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SILA: THE FOUNDATION OF BUDDHIST ETHICS AND MIND

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Abstract:

Buddha contends that suffering (dukkha) arises because of 'craving' (tanha) with the base of 'ignorance' (avijja). Therefore, ignorance is the root cause of all sufferings. It is the ignorance of the true nature of things, that they are impermanent (anicca), essence less (anatta) and full of suffering (dukkha). The ignorant takes them as permanent (nicca), full of essence (atta) and as the nature of pleasure (sukha). This leads to 'craving' (tanha) for attachment with the objects. The nerve centre of these false experiences of objects as permanent, full of essence and pleasure is the 'mind' (manasi). 'Mind' is the master power that moulds and casts 'thought'. In the mind, if, there are evil thoughts, then the words are evil, and sorrow which results from sin follows that man as the chariot wheel follows the 'drawer' who drags it.¹

KEY-WORDS:

Foundation , Sila , Ethics , Mind , Malevolence .

INTRODUCTION

The mind subjected to ignorance is conditioned by the five-fold defilements (nirvanas). Buddha, in the SammaannaphalaSutta² speaks of these five defilements; (1). Sensual desires (Kamacchanda); Man strives to satisfy the sensual desires prey upon a man (mind) he happens to acquire the psyche of a debtor, who has failed to pay back the borrowed loan.^{3/4} His behaviour and nature of these sensual desires have been aptly depicted by the Buddha in the Potaliya Sutta⁵ as follows; 'A butcher throws before a dog, tormented by hunger, a bare and fleshless bone. Such a bone cannot satisfy the hunger of the famished dog. Sensual desires and resultant pleasures are like 'a bare bone' that would never yield any genuine happiness. It is like a beautiful dream vision, which vanishes when one awakes. It is a borrowed treasures, a changing phenomenon, which is envied by those who do not 'perceive' its borrowed, impermanent nature' its true nature as distinct from its appearance. It is like a sugar-coated pill, which internally is full of bitter content.

(ii). MALEVOLENCE (vyapada)⁷; it consist in wishing evil; rejoicing at other's suffering and being ill disposed towards others. When gripped with this 'malevolent' mind man loses the light of reason and is overtaken by emotion. Such a person having lost the sense of discrimination between good and evil is not sensitive to the consequences of his actions. All that he wants is pleasure, even at the cost of inflicting pain on others. Buddhaghosa likes him to a 'sick person'⁸.

(iii). INACTIVITY AND DROWSINESS (thina-midda)⁹; Buddha speaks of inactivity and drowsiness as a stage of mind emanating from a state of 'carelessness'. The mind, herein, is completely inactive and confused. This state is comparable to a person in prison, due to this careless behaviour, and thus is incapacitated to participate in the festivities of life. Man, by this careless attitude, fails to enjoy the fruits of

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'dhamma.

(iv). FLURRY AND WORRY (Uddhaccakukkucca) ¹⁰. Man, when he finds that he has not been able to achieve or change things as desired by him, starts worrying and gets desperate. Buddhaghosa compares 'this mind' to that of a slave. It is only an unruffled mind that is capable of understanding things in the right perspective that paves the way to realization.

(v). DOUBT AND WAVERING (VICIKICCHA) ¹¹; the state of the mind overpowered with doubt and wavering resembles a man who has lost his way. In the VatthupamaSutta, ¹² the Buddha compares the defiled mind to a 'dirty cloth'. The 'dirty cloth' when dyed, would be 'dyed bad' and would not be bright in colour. But a clean cloth when dyed would be bright on dyeing. Similarly, good results can be expected only when the mind is unstained. The final effort is the purity of the mind.

The purity of mind can be achieved only the practice of the Noble Eight-fold path (Ariyo Attagiko Maggo). He speaks of it as the 'middle path' avoiding the two extremes of 'self-mortification' and self-indulgence¹³. To quote the Buddha "O Ananda do not grieve for the Master in dying, work out for your freedom, follow the Noble Eight fold path, work out your salvation by diligence¹⁴". This path is like the 'golden mean' of Aristotle. It is founded, firstly on Buddha's belief that a 'Universal Dhamma' operates on this mundane earth as a norm. This path is an admixture of ethical life, clubbed with the 'dhamma'. It is the basis on which it is possible to build a system of true morality. There are two ideas of morality. A. To be good and ii. To do good. The first is real morality whereas the second may be only a means to an end. All so called good actions are inspired by selfishness and to the Buddhist the idea of being good is only true morality.

The Ariyo attangiko maggo consists of eight limbs; Right views (Sammaditthi). Right resolve (Sammāsankappo). Right speech (Sammavāco). Right conduct (Sammakammanto), Right livelihood (Sammājjivo), Right effort (Sammavayamo/Sammavayammo), Right contemplation (Sammāsati), and Right concentration (Sammāsamādhi) ¹⁵. The above eight limbs can be brought under a three-fold conceptual scheme namely Sila, Samadhi and Panna based on their main functions¹⁶. Sila includes those steps dealing with ethical perfection. It consists of the three steps—Right speech, Right conduct and Right livelihood of the eight-fold path. The above three-fold classification is comparable to the Jaina means of liberation namely Right knowledge (Samyakinana), Right attitude (Samyakdarsana) and Right conduct (Samyakcaritani).

The Primacy of Sila; Sila is to be practised and mastered first to ascend to the stages of Samadhi and Panna. For, Sila shows the avoidance of the extreme of 'self-indulgence' in sense-desires; Samadhi shows the avoidance of the other extreme of 'self-mortification' and Panna shows the cultivation of the 'middle way'. The means for purification from defilement is given in Sila. The means of overcoming the element of sense-desires, the suppression of prevention and purification from the defilement of craving is given in Samadhi. The means of overcoming all 'becoming,' the cutting off, the prevention and purification from the defilement of false views is given in Panna¹⁷.

The primacy accorded to Sila over Samadhi and Panna is not incidental, but essential. Only when the aspirant has trained his body and senses for self-control, then he enters into cleaning the mind from its defilements and gains a true understanding of the truth of dukkha, thereby attaining Nibbana. There is no short-cut to Nibbana. But there are also exceptions to this established rule. To quote from the Mahavagga—Yasa¹⁸ a son of a rich merchant, and a lay-follower, who while attending to the instructions of the Buddha, suddenly, happened to realise Nibbana. Sila is an essential pre-condition, for it provides the base or foundation¹⁹ essential for the sustenance of the stage of Samadhi, leading finally to Nibbana. The Buddha opines that in practice, these are inter-dependent and function simultaneously, when fully evoked. He has characterized the interplay, resulting in the liberation, actually practicing it in the following manner; 'When noble conduct (Sila) is realized and known when noble meditation (Samadhi) is realised and known when noble wisdom (Panna) is realised and known then the craving for existence is destroyed and there is not more birth'²⁰.

SILA; ITS MEANING AND FUNCTION; Sila, in general, means behaviour, habit, nature and character²¹. In particular, it denotes good conduct, moral practice or a code of morality. In Pali Buddhism, Sila is synonymous with 'virtue' standing for the precepts, the Pancha Sila, Attanga Sila, and Dasa Sila. It is an important stage in the path of deliverance, for it provides the 'base' for the aspirant's onward progress in to the stages of Samadhi and Panna. The precepts are aimed at the strengthening of character and development of morality.

Its function is similar to 'Karma yoga' the preparatory stage for liberation, where in stress is laid on

the development of a sound moral base. The aspirant, herein, is not only advised to refrain from committing physical, mental or verbal misdeeds²² but is also instructed to perform certain physical, mental and verbal moral acts²³. Sila has both the positive and negative elements, which helps clearing the mind to be receptive to the knowledge leading to Nibbana

There are three stages in the practice of these precepts;

1. Beginner's stage; when one starts the practice of these precepts a constant battle is on between our base desires formed from our earlier influences and these precepts.
2. Intermediate stage; Herein one fluctuates between disturbances and contentment. One hand we don't feel the strain of the rules governing our behaviour and on the hand that we are not free-it is a burden.
3. Seasoned cultivator; when one becomes fully content that the rules he follows have become natural with him then his life proceeds without any forethought or adjustment.

Sila can be better understood, when we analyse each precept.

(i) PANCA SILA; The five precepts (Panca sila) from the base of sila.

(1). the vow to abstain from the taking of life. (Panatipata Veramani Sikkhapadam Samadhiyami). Pana (Skt-Prana) refers to the live-driving power, it is synonymous with a 'living being'. Killing, a volitional activity signifies the depriving of the life-driving force, wherein a living being is deprived of its existence knowingly or intentionally. It is an extreme form of the manifestation of anger. The mind which is overpowered with anger makes one perform such an 'immoral act' of killing.

The Buddha observes that "everyone fears violence, everyone likes life; comparing oneself with others one would never slay or cause to slay"²⁴. It is for this reason that the Buddha argues against animal sacrifice, apart from the evil effects of 'decay' and 'impurity' in such 'means'. He is against the act of killing oneself or committing suicide or motivating others to suicide. Even, killing in self-defence is forbidden. To quote the Buddha 'If villainous bandits were to carve our limb from limb with a two handled saw, even then the man that should give way to anger would not be obeying my teaching'²⁵. The followers of Buddhism have to follow this precept of non-killing strictly²⁶. The Bhikkhus are supposed to filter drinking water to avoid swallowing the microbes in the water. Non-killing, apart from stressing on cultivation of control over the passion of anger, has also a positive import the import of (metta) 'Universal love'. It involves the mind being brought under control and the development of patience. For killing is an expression of anger, a state of turbulence. The mind, which has developed patience, possesses the capacity of clearly understanding the relationship between all living things and can devote itself to developing universal love amongst all creatures²⁷.

(2) The vow, not to take that which is not given. (Adinnadanaveramanisikkhapadamsamadhiyami). The kammic effects of thieving results in great suffering in the next birth for a long period, or rebirth as a person devoid of any possessions. To quote the Telakatahagatha; 'If man in order to benefit himself is guilty of stealing the property of others, in his next birth the becomes a contemptible beggar clad in dirty rags, with a broken vessel in hand, he ever begs his daily bred at the doors of his enemies while suffering a hundred insults'²⁸. Buddha observes that abstinence from stealing helps one gain control over the desire for material possessions. There is nothing wrong with material possessions as such; only that one should refrain from clinging to them. Buddha, while instructing Sigala, observes that the virtuous man amasses wealth like a roving bee and parts with it in the rightful manner²⁹. In the board sense, this precept is aimed at developing control over all form of dishonest activity. The Kammic effect of practicing this precept is rebirth endowed with the qualities such as possessing noble wealth, position and peaceful living³⁰.

This precept is similar in import to right livelihood. For, it makes man realize that one must make one's earning by involving in trades, which involve trickery and deceit such as astrology and palmistry. The vow to abstain from misconduct in sexual action (Kamesumicchacaraveramanisikkhapadamsamadiyami) Kama means lustful attachment to males or females. 'Miccha' means wrong and 'Acara' is doing; the compound therefore refers to the committing of sexual misdeeds. Sexuality is the strongest instinct of living beings. Man, being more sensitive to sexual stimulation, spends most of his vital energies in such 'unchaste' activities. The 'unchaste mind' is comparable to an ill-thatched house, which allows rainwater in³¹. Lust enters and deludes the 'unchaste mind' away from meditation, and thereby from gaining knowledge leading to Nibbana. To quote from the Dhammapada "the harm that an enemy will do to an enemy or a foe to a foe is not as great as that, which a wrongly directed mind will do to oneself"³². The

Kammic effects of such immoral activities will result in rebirth in a lower realm, or rebirth in the human realm, with plenty of suffering³³. Further, this precept refers to abstinence from all indulgences in the five-sensual objects; visible, auditory, olfactory, gustatory and tactile objects. It implies abstinence from evil conduct with regard to the five sensual organs. This precept has its positive import in celibacy and chastity. Buddhism advocates strict practice of celibacy by all, except lay followers, who are also required to observe it during Uposatha days³⁴. It is not mere intercourse that is forbidden; to relish even the feeling of a woman or the thought of the opposite sex is forbidden. Chastity is prescribed for the lay followers. It involves seeking satisfaction in one's own wife and not aspiring, sharing or exchange of wives. The Buddha exhorts; 'Refrain from all unchastely, just as wise men avoid stepping into a burning charcoal pit'. If one cannot exercise control over sexual desires completely, one can at least avoid transgressing its limits by not seeking satisfaction with another man's wife³⁵. Observance of celibacy and chastity help one to meditate properly with all energy. The practice of this precept helps one overcome evil desires and enables one to cultivate right conduct. He derives benefits such as respect, honour, not having enemies and so on³⁶. The first three precepts cover the stage of 'Right conduct' (Sammakammanta) of the AriyoAttangikoMaggo.

4. The vow to abstain from false-hood (MusavataVeramaniSikkapadamsamadiyam); Musavada refers to lying or falsehood. Lying is a willed immoral activity wherein a person convincingly presents the falsehood as 'truth'. It implies the acceptance of 'truth', in one's mind, as that which one knows to be 'untrue' or 'false'. The act of lying consists of four conditions; 1) Falsehood itself, 2) intention to deceive 3) effort so involved and 4) act of communicating the falsehood³⁷. In the absence of any one of the above four conditions, the 'act' cannot be termed as lying. Lying expresses itself in various forms like hypocrisy, perjury, dishonesty, cowardice and so on. Man has to invent or create conditions for 'untruth' or false-hood, whereas 'truth' is only to be discovered. Thus, lying involves a waste of one's vital energies in formulating and making a false statement appear to be true. Such a mind, which is ill directed and drained of its energy can never, led one to nibbana. It cannot see the true nature of things, life and existence as being plagued with the three ills of impermanence, senselessness and suffering. The effects of lying start with the person losing credibility among his fellow people. He will have no friends to help him in distress. He will be reborn in hell or in the animal world. If he is reborn in human realm, he will suffer from false accusations. The practice of this precept positively, speaking truth, will result in a person's endowment with qualities such as having a radiant appearance, sweet and faultless speech, and so on³⁸. This precept's content and import correspond to 'Right speech' (Sammavaco).

5. The vow to abstain from liquor that causes intoxication and indolence; (Suramerayamijja-pamadatthanaveramanisikkhapadamsamadiyam); the consumption of liquor and other fermented drinks affect the mind and the mental processes of thinking, and acting. The distorts the, mental vision and is detrimental for one who wants to maintain sanity and vigilance necessary for acquiring freedom from the dukka. Buddha strictly forbids all forms of drinking³⁹ but allows it's only as a medicine⁴⁰. The danger lies only when sober drinking turns into a habitual drunkenness followed by immoral activities such a person apart from polluting him and the social environment, makes it difficult for others to abstain from intoxication. The kammic effects of intoxication can result in his rebirth in a lower realm. He will be inflicted with insanity, if reborn in the human realm⁴¹. Practice of the precept of non-intoxication is endowed with qualities such as gratefulness, mindfulness, generosity and so on⁴².

(ii). Attanga Sila; The Buddha prescribes three additional precepts for the monks and the lay followers from Panca-sila, thereby making it eight. The lay-followers observe these precepts on 'Uposatha' days, whereas Bhikkhus have to strictly adhere to these precepts on all days. 6. The vow to abstain from taking untimely meals. (Vikalaabhajanaveramanisikkhapadamsamadiyam); this precept stresses developing control over the habit of eating and diet regulation. When appetite is controlled, the mind streamlines its energy and activities only in the direction of meditating on the 'truth'- the truth of dukkha. On Uposatha days all Buddhists take only one main meal at mid-day and abstain from taking anything during the rest of the day.

7. The vow to abstain from dancing, singing, music from using garlands, perfumes, cosmetics and ornaments. (Nacca-gita- vadita- visukadassanamalagandha-vilepana-dhamamandana-vibhu sanatthanavera manisikkhapadamsamadiyam). This precept consists in abstinence from dancing, singing, music from using garlands, perfume, cosmetics and ornaments. It stresses abstinence from all forms of sensual lust and development of control over them. A man who gets addicted to these lusts devises means to be always in contact with them He is unaware of the underlying suffering in these sensual lusts. Abstinence

from these helps the mind to develop right mindfulness paving the way for Nibbana.

8. The vow to abstain from the use of high seats; (Uccasayanamahasyanaveramanisikkhapadamsamadiyami). Abstinence from the use of high seats refers restraint upon a luxurious style of living. Addiction to luxurious style of life adds to the ego of man, which is not conducive to achieving the highest goal. The mind gets entangled in the pursuit of mundane pleasures, which are full of suffering. The Buddha exhorts his followers to practice simple living-wherein on makes use of things only to the extent essential. Such a 'detached mind' can lead one to higher regions of right mindfulness, leading to nibbana.

(iii)DASA SILA; by adding two more precepts to the eight mentioned above, the Buddha makes it dasasila or ten precepts. It is prescribed by the Buddha for the bhikkhus to be practiced lifelong. Here, the seventh precept of Attangasila is divided into two, making it seventh and eight precepts; the eight precept of Attangasila becomes the ninth precept. The tenth precept is; (10) The vow to abstain from accepting gold and silver (Jata-rupa-rajata-patiggahanaveramanisikkhapadamsamadiyami); This precept lays emphasis on abstinence and developing control over the desire to accept of gold and silver, the most valuable of material possession. Only when the mind has overpowered the desires of material possessions, it possesses the capacity of leading on to the realization of the Truth-the truth of dukkha. Thus, the ten precepts advocated by the Buddha help the aspirant to gain control over the forces disturbing the mind's progress towards Nibbana. He develops a 'healthy mind' in a sound body, which is an essential pre-requisite for one entering the stage of Samadhi.

THE RESULTANTS OF SILA;

The constant observance of ten-fold precepts leads to five-fold benefits, covering both the mundane and the supramundane realms. Firstly, he acquires a large fortune; Secondly, he earns great fame and reputation; thirdly, he is respected and honoured in public assemblies' fourthly, he dies unperturbed for he is free from anxiety- he is calm; and fifthly, he is reborn in the 'heavenly world'. A man of immaculate virtue never needs self-reproach. He inspires trust and works selflessly for the upliftment of his fellow-beings and society. He develops self-control on his senses and governs the mind. He can perceive the real nature of the objects and their experiences.

He also gains a mental state of non-remorse, which helps destroy the cankers (asavas). The aspirant, through by cultivating the practice of Sila, gains ethical perfection and resultant happiness, yet is not free from the cycle of birth and death. Ethical perfection, an essentially preparatory state, should be used to ascend to the stage of Samadhi in the path towards Nibbana.

CONCLUSIONS;

The importance of sila to sangha lies for it helps in keeping the Buddha's teaching alive meaning it active practice maintaining the purity of the dhamma. The precepts are aimed at the strengthening of character and development of morality. The precepts will help one to redirect ones effort in the proper direction from greed, anger, lustfulness and untruthfulness to contentment, charity, compassion, detachment, indifference towards the sensual, which are necessary prerequisites for the development of concentration and wisdom. These precepts or like a rudder to a ship. It helps the mind to draw distinction between superior happiness and inferior happiness: man has to get over the desire from the animalistic pleasure ad strife for knowledge of the real. This superior happiness is without any support from the six faculties and intellect it is how to become disentangled from the domination of these base influences. The functions of the precepts are two-fold. Firm foundation for one's meditation practices, secondly it provides the meditation master (Kalyanmitta) with a conviction that enables him to transmit his teachings without doubt and hesitation and with confidence that the aspirant will continue his quest till the goal is reached.

NOTES AND REFERENCES

- 1.Dhammapada. 1.1; Manopubbanagama dharma manosettha manomaya, manasa Ce padutthena bhasativa katori VA tatonam dukkham anvetickkam vavahato padam. The essential process of deliverance from suffering consists of getting the mind completely purified from the defiling factors, which hinder the proper perception of objects. One attains liberation when one perceives things 'as they really are' and not 'as they appear to be'.
- 2.Digha Nikaya 2. Sammannaphala sutta; Digha Nikaya. I. 71-73.

3. Kamacchanda fr. Kama (Vedic) meaning to desire; Digha Nikaya 1. 156, 246, chanda meaning excitement of sensual pleasures. It is synonyms with 1) Chanda-impulse; 2) raga-excitement 3) Nandi-enjoyment, 4) tanha-thirst, 5) sneha-love, 6) pipasa-thirst. Ref. Pali. Eng. Dic. P.205. DighaNikaya III. 258 (kame avigata-raga, chanda, prema, pipasa, paritaha, tanha).
4. There is similarity between the behaviour of the two, the 'debtor' and the 'lustful being'. Both possess the capacity 'to endure'. The 'debtor' endures all forms of humiliation he faces from the creditor. The man overpowered by sensual desires endures all difficulties and injuries inflicted upon him in the course of seeking the object of gratification. The Sumangala Vilasini Vol.I. P. 213. (ed) Rhys David's T.W.
5. Majj. Nikaya 54 (Potaliya Sutta); Majj. Nikaya i.364.
6. Ibid. Cf. Winternitz, Maurice, History of Indian Literature Vol. II. P. 72.
7. Vyapada; (fr. Vyapajjati) meaning doing harm, desire to injure, malevolence, ill-will, DighaNikaya 1.72, 246, Majj. Nikaya III.3. Pali-Eng. Dic. P.654.
8. Sumangala Vilasini, Vol. 1. P.213.
9. Thina-midda; 'Thina' meaning 'stiffness'+ 'middha' meaning torpor lack of urgency and vigour; Thina-middhaca, Vis. Magga. XIV, 167 P.530., pali-Eng. Dic., p.309;
10. Uddhaccakukkucca; fr. Ud + dharati; ud+ dhr + Kukkucca meaning flurry and worry. Digh Nikaya. L.71, 246, Ref. Pali Eng. Dic. P.136.
- Vicikicing. Fr. Vicikicchati meaning doubt, perplexity, uncertainty. DighaNikaya. 1. 246. Vis. Magga. 471. Pali. Eng. Dic. P.615.
11. Majj. Nikaya. 1.36; Vatthupama sutta; Majj. Niyaka.7.
12. Ang. Niyaka 1.10 Pabhassaramidam bhikkhave, cittam. Tam cakho agantuke hiupakkilese hiupakkilittam ti. Pabhassaramidam, bhikkhave, cittam tam, tam ca kho agantukehi Upakileshi Vippamuttam'.
13. Dhammacakkappavattana sutta (Sam. Nikaya V.420-21)
14. Digha Nikaya Mahaparinibbana sutta. There is no supreme power, which manifests, controls and preserves the Universe. No supreme power will come and help one in attaining freedom from dukkha. Man alone is responsible for his deeds, and he is alone in his pursuit for freedom; proxy cannot get it. Man has to work out his freedom all by himself. This point is well illustrated in the advice given to Andhra by the Buddha, before his death.
15. Dhamacakkappavattana sutta. (Sam. Nikaya. V. 420-21) "ayam eva ariyo atthangiko maggo, seyyathidam; Samma ditthi, samma sankappo, samma vaco samma Kammanto, samma ajivo, samma vayamo, samma sati, samma samadhi". Trans. Acharya Buddhārakkhita, Setting in motion the wheel of truth, p.4.
16. DighaNikaya- 10. Subha sutta. (Trans) T.W. Rhys David's, Dialogues of the Buddha, part I. Introduction to subha sutta, p.265. Samadhi includes those steps dealing with critical reflection- Right effort, Right contemplation and right concentration. Panna includes those steps dealing with the epistemic perfection- Right views and right resolve. Panna stands for wisdom, the knowledge about the 'truth of dukkha'.
17. Vis. Magga, I, 10-15, pp.5-6 (Nanamoli).
18. Vinaya Texts part I, Vol. XIII (SBE). P.107.
- (SBE). P. 107.
19. Ang. Nikaya i. 9.
20. Digha Nikaya. 16, iii. 123, Mahaparinibbana Sutta. Rhys David's, T.W. Buddhist Suttas, Vol. IX, pp.64-65.
21. MacDonnell, Arthen Anthony, A Practical Sanskrit Dictionary, p.315.
22. Humphreys, Christmas, A popular Dictionary of Buddhism, p.182. The ten immoral acts three physical, four vocal and three mental acts for details refer (1) Tin. Pe Maung (Trs) the Expositor (Buddhaghosa's Atthasalini) pp.128-135. (2) Hardy R. Spence, a Manual of Buddhism. P.460.
23. The Ten moral acts are enumerated in Kashyap. J. Bhikku, Abhidhamma Philosophy, Vol. I, Chap.5, p.157.
24. Dhammapada, Chap. X. 2, 130 (Trans) S. Radhakrishnan Oxford University, Press, Delhi, (1950), 1982, p.103.
25. Majj Niyaka. I. 129. Kakacupamasutta, (Chalmers Vol. p.90).
26. Taking of life, of course, is permitted if, it is a food and medicine but indiscriminate killing for the sake of life. (Kulavaka Jataka).
27. Karaniya Metta Sutta; Ninth Book of Khuddakapatha the first book of Khuddaka Nikaya.
- "Mettan ca sabha lokasmim Manasam bhavaye aparimana Uddham adho catiriyam ca Asambadnamaveram aspartame" Buddhārakkhita (Trans), Ninth book of Khuddhaka Patha, pp. 62-65.
28. Telakatahagatha V.79. Yoyacako bhavtibhinnakapalatho, mundo dhighakarasatahicatannjyan to bhikham sadanibhavanesakucelvaso, dehe parvitthronaro so. Cf. Malasekhere G.P., The PA literature of

Ceylon, p.162-163.

29.Digha Nikaya, 31, (Sigal; ovada sutta), Digha Nikaya 188.

30.Itivuttaka Atthakatha (It. A) Third part of the fifth sutta of third Nipata.

1.Dhammapada Camp. I. 13; Yatha agaram succhannam vutthi Na samativijjhati evam subbavitam cittam rago samativijjhati.

31.Ibid.Chap. III. 10.2. Diso disam yam tam kayira veriva pana verinam micchapanhitam cittam papiyo nam tato kare.

32.Atthaka Nipata, Trans. Here, E.M., Vol. IV., p.169.

33.Uposatha; The word 'Uposatha' refers to the day preceding the four stages of the moons waxing and waning 1st, 8th, 15th and 23rd nights of the lunar month, a weekly sacred day. These days were utilised by pre-Buddhist reforming communities for the expounding their views. Uposatha for Buddhist stands for the 15th day of the half-month. On this day, they would use it for recitation of patimokkha, or expound the "Dhamma". Refer; T.W. Rhys David's & Stedem, Pali Eng. Dic. PP.150-51.

34.Sn. 396. Here, E.M., Woven Cadence's of Early Buddhists, P.59, cfs. Dh.P.309, 310.

35.Itivuttaka Atthakatha- Third part of the fifth sutta of third Nipata.

36.Dhs. A. 131.

37.It. A. Third part of the fifth sutta of third Nipata.

38.Sutta Nipata (Dhammika Sutta) 398-399.

39.VIN. 1.205.

40.Atthaka Nipata (Duccarita-vipaka sutta) sees here E.IV, p.169.

41.It. A Third part of the fifth sutta of third Nipata.



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