 1994, 1995). ed. Morris, R., and Hardy, E., Vols., I-VI, PTS, London.
- Apadanapali, 2 Vols.** (1925, 1927). ed. Lilley, M.E., PTS, London.
- Apadana Atthakatha, (Visuddhajanavilasini).** (1954). ed. Godakumbura, C.E., PTS, London.
- Asvaghosa's Buddhacarita or Acts of the Buddha.** (1998). ed. Johnston, Delhi.
- Astasahasrikaprajñaparamita.** (1960). ed. Vaidya, P.L. The Mithila Institute, Darbhanga, Patna.
- Avadanasataka.** (1958). ed. Vaidya, P.L., The Mithila Institute, Darbhanga, Patna.
- Avatamsakasotra.** (1984). ed. Vaidya, P.L... The Mithila Institute, Darbhanga, Patna; Scripture, Cleary, 1959, translation as "The Flower Ornament Thomas., Shambala, Boulder.
- Aryasalistambhasutra.** (1950). ed. Aiyaswami Sastri, N., Madrass, India.

- Bodhicaryavatara of Santideva (Entering the Path of Enlightenment).** (1970). Matics, Marion L., London.
- Bodhicaryavatara, Vols., I & II.** (1990). ed. Paramananda, Sarma., Aditya Prakashan, New Delhi.
- Bodhisattvabhumi.** (1973). ed. Dutt, N., Kashi Prasad Jayaswal Research Institute, Patna.
- Buddhavamsapali Atthakatha.** (1946). ed. Honer, I.B., PTS, London.
- Buddhavamsapali, Vols., I-VI.** (1989, 1995). PTS, London.
- Cariyapitaka Atthakatha.** (1839). ed. Barua, D.L., PTS, London.
- Cariyapitakapali.** (1995). ed. Jayawickra, N.A., PTS, London.
- Cula-niddesa.** (1999). CSCD Rom, 3rd Version, Vipassana Research Institute, Dharmagiri, Igatpuri, India.
- Culaniddesapali.** (1988). ed. Stede, W., PTS, London.
- Dasabhumikasutra.** (1967). ed. Rahder, J., Paris; 1926; & ed. Vaidya, P.L., The Mithila Institute, Darbhanga, Patna.
- Dighanikaya Atthakatha (Sumanngala-vilasini), Vols., I-II.** (1971). ed. Rhys Davids, T.W., and Carpenter, J.E., PTS, London; (2nd ed.) 1968, 1970; Vol. III, ed. Stede, W., PTS, London.
- Dighanikaya Tika (Linatthapakasini).** (1970). ed. Silva, Lily de., PTS, London.
- Dighanikaya, 3 Vols.** (1995, 1992). ed. Rhys Davids, T.W., & Carpenter, J.E., PTS, London.
- Dhammapada Atthakatha (Dhammapada Commentary), 4 Vols.** (1970, 1993). ed. Norman, H.C., PTS, London.

A Critical Study of Consciousness (Citta) and Its Function (Based on Early Buddhist Texts)

Phra Winyoo Suthammarit
Research Scholar, Thailand
Siddharth Singh
Pali & Buddhist Studies
Faculty of Arts

Banaras Hindu University, India

Received: July 14, 2022; Revised: August 25, 2022; Accepted: 6 December, 2022

Abstract

The result of the study shows the consciousness (citta) is the source of all mental states, that all mental states are fashioned by the consciousness. It is also said that the consciousness is the source of all virtues, of all qualities. In order to attain these virtues, one must discipline the consciousness. The Consciousness is the key to changing the nature of our experience. When one's ability in this kind of meditation is developed, it has two principal benefits. Firstly, it leads to mental and physical well-being, comfort, joy, calm, tranquility. Secondly, it turns the consciousness (citta) into an instrument capable of seeing things as they really are.

Keywords: the consciousness (citta), meditation, mental and physical well-being

Introduction

Buddhism is one major religion in the world. Its principles (teachings) are discovered and laid down by the Buddha himself for all human beings to study and understand by themselves both spirituality and the way for living for the welfare and happiness of mankind. Thus Buddha's word is instructed his principles to be the way for spreading the Dhamma as follows: Caratha bhikkhave carikaṃ bahujaṇahitaya bahujaṇasukhāya lokānukampāya atthāya hitaya sukhāya devamanussānam, mā ekena dve agamittha desetha bhikkhave dhammam ādikalyāṇam majjhikalyāṇam pariyoṣānakalyāṇam sātthaṃ sabyañjaṇaṃ kevalapariṇipunnāṃ parisuddham brahmacariyaṃ pakāsetha. (Vinayapitaka, Mahavagga. Vol. 4, In Tipitaka of Siamrattha, Bangkok: Mahamakut rachavitthayalai, 2523/1980, pp.39-40)

"... Walk, Monks, on tour for the blessing of the manyfolk, for the happiness of many folk, out of compassion for the world, for the welfare, the blessing, the happiness of Devas and men. Let not two (of you) go by one (way). Monks, teach Dhamma which is lovely at the beginning, lovely in the middle, lovely at the ending. Explain in the spirit and the letter the Brahmachariya (The Holy Life) completely fulfilled, wholly pure...". (Vinayapitaka, Mahavagga, Vol. IV, Tr. by I.B. Horner, London: Pali Text Society, 1993, p.28)

The Original teachings of the Buddha disclosed the true nature of life and the world. However, a distinction must be made between the Buddha's original teaching (often called the Dhamma or the Buddha word) and the religion that developed based on His teachings.

The Teachings of the Buddha not only started a religion, but also inspired the blossoming of a whole civilization. These Teachings became a great civilizing force that moved through the history of many a culture and nation. Indeed, Buddhism has become one of the greatest civilizations that the world has ever known. It has a wonderful history of achievement in the fields of literature, art, philosophy, psychology, ethics, architecture and culture. In the course of centuries, countless social educational institutions were established

in the various nations that were dedicated to the Buddha's Teaching. The history of Buddhism was written in golden letters of brotherhood and good will. The religious way of life for spiritual development from the day the Buddha preached his teaching and realized the real purpose and meaning of a life and a religion.

Conclusion

In Buddhism there is not only one goal. Besides the goal of happiness and good fortune, there is also the goal of freedom. If one wants to attain the goal of freedom, the only way that can be achieved is through wisdom. And in order to achieve wisdom one has to purify the consciousness (Citta), develop the consciousness through meditation. Even for the practice of good conduct, for the observance of moral rules, mental development is necessary. Why? Because, it is relatively easy to follow the rules of good conduct when things are going well. If we have a good job, if we live in a stable society, if we earn sufficiently to support ourselves and our families, it is relatively easy to observe the precepts. But when we find ourselves in circumstances of stress, of instability, as for instance when we lose our job, when we find ourselves in a situation where lawlessness prevails, this is the point at which the observance of good conduct comes under attack. In this kind of circumstances, the only thing that can safeguard our practice of good conduct is mental development, strengthening of the consciousness, attaining control over the consciousness (citta). In that way, mental development on the one hand serves as a safeguard of our practice and on the other hand it serves to prepare the mind to see things as they really are, to prepare the mind to attain wisdom which will open the door to freedom, to enlightenment. Mental development therefore has an extremely important role in the practice of the Noble Eightfold Path. This emphasis on mental development is not surprising if we remember the importance of the role of the consciousness (citta) in experience in the Buddhism.

The Buddha has said that the consciousness (citta) is the source of all mental states, that all mental states are fashioned by the consciousness. It is also said that the consciousness is the source of all virtues, of all qualities. In order to attain these virtues, one must discipline the consciousness. The Consciousness is the key to changing the nature of our experience. It was once said that if we had to cover the whole surface of the earth in order to protect our feet from being cut by sticks and stones, if we had to cover the whole surface of the earth with leather, this would be a very difficult undertaking. But by covering only the surface of our feet with leather it is as if the whole surface of the earth were covered with leather. In the same way if we had to purify the whole universe of greed, anger and delusion, it would be a very difficult task. Simply by purifying our own consciousness (citta) of greed, anger and delusion it is as if the whole universe were purified of these defilements. That is why in Buddhism we focus upon the consciousness as the key to achieving a change in the way we experience life, in the way we relate to other people. The importance of the consciousness has recently been recognized by scientists, psychologists and doctors.

A number of doctors have successfully employed techniques very similar to the techniques of meditation in order to help patients overcome chronic diseases and disorders. This is now a recognized fact within the medical profession. Not long ago I was told of a case involving the wife of a professor. Their family doctor has begun to use techniques of mental development to treat patients who are suffering from certain complaints. The lady was told that she would need an operation to correct a certain disorder. Alternatively, it was suggested that she practice this technique of mental development twice a day for a period of two months. Having practiced this, it was found that she no longer required the operation. We can all understand the influence the consciousness (citta) has on our attitude by looking at our own experience. We know how we occasionally feel happy and have a positive attitude towards our activities, and when this happens we are efficient, we respond and we are able to

carry out our activities in the best possible way. On other occasions when our consciousness is disturbed and depressed, we find that we cannot even discharge simple tasks efficiently. In this way, we can see how important the consciousness is in all spheres of activity.

There are three steps of the Noble Eightfold Path that are included in this mental development group and they are Right Effort, Right Mindfulness and Right Concentration. Together these three steps encourage and enable one to be self reliant, attentive and calm. First of all, in its most general sense Right Effort means cultivating a positive attitude towards our undertakings. We can call Right Effort enthusiasm as well. It means undertaking our tasks with energy, with a will to carry them through. It is said in one text that we ought to embark upon our tasks in the same way as an elephant enters a cool lake during the heat of the midday sun. With this kind of effort, we can then be successful in whatever we plan to do, whether in our career, in our study, or in our practice of the Dhamma. In this sense effort is also related to confidence. It is a practical application of confidence. If we fail to put effort into whatever we do, we cannot hope to succeed. But effort must be controlled, must be balanced, and here we can recall what we said regarding the Middle Path, the strings of the lute, the overly tight string and the overly loose string. So effort should never become too tense, too extreme, and similarly, it should not become too slack, should not be abandoned. This is what we mean by Right Effort, a controlled, sustained, enthusiastic, cheerful determination.

Right Effort is defined as four fold. It is the effort to prevent unwholesome thoughts from arising. It is the effort to reject unwholesome thoughts once they have arisen. It is the effort to cultivate wholesome thoughts. It is the effort to maintain wholesome thoughts. This last is particularly important because it is often the case that even when we have succeeded in cultivating wholesome attitudes, all too often these are short-lived. Between them, these four aspects of Right Effort focus the energy of Right Effort upon our mental states in such a way as to reduce and eventually eliminate the number of unwholesome mental states that we entertain in our consciousness (citta) and to increase and firmly establish wholesome thoughts as a natural integral part of our mental states.

The second step of the Noble Eightfold Path that is included in the group of mental development is Right Mindfulness. Right Mindfulness is essential even in our daily life. This Buddhist teaching, in fact I would venture to say all Buddhist teachings can be explained, can be exemplified with situations that belong to everyday life, that are familiar to all of us. In fact if you look at the Buddha's own teachings, you will find that He always used examples that were familiar to his audience when teaching the Dhamma. So here too in regard to mindfulness, we may do well to look at the importance of mindfulness in our ordinary mundane activities. Mindfulness is awareness or attention, avoiding a distracted and clouded state of consciousness. There would be many fewer accidents if everyone were mindful. So whether one is driving a car, or crossing a busy street, or doing accounts, whatever one is doing, that task would be more effectively carried out if one is attentive and mindful. It will increase one's efficiency, productivity, and similarly it will reduce the number of accidents that occur due to inattention, due to the failure to be aware.

Specifically, in regard to the practice of the Dhamma, mindfulness acts as a rein upon our consciousness (citta). In this sense, if we consider how our mind normally behaves, we can see a need for a rein, a control upon our consciousness. A moment ago, there was a gust of wind which caused a window over here on my right to bang. I am sure that most of our consciousness immediately focussed upon that sound. Similarly, at almost every moment of our life, our consciousness are running after objects of the senses. The consciousness (citta) is never concentrated, or still. The objects of the senses may be sounds, or they may be sights. As you drive down the streets, your eyes may be caught by an attractive advertisement, your consciousness will be attracted to that advertisement. When you smell someone's perfume,

your consciousness will become entangled with that object. All these are the causes of distraction. So in order to control, to minimize this distraction, we need a kind of guard which can protect the consciousness from becoming entangled with objects of the senses, from becoming entangled in unwholesome thoughts. This guard about two acrobats- master and apprentice. On one occasion the master said to the apprentice, "You protect me, and I will protect you. In this way we will perform our tricks and come down safely". But the apprentice said, "No master, that will not do. I will protect myself and you will protect yourself". In the same way we have to guard our own consciousness. Some people may say this is rather selfish. What about team-work? But I think that is a fundamental misunderstanding. A chain is only as strong at its weakest link. A team is only as efficient as its members. A team of distracted persons who are incapable of discharging their own responsibilities will be an inefficient team. Similarly, in order that we can play an effective role in relation to our fellow beings, we must first guard our consciousness. Suppose you have a fine car. You will be careful to park the car in such a place so that it will not be hit by another motorist. Even at work or at home, you will occasionally look out of the window to make sure the car is all right. You will be sure to take it to the mechanic regularly. You will be sure to wash it regularly. In the same way all of us possess one thing which is far more valuable than any other possession. That one thing is our consciousness (citta).

Recognizing the value of our consciousness, we ought to guard it. This is being mindful. This is an aspect of mental development which we can practice at any time and in any place. Sometimes I find people saying to me that it is extremely difficult to practice meditation, and often people are also somewhat afraid to practice meditation. By and large, they are thinking of concentration meditation or sitting meditation. But even if one is not prepared to practice concentration meditation, certainly Right Effort and Right Mindfulness can be practiced without any fear of any adverse consequences. It simply entails being aware and attentive, watching your consciousness (citta), seeing where it is going, seeing what it is doing. This is true no matter what one is doing - cleaning the house, going to school, or cooking. No matter what one is doing, one can practice mindfulness, the practice of watching the consciousness, of keeping an eye on the consciousness (citta).

The practice of mindfulness traditionally has played an important role in Buddhism. At one place, the Buddha has called the practice of mindfulness the one way to achieve the end of suffering. Specifically, the practice of mindfulness has been developed to include four particular applications. These are application of mindfulness with regard to body- awareness of the positions of one's limbs and so forth; mindfulness with regard to feelings- pleasant, unpleasant or neutral; mindfulness with regard to moments of consciousness; and lastly mindfulness with regard to objects. These four stations of mindfulness have continued to play an important role in the practice of Buddhist meditation. Let us go, on to consider the third step, and that is concentration, or it is sometimes called meditation, or tranquility. Concentration is the practice of focussing the consciousness single-pointedly on a single object. The object may be physical or mental. When total single-pointedness of the consciousness upon a single object is achieved through concentration, the consciousness (citta) is totally absorbed in the object to the exclusion of all thoughts, distractions, wavering, agitation, or drowsiness. This is the object of the practice of Right concentration, to focus the consciousness single-pointedly upon one object. Most of us have had intimations of these kind of states. Occasionally something approaching single-pointedness of consciousness occurs spontaneously when listening to a favorite piece of music, or watching the sea or sky. One may have experienced the moment when the consciousness rests single-pointedly, undistractedly upon that object, that sound or that form.

Concentration may be practiced in a number of ways. The object of concentration may be a sight such as a flame, an image, or a flower, or it may be an idea, an immaterial

thing such as space, such as loving-kindness. When one practices concentration, one repeatedly focusses the consciousness (citta) on the object. This eventually, gradually leads to the ability to rest the consciousness upon the object without distraction. When this can be achieved for a protracted period, then one has achieved single-pointedness. It is important to note that this aspect of mental development has to be practiced with the guidance of an experienced teacher. This is because there are a number of technical factors that condition success or failure and they include posture, attitude, duration and occasion of practice. And it is difficult for anyone to get all these right simply by reading a book. Nonetheless, one need not become a monk to practice this kind of meditation, one need not live in a forest, and one need not abandon one's daily activities. One can begin with relatively short periods, as short as ten to fifteen minutes a day.

When one's ability in this kind of meditation is developed, it has two principal benefits. Firstly, it leads to mental and physical well-being, comfort, joy, calm, tranquility. Secondly, it turns the consciousness (citta) into an instrument capable of seeing things as they really are. It prepares the consciousness to attain wisdom. When we talk about seeing things as they really are, we liken the development towards this ability to the development of specialized instruments in science through which we have been able to observe atomic particles and so forth. Had it not been for the development of the radio receiver we would not be aware of radio waves. Similarly, if we do not develop our consciousness through the cultivation of Right Effort and Right Mindfulness and especially single-pointedness of the consciousness, our understanding of the real state of things, of truth will remain an intellectual knowledge. In order to turn our understanding of the Four Noble Truths from book knowledge into direct experience we have to achieve one-pointedness of the consciousness (citta). It is at this point that mental development is ready to turn its attention to wisdom. It is at this point that we see the role of concentration in Buddhism. It is similar to sharpening the pencil to write with, or the sharpening of the axe which we use to cut off the roots of greed, hatred and delusion. When we achieve single-pointedness of the consciousness, we are then ready to conjoin tranquility with penetrative understanding, meditation with wisdom. And then we can be able to play an important and relevant role for upliftment and welfare of the Society.

Bibliography

Sanyutta-Nikaya volume, 15-19.

Anuruddha. (1940). by Birendralal Mutsuddhy. Nālandā Nibās, Chittagong, Bangladesh:

Anguttara-Nikaya. 5 Vols 1885-1900. Ed. by R. Morris and E. Hardy. Pali Text Society, London.

Aṭṭhakatha. (1975). Tr., by I.B. Horner. Pāli Text Society, London.

(The) Book of the Discipline (Cullavagga), 6 vols. (1952). Tr., by I.B. Horner, Pāli Text Society, London.

A Buddhist Manual of Psychological Ethics. (1900). Eng. Trans. of Dhammasan gani, by C.A.F. Rhys Davids, Pāli Text Society, London.

Buddhavamsa (Khuddakanikāya). (1975). Tr., by I.B. Horner, Pāli Text Society, London.

Compendium of Philosophy. (1956). Eng. Trans. of Abhidhammattha-sangaha of Anuruddha by S.Z.Aung and C.A.F. Rhys Davids. Pāli Text Society, London.

Commentary of the Chronicle of Buddhas. Tr., by I.B. Horner. Pāli Text Society, London:1978.

Digha-Nikaya volume, 9-11.

Majjhima-Nikaya volume, 12-14.

(The) Anguttara-Nikaya. 4 vols. (1960). ed. by Bhikkhu J.Kashyap. Nālandā Devanagari edition. Pali Publication Board, Bihar, India.

Journal of Religions and Various Sciences (JRS)

Aims and Scope

Journal of Religions and Various Sciences (JRS) is a trilingual (English) and an interdisciplinary journal seeking an engagement between scholars working across a range of disciplinary fields, including world philosophical studies, religious studies, cultural studies, critical theory, and interdisciplinary humanities and social sciences. Lying at the interface between the study of philosophy, religion and other academic studies of culture. In particular, the journal will consider why philosophical, religious and cultural studies have hitherto neglected the significance of religious manifestations in cross-cultural perspectives, and define ways in which religious studies needs to engage with contemporary areas of cultural critique.

The principal aim of the Journal of Religions and Various Sciences (JRS) is to promote critical investigation into all aspects of the study of philosophy, religions, cultures, and interdisciplinary humanities and social sciences, particularly with an innovative and global interactive focus.

Frequency of Issue

Twice per year (June and December) (1st issue January-June, 2nd issue July-December).

Peer Review Policy

All submitted manuscripts must be reviewed by at least three experts via the double-blinded review system.

The Journal of Religions and Various Sciences (JRS) is an interdisciplinary journal encouraging multidisciplinary working scholars in humanities, social sciences, philosophical studies, religious studies and cultural inquiry to explore cross-cultural and religious perspectives with an innovative and global interactive focus. The Journal of Religions and Various Sciences (JRS) is an open-access journal, hosted by the Research Center for Dhammsuksa Phrapariyattidhamma of Watawutwikasitaram School, biannually publishing research papers (January-June, July-December) and special issues, both via a double-blind peer review process.

All submitted papers must be original and not submitted or published elsewhere. Submitted papers will undergo originality assessment. Manuscripts will pass through an initial editorial screening and are sent for double-blind review to anonymous independent referees. Apart from research articles, we also accept quality book reviews. All accepted articles, after appropriate revisions, will be published online on our Journal's website, and are downloadable free of charge. We recommend that potential authors review our publishing policies, manuscript requirements, and formats, before submitting their manuscripts to the Journal.

Publication Ethics

Duties of Authors

1. The author has to assure that her/his paper has not been previously published in nor simultaneously submitted to other journals.
2. The author shall not commit any degree of plagiarism in her/his paper.

3. The author shall produce her/his manuscript format in accordance with the ‘guideline for authors’ of the journal.

4. The author whose name is listed in the paper needs to have contributed to the paper production or the research-related procedure.

5. All pictures, figures, or tables appearing in the paper must be cited properly with their source(s) accurately identified. The author (s) shall be solely liable to any legal suit, if any.

6. The author shall verify the accuracy of content and format in both in-text citations and bibliography. No citation(s) shall be made for unread references. The indication of page numbers of citations from books is preferable.

7. The author is required to correct or rework their paper in due time as assessed and advised by reviewers and the editorial board.

8. The author must identify the source (s) of research fund (if any) as well as any applicable conflict of interest.

9. Acknowledgment should be stated only after the consent has been secured from the related contributor(s).

10. Findings must be presented in accordance with the acquired data. No exploitation (false summary, or distortion or biased selection of data/finding) shall be committed.

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>

Address

The Research Center for Dhammsuksa Phrapariyattidhamma of Watawutwikasitaram School, Room 305, No. 137 Watawutwikasitaram, Charansanitwong 72 Road, Bang Phlat, Bangkok, 10700, Thailand

Phone: (+66) 86-086-4258

Email: maghavin9@gmail.com

Principal Contact

Asst.Prof.Dr.Phamaha Maghavin Purisuttamo

The Research Center for Dhammsuksa Phrapariyattidhamma of Watawutwikasitaram School, Room 305, No. 137 Watawutwikasitaram, Charansanitwong 72 Road, Bang Phlat, Bangkok, 10700, Thailand, Phone: (+66) 86-086-4258

Phone: (+66) 86-086-4258

Email: maghavin9@gmail.com

Support Contact

Sukchan Makkasan

The Research Center for Dhammsuksa Phrapariyattidhamma of Watawutwikasitaram School, 137 Watawutwikasitaram, Charansanitwong 72 Road, Bang Phlat, Bangkok, 10700, Thailand

Phone: (+66) 83-838-2879

Email: sukhachan@gmail.com

The logo for Journal IRS is centered on a light beige background with a subtle floral pattern. It features a large, dark blue circle. Inside the circle, the word "Journal" is written in a blue cursive script. Below it, the letters "IRS" are written in a large, bold, blue serif font. Underneath "IRS", the words "editor in chief" are written in a smaller, blue cursive script.

Journal IRS editor in chief

Asst.Prof.Dr. Phramaha Maghavin Purisuttamo
Phone: (+66) 86-086-4258 E-Mail: maghavin9@gmail.com