

AN INVESTIGATION OF THE CONCEPT OF *SADDHĀ* IN *THERAVĀDA* BUDDHISM AND
ITS SIGNIFICANCE IN THE MODERN WORLD

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ABBREVIATIONS

A.	Aṅguttara Nikāya
AA.	Aṅguttara Nikāya Aṭṭhakathā (Manorathapūraṇi)
Ap.	Apadāna (Khuddaka Nikāya)
BD.	Book of the discipline
BPS.	Buddhist publication society.
BTS.	Buddha Jayanti Tipiṭaka series of Sri Lanka
Bv.	Buddhavaṃsa (Khuddaka Nikāya)
BvA.	Buddhavaṃsa Aṭṭhakathā (Madhauratthavilāsini)
CDH.	The commentary o Dhammapada
Culv.	Cullavagga (Vinaya Pitaka)
D.	Dīgha Nikāya
DA.	Dīgha Nikāya Aṭṭhakathā (Sumangalavilāsini)
DB.	Dialogue of the Buddha
Dh.	Dhammapada
DhA.	Dhammapada Aṭṭhakathā
Dhs.	Dhammasaṅgaṇī (Abhidhamma)
DhsA.	Dhammasaṅgaṇī Aṭṭhakathā
DPPN.	Dictionary of Pāli proper names
GS.	The book of gradual sayings
It.	Itivattaka (khuddaka Nikāya)
J.	The Jataka (stories of the Buddha's former birth)
Kh.	Khuddakapāṭha (Khuddhka Nikāya)
KhA	khuddakapāṭha Aṭṭhakathā
Ks.	The kinderd sayings
M.	Majjhima Nikāya
Ma.	Majjhima Nikāya Aṭṭhakatha (Papancasudani)
Mhv.	Mahavagga (Vinaya Pitaka)
Miln.	Milindapañhā
MLS.	Middle length sayings

Nd	Mahāniddeśa (Khuddhaka Nikāya)
Nd	Cūlaniddeśa (Khuddaka Nikāya)
PED.	Pāli-English dictionary
PTS.	Pāli test society, London
Pths.	Thai script
Ry.	Rgveda
S.	Saṃyutta Nikāya, I-VI
Sa.	Saṃyutta Nikāya Aṭṭhakathā (Sāratthapakāsinī)
Sbe.	Sacred book of the east
Smp.	Samantapasādikā
Sn.	Suttanipāta (khuddhaka Nikāya)
SnA.	Suttanipāta Aṭṭhakathā (paramatthajotika)
St.	Sayamaratthassa Piṭaka
Thag.	Theragathā (Khuddaka Nikāya)
Thig	Therīgathā (Khuddhaka Nikāya)
Tr.	Translated by
Ud.	Udāna (Khuddhaka Nikāya)
Vbh.	Vibhaṅga (Abhidhamma Piṭaka)
Ve.	Verse
Vin	Vinaya Piṭaka, I-V
Vin.A.	Vinaya Aṭṭhakathā
Vism.	Visuddhimagga
Vvu.	Vimānavatthu (with commentary)
W.P.	The wheel publication

SCHEME OF TRANSLITERATION

The Pāli Alphabet

Vowels

a ā i ī u ū e o

Consonants

	Unvoiced Unaspirate	Unvoiced Aspirate	Voiced Unaspirate	Voiced Aspirate	Nasala
Gutturals(or Velars)	k	kh	g	gh	ṇ
Palatals	c	ch	j	jh	ṇ
Retroflexes (or Cerebrals)	ṭ	ṭh	ḍ	ḍh	ṇ
Dentals	t	th	d	dh	n
Labials	p	ph	b	bh	m

Semi-vowels y r l ḷ ḷh v

Sibilant s

Aspirate h

The anusvāra (the pure nasal ṁ) does not change before y, t, r, l, v, s, and h; and in that position it comes before all other consonants in the alphabetical order. For example, saṃvara and saṃsaya come before saka. Before other consonants, ṁ may change to the class nasal, i.e. that in the same line in the table above. For example, -ṁk- may be written -ṅk-, -ṁc- may be written -ṅc-). Thus saṃgha is the same as saṅgha, saṃcaya as saṅcaya, etc. Even when the anusvāra is written, its place in the alphabet is that of the equivalent class nasal.¹

In the present thesis the transcription for Indian languages as adopted by the Royal Asiatic society has been followed. The following points, however, need explanation. In the ease of vowels, a long vowel caused by the junction of two similar vowels has been shown thus; â, î, û, but the ordinary long sign is used where there is a doubt or ambiguity, as in *tathāgata*. (456).

¹ The Pāli text Society's Pāli-English Dictionary by T.W. Rhys Davids and William Stede, 2004

In combinations where a long vowel takes place of two dissimilar vowels the ordinary long sign is also used, e.g., *akāsi atha= kasātha* (747) , *hoti atha= hotātha.*, the class nasals *ṇ, ñ, ṇ n m* are used instead of the *niggahīta* internally, but external *sandhi* is observed only in a small number of cases. The elision of final vowels- and rarely of initial ones- is shown by an *aragraha*, using the sign (‘) in transliteration. This elision is, however, not shown before *pi (api)*, *va (iva)*, *dāni (idāni)*, and *neka (aneka)*. In the division of the words unlike in Sinhalese editions, or in European editions influenced by them, the principle of writing compounds together is followed. At the same time the words combined by the *sarasandhi* are written *sepalyralate*, thus; *tameva, tattheva*, are written *tam eva*, and *tatth’eva*. However, now some of the old practices like the use of *m* for *ṃ* are discontinued by PTS in the current transliterations, as is evidenced in current trends in editing. As for example, some latest editions of PTS, now, adopt *ā* and *ṃ*, in place of *â* and *ṁ*, e.g. *āgatabhāvaṃ* and *tesaṃ*. Still PTS has to develop a more consistent and uniform system by discarding some discordant practices, such as, the use of ‘*n*’ for *ṃ* or *ṇ*. The system, which is used by RDA is quite akin to the current practices of PTS, except in case of the use of *ṃ* CPD uses *m*.² The system, which appears to be most appropriate to the current trends of PTS is that of Library of Congress (LC). It provides a model, which appears to be the most appropriate for romanizing the *Pāli* characters. This system evinces a better appreciation of the nature of the *Pāli* language and its phonetic characters. As well.³ At length on the basis of above observations the vindication is made for the Library of Congress system for transliteration of the *Pāli* alphabets as the standard or the most suitable model for the current edition of a *Pāli* tern.⁴

² Transcription and order off the *Pāli* acc CPD is: *a ā, i ī, u ū, e, o, m, k kh g gh ṇ, c ch j jh ñ, ṭ ṭh ḍ ḍh ṇ, t th d dh n, p ph b bh m, y r l or ḷ, v, s ha*.

See ‘transcription and order of the *Pāli* (Sanskrit) and (Sinhalese) alphabet, CPD, Vol. 1 p. 22. For the CPD system of transliteration see CPD Vol.1 pp.98-99

³ *Pāli* consonants, as they occur in the conventional order of *Pāli* alphabets, are conjuncts of vowels, and are reflected in the system of LC. e.g., *ka* in place of *k* is and exemplification of *a*. (Also see Filliozat pp.300-303). The model of transliteration by the library of Congress for *Pāli* language which is based on the section ‘Sanskrit and Prakrit in Devanagari Script’ is as follow:’

Vowels and diphthongs

a ā, i ī, u ū, e, o

Consonants

Guttarals: *ka Kha gag ha ṇa*, ;Palatals: *ca cha ja jha ña*,; Cerebrals: *ṭa ṭha ḍa ḍha ṇa*,; Dentals: *ta tha dad ha na*, Labials: *pa pha ba bha ma*, ; semivowels: *ya ra la or ḷa, va*, ; sibilant: *sa*, ; Aspirate: *ha*

⁴ Chandre B. Varma, Dictionary of Abhidhammaic Terms, p. xviii-xix, 2002.

INTRODUCTION

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa:

Honour to the Blessed One, the Exalted One, the fully Enlightened One¹.

I. GENERAL PERSPECTIVE

The history of Buddhism begins with the word of the *Buddha* known as the *Buddha Vacana*. The *Buddha* lay down certain disciplinary rules called the *Vinaya* for the guidance of the Order after the monks and nuns. The teaching which included the *Buddha*'s discourses, sermons to monks, nuns and lay people were called the *Dhamma*. The *Buddha* was certainly Enlightened One, who lived and spent his entire forty five years teaching and preaching day and night, sleeping only two hours a day, and spoke to all kinds of people².

Buddhism in the contemporary time is of several kinds, amongst which the arguments on *Theravāda* and *Mahāyāna* Buddhism are explained in detail in this chapter. These are also different expressions of the teachings of the *Buddha* or the *Dhamma*. Often these two kinds are understood as different too. Therefore this thesis intends to exclusively discuss the concept of *Saddhā* in *Theravāda* Buddhism situated in Thailand.

Ven. Dr. W. Rahula³ in his article found out that, the *Theravāda* and *Mahāyāna* Buddhism are different expressions of the same teachings on the historical existence of the teaching of the *Buddha*. But they both agree with the practices following the *Dhamma*. It is known that three months after the *Buddha's Mahāparinibbāna* in the 6th century B.C., his immediate disciples convened a council at *Rājagaha in Patna*. That council is now referred to as the first Buddhist Council. At that time, the Venerable *Mahā Kassapa*⁴, the chief disciple of the *Buddha*, the most respected and elderly monk, presided at the Council. Venerable *Upāli* was chosen to answer questions about the *Vinaya* as he remembered the *Vinaya* rules. Venerable *Ānanda* was chosen to recite all the discourses and answer questions about the teachings of the

¹ Vism. VI. p.206. & Narada Thera and Bhikkhu Kassapa 'the Mirror of the Dhamma' The Wheel Publication No. 54 A/B, 1963, p, 5; & Inward Path Publisher 'Vandana: the Album of Pāli devotional chanting & Hymns, 2002, p.1.

² Rahula Ven W. Dr. 'Theravāda-Mahāyāna Buddhism', 1983, p. 453-454.

³ Rahula Ven. W. Dr. 'Theravāda-Mahāyāna Buddhism', 1983, p. 453.

⁴ Mahā Kassapa has the chief of monk in the first Buddhist council.

Dhamma. The two sections The *Dhamma* and the *Vinaya* were recited at the First Council. Though there were no differences of opinion on the *Dhamma*, although there were some discussion about the *Vinaya* rules. Before the *Buddha's Parinibbāna*, he had told *Ānanda* that if the *Saṅgha* wished to be amended or modified by some minor rules, they could do so. But on that occasion *Ānanda* was so overpowered with grief because the *Buddha* was about to die (*Parinibbāna*) that it did not occur to him to ask the Master⁵ what the minor rules were. As the members of the Council were unable to agree as to what constituted the minor rules, *Mahākassapa* finally informed that no disciplinary rule as laid down by the *Buddha* should be changed, and no new ones should be introduced. No intrinsic reason was given. *Mahākassapa* did say one thing, however: "If we changed the rules, people will say that Venerable Gautama's disciples changed the rules even before his funeral fire has ceased burning." Also, Venerable *Mahākassapa* said to abide by the rules laid down by the *Buddha* and no new ones be introduced.

Some of the groups of the *Saṅgha*⁶ during this time wanted to clear, rectifying or modifying some minor rules. Subsequently they wanted to change the rules since the first council. Venerable *Mahākassapa* said that the rules should not be changed at all and henceforth be named it as *Theravāda*. Therefore this is how the word *Theravāda* came into existence. The word 'Thera' means Venerable *Mahākassapa*, and the word 'Vāda' means the speech given by the Venerable himself. The *saṅgha* calls it 'Theravāda' which means to follow the word of the Venerable *Mahākassapa* but in *Mahāyāna*; the *saṅgha* support to call it 'Hinayāna' which means smaller vehicle or lesser vehicle; the *Mahāyāna* means the great vehicle.

One has to know how to distinguish between *Theravāda* and *Hinayāna* although both follow the teaching of the *Buddha*. The *Theravāda* has the original scripture or teaching of the *Buddha*. The languages used to record the teaching of the *Buddha* are adhered to the original in *Pāli* language which at that time was called 'BhāsāMagadhika or MūlaBhāsā'⁷, so *Pāli* language canon is the only true Buddhist text while *Mahāyāna* uses Sanskrit.

Theravāda Buddhists follow religious traditions that had prevailed in India two thousand five hundred years ago. They practice the original form of Buddhism as it was handed down by the teachings of the *Buddha*. The main works of classical *Theravāda* literature consists of the

⁵ The Master means the Buddha.

⁶ The *Saṅgha* outside from Sattapanni caves at Rajgriha (now Rajgir)

⁷ It is noteworthy that Bhāsā Magadhika (or Pāli) is not identical with Magadh Prakrit. See Chandra B. Varma, p. 38, 2011.

teachings of the *Buddha* arranged and compiled into three divisions. 'I) the *Vinaya Piṭaka* is 'the book of discipline, concerns rules and customs. II) The *Sutta Pitaka*, 'the book of discourses' is a collection of sermons and utterances by the *Buddha* and his disciples. III) The *Abhidhamma Piṭaka*, 'the book of higher doctrine' is a detailed psychological and philosophical analysis of the *Dhamma*'⁸.

Many *Theravāda* students commit themselves to learn *Pāli* in order to deepen their understanding of the *Tipiṭaka* and related commentaries. The *Tipiṭaka* and related commentaries are not considered as statements of divine truth to be accepted by pure faith. The teachings of the *Buddha* are to be experienced and assessed through personal experience. All the human existence is full of suffering, and nothing on earth is ever permanent. And the humans are just a part of this which is short-lived, rather an insignificant whole. The *Buddha* taught that 'nothing in this world should be held tightly or even desired. He has advanced to the followers to stay away from evil, seek only what is good, and continually work to purify their minds. It is the finding of truth in the teachings of the *Buddha* that matter, not the words of the teaching themselves. One must live ethically, meditate, and seek wisdom'. These teachings come from the *Tipiṭaka*. They are to be taken literally following the *Tipiṭaka* in daily life. They also expect to attain the ultimate goal *Nibbāna* by becoming a supreme enlightened *Buddha*, *PaccekaBuddha*, or an 'Arahanthood' which is known as the Enlightenment and freedom from the cycle of death and rebirth.

There exist similarities between *Theravāda* and *Mahāyāna* Buddhism as they both agree on the teachings which are central in the Buddhist system, such as

- They accept *Sakyamuni Buddha* as the teacher
- The *Dhamma* as the four noble truth is the same in both schools,
- The noble eightfold path,
- The ten perfections,
- The four foundations of mindfulness,
- The twelve links of dependent origination called *Paticcasamupāda*,
- The law of conditionality as *Aniccā*, *Dukkha*, *Anattā* and *Sīla*, *Samādhi*, *Paññā*,
- The nature of Enlightenment *Nibbāna*.
- They agree to the concept of training by the doctrine of *Kamma* and rebirth.

⁸ Chandra B. Varma, p. 37-38, 2011.

- Both sects accept the role of compassion and wisdom as crucial in any aspiration to enlightenment and uphold the cultivation of such virtues as kindness, gratitude, and respect to elders, humility, altruism, generosity, morality, mindfulness, non-attachment, universal compassion.

The region of *Theravāda* sect is found in the path of Southeast Asia and is utmost popular in Cambodia, Laos, Sri Lanka, Thailand and Myanmar (Burma), while *Mahāyāna* dominates in India, China, Taiwan, Tibet, Japan, Korea, and Vietnam. In Southeast Asia, *Theravāda* Buddhism replaced *Mahāyāna* Buddhism. However, *Mahāyāna* Buddhism is the most popular branch of Buddhism in the world today. Buddhism originated in India and many Buddhist practices were nurtured according to Indian traditions and environment. Despite its place of origin, the *Dhamma* or sublime teaching of the *Buddha* expounded is timeless and universal, and is not confined to the Indian sub-continent but is meant for all mankind. He has given all the necessary advice to guide mankind to lead a noble way of life and experience spiritual solace and fulfilment⁹.

The understanding about Buddhism in this chapter is solely meant to explain *Saddhā* in *Theravāda* Buddhism and not in other traditions. As mentioned earlier in this chapter, we are going to learn about *Saddhā* which is the basic foundation to the Buddhists. The whole tradition of *Theravāda* is depicted here through *Saddhā*. *Saddhā* is explained as faith which helps one to know about a religion and train the mind to be able to differentiate between right and wrong, good and evil, light and darkness. The opposite forces of the universe are revealed and thus it helps one to go ahead with good deeds and help others with the knowledge for the rest of their lives. By practicing the *Dhamma* that the *Buddha* preached, one can lead a beautiful life and purify the mind. It also trains the mind to understand more about the *Dhamma* and develop compassion toward other beings in the world through meditation. Training of the mind also involves a tendency to reach the place of happiness, thus progressing toward blissful of life in the present and future.

In Buddhism, the path of Enlightenment is begins with *Saddhā* in the teaching of the *Buddha*. As having faith means *Saddhā*, a ‘seed’ without which the plant of spiritual life cannot begin at all. The seed that will grow or sprout and the benefits of liberation are achieved through practice, wisdom, modesty and mindfulness which will further be reaped. This basic element of

⁹Donald K. Swearer ‘the buddhis world of southeast Asia’ 193, p. xi.

Buddhism is regarded as the eminent component to the entire practice with having faith in the teachings of the *Buddha* and accepting the same without giving an opening for blind faith¹⁰. Therefore, this kind of ‘faith’ that emerges out of realization is described as ‘*Saddhā*’ and is the main feature of my research work.

Saddhā is mainly explained in the thesis as faith based on first hand understanding based on wisdom and truth. *Saddhā* is the product of the energy, effort, and endeavor called *Viriyaupathampa*¹¹, which gives oneself the energy that drives oneself to continue the practice of the good *Dhamma* in order to achieve liberation. It is a place free from all suffering, leading to supreme happiness.

Buddhism is one of the prominent religions in the world. Buddhism places importance on reasoning, understanding and appreciation of the *Dhamma* and develop *Saddhā* in the *Dhamma*, which shows the way to cultivate us to the highest level by practicing all the good qualities, avoiding all evil and training the mind to lead towards mental purification. The teaching is based on moral discipline and mental training to go far and free from suffering, by practicing goodwill, compassion, harmony and having an understanding towards spiritual development in order to gain noble attainment and achieve mental purification and finally attain *Nibbāna*.

When one has properly understood *Saddhā*, one can practice to develop the action through body, speech and mental state and make a good decision. One has to know which one is good or evil, useful or useless, grief or benefit, from all the things in the world since one has *Saddhā* in the *Dhamma*. Therefore when one knows the *Dhamma*, one can understand the nature of the things, for example the teachings which follow that ‘all the things in the world are impermanent (*Anicca*), suffering (*Dukkha*) and soullessness or non-self (*Anatta*)’¹². If one understands this, it means a person is being close to the *Dhamma* and being a cause to the happiness and peace in the present time or on the future or after life.

Those who emphasize in faith more than purity believe that they can purify the mind through their ardent faith alone. Buddhism on the other hand teaches that faith is not the only important aspect but rather the purification of the mind also. When we have purity in the mind coupled with wisdom, we can never hold wrong ideas as the real truth. Faith alone cannot purify the mind to remove doubts; neither can it help us understand the truth. People can uphold a

¹⁰ Malalasekera G.P. Dr. ‘Buddhism and problems of the modern age’ 1983, p. 72.

¹¹ Jayatilleke K.N., p.387, 2010.

¹² S.IV.1; Dh.277-9 & Phra Brahmaganaporn (P.A. Payutto), 2010, p. 89.

wrong belief without analyzing it or without having any sense of reasoning because they are afraid that if they abide to it, they might lose their faith and thus also lose their chance to purify the mind. The *Buddha*'s advice that, 'before accepting any belief as truth, it is for us to study, investigate, practice and see the results by ourselves in the end'¹³. When we come to a conclusion after having made a thorough analytical investigation, we gain confidence in the truth, as we have satisfactorily verified it by ourselves. By realizing the truth ourselves, we naturally gain confidence. The *Buddha*'s advice is neither to believe nor to reject any things at first hand. As we have human minds which enables us to think soberly, we must therefore give a chance to our minds to think independently and understand things in a correct perspective. We should not think that we just cannot understand. Some people, who are very lazy to study a problem in depth, simply do not try to understand things as they really exist, but rather seek the easy way out by just surrendering themselves to what the others say, because they have no self confidence in themselves.

A true Buddhist has self-respect, knows very well that he is responsible for himself, his actions and purification of mind. No one saves us but we ourselves and the *Buddha* can guide us in a correct way. Therefore, one must find the way which is free from suffering and follow the advice of the *Buddha* which is towards finding happiness for ourselves first, and then helping others. The *Buddha* has given advice that we should find the way for ourselves by learning and practicing the teaching of the *Buddha*¹⁴.

In *Theravāda* Buddhism *Saddhā* is the first door which opens the mind through which one can learn, follow as well as practice all the teaching of the *Buddha*. They lifetime practice, perform *Saddhā* through the *Buddha* and the ultimate truth of the *Dhamma* is the most crucial component in the performance of *Saddhā*¹⁵.

The importance of *Saddhā* on the contrary can be best known through prayer for which the Buddhist prayer must be properly understood. The real meaning of the prayer is: "You must divert your mind towards the teaching of the *Buddha* or right conduct. And the right conduct should aim at serving society"¹⁶. This practice is done by *Pūjā* (worship) which is an appearance from *Saddhā* or belief in someone or something. *Saddhā* gets its power by worship. Worship

¹³ Jayatilleke K.N. 'Early Buddhist theory of knowledge' 1963,391.

¹⁴ Jayatilleke K.N. 'Early Buddhist theory of knowledge' 1963,393.

¹⁵ Saibaba V.V.s. 'Faith and Devotion in Theravada buddhism', 2005, p.149.

¹⁶ Malalaseker G.P. Dr. 'prayer and worship,1983, p. 337-343.

makes a person generous, kind and helpful to others. *Saddhā* aims to clean the mind from the impurities inside such as the greed, anger and delusion and one can attain Enlightenment with the realization of wisdom.

II. SIGNIFICANCE AND RELEVANCE OF STUDY

Saddhā is an important constituent element of the teachings of the *Buddha* -both in the *Theravāda* and the *Mahāyāna* sect, it is not of “blind” variety and on occasion linked with wisdom (*Paññā*) Buddhist faith (as advocated by the *Buddha* in various scriptures) nevertheless requires a degree of trusting confidence and belief primarily in the spiritual attainment *Nibbāna* by inheriting knowledge of the *Buddha*. *Saddhā* in Buddhism is the basic on the belief in the *Buddha* as the Supreme Awakened being. The excelled role of the *Buddha* as the teacher of both humans and gods, which believes in the truth of his *Dhamma* as the spiritual Doctrine, and in His *Saṅgha* as the community of spiritually developed followers is observed in *Saddhā*. *Saddhā* in Buddhism functions as a form of motor, which propels the Buddhist practitioner towards the goal of Awakening (*Bodhi*) and *Nibbāna*¹⁷.

Saddhā is of great significance for all religions because the ultimate goal of all religions is to enable their followers to avoid bad deeds and do good deeds, and to insure success to the followers. *Saddhā* is the fundamental doctrines of their individual principles. This will allow them to get the fruit of *Saddhā* for themselves and for others¹⁸.

Generally, *Saddhā* in Buddhism is taken to mean faith in the Triple Gem namely the *Buddha*, the *Dhamma*, and the *Sangha*. The *Buddha* is known as the Awakened One, as perfect in both wisdom and good conduct, and as an absolutely reliable guide on the Path to Deliverance. The *Dhamma* is known as being a clear expression of timeless and universal truth, and as setting forth and infallible guide on the Path to Deliverance; and the Holy *Sangha* is known as the community of those who have truly understood and practiced the *Dhamma*, following the *Buddha*'s footsteps, who are, therefore, trustworthy guides and mentors of the world.

Saddhā is invaluable, as it is an infallibly effective instrument in drawing a world towards the *Buddha* and his doctrine. Its further development roots out the doubt, perplexity or skepticism with regard to the teacher and his *Dhamma* or doctrine functions as the seed which

¹⁷ Sister Dhammadinna 'Saddha: Buddhist Devotion' the wheel publication No. 262, 1978, p.11.

¹⁸ Soma Thera 'Faith in the Buddha's teaching' the wheel publication No. 262, 1978, p.2.

increases purity of virtue, purity of mind, purity of views, purity of knowledge towards the right way, purity of practice and purity of wisdom.

In view of its enormous importance *Saddhā* is characterized in the *Digha Nikāya* as first among the seven treasures¹⁹, seven virtuous qualities, and seven powers; it is one of the five spiritual faculties and the five factors of spiritual struggling. In the *Majjhima Nikāya*, *Saddhā* is described as one of the five factors of endeavor and which has the capacity to increase one's good qualities to enable one to reach the goal of Buddhist practice. In the *Saṃyutta Nikāya*, *Saddhā* is expounded as the best wealth as of the world and also as the controlling faculty of faith (*Saddhindriya*)²⁰, it is identical with the power of faith (*Saddhabala*)²¹.

In *Anguttara Nikāya* passages, *Saddhā* is enunciated as one of the three attainments and three growths; as one among the four delightful and desirable conditions which is hard to achieve in the world. It is also one of the four controlling powers; one of the five powers of a learner; one of the five powers and five growths; one of the five perfections and five treasures. It is further stated to be one of the seven powers, seven treasures and seven grounds for praise; and also as one of the ten growths²².

The concept of *Saddhā* in the *Tipiṭaka* literature, according to my opinion has many interesting aspects which should be studied, discussed and analyzed. Considering its connection with the psychology of religion it certainly merits thorough and deep examination. So, this study will pour more light on the meaning of *Saddhā* in *Theravāda* Buddhism.

I chose the research topic to contribute to the limited knowledge on this aspect of Buddhism and to get more insight while contributing to the practice of *Saddhā* in *Theravāda* Buddhism in the modern world.

III. OBJECTIVE AND AIM

The purpose of this study is to present '*An Investigation of the Concept of Saddhā in Theravāda Buddhism and its Significance in the Modern World*'. An attempt has been made to investigate the concept of *Saddhā* in *Theravāda* Buddhism as a

¹⁹ Seven treasures as the Noble treasure as first is *Saddhā*. D.III.163,267; A.IV.5; & Pra Brahmagunaphon (P.A. Payutto), P.214,2010

²⁰ S.V.191-204;235-237;Ps.II.1-29;&& Pra Brahmagunaphon (P.A. Payutto), P.187, 2010.

²¹ D.III.239;A.III.10;Vbh.342& Pra Brahmagunaphon (P.A. Payutto), P.164, 2010.

²² Jayatilleke K.N. 'Early Buddhist Theory of knowledge' 1963, p.396-7.

practice and essential factor of human beings towards construction. *Saddhā* itself is morally wholesome. Sometimes it is applied to an unwholesome purpose, wherein *Saddhā* is accepted with wholesome balanced wisdom.

The objective of this research is to investigate the knowledge of the concept of *Saddhā* in *Theravāda* Buddhism. This research has come out through the study of *Tipiṭaka* literature. It focuses on the word ‘*Saddhā*’ which means faith in *Theravāda* tradition.

IV. THE SOURCES OF STUDY AND METHODOLOGY

To achieve uniformity and consistency an effort has been made to follow a system of transcriptions based on the common principles of the *Pāli* Text Society editions. PTS is a well-organized organization which has been actively involved in the edition and translation of the *Pāli* texts which was founded by Rhys Davids T.W. to ‘foster and promote the study of *Pāli* texts’. But soon it was discovered that the PTS also lacked a system of uniformity. In the earlier editions like as the *Abhidhammattha-saṅgaha*, *Vibhaṅga* and the other, the general tendency was to use ‘á’ for ā, *Avijjā*; ‘n’ for ṇ in *Tavatimsa*, *Ariya Saṅgha*, *Ahaṇ*²³.

When precision in transliteration is called for, especially when chunks of scriptural texts are cited, diacritics are needed. For example, the underdot (.) is primarily used to distinguish the retroflex (or cerebral) series ṭ, ṭh, ḍ, ḍh, and ṇ from their respective dental counterparts t, th, d, ah and n, without the underdot, ambiguity and occur, e.g. *Vaṭṭa* “round of rebirth” vs. *Vatta* ‘observance,’ Which might lead to confusion and misinterpretation when the word in question is cited without context.²⁴ In the latest transliteration the old practices like the use of *m* for ṇ which is found in the *Nāmarūpapariccheda* are discontinued in the current transliterations which are observed in the current trends in editing²⁵.

The system, which appears to be most appropriate to the current trends of PTS is that of library of Congress (LC). It provides a model which appears to be the most appropriate for Romanising the *Pāli* characters. This system evinces a better appreciation of the nature of the *Pāli* language and its phonetic characters, as well.

²³ Rhys Davids T.W. & William Stede ‘Pali-English Dictionary, 2004, p.91

²⁴ Bhikkhu P.A. Payutto ‘Vision of the Dhamma’ 2008, p.VIII.

²⁵ Nāmarūpapariccheda, JPTS, Vol.7. 1978, see Chandra B. Varma ‘Dictionary of Abhidhammic terms, 2002, p.xvii.

At length on the basis of above observations the vindication is made for the library of Congress system for transliteration of the *Pāli* alphabets as the standard or the most suitable model for the current edition of a *Pāli* term. Therefore the researcher uses the Library of Congress system and follows the *Pali Text Society*²⁶.

While exploring the subject of study only literary sources specially the canonical texts of *Theravāda* Buddhism with their translation in other languages is utilized. The *Tipitaka* and its commentary in *Pāli* scriptures are also utilized. Also the relevant views of important authors are been referred to and discussed in order to make the study comprehensive. An effort has been made to understand *Saddhā* according to *Theravāda* Buddhism. The practical way of the practice of *Saddhā* is described in detail in this thesis. My own mind reflection firstly as a novice joined in the monastery and now a Thai Monk practicing and teaching *Saddhā* by borrowing the literary sources especially the *Tipiṭaka* is reflected in the study.

This research work is a study of the *Theravāda* Buddhism which describe the concept of *Saddhā* as mainly based on the *Tipiṭaka* literature. This work covers the various patterns of *Saddhā* as a concept, importance, kinds, aspects and mainly focus upon *Saddhā* as a factor of Enlightenment. All chapters of this work may very well be understood separately, with support of quotations and its explanation from the *Tipiṭaka*.

²⁶ Transcription and order off the *Pāli* acc CPD is: *a ā, i ī, u ū, e, o, m, k kh g gh ṇ, c ch j jh ñ, ṭṭh ḍḍh ṇ, t th d dh n, p ph b bh m, y r l or ḷ, v, s ha.*

Pāli consonants, as they occur in the conventional order of *Pāli* alphabets, are conjuncts of vowels, and are reflected in the system of LC. e.g., ka in place of k is and exemplification of a. (Also see Filliozat pp.300-303). The model of transliteration by the library of Congress for *Pāli* language which is based on the section 'Sanskrit and Prakrit in Devanagari Script' is as follow:'

Vowels and diphthongs

a ā, i ī, u ū, e, o

Consonants

Guttarals: *ka Kha gag ha ṇa, ;*

Palatals: *ca cha ja jha ña,;*

Cerebrals: *ṭa ṭha ḍa ḍha ṇa,;*

Dentals: *ta tha dad ha na,*

Labials: *pa pha ba bha ma, ;*

semivowels: *ya ra la or ḷa, va, ;*

sibilant: *sa, ;*

Aspirate: *ha*

See 'transcription and order of the *Pāli* (Sanskrit) and (Sinhalese) alphabet, CPD, Vol. 1 p. 22. For the CPD system of transliteration see CPD Vol.1 pp.98-99

See, Chandra B. Varma 'Dictionary of Abhidhammic terms, 2002, p.xxvi.

Most of the descriptions in the thesis have been made from the *Tipiṭaka* of the *Theravāda* Buddhism.

In relation to the *Pāli* canon, not all of these works have been translated yet, and some have not been translated accurately. Therefore in this connection it is felt that the understanding of the definitions and appropriateness of the meaning of *Saddhā* could be improved through this study.

This study is based on secondary sources of literature i.e. the *Tipiṭaka* and its commentary in *Pāli* scriptures. This is based on the translations of the *Piṭaka* by the *Pāli* text society. It also looked at different works on some scholars from Buddhist countries articles, and the books written by other authors on Buddhism.

Many scholars have given their own interpretations regarding the *Tipiṭaka* therefore this study make sure to compare the original text which is in *Pāli* and the meanings by different scholars and produce a clear understanding and commentary for the aspiring learners of Buddhism.

The detailed explanation has been given in the chapters of the work by dividing the meaning of *Saddhā* and the types of *Saddhā* to make an understanding towards the right path by practice and following of *Saddhā*. The main focus of this research is to find the idea first and practice next. I have found these in the *Tipiṭaka* literature in Buddhism and also in the translated works by many scholars of Buddhism where ideas have been translated. I make sure to compare the meaning from the other meaning in *Tipiṭaka* literature from the original word and commentary with these meaning to clarify the understanding to the person who want to know about Buddhism and its tradition especially *Theravāda* Buddhism.

Words that need to be referred by new readers or freshmen to Buddhism are compiled together in the final pages of this research in the form of *Pāli*-English Glossary and scheme of transliteration. The sources used to complete my work are paged under the bibliography. Abbreviations explain the short versions used throughout this thesis that is being attached at the end of this work.

The methodology that would be utilized in the proposed study is likely to be analytical and investigative based on observation on the data gathered from the sources defined above.

V. STRUCTURE OF THE STUDY

Saddhā and its significance have been explained through various sources, elaborating its contents and multiple aspects that are imbibed in Buddhism, especially in the *Theravāda* sect. This research comprises of five cores the understanding of *Saddhā* with its connection to wisdom and liberation. An attempt has been made to investigate the concept of *Saddhā* in *Theravāda* Buddhism as a practice and essential factor of human beings towards construction.

The **Introduction** is an overview of research study along with methodology

Chapter one **The Meaning and Understanding the word *Saddhā*** is devoted to maintain the concept of *Saddhā* in *Theravāda* Buddhism, the meaning and understanding of the word *Saddhā*, the importance of *Saddhā* and the synonyms of the *Saddhā*. However, the chapter not only intends on explaining its importance with *Theravāda* sect of Buddhism, but rather focuses on making the readers understand its existence with any belief, religion or worship toward knowledge. Nevertheless, the diversion is definitely made in the context of Buddhism in modern world as that has been the major aim of this research.

Chapter two **The Dimensionsof *Saddhā***; explains the characteristics, the function, the manifestation, and the proximate cause of *Saddhā*. The emergence of *Saddhā* as a seed and then the factors of stream-entry have been discussed in this chapter. On the other hand, this chapter seeks to explain the path of *Saddhā* through the characteristic and functions that suggests *Saddhā* to be like the seed of the *Dhamma* towards the path to developing *Saddhā*.

Chapter three **The types of *Saddhā* and its characteristics** explain in details the benefits, aim and kinds of different types of *Saddhā*. The types of the *Saddhā* are *Kamma-Saddhā*, *Vipāka-Saddhā*, *Kammasakatā-Saddhā*, *Tathāgatabodhi-Saddhā* and *Ratanattaya-Saddhā* is discussed in detail in chapter three. The Buddhist has faith or belief in the *Kamma*. They aspire for a good action and reasonably follow the teaching of the *Buddha*. *Saddhā* in modern day is made by harmony, where people living together can present the result to make the worldly happiness into supreme happiness.

Chapter four explains ***Saddhā* as a component of the teachings of the *Buddha***. It argues *Saddhā* as a basic component or as the wealth of the *Dhamma* then explores *Saddhā* and its relation with wisdom *Paññā*. This chapter explains *Saddhā* in relation with wisdom; *Dhamma* is

connected with *Saddhā* and *Paññā*. One must know that in this chapter *Saddhā* and *Paññā* are examined.

Chapter five explains **The Significance of *Saddhā* in Buddhism**. The tradition and culture as practiced and followed by the Buddhist, adhering to the major essential components in the teachings of *Buddha* is discussed in this chapter.

It is '*Saddhā*' that connects to all the good virtues for a monk or an ardent follower of Buddhism by giving (*Dāna*), morality (*Sīla*), mindfulness (*Bhāvanā*), meditation (*Samādhi*), and salvation (*Nibbāna*). Therefore, without the component of *Saddhā*, the purpose of the religion is bound to fail. Hence this chapter tells about the practice of *Saddhā* explaining its significance in Buddhism.

Chapter six **The Practice of *Saddhā* in Modern World** tells us about the main aspects that connect the word *Saddhā* as the major practice in the modern spiritual world of Buddhism. The focus here has been to explain '*Pūjā*' (worship) as a reflection of *Saddhā*. The symbolic meaning of the image of *Buddha*, the relics, and the holy place is briefly discussed in this chapter in order to show its existence of practice in the modern world. The detailed analysis of *Paritta* chanting called the *Manta* in tradition of Buddhist practicing or worship is produced in this chapter.

Finally, **Conclusions** is the overall summary of the chapters. Additionally it tells us about how *Saddhā* is adding advantage in our daily life.

The words that need to be referred by new readers or freshmen to Buddhism are compiled together in the final pages of this research in the form of *Pāli*-English Glossary and throughout this thesis that is being attached at the end of this work.

VI. LIMITATION AND FURTHER SCOPE OF STUDY

This study is limited by time. Therefore it's not possible for one to cover the entire field of Buddhism in detail as the interpretations and standpoints of scholar's on *Saddhā* are many. Therefore, it is also not impossible to discuss them individually.

Conceptually, *Saddhā* can be defined as the faith placed in the *Dhamma*, discovered and discoursed by the *Buddha*. As the *Dhamma* is equivalent to a teacher it is held that the teacher himself secured the position of receiving *Saddhā* in the mind of a

devotees who are the followers of the Triple Gem i.e. the *Buddha*, the *Dhamma* and the *Saṅgha*.

Both theoretical knowledge and relevant practice together produce a blissful mind connected with *Saddhā*. Thus, the significance of *Saddhā* as a practice and be contributed in modern days practice.

CHAPTER 1

THE MEANING AND UNDERSTANDING OF THE WORD *SADDHĀ*

1.1. THE MEANING OF THE WORD *SADDHĀ*

The *Pāli* word *Saddhā* has been derived from the root words: ‘*Sam*’ and ‘*Dhā*’. The word ‘*Sam*’ means ‘rightly’ or ‘perfectly’, and the word ‘*Dhā*’ an element (root) implies ‘to put something in the right or perfect attitude(mode)’. The complete meaning of the word *Saddhā* as according to Rhys Davids T.W. and William Stede is : ‘*Saddhā*’ thus means to believe, to have faith, and to put one’s heart on. The other word as *Saddahanā* on the other hand means believing, trusting, and having faith²⁷. According to V.V.S. Saibaba, the *Pāli* word *Saddhā* is rendered into English as ‘Belief, Trust and Faith. The *Pāli* word ‘*Saddhā*’ can be divided into two parts as ‘*Sam*’ (well) ‘*Dhā*’ (to establish, to place, to put). Saibaba V.V.S. states that ‘The word *Saddhā* is based on different prefixes of the word that connotes different shades of meaning, such as credulous, trust, belief, faith, confidence, which are the distinguishing features in *Theravāda* Buddhist usage²⁸’.

Saddhā a *Pāli* term translated as faith, belief, trust, confidence, and assurance. It means faith in someone or something. *Saddhā* is followed by an action to prove the truth which is performed through prayer, worship or meditation . It is only through the three actions i.e. bodily, verbally and thought a Buddhist is intended to reach the final goal i.e. *Nibbāna* the supreme happiness. The *Tripitaka* literature and all of the *Nikāya* also opines of explaining the meaning of *Saddhā* as faith.

Phra Bramakunaporn (P.A.Payutto) explained the meaning of *Saddhā* as faith, confidence. In the path of the teaching there exist faith, belief, confidence with reason, confidence in worthy thing, belief in someone or something, persuasion to accept and follow someone or something, trust in a true and worthy thing which when practiced does not allow one to blame its characteristics²⁹.

Buddhatasa bhikkhu, the senior monk in Thailand discusses the meaning of *Saddhā* through *Buddhamamaka*. Faith is the main aspect of Buddhism along with seven kinds of *Buddhamamaka*. It has a reasonable faith in the *Buddha*. It means to have:

- i) Faith in the *Dhamma* that the *Buddha* has attained and taught, that is the ultimate truth,

²⁷ Rhys Davids T.W. & William Stede, 2004, p.674-675.

²⁸ Saibaba V.V.S. 2005, p. 133.

²⁹ Phra Bramakunaporn (P.A. Payutto), 2010, p.140.

- ii) Faith in the *Saṅgha*, where the person has great opportunity to practice and perceive the *Dhamma*, and have an ardent belief that this world is one and no one has control over it;
- iii) Faith that all human beings have their own *Kamma* or action³⁰.

The meaning of *Saddhā* is referred to as the reasonable faith by many people in Buddhism. *Saddhā* have many different shades of meanings in terms of practicing or following in order to attain the final goal of Buddhism.

The *Buddha* taught the *Kālāma Sutta* in *Aṅguttara Nikāya* of the *Tipiṭaka* to *Kesaputta*. The *Kālāma Sutta* is a first *Sutta* which the *Buddha* noted as justly famous and said that this *Sutta* is meant for a follower and seeker of the truth which contains standard lesson that are judged by the *Dhamma* through examination and analysis of the internal things such as the eye can visualize objects, the ear can hear sounds, the nose can smell, the tongue can taste, the body can tactile impressions, the mind contains ideas. This *Sutta* is reasonable for all the people before they accept or believe in someone or something as right or wrong. When the *Kālāmas* of *Kesaputta* asked the *Buddha* that who should I follow them? The *Buddha* did not answer to follow him; instead, he said “before you accept, let me explain the teaching to you. When you have craving and delusion in your mind, it harms you more and brings suffering. When you avoid a thing, it brings you worry but when you accept it, it increases your happiness and wisdom. Can you choose to accept this teaching?” The *Buddha* advises him to qualify on these aspects and meditate. He never asked him to just merely see and believe. One should keep oneself free from greed, hatred and suffering. The *Buddha*’s teaching made a direction, which can further transform to help change negative behavior from us, and provide a balance through which we can go and stay with our own personal freedom and happiness. Therefore, the *Buddha* taught us what is now known as the *Kālāma sutta* in *Aṅguttara Nikāya* with the ten examples, which are as follows:

“Do not accept and believe anything on mere hearsay. Do not accept anything by mere tradition. Do not accept anything on account of rumors. Do not accept anything just because it accords with your scriptures. Do not accept anything by mere supposition. Do not accept anything by mere inference. Do not accept anything by merely considering the appearances. Do not accept anything merely because it agrees with your preconceived notions. Do not accept

³⁰Buddhadasa Bhikkhu ‘Handbook for mankind’ Bangkok, Thailand, 1996/2536, p.115.

anything merely because it seems acceptable. Do not accept anything because the ascetic is respected by you”³¹.

Saddhā in Buddhism is attained through the Triple Gem i.e. the *Buddha*, the *Dhamma* and the *Saṅgha*. When one has *Saddhā* in the mind, the mind is purified and directed towards rightfulness like the water cleaning the mind, and the mirror reflecting the nature of all things in the world or the body in a true way.

1.2. UNDERSTANDING SADDHĀ

Buddhism performs religious ceremonies or activities based on *Saddhā*. *Saddhā* is understood and prepared by taking refuge to the Triple Gem. The process of following the teaching of the *Buddha* is known as the *Dhamma* and the *Saṅgha* through which the Enlightenment is achieved. The Enlightenment gives supreme happiness by following and practicing the words of the *Buddha*. Therefore the belief in *Saddhā* is the first step where an undertaking or believing in someone or something is kept in mind, and thereafter this craving is supposed to be successful. If we have *Saddhā* it means we have a strong will and we crave to gain more power and reach the goal of success easily in life.

Saddhā in Buddhism have two main groups. The first is *Saddhā* which include layperson Buddhist man or householder and secondly, *Saddhā* which includes persons of monastic life³².

The first group, the Lay Buddhist person practice *Saddhā* in Triple Gem, by following the teaching of the *Buddha*, for example how to walk on a right path in daily life according to Buddhist tradition or culture? The practice is easy to follow and commonly seen in Buddhist countries. Their practice is based on reverence in accordance to the Triple Gem. There are three forms of reverence laid down according to the *Buddha* such as Images, Stupas and the *Saṅgha* or the Bhikkhus of the *Buddha*³³. While going to a monastery a Buddhist wears a robe with the right shoulder bare, goes to the temple or *Vihāra*³⁴ with bare feet, kneeling down and holding the palms of hands together as a gesture of reverence. They have the shrine room in the house for keeping a place for the *Buddha*-images to worship. If not, they go to the temple for worship and

³¹ A.65; Soma Thera, the wheel publication No.8; 1959,1963,1977,1981 p. 5.

³² Bhikkhu P.A. Payutto ‘vision of the Dhamma’ 2008, p.122, & Bhikkhu Khuntipālo ‘Lay Buddhist practice’ the wheel Publication No.206-7, 2006 p.5.

³³ Bhikkhu Khuntipālo ‘Lay Buddhist practice’ the wheel Publication No.206-7, 2006 p.34.

³⁴ *Vihāra* means a dwelling-place (for monks); monastery; or a repository of Buddha images; buddha-image hall shrine hall.

practice by offering (*Dāna*) according to one's faith, or as their circumstances allow. They make an effort to keep the precepts (*Sīla*) pure, and become able to develop the mind through meditation (*Bhāvanā*).

Secondly, *Saddhā* in the monastery life or the second group is the place where members practice or follow *Saddhā* deeply in accordance to the *Buddha*. When the monks are practicing the *Dhamma*, they must think and link their memory to the *Buddha*. They practice it through thorough studying, learning and further following to train their minds in a meditative way. The concept of such practice is called *Dhura* which means it is a duty of a Buddhist monk to attain *Saddhā*. *Dhura* is mainly described in two ways- *Saddhā-Dhura* and *Paññā-Dhura*³⁵. The former is a practice that follows the culture of Buddhism i.e., *Dāna*, *Sīla* and *Bhāvanā*. It is to train the mind to have faith and confidence deeply in the *Dhamma* life. As *Dāna* involves giving and sharing to make the mind happy, Buddhism teaches its first duty to its followers to help mankind and love them with kindness. It also focuses on teaching of the *Buddha* to leave *Kilesa*-defilement or impurity inside the mind as greed (*Lobha*), hate (*Dosa*), and delusion (*Moha*)³⁶.

The *Paññā-Dhura* is the main feature in the teaching of the *Buddha*. A follower wants to grow up with wisdom by practicing the *Dhamma* and meditation. In the *Paññā-Dhura*, a Buddhist has the duty to develop wisdom through study, learning, practice, following and preaching the *Dhamma* and training the mind with mindfulness and meditation. And therefore the Enlightenment is attained through knowledge³⁷.

Phra Barhmagunaporn (P.A. Payutto) has obtained experience in three forms of training (*Ti-Sikkha*) in *Dīgha Nikāya* as 1) Learn through (*Pariyatti*), 2) Practice (*Paṭipatti*) and 3) Penetration (*Paṭivedha*). The training includes a) *Adhisīla-sikkhā*: training in higher morality, b) *Adhicitta-sikkhā*: training in higher mentality, c) *Adhipaññā-sikkhā*: training in higher wisdom³⁸.

These three forms in Buddhism are explained as follows:

- a) *Pariyatti*³⁹ means all the teaching in Buddhism. One should learn by studying all of the teachings of the *Buddha*.

³⁵ Rhys Davids T.W. & William stede, p.342, 2004,

³⁶ Bogoda R. 'Principles of Lay Buddhism' The wheel Publication No,294, 1982, p.4.

³⁷ DhA.I.7 & Phra Brahmagunaporn (P.A. Payutto), 2010, p. 66.

³⁸ D.III.220; A.I.229 & Phra Barhmagunaporn (P.A. payutto) p.107, 2010.

³⁹ *Pariyatti* means adequacy, accomplishment, sufficiency, capability, competency, && Rhys Davids T.W. & William stede, 2004, p.432.

- b) *Paṭipatti*⁴⁰ means practicing mindfulness through *Samatha* and *Vipassanā* meditation for training the mind towards the right way for attaining Enlightenment with more knowledge.
- c) *Paṭivedha*⁴¹ means penetrating towards the suffering in life. Through meditation, one can finally be free from all suffering and lead the mind towards understanding the nature of the material world and then attain *Sotāpanna*, the stage of realization of the first *Magga* and *Phala*.

Only when one understands the true nature of things and he have overcome the wrong views (*Sakkāya-Diṭṭhi*), doubt, one cultivates *Saddhā*. One has to understand through personal knowledge, the true nature (*Sabhāva*) of things and be able to differentiate it from that of blind faith. The understanding of *Nāma-Rūpa Dhamma* through mindfulness is regarded as the true understanding of *Paññā*. *Saddhā* in the Triple Gem toward developing the *Satipaṭṭhāna*, and the setting up of mindfulness practice, is the only way of practice for an understanding of the true *Dhamma*⁴². It promotes unshakeable *Saddhā* by practicing the four foundations of mindfulness (*Satipaṭṭhāna*) such as 1) *Kayānupassanā*- mindfulness of the body, 2) *Cittānupassanā*-mindfulness of the mind, 3) *Vedanānupassanā*- mindfulness of feeling and 4) *Dhammānupassanā*- mindfulness of mind-object⁴³.

Phra Barhmagunaporn (P.A.Payutto) has commented on the Noble Eightfold Path in which the *Buddha's* way of life is achieved. The Noble Eightfold Path can be subdivided into three main groups:

- a) Wisdom group or understanding aggregate (*Paññā Khandha*) that comprises of right view or understanding (*Sammā-diṭṭhi*); Right aim (*Sammā-saṅkappa*).
- b) Morality group or virtue aggregate (*SīlaKhandha*) which has Right speech (*Sammā-vācā*), Right bodily action (*Sammā-kammanta*) and Right livelihood (*Sammā-ājīva*).

⁴⁰ *Paṭipatti* means method, conduct practice, performance, behavior, & Rhys Davids T.W. & William stede, 2004, p.396.

⁴¹ *Paṭivedha* means penetration, comprehension, attainment, insight, knowledge,& Rhys Davids T.W. & William stede, 2004, p.399.

⁴² Ācārya Buddhārakkita, the wheel publication No.18, 1960, 1975, 2008, p.10.

⁴³ D.II.290-315; M.I55-63. & Phra Brahmagunaporn (P.A. Payutto), 2010, 141.

c) Concentration group or aggregate (*Samādhi*, *Khandha* or *Samatha*) that has Right effort (*Sammā-Vāyāma*); Right mindfulness (*Sammā-Sati*); Right concentration (*Sammā-Samādhi*)⁴⁴.

When one have fulfilled the Morality group, the mind is bodily and verbally purified and it directly becomes *Ariya*⁴⁵ (noble individual), *Parisuddha*⁴⁶ (purified) and *Uttama*⁴⁷ (noble or highly). At the *Paññā* stage *kilesas* are totally uprooted, that means the *Araṃmananusaya* form is eliminated. And one becomes extremely pure and noble. At moment of absorption, the mind is purified in its noblest form and further fulfills the Noble Eightfold Path. These eight conditions, when cultivated makes abundant progress that lead to *Nibbāna*. Hence, 'the expression 'Ariya *Aṭṭhangiko Maggo*' qualifies the 'message' with *Ariya* and *Aṭṭhangika*'⁴⁸. Another qualification is '*Sammadukkhakhayagamimagga*': which means right path leading to the cessation of suffering reached by an empty mind⁴⁹.

Therefore these are the result of understanding *Saddhā* in the Triple Gem. When one understands *Saddhā* and he/she is inclined to practice more of the *Dhamma* in Buddhism. The happiness and peacefulness achieved is a reflection of *Saddhā* which has grown up in a right way to develop the mind.

1.3. THE IMPORTANCE OF *SADDHĀ*

Buddhism discusses about the importance of *Saddhā* as the first door toward the *Dhamma*. It is the first step to study everything in the world that includes Buddhism. It is believed that when the *Buddha* had gone to seek the truth (*Sacca*⁵⁰), his *Saddhā* experienced a wrong way, putting wrong faith for practicing a wrong way of self-mortification (*Dukkarakiriya*⁵¹) and he also studied meditation with other teacher *AlaraKalama* and *UddakaRama*. But laterly, he found the truth, attained the perfect Enlightenment by practicing

⁴⁴ D.II.312; M.I.61; M.III.251; Vbh.235 & Phra Brahmagunaporn (P.A. Payutto), p.215, 2010.

⁴⁵ Ariya means noble, distinguished, of high birth, & Rhys Davids T.W. & William stede, 2004, p.77.

⁴⁶ Parisuddha means clean, clear, pure, perfect, & Rhys Davids T.W. & William stede, 2004, p.437.

⁴⁷ Uttama means highest, greatest, best, & Rhys Davids T.W. & William stede, 2004, p.130.

⁴⁸ S.I.149; Rhys davids T.W. & William stede, 2004, p. 16.

⁴⁹ S.III.27; Sn.732, Rhys davids T.W. & William stede, 2004, p. 326.

⁵⁰ Sacca means real, true, & Rhys Davids T.W. & William stede, 2004, p.668.

⁵¹ Dukkarakiriya means the destruction of pain, & Rhys Davids T.W. & William stede, 2004, p.326.

the middle way (*Majjhimāpatipadā*⁵²) and he became a *Buddha* and proclaimed what is the right way and right *Saddhā* to his disciples⁵³.

Saddhā is the foundation for cultivation of the way and the mother of merit and virtue; it is capable of nourishing wholesome roots, in whatever we do. One needs to have an attitude of respect towards *Saddhā*. In order to know *Saddhā* first, one needs to have *Saddhā* in oneself. By doing this they encourage others to do so as well. Likewise the *Buddha*, before he attained Enlightenment it was very difficult to be accepted and believed by the other people. After attaining the Enlightenment at the *Bodhi* tree, the *Buddha* thought about the way that he gained the Enlightenment was very different and opposite of the ordinary people's thought. He said that "this *Dhamma* won by me is deep, difficult to see. Difficult to understand." then the *Buddha* proposed to develop *Saddhā* as a mother of the merit or the virtue from which one can achieve good results in the present and the future.

In *Pāli* literature, we find the quote in the Buddhist proverbs as "*Saddhā dutiya purisassa hoti: Saddhā pandhati bathayya: Saddhaya tarati Ogha: Saddhā sadhu patitthita*"⁵⁴.

This means, *Saddhā* is the company partner together with the human mind that collects the meal as wholesome (*Kusala*), and one can cross the ocean of the suffering with *Saddhā*; to stay strong is worthy⁵⁵.

To explain further, *Saddhā* is a path that leads to the right way, avoiding the evil. It is like a good friend to our mind. The good friend (*Kalyāṇamittā*) of the monks is aimed to arise out of *Saddhā* by following the right way and the right view. A person with *Saddhā* is considered a good soul.

Saddhā is a product of energy, effort, and endeavor called *Viriya*⁵⁶. It refers to a person who has to cross the ocean of *Samsāra*, the circle of rebirth. There are four floods of obstacles to attain *Nibbāna*: a) the flood of sensual desires (*Kāma-ogha*). b) The flood of rebirth (*Bhava-Ogha*), c) the flood of adhering to false doctrines (*Diṭṭhi-ogha*) and d) the flood of ignorance (*Avijjā-ogha*)⁵⁷. By faith one crosses over the floods (*Ogha*). It means to cross the ocean of *Samsāra*. *Saddhā* is like a person who is a partner to take or make that person to go

⁵² Majjhimapatipada means the middle path, & Rhys Davids T.W. & William Stede, 2004, p.514.

⁵³ Perera T.H. 'The Way of the Noble' the wheel publication No.126, 1968, p. 2.

⁵⁴ SS.15; Sombet phra ñāṇasaṃvara, p.118, 1989.

⁵⁵ Translated from Pali text as SS.15; Sombet phra ñāṇasaṃvara, p.118, 1989

⁵⁶ Jayatilleke K.N., p.387, 2010.

⁵⁷ D.III. 230,276; S.V. 59; Vbh. 374 & Phra Barhamagunaporn, 2010, p. 161.

through the short way or the long way to reach the goal safely. If a person is lacking *Saddha* or unbelief in the Triple Gem, without an understanding of the *Dhamma*, it becomes almost impossible to cross the ocean of the floods (*Ogha*⁵⁸), and it gets filled with *Kilesa* of the mind.⁵⁹

The importance of *Saddhā* can be placed through a number of stories attached to the *Buddha*. There are various tales that consist of faith as the main content, like the stories of *Ānanda Thero*⁶⁰, the story of *Ratthapāla Thero*⁶¹, the story of Venerable *Vakkali*⁶² who had *Saddhā* at the *Buddha* with love and affection, and the story of the legendary King Asoka. All these stories define *Saddhā* as an important component and reflect its power which existed since the past times. The stories are given in full detail as under:

The story of *Ānanda* as the disciple of the *Buddha*, who was close to the *Buddha*, is discussed here. His father was *Amidhodana*, a younger brother of the king *Suddhodana*. One year after the Enlightenment of *Siddhartha*, *Ānanda* along with other *Sākyan* cousins *Anuruddha*, *Bhaddiya*, *Bhagu* and *Kimbila* became monks. Actually *Yasodara's* brother *Devadatta* too got ordained at that time. He heard a sermon given by Venerable *Punnamantaniputta*, and *Ānanda* attained the first stage of Enlightenment-*Sotapatti*. For the first twenty years since Enlightenment, the *Buddha* asked if any monk in the assembly would like to become a full time regular (chief) attendant, whereupon *Ānanda* accepted the offer of service. In his mind *Ānanda* wanted the job. All the other monks asked *Ānanda* to volunteer. The *Buddha* knew that *Ānanda* had for many births aspired to be an attendant to *Buddha* and asked if he would oblige. *Ānanda* agreed but was subjected to eight conditions. The *Buddha* accepted the four negative and four positive conditions and *Ānanda* accepted the appointment and held position for twenty five years until the *Buddha* passed away. He travelled everywhere with the *Buddha* and heard all his teachings. It is said that *Ānanda* learnt every teaching of the *Buddha* and remembered all of them. He had a most remarkable memory. He was called the guardian of the *Dhamma*. *Ānanda* played a key role in establishing the order of nuns. The *Buddha* ranked him at top most with regard to the following attributes such as knowledge, learning or erudition, retentive memory, behaviour, being steadfast and caring⁶³.

⁵⁸ Ogha means flood; Rhys Davids T.W. & William Stede, 2004, p. 164.

⁵⁹ Nyanaponika Thera 'The Roots of Good and Evil' The Wheel Publication No.251/253,1986, p.17.

⁶⁰ The disciple of the Buddha in the Buddha time.

⁶¹ The disciple of the Buddha in the Buddha time

⁶² The disciple of the Buddha in the Buddha time

⁶³ Hellmuth Hecker, 1975, the wheel Publication No. 273 p. 4.

The most important fact about *Ānanda* was that he had an excellent memory. Memory was developed primarily through mindful meditation. Before the *Buddha* passed away, he admonished *Ānanda* to get rid of all mental defilements as he had great merit to succeed. Three months after the *Buddha* passed away, the first Convocation of the *Dhamma* (*Saṅgha* Council) was held to codify the *Dhamma*. There were 499 *Arahants* and one seat was kept vacant for *Ānanda* if he attained Enlightenment. The night before he meditated very hard and when he was tired he virtually gave up in a mood of relaxation. In between the posture of sitting and the posture of sleeping he attained Enlightenment. At the convocation, the Chairman Venerable *MahāKassapa* asked *Ānanda* to assemble and lead all the monks, to recite every piece of the *Buddha*'s teachings. From that time there have been other convocations and the *Dhamma* has been preserved primarily by committing to memory. It is said that there are 84,000 separate teachings of the *Buddha*. The scriptures are so big, in today's world not many would claim to read and remember all the teachings. Only venerable *Ānanda* has *Saddhā* closely in the *Buddha* known as *Tathāgata* by the whole of the spiritual growth up to attaining *Nibbāna*. When he was looking at the *Tathāgata* by deep *Saddhā*, he attained the state of *Anuttariya* meaning supreme or unsurpassable experiences. Because of his close stay with the *Buddha*, it has been possible. In this story of *Ānanda Thero*, we have seen that *Ānanda* whole heartedly attained *Saddhā* in the *Buddha*, and by doing this he achieved supreme knowledge⁶⁴.

Another story of the *Ratthabāla Thero* who had attained *Saddhā* in the Triple Gem by hearing the *Dhamma* through the *Buddha* also depicts the importance of the *Saddhā*. The story goes as – *Ratthabāla Thero* was the son of the Brahmin householders of *Thullakotthita*. After he listened the *Dhamma* by the *Buddha* then it occurred to him that he must give up the worldly pleasures and the material worldly routine of a layman. And at the end, many people were delighted through his words and agreed to pay homage to him, after his departure, *Ratthabāla* went to the *Buddha*, after paying homage to him, sat down at one side. Then he said to the *Buddha*, “Venerable sir, as I understand the teaching given by the *Buddha*, it is not possible, while living in a household, to lead the holy life as utterly perfect and pure as a polished shell. Suppose I were to shave my head and beard, put on the yellow cloth, and go forth from the home

⁶⁴Hellmuth Hecker, 1975, the wheel Publication No. 273 p. 37-39.

life into homelessness. May I receive the going forth⁶⁵ under the blessed one? May I receive the full admission⁶⁶?” The *Buddha* asked him; have you got your parents’ permission. *Ratthapāla* go forth for the home life into homelessness. He answered, “No! Venerable sir, I have not.” “Perfect ones do not allow going forth to a son without the parents’ permission, *Ratthapāla*.” He answered “Venerable sir, I shall see to it that my parents permit me to go forth from the home life into homelessness. He went home and asked his parents for permission. But his parents denied time and again. One last time, when they denied again, he laid down on the bare floor and said “Right here I shall either die or get the going forth!” Then, his parents said to him, “dear *Ratthapāla*, you are our only son, dear and beloved; you have been nurtured in comfort, brought up in comfort. You know nothing of suffering, dear! Get up dear *Ratthapāla*! Eat, drink and amuse yourself. While eating, drinking and amusing yourself, you can enjoy sense-pleasure and do meritorious deeds, even in case of your death; only unwillingly we should lose you. But while you are still living, how should we give you our permission to go forth from the home life into homelessness?” *Ratthapāla* was silent, although his parents spoke to him many a time. They asked for his friends’ help to persuade him. But *Ratthapāla* was always silent. Finally, he received permission to leave. But he had a condition to fulfill that he must visit his parents. *Ratthapāla* went on and conveyed the same to the blessed one and received full admission. And the Venerable *Ratthapāla* sutta was one of the Accomplished ones (*Arahant*)⁶⁷.

The above *Sutta* is a reflection of one having *Saddhā* in the *Buddha* and as a result having being blessed as a saint, *Ratthapāla* accomplished *Arahant* and is fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable guide to men to be tamed, a good teacher, and blessed. He describes the importance of *Saddhā* world with through the *Devas*, its *Māras* and its Brahma divinities. He describes this generation with its ascetics and Brahmins, with its kings by divine right and its men, which he himself realized through direct knowledge. He teaches a doctrine or the *Dhamma* that is good in the beginning, in the middle, and in the end both in the spirit and in the letter. He proclaims the holy life altogether perfect and pure. It is good indeed to see such accomplished ones. Therefore when one has *Saddhā* in the mind, one can do many things without any reason.

⁶⁵ The Going Forth’ (Pabbajjā) is the entry into monk life by receiving the first ordination as a novice (Sāmaṇera) & Rhys Davids T.W. & William stede, 2004, p. 414.

⁶⁶ Full admission’ (Upasampadā) is the higher ordination as a Bhikkhu, & Rhys Davids T.W. & William stede, 2004, p. 147.

⁶⁷ M. No.82; & Venerable Ñānamoli Thera, 1967, the wheel publication No.110, p.3.

Another story of *Vakkali Thero* in *Vakkali Sutta*⁶⁸ at *Samyutta Nikāya* who had *Saddhā* in the *Buddha* by affection (*Pema*) is yet another reflection of *Saddhā*. *Vakkali* was born in a Brahmin family, had reached manhood. And one day he saw the *Buddha* enter *Savatthai* for alms and was at once captivated by his physical perfection, and he desired to be near to the *Buddha* so as to be able to constantly gaze at his beautiful body.

Vakkali became very attracted to him and joined the order just to be near the *Buddha* as a Bhikkhu. He did not recite the teachings or meditated, he spent his whole time standing near the *Buddha* so that he could gaze at him. The *Buddha* remained silent waiting for *Vakkali*'s wisdom to ripen. When the *Buddha* knew that the elder *Vakkali*'s wisdom had ripened, he said to him, "enough *Vakkali*! What is there to see of this foul body? One who sees the *Dhamma* sees me; one who sees me, see the *Dhamma*"⁶⁹. Thereafter *Vakkali* left the monastery and wanted to commit suicide by jumping down from the peak of a mountain. The *Buddha* knowing well the extent of *Vakkali*'s grief and pain, reflected that he might miss the chance of attaining sainthood. Accordingly, he sent forth his radiance to *Vakkali*, made him feel his presence and appeared as if in person to *Vakkali*. By seeing the *Buddha* near him, *Vakkali* soon forgot all his sorrow, he became calm and mindful. Thus calmed, he developed a new resolution to purify his mind and soon after, he attained Arahant-hood. Then the *Buddha* said the verse in the following stanza:

"Full of joy and faith in the *Buddha*'s teaching the monk will reach the place of peace, the happiness of the stilling of the formations"⁷⁰.

As he hovered in the air, pondering on the stanzas uttered by the *Buddha* he completely suppressed his zest and attained Arahant-hood together with the analytical knowledge (*Patisambhidā*). Then praising the *Buddha*, he descended to the ground and stood before the *Buddha*. On a subsequent occasion, the *Buddha* placed *Vakkali* amongst the foremost person to incline towards faith (*Saddhādhimuta*)⁷¹.

The story of King Asoka who was the most powerful king of the Indian subcontinent had an intense *Saddhā* towards the Triple Gem too. A ruler of the Mauryan Empire, Asoka ruled over the country from 273 BC to 232 BC. The reign of Emperor Asoka covered most of India, South Asia and beyond. After the battle of Kalinga (now Orissa), he saw the sufferings of human

⁶⁸ S. p. 22.87; & Dh. p. 381.

⁶⁹ Yo kho Vakkal Dhammaṃ passati so maṃ passati; yo maṃ passati so dhammaṃ passati. Dh. A. 350.

⁷⁰ Pāmajja bahalo bhikkhu, pasanno Buddha sāsane, adhigacche padaṃ santaṃ, saṅkhārū pasamaṃ sukhaṃ. Bhikku vagga, Dh. verse 381.

⁷¹ Dhammananda K. Sri, 1988, p. 599.

race through the war and refused for armed conquests. It was at this time that he came in touch with Buddhism and adopted it. Buddhism influenced and prompted his own dynamic temperament, and he resolved to live accordingly by preaching the *Dhamma* and serve all humanity. Buddhism changed King Asoka completely from a power hungry emperor to a Buddhist follower. He started preaching the principles of Buddhism throughout the world. King Asoka started propagating its principles throughout the world. He repeatedly declared that he understood the *Dhamma* to be one of the energetic practices of the socio-moral virtues of honesty, truthfulness, compassion, mercifulness, benevolence, non-violence, considerate behavior toward all.

As a Buddhist Emperor Asoka believed that Buddhism is beneficial for all human beings as well as animals and plants, so he built a number of Stupas, Saṅgharāmas, Viharas, Chaityas, and residences for Buddhist monks all over South Asia and Central Asia. According to the Ashokavadana, he ordered to construct 84,000 Stupas to house the *Buddha*'s relics. Throughout his life, 'King Asoka the Great' followed the policy of nonviolence or *Ahimsa*. The king Asoka emphasized respect for all religious teachers, harmonious relationship between parents and children, teachers and pupils, and employers and employees. His religion contained gleaming from all religions. He emphasized on the virtues of *Ahimsa*, equal respect for and studies of each other's scriptures, and on rational faith. Even the slaughter or mutilation of animals was abolished in his kingdom. He promoted the concept of vegetarianism. The caste system ceased to exist in his eyes and he treated all his subjects as equals. At the same time, each and every person was given the rights to freedom, tolerance, and equality. He had missions to spread Buddhism. The third council of Buddhism was held under the patronage of Emperor Asoka. He also supported the *Vibhajjavada*, sub-school of the *Sthaviravada* sect, now known as the *Pāli Theravāda* literature. He sent his missionaries to various directions:

- 1) Kashmir-Gandhara by a group of Majjhantikathera,
- 2) Mahisamaṇḍala (Mysore) by a group of Mahadevathera,
- 3) Vanavāsa (Tamil Nadu) by a group of Rakkhithathera,
- 4) Aparāntaka (Gujarat and Sindh) by a group of Dhammarakkhita,
- 5) Mahārāṣṭra (Maharashtra) by a group of MahāDhammarakkhita,
- 6) Yavanaloka: Country of the Yona by a group of Maharakkhita,
- 7) Himavanta, the whole Himālayan region (Nepal) by a group of Majjhimathera,

- 8) Suvarṇabhūmi (Thailand/ Myanmar) by a group of monk Sona and Uttara,
- 9) Laṅkādīpa or Ceylon (Sri Lanka) by a group of Mahindathera⁷².

Most enduring were King Asoka's services to Buddhism. He built a number of Stupas and monasteries and erected pillars on which he ordered and inscribed his understanding of religious doctrines. He took strong measures to suppress schisms within the *Saṅgha* (the Buddhist religious community) and prescribed a course of scriptural studies for adherents. In order to gain wide publicity for his teachings and his work, he made them known by means of oral announcements and by engravings on rocks and pillars at suitable sites. These inscriptions—the rock edicts and pillar edicts (e.g., the lion capital of the pillar found at Sarnath, which has become India's national emblem), mostly dated in various years of his reign—contain statements regarding his thoughts and actions and provide information on his life and acts. He also invited Buddhists and non-Buddhists for religious conferences. He inspired the Buddhist monks to compose the sacred religious texts, and also gave all types of help. He also helped to develop Viharas (intellectual hubs) such as Nalanda and Taxila. He helped to construct Sanchi and Mahābodhi Temple. He also gave donations to non-Buddhists. As his reign continued his evenhandedness was replaced with special inclination towards Buddhism. He also helped to organize the Third Buddhist council (C. 250 BCE) at Pataliputra (today's Patna). It was conducted by the monk *Moggaliputta-Tissa* who was the spiritual teacher of the Mauryan Emperor Asoka. The pillars of King Asoka are a series of columns dispersed throughout the northern Indian subcontinent, and erected by King Asoka during his reign in the 3rd century BCE.

All of the stories depict and define *Saddhā* and reflect its importance in several ways. However, the power of *Saddhā* may be of different kinds to many individuals in the modern period. One has to have an open mindedness to receive the *Dhamma* with sincerity and goodwill to promote developments, attain wisdom and have control over the mind to finally reach the state of Enlightenment. It is *Saddhā* that will lead a person onto the right position. One can achieve every kind of success through *Saddhā*. The power of *Saddhā* is to direct oneself towards right way and lead to supreme happiness. for example the disciples of the *Buddha* who has full faith in the Triple Gem and continue the practice by training oneself then the person is able to , teach and direct other towards attaining the supreme happiness (*Nibbāna*).

⁷²Etienne LaMotte, p.299-300, 1988.

1.4. THE SYNONYMS OF THE WORD *SADDHĀ*

Let us go through some of the words that pretty much describe the meaning of the word *Saddhā*:

- A) ***Gārava***: In *Pāli* – English Dictionary, the meaning of this word is applied for reverence, esteem; attention respect; appreciative action. In the *Aṅguttara-Nikāya*, the *Buddha* divided the *Gārava* into six different aspects subjected to the Triple Gem. They are i) *Satthu Garāvata*: reverence for the *Buddha*, ii) *Dhamma Gāravata*: reverence for the *Dhamma*, iii) *Saṅgha Gāravata*: reverence for the order, iv) *Sikkha Gāravata*: reverence for the training, v) *Appamada Gāravata*: reverence for earnestness and vi) *Patisanthara Gāravata*: reverence for hospitality⁷³. The meaning of *Gārava* is as same as *Saddhā*. It means reverence to the Triple Gem based on *Saddhā*. Buddhism always focuses on practicing faith and transforming it into respect when one comes across something to act upon or work towards it. The tradition also shows *Gārava* as ‘respect to the Triple Gem.’ It also refers the word to a person of high rank, elder and scholar.
- B) ***Pasāda***: The other synonym of *Saddhā* is *Pasāda*. The word of *Pasāda* means ‘pleased’ and ‘faith’. *Pāli*–English Dictionary gives the meaning as ‘a small measure of capacity, or a handful, it is closely connected with *Saravathā* that denotes an amount of a small gift’⁷⁴. It also means ‘joyous mind’. One while listening to the *Dhamma* needs to be joyful at mind and experience things with bliss. In such a way, *Saddhā* leads to *Pasāda* and so it can be stated as having bliss or joy when one is ‘having faith in someone or something’.
- C) ***Aveccapasāda***: *Aveccapasāda* is divided into two words ‘*Avecca*’⁷⁵ and ‘*Pasāda*’. The word *Avecca* means ‘certainly, definitely, absolutely and perfectly’. The *Pāli* phrase: ‘*Buddhe Dhamme Sanghe Aveccapasādo*’- perfect faith in the *Buddha*, the *Dhamma* and the *Saṅgha* reveals its meaning that is inclined toward the meaning of *Saddhā*. The *Pasāda* is unshakable faith. The mind has to be sure about its faith in Buddhism and its tradition. And when *Saddhā* is seated in one’s mind, it leads to a stable, peaceful and calm state of mind.

⁷³ A.III. p.330 & Phra Bramahgunabhorn (P.A. Payutto), p.189, 2010.

⁷⁴ Rhys Davids T.W. & William Stede, 2004, p.446

⁷⁵ Rhys Davids T.W. & William Stede, 2004, p.85

- D) **Abhippasāda:** The other synonym of *Saddhā* is *Abhippasāda*⁷⁶ which means faith, belief, reliance, trust. The *Abhippasāda* has been derived from two words- ‘*Abhi*’ and ‘*Pasāda*’. The word of ‘*Abhi*’⁷⁷ is an *Upasagga*⁷⁸ meaning a prefix or preposition. It is defined as attack, trouble, danger and henceforth could mean an attack on the worldly pleasures. If the *Abhippasāda* has taken a seat in the mind, then it is cheerful and happy with a good emotion and the mind is concentrated on the right thoughts with the right effort. The effect it produces is immense.
- E) **Sappatissa:** *Saddhā* may also be referred as *Sappatissa*⁷⁹. It means reverential. It is also described as deference and obedience.
- F) **Saddahana:** It means believing, trusting, and having faith.⁸⁰ *Saddahanā* refers to the rising *Saddhā* in one’s heart when a situation of good emotions is faced. For example, during *Buddha*’s time, when people saw Him, they would have immense faith and respect in their hearts by a sheer glance. This can be described as *Saddahana*.
- G) **Okappana:** *Okappana*⁸¹ refers to ‘putting trust on or faith on something’. It is setting in, putting trust in, and confidence. For the stillness of the mind, one observes *Okkappana* into Buddhism.
- H) **Pema:** *Pema*⁸² means love, affection. It also refers to ‘be pleased’ and ‘to be delighted’. General meaning of *Pema* is rapture, joy, happiness, interest or enthusiasm. When you have *Pema*, the negative aspects of life can be overlooked and *Saddhā* can be developed rapidly. One who has devotion toward a way of life, their *Saddhā* transforms into love, a true one that has no selfish motives or desires. When *Pema* is overcome by craving without a reasonable factor, it cannot match the faith. Any person whose heart and mind are filled with love and affection, by listening to the *Dhamma*, they can make their mind turn toward the right way. Through this love, they can win over the impurities in their mind and understand life not just in the context of ‘self’ but also life ‘universally’.

⁷⁶ Rhys Davids T.W. & William Stede, 2004, p.67

⁷⁷ Rhys Davids T.W. & William Stede, 2004, p.61

⁷⁸ Rhys Davids T.W. & William Stede, 2004, p.147

⁷⁹ Rhys Davids T.W. & William Stede, 2004, p.680

⁸⁰ Dhs 12, 25; Nett 15, 19; DhA I. 75 & T.W. Rhys Davids & William Stede, 2004, p.675

⁸¹ Rhys Davids T.W. & William Stede, 2004, p.163

⁸² Rhys Davids T.W. & William Stede, 2004, p.472

- I) *Pīti*: This word is much similar to the word ‘*Pema*’ as it too means to be pleased, to be delighted⁸³. The growing of mental satisfaction produces joy and deep pleasure and ultimately leads to mental concentration (*Samadhi*). In the *Visudhimagga* by *Buddhaghosa*, *Pīti* is explained in five stages namely- i) “*Khuddakā Pīti*: minor rapture; lesser thrill of joy,
- ii) *Khaṇikā Pīti*: momentary or instantaneous joy like a flash of lighting,
- iii) *Okkantikā Pīti*: the showering of joy; the flood of joy like the breakers on seashore,
- iv) *Ubbegā Pīti*: Up-lifting joy which may lift one to float in the air and
- v) *Pharaṇā Pīti*: suffusing joy which pervades the whole body like a full”⁸⁴. Hence, *Pīti* is related to *Pamojja* (gladness), *Sukkhā* (pleasant feeling). Therefore, this is closely connected to *Saddhā*.

It is known that the synonyms of the word have a similar meaning to the word *Saddhā*. It presents many kinds of meaning that exist towards the development of the mind which concentrates on the subject towards the way to understand and practice clearly. *Saddhā* is the first step and the basic component of the *Dhamma* which connotes many meaning and many kinds. The different synonyms of *Saddhā* therefore in one way or the other means to respect the Triple Gem through practice and attain the final goal *Nibbāna*.

1.5. SUMMATION

This chapter has focused on the background of this research work with an attempt to provide a general perspective of the word ‘*Saddhā*’. It is understood that there is a different expression of teaching of the *Dhamma* in both *Theravāda* and the *Mahāyāna* cults. In the present time, a difference in the teaching of the *Buddha* is noticed and understood. It is noticed that *Theravāda* Buddhists follow religious traditions that prevailed in India two thousand five hundred years ago. They practice the original form of Buddhism as it was handed down by the teachings of *Buddha*. The classical *Theravāda* literature consists of the teachings of the *Buddha* arranged and compiled into three divisions: the *Vinaya Piṭaka* is ‘the basket of discipline, concerns rules and customs; the *Sutta Piṭaka*, ‘the basket of discourses’ is a collection of sermons

⁸³ Rhys Davids T.W. & William Stede, 2004, p.462

⁸⁴ Vism.p.143; & Phra Brahmagunaphorn (P.A. Payutto), 2010, p.168

and utterances by the *Buddha* and his disciples; the *Abhidhamma Piṭaka*, ‘the basket of higher doctrine’ is a detailed psychological and philosophical analysis of the *Dhamma*.

Mahāyāna Buddhism on the other hand accommodates a greater number of people. As it means a Greater Vehicle, it distinguishes them from the *Theravāda*, which is known as the Lesser Vehicle. *Theravāda* Buddhism believes in recovering the original teachings of the *Buddha*. They stand by the *Bodhisattva* ideal to help many people cross the suffering and enter into the pure land. They believe that all followers are born into a western paradise before attaining true Nirvana. *Mahāyāna* Buddhism also believes that its followers should not merely seek Enlightenment for themselves. Instead they should propose a person who must seek and become a *Bodhisattva* and delay their realization to stay in *Samsara* and help other struggling humans.

It is also understood that both the cults have *Saddhā* as a common factor in their personalities to claim, to know and learn the teachings of Buddhism. Although the word *Saddhā* has different synonyms, in which faith and confidence are the most popular words to describe it to reach a general understanding of the word. It can therefore, be practiced and rooted deeply into a devotee, to bring out an understanding of the nature of the material world and then attain the supreme entry with pure wisdom.

The importance of the *Saddhā*, on the other hand can be felt when it becomes a product of the energy, effort, and endeavor called *Viriyūpathampa*. When one learns about the *Dhamma* and meditates to practice *Saddhā*, one also learns to cross the ocean of suffering of their present life and train the mind to gain the ultimate knowledge and gain wisdom and enhance fulfillment of *Pāramis* (perfections). History is a threshold of many interesting stories of great followers like *Ananda*, *Vakkali* and *Asoka* and so on which reflect, time and again, the value of *Saddhā* and transform a person with malice into a peace-loving being.

The word as *Buddha* means ‘Enlightened One’ or ‘Awakened One’, The *Dhamma* means the teaching of the *Buddha* and the communities of the monks are called ‘*Saṅgha*. Standing as a Triple Gem it always guides Buddhists into a harmonious way of living. The four groups of Buddhists (*Buddhaparisā*) - *Bhikkhu*, *Bhikkhunī*, *Upasaka* and *Upasikā*, study, practice and follow these teachings to unfold a miraculous philosophical lifestyle.

Buddhism believes that ‘*Dhamma* in a human being is what can help oneself. No one else can help you. You are your own savior. Every human being has the ability to completely

control his own mind with practices and actions toward the right way. They should train their own mind because; the mind is the forerunner of self. Mind is chief. If the mind is trained to the right way, they can help themselves with pure mind’.

The *Buddha* taught us that all beings have ability to free themselves from suffering; and therefore attain happiness and peace. One can faithfully describe the *Buddha* not as a God but as a teacher who taught his devotees a theory from which they could restore wisdom and also conquer greed, anger and ignorance which blinds us from seeing the right path.

Saddhā in Buddhism acts as a first step to attain the aim of Buddhism. The *Buddha* recommends devotees to believe the result of action (*Kamma*). A person should always do good things in a polite way to help mankind. Bad actions always come back to us. This theory or philosophy in the religion helps one to understand that the base for this kind of thought is instilled in *Saddhā* that is deep rooted in a soul that loves the path of peace and harmony.

In daily life, those who believe, practice and follow the *Dhamma*, they become noble beings or ideal persons who can help all beings to be useful to others based on *Saddhā*. A Buddhist should understand *Saddhā* completely, only then *Nibbāna* can be attained.

True *Saddhā* is hard to find among lay people in daily life as we observe the world is going into a chaotic situation due to lack of faith, peace and harmony. It is not just important that *Saddhā* needs to be cultivated in one’s mind, rather it is most important that *Saddhā* should be directed toward a positive goal, with a certain energy level which can bring balance to the planet and hence, from there on this knowledge can be passed on to many generations throughout. Secondly, having *Saddhā* in Buddhism does not mean only learning the teachings of the *Buddha* and meditation. A soul should always crave to help the ones in need and show respect toward the virtues described in Buddhism that exist in everyday life among many sections of the society. That can be achieved only when one has true *Saddhā* or true faith in the religion. But there comes a point where the *Kamma* comes into discussion. The *Kamma* of a person is always effecting the life cycle of the soul. The *Buddha* has mentioned in detail about the action and effect of a person in one’s past, present and future lives. This part has been discussed in detail in the coming chapters.

CHAPTER 2

THE DIMENSIONS OF *SADDHĀ*

Saddhā is not blind faith, but rather it is the faith based on knowledge (*Paññā*), reasoning and understanding in the goodwill of Triple Gem. As the *Buddha* the first component of the Triple Gem, the fully enlightened one has the ability to purify the mind and become more compassionate to many being in the world who has suffered all the time. The *Dhamma* the second gem is based on perfect teaching. One can attain happiness by following the *Dhamma* by training their mind many times because the *Dhamma* is not limited and time does not limit a person who wants to practice it. In the *Dhamma* they ensure supreme happiness or *Nibbāna*. The *Dhamma* of the *Buddha* is beautiful in the beginning in the middle and finally the *Dhamma* leads a human being from suffering to reach supreme happiness. *Saddhā* is a product of a good conduct or a good behavior that supports energy (*Viriya*) and develops good conduct. *Saddhā* is a type factor in the list of wholesome qualities. It is one of the initial movements towards Enlightenment, added with the related states of joy and energy. It is also one of the spiritual faculties, balanced with cultivated wisdom. Without wisdom, faith becomes superstitious just as without faith wisdom becomes low and cunning which leads towards defilements.

Theravāda Buddhism accepted *Saddhā* as the first step to follow or practice the teaching of the *Buddha*. The *Buddha* describes ‘the path of Enlightenment begins with *Saddhā* in the Triple Gem. By continuously practicing the path of virtue, meditation and wisdom, one culminates towards the achievement of Enlightenment. *Saddhā* arises in the mind. The mind must be strong and more confident and has to follow and practice the understanding of the *Dhamma* which finally help oneself in the attainment of supreme happiness (*Nibbāna*)⁸⁵.

In order to have a clear understanding of *Saddhā* which is one of the most important feature in *Theravāda* Buddhism, this chapter intends to focus and discuss the various dimensions of *Saddhā*. *Saddhā* is described as the reflection of the meaning that functions in order to have a clear understanding towards the *Theravāda* Buddhism. For instance when one enters a house they open the door from which they can see everything; it is an eye opener in terms of having faith in Buddhism. Similarly *Saddhā* is first step in terms of acceptance and following someone or something. *Saddhā* is the first initial entering phase based on faith towards clear vision. It is the first step of practice in Buddhist tradition.

One must understand the various dimensions of it that it provides therefore, this chapter provides a discussion on the various dimension in which : the meaning of the word *Saddhā*,

⁸⁵ Saibaba V.V.S., 2005, p.136-138.

the characteristic (*Lakkhana*) of *Saddhā*, the function (*Rasa*) of *Saddhā*, the manifestation (*Paccupaṭṭhāna*) of *Saddhā*, the proximate cause (*Paḍaṭṭhāna*) of *Saddhā*, *Saddhā* as the seed of all wholesome qualities; *Saddhā* as the factors of stream-entry is discussed, and further culminates with the development of *Saddhā*.

2.1. THE CHARACTERISTIC (*LAKKHANA*) OF *SADDAHĀ*

This section discusses on the characteristic (*Lakkhana*) of *Saddhā*. The section explains the characteristic of *Saddhā* as explained in the special books by the famous scholar *Buddhaghosa*⁸⁶ and other scholars such as the *Milindapaṇhā* in the *Tipiṭaka* literature. It also includes articles from various scholars from Sri Lankan monk. The *Visuddhimagga* has explained the characteristic of *Saddhā* as “having faith, or trust”⁸⁷. When one has *Saddhā* or faith, confidence and trust upon someone or something *Saddhā* naturally becomes faith or trust. It is also pointed out that Buddhism considers one to be its own master and it is not faith that is important but effort. However there are several references in the early Buddhist scriptures which clearly show that some kind of faith plays an important role in Buddhism. Sao Pannyanada further adds, ‘taking refuge in the *Buddha*, the *Dhamma* and the *Saṅgha* shows that there must have some form of faith in an act of taking refuge’⁸⁸.

Therefore in *Theravāda* Buddhism the meaning of *Saddhā* means to have faith in the Triple Gem or to have respect towards the culture of Buddhism. The characteristic of *Saddhā* is to believe or trust in someone or something. The *Buddha* advised all Buddhist devotee, the *Bhikkhu* and lay people that, when one has faith upon someone or something, they must have the knowledge or wisdom to examine the reason of the things and the material around. He also added not to have blind faith. In order to have faith one must examine thing and make sure by seeing, listening, discussing, or asking the wise person before having faith in that field. Nowadays people believe, trust and have faith in anyone or anything very easily without examining the real thing or reason behind, which is crucial part to believe in life. They even have faith in someone just by seeing the outer part such as good appearance. Merely seeing is neither

⁸⁶ Buddhaghosa was 5th –century Indian Theravada Buddhist commentator and scholar. His best-known work is the *visuddhimagga* ‘Path of Purification’ and comprehensive summary and analysis of the *Theravāda* understanding of the Buddha path to liberation.

⁸⁷ Bhikkhuñānamoli, 1991, p.524

⁸⁸ Sao pannyanada 2001, p.1 accessed on 19.03.2016

faith nor belief. One must make sure to see the qualities of these things rather. Then only it is like a good tradition of Buddhism supporting *Saddhā* which can balance wisdom i.e. *Paññā*. *Saddhā* has a connection with *Paññā* wisdom through or by which we can see the truth of nature. In Buddhism the main component of *Saddhā* is the *Buddha* the *Dhamma* and the *Saṅgha*.

It is important to understand the characteristics of *Saddhā*. The basic definition of *Saddhā* could be explained as being based on the mental qualities possessed by individuals beyond any doubt. One should examine the teachings or teacher themselves but not accept them on blind faith.

The characteristic (*Lakkhana*) of *Saddhā* means to have faith which is divided as *Kusala Dhamma* and the *Akusala Dhamma*. All Buddhists believe in *Kusala Dhamma* that when one does a good thing a good things come in return to them which is the normal result of all things i.e. *Kussala Dhamma*. *Akusala Kamma* is the opposite of *Kusala Kamma*. *Akusala Kamma* is unwholesome, immoral or bad actions. The *Kusala Kamma* on the other hand, is performed with no ulterior motives or a desire for reward. By practicing these good deeds it reduces craving, jealousy and ignorance. It transforms oneself into a healthy mental attitude which strengthens one's mind in doing well. It remains in one's mind as mental habits until the next life continues. When they are performing or practicing the *Kusala Kamma*: the wholesome action called '*Puññā*' 'meritorious deeds' is achieved.

From *Pāli* canon there are ten kinds of *Puññā* known as *Dasa Puññakiriya* which means a good or meritorious action⁸⁹. Merits can be defined as actions of thoughts, words and deed which purify and cleanse the mind. The Merits are performed with devotion and kindness usually for the purpose of obtaining materialistic returns or rewards. The rewards from performing merits end after the good result is experienced. That is why lay Buddhists are encouraged to perform a lot of merits in order to benefit not only themselves but other beings as well. One who performs merits has no obstacles and succeeds in whatever they do. The *Kusala Kamma* and *Puññakiriya* are both good actions but the difference lies in the 'purpose' or motive behind the actions.

According to *Dīgha Nikāya* the *Buddha* discuss the ten meritorious actions as *Dasa Puññakiriya* as 1) *Dānamaya*, 2) *Silamaya*, 3) *Bhāvanamaya*, 4) *Apacāyanamaya*, 5)

⁸⁹ S.I. 87; Rhys Davids & William Stede, 2004, p.464.

Veyyāvaccamaya, 6) *Pattidānamaya*, 7) *Pattānumodanāmaya*, 8) *Dhammasavanamaya*, 9) *Dhammadesanāmaya*, 10) *Diṭṭhujjukamma*⁹⁰.

1. *Dānamaya*⁹¹ means Generosity, the basic practice of the *Dhamma*. The generosity refers to the sharing of the benefit with others. For example one can give food to the hungry, medicine to the sick and money to the poor, to the monks' requisites like robes, alms food, shelter and medicine. Buddhists they believe, that if they perform the *Dāna* charity or generosity such as through supper and wealth they can achieve many things up to they wish.
2. The *Sīlamaya*⁹² means morality. The Buddhists believed that when one is observing the precepts and leading a harmless life, a person grows compassion and wisdom. A Buddhist does not observe the precepts out of fear or punishment. A person who observes his precepts enjoys many more blessings and advantages rather than a crooked man which exist everywhere. Buddhists believed that when one has involved fully with *Sīla* morality in the next life they can be born in noble family in a state of happiness.
3. The *Bhāvanāmaya*⁹³ means mental culture or meditation that aims at developing insight through wisdom. One meditates to calm the mental defilements and to cultivate the spiritual experience so that one can understand the real nature of life. Therefore this wisdom leads to *Nibbāna* where they believe in training the mind through *Bhāvanā* and finally attain *Nibbāna*. Without training or controlling to solve the mind, in order to be pure, one cannot attain *Nibbāna*.
4. The *Apacāyanamaya*⁹⁴ means reverence. They believe that one who practice, respect and pay reverence develops and purifies his mind by replacing pride with humility and humbleness. One who is humble is flexible and is never too proud to learn. In Buddhist Society, children respect adults; citizens respect the king; lay people respect the *Buddha*, the *Dhamma* and the *Saṅgha*. They are also believed to have a noble parentage in the present time or the next time.

⁹⁰ D.A.III.999; Comp. 146; &PhraBrahmagunabhorn (P.A. Payutto), 2010, p. 93-94.

⁹¹ Vbh. 135; & Pāli-English Dictionary by Rhys Davids T.W. & William Stede; p.318, 2004.

⁹² A.I. 269; & Pāli-English Dictionary by Rhys Davids T.W. & William Stede; p.712, 2004.

⁹³ D. III. 218; & Pāli-English Dictionary by Rhys Davids T.W. & William Stede; p.503, 2004.

⁹⁴ J I.220; V.332; DA i. 256; & Pāli-English Dictionary by Rhys Davids T.W. & William Stede; p.51, 2004.

5. The *Veṇṇāvaccamaya*⁹⁵ means Service. Buddhists they believe that helping others is another way of performing merits. But Just Thinking of good and compassionate thoughts is not enough. One must express compassion and actually perform the service for the welfare of the other, after which they can have a large retinue or attendants in the present time and thereafter.
6. The *Paṭṭidānamaya*⁹⁶ means Transference of merits. Usually Buddhists share the merits to other because they believe that a person who shares the merits of his good deeds is transferred not only for his self-interest but also for the well-being of others. And they hope that one should get or gives in abundance in their afterlife.
7. The *Pattānumodanāmaya*⁹⁷ means to rejoice in others' merits. It means one who is cultivating appreciation and gladness towards others'. In this happiness is a positive quality and hence eradicate jealousy. One must learn how to praise and congratulate instead of making excuses to gossip and criticize. Buddhists usually say "*Sadhu*" meaning Excellent when someone has done a good/noble deed. They believe that one should be productive and meritorious wherever one is born.
8. The *Dhammasavanamaya*⁹⁸ means to hear to the *Dhamma*. In Buddhist tradition if a person listens to the *Dhamma* it means they are concentrating and reflecting the teachings of the *Dhamma* in one's life. By doing this they aspire to get more wisdom at the moment and later.
9. The *Dhammadesanāmaya*⁹⁹ means Expounding. By expounding the *Dhamma*, one can teach the *Dhamma* which in return relieves one's suffering. It also helps one to understand the true law of nature and life. Buddhists they have a good practice in teaching and listening of the *Dhamma*. There exist a presenter and receiver therefore by listening and teaching the *Dhamma* they are expected to gain wisdom.
10. And finally the *Diṭṭhujjukamma*¹⁰⁰ means, strengthening one's views. It believes that a person suffers more from his own foolishness than of the others. Therefore, one has

⁹⁵ Vin. I.23; A. III.41 J. I. 12 & Pāli-English Dictionary by Rhys Davids T.W. & William Stede; p.649, 2004.

⁹⁶ A. VII,50, & Buddhist Dictionary by Nyanatiloka, p.141, 1970.

⁹⁷ Dh. Vin. I. 16; & Pāli-English Dictionary by Rhys Davids T.W. & William Stede; p.406, 2004.

⁹⁸ Dh. Vin I.16; D I. 110 etc & Pāli-English Dictionary by Rhys Davids T.W. & William Stede; p.338, 2004.

⁹⁹ Buddhist Dictionary by Nyanatiloka, p.47, 1970.

¹⁰⁰ S.V. 143,165 & Pāli-English Dictionary by Rhys Davids T.W. & William Stede; p.321, 2004.

to practice and train the mind with their own effort in order to gain peace and happiness by having right views in life. This result in bringing them closer towards the understanding of the *Dhamma* through *Saddhā*.

When they perform or practice the *Kusala Kamma*, the wholesome action called '*Puññā*' 'meritorious deeds' is achieved. One must also know *Akusala Kamma* as unwholesome action. There are three kinds of action as *Lobha, Dosa, and Moha*.¹⁰¹ In Buddhism, the distinction between what is good and what is bad is simple. It hinges on the intention or motivation from which an action originates. For example, the deed which is associated with greed/attachment, hatred/ill will, delusion/stupidity is evil. The *Lobha* as Greed, the *Dosa* as hatred and the *Moha* as delusion are called the Three Poisons or Three Evil Roots, which are the primary source of all evil deed. It is the Three Poisons that create all bad *Kamma*, and all these are the result of suffering in accordance with the Law of the *Kamma*. The Three Poisons are also obstacles towards the attainment of good *Kamma*. Thus we have to abandon them by all means.

The *Lobha*¹⁰² as greed is the cause of many offences. The five greedy desires such as: wealth, sex, fame, eating and sleeping. Greedy desire is endless and therefore can never be satisfied. The lesser the greedy desire, the happier and more satisfied we become. The best prescription to deal with greed is in giving away the second evil i.e. *Dosa*.

The *Dosa*¹⁰³ which comes through anger or hatred towards people is another cause of evil deed. We should not lose temper and get angry when we are unhappy but rather we should be calm and patient, according to the teaching of the *Buddha*.

The *Moha*¹⁰⁴ as Delusion means the persistent belief in something false and distortion. We have to observe and think in an objective and rational manner, so as to avoid prejudice and misunderstanding. For instance, if we don't believe in law of cause and effect, and then commit an offence frequently and heavily, we will suffer from the retribution.

¹⁰¹ D.III.276; It.45, &PhraBrahmagunaphorn (P.A. Payutto), 2010, p. 87.

¹⁰² D.III.275; It.45; PhraBrahmagunaphorn (P.A. Payutto), 2010, p. 84.&Pāli-English Dictionary by Rhys Davids T.W. & William Stede; p.588, 2004.

¹⁰³ D.III.275; It.45; PhraBrahmagunaphorn (P.A. Payutto), 2010, p. 84.&Pāli-English Dictionary by Rhys Davids T.W. & William Stede; p.332, 2004.

¹⁰⁴ D.III.275; It.45; PhraBrahmagunaphorn (P.A. Payutto), 2010, p. 84.&Pāli-English Dictionary by Rhys Davids T.W. & William Stede; p.543, 2004.

Saddhā mainly believes in something or someone who has good qualities. Buddhists follow by heart the three admonitions or Exhortation of the *Buddha* (*Ovādapāṭimokha*)¹⁰⁵.

The principal of the teaching as the first one is *Sabbapāpassaakaraṇaṃ* which means not to commit any evil or the wrong deeds, either through body, speech or mind.

The second one is *Kusalassūpasampadā* means to construct all good, virtuous and skillful mind to cultivate good qualities. If the mind is virtuous and skillful we do not have to take a bus all over the countryside looking for merit. Even by sitting at home we can attain the merit and can acquire knowledge easily, but if we are not aware than the mind cannot attain merit. Buddhism does not enter our heart but rather enters through our mind. Therefore if the mind is good and virtuous it is happy and there is a smile in our heart. Happiness of most people depends on having things done according to their liking. They want everybody to please them in the world by saying only pleasant things through whatever means, whether right or wrong, they blindly adhere to it by just noticing it and then lay it down. Therefore in order to find supreme happiness one must seek the *Dhamma* in the mind. When the mind is at ease then you can smile. The minute you become averse to something the mind goes bad, and then nothing remains good at all.

Buddhist follows the third admonition as *Sacittapariyodapanaṃ* which means to cleanse away impurities of the mind. The mind becomes free of worries through the practice and it becomes peaceful, kind and virtuous. When the mind is radiant and has given up evil, there is ease at all times. The serene and peaceful mind is the true epitome of human achievement.

Saddhā explained as in the *Milindapañha* as: *Sāmpasādanalakkhaṇā-Saddhā* and *Sāmpakkhandalakkhaṇā-Saddhā*¹⁰⁶. *Sāmpasādanalakkhaṇā-Saddhā* means aspiration; it is the clarification trait of *Saddhā* in which it explains that the mediator who is training the mind towards meditation has to face with the five hindrances (*Nivaraṇa*). *Ni+ var, to hinder, to obstruct*¹⁰⁷) such as sensual desire (*Kāmacchanda*), Ill-will (*Byāpāda*), Sloth and torpor (*Thīna-middha*), Restlessness and remorse (*Uddhacc-kukkucca*), Skeptical doubt (*Vichikiccha*)¹⁰⁸. These hindrances interrupt and block the mind of the mediator and the mind become unable to concentrate. When the five hindrances (*Nivaraṇa*) has control over the mind it obstructs the mind

¹⁰⁵ D.II.p.49 and Dh. p.183, &PhraBrahmagunaphorn (P.A. Payutto), p.97, 2010,.

¹⁰⁶ Miln. Path I p.54-57& Jayatilleke K.N. p.387, 2010.

¹⁰⁷ Narada, p369; Nyanatiloka, p.110, 1946; & T.W. Rhys Davids and William Stede, p.372, 2004.

¹⁰⁸ A.III.p.62; Vbh.p.378;& PhraBrahmagunaphorn (P.A. Payutto), 2010, p.167.

to develop and therefore the mind has to run away from the object, by controlling the mind deeply to concentrate at one point and create energy. The energy created is stronger than the five hindrances which mean the energy is stronger than the five hindrances (*Nivarana*). The result of the merits or a good action is particularly bestowed through alms giving or the loving kindness, and compassion. When one finds the correct path to train or develop the mind through meditation one finally becomes able to completely eradicate the five hindrances through the stages of sanctity i.e. the Eight fold path (*Ariyamagga*). The mind becomes clear, serene untroubled and strong with the knowledge and therefore can visualize the real condition. For example the person who takes a shower has to clean the body, after that the person feels the body softmentally, and feels happy with the clean body. The mind of the mediator is like that of a clean body. The mediator has to stay away from the defilement (*Kilesa*) or evil dispositions. It has to cross and overcome the five hindrances and aspire to clear the mind directly for the purity of all the action. Only after having clarity about *Saddhā* a person can do good deeds, and through good action be capable of realizing the superhuman state of distinction and achieve the knowledge, and the vision that enables one towards the attainment of sanctity. For example the person who aims for success in work must work hard by gaining knowledge of that work; but in *Theravāda* Buddhism in order to achieve success one must be trained into working through insight. Furthermore, with concentration one aims to gain wisdom and purify the mind and finally attains *Nibbāna*.

The second characteristic of *Saddhā* in *Milinda Pañhā* is *Sampakkhandalakkaṇā*¹⁰⁹ which is recognized as the inspirational trait of *Saddhā*.

Saddhā means perseverance just like the *Viriya* which means energy to support and do good things, for example if a person has to do good things he has to support the mind with *Saddhā* to receive the energy. And through the knowledge of meditation, and with full energy one can lead towards right path in life. For example when the *Bhikkhu* concentrates at the object of meditation¹¹⁰ which needs more energy bodily and psychologically they achieve the tranquility or composure of the mind and directly attain the first stream-entry (*Sotapana*).

Saddhā is situated in the mind as faith, confident, truth in someone or something. We have to know that the characteristic of *Saddhā* means to be clear with the subject in order to

¹⁰⁹ Miln. Path I p.54-57 & Jayatilleke K.N. p.387, 2010.

¹¹⁰ The object of meditation has forty kinds as ten *Kasina* or a whole, ten *Asubha* or repulsion, ten *Anusati* or recollections, four are stations of Brahma- *Brahma-Vihāra*, four are formless states- *Arūpajhānas*, and one is of perception of disgust of food – *Āhārepatikulasaññā*.

grow. The tradition of Buddhism achieves *Saddhā* by taking refuge to the Triple Gem such as the *Buddha*, the *Dhamma*, and the *Śaṅgha*. The Buddhist must develop the direction to nurture by learning, examining, thinking and hearing the *Dhamma* with deep faith. We should develop *Saddhā* or confidence physically through body, verbally through speaking as well as psychologically through mind with the *Dhamma* as a subject and the teacher. When we actually understand the *Dhamma* deeply, the *Dhamma* we listened is like the water which washes all the dirt from outside. Therefore the defilements in the mind is washed or cleansed by the *Dhamma* by listening and practicing with *Saddhā*. We are able to cut off all the defilement which causes suffering in the life through the practice of the *Dhamma*. We can see and achieve the knowledge towards understanding the real things of the law of nature. Therefore the characteristic of *Saddhā* is like the water which washes all the defilement from the mind.

2.2. THE FUNCTION (RASA) OF *SADDHĀ*

Visuddhimagga's book 'The Path of Purification' written by *Buddhaghosa* scholar in Buddhism writes 'the function of *Saddhā* is to clarify, like a water-clearing gem or to enter into it like the setting out across a flood'¹¹¹. It means to make everything clear. *Saddhā* purifies the mind by clearing up the impurities which is the basic role in Buddhism. The entire Buddhist has *Saddhā* in the Triple Gem known as the *Buddha* the *Dhamma* and the *Śaṅgha*. The *Buddha* as the Blessed One thus consummate, is fully enlightened, and endowed with knowledge and practice, is sublime, and the knower of the worlds, peerless, a guide of tamable men, teacher of the divine and human beings, which he by himself has achieved through direct knowledge and clear understanding. The *Dhamma*, which is good in the beginning (*Paṭhama*), the middle (*Majjhima*) and the end (*Pariyosāna*) is possessed of meaning and the message, and is complete in everything; and it, proclaims that the holy life is perfectly pure.¹¹² Therefore by seeing such one consummates a good deed. Buddhism does not require a believer in any god but rather the knowledge which is based on *Saddhā* in a trustful manner. They have *Saddhā* in the *Buddha*, as the *Buddha* has the qualities which are sufficient to follow the teaching and the idea. The *Buddha* has a quality or materials to prove *Saddhā* which arises up when a person sees the qualities or the resources of the *Buddha*. That qualities or material is known as *Pamāna* or *Pamānika* which

¹¹¹Vism. p.524.

¹¹² Dhammananda K. Sri Dr. 'Great Virtues of the Dhamma', 1983, p.147.

means outward appearance of the material form. It is one of the four kinds of measurements which the world takes in view in terms of the *Tathāgata. Pamāna, Pamānika*: This means those who measure, judge or take standard. The four kinds of measurements as:

A. *Rūpa-pamāna*: One who is measured by outward form or appearance; one whose faith depends on good appearance.

B. *Ghosa-Pamāna*: One who is measured by voice or reputation; one whose faith depends on sweet voice or good reputation.

C. *Lūkha-pamāna*: One who is measured or judged by shabbiness, mediocrity or hard life; one whose faith depends on shabbiness or ascetic or self-denying practices.

D. *Dhamma-pamāna*: One who is measured or judged by the teaching or righteous behavior; and also one whose faith depends on right teachings and practices¹¹³.

The *Buddha* has the four good qualities which are of body, speech, mind and activities.

There are thirty-two signs characteristics and eighty secondary characteristics (*Anubyanjana*) of the *Buddha* and Buddhists have *Saddhā* in it. The main function of the *Saddhā* is centered upon the Triple Gem the *Buddha*, the *Dhamma* and the *Saṅgha*. When they are practicing meditation for training the mind with the object of *Kammathāna*¹¹⁴ wisdom is attained. Mainly the *Saddhā* is an important background of the mind. They have *Saddhā* in Triple Gem which gives a reaction to the mind to move towards the right way for practice or training the mind. Buddhists believed that the mind has been trained in the right way through the Triple Gem called *Buddhānusati, Dhammānusati, and Saṅghānusati*¹¹⁵.

All the things and the path begins with *Saddhā*, which develops into seeing or understanding in line with a law of cause and effect (*Ditthi*) and finally leads to knowledge and vision of the truth (*Ñāṇa-Dassana*). At the final stage, the task of faith is ended. *Saddhā* can be attained through right understanding of the *Dhamma*. Buddhists develop *Saddhā* by seeing and understanding the nature of the thing. In the *Dhamma* the Noble truth is *Dukkha*, which lies in suffering. If the person does not have *Saddhā* in the *Dhamma*, that person does not understand the meaning of the *Dukkha* and cannot see the *Dukkha* clearly. If they have *Saddhā* in the *Dhamma*, then they continue to learn and practice it in which they can see the stage that causes *Dukkha* (suffering). The *Buddha* said in the *Saṅgyuta Nikāya* that “birth is suffering; aging is suffering;

¹¹³ A.II.71; Pug, 7, 53; DhA.114; SnA. 242; &Phra Brahmaganaphorn (P.A. Payutto), 2010, p.122.

¹¹⁴ Forty objects of *Kammathāna*, Vim, 110; comp, 204; Phra Brahmaganaphoen (P.A. Payutto), p.277, 2010.

¹¹⁵ A.I.30, 41; Vism. 197; &Phra Brahmaganaphorn (P.A. Payutto), 2010, p. 246-247.

death is suffering; sorrow, lamentation, pain, grief, despair are suffering; association with the beloved is also suffering; separation from the loved is suffering; not getting what is wanted is also suffering. In short, the five clinging- aggregates are *Dukkha*”¹¹⁶.

The person who knows the *Dukkha* or suffering has an understanding of the *Dhamma*. The *Dukkha* may be viewed from the three aspects: A. *Dukkha* as an ordinary suffering (*Dukkha-Dukkha*), B. *Dukkha* has been produced by change (*Viparinama-Dukkha*) and C. *Dukkha* is a conditioned state (*Samkhara-Dukkha*)¹¹⁷. It means

- i. *Dukkha-Dukkha* as the obvious physical and mental suffering associated with birth, growing old, illness and dying.
- ii. *Viparinama-Dukkha* is the anxiety or stress of trying to hold on to things that are constantly changing.
- iii. *Samkhara-Dukkha* is known as a basic dissatisfaction pervading all forms of existence, as all forms of life are changing, impermanent and without any inner core or substance. On this level, the term indicates a lack of satisfaction, a sense that things never measure up to our expectations or standards.

The stage of *Dukkha* or suffering cannot be seen properly because they keep on changing every time. The people who practice the *Dhamma* in terms of training the mind can understand the stage of *Dukkha* in the true sense. Although only *Dukkha* is described but the function (*Rasa*) of the *Saddhā* is used or applied with many things in modern world.

The function (*Rasa*) of *Saddhā* has come from *Pāli* word as *Kicca* which means to do something or duty. It means to have faith in something or someone which comes over the mind through ones duty of following the *Dhamma*. The *Dhamma* is kept in the mind like a mind opener which is expressed through the cluster of words, respect, deference, reverence, homage, and veneration. And it is believed that when one acts to show respect to the Triple Gem and attain *Saddhā* the meditation practice trains the mind towards the right way of the *Dhamma*. The right way is called in Buddhism tradition as *Majjima Patipadā* which is the middle path or the moderate practical code of conduct for both lay people and monastic life. It is regarded as the Buddhist ethic that the *Buddha* recommends to all monks and lay people to abide by. It is the Eightfold path for the cessation of suffering. This Eightfold path is the way which consists of

¹¹⁶ SN. 56.11.

¹¹⁷ D.III.216; S.IV.259; V. 56; &PhraBrahmagunaphorn (P.A. Payutto), 2010, p. 90.

eight folds known as *Magga* which includes 1) Right view, 2) Right thought, 3) Right speech, 4) Right action, 5) Right livelihood, 6) Right effort, 7) Right mindfulness and 8) Right concentration¹¹⁸. These eight folds are further categorized into three fundamental modes of training, called *Trisikhā*, particularly for Buddhist monks and the lay Buddhists in holy life, namely;

- i. *Sīla Sikhā*; training in higher morality,
- ii. *Samādhi Sikhā*; training in higher mentality and
- iii. *Paññā Sikhā*; training in higher wisdom¹¹⁹.

This threefold training corresponds to the *Buddha*'s fundamental teaching (*Patimokkha*) which believes in not to do any evil (*Sīla*) to cultivate good (*Samādhi*) and to purify the mind (*Paññā*) which may be abbreviated as; clean conduct, calm spirit and clear vision'. *Sīla Sikhā* or training in higher morality is for the development of body and verbal actions through right speech, right action and right livelihood. *Samādhi Sikhā* or higher training is towards mentality under right effort, right mindfulness and right concentration. *Paññā Sikhā* is the training for higher wisdom under the right view and right thought.

The function of *Saddhā* is to clarify and understand the nature of life because it understands the *Dhamma* deeply by learning, listening and practicing. *Saddhā* can also remove the *Kilesa* or impurity of the mind inside. It trains the mind towards right understanding of the *Dhamma* which is based on the recognition of the three characteristics i.e. of the relative universe, of the time, and of the matter. The *Buddha* explained these three characteristics in *Saṅgyuta Nikāya* as a. *Aniccatā* meaning impermanence, b. *Dukkhatā*: a state of suffering or being oppressed, c. *Anattatā*: soullessness; state of not being self¹²⁰.

2.3. THE MANIFESTION (*PACCUPAṬṬHĀNA*) OF *SADDHĀ*

The book *Visuddhimagga* 'The Path of Purification' written by *Buddhaghosa* scholar in Buddhism explained the meaning of the manifestation (*Paccupaṭṭhāna*) of the *Saddhā* as 'non-fogginess or resolution'¹²¹. It is the result of having *Saddhā* in Triple Gem. Because when *Saddhā* crosses over the mind, the mind is calm and quiet, it becomes clear of defilements and

¹¹⁸ D.II.312; M.I.61; M.III.251; Vbh.235; &PhraBrahmagunaphorn (P.A. Payutto), 2010, p.215.

¹¹⁹ D.III.220; A.I.229; &PhraBrahmagunaphorn (P.A. Payutto), 2010, p.107.

¹²⁰ S.IV.1; Dh. p. 277-9, &PhraBrahmagunaphorn (P.A. Payutto), 2010, p. 89.

¹²¹ Vism.1991, p.524.

the mind calms down. The *Bhikkhus* or lay follower when they have *Saddhā* in the *Buddha* they are inspired to practice the right path and follow the teaching until they understand the true essence of the *Dhamma*. When they want to learn and practice the *Dhamma* which clearly means non-fogginess in their mind and when they want to accept or make resolution, they can make it clearly in the right way or the good way through meditation. A lay person cannot see or develop an understanding of the *Dhamma* because one has to overcome with the five hindrances which are identified as the major hindrances in Buddhist traditions. But these five hindrances are presented differently within the different traditions, depending upon the way each tradition teaches through the practice of meditation.

All of the Buddhist traditions emphasize that the hindrances are overcome by investigating and understanding them. In meditation practice, one develops an understanding of the good *Dhamma* (*Saddhamma*). There are several obstacles which block the road towards spiritual progress, but particularly five have been mentioned under the name of hindrances (*Nivāraṇa*¹²²) and are often mentioned in the Buddhist scriptures. When *Saddhā* cross over the mind, the mind is usually very calm and clarified by the understanding of the *Dhamma*. The mind is calm in such manner because it stays far from impure mind or something that directs the mind towards wrong way or waste time by taking long time to understand the real things. These five hindrances are: A) Sensory desire (*Kāmacchanda*): the particular type of wanting that seeks for happiness through the five senses of sight, sound, smell, taste and physical feeling. B) Ill-will (*Vyāpāda*; also spelled *Byāpāda*): all kinds of thought related to rejection, feelings of hostility, resentment, hatred and bitterness. C) Sloth-torpor (*Thīna-Middha*): heaviness of body and dullness of mind which drags one down into disabling inertia and thick depression. D) Restlessness-worry (*Uddhacca-kukkucca*): the inability to calm the mind. E) Doubt (*Vicikicchā*): lack of conviction or trust¹²³. In Buddhists way when they are trying to train the mind through meditation one should clearly understand the five hindrances. Therefore when the hindrance is present, they can investigate it, understand it, and accept its presence and then learn how to deal with it. Sometimes they can just say to go away and it goes; and sometimes you just have to allow it to be there till it wears out. One must be very patient with the hindrances and not be unconcerned towards it. And when these hindrances arise, one must stop it through meditation.

¹²² Nivāraṇa means warding off, keeping back, & Rhys Davids T.W. & William stede, 2004 p.372.

¹²³ A.III.62; Vbh.378; & PhraBrahmagunaphorn (P.A. Payutto), 2010, p.167. NyanaponikaThera, 1993, the wheel Publication No: 26. p. 5.

The manifestation (*Paccupaṭṭhāna*) of *Saddhā* has the meaning as ‘non-fogginess or resolution’. It means the people have to train the mind by learning the *Dhamma* and practicing meditation which finally spring the mind from the *Kilesa* defilement of the mind. In *Pāli* literature *Kilesa* is known as *Nivaranadhamma* which means hindrance. They are of five types. The person practicing the meditation must make a clear understanding of the mental factors that counteract the five hindrances of the mind by overcoming it, recognizing it, accepting it, investigating it, and if not identified just let it go. This is the main purpose of training the mind basically for the cleansing of the mind from all defilements that makes it impure. The removing of all obstacles that bar its progress from the mundane (*Lokiya*)¹²⁴ to the super mundane consciousness (*Lokuttara-Citta*)¹²⁵ is known as Arahatsip.

We must learn to understand and practice the mental factors in the five hindrances. We should know how to practice meditation for overcoming the impurities of the mind through one point concentration. According to Nyanaponika Thera ‘The five hindrances in the wheel publication’ he states that: the *Bhikkhu* who have *Saddhā* in the Triple Gem deeply, continue to train the mind through the practice of meditation where one must learn to control the mind over the five hindrances which is known as the defilements in the mind. When the *Bhikkhu* want to clean the mind and purify the situation they practice it through meditation. The five hindrances must appear in the middle of the practice in order to protect the mind and allow the mind to be free from defilements. But the *Bhikkhu* trains the mind to be free from defilement through meditation and then continue to develop the mind which is twofold: through the tranquility (*Samatha-Bhāvanā*) and through insight (*Vipassanā-Bhāvanā*). The tranquility is gained by complete concentration of the mind during the meditative absorptions (*Jhāna*). When the *Bhikkhu* achieve these absorptions (*Jhāna*) they increase and are overcome of the five hindrances with the patient *Dhamma* (*Khanti Dhamma*)¹²⁶, at least temporarily, as a preliminary condition. It is especially in the context of achieving the absorptions that the *Buddha* often mentions about the five hindrances in his discourses. The *Bhikkhu* after achieving the *Jhāna*¹²⁷ is able to abandon

¹²⁴ *Lokiya* means belonging to the world; & Pāli-English Dictionary by Rhys Davids T.W. & William Stede; p.588, 2004.

¹²⁵ *Lokuttara* means the highest of the world; & Pāli-English Dictionary by Rhys Davids T.W. & William Stede; p.588, 2004.

¹²⁶ *Khanti* means patience, forbearance, forgiveness. & Rhys Davids T.W. & William Stede; p.232, 2004.

¹²⁷ *Jhāna* means Absorption, & Rhys Davids T.W. & William Stede; p.286, 2004.

the five hindrances; abandon the sensual desire, ill-will, sloth and torpor, restlessness and remorse, skeptical doubt¹²⁸.

It is understood that meditation is the hard way and is deeply felt to understand the real nature of all the things in the world. *Saddhā* has to be achieved in the mind by deep concentration through which we can see the real thing in them. All Buddhist they do not question about the Triple Gem because they have *Saddhā* to increase the mind as non-fogginess from any question. And when they have the problem in finding the way to solve the problem they make resolution in the mind in order to understand the real condition. The mind enjoys with the qualities of the Triple Gem for happiness by practicing the *Dhamma*. And they are able to increase the knowledge in the mind by learning and practicing properly and therefore see clearly. It is continued in such manner and therefore the knowledge increases. That is the result of *Saddhā* which is manifested and reflected toward understanding the real thing. In order to increase knowledge and understand *Saddhā* we must understand the main form of the truth *Dhamma*.

2.4. THE PROXIMATE CAUSE (*PADAṬṬHĀNA*) OF *SADDHĀ*

This section discusses about the proximate cause (*Padaṭṭhāna*) of *Saddhā*. In the book *Visuddhimagga* ‘the Path of Purification’ written by *Buddhaghosa* scholar in Buddhism he explains that ‘the proximate cause (*Padaṭṭhāna*) is something which means to have faith in or the things beginning with hearing the Good *Dhamma* (*Saddhamma*)¹²⁹. The *Maṅgala Sutta*¹³⁰ mentions in *Kālenadhammasavaṇaṃ*¹³¹ that timely listening to the *Dhamma* is one of the highest blessings. It means that the occasion for hearing the teachings of the *Buddha* should be well-timed. If the hearing of the *Dhamma* is opportune, obviously the hearing of the *Dhamma* will be more profitable. If it is regularly attended at times then one has healthy body and mind; when one is exhausted, except perhaps during disease or suffering, which might have led because of sleepiness, or is not suitable. Some of the excellent general occasions for the hearing of the teachings are: When we find something good, especially something that benefits us spiritually, it

¹²⁸. NyanaponikaThera, 1993, the wheel Publication No: 26.

¹²⁹Vism. 1991, p.524.

¹³⁰ Kh.V.p.3; Sn.p.259-268; & PhraBrahmagunaphorn (P.A. Payutto), 2010, P.274-277.

¹³¹ Kālena Dhammassavaṇaṃ means the opportune hearing of the *Dhamma*. see PhraBrahmagunaphorn (P.A. Payutto), 2010, p.276

is good to share or introduce it to others. Doing so would also be our own benefit. There are five advantages of listening to the *Dhamma* based on the *Dhammassavana Sutta* according to the *Buddha* as “*Assutaṃ Suṇāti, Sutaṃ Pariyodāpeti, Kaṅkhaṃ Vitarati, Diṭṭhiṃ Ujjuṃkaroti, cittamassa Pasīdati*”¹³².

- A) *Assutaṃ Suṇāti*: The first benefit of the listening of the *Dhamma* which means to learn or to hear new things on each occasion and by doing this a person is likely to be exposed to new information and knowledge. This is especially for a new student of Buddhism. But even for those who may have heard the subject before, listening to it again can bring a new perspective and perhaps even deeper understanding. The *Bhikkhus* in Buddhism for long time support to motivate and direct oneself towards achieving knowledge and be able to attain the final goal by listening to the *Dhamma*.
- B) *Sutaṃ Pariyodāpeti*: The second benefit of the listening of the *Dhamma* which means to clearly or deeply understand and learn whatever was not known. It means when we get an opportunity to listen the teaching of the *Buddha* again we understand clearly or deeply and the knowledge is developed more. The listeners who are interested in listening to the knowledge of the *Dhamma* often need to have a clear understanding of life. And if they want to find the ultimate truth in their life they have to maintain and find a way to resolve the problem and all suffering in the life. When they listen to the *Dhamma* or the good knowledge than they can share it with others around them and teach the knowledge to the people behind them which are further transmitted to their children by transferring the knowledge to the other. The environment around them becomes too peaceful and happy for living. For example, if we do not understand the five precepts clearly but want to live a safe, healthy, and happy life. How do we proceed to this ideal? In this case first, we need to have *Saddhā* in the *Buddha* in which the *Buddha* provides us with the five precepts to guide us on our way to individual liberation (*Nibbāna*) i.e. the end of the suffering. We must abstain or avoid from killing, stealing, sexual misconduct, lying, and taking intoxicants. We have to learn the law of nature as not hurt others, not harm others, be free from all suffering, and be happy¹³³.

¹³² *Pañcime, bhikkhave, ānisaṃsādhamaṃ savane. Katame pañca? Assutaṃ suṇāti, sutaṃ pariyodāpeti, kaṅkhaṃ vitarati, diṭṭhiṃ ujjuṃkaroti, cittamassa pasīdati. Imekho, bhikkhave, pañca ānisaṃsādhamaṃ savane ti* An.v. p.202; A.III.248, & Phra Brahmagunaphorn (P.A. Payutto), 2010, p.165.

¹³³ Constant Lounsbery G. ‘the importance Pañca Sīla’ the wheel Publication No.55, 1963. P.12.

The first precept is to abstain from killing; this precept in Buddhism as not to kill is the reverence for all life and is founded on compassion. All beings fear death and experience pain when hurt. It teaches us to be cautious in everything that we do. We proceed in our practice of compassion and no killing i.e. the first precept which means to abstain from killing and live life with loving-kindness and compassion and attain peace within us and between each other.

The second precept means to have a deeper meaning of life and no stealing but rather giving.

The third precept is the feeling to have control of our lives, and more self-confident.

The fourth precept is to speak at the right time and be honest and thoughtful.

The fifth precept is to abstain from intoxication which is the cause to heedlessness.

The understanding of these five precepts is the fundamental feature of the *Dhamma* which gives a great opportunity to increase the depth of our knowledge in the *Dhamma* and enhance wisdom.

A) *Kaṅkham vitarati*: The third benefit of the listening to the *Dhamma* means to abolish doubt at times when we are doubtful about certain aspects of our understanding or the practice. For example, Should Buddhists make food offerings to their departed relatives? If you listen to the *Dhamma*, you are sure to come across topics that address such issues and you can then create doubt or misgiving that you may have on such topics. This topic has been made clear in *Tirokuddhasutta*¹³⁴ in *Khuddhakapatha* as the *Buddha* says that ‘the greatest gift one can confer on one’s dead ancestors is to perform the acts of merit and to transfer these merits so acquired’. He also says that ‘those who gives good deeds such as offering alms to the holy men, to transfer the merits which they received to their departed receive the fruits of the deeds and transfer the merits which they received to their departed’. The *Buddha* explained in the *Sutta* of the *Bimbisara* King of *Magatha* who thereupon gave alms in the name of the *Petas*, thus making them happy. If we want to understand *Dhamma* then we must understand this topic.

¹³⁴KhA.202ff; cp. PvA.19ff.

B) *Diṭṭhiṃ Ujjuṃkaroti*: The forth benefits of the listening of the *Dhamma* means strengthen our views. It is a known fact that there are a number of false views that occur among many people in the world. One such view, for example, is that there is no rebirth, i.e., when this body dies, that is the end. Such a person can be confused when he dies. In fact, he can be very afraid as he approaches his death. Another wrong view is that there exists no Law of *Kamma*. This is more dangerous for the human beings as one having such a view would be more likely to act as he likes, believing that the evil that he does will not return to him and he can avoid the worldly law as long as he can. We have to understand that the *Buddha* reminded us to do good things, avoiding all evil materials, solving it through the mental position. For many of us, however, having learnt much, we will probably have less wrong views. Yet we should keep strengthening them, discarding our wrong views as we learn. I as a monk am still doing that. For example, ‘we know that giving is good and brings good results, but do we know that it does not bring rebirth or a happy existence? Only virtue does that’. So with the knowledge of virtue, people seeking for good birth would be motivated to go beyond mere giving and practicing more with the morality. Listening to the *Dhamma* can help one to strengthen their views so that one can have a better understanding of life. With this, one can then live in better harmony within the laws of nature and live with happiness.

E) *Cittamassa Pasīdati*: the fifth benefit of listening of the *Dhamma* means it makes the mind pleasant and overjoyed with the *Dhamma*, the mind becomes happy. One also gets to know that while living in this world we cannot be free from suffering. But when we listen to the *Dhamma* the knowledge arises in the mind which is never erased. It will never leave us and we understand the law of nature as the ultimate truth. . The nature of the world has to change with the worldly condition. It can change after the circle of the world.

The proximate cause (*Padaṭṭhāna*) of *Saddhā* is the benefits of hearing the good *Dhamma*. The good *Dhamma* is useful for everyone and is interesting for following and practicing in one’s lifestyle. It is helpful for developing the entire thing around us and be able to protect us from misery which is the cause to suffering. It is gained to achieve the knowledge for supporting the mental activities through loving-kindness and compassion towards others. It means to understand the law of nature and face them which are nothing more than a temporary end or a temporary

existence. We can control the mind towards necessary and unnecessary things. When the happiness and joyfulness arises in the mind, suddenly suffering reduces at least momentarily. The wisdom then arises and peace prevails. The listening to the *Dhamma* is immensely beneficial and will definitely lead a person to live happily and even reach the ultimate liberation.

2.5. SADDHĀ IS THE SEED OF ALL WHOLESOME DHAMMA.

This section discusses *Saddhā* as the seed of all wholesome *Dhamma*: the seed here means a small, round, or oval object produced by the plant and from which, when it is planted, a new plant grow, like the seed sown in the land with the seeds or sown a plant grows on the land. The seed in the *Pāli* word is known as *Bīja*¹³⁵ which means seed, germ, semen, spawn. It is known that when a seed is sown it is grown and further turns into a tree. If the tree is good then we plan and decide to grow more from that seed. Similarly good action appears through body, speech and mind.

The *Kusala*¹³⁶ in *Pāli* word means wholesome. It means clever, skillful, expert; good, right, meritorious in the teaching of the *Buddha*. The *Kusala Dhamma* or the wholesome *Dhamma* in the dictionary of Buddhism by Phra Brahmagunabhorn (P.A.Payutto) described that there are many kinds of the wholesome *Dhamma* such as the wholesome *Dhamma* for anybody is known as '*Mettā*'¹³⁷: loving-kindness is one the special *Dhamma* and is useful for everybody. This *Dhamma* believes in life living with the other. *Mettā* means 'to be friendly towards the other around, feeling of goodness or good will by understanding the *Dhamma*'¹³⁸. And K.Sri Dhammananda commented that in order to practice loving-kindness, one must first practice the noble principle of non- violence and must always be ready to overcome selfishness and to show the correct path to others¹³⁹.

Mettānisamasutta: discourse on advantages of loving-kindness.¹⁴⁰ Piyadassi Thera translated from the *Pāli* as the discourse on advantages of loving-kindness that means a person who develops or cultivates the loving-kindness must have eleven benefits or kinds of loving kindness. they are : 1) he sleeps in comfort, 2) he awakes in comfort, 3) dreaming he did not see

¹³⁵ Rhys Davids T.W. & William Stede, 2004, P.488.

¹³⁶ Rhys Davids T.W. & William Stede, 2004, P.223.

¹³⁷ Rhys Davids T.W. & William Stede, 2004, p.540.

¹³⁸ Phra Brahmagunabhorn (P.A. Payutto), 2010, p.124.

¹³⁹ Dhammananda K.Sri, 1993. 166.

¹⁴⁰ AN.II.16.

nightmare, 4) love towards the human beings, 5) love towards the inhuman beings too, 6) one protect the *Devas* , 7) neither fire, poison, not touch weapon or war, 8) gains concentration quickly, 9) keep one's complexion bright, 10) if one dies unconfused and if penetration no higher is headed for the *Brahma* worlds. The benefit of the loving-kindness everybody has to practice. If many people in the world develop the loving-kindness directly they become friendly with the other. The world becomes beautiful and peaceful place for living. The people become friendly with each other all the time and do not feel alone and hold a right view in life. Therefore *Saddhā* is the seed of the wholesome *Dhamma* which is useful for everybody.

The other wholesome *Dhamma* is compassion (*Karuṇā*). The *Pāli* word *Karuṇā*¹⁴¹ means compassion. It is a great pity for the less fortunate beings and motivates to save unfortunate sentient beings and to alleviate the sufferings of the other. If one sees a person in misery, and wish to help him, he is free from misery, and gets a place which is peaceful. This process is known as *Karuṇā* compassion. But if he cannot do like that. A feeling of pity takes place is which called *Domanassa* (the mental suffering) it is based on pity, and not *Karuṇā*. Usually good people mostly feel pity at heart and not real pity. But the real *Karuṇā* gives rise to pity and compassion and wish to help them. Like the heart of the holy persons already is accomplished in *Paramis* particularly the *Bodhisatta*, they have great compassion for all beings feeling great compassion just as the parents feel pity for their poor suffering children.

Dalai lama has given the idea to train compassion in his holiness beyond religious ethics for the whole world so that the person who is close to religious deeds have *Saddhā* in the Triple Gem and continue to cultivate compassion by helping other through the *Dhamma* and connect to the peaceful world¹⁴².

We must develop wholesome *Dhamma* in the mind for the accomplishment of the *Paramis* known as the perfection of the holy person whose heart is filled with compassion. *Mettā* and *Karuṇā* has acquired firm roots in the mental and physical condition but when the acting of the both takes place , one finds a difference in the action of the *Dhamma* . *Saddhā* is the seed of all wholesome *Dhamma*. It is the first step to continue practice all wholesome *Dhamma* which opens the mind to receive the knowledge in order to find the way and be free from all suffering by the physical, the mental action. The outcome of *Saddhā* as the seed to grow up as the seed of

¹⁴¹ Rhys Davids T.W. & William stede, 2004, p.197.

¹⁴² Dalialama, 2012, p. 55.

the wholesome *Dhamma* is to achieve joyfulness and happiness in the lifetime. In the Buddhist tradition they can plant the seed such as *Saddhā* which is given to all children in order to show and cultivate good tradition in them.

2.6. *SADDHĀ* IS THE FACTORS OF STREAM-ENTRY

This section describes *Saddhā* as the factors of stream-entry which means *Saddhā* is the way that lead toward the stream-entry¹⁴³. The stream-entry means the *Sotāpanna* and is the first level of *Ariyapuggala*¹⁴⁴ known as the Noble ones, Noble persons. *Saddhā* is the factors of stream-entry or stream-winning. When *Saddhā* overcome the mind one have to train the mind by the good *Dhamma* to see and to understand the real thing. The benefit of understanding the *Dhamma* is based on *Saddhā*. As one must respect or follow the entire thing based on the good knowledge by practicing the *Dhamma*. *Buddhadāsa Bhikkhu* comments that ‘the stream-entry is based on deep trust in the truth i.e. *Dhamma*, Goodness, and the Law of Cause and Effect’¹⁴⁵. We have to know that the truth *Dhamma* contains *Sīla* based on morality and conduct; *Samādhi* as mindfulness; and *Paññā* (wisdom). We have to develop these truths in the mind by keeping on practicing or by teaching the people to keep practicing it. The practice therefore means to respect the good *Dhamma* which reflects peace in the world. The *Dhamma* grows insight of the people because all the people who have entered into stream has practiced, and followed the truth of the *Dhamma*. In this way *Saddhā* also means *Sīla*. As when one practices, follow *Sīla* (morality), one must have *Saddhā* in the Triple Gem beforehand in order to develop the good *Dhamma*. When the people are trained at following the truth of the *Dhamma* properly *Samādhi*-mindfulness and *Paññā*-wisdom is further developed in the mind. These whole processes contain all the teachings and methods which help a person to develop and understand the real truth of the *Dhamma*. When a mind has a strong base in the *Dhamma*, it takes the path of stream entry (*Sotāpanno*) which is the first level to attain Noble knowledge and become a Noble person. In such situation the person has to practice, train the mind with the *Dhamma*. It also has to understand or realize the conditioned nature of reality by understanding the Law of Cause and Effect. The people who follow this path of wisdom and have a profound respect for the Triple

¹⁴³ S.V., 343 & Vism. 1991, p.524.

¹⁴⁴ Rhys Davids T.W. & William Stede, 2004, p.77.

¹⁴⁵ Buddhadāsa Bhikkhu, 1992, p.56.

Gem have *Saddhā* with virtue. Their *Saddhā* is unshakeable in the Law of Cause and Effect because it is rooted in true understanding of the nature of the entire thing.

In the *Abhidhamma Piṭaka* the *Buddha* has explained the benefit of the Noble consciousness to enter the stream-entry or stream-winner as *Ariyapuggala*, the Noble person. The Noble person have eight level namely 1) *Sotāpatti-magga* = one who reaches the path of stream entry. 2) *Sotāpatti-phala* = one who reaches the fruit of stream winner *Sotāpanno*. 3) *Sakadāgāmi-magga* = one who reaches the path of one returner. 4) *Sakadāgāmi-phala* = one who reaches the fruit of one returner *Sakadāgāmi*. 5) *Anāgāmi-magga* = one who reaches the path of never returner. 6) *Anāgāmi-phala* = one who reaches the fruit of never returner *Anāgāmi*. 7) *Arahanta-magga* = one who reaches the path of *Arhatta*. 8) *Arahanta-phala* = one who reaches the fruit of *Arhatta*¹⁴⁶.

Saddhā is the factors of the stream-entry *Sotāpatti*, the first Noble person. The *Abhidhamma Piṭaka* comment 'The characteristic of *Saddhā* is one of the mental factors which arises first along with others called universally good mental factors known as *Sobhana Sādharaṇa Cetasika*: the beautiful factors.'¹⁴⁷ *Saddhā* is mentioned as the first mental state of mind for cleaning all defilements of the mind, they are known as *Sobhana* or good mental state of mind which practices right view as *Sammādiṭṭhi*. The stream-entry *Sotāpatti*¹⁴⁸, the first Noble level is able to destroy these three fetters such as

- 1) *Sakkāyadiṭṭhi*¹⁴⁹: personality view the five *Khandha* as self,
- 2) *Vicikicchā*¹⁵⁰: doubt in the *Buddha*, the *Dhamma*, and the *Saṅgha*.
- 3) *Sīlabbataparāmāsa*¹⁵¹: belief in rites and rituals as a way of purification.

By understanding the Noble truth *Sotāpatti* one is able to eradicate these three fetters from the mind. The three kinds of *Sotāpanna* are categorized into three kinds 1) *Ekabījī*, 2) *Kolankola* and 3) *Sattakkhattuparama*. It has been explained in the *Aṅguttara-Nikāya* as;

-*Ekabījī*, by destroying three fetters, just takes one rebirth as a man and then makes an end to the suffering; he comes back to this world only once and makes an end of suffering.

¹⁴⁶ D.III.256; A.IV.291; Pug.73 & Phra Brahmagunaphorn (P.A. Payutto), 2010, p.77.

¹⁴⁷ Bhikkhu Bodhi, 2000, p.85.

¹⁴⁸ *Sotāpatti* means entering upon the stream, & Rhys Davids T.W. & William stede, 2004, p. 725.

¹⁴⁹ *Sakkāyadiṭṭhi* means theory of soul, heresy of individuality speculation, & Rhys Davids T.W. & William stede, 2004, p.661.

¹⁵⁰ *Vicikicchā* means doubt, perplexity, and uncertainty, & Rhys Davids T.W. & William stede, 2004, p.615.

¹⁵¹ *Sīlabbataparāmāsa* means the contagion of mere rule and ritual, & Rhys Davids T.W. & William stede, 2004, p.713.

-*Kolanlala*, by destroying three fetters, is reborn in a good family, he fares and wanders in two or three families and makes an end of suffering.

-*Sattakkhattuparama*, by destroying the first three fetters, is destined utmost to seven more births, such beings, during these births, fares and wanders up and down among devas and mankind and then makes an end of suffering¹⁵².

Saddhā is only a preliminary element of the spiritual path. Its constituent factors of stream-entry include: personal knowledge in the awakening of the truth *Dhamma* to continue on the right view, with intent on high wisdom, concentration and virtue. *Sotāpanno*-the stream-entry come through the right view. *Sammāditthi* they believe the result of the *Kamma* when they do something such as a good action or evil action the result is called *Sammāditthi*. And they practice and follow with *Saddhā* as *Saddhānusārī*, the devotee paying respect towards the Triple Gem.

The stream-entry direct oneself to receive a good destination (*Sugati*¹⁵³) as rebirth in the human realm, the realm of the four great kings of heavens, the realm of the thirty-three Gods, the realm of the *Yāma* Gods and no more rebirth in the bad destination (*Duggati*¹⁵⁴) as rebirth in hell (*Niraya*¹⁵⁵), an animal kingdom, the sphere of pets or hungry ghost, the host of asuras.¹⁵⁶

It is known that *Saddhā* is a preliminary state of mind which is supported by the *Dhamma*. The practitioner is able to purify the mind in such condition and then be able to attain the Noble level called *Ariyapuggala*¹⁵⁷ as the stream-entry (*Sotāpanna*), one-return (*Sakadāgāmi*), never-return (*Anāgāmi*), and *Arahanta*.¹⁵⁸ *Bhikkhu* in Buddhism have to train the mind by meditating and concentrating at one point in order to calm and clean the mind from defilement which is the prime cause of all suffering in life. The world becomes peaceful by practicing the teaching of the *Buddha*. One follows good action by supporting and helping each other, and also by sharing and giving. By doing so, happiness is created for oneself. *Saddhā* and its teaching direct oneself to receive peacefulness of the physical and the mental mind throughout the universe.

¹⁵² A.I.233; IV.380; V.120; Pug.3,16,74. & Phra Brahmaganaphorn (P.A. Payutto), 2010, p.78.

¹⁵³ *Sugati* means sure of rebirth in a realm of bliss, & Rhys Davids T.W. & William stede, 2004, p.243.

¹⁵⁴ *Duggati* means a miserable existence, & Rhys Davids T.W. & William stede, 2004, p.243.

¹⁵⁵ *Niraya* means purgatory, hell, a place of punishment, torture, & Rhys Davids T.W. & William stede, 2004, p.369.

¹⁵⁶ A.I.233:IV.380; V.120;Pug.3.16,74& Phra Brahmaganaphorn (P.A. Payutto),2010, p,78, p. 164-165.

¹⁵⁷ *Ariyapuggala* means an (ethically) model person; Rhys Davids T.W. & William stede, 2004, p.77-78.

¹⁵⁸ D.I.156. & Phra Brahmaganaphorn (P.A. Payutto), 2010, p. 77.

2.7. THE DEVELOPING OF *SADDHĀ*

This section discusses how *Saddhā* was developed? Firstly, I would focus on the teaching of the *Buddha* who emphasize and advises the Buddhists devotee to develop or grow *Saddhā* towards the right path. One should open the mind to receive the new knowledge, direct oneself in order to develop *Saddhā* based on wisdom. When the person do not merely believes in someone or something, one must have to learn, observe and examine in the right path with reason in order to grow and cultivate wisdom. If one have *Saddhā* along with wisdom than one is able to understand and observe anything which is caused by nature. In the *Dīgha Nikāya* the *Buddha* mentions four necessary conditions for developing *Saddhā* in connection to achieve stream entry (*Sotāpattiyoṅgaṃ*). These are as follows: A) association with the good (*Sappurisasamseva* or *Kalyānamittatā*) B) hearing the good teaching (*Saddhammasavanaṃ*) C) wise reflection (*Yonisomanasikāra*) D) practice in those things that leads to the teaching and its corollaries (*Dhammānudhammapaṭipatti*)¹⁵⁹,

The condition for developing *Saddhā* is linked with the association towards the wise person or the good person. In the *Mangala*, blessings: the *Buddha* has emphasized the association with the wise (*Paṇḍitasevanā*)¹⁶⁰. *Saddhā* is developed by the association with a good or a wise person, because the wise person presents the good idea which is followed through practice. In Buddhism the wise person is known as the *Bhikkhu* or the monk in monastery who can teach the teaching of the *Buddha* to other. If the person wants to gain a new knowledge for living, they can develop it after associating oneself with the monk, who can direct them in living toward real happiness for oneself and the other through the *Dhamma*. One must know that when one develops *Saddhā* through practice by following the teaching with deep effect, energy is transformed towards the right path. Therefore firstly, one must discuss or try to talk or associate oneself with the good person, which further leads them towards the good path to get the optimum knowledge, the right view (*Sammādiṭṭhi*), and get a chance for learning or hearing the good teaching. Additionally, the good teaching aims to release off all suffering from the life which leads to renunciation (*Nekkhamma*). The next deep thought in the good *Dhamma* is achieved through wise reflection, and lastly it ends by properly practicing the good *Dhamma*. Therefore, this is the way for developing *Saddhā* in a good person who is known as *Yonisomanasikāra*,

¹⁵⁹T.H. Perara, 1968, the wheel publication No.126.

¹⁶⁰Kh.V.3; Sn. 259-268 & PhraBrahmagunaphorn (P.A. Payutto), 2010, p.274.

Dhammānudhamma which means repetitive churning and chanting and practicing of good *Dhamma* by a good person.

Phra Brahmaguphorn (P.A. Payutto) has commented in *Maṅgalasutta* on the development of *Saddhā* to the level of perfection as:

A) *Paṇḍitānaṃ ca Sevanā*: To associate only with the wise is the highest blessing. Here a wise person is the one who thinks, speaks and performs good deeds in order to gain the benefits and prosperity for oneself and others. It is by association with those endowed with established *Saddhā*, whose talk and mannerism stimulate the development of *Saddhā*.

B) *Samaṇānacadassanaṃ*: To see noble persons who have purified or are trying to purify their minds from all defilements produces tranquility and wholesome attitude in one's mind. So it is a noble blessing. It is by reading good and authentic the *Dhamma* texts and also listening to scholarly and righteous persons.

C) *Kālenadhammasavanaṃ*: To listen to the *Dhamma* which can lead one to prosperity in the present life as well as in future lives is a noble blessing.

D) *Kālenadhammasākacchā*: Discussion of the *Dhamma* with the person who has knowledge in the *Dhamma* at the proper time can lead one to prosperity in the present as well as in the future and it will enrich one's knowledge, straighten the view and clarify the mind. So it is a noble blessing.

E) *Attasammāpanidhi*: To set oneself in the right course is the highest blessing. Here setting oneself in the right course means making oneself endowed with morality, conviction, generosity and so on. All these promote cultivation and growth of it¹⁶¹.

In *Maṅgalasutta* the *Buddha* has given advice to the disciples that 'they have to learn these *Dhammas* well and treasure, practice, teach these *Dhammas* to others'¹⁶². The good thing that is taught will be useful for the welfare of the living. It is connected and conditioned towards developing *Saddhā*, which means to associate only with the wise people and listen to the teaching, discuss and question and then examine. This is the ultimate element in the process of Enlightenment. Like all other factors the final goal (*Nibbāna*), has to be gradually perfected. To do so, one has to learn about it, know about its functions and the ways of developing it. Its urgency and the importance is highlighted by the *Buddha*, the most compassionate teacher

¹⁶¹ Kh.V.3; Sn. 259-268 & Phra Brahmagunaphorn (P.A. Payutto), 2010, p.274-277.

¹⁶² Soni R.I. Dr. 'Life's Highest Blessings the Mahā maṅgala sutta' the wheel Publication No.254/255, 1987, p.30.

the world has ever known, where in his last words lying on his death bed he advised his followers, to ‘Strive on with diligence (*Appamādena Sampādettha*)¹⁶³. It means he advised to develop good thing in their mind and cause no harm to the other.

It is known that the condition for development of *Saddhā* to the level of perfection is based on truth and knowledge. Buddhism gives importance for having known (*Ñatvā*), having seen (*Disvā*) and having heard (*Sutvā*) and not on mere *Saddhā*. : This means the knowing, seeing, hearing something or someone must have faith in wisdom and not mere faith. After that only one can select the true condition of practice toward following the *Dhamma*. One can cultivate good *Dhamma* such as loving kindness, compassion, and stay away from diligence with patience by training the mind through meditation. Then only, one is able to destroy the defilements of the mind and purify the mind with good practice and wisdom.

2.8. SUMMATION

From this chapter it is known that one has to practice, support, direct and develop the mind to be still and clam on the ground through the teaching of the *Buddha*. *Saddhā* have to grow up in the mind with a will to accept the Noble truth of the *Dhamma* and continue doing it through good action such as the physical, the verbal, and the mental. The reaction based on *Saddhā* is described as honor, soft, sweet voice, and righteousness. The function (*Rasa*) of *Saddhā* is labeled as clearing like the water-clearing gem. Just like the nature of the water is known to be as sharp, cool and washing the impurity. Here the nature of the water is sharp means that it has the capability to enter into everything, every space, and every size; the nature of the water is cold by the touching; the water is able to wash away the impurity. Similarly *Saddhā* have to be strong enough and have to be like the water that is sharp, cold, and wash away the impurity. The manifestation (*Paccupaṭṭhāna*) of *Saddhā* is like the absence of impurity, which means to abandon all defilement in the mind such as greed, hatred, delusion. It is the commitment towards training in the right way, cultivating the good *Dhamma* to achieve peaceful mind to attain supreme happiness.

The proximate cause (*Paḍaṭṭhāna*) of *Saddhā* is the ground of trust and the factors of stream are towards attainment of a good *Dhamma*. The *Dhamma* begins by trust in someone or something and *Saddhā* which helps opens the mind to receive the things along with *Paññā*

¹⁶³ Dhammananda K.Sri, 1993, p.40.

(wisdom) to control and examine what is true or false. *Saddhā* is the factors of stream attainment a good *Dhamma*. *Saddhā* is the seed of all wholesome. The wholesome truth *Dhamma* is practiced by doing merit such as charity, morality, mental culture, reverence of respect, service by helping others, sharing merits with others, rejoicing in the merits of others, and strengthening one's views. It is like the performance of all the wholesome qualities through the *Dhamma* to be prosperous and receive the benefits and be able to bring peace in others life.

Saddhā inspires to practice the *Dhamma*, which gives rise to harmony in society. The reflection of the *Saddhā* like the seed of all wholesome *Dhamma* is towards development of peace in the world. *Saddhā* as the factors of stream-entry is the preliminary element of the spiritual path. It constitutes the factors of stream-entry which is inculcated through personal knowledge and is regarded as the awakening of truth in *Dhamma*. The *Dhamma* continue on the right view, intent on high wisdom, concentration and virtue.

Saddhā is the first step or a mind opener to receive new knowledge and continue it through practice in order to increase the stillness in the mind by training in the subject of concentration. It makes one understand the real situation by having achieved the right view in life. In Buddhism they respect the Triple Gem which is a means of faith for them. The developing of *Saddhā* is the first step or the mind opener in order to receive the new knowledge. The person need to associate with the wise people, come to see them and listen to the good teaching of them and follow from their teaching. Buddhist they come to see the Bhikkhu in the monastery and ask several questions and discuss the *Dhamma* to increase the knowledge. Then they practice the five precept (*Pañca Sīla*) and does the meritorious deeds by giving thing to other, loving kindness, compassion, honest, and practice the righteousness to other. They are trained to calm their mind by concentrating at one point peacefully. *Saddhā* develops a strong and a high state of mind which lead them to be wise like a Noble person and enlightens them with *Ariyapuggala*. It means to gain supreme blessing in Buddhism.

The person who has *Saddhā* in the Triple Gem can live with happiness and be able to achieve a good thing in the present life. And after their death they reach a good destination or their soul reaches a good destination. They are reborn in the happy world as heaven. If they have to return to human world again then they will be reborn in a good family onto the highest level around the circle of rebirth as *Samsāra* until they reach *Nibbāna*. Such is the dimensions of *Saddhā*.

In the next chapter we are going to know about the types of *Saddhā* and its characteristics.

CHAPTER 3

THE TYPES OF SADDHĀ AND ITS CHARACTERISTICS

This chapter discusses the types of *Saddhā* and its characteristics in *Theravāda* Buddhism. *Saddhā* follows the *Buddha* as the teacher of supreme spiritual realization and accomplishment. In *Theravāda* Buddhism tradition, *Saddhā* is based on the Enlightenment of the *Buddha*. Generally, Buddhism is a religion of wisdom called *Buddho* which means awakening; the teaching of the *Buddha* is called the *Dhamma* and the community of the monks who follow him in monastic life is called *Saṅgha*. When the *Buddha* attained Enlightenment, he was filled with wisdom and therefore he came to be known as the enlightened one when he has realized the nature of life to be based on impermanence, state of suffering and soullessness. The teachings of the *Buddha* are innumerable for a person who wants to know and practice them. Hence, this chapter discusses the types of *Saddhā* and its characteristics in *Theravāda* Buddhism which are as follows:

Kamma-Saddhā believes in the working of the law of the *Kamma*, which is practiced through the action of the body, the speech and the mind. The *Kamma* here is distinguished as good *Kamma* and a bad *Kamma* on the basis of the action committed.

Vipāka-Saddhā believes in the result of the *Kamma* and it emphasizes on understanding and reminding oneself of the results of the *Kamma*. According to this, whatever we do is *Kamma* and the result of this *Kamma* follows us like a shadow. Therefore the bad *Kamma* results in pain and suffering whereas the good *Kamma* results in a state of happiness. It is the belief which causes the human being to go across *Ogha*¹⁶⁴.

Kamassakatā-Saddhā believes in having faith in the individual ownership of the *Kamma*. It states that the human beings all over the world are in different situations because of their past *Kamma*. It is the belief which causes the human being to follow the *Kamma*.

Tathāgatabodhi-Saddhā believes in the reality of the Enlightenment of the *Buddha*. It completely acknowledges and follows the *Buddha*'s idea as the supreme knowledge, compassion and purity in all action or *Ratanattaya-Saddhā* believes in having faith in the Triple Gem-*Buddha*, the *Dhamma*, and the *Saṅgha*.

The belief which causes the householder to receive the present and future benefits and this belief arises from *Rattanattaya-Saddhā*.

¹⁶⁴ *Ogha* means flood of defilement such as ignorance, craving, thirst; Rhys Davids T.W. & William stede, 2004, p.164.

This chapter is an exploration of the different types in order to understand *Saddhā* and its significance in the modern time.

3.1. KAMMA-SADDHĀ: FAITH IN KAMMA (ACTION)

This section describes *Kamma-Saddhā* as a belief in having faith in the working of the Law of the *Kamma* i.e., the action.¹⁶⁵ In Buddhism, Buddhists have *Saddhā* or respect in the Triple Gem. The *Buddha* stated that, all devotees should be careful about their *Kamma* and stay away from the bad *Kamma* because, every *Kamma* have its own consequences. If someone does the good *Kamma* as a result will lead a good destination. If someone does the bad *Kamma* it will lead him to a bad destination. *Suttapiṭaka* consists of the teachings of the *Buddha* and discuss the *Kamma* at length. Some of the teachings are as follows:

The *Kamma-Saddhā* tells us about the *Kamma* or the action of the human beings. Maximum Buddhists believe that all the sufferings and the wellbeings, that one faces are the direct result of the *Kamma* or deeds done in the past life. The bad actions did in the past life will consequently have a present life full of pain and sufferings; and good deeds done in the past life will leads a present life filled with happiness. *Kamma-Saddhā* focuses on reminding the human beings to understand the Law of the *Kamma*. The Law of the *Kamma* signifies the law of deed, the cause of deed and the result of deed. The action or deed includes bodily action, verbal action and mental action. The cause of action includes desire, craving and ignorance. The results of action are wholesome, unwholesome and dispassionate. The roots of unwholesome action are ‘greed (*Lobha*), hatred (*Dosa*) and delusion (*Moha*)’¹⁶⁶, and the roots of wholesome action are ‘generosity, loving kindness (*Mettā*) and compassion (*Karuṇā*)’¹⁶⁷. According to Phra Brahmagunaphorn’s (P.A. Payutto) commented that the orderliness of natures (*Niyāma*) in *Tripitakata* have five orders or processes of natural laws which operate in the physical and mental worlds: i.e. *Utu niyāma*, *Bija niyāma*, *Citta niyāma*, *Kamma niyāma*, *Dhamma niyāma*¹⁶⁸.

1) The *Utu niyāma*: the natural law of non-living matter and changes occurred in the natural environment for example the changes brought about by heat or temperature, winds and rains, and so on.

¹⁶⁵ A.III.3; & Phra Brahmagunaphorn (P.A. Payutto), 2010, p.140.

¹⁶⁶ D.III.275; It. 45, & Phra Brahmagunaphorn (P.A. Payutto), 2010, p.84.

¹⁶⁷ D.III.152,232; A.II.32,248; A.IV.218,363, & Phra Brahmagunaphorn (P.A. Payutto), 2010, p.143.

¹⁶⁸ DA.II.432; DhsA.272; & Phra Brahmagunaphorn (P.A. Payutto), 2010, 166.

2) The *Bija niyāma*: the natural law of living matter pertaining to inheritance which is best described in the adage ‘as a seed’.

3) The *Citta niyāma*: the natural law of mental activity, pertaining to the function of the mind such as the process of cognition to sense objects and the mental reaction to them, resulting from intentional and unintentional actions.

4) The *Kamma niyāma*: the natural law of moral causation relating in a human behavior, the process of generation of the action and its results. Its essence is summarized in the words as ‘good deed brings good results, bad deed brings bad results’.

5) The *Dhamma niyāma*: the natural spiritual law governing the relationship and interdependence of all things¹⁶⁹.

All conditions change with time. The way all things arise, exist, cease to change with time. The Law of the *Kamma* governs the workings of volition or the world of intentional human thought and action. The *Buddha* said that *Kamma* is important because it reflect all actions. The verse: “*Kammunā vattati lako* means, the world is directed by the *Kamma*” and all the beings in the world have to follow the law of the *Kamma*, we must deal with the law of the *Kamma*. It is of prime importance to regulate the extent to which we create and control the things around us. If we understand the principle of the *Kamma*, we can choose which *Kamma* should be accepted and which *Kamma* should be avoided. All *Kamma* is the product of the result of the mind. The person who has carried a bad *Kamma* would never be happy and, would never find true joy in life despite wherever he goes and whatever he achieves. He would never find peace and his whole body and mind would tremble just like an animal’s body who is about to be killed. In contrast, the person who has done the good *Kamma* would be happy and enjoy his life wherever he goes and in whatever situation. As it is well known that the human beings or animals in the world are of different kinds for example some are rich, some are poor, and some are beautiful, some are ugly; some are clever while some are foolish. They acquire different the *Kamma* with the passage of time.

3.1.1. THE MEANING

Kamma is a *Pāli* word which means doing, deed, action¹⁷⁰. Mental state is instrumental in doing the deed- good or bad, wholesome or unwholesome- called *Kamma*. In its ultimate sense

¹⁶⁹ DA.II.432; DhsA.272; & Phra Brahmagunaphorn (P.A. Payutto), 2010, 166.

Kamma means all moral and immoral volitions. It covers all kinds of intentional actions whether mental, verbal or physical, thoughts, words, and deeds. The condition of the mental state determines the deed of an individual. Whenever it is a good or a bad deed, its inception is always in the mental state, and this mental state organizes the other associated mental states and also engages itself to the object¹⁷¹. The action taken physically is called *Kāya kamma*, the action carried out verbally is called *Vacī kamma*, and the action carried out mentally is called *Mano kamma*¹⁷². The mental state is like a chief who leads and is therefore followed by the physical state. For example, when the chief or the leader commander organizes some plan, the followers act on the plan. Similarly, it is the mental state that comes up with the idea of the deed and others just follow. This mental state is called ‘*Cetanā*’¹⁷³, in *Pāli*, and which literally means volition.

The *Buddha* said, “*Cetanāhaṃ Bhikkhave Kammaṃ vadāmi cetayitava kammam, karoti kayena vacaya manasa*”. (‘I declare, O Bhikkhus, that volition (*Cetanā*) is *Kamma* and by having a will one acts through body, speech and thought’¹⁷⁴.) Thus, according to the *Buddha*, the volition itself is *Kamma*. Therefore the meaning of *Kamma-Saddhā* is the situation of the action by the body, the verbal and the mental as commanded by the mental state. It is the mental state that raises the mind of a person to carry the deed as good or bad, wholesome or unwholesome. So Buddhists believe in this Law of *Kamma*. And this Law of *Kamma* was discovered by the *Buddha* himself without a teacher. He often advised his devotees to stay away from the evil actions and amplifies the good actions in their lives which would result in happiness for oneself and others. The Good *Kamma* is also, according to the *Buddha*, a means to achieve rebirth into a blissful state as a human being and live a heavenly life¹⁷⁵. The meaning of *Kamma-Saddhā* is referred to as faith in the action, therefore all Buddhists have to understand and follow it by learning and practicing the teaching of the *Buddha*.

3.1.2. THE KINDS

Buddhism tradition also discusses the kinds of *Kamma* or the action. When the ultimate action is led by volition (*Cetanā*), its expression is carried out in three ways- bodily action called

¹⁷⁰ Rhys Davids T.W. & William stede, 2004, p.190.

¹⁷¹ Nyanaponika Thera ‘Kamma and its fruit’ the wheel Publication No.221-4, p.42, 1975, 2003, 2006. & A. 6.63.

¹⁷² M.I.373 & Pra Brahmagunaphorn (P.A. Payutto), p.84, 2010.

¹⁷³ Rhys Davids T.W. & William stede, 2004, p. 271.

¹⁷⁴ A.III.415. & Ven.U. Thittila, 1983, p.129.

¹⁷⁵ Sugati means happiness, bliss, a happy place; Rhys davids T.W.& William stede,2004, p. 713.

Kāya Kamma, verbal action called *Vacī Kamma*, and mental action called *Mano Kamma*¹⁷⁶. But the body and mouth cannot act on their own; they have to be commanded by the mind (*Citta*) who is the chief and whatever the mind commands, the body and mouth perform. It is called the volition (*Cetanā*) which directs the mind to perform the action. So the *Cetanā* is responsible for carrying out an action. The *Kamma* can be divided into two main types-*Akusala Kamma* and *Kusala Kamma*¹⁷⁷:

- A) The *Akusala Kamma* means unskillful, unwholesome *Kamma* or evil action, such as greed, hatred and delusion. Specifically this action is generated from the *Akusala mūla*- the roots of unskillfulness. *Akusala Kamma*, the unwholesome *Kamma* or evil action, is threefold according to the doors of action, namely: the bodily action, the verbal action, and the mental action which produce evil *Kamma*. The action generally occurs through the door of the body, known as bodily intimations such as killing (*Pānātipāta*), stealing (*Adinnādāna*), and sexual misconduct (*Kāmesu micchācāra*). Those generally occurring through the door of speech known as speaking conditions are lied or false speech (*Musāvāda*), slandering (*Pisunavācā*), harsh speech (*Pharusavācā*), and frivolous talk (*Samphappalāna*). They generally occur through actions only in the mind without bodily or verbal condition such as Covetousness (*Abhiṇṇhā*), ill will (*Vyāpāda*), and wrong or false views (*Micchā diṭṭhi*)¹⁷⁸.
- B) The *Kusala Kamma* is wholesome *Kamma* or good actions. This kind of *Kamma* or good action is threefold based on the doors of action, namely: bodily action, verbal action, and mental action which produces the effect in accordance to the plan of desires. Some of these meritorious actions (*Kusalakamma*) are generosity (*Dāna*), morality (*Sīla*), meditation (*Bhāvanā*), reverence (*Apacayana*), service (*Veyyavacca*), transference of merit (*Pattidana*), rejoicing in others' good actions (*Anumodanā*), hearing the doctrine (*Dhamma Savana*), expounding the doctrine (*Dhammadesanā*) and strengthening one's own views (*Diṭṭhiṇṇakamma*)¹⁷⁹.

Therefore when *Saddhā* takes place in the mind of the person, he will want to initiate as many good actions as possible through his knowledge based on the kinds of *Kamma*. *Kusala*

¹⁷⁶ M.I. 373; & Phra Brahmagunaphorn (P.A. Payutto), 2010, p. 84.

¹⁷⁷ A.I.p.104, 263; It.p.25, 55; & Phra Brahmagunaphorn (P.A. Payutto), 2010, p.60.

¹⁷⁸ *Akusala kamma* means wrong, bad, evil deed; D.I.37,163; Rhys Davids T.W. & William Stede, 2004, p.224.

¹⁷⁹ Ven. U. Thittila, 1983, p. 139-140.

kamma brings happiness and peace for oneself whereas *Akusala Kamma* would just do the opposite. Similarly, we have to choose which *Kamma* is to be practiced remembering the consequences. If we have done the bad *Kamma*, the bad things will return back causing sufferings for oneself and our loved ones. If we do the good *Kamma*, good things will happen to us. We are entirely responsible for our own actions. One can be reminded to carry good action in order to have a better future. It means the destination of one's life is determined by the actions of present life.

When one practices meditation in the *Kamma*, the concentration is meant to remind the feeling of the meditator himself. The mind of a meditator is in a completely different state. He doesn't feel any suffering or pain as his mind directs him towards calmness and purity which helps him keep the good *Kamma* in practice. The meditation enables him to understand that human beings suffer in the present because of their *Kamma* in the past and in order to end the suffering, one's mind needs to be in stillness by the process of meditation which moreover enhances the good *Kamma*.

3.1.3. THE BENEFIT AND AIM

The *Kamma-Saddhā* reminds all the people to be careful and fear with the law of the *Kamma*. People should be aware of the consequences before doing *Kamma*. One must understand the conditions of *Kamma*; one has to learn the doctrines of the *Kamma* with patience (*Khanti*)¹⁸⁰. This doctrine enhances one's understanding based on the condition of the *Kamma*. A person who has more patience to learn or practice *Kamma* can control the mind by developing the mind to be aware of the physical, verbal and mental action and control them. For example, before speaking, we have to develop and train our mind so much so that, we can easily be aware whether we are doing a good *Kamma* or bad by speaking. If we can tranquil the mind with such awareness, it is a good situation. We have to understand that our mind should always be in such a condition that can remind ourselves of distinguishing *Kamma* and thus keeping ourselves aware that if we commit the bad *Kamma*, something bad will return whereas if we commit the good *Kamma*, something good will return. *Kamma-Saddhā* acts as a reminder to our behavior to be careful about our action.

¹⁸⁰ Rhys Davids T.W. & William Stede, 2004, p.232

The aim of *Kamma-Saddhā* is to enable oneself to develop the mind into doing the good *Kamma* by training through meditation. One has to understand that the sufferings are of different kinds and are in different ways. One has to concentrate by doing meditation and it is only through meditation that he can understand the root cause of suffering which is the *Kamma*. The meditation helps one to realize that human beings commit different kinds of the *Kamma*- good *Kamma* helps them to stay in a good situation and bad *Kamma* leads them to a bad situation. When the meditator concentrates on the subject of the *Kamma*, he is able to attain the tranquil state of mind. Doing meditation on the subject of the *Kamma* gives oneself clarity of the *Kamma* and its results. When the meditator considers or analyzes the *Kamma* inside the mind then the mind becomes calm and peaceful.

3.2. *VIPĀKA-SADDHĀ*: FAITH IN THE FRUIT OF THE ACTION

Vipāka-Saddhā is referred as faith in the result of the action or the *Kamma*.¹⁸¹ Several references have been made from the teachings of the *Buddha* which discuss the *Kamma* and the fruit of the *Kamma*. The *Vipāka* means the fruit, fruition, product of the action¹⁸². There are two kinds of fruit of the action or the *Kamma*; the fruit of the bad *Kamma* and the fruit of the good *Kamma*.

In *Dhammapada* the *Buddha* has talked about the result of the *Kamma* on how evil begets evil: -

“The Mind is the forerunner of all evil state. The Mind is chief; mind-made are they. If one speaks or acts with wicked mind, suffering follows one, just like the wheel follows the hoof of the draught-ox”¹⁸³.

And also how good begets good: -

“The Mind is the forerunner of all good states. The Mind is chief; mind-made are they. If one speaks or acts with pure mind, because of that, happiness follows one, as one’s shadow that never leaves”¹⁸⁴.

¹⁸¹ A.III.3; & Phra Brahmagunaphorn (P.A. Payutto), 2010, p.140.

¹⁸² Rhys Davids T.W. & Willian Stede, 2004, 627.

¹⁸³ Mano pubbaṅgamā dhammā, mano seṭṭhā manamayā, Manasā ce paduṭṭhena, bhāsati vā karoti vā, Tato naṃ dukkhamanveti, cakkam’va vahato padarū. Dh., verse 1 p.41

¹⁸⁴ Mano pubbaṅgamā dhammā, mano seṭṭhā manamayā, Manasā ce paduṭṭhena, bhāsati vā karoti vā, Tato naṃ sukkhamanveti, chāyā’va anupāyini. Dh. verse 2 p.42

The fruit of the *Kamma* depends on the *Kamma* committed. The ‘good’ and ‘bad’ *Kamma* are distinguished by the roots of the actions. When one gets the fruit of the good *Kamma* it brings happiness and joy whereas the bad *Kamma* fruits into suffering or misery. We know very well that people in the world are of different kinds and are in different state. It is the *Kamma* done in the past life because of which some are rich, some are poor, some are beautiful, some are ugly, some are intelligent, and some are foolish.

The five precepts show the courses and the qualities of the five precepts as a result at the first precept are the courses where one commits injury leading to a short life. If one has compassion towards all living creatures then the qualities would be long life. If one has naturally harm creatures then the qualities result in many illness; if one has immaturely harm creatures the qualities result as few illness. If one steals than he will be poor. Therefore if alm giving or sharing thing to the other is done than the qualities would result in prosperity, wealth etc. The *Buddha* said in the *Dhammapada* while explaining the fruit of the *Kamma* that nobody can escape from the fruit of *Kamma* that:- “Not in the sky, nor in mid-ocean, nor in a mountain cave, is found that place on earth where abiding, one may escape from the consequence of one’s evil deed”¹⁸⁵. There is no way one can escape from the fruit of *Kamma* and therefore one must always develop only good *Kamma*. A person who wants to be happy should perform only the good *Kamma* as it is a producer of happiness. Love, kindness, compassion, giving helping hands to the needy ones and other such acts enable one to attain the wisdom in understanding which *Kamma* one should abide and which not?

The *Vipāka-Kamma* results different destination. The destination (*Gati*)¹⁸⁶ of two individuals differ on the basis of their *Kamma*- one who has done a good *Kamma* ends up in a good destination where he can enjoy good living with pleasurable dense-objects such as the human world, the heavenly world of the *Devas* and the *Brahma* worlds called *Sugati* whereas the other who has done a bad *Kamma* ends up in a woeful or evil destination such as the hell world of the *Petas*,¹⁸⁷ animal kingdom, the world of hungry ghosts and the place of demons called *Duggati*. The destination completely depends on the *Kamma*. The good *Kamma* leads the

¹⁸⁵ Na antaḷikkhe na samudda majjhe, Na pabbatānaṃ vivaraṃ pavissa, Na vijjati so jagatippadeso
Yatthaṭṭhito muñceyya pāpakammā. Dh. Verse 127 ; Dhammananda K. Sri, 1988, p.276.

¹⁸⁶ Gati means destination or direction. It has two as sugati and duggati; Rhys Davide T.W. & Willian stede, 2004, 242.

¹⁸⁷ Peta means the miserable ghosts suffer great pain and hunger all the time; Rhys Davide T.W. & Willian stede, 2004, 472.

person to a good destination. The bad *Kamma* leads the person to a bad destination. The person who develops a good *Kamma* follows *Dāna*, *Sīla*, *Samādhi*, etc., will be in a luxurious state and enjoy in the heavenly world will never get the chance to harm him until the attainment of *Nibbāna*. In order to reach good destination which determines a better future for us, a good *Kamma* must be understood properly.

3.2.1. THE MEANING

The word *Vipāka* has come from a *Pāli* word meaning fruit, fruition, product of *Kamma*, resultant, reaction, result, effect, consequence which is produced through action, *Kamma*. It basically means the fruit of the *Kamma* or the action¹⁸⁸. According to the Buddhist tradition the *Buddha* said that the *Vipāka-Kamma* can be committed through the three doors of action: the actions done through the body which are called *Kāya Kamma*; those performed through speech are called *Vacī Kamma*; those performed through the mind are called *Mano Kamma*¹⁸⁹. As already stated the body (*Kāya*) is directed by the mental (*Mano*) or the mind, as the mind is the commander of body. The person acts by three doors of the body: the mouth, the body and the mental. Then the person develops the mind by concentrating at one point to be calm and purify oneself from defilement (*Kilesa*). When the mind is developed in a right way, it purifies the mind. The mind commands over all the actions. When such mind connects with the body, it leads in doing the good *Kamma* which is reflected as honesty, generosity mankind, loving-kindness, compassion¹⁹⁰. The mind which is associated with the roots of the good action is *Alobha*, *Adosa*, and *Amoha* which mean non-greed, non-hatred and non-delusion¹⁹¹. The *Kamma* gives rise to *Vipāka-Kamma*.

The *Kamma* had done in the past ripens the fruit in the future. If we do a bad *Kamma*, it will lead us to a bad destination and if we do a good *Kamma*, it will lead us to a good destination. The cultivation of mind is the most important place in the Buddhist tradition of spiritual training. The fruit or the result of training the mind is invaluable, therefore the wise must train the mind all the time to be pure and clean from the defilement so that his destination reaches a good place (heaven) and finally attains the highest form of happiness.

¹⁸⁸ *Vipāka* means fruit, fruition, product, & Rhys Davids T.W. & Willian Stede, 2004, P.627.

¹⁸⁹ M.I.373, & Phra Brahmagunaphorn (P.A. Payutto), 2010, p. 84.

¹⁹⁰ Narada 'the Buddha and his teachings' 2014, p.250.

¹⁹¹ D.III.275, & Phra Brahmagunaphorn (P.A. Payutto), 2010, p. 84.

3.2.2. THE KINDS

This section describes the kinds of the *Vipāka Saddhā*. The *Buddha* reminded to the devotees, all monks and lay person that the *Kamma* has become the root cause of their happiness, sorrow and suffering¹⁹². The *Kamma*'s done in accordance with the motives may be good or bad. The Good *Kamma* as produce a fruit or result in the happiness state or heavenly life .the bad *Kamma* produce a fruit or result in misery state or hell life . The *Kamma* belongs to all beings. When the *Kamma* gives the fruit or result in a different mannerand in different kind because of the effect or volition is known as (*Cetanā*)¹⁹³.

The kinds of *Vipāka* depends upon volition (*Cetanā*) as A) Heavy fruit, *Garū*, B) light fruit *Lahu Vipāka*, C) no fruit and no result (*Ahosi Vipāka*). When the *Kamma* gives the fruit or *Vipāka* it depend according to the volition (*Cetanā*).For example, if one has done the *Kamma* with volition, the *Kamma* is the heavy fruit or result (*Garū Vipāka*). If one has done the *Kamma* with nothe volition (*Cetanā*), the *Kamma* is the light fruit (*Lahu Vipāka*) and if one did many good *Kamma* in the present life more than the old *Kamma* in the past that *Kamma* is no fruit or no result (*Ahosi Vipāka*) and some calls it as no special class¹⁹⁴.

In the *Ahosi Vipāka* there are two choices: one who has done many good *Kamma*, one apologize or forgive for example one did something wrong to other, one go for apologetic decision that *Kamma* become to be no special class or *Ahosi Vipāka*.

In *Cūlakammavibhaṅga Sutta* the *Buddha* explained and analyzed the *Kamma* and the fruit of the *Kamma Vipāka*. It states “At one time the Blessed One (*Buddha*) was staying at *Anāthapiṇḍika*'s monastery near *Sāvattihī* in *Jeta* grove. Then the Brahman youth *SubhaTodeyyaputta* went up to the Blessed One; having approached, he exchanged greetings with the blessed one; having conversed in a friendly and courteous way, he sat down at a respectful distance. As he was sitting down at a respectful distance the Brahman youth *SubhaTodeyyaputta* questioned the blessed one as: what is the cause, what is the reason that lowness and excellence is seen among human beings while they are in human state. For instance the human beings are seen to have short life-span, they are seen to have many illnesses and some seen to be few illnesses; some seen to be ugly, some seen to be beautiful; some seen to be uninfluential,

¹⁹² A.I.104; 263; It25,55. Phra Brahmaganaporn (P.A. Payutto), 2010, p.60.

¹⁹³ Cetana means intention, purpose; Rhys Davids T.W. & William stede, 2004, p.271.

¹⁹⁴ Narada 'the Buddha and his teachings'2014, p.240.

some seen to be great influence; some seen to be poor, some seen to be wealthy; some seen to be lowly families, some seen to be high families; some seen to be weak in wisdom, some seen to be full of wisdom. At this point the *Buddha* explained that ‘human beings seem to have a short life-span as they kill living being cruelly bloody-handed and gives rise to violence by killing mercilessly to living beings. Therefore after death one re-appears in a plane of misery, an evil destination, a lower realm, in hell. Then returns to a human state, one is reborn, one is short-lived.

The human beings are seem to have long life-span in a state where they have given up harming living being and are compassionate towards them. Therefore after death one re-appear in a state of joy, in a happy destination in heaven then return to the human state, one is reborn and long-lived. The human beings are seen to have many illnesses and seen to have few illnesses; as they habitually injures living beings with earthly things, a stick, or a sword. In such situation when they are reborn in the human state they have many illnesses while the other does not have illness. The human beings are seen to be ugly and seen to be beautiful as the woman and the man is angry, often irritable. In such situation when they are reborn in the human state they become ugly, but the other are born beautiful. The human being are seen to be uninfluential and seen to be of great influence as certain woman and man has a jealous heart, jealous of other. When they are reborn in the human state they become uninfluential and vice versa while they are in a human state. The human being are seen to be poor and seen to be wealthy as certain woman and man being stingy is not a giver of food, drinks, cloth, vehicles, etc. when they are reborn in the human state as poor, but the other did not like that reborn has wealth. The human being are seen to be lowly families and seen to be high families as certain woman and man is callous and arrogant. When they are reborn in the human state have lowly families and the latter are not like that and are born as high families. The human being are seen to be weak in wisdom and seen to be full of wisdom as certain woman and man does not visit a recluse or a Brahmin to ask the question. Therefore, when they are reborn in the human state has weak wisdom or lack of wisdom and the other did not like that reborn has full of wisdom¹⁹⁵.

¹⁹⁵ M.III.no.135. p.248, & translated from Pāli by I.B. Horner, 1959, 254-262.

3.2.3. THE BENEFIT AND AIM

The *Vipāka-Saddhā* aims to enable us to understand the fruit or result of *Kamma* or the law of *Kamma*. It makes us careful towards our act, words, thoughts and responsibility of all our action. We live according to the light of the knowledge by knowing the Law of *Kamma*. Buddhists believe in the *Kamma Vipāka* as the fruit or the result of the *Kamma*; similarly all human beings belong to their own *Kamma*. When a person commits a good *Kamma*, that person receives good qualities such as good health; the long life and wealthy etc.; and when a person committed a bad *Kamma*, that person receives bad things as illness, the short life span etc.

The *Vipāka-Saddhā* in Buddhism reminds the habit and gives the knowledge to understand the fruit of the *Kamma* and to know how to practice, how to stay away from the bad *Kamma*, and how to develop the good *Kamma* in the mind in order to grow. The mind is trained by the concentration which leads to one-pointedness of the mind and mental purification, and leads to understanding of things which denotes volition (*Cetanā*) and the other accompanying mental states found in any particular moral or immoral type of consciousness as they truly are is the *Kamma Vipāka*.

The aim of *Vipāka-Saddhā* is to reach the ultimate goal (*Nibbana*). It is achieved by the two stages of mental development, as physical action (the body), and meditation on mind based on the *Kamma Vipāka* as the object when one practices the meditation based on the law of the *Kamma* in the past and the present time. They have to suffer with the fruit of the *Kamma Vipāka-Saddhā* directed toward the responsibility of our life by reminding it with action and developing the mind to avoid the bad *Kamma* and attain the good *Kamma* or a good action. They make a real effort to grow the *Dhamma* based on the *Kamma Vipāka* as the object to succeed in the meditation path towards final liberation (*Nibbāna*) whenever they want to attain. The wholesome *Kamma* give a good destination on rebirth or in the future. It gives the fruit in the end of the birth and death process by attainment of *Nibbāna*.

3.3. KAMMASSAKATĀ-SADDHĀ: FAITH IN ALL BEINGS HAVING THEIR OWN KAMMA

Kammassakatā-Saddha is a belief in the individual ownership of an action encompassing all human beings and animals based on the Good *Kamma* or a bad *Kamma*. One must properly examine and understand the concept of the *Kamma* and its types, only knowing about it is not

enough. The *Buddha* emphasized and explained that ‘the *Kamma* made the owner to be the follower of their own action in the past time’. The person’s action (*Kamma*) depends upon past deeds, good or a bad action which is embibed within them throughout. *Kamasakkatā* makes one careful while practicing the *Kamma*. Therefore one has to be careful while performing the *Kamma*. If the *Kamma* is a good action the result is the reflection of happiness and joy. After breaking up of the body after death they enter a happy destination, in the heaven by doing good work, and if the good person wants to returns to a human state he is reborn in a happy place in their present life.

The practice of the good *Kamma* is done through A) the sharing and giving of alms (*Dāna*) B) the good moral conduct (*Sīla*) C) the concentrated meditation (*Samādhi Bhāvana*)¹⁹⁶. These three concepts of *Dhamma* help a person to attain a good *Kamma* and cultivate wisdom through practice. The Good *Kamma* follows wherever they goes, if one believes in good action, the practice helps them become a good kind and righteous person. These *Dhamma*’s are of great value for a person who wants to develop knowledge. The present action is the reflection of the action performed by the body, the speech, and the mind in the past time. A person suffers from their own individual *Kamma* and as a result is responsible of their own *Kamma*. All beings in the world have committed the *Kamma* at different level. All the happiness and pleasure are caused or originated from the action such as non-greed, non-hatred, non-delusion. The *Kamma* without the three defilements such as greed, hatred and delusion means the *Kamma* is a good *Kamma*, which after the body breaks up after death reaches a happy destination, a heavenly world with joy known as *Devaloka*¹⁹⁷ (treasure in the heaven as cause by a good *Kamma*). When one reappears to the human state, one is reborn in a happy place and high level. All the unhappiness and pain are causes that occurred from their own action due to the volition at three defilements such as greed, hatred and delusion (unwholesome *Kamma*), which after the body break up, after death the person is in an unhappy destination such as the hell, spheres of *petas*, *asuras* and the animal kingdom. It is known as - the plane of misery that sense unfortunate and undesirable states of rebirth. When they return to reborn some are reborn in the animal kingdom. But some are reborn in the human state. One must ensure us to do good deeds while performing an action. One must do good *Kamma* and avoid evil. If one commit any of it means they are making new *Kamma*. The

¹⁹⁶ D.III.218; A.IV.239; It.51; & Phra Brahmagunaphorn (P.A. Payutto), 2010, p.93.

¹⁹⁷ Devaloka means sphere of any devas, & Rhys Davids T.W. & William Stede, 2004, p.330.

new *Kamma* therefore must make sure to prepare only the wholesome *Kamma* by virtue of which produce the fruit of joy and happiness and further purify the mind¹⁹⁸.

3.3.1. THE MEANING

Kammassakatā-Saddhā means faith in ownership *Kamma*. It is divided into the word as *Kamma* and *Sakatā*: *Kamma* means the action performed by the body, the speech and the mind, *Sakatā* means owner of oneself¹⁹⁹. When the two words come together as *Kammassakatā* it means the action of own self or oneself. Buddhist believes that “all movement belongs to the *Kamma* done in the present. The *Kamma* in the present is originated from the old *Kamma* that ‘there were no *Kamma* (action) ripening in the sphere of sence existence, would there appear and sensual becoming’²⁰⁰. The action by the body called *Kāya Kamma* is divided into *Akusala Kamma* and *Kusala Kamma*.

Kammassakatā-Saddhā directs and reminds a person to perform only the good *Kamma*, to protect all evil things which arise in the mind, and in future, accumulate only a good *Kamma*.

3.3.2. THE KINDS

The kinds of *Kammassakatā-Saddhā* are *Kamma.Kammassakomhi*, *Kammadāyado*, *Kamayoni*, *Kammabandhu*, and *Kammapatisarano*: The verse astaught by the *Buddha* in *Cūḷakammavibhaṅga Sutta* at *Majjhima-Nikāya* has explained the kinds of *Kammassakatā* to remind the *Bhikkhus* to accumulate the wholesome *Kamma* by learning to control the mind in order to increase the knowledge directly toward development and focused mind²⁰¹.

The kinds of that *Kammassakatā-Saddhā* are

A) *Kammassakomhi*: I am my own of my own *Kamma*; that means we have to belong to our own *Kamma* in the past because we did not know how much the *Kamma* we did in the past, we have to be careful about the fruit of the *Kamma* and must accumulate the wholesome new *Kamma*.

¹⁹⁸ Nyanaponika Thera ‘Reflections on Kamma and its Fruit’ the Wheel publication No.221, p. 46.

¹⁹⁹ A.III.3; & Phra Brahmagunaphorn (P.A. Payutto), 2010, p.140.

²⁰⁰ Bhikkhu Nanajivako ‘Karma-The Ripening Fruit’ the wheel publication No.221, p, 50. & A. 3.76.

²⁰¹ M.III.no.135. p.248. & translated from Pāli by I.B. Horner, 1959, 254-262.

B) *Kammadāyado*: I am an inheritor of my *Kamma*; that means we have to inherit our own *Kamma* as the wholesome or unwholesome *Kamma*; we must to inherit that *Kamma* in the past. So we have to take awareness at the *Kamma* has to approach soon.

C) *Kammayoni*: I am born(in this life) from my own *Kamma* ; that means we have to receive the fruit or the result of the own *Kamma* just like the child was born from the mother whatever the mother look like, the child has to be that. We were born from the *Kamma* in the past. If we have done the unwholesome *Kamma* then we receive a bad destination, if we have done the wholesome *Kamma* then we receive a good destination. *Akusala kamma* and *Kusala Kamma* conditions our future.

D) *Kammabandhu*: I am related with the *Kamma*; that means the *Kamma* has to belong to us it is us like the relative has belong to us.

E) *Kammapatisarano*: the *Kamma* alone is the real refuge of all beings; that means all beings in the world have the *Kamma* which determines the destination of us like the place for protect or refuge of all beings²⁰².

So if one has done the unwholesome *Kamma*, directly to the bad destination; and if one has done the wholesome *Kamma* directly to the good destination. The *Kamma* has supposed to be like that. We should avoid the unwholesome *Kamma* and develop or cultivates the wholesome *Kamma* which further leads to the good destination. By gaining knowledge one understands the nature of the beings in the object through meditation which purifies the mind to attain the supreme happiness (*Nibbāna*) known as the Buddhist goal. We should frequently recollect that.

3.3.3. THE BENEFIT AND AIM

The *Kammassakatā-Saddhā* aims to teach the knowledge towards understanding the result of the *Kamma*. For instance, one is reminded that: all beings suffer at different level based on their *Kamma*. One develops an understanding of the Law of the *Kamma* which helps to take the right attitude and find answers to our question. One is able to know about the present moment and is able to eliminate ignorance about realities and the idea of ‘self’ (*Attā*)²⁰³. Through meditation one also comes to know that seeing, hearing, thinking, in the object through

²⁰² Francis story ‘collective Kamma’ the wheel publication No. 221, p. 40, 1975. & M.135.

²⁰³ Attā means as own, oneself, & Rhys Davide T.W. & Willian Stede, 2004, P.22.

concentrated meditation towards stillness and peaceful frame of mind is a direct experience of the truth, in order to release the defilement from the impure mind.

3.4. TATHĀGATABODHI-SADDHĀ: FAITH OF THE ENLIGHTENMENT OF THE BUDDHA.

The fourth *Saddhā* in *Theravāda* Buddhism is *Tathāgatabodhi-Saddhā*. It means faith in the wisdom of the *Buddha*²⁰⁴. It is a means towards achieving supreme knowledge and attains Enlightenment, filled with the ten perfections just like the *Buddha*.

It means to believe in the story of the Enlightenment of the *Buddha*, where the *Buddha* is said to have lived between 563 and 483 B.C. he was born in Lumbini, Nepal from a royal family (*Rajakula*) and named *Siddhartha*.

There are several myths and stories attached with the birth of the *Buddha* which one believes upon when performing *Tathāgatabodhi-Saddhā*. Also there are stories which talks about the *Buddha* (earlier *Siddhartha*) abandoning his present life and embracing asceticism and sitting for meditation.

Narada commented that the story of the attainment of knowledge that *Siddhartha* received is known as the *Buddha*: the awakened one, attained during a night of meditation. The awakening phase was passed through various stages.

In the first stage he saw each of his previous existences, and also understood the chain of cause and effect.

Secondly he surveyed the death and rebirth of all human beings and understood the law that governs the cycle of birth and death.

Thirdly he identified the Four Noble truths: the suffering, the cause of suffering through selfish desires, the solution to suffering and the way to overcome suffering.

The final phase was known as the Eightfold Path consisting of wisdom, ethics and mental discipline²⁰⁵.

It is known that when the day came for the Enlightenment of the *Buddha* the rays emanated from his body and was shining in the boundaries of space. He stayed in meditation for another seven days and again four more weeks he stayed by the Bodhi tree in Bodh Gaya.

²⁰⁴ Vbh.328, & Phra Brahmagunabhorn (P.A. Payutto), 2010, p.140.

²⁰⁵ Narada 'A manual of Buddhism' 1995, p. 13-24.

Therefore in the process of Enlightenment he discovered all sentient beings in this universal life possess Buddhahood, and all are future potential the *Buddhas*.

There were two alternate paths that he could attain after Enlightenment:

He could enter *Nibbana* immediately or could stay and spread Enlightenment. The *Buddha* stayed on the earth and traveled and taught his wisdom about the force of love and the destruction of all desire.

Firstly he decided to communicate with those who want to listen to his teaching. His first follower was the five ascetics who he had lived when he himself was an ascetic. Then the first sermon was preached in Deer park benaras where he talked about the Four Noble Truths, and then the community of monks known as the *Saṅgha* came around 60 where the *Buddha*'s cousin *Ananda* and his son *Rahula* was also included. And later even the women were accepted in the *Saṅgha* due to the pursuance of his grandmother²⁰⁶.

All the entire 45 years he spent his life teaching and receiving visitors around the plain of Ganges.

The *Buddha* has *Saddhā* in the perfection of the physical such as *Rūpa-pamāṇa*, *Ghosa-pamāṇa*, *Lukha-pamāṇa*, and *Dhamma-pamāṇa*. The meaning is as follows:

- 1) *Rūpa-pamāṇa* means to have faith in the physical appearance of the *Buddha*; whose faith depends on a good appearance of the *Buddha*. One has to keep that motivation arising out of *Saddhā*, and make the mind feel deep *Saddhā* directly, to develop the knowledge that reflects the *Saddhā* in the physical form of the *Buddha*.
- 2) *Ghosa-pamāṇa* means faith in the voice or reputation of the *Buddha*; where faith depends on a sweet voice or good reputation of the *Buddha*. One has to keep that motivation intact arising out of the *Saddhā* which make their mind feel deeply directed towards knowledge.
- 3) *Lūkha-pamāṇa* means faith in the practicing and the routine of the *Buddha*; where faith depends on the practicing or the routine of the *Buddha*. One has to keep that motivated arising out of *Saddhā* which make their mind feel in deep *Saddhā* directed to develop the knowledge.
- 4) *Dhamma-pamāṇa* means faith in the teaching or the *Dhamma* and righteous behavior of the *Buddha*; where faith depends on the teaching or the *Dhamma* and righteous

²⁰⁶ Narada 'the Buddha and his teachings' 2014, p.13-36.

behavior of the *Buddha*. One has to keep that motivation arising out of *Saddhā*, to their mind feel deep *Saddhā* directly, in order to develop the knowledge²⁰⁷.

That make subject of *Saddhā* has arisen in the physical form of the *Buddha* for all Buddhist. When they come to see the *Buddha*, *Saddhā* in these subjects of the *Buddha* arises by seeing, and by respecting the tradition of Buddhism. They practice the good action and respect the *Buddha* by doing meritorious deeds. If the subject of *Saddhā* is real on the mind of all devotees who respect the *Buddha*, then they need to have training in meditation to clean all defilement from the mind.

All Buddhist have *Tathāgatabodhi-Saddhā*, they pay homage to the *Buddha* through belief, confidence, and trust in narration of the Enlightenment of the *Buddha*. The *Buddha* is the leader of their mind as the mind is reacted by the action or behaviour of them. They keep and practicing the teaching of the *Buddha* in order to develop all the meritorious deeds for themselves and other.

3.4.1. THE MEANING

The word '*Tathāgata*' as the *Buddha* means Awakened One; awakened from the sleep of ignorance and see the things as they are real things with wisdom²⁰⁸. The word '*Bodhi*' means the name of wisdom is *Bodhi*, and the name of the tree of Enlightenment²⁰⁹. *Tathāgatabodhi* means the Enlightenment of the *Buddha*²¹⁰. Therefore *Tathāgatabodhi-Saddhā* means faith in the Enlightenment of the *Buddha*. When the *Siddhatha Bodhisatta*²¹¹ eradicated all defilement by ten perfections (*Dasa pārami*) before attaining the Enlightenment, by sitting under the *Bodhi* tree was working with an insightful mind with concentration, he conquered the *Devaputa mara*, the chief of all the demons, or *maras* which tried to disturb *Siddhatha* by many fearful apparitions and the three daughters of the *Mara* as *Taṇhā* (craving), *Arati* (aversion) and *Rāgā* (desire)²¹². He continued with his meditation and attained the knowledge based on concentration. Finally he removed all ignorance from his mind and then attained the Enlightenment and became a *Buddha*,

²⁰⁷ A.II.71; Pug.7, 53; DhA.114; SnA.242. & Phra Brahmaganaphorn (P.A. Payutto), 2010, No.158. P.122

²⁰⁸ Tathagata means perfect one, Awakened one; Nyanatiloka, 1946 p. 178.

²⁰⁹ Bodhi means knowledge, enlightenment, Rhys Davids T.W. & William stede, 2004, p, 491.

²¹⁰ A.III.3; & Phra Brahmaganaphorn (P.A. Payutto), 2010, p.140.

²¹¹ Bodhisatta as bodhi being; being destined to attain fullest Enlightenment of Buddhahip. & Rhys Davids T.W. & William stede, 2004, p.491.

²¹² Māradhītā means Taṇhā, arati, rāga & Rhys Davids T.W. & William stede, 2004, p.567.

under the *Bodhi* tree at *Bodh Gaya*. The *Buddha* discovered the dependent origination (*Paticca-samuppada*) the law of condition arising out of ignorance (*Avijjā*) etc., the four Noble truths and the Eightfold Path. The new path which he discovered was the Middle path or the Eightfold Path, which subsequently became part of his teaching. By following this path his wisdom grew into its fullest power, and he became the *Buddha*. When the *Buddha* attained full Enlightenment, he was filled with the threefold knowledge namely *Vijjā* as *Pubbenivāsānussati-ñāṇa*, *Cutūpapāta-ñāṇa*, and *Āsavakkhaya-ñāṇa*²¹³.

Pubbenivāsānussati-ñāṇa: means reminiscence of past lives; *Cutūpapāta-ñāṇa*: means the knowledge of the deceased and rebirth of beings; *Āsavakkhaya ñāṇa*: means the knowledge of the destruction of mental intoxication.

3.4.2. THE KINDS

The kind of *Saddhā* in the Enlightenment of the *Buddha* is called *Buddhagunas* such as *Arahṇ*, *sammāsambuddho*, *Vijjācaraṇa-sampanno*, *Sugato*, *Lokavidū*, *Anrṭtaro purisadammasārathi*, *Sattha deve manussānaṃ*, *Buddho*, *Bhagavā*²¹⁴ let us know the meaning of the qualities of the *Buddha* as

- A) *Arahṇ* means to discard or destroy all the defilements as worthy of being, and give offerings and pay homage, worship, and respect.
- B) *Sammāsambuddho* means the *Buddha* discovered the Four Noble Truths (*Ariyasacca*) by his own comprehension and the law of dependent origination (*Paṭiccasamupadha*) as the reality of the world and then he became to be the supreme enlightened one.
- C) *Vijjācaraṇa-sampanno* means one has endowed with the perfect clear vision to understand the nature of the beings, and the ability to preach the *Dhamma* to fill them with the knowledge for reducing the defilement from the mind. It teaches the follower with the real knowledge and endows them with the good conduct. It makes them follow the good conduct by preaching *Dhamma* to the follower with compassion which leads them free from evil and misery.

²¹³ D.III.220, 275; A.V.211. & Phra Brahmagunaphorn (P.A. Payutto), 2010, p.100.

²¹⁴ M.I.37; A.III.285. Phra Brahmagunaphorn (P.A. Payutto) 2010, no.303. p.222. & Dhammananda K. Sri Dr. Ven., 1983, p. 119-127.

D) *Sugato* means the *Buddha* went for blessing the follower. He went to many places for preaching the *Dhamma*. He lifted his followers up with the great knowledge and supported them with the *Dhamma* in bliss. He spent long time for forty-five years to preach the *Dhamma*. He went to bless many people who were different kinds and of different levels.

E) *Lokavidū* means he has known the world; he has the supreme knowledge to know the nature of the world, the past, present, and future. He knows the nature and subject of the being in the world and how to train and teach them.

F) *Anuttaro purisadammasārathi* means he is a supreme leader of the human. He knows how to preach the *Dhamma*, and to drive away the defilement of the mind.

G) *Satthā deva manussānaṃ*’ means he is a great teacher of the human and the unhuman, he know how to train them, to teach them, which *Dhamma* has value for them, and teach fully with loving kindness and compassion.

H) *Buddho*’ means he is the enlightened one, the awakened one from sleeping with all defilement, and happiness from the defilement of the mind.

I) *Bhagavā*’ means he is the Blessed one and the hand means wealth or fortunate.

One has to keep that motivation rising in their mind and feel deep *Saddhā* directly to develop the knowledge.

3.4.3. THE BENEFIT AND AIM

Tathāgatabodhi-Saddhā is the valuable means to acquire the knowledge by understanding the kind of *Saddhā* in the enlightenment of the *Buddha*. It means to pay homage and respect to the *Buddha* and follow him by practicing the *Dhamma*. The *Buddha* fills the mind with loving-kindness and compassion for every beings, it lifts them up from all defilements like the fire with *Lobha*, *Dosa* and *Moha* and teach them the good *Dhamma* to live in supreme happiness.

Tathāgatabodhi-Saddhā gives more respect to the *Buddha*. The aim of *Tathāgatabodhi-Saddhā* is to raise the knowledge of the mentor by the practice of meditation; in order to recognize the qualities of the *Buddha* to calm the mind and reduce the defilement that will arise in the present time. The aim of *Tathāgatabodhi-Saddhā* is to have faith in the Enlightenment of the *Buddha* directly by thinking the qualities of the *Buddha*. It helps or lifts up the mind from all

defilement. The first level of the teaching is to avoid all evil, the second to do all goodness and final level aims at solving the mind to purify and lift above the domination of the both goodness and evil. *Tathāgatabodhi-Saddhā* lifts up the mind by the qualities of the *Buddha* straight to the tranquility portion. The usefulness of *Tathāgatabodhi-Saddhā* is seen in the practice of meditation through which one reaches the high level as a Noble person (*Ariyabuggala*). When one trains the mind deeply in the high level meditation, some portion of the mind will receive the portion with weariness (*Nibbidā*)²¹⁵.

3.5. RATANATTAYA-SADDHĀ: FAITH IN THE TRIPLE GEM

Ratanattaya-Saddhā believes in having faith in the Triple Gem as the *Buddha*, the *Dhamma*, and the *Saṅgha*,²¹⁶ which also means having faith in the *Buddha*, the Enlightened one. In the tradition of Buddhism they honor, respect, and worship to the Triple Gem. The Triple Gem is divided as the *Buddha*, the *Dhamma* and the *Saṅgha*. The *Buddha* as the master of Buddhism is an embodiment of all the virtues as the highest morality (*Sīla*) deepest concentration (*Samādhi*) and wisdom (*Paññā*). These three gems are called *Ratanattaya*.

Ratanattaya-Saddhā means *Saddhā* is expressed by resorting to the Triple Gem which is a preliminary requisite for being a Buddhist.

First we have to know the qualities of the Triple Gem as discussed in the above section. The qualities of the *Dhamma* and the qualities of the *Saṅgha* need to be known next.

The qualities of the *Dhamma* are versed as: -*Svākkhāto bhagavatā dhammo, Sandiṭṭhiko, Akāliko, Ehipassiko, Opanyiko, Paccattaṃ veditabbo viññūhi*.²¹⁷

The word '*Svākkhāto bhagavatā dhammo*' means the *Dhamma* was discovered and well preached by the *Buddha*, the term '*Sandiṭṭhiko*' means the *Dhamma* is good for studying and practicing, that results in giving knowledge, happiness, and purify the mind. It means to receive the knowledge with own practice.

The word '*Akāliko*' means the *Dhamma* is timeless as the benefit of practicing the *Dhamma* never delays and never become old. It gives the benefits or the result all the time to the

²¹⁵ Nibbidā means weariness. Rhys Davide T.W. & Willian Stede, 2004, p.365.

²¹⁶ Vbh.328, & Phra Brahmaganabhorn (P.A. Payutto), 2010, p.140.

²¹⁷ M.I.37; A.III.285. & Phra Brahmaganabhorn (P.A. Payutto), 2010, no.306. p.223.

person who is practicing, and following the *Dhamma* one receives happiness and peace in the mind.

The word '*Ehipassiko*' means the *Dhamma* is valuable and open invitation to all to come, see open the mind.

The word '*Opanyiko*' means the *Dhamma* is like a great leader; one must keep up or embrace the *Dhamma* deeply in the mind by learning and practicing. Happiness and peacefulness will be achieved all the time through the practice.

The word '*Paccattaṃ veditabbo viññūhi*' means the *Dhamma* comprehended by the wise that are learning and practicing and the result of happiness and peace appear to that person and not for the other. Therefore, all these are the qualities of the *Dhamma* called *Dhammaguna*.

Finally the quality of the *Saṅgha* is versed as: -*Suppaṭipanno bhagavato sāvakaṣaṅgho, Ujupaṭipanno bhagavato sāvakaṣaṅgho, Ñāyapaṭipanno bhagavato sāvakaṣaṅgho, Sāṃcīpaṭipanno bhagavato sāvakaṣaṅgho, Āhuneyyo, Pāhuneyyo, Dakkhineyyo, Añjalīkaraṇīyo, Anuttaraṃ puñṇakkhettaṃ lokassa*²¹⁸.

The word '*Suppaṭipanno bhagavato sāvakaṣaṅgho*' means the *Saṅgha* members of the *Buddha* must practice a good conduct with morality. The word '*Ujupaṭipanno bhagavato sāvakaṣaṅgho*' means the *Saṅgha* members of the *Buddha* have to practice the uprightness. The word '*Ñāyapaṭipanno bhagavato sāvakaṣaṅgho*' means the *Saṅgha* member of the *Buddha* has to practice to cultivate or motivate the knowledge. The word '*Sāṃcīpaṭipanno bhagavato sāvakaṣaṅgho*' means the *Saṅgha* members of the *Buddha* have to practice in the proper state. The word '*Āhuneyyo*' means the *Saṅgha* members has to be valuable to the world. The word '*Pāhuneyyo*' mean the *Saṅgha* members has to be hospitable. The word '*Dakkhineyyo*' means the *Saṅgha* members has to be worthy of offering such as they should paying respect and so on. The word '*Añjalīkaraṇīyo*' means the *Saṅgha* members has to be worthy of reverential salutation. The word '*Anuttaraṃ puñṇakkhettaṃ lokassa*' means the *Saṅgha* members have to be the incomparable field of the merit or virtue for the world. These are the qualities of the *Saṅgha* called *Saṅghaguna*. All these qualities and included in *Ratanataya-Saddhā*.

Thus, by understanding the qualities of the Triple Gem one is directed towards full realization to take refuge in the Triple Gem by learning, practicing, and following the *Dhamma* in harmony by helping each other. The practice of the *Dhamma* increases peace in the

²¹⁸M.I.37; A.III.286. See dictionary of Buddhism no.307. p.224.

environment and lead a happy living by taking refuge in the Triple Gem. One is able to talk, tell, teach the good qualities of the Triple Gem and becomes wise.

3.5.1. THE MEANING

The meaning of *Ratanattaya-Saddhā*: has its origin from the words ‘*Ti ratana*’ or ‘*Ratana-ttaya*’²¹⁹ which means the three gems. In the tradition of Buddhism it is known as the word ‘*Ratana*’ means the *Buddha*, the *Dhamma* and the *Saṅgha*. In some place it is called as ‘*Ti saraṇa*’, *Saraṇa*²²⁰ meaning refuge and *Saraṇagamana*, taking refuge in the three *Saraṇas* (the *Buddha*, the *Dhamma* and the *Saṅgha*). *Ratanattaya-Saddhā* means faith of the Triple Gem²²¹.

In the tradition of Buddhism they take the three for refuge the whole life. The preparation of every celebration or program in Buddhism begins with paying respect or accepting the three Gems or the Triple Gem. They learn from the Triple Gem how to practice, apply and use in the daily life to perform it in the daily life. For instance, in the family, they have to respect the Triple Gem and practice good conduct to be perfect in the *Kamma* (action) and stay with loving-kindness towards all being. When one has to be with loving kindness based on the harmony, they help each other make a good environment for living and be compassionate in the mind.

They must have strong *Saddhā* in the Triple Gem and be able to join in the monastery life at the ordination to become a monk and spent their monkhood as *Upāsaka* or *Upāsikā* for some time to stay close with the teachings of the Triple Gem. *Ratanattaya-Saddhā* as faith in the Triple Gem means we have taken refuge upon the Triple Gem purified the conduct by worship and purified the livelihood by performing the *Dhamma* to which we belong. We must continue practicing every action with the knowledge in order to perform the right action, realize the Four Noble Truth, and understand the Law of nature. When we understand the nature of the life, it means we understand the truth of *Dhamma* based on the worship in the Triple Gem, which helps to solve the problem at the mind. We also have to develop our concentration through meditation, with reference to the qualities of the Triple Gem, for lifting up the mind, thought, to calm the mind and reduce all defilement that causes the main suffering in the life. This process finally

²¹⁹ Rhys Davids T.W. & Willian Stede, 2004, p.563.

²²⁰ Vin III.24; S.IV.270; Rhys Davids T.W. & Willian Stede, 2004, P.697.

²²¹ A.III.3; & Phra Brahmaganaphorn (P.A. Payutto), 2010, p.140.

leads towards happiness and joy which is achieved through understanding the meaning of *Ratanattaya-Saddhā* with the *Sīla* morality, *Samādhi* mindfulness, and *Paññā* wisdom.

3.5.2. THE KINDS

The kinds of *Ratanattaya-Saddhā* are observed while performing the worship towards the Triple Gem. In the first step, one chant to pay respect towards the Triple Gem and receive knowledge from that and try to release the problem from the physical as well as the mental mind. One chant by reciting the verses:

<i>Buddhaṃ</i>	<i>saraṇaṃ</i>	<i>gacchāmi</i>	I go to the <i>Buddha</i> for refuge;
<i>Dhammaṃ</i>	<i>saraṇaṃ</i>	<i>gacchāmi</i>	I go to the <i>Dhamma</i> for refuge;
<i>Saṅghaṃ</i>	<i>saraṇaṃ</i>	<i>gacchāmi</i>	I go to the <i>Saṅgha</i> for refuge ²²² .

The threefold chanting of taking refuge means, to pay respect or worship to the Triple Gem. We have known that they pray threefold by taking refuge for receiving the knowledge, which means when they worship the Triple Gem they learn more qualities of knowledge by the means of the *Buddha*, the *Dhamma* and the *Saṅgha*.

Saddhā in the *Buddha* means to receive the knowledge through concentration by attentively thinking about the qualities of the *Buddha*. The worship is prepared by attentively receiving the knowledge and thinking of the qualities of the *Buddha*, such as, whatever the *Buddha* performs we have to practice and follow him. The *Buddha* is conducted and performed by the body, the verbal and the mental, and all beings are told to follow him without any overpower.

Saddhā in the *Dhamma* means they follow the *Dhamma* in order to release all defilement as greed, hatred and delusion in the mind; practice meditation with concentration, wisdom in the peaceful state to calm the mind and reach the high or supreme happiness.

Saddhā in the *Saṅgha* means they have to follow the *Saṅgha* life by performing the lifestyle and follow the *Saṅgha* routine in the daily life along with the truth of *Dhamma* filled with morality (*Sīla*) harmony, peacefulness, helping the other with loving kindness (*Mettā*) and compassion (*Karuṇā*).

²²² Narada Thera and Bhikhu Kassapa 'the Wheel Publication No. 54 A/B, 1963, p.6;; Kh.1; & Pra brahmagunabhorn (P.A. Payutto), 2010, no.166 p.104.

We understand that the kind of *Ratanattaya-Saddhā* as *Saddhā* in the *Buddha*, the *Dhamma* and the *Saṅgha*. Therefore it means they have *Saddhā* in all the three gem and stay, practice, follow the good *Dhamma* from the Triple Gem as the Four Noble Truth, the Eightfold Path, and the dependent origination whole their life time to reach the ultimate state of happiness (*Nibbāna*)

3.5.3. THE BENEFIT AND AIM

Ratanattaya-Saddhā as referred in *Dhammapada* is ‘to take refuge to the *Buddha*, the *Dhamma*, and the *Saṅgha*, see with right knowledge the Four Noble Truths: sorrow, the cause for sorrow, the transcending of sorrow and the Noble Eightfold path which leads to the cessation of sorrow. This indeed, is refuge, secure. This, indeed, is refuge supreme. By seeking such refuge one is released from all sorrow²²³. Buddhist seeks to take the refuge in the Triple Gem on their life and continue to practice following it.

In the *Sutta* in *Dhammapada* the *Buddha* discusses this *Sutta* to *Aggidatta Brahmana* that ‘*Aggidatta!* People go to mountains, forests, gardens and parks, and trees for refuge when they are threatened with danger, but these things cannot offer them real protection. Only those who take refuge in the *Buddha*, the *Dhamma* and the *Saṅgha* are liberated from worldly suffering’. Triple Gem has been able able to protect the danger which appears from outside or inside.

Ratanattaya-Saddhā aims to see the knowledge as the Four Noble Truths by taking refuge in the Triple Gem as the *Buddha*, the *Dhamma* and the *Saṅgha*. One can see the Four Noble Truth as *Dukkha*: suffering, *Dukkha-Samudaya*: the cause of suffering, origin or suffering. *Dukkha-Nirodha*: the cessation of suffering, *Dukkha-Nirodhagāminī Paṭipadā*: the path leading to the cessation of suffering²²⁴. As a result of having *Saddhā* in the Triple Gem one can see the Four Noble Truths and be able to understand the nature of the life which is full of suffering.

In order to release oneself from all suffering one must take refuge to the Triple Gem and continue to practice and follow the mind focus on concentrating at one point by breathing in and out. At the first step of meditation one must pay respect to the *Buddha*, the *Dhamma* and the

²²³ Dh. verses no.190-192 & Dhammananda K. Sri, 1988, p. 391.

²²⁴ Vin.I.9; S.V. 421; Vbh.99, & Phra Brahmagunabhorn (P.A. payutto), 2010, P.155.

Saṅgha. Taking refuge will protect oneself from all defilement and danger which appear in the middle of the practice. Furthermore one keeps training the mind and insight by concentrating at one point which leads towards high knowledge at the end and enables to attain *Nibbāna*.

3.6. SUMMATION

We have come to know that there are four kinds of *Saddhā* in *Theravāda* Buddhism known as *Kamma-Saddhā*, *Vipāka-Saddhā*, *Kammassaka-Saddhā*, and *Tathāgatabodhi-Saddhā*. The kind of *Kamma* as the wholesome *Kamma* and unwholesome *Kamma*, or *Kusala Kamma* and *Akusala Kamma* is also known and understood. In Buddhism tradition believes that all *Kamma* or action is the cause of all well being. Therefore we have to know the kinds of the *Kamma* such as the wholesome *Kamma* and unwholesome *Kamma*, or *Kusala Kamma* and *Akusala kamma*. One commits which *Kamma* that belong to a person. *Vipāka-Saddhā* means faith in the fruit or the result of the *Kamma* or the action. They believe that if one does a good action, a good action will lead them to be successful on the life time and if one does the evil action, the evil action will lead them to be unsatisfied. A common phrase like ‘do good, good will come to you, do evil, evil will come to you’ can be undertaken in this regard. *Kammassakatā-Saddhā* means faith in the ownership of the *Kamma*. *Saddhā* reminds the people to be careful along with an understanding of *Kamma*, like the way we see the living being suffering in the misery state as a result of the past *Kamma*. If one is filled with all happiness it means they have a good *Kamma* in the past. Being suffered with short life is because in the past one has committed killing being and having a long life in the past means one has accumulated the good as loving-kindness and so on.

Tathāgatabodhi-Saddhā means faith in the Enlightenment of the *Buddha* such as by having faith in the *Buddha* the physical is filled with the qualities. The inner symbol of the *Buddha* is perfected with the ten virtues perfection called *Paramī* such as charity alms giving, great morality etc. *Ratanattaya-Saddhā* means faith in the Triple Gem as the *Buddha*, the *Dhamma* and the *Saṅgha*. We know the qualities of the Triple Gem are originated by the proper practice of concentration and develop the mind directly to perceive the highest quality.

The type and characteristic of *Saddhā* enable one to know about its meaning, the procedure, the origin as well as an in-depth study of the process that occurs while performing the step of *Saddha*.

The next chapter we are going to know about *Saddhā* as a component of the teachings of the *Buddha* as *Saddhā* as a basic component wealth of the *Dhamma* and *Saddhā* in relation with *Paññā* wisdom then *Saddhā* as compound in the group of the teaching of the *Buddha*.

CHAPTER 4

SADDHĀ* AS A COMPONENT IN THE TEACHING OF THE *BUDDHA

This chapter discusses *Saddhā* as a component in the teaching of the *Buddha*. As it is already known, that *Saddhā* is the first initial path or the foundation of truth based on the *Dhamma*. At first the teachings of the *Buddha* come across *Saddhā* which is practiced by knowing the truth about the *Dhamma* and generate more energy, based on wisdom. *Saddhā* has the power to create one's own energy by following and practicing the teaching of *Buddha* through meditation.

Saddhā originated for the development of the action by physical and mental support, in order to increase the knowledge towards understanding truth or the real situation, which is reflected by seeing the nature of all living beings. The nature of the living beings is composed in the body; for example the body consists of four elements as earth, water, fire, air elements²²⁵. All elements are composed of impermanence (*Aniccatā*), suffering (*Dukkhatā*), and soullessness (*Anattatā*)²²⁶ that is the real natural object in the body.

One develops the knowledge of *Saddhā* by learning and practicing the *Dhamma* through meditation, which is based on concentration and wisdom, and helps one to see the real things of all beings. Like one can open the eye by learning and collecting the knowledge through learning and practicing the *Dhamma*; similarly the concept for development of wisdom must be of the right view. The main heart of wisdom arises in the mind in order to develop the right view to continue the real thing of the nature. The result of the right view has considered to be based on *Saddhā* as the heart, or the main component to drive all things to continue develops wisdom. A heart of understanding overcomes anger by non-anger and hatred, and therefore by practicing the *Dhamma* one maintains the tranquility of the mind based on the loving kindness and compassion to all beings. The heart of the person who has *Saddhā* in the Triple Gem is responsible and believes in his own action (*Kamma*) based on the good heart and the good action.

Saddhā along with the *Dhamma* determines to give the benefit of happiness, through the practice based on purification of the mind, by training through meditation and examining their own natures through the *Kamma*. The *Dhamma* is the greatest heritage to achieve the knowledge in order to understand the real things. The mind filled with *Saddhā* in the Triple Gem has a good state based upon non-violence and is non-dangerous towards the other. The mind which has been trained by the *Dhamma* gains perfection by means of awareness towards all action and non-

²²⁵ The four elements as *Paṭhavī, Āpo, Tejo, Vāyo-Dhātu*: D.II.294; M.I.185; M.III.240; Vism.347. & Phra Brahmagunaphorn (P.A. Payutto), 2010, No, 146,147, p.117-118.

²²⁶ S.IV.1; Dh. 277-9, & Phra Brahmagunaphorn (P.A. Payutto), 2010, p.89.

carelessness or heedfulness of a living. The daily routine of that person is to cultivate the good action or the good *Kamma* to receive the benefit of the present life and on the future life such as long life, wealth, beautiful, and healthy, to achieve the good *Dhamma* and oust oneself from suffering one has to practice meditation concentrating at the one-point to increase the tranquility of the mind for achievement of wisdom and understand the Noble Truth of the knowledge.

The *Dhamma* is regarded as an important element for Buddhist and they practice whole of their life to accept the result of happiness for living. The developments of the mind are done by training and having control over an object and purify the mind with good moral conduct and the virtues. They develop sympathy and concern towards the welfare of all living beings, and they live with a pure and honest heart, by following the good *Dhamma*. The *Dhamma* of the *Buddha* needs to be understood clearly through learning and practice based on diligent and tolerance. The *Dhamma* results good for the person who practices it respectfully and faithfully.

History witnesses that the *Buddha* has taught the *Dhamma* to his follower as *Bhikkhu*, *Bhikkhinī*, *Upāsaka* and *Upāsikā* and asked them to follow or practice the *Dhamma*. Since then the practice of the *Dhamma* is based on *Saddhā* in the Triple Gem mainly to the teaching of the *Buddha*. The *Buddha* has advised that when one wants to accept or believe in someone or something, it must be examined carefully with the knowledge. One must observe the benefit before accepting or believing and after examining and observing they must accept and believe.

In this chapter we are going to learn *Saddhā* as a component in the teaching of the *Buddha*. The components that include *Saddhā* are briefly described in this chapter. It further discusses on *Saddhā* as a basic component and *Saddhā* as the wealth of the *Dhamma*. *Saddhā* in relation with *Paññā*: wisdom, and several group of the *Dhamma* are briefly discussed in detail. The main underlying argument in this chapter is The *Dhamma* needs to be understood clearly because the *Dhamma* protectors take care of everybody who accepts or practice *Saddhā* just like in the verses of the *Buddha* said ‘*Dhammo have rakkhati dhammacari*; the virtuous are protected by their own virtues²²⁷’.

4.1. SADDHĀ AS A BASIC COMPONENT

This section discuss about *Saddhā* as a basic component of the teaching of the *Buddha*. *Saddhā* in Buddhist literature is the common doctrines. All the teaching of the *Buddha* has to be

²²⁷ J.27/290; Thag. 26/314, & Somdet phra nanasamvara, p.34, 2532.

introduced from *Saddhā* or faith and is the prime of all the teaching when one wants to practice the teaching. First step is to check whether *Saddhā* in the mind is strong enough or not for training; if it is known that *Saddhā* is not strong enough one has to develop it by the time.

Saddhā directs as basic component one towards right path; it is useful and helpful for maintaining good action through the practice of the *Dhamma*. For instance when we talk and know about many things in the world, the base or a beginning holds supreme importance. Therefore one must pay attention to the first base or its origination. In present time, the person who takes care of everything around him takes care of his own body through the practice of the *Dhamma*. The *Dhamma* protect or take care of everybody who are accepting or practicing it as the verses of the *Buddha* said that ‘*Dhammo have rakkhathidhammacārīṃ* as truly *Dhamma* protects the practice of the *Dhamma*²²⁸’.

It means that *Dhamma* protect or keep the person safe who are practicing’. It means the *Dhamma* protects or keep the person away from the evil thing, like the mother keeps away the child from any danger till the body grows up.

The *Dhamma* take care of the person, who is practicing to stay away from the dangerous things such as *Akusala Dhamma*, unwholesome *Dhamma*. The *Dhamma* also develop or protect the mind to be in a good situation. For example our body has the six senses in the *Abhidhamma* called *Pasāda* which contains six parts as (*Cakkhu*) eye, (*Sota*) ear, (*Ghāṇa*) nose, (*Jivhā*) tongue, (*Kāya*) body, and the (*Mana*) mind²²⁹. Eye’s ability to see the view, ear’s ability is to hear the sound, the nose’s ability is to smell the odor, the tongue’s ability is to taste, the body’s ability to feel or touch the material thing as cold, heat etc., the mind ability is to know the material thing by knowing the situation of the mind as happy, suffering etc. *Saddhā* is like a good position and *Dhamma* is like a good object. The eye is a natural ability to see the view. If the eye were blind it is unable to see the view or if the eyes have some problem eyes cannot see properly. In the same way the *Dhamma* is like the eye which is able to see the view.

In this way, *Saddhā* makes the person able to see the wholesome *Dhamma* according to the *Buddha* as said in the *Dhammapada* versed as ‘*Yodhammampassati so mampassati*: who see the *Dhamma*, see me. And *Yomampassati so dhammampassati*: who see me (the *Buddha*), see

²²⁸ Th. 26/332/314; I.303-305 & Bhikkhu P.A. Payutto, p.90, 2007.

²²⁹ Dhs.127; Vism.443; Comp. 156, & Phra Brahmaganaphorn (P.A. Payutto), 2010, p.72.

the *Dhamma*²³⁰. It means that *Saddhā* is visible in the *Dhamma* which is based on the knowledge of truth. Through the practice of the *Dhamma* one is able to see and understand the real essence of the nature directly and gain wisdom. In this way, *Saddhā* is the basic step in the teaching of the *Buddha* where the truth of life or the *Dhamma* is developed by seeing good thing, practicing good action (*Kamma*), following the good culture and developing the other. For example: Ears which is deaf cannot hear the sound, in the similar manner *Saddhā* cannot be heard or listened if one does not follow the truth of the *Dhamma*. The ‘sound’ here is taken as the *Dhamma*. It is a good way to have *Saddhā* for developing the *Dhamma*; for example all Buddhists in the past life or in the present must develop *Saddhā* by hearing the *Dhamma* develop it within order to gain the knowledge or wisdom, and finally be able to attain the supreme happiness called *Nibbāna* by hearing or listening the *Dhamma*.

Saddhā has the ability to make a person acquire a good knowledge and achieve supreme happiness (*Nibbāna*) in the end. *Saddhā* is the basic component in the teaching of the wholesome *Dhamma* such as the four Noble truths are the truths of all the things. *Saddhā* is the meditator training the mind to receive the happiness with insight in the *Dhamma*. The mind is filled with happiness and peace when one performs and practices *Saddhā* through body, verbal and the mental. When the meditator achieves experience and understands the *Dhamma* they are delighted and in turn achieve *Saddhā* which is the basic component of the teaching of the *Buddha*.

4.2. SADDHĀ AS THE WEALTH OF THE DHAMMA.

Saddhā is the wealth of the *Dhamma* based on the teachings of the *Buddha*. *Saddhā* is great importance in order to develop the other *Dhamma*. As we have *Saddhā* in the *Dhamma* we must follow the *Dhamma* that is based on ultimate truth which follows the noble path. At the first path *Dhamma* is timeless (*Akālika*²³¹) the result of the *Dhamma* is not dependent on the time and is not immediately effective and true in all three times: past, present and future. The mind become calm and peaceful, and gets purified from the defilement (*Kilesa*²³²) if we control the mind to be calm and peaceful insight and stay still by concentrating at one point through

²³⁰ Dh. Verse, 381. & K Sri Dhammananda, 1988, P.599.

²³¹ Akālika means always in time, not delayed; Rhys Davids T.W. & William stede, 2004, p. 212.

²³² Kilesa means impurity, & Rhys Davids T.W. & William stede, 2004, p. 216-7.

meditation. The happiness from doing a good thing by having faith based on reason is the wealth of the *Dhamma*.

The *Dhamma* is the supreme result for a person who are training and practicing the teaching of the *Buddha* with full concentration and mental insight. For example; a successful person who does job by working hard and make good money is regarded as his achievement in present life. Similarly the person who have *Saddhā* in the *Dhamma* maintain to keep the practice imbibed in their lifestyle , and he receive success and inner happiness which gets associated with mental happiness. It comes out from practicing the insight meditation which gives happiness and peacefulness and frees the mind from the greed (*Lobha*) hatred (*Dosa*) delusion (*Moha*) craving (*Taṇhā*) and ignorance (*Avijā*)²³³ which is the cause of all suffering. When the person concentrates the mind to see and realize these things he is able to see the suffering as the root cause of all the things in life. This is the middle path.

At the supreme path of the result of the *Dhamma* is supreme happiness means the happiness in the *Dhamma* of the person who attain the stream-entry (*Sotāpanna*) one-return (*Sakadagami*) non- return (*Anagami*) and Arahant²³⁴. The Noble person who did not attain the Noble path, do not understand the amount of happiness it achieves.

The *Buddha* said the benefit of *Saddhā* as the wealth of *Dhamma* in the *Samyutta Nikāya* through the verses as “by faith he crosses over the stream, By earnestness the sea of life, By steadfastness all grief he stills , By wisdom is he purified”²³⁵. It means the ashes crosses over the stream by *Saddhā* just like the ship that takes a person who wants to cross over the stream or the sea of life has to undergo suffering with all defilement. It is the leaders of all the *Dhamma* that takes a person who sink in the ocean of defilement (*Kilesa*) follow the worldly pleasure which crosses over there.

The *Dhamma* can make the person be able to find out of the qualities in the own experience and make them stronger by protecting them from suffering or dangers on the path of life. That person, is able to find all success for him or for many people around them, For example; the person in the middle of dangers from the fire or flood, try to find out ways to survive from the flood for oneself and also help the other. Similarly, In Buddhism there are four floods (*Ogha*) like the defilement of the mind as *Kāmogha*, *Bhavogha*, *Diṭṭhogha*, and

²³³ D.III.275; It. 45, & Phra Brahmagunaphorn (P.A. Payutto), 2010, p.84.

²³⁴ D.I. 156. & Phra Brahmagunaphorn (P.A. Payutto), 2010, p.77.

²³⁵ Miln. p.56,

*Avijjogha*²³⁶. Many people are wrapped with more desire in pleasurable things such as *Kāmogha*: the flood of sensual-desire. The *Bhavogha* which many people have excessive desires or called *Bhavogha* means desiring to be more and more called the flood of desire for rebirth. Many people have the view or speculation by right or wrong called *Diṭṭhogha*: the flood of wrong view. The *Avijjoghain* which many people do not know the nature of the life called ignorance known as the flood of ignorance²³⁷.

Saddhā is the wealth of *Dhamma*, because the people who have *Saddhā* practice or respect through *Saddhā* on the daily life which is attained through the *Dhamma*. They have been survivor from all floods and defilements of the mind. When the mind becomes able to cross all the floods (*Ogha*), they achieve the knowledge and understanding of all things which helps in the purification of all the action (*Kamma*) such as the physical, the verbal and the mental. That person in Buddhist tradition is called the Noble person (*Ariyapuggala*) which as a result is regarded as the wealth *Dhamma*.

4.3. SADDHĀ IN RELATION WITH PAÑÑĀ WISDOM

The meaning of the word *Paññā*²³⁸ is understanding, knowledge, wisdom and insight. Whenever the *Buddha* preached the *Dhamma* it had *Saddhā* in the beginning and has *Paññā* at the end which was meant for controlling and examining or analyzing it. Buddhism has a balance of wisdom (*Paññā*) along with *Saddhā*. *Saddhā* has a relation with *Paññā* wisdom through which we can see the truth of the things in natural way and take refuge to the Triple Gem. When we are developing or having mere *Saddhā* one becomes a mistaken man. We must have *Paññā* to control and examine the *Saddhā* in a reasonable way for observing or examining the real things in order to have an understanding of truth. If we have only *Saddhā* without *Paññā*, we have to follow a path of silly person. If we have to develop only *Paññā* one become cunning or deviousness from the truth and cannot see the real thing. So we must balance both to develop both *Saddhā* with *Paññā*. Where there is *Paññā* one must have *Saddhā* too. Accordingly, in Buddhism they accept the virtues that lead to the final goal (supreme happiness) by following both *Saddhā* and *Paññā* and have a similar importance. The individual with more *Saddhā* and

²³⁶ D.III.p230, 276; S.V.p59; Vbh. p.374. & PhraBrahmagunaphorn (P.A.Payutto), 2010, P.161.

²³⁷ Ogha means flood of defilement such as ignorance, craving, thirst; Rhys Davids T.W. & William Steade, 2004, p.164.

²³⁸ Rhys Davids T.W. & William Steade, 2004, p.390.

less *Paññā* is known as foolish believer or with blind faith. The one with less *Saddhā* and strong wisdom *Paññā* is supposed to be cunning or crafty. This shows how essential it is to maintain and balance the two qualities.

Although in the teaching of the *Buddha*, there are many kind of the teaching, but *Saddhā* is the only first initial step through which the door opens and one can see, learn, practice, follow and examine through *Paññā* which teaches one to control, understand or remember all the teaching.

The proper balancing of the both *Saddhā* and *Paññā* as a result gain to have faith or accept the knowledge from the teaching which is the basic or ground rooted on good qualities. When we have to practice the concept of *Saddhā* in Buddhism it has to be done along with *Paññā* in order to examine it. Nowadays many of the people have different kind of ideas. We do not know which one is right or wrong, which one is truth or untruth. Therefore we have to examine it by asking the wise person and we must try to develop *Saddhā* in the *Dhamma* which can guide us to show the way to the high level of happiness. The teaching of the *Buddha* is based on the moral discipline and mental training and not through mere faith or praying to the external powers. According to the verse of the *Buddha* said that ‘an honest man learns how to control himself’²³⁹.

The wise people (*Ariya-sāvaka*²⁴⁰) have to develop *Saddhā* in the Triple Gem based on *Paññā* for examining the right things. As in the *Theravāda* Buddhism they are trained with *Saddhā* to believe in the *Kamma* and the result of the *Kamma*, a good *Kamma* or bad *Kamma*. If we do not have *Paññā* or wisdom to examine, we will not know the real truth or the result. If we completely develop the knowledge, we will be able to know which *Kamma* gives the good result or the good destination.

When we are filled with *Saddhā* in the Triple Gem in the second step we develop *Paññā* by training the mind to concentrate in one point and calm the mind. Normally the mind is clear and clean which is overcome by many defilement. It is like mixing with the mud and becoming unclean. We have to clean the mind from all defilement to purity and connect it with calmness and stillness. The mind is clear and clean and as calm and still such as the mirror through which one can see the face when the person look at. It has to be clear and clean from the defilement in

²³⁹ Attānaṃdamayantisubbatā. Dh.p.25/34; & Somdetphrañāṇasaṃvara, 1989/2532, p.3.

²⁴⁰ Ariya-sāvaka means the disciple of the noble ones, & Rhys Davids T.W. & William stede, 2004, p.77-78.

order to create wisdom in the mind. The mind becomes clear and cleans by the means of meditation. The meditator has to train the mind to work through insight with energy concentrated directly to achieve the knowledge or wisdom. When the mind of the meditator is trained with the object of the concentration by staying calm and still, it is able to see or understand the real things. The meditator uses the wisdom to examine clearly the subject such as the suffering (*Dukkha*). If the mind is never trained with the meditation it will not able to see or understand the law of nature. We have to know that *Saddhā* is the relation with *Paññā* wisdom in order to understand the object and the subject in order to understand *Theravāda* Buddhism

4.4. *SADDHĀ* AS ONE OF THE FIVE PERFECTIONS (*SAMPADĀ*)

The word *Sampadā*²⁴¹ in the *Pāli* canon means perfection of the inner body or the mind. It is one of the primary forces that sustain the virtues of lay life well. It is considered as important virtue among the laymen as well as monks.

The monks or *Bhikkhus* in Buddhism has to practice the daily routine or observances (*Kiccavatta*²⁴²) for the *Bhikkhus* to the brethren in the monastery and to support or helping the others with the material things and the *Dhamma* for service the other.

The *Buddha* has laid down certain rules for the *Bhikkhu* as well as layperson that who can follow the perfection as laid down in *Dhammavinaya*. The *Vinaya* (*Pāli* and Sanskrit, literally meaning "leading out", "education", "discipline") is the regulatory framework for the *Sangha* or monastic community of Buddhism based on the canonical texts called the *Vinaya Piṭaka*. The teachings of the Gautama *Buddha* can be divided into two broad categories: *Dhamma* "doctrine" and *Vinaya* "discipline".

These five groups of the *Dhamma* are regarded as one of the good level for the monk or the person who wants to ensure perfection in life and practice it through bodily, verbally, and the mental action on the right way.

The *Bhikkhus* in Buddhism who follows all the rules as laid down in the group of *Dhammas* is the respected and faithful *Bhikkhus* for the devotees and also the *Buddha* has to praise or has delight over the *Bhikkhu* who has completed following the rules with these groups

²⁴¹ *Sampadā* means accomplishment, & Rhys Davids T.W. & William stede, 2004, p. 690.

²⁴² *Kiccavatta* means routine or various duties, & Rhys Davids T.W. & William stede, 2004, p. 213.

of the *Dhamma*. The *Bhikkhu* who fully follow the rules laid down in these groups of *Dhamma* is regarded as the perfection of routine (*Vattasampadā*²⁴³).

The *Buddha* has praised the *Bhikkhu* who has the perfection of the routine because that *Bhikkhu* has to practice the *Dhammavinaya* with the satisfaction and the joyfulness which helps to lift up the teaching of the *Buddha* and be able to hold full knowledge of Buddhism. That *Bhikkhu* practice the *Dhammavinaya* in the right way and can teach, tell, talk and explain the teaching of the *Buddha* in the right way without any mistake and misunderstanding. After this, he reaches the glorious path of the *Dhamma*. That *Bhikkhu*, with his knowledge accumulated and a good practice, cultivates a much developed mindfulness which is able to remove all defilement such as *Lobha*, *Dosa* and *Moha* originated by ignorance which directly effects the stillness of the mind in pure condition. This group of *Dhamma* begins with *Saddhā* with the *Bhikkhu* beside or the person who wants to be a perfect in the teaching of the *Buddha*, achieve more knowledge, seeks the peacefulness of the mind then achieve supreme happiness with the knowledge and attain *Nibbāna*.

4.4.1. THE KIND OF THE FIVE PERFECTIONS (*SAMPADĀ*)

There are five kinds of the perfection *Dhammas* for the *Bhikkhu* or the person who wants to the perfection of the practicing in Buddhism. There are five kinds of the perfection as *Saddhā-sampadā*, *Sīla-sampadā*, *Suta-sampadā*, *Cāga-sampadā*, and *Paññā-sampadā*²⁴⁴. The other place of *Tripiṭaka* literature called *Dhana-Dhamma* means treasures, *Vaddhi-Dhamma*²⁴⁵ means Noble growth. We have to know the meaning of *Saddhā-sampadā* that means perfection of *Saddhā*. The *Bhikkhu* has the perfection of *Saddhā* in the Triple Gem deeply gain through practice of meditation condition towards the development of loving kindness to the other beings. *Sīla-sampadā* means the *Bhikkhu* has the perfection of virtue or morality by the body, the verbal and the mental reflected to calm or still the mind. *Suta-sampadā* means the *Bhikkhu* has the perfection of learning the material in the teaching of the *Buddha* that increases the memories of the group of the *Dhamma*. *Cāga-sampadā* means the *Bhikkhu* has the perfection of charity. The meaning is charity or giving, but the other fact meaning is release of the condition with the

²⁴³ Vattasampada means perfection of the routine or duties & Rhys Davids T.W. & William Stede, 2004, p. 597.

²⁴⁴ A.II.66, III.6, 44,181, IV.270, 271,284,288, M.I.465, II.180, III.99. & K.N. Jayatilleke, 1963, p.396.

²⁴⁵ A.III.80. & Phra Brahmaganaphorn (P.A. Payutto), 2010, no.249, p.182.

defilement as *Lobha*, *Dosa* and *Moha* made the mind has unclear or confusing in the mind one should release of that emotion. *Paññā-sampadā* means the *Bhikkhu* has the perfection of insight or the knowledge to properly know the emotions and calms down the mind when the mind confused with all defilement. The other name called the *Vaddhi-Dhamma*: Noble growth *Dhamma* means the valuable *Dhamma* for growing in a noble way filled with these *Dhammas* and continue to increase the path to train the mind with meditation as concentrated, examined, investigated, and memorize the object of the mind then able to reduce all defilement from the mind stay still and be able to be attain the wisdom. The lay person can practice these *Dhammas* increase the material of the *Dhamma* and train the mind with meditation to achieve the knowledge in Buddhism. If they take these *Dhammas* to use in the daily life, they can as a result become successful in life and live with the happiness with the family or others around them. Happiness is based on these *Dhammas*.

4.5. SADDHĀ AS PAÑCA DHAMMA

Monks possess five qualities. He lives a simple life in the world free from suffering and therefore when the body breaks up after death, a well procession is expected for him.

The *Dhamma* includes the five qualities in the form of virtues in the *Aṅguttara-Nikāya*. The *Buddha* explained the qualities *Dhamma* for the *Bhikkhu* as *Saddhohoti*, *Hirīmāhoti*, *Ottappīhoti*, *Āraddhavīriyohoti*, *Paññavāhoti*²⁴⁶. Let us to know the meaning of these qualities *Dhamma*. These *Dhammas* are the balance qualities of the *Bhikkhu* in Buddhism.

Saddhohoti means a monk has *Saddhā* with regard to the qualities of the Triple Gem. The monk in Buddhism although accepted in the monkhood must accumulate a good action by practicing to respect the Triple Gem and continue developing the behaviors which increase the knowledge that arise in the mind.

The second quality of the *Bhikkhu* is *Hirīmāhoti* means he has *Hiri* which means moral shame or sin²⁴⁷. As the *Bhikkhu* does not commits any evil thing because he has feeling of shame of all evils.

²⁴⁶ A.III. p. 3

²⁴⁷ *Hiri* means shame of sin, & Rhys Davids T.W., & William Steade, 2004, p.732.

The third quality of the *Bhikkhu* is *Ottappāhoti* means he has *Ottappa* as fear of sin or moral dread²⁴⁸. As the *Bhikkhu* not commit any evil thing because he fear of sin the result of the evil or sin.

The fourth qualities of the *Bhikkhu* are *Āraddhāvīriyohoti* which has come from two words *Āraddha* as started or holding on²⁴⁹; *Vīriyo* as vigor, energy, effort, and exertion²⁵⁰. Therefore, *Āraddhāvīriyo* means aroused vigor.

The fifth qualities of the *Bhikkhus* is *Paññāvāhoti* means he has reason, wisdom, insight for concentrated, investigated, examined, memorized all the material in Buddhism. The *Bhikkhu* needs to possess all these qualities for faithfulness in the monkhood to complete with the rules and the good behavior of body, speech, and mind brings happiness in the present and in the future. These *Dhammas* are essential inner wealth that enables the mind to understand the real material of the nature to continue achieve the wisdom with a tranquili mind and direct towards attaining Enlightenment and ultimately facing the *Nibbāna* by getting rid of the life forever.

4.5.1. THE BENEFIT OF THE FIVE QUALITIES

The *Buddha* has praised the *Bhikkhu* who is filled with these qualities of the *Dhamma* who as a return, continue to keep the teaching of him for long time. A *Bhikkhu* like this are called the Noble *Bhikkhu* because he has the virtue of respect by means of *Saddhā*, *Hiri*, *Ottappa*, *Āraddhāvīriyo*, and *Paññā*. These *Dhamma* are perfect qualities when the *Bhikkhu* has to practice the meditation.

At the first step they worship to the Triple Gem as a means of respect. They offer the body and the mind to the Triple Gem by practicing the *Dhamma* through meditation, which in return means to offer that body and the mind to the *Buddha* the *Dhamma* and the *Saṅgha* then to the *Guru Upajjha Ajahn* (*Bhikkhu* teacher) who take care of one who practice the meditation. When the *Bhikkhu* practice they should avoid all the evil things like shame and must pay attention to the subject of meditation only. They have to support the mind to lift up towards the high level of purity state.

²⁴⁸ *Ottappa* means fear of sin, & Rhys Davids T.W., & William Steade, 2004, p.166.

²⁴⁹ *Āraddha* means started or holding on, & Rhys Davids T.W., & William Steade, 2004, p.107

²⁵⁰ *Vīriya* means vigor, energy, effort, exertion, & Rhys Davids T.W., & William Steade, 2004, p.634

And therefore these *Dhammas* are able to give the benefit by protecting or supporting the mind to skillfulness, and not to run out of the situation. The *Bhikkhu* who possesses the five qualities *Dhamma* become the wise one in the world. He knows all the good things he has to do, the evil things he has to avoid. He also know how to live in the present where he must be free from all defilement and all suffering, be without trouble, pain. All these possessions as a result receive the happiness and joyfulness in this world.

The happiness in the *Dhamma* is received by the *Bhikkhu* who has the knowledge to understand the nature of the life, and the practice to reach the goal, and also how to dispose off all defilement which arises in the future. He also knows how to protect it, and make them free from all suffering and then stay in the way of right conduct directly toward the tranquility of the mind.

Bhikkhus practice the perfection in their daily routine life and maintain restraint in the rules with 227 precepts. At the same time, the *Bhikkhu* must not omit any of the good types of behavior that they follow. The *Bhikkhu* should stay at a respectable position by offering to the devotees who follow and listen the teaching of them. The *Bhikkhu* who is filled with good behavior and supreme-wisdom continue the major offering of the *Buddhadhamma* which supports to live longer.

4.6. SADDHĀ AS SAMPARAYIKATTHAPAYOJANA

Samparayikatthapayojana means the benefit that we achieve in the other world or on the future life. In Buddhism it is a belief that the benefit of the present life is grounded toward the future and the life in the present time has occurred from the past life. So, in the present life we must focus to do only the wholesome *Kamma* which as a result ensures oneself to be happy and the others around us.

It states that a person has to be happy in the present time but at first, they have to acquire the knowledge by educating the subject at the school or monastery or anywhere. They have to work for the wealth of the life by focusing on which work to be done. They must be careful pay attention to the work by encouraging success in the present time. For example Phra Bramagunaporn (P.A. Payuto) commented that ,the success have to appear to the person who has the achievement of diligence, achievement of protection, association with good people, and

balanced livelihood²⁵¹. It means that the person who wants to be successful in everything must complete these virtues. The achievement of diligence has to be filled with the energy by the body and the mental through work or study and must keep continue in order to finish it. The achievement of protection means to protect oneself from burglary, fire, floods etc, and to be able of being useful in the reasonable way. The association with good people and communication with the wise people increases the knowledge to find the way for earning the wealth. The balanced livelihood has to be used in living life with the virtue such as *Dāna*- giving, *Sīla*-morality, good conduct, *Bhāvanā*-purification of the mind.

Therefore, the present life can change the future of us just like the poor person if he starts working hard for earning the wealth, finally can earn wealth. The benefit of the present life has been well indicated to be beneficial on the future of the beings. Like as the person who did the wholesome *Kamma* more after breaking out of the body, death will reach a good destination such as heaven world. If he practices meditation the mind achieve the tranquility based on the faithfulness of the Triple Gem.

4.6.1. THE KIND OF THE FIVE *SAMPARAYIKAṬṬHAPAYOJANA*

According to the verse by the *Buddha* in the *Dhammapada*, he states ‘by oneself, indeed, is evil done; by oneself is one defiledm by oneself is evil left undone; by oneself, indeed, is one purified, purity and impurity depend on oneself, no one purifies another’²⁵². We have to see that one believes such as no one purifies another, one doing well will get good effect; one doing bad will get bad effect.

In *Aṅguttara Nikāya* the *Buddha* has explained five kinds of *Samparayikaṭṭhapayojana* for the devotees to have an opportunity to come and hear the *Dhamma* on the time. They are: *Saddhā-sampadā*, *Sīla-sampadā*, *Cāga-sampadā*, and *Paññā-sampadā*²⁵³. *Saddhā-sampadā* means Accomplishment of faith. *Sīla-sampadā* means Accomplishment of the virtue, fulfillment of the moral conduct in the act, the word and the mind without harm. The person who has a good action filled with morality is free from danger, animosity, and oppression to limitless numbers of

²⁵¹ A.IV.281; &Phra Brahmagunaphorn (P.A. Payutto), 2010, no.144, p.116.

²⁵² *Attanā’VAkataṃpāpari- attanāsaṃkilissati, attanāakataṃpāpari-attanāvavisujjhati, suddhisuddhipaccattarū- nāññoaññāṃvisodhaye*. Dh. Verse 165.

²⁵³ A.IV.284; &Phra Brahmagunaphorn (P.A. Payutto), 2010, no.191. p. 146.

beings. *Cāga-sampadā*: Accomplishment of charity, sharing happiness with other persons. *Paññā-sampadā*: Accomplishment of wisdom such as knowing sin, merit, virtue, harm, benefit, non-benefit or knowing the time is available to make good things, the time not available to make it.

The accomplishment of the *Dhamma* is for all the beings in the world who wants to make the *Dhamma* a destination on the future. Our future depends upon the present action (*Kamma*) towards the accomplishment of the *Dhamma*. It focuses on in the daily life with *Saddhā*, *Sīla*, *Cāga* and *Paññā*. Therefore one must keep in mind the accomplishment of the *Dhamma* in daily life.

4.7. SADDHĀ AS VESĀRAJJAKARAṆA

*Vesārajjakaraṇa Dhamma*²⁵⁴ means the *Bhikkhu* who are learning, listening, and practicing the *Dhamma* must have this *Dhamma* in the mind to make one brave. The *Buddha* has explained this *Dhamma* for the *Bhikkhu* who are training the mind by practicing the *Asubha* meditation. After that the *Bhikkhus* felt scared to see the *Asubha* meditation and did not practice the other meditation. The *Asubha* meditation is one of the forty kinds of the meditation which has clearly mentioned in *Visuddhi magga*. There are ten kinds of *Asubha* which means foulness, corpses without consciousness, which were listed next after the *Kasinas* thus: the bloated, the livid, the festering, the cut up, the gnawed, the scattered, the hacked and scattered, the bleeding, the worm-infested, and a skeleton²⁵⁵. The foulness as corpses (*Asubha*) meditation is the kind of a dreadful and terrifying subject. When the *Bhikkhu* has to practice or learn the *Asubha* meditation, they must go and see the corpses in cemetery with many corpses and to try control the mind with each other. The meditator has to learn the *Asubha* meditation from the teacher who knows how to control it because the meditation is dreadful and terrifying and the teacher must explain it clearly before learning. The meditator performing it must count the corpses in the mind with the word ‘*Asubha Asubha*’ be able to recognize the subject. They must try to do it again and again then continue to see the real thing in the body. The meditator has to count in the mind and then later the body might be in the same situation that corpses direct to achieve the *Jhānas* obtained through the signs. We have to know that the *Asubha* meditation is a mortal being that

²⁵⁴ Rhys Davids T.W., & William Steade, 2004, p.650.

²⁵⁵ Vism. P.185-199; & Phra Brahmagunaphorn (P.A. Payutto) 2010, No.336, p.247.

trains the mind by the dreadful subject to release the mind from all defilement as greed, hatred, delusion; continue to understand the real things of the body then after attain the *Jhānas*. One must not feel afraid and practice to learn the meditation and fulfill it through the *Vasarajjakarana Dhamma* for protecting in the mind from fear.

4.7.1. THE KIND OF *VESĀRAJJAKARAṆA*

The *Vasarajjakarana Dhamma* is the intrepidity or the quality that has the ability to make one brave. There are five kinds: *Saddhā*, *Sīla*, *Suta*, *Viriya*, and *Paññā*²⁵⁶. These *Dhamma* are the qualities that give one the ability to practice the *Dhamma* through *Asubha* meditation. When the meditator trains the mind with *Asubha* subject he feels frighten, dreadful and are seen to be in terrifying situation. One must have the below mentioned *Dhamma* to control has control in such situation:

Saddhā: faith and confidence in the Triple Gem to help or lift up the mind with the qualities of the Triple Gem and the merits in the good action. The meditator can think of the merit for lifting up the mind. *Sīla*: the good conduct or the morality which can protect from fear and allow the mind to be still by the power of the morality. *Suta* or *Bāhusacca*: great learning, it means to learn and practice in the method or the subject. The *Bhikkhu* in Buddhism has to learn more and practice the *Dhamma* with mindfulness and try to solve the mind from the defilement such as inner impurity. *Viriya* or *Vīriyārambha* means setting up diligence and energy. The *Bhikkhu* must follow the words of the *Buddha* and train oneself by learning and practicing the material to control the mind towards the right path. And then finally follow *Paññā* which means wisdom and understanding in all the situations have to appease inner life and be able to know in the real way, and be able to calm the mind from the defilement.

The *Buddha* praised the *Bhikkhu* who maintained the practice of the *Dhamma* in many situations. The knowledge arises to that *Bhikkhu* and by their stronger practice of the meditation they are able to perform every rule as discussed in the *Dhammavinaya*. Such *Bhikkhu* has the fulfillment of the knowledge and good practice meaning such practice to the *Dhamma* has *Saddhā* or faith at the first step and has *Paññā* or wisdom to control in the end.

²⁵⁶ A.III. p. 127; & Phra Brahmaganaphorn (P.A. Payutto), 2010, no.237, p.174.

4.7.2. THE BENEFIT OF *VEŚĀRAJJAKARAṆA*

Vesajjhakarana Dhamma supports the *Bhikkhu* who are deeply practicing in the high level of meditation called *Dhutaṅga*. The *Dhutaṅga* there are thirteen kinds²⁵⁷ in the *Visuddhimagga* explained by *Buddhaghosa* as the *Bhikkhu* has refuge-rag-wearer, triple-robe-wearer, alms food-eater, house to house seeker, one session, bowl food eater, later food refuse, forest dweller, tree root dweller, open air dweller, charnel ground dweller, any bed used, sitter's practice²⁵⁸ The *Dhutaṅga* is the hard practice in the kind of practice because they train the mind by releasing all the inner defilements. The benefit of *Vesajjhakarana Dhamma* is that it help and support the mind to feel comfortable in the practice, continue to be successful in a tranquil situation by having faith in the Triple Gem. When one practices it, they control all action by the body, the verbal and the mentality with the moral to be pure in practicing it. One learns in subject by observing, investigating, and examining, to achieve the knowledge and continue to understand the real things.

The *Bhikkhu* practice the *Dhutaṅga* as one of *Pāramī* which is the perfection of the merit that adds to follow the noble practice (*Ariya*) and even constitute training particularly to the realization of *Nibbāna*. The practice of *Dhutaṅga* is the best conditions training into the eightfold path on the basis of *Satipatthana* (the path that leads to *Nibbāna*). Venerable *Mahakassapa* as the one senior monk in the *Buddha* time who practiced the *Dhutaṅga* is regarded as the best practice for the *Bhikkhu* which is practiced even now after that. Many *Bhikkhus* accept and respect him like the father of the *Bhikkhu* after *Parinibbāna* of the *Buddha*. This *Dhamma* begins with *Saddhā* just like the good seed grow into a plant into many qualities which seen in the perfection of the *Bhikkhu* who are practicing directly toward *Nibbāna*.

4.8. *SADDHĀ* AS *INDRIYA*

These groups of the *Dhamma* basically by *Saddhā* relative with *Paññā* is known as *Indriya* meaning in *Pāli*-English dictionary as belonging to *Indra* or belonging to the ruler²⁵⁹. An *Indriya* is understood as an item or faculty that is seen as exercising some kind of power,

²⁵⁷ *Paṃsukūlikaṅga, Tecīvankaṅga, Piṇḍapātikaāga, Sapadānacārikaṅga, Ekāsanikaṅga, Pattapiṇḍikaṅga, Khalupacchābhattikaṅga, Ārañṇikaṅga, Rukkhamaṇḍikaṅga, Abbhokāsikaṅga, Sosānikaṅga, Yathāsanthatikaṅga, Nesajjikaṅga*. Vism.59-83; & Phra Brahmagunaphorn (P.A. Payutto), 2010, no 342, p. 256-258.

²⁵⁸ Phra Brahmagunaphorn (P.A. Payutto), 2010, no 342, p.256-258.

²⁵⁹ Rhys DavidsT.W., & William Steade, 2004, p.121.

force, influence or control over whatever in its domain; a controlling faculty seems a more or less apt translation²⁶⁰ The ruler of controlling the physical activity is like the eye which has the ability to see the factor that leads to, the ear having the ability to hear the factor that leads to, the nose having the ability to smell the odor that leads to, the tongue can taste flavors that leads to, the body has the ability to experience pleasant and unpleasant bodily sensations that leads to, the mind has ability to take up the mental objects that leads to. These sensory organs and the functions known in the *Pāli* word are *Cakkhindriya*, *Sotindriya*, *Ghānindriya*, *Jivhindriya*, *Kāyindriya*, and *Manindriya*²⁶¹ which is explained in details at *Visuddhi Magga* by *Buddhaghosa*. Therefore it means *Indriya* belonged to the ruler in the bodily, the verbal and the mental. If the person has practiced *Indriya* they can control all the action and the activity reflects in common way through the wholesome action.

The *Indriya Dhamma* has been able to control the eye to see only the good thing avoid the unwholesome and the ear, the nose, the tongue, the body and the mind likewise. The *Bhikkhu* develops the *Indriya* in the mind by controlling the mind concentrated at the insight through meditation; it is like the development in an entirely original direction and it is shown by a deeper understanding and training of the mind in the six senses of the bodily. The *Bhikkhu* develops the six senses with the *Indriya* to be perfect in controlling all the actions and then develop a good behavior called *Saṅvara*²⁶² based on mindfulness (*Sati*). He is called as *Saṅvaro* because that *Bhikkhu* is filled with the mindfulness as self-control, and restraint in all the action. The other translated meaning of *Indriya* is faculty. We have to understand that one can develop *Indriya* in the mind by controlling all the six senses reflection to perfected action.

4.8.1. THE KIND OF THE FIVE FACULTIES

The kinds of *Indriyas* are five faculties (*Pañca Indriya*). Phra Brahmaganabhorn (P.A.Payutto) commented the *Indriya* has the five kinds of *Indriya* as controlling faculty these are *Saddhindriya*, *Vīriyindriya*, *Satindriya*, *Samādhindriya*, and *Paññindriya*²⁶³. The meaning of the five *Indriya* or the five faculties in my opinion is like the main path of the six senses of the

²⁶⁰ R.M.L. Gethin, 2007, p.104

²⁶¹ *Vism* p.491; see Rhys Davids T.W. & William Steade, 2004, p.121.

²⁶² *Saṅvara* means restraint, & Rhys Davids T.W., & William Steade, 2004, p.657.

²⁶³ S.V.191-204; 235-237; Ps.II.1-29. See Phra Brahmaganabhorn (P.A.Payutto), 2010, p.187.

body that connect all feeling. These *Dhammas* has to connect with the other *Dhamma* and then be at a reasonable situation.

The first faculty is *Saddhindriya* means the faculty of *Saddhā* achieved through faith in the Triple Gem which lead us to achieve more knowledge through the means of practicing. The second faculty is *Vīriyindriya* means the faculty that make the effort or diligent to learn, follow, and practice the teaching of the *Buddha* with more energy (*Viriya*²⁶⁴) as the faculty. The third faculty is *Satindriya* means the faculty of *Sati* achieved by the mindfulness based on awareness in every movement of the body that makes to develop the awareness at the moment. The fourth faculty is *Samādhindriya* means the faculty of *Samādhi* achieved by concentration based on meditation at one-point to receive the result of tranquility of the mind and be able to reflect in the development of the body. The *Indriya* or faculty of the concentration is included with the development of the body, the verbal and the mental. The fifth faculty is *Paññindriya* means that the faculty of *Paññā* or wisdom is based on the understanding the real nature of the thing in the world. One needs to understand the three characteristics of wisdom as impermanence (*Aniccatā*), suffering (*Dukkhatā*), soullessness (*Anattatā*)²⁶⁵ of the entire thing in the world.

These five kinds must be practiced and chanted in the mind every movement to increase the knowledge to understand the nature of the entire things and live a happy life without any defilement which harm or cause to receive all the suffering in the life. All Buddhist have to follow and practice the five faculties.

4.8.2. THE BENEFIT OF THE FIVE FACULTIES

In the tradition of Buddhism they follow and practice the five faculties every time on their life. The mind is the master of all the action that controls the activity of the person through practice. The people must follow or practice a good habit to be benefitted with the cause to be happy and avoid all the evil things that cause suffering to oneself and the other. The person is then fully acquainted with the five faculties (*Pañca Indriya*) as faith, energy, mindfulness, concentration and wisdom. The five faculties arise with each wholesome consciousness. Because the five faculties of *Dhamma* have the path of the wholesome consciousness it needs to be perfected and developed properly. The mind achieves the tranquility state in order to reach the

²⁶⁴ Viriya means vigour, energy, effort, exertion & Rhys Davids T.W., & William Stede, 2004, p.634.

²⁶⁵ S.IV.1; Dh.277-9, & Phra Brahmagunaphorn (P.A.Payutto), 2010, p.89.

supreme state and enable us to realize the paths such as the stream entry, one-return, non-return, Arahant, *Paccekabuddha* or *Sammāsambuddha*²⁶⁶ based on the faculty of *Saddhā*.

When the *Bhikkhu* makes physical and the mental effort which has the ability to achieve the knowledge based on the faculty of the energy in our minds. They are introduced fully with the five faculties they take the lead to overcome the lack of faith, laziness, forgetfulness, lack of one-pointedness and ignorance in our minds. Then one develops the five faculties in their consciousness to perform the meritorious action by beautifying and fulfilling the mind. The *Buddha* discussed that the mind is difficult to control; it moves swiftly and lightly, and lands wherever it pleases. It is good to tame the mind, for a well-tamed mind brings happiness²⁶⁷. When our mind is tamed by training and controlling the object of the meditation based on the five faculties, the mind concentrates upon the true nature of the *Dhamma* to increase the knowledge to purify the mind and attain Arahant. Then we have to train the mind to be purified from all defilement as it is the cause to all suffering because the *Buddha* reminded us that a well-tamed mind brings happiness that means he wants us to control the mind. If the mind is trained in the right situation it leads the person to go to the place he has never been before i.e. *Nibbāna*.

4.9. SADDHĀ AS BALĀ

These *Dhamma* is called *Bala*. The term ‘*Bala*’ is a *Pāli* word meaning strength and the power, capability or spiritua²⁶⁸l. When the *Bhikkhu* practices the *Dhamma* they needs to get the mental and physical power. The *Bhikkhu* practices the meditation which is trained by a meditator. When the meditator practices meditation he concentrates at one point, from which he gets more power to support or to develop the spiritual or tranquil the mind. The meditation is the insight meditation which has the power of lifting up the spiritual condition and release the mind with all defilement such as the greed, the hatred, and the delusion. The insight meditation is imperative to the mind and is free from the inducement of craving, which brings about a certain kind of prejudice (*Agati*). The *Agati* here means practicing a wrong course of the life, evil

²⁶⁶ D.I.156, & Phra Brahmagunaphorn (P.A.Payutto), 2010, p.77.

²⁶⁷ *Dunniggaḥassa lahuṇo- yathā kāmaṇipatino, cittassa damatho sādhu-cittarṇ dantarṇ sukhāvaharṇ*. Dhṃ v.35.

²⁶⁸ Rhys Davids T.W., & William Steade, 2004, p.482.

practice, wrong doing²⁶⁹. There are four kinds of *Agati* as *Chandāgati*, *Dosāgati*, *Mohāgati*, and *Bhayāgati*²⁷⁰.

Chandāgati is the practice of the path of love or desire; partiality, *Dosāgati* means practice of the path of hatred or enmity, *Mohāgati* means practice of the path of delusion or stupidity, *Bhayāgati* means practice of the path of cowardice or fear.

The insight meditation has the power of the *Dhamma* to become stronger. The power of the *Dhamma* make the mind stronger when one practice the meditation continuously to achieve the knowledge and maintain to overcome with the five prejudices (*Agati*). Which means the practice of evil in wrong situation?

Therefore the person should develop the mind with the power of these *Dhammas* to be against the wrong situation. Then the *Bhikkhu* who practices the insight meditation fully has the power of *Dhamma* to be free from *Agati* (evil practice). The *Bhikkhu* should develop the mind and improve the physical with the power of the *Dhamma* to practice right path or in the middle path and more straight to achieve the knowledge and direct oneself to see the real material as impermanence, suffering and soullessness by the wisdom.

4.9.1. THE KIND OF THE FIVE POWERS

In *Aṅguttara Nikāya* the *Buddha* explained five kinds of the *Bala Dhamma* (Power) such as: *Saddhā*, *Vīriya*, *Sati*, *Samādhi*, and *Paññā*²⁷¹. These *Dhamma* are subjected towards the *Bhikkhu* who trains the mind at a concentrated object through meditation then maintain to achieve the Noble path which perfects the mind through the Noble Eightfold. The *Bhikkhu* should develop these *Dhamma* known as power and become perfect, at first *Saddhā* which means faith in the Triple Gem has to deeply felt by the practice of the *Buddha*, the *Dhamma* and the *Saṅgha*. Secondly is *Vīriya* (diligent effort) has to be practiced deeply by an effort of concentration in the path. Thirdly *Sati* that being able to recollect or be aware in the moment of the action develops the six senses in the body based on the mindfulness. The fourth *Samādhi* which means setting the heart firmly in an unshakable situation is fully with the mindfulness.

²⁶⁹ Rhys Davids T.W., & William Steade, 2004, p.3

²⁷⁰ D.III.182, 228; A.II.18; also see Phra Brahmagunaphorn (P.A.Payutto), 2010, no.196, p. 149.

²⁷¹ D.III.239; A.III.10; Vbh.342; see Phra Brahmagunaphorn (P.A.Payutto), 2010, no 228 p.169

Lastly *Paññā* and all round knowledge or the wisdom enables one to decide upon the wholesome and the unwholesome action.

All these kinds of powers of *Dhamma* are the basis requirement of the *Bhikkhu* who aspires to practice the *Dhamma* and wish to attain the end of the suffering or *Nibbāna*. These powers of the *Dhamma* are useful for all devotees such as the *Bhikkhus* and the lay disciples who want to practice and achieve the tranquility of the mind. Or we can say that they are following the word of the *Buddha* where he has advised that a well-educated person always makes his progress²⁷². That means as the *Bhikkhus* have to learn more material of the teaching make our progress through practice with concentrated meditation that is the main doctrine of the *Buddha*.

4.9.2. THE BENEFIT OF THE FIVE POWERS

The five Powers (*Pañca Bala*) develop these five powers that arise in our mind through capability. The five powers of *Dhammas* belong to *Sopaṇa Cetasika*²⁷³ in *Abhidhamma Piṭaka*, all of which belong in the wholesome sides. Only the power *Dhamma* on the wholesome side are included that leads to Enlightenment. Most important among them are faith, energy, mindfulness, concentration and wisdom known as *Saddhā-bala*, the powerful *Saddhā* or capability of faith that support the mind to be powerful when the defilement has overcome. It is able to light up the mind and destroy all ignorance and delusion by deeply mixing in the mind for a long time. *Vīriya-bala* is the power of energy that has the characteristic of making effort in the mind by performing wholesome actions by overcoming the laziness. This *Dhamma* can find an opportunity to perform a generous, virtuous or meritorious act or one would meditate without any delay; and with great willingness, enthusiasm and perseverance engage in such an activity. *Sati-bala* is known as power of mindfulness that helps us to attain the *Jhānas* of tranquil mind. It becomes a Noble state or *Ariya* and the benefit of the mindfulness is achieved later. *Samādi-bala* is the power of concentration in the one-pointedness and calmness of the mind. The one-pointedness is achieved by overcoming the hindrances²⁷⁴ which is referred to as concentration that leads to wisdom. *Paññā-bala* as the power of wisdom when one has to concentrate in the

²⁷² *Suvijāno bhavaṃ hoti*, Sn. 25/346; & Sodeṭ Phra ñāṇasaṃvara, 1989/2532, p.55.

²⁷³ *Sopaṇa cetasika* are twenty five kinds there are *saddhā* at first, Comp. 94, & Phra Brahmagunaphorn (P.A.Payutto), 2010, p.279

²⁷⁴ The five hindrances as *Kāmacchanda*-desire for sense pleasures, *Vyāpāda*-ill will, *Thīna middha*-sloth and torpor, *Uddhacc-kukkucca*- restlessness and worry, and *Vicikicchā*-sceptical doubt.

one-point will become powerful enough to help realize the nature of the life, and thus maintain to achieve the wisdom. Then finally this *Dhamma* is of one taste, the taste of deliverance (*Vimutti*) and in the *Dhammapada* it is said that ‘following upon this path you will put an end to suffering’²⁷⁵. The *Bhikkhu* has to follow these paths to be able to attain *Nibbāna*. These power *Dhammas* are one group *Dhamma* which begins with *Saddhā* in the beginning. *Saddhā* is the important *Dhamma*, a grateful component with the other group of *Dhamma*. One must practice in the object to develop deeply and be able to reach *Nibbāna*.

4.10. *SADDHĀ AS ARIYADHANA*

*Ariyadhana*²⁷⁶ means the treasures of the pure or noble or the inner treasure. Many people want the treasure, they seek in many way and many time at the day time and at the night time. They try to find the treasure cleverly personally. Some find the treasure in the right way for example the work is legal kind or a good work, some find the treasure in the wrong way for example the work is illegal kind or an evil work. They think that the treasure has cause to receive the happiness for them and the people around. The treasure kept outside have to change someday. These *Dhammas* states that the inner treasure leads towards peacefulness of the mind, which is continued based on concentration in the one-point object through meditation which is achieved in a diligent way or by deep practice.

The *Buddha* reminds us to seek happiness from inside as the tranquil mind is away from the sensual world. We have to know the inner treasure brings the real happiness in the mind which is a means towards peace of the mind. The other happiness is not real happiness and is temporary which can change any time. The inner happiness or the peaceful mind is the truth of *Dhamma*. According to the *Buddha* said in *Dhammapada* it states ‘no bliss is higher than peace’ (*Nibbāna*)²⁷⁷ which means he reminds us to increase the peace in the mind because the peace of the mind is bliss that is higher or supreme happiness.

If the mind becomes increasing peaceful based on *Saddhā* in the Triple Gem and the mind continues to be stronger or more powerful by meditation, energy, and wisdom, it is known as inner because one is able to take away or destroy, and cannot be damaged outside or from

²⁷⁵ *Etamhi tumhe paṭipannā dukkhassantaṃ karissatha, Akkhāto ve mayā maggo aññaya salla santhanam*. Dh v. 275. & Dhammananda K. Sri, 1988, p. 501.

²⁷⁶ Rhys davids T.W. & William stede, 2004, 78.

²⁷⁷ *Natthi santi param sukham*. Dh; V.202. & Dhammananda K. Sri, 1988, p.403.

the fire, water, heavy storm. The happiness from the outside means in the end one becomes unhappy, unpleased or unsatisfied. Therefore, we should calm the mind to find the right balance in order to become peaceful. It means we should attain the inner happiness in this situation. Therefore this treasure of *Dhamma* is based on the development of virtue which balances the mind to attain the final goal of Buddhism.

4.10.1. THE KIND OF THE SEVEN TREASURES

The treasure *Dhammas* (*Ariyadhana*) are seven kinds in *Aṅgutara Nikāya*. The *Buddha* explained it as *Saddhā, Sīla, Hiri, Ottappa, Bāhusacca, and Cāga*²⁷⁸. It is known as the noble treasures or the inner treasure. The *Buddha* has reminded us to develop the treasure of *Dhamma* which direct to achieve the balance of the mind through the inner happiness. The word *Ariya* means wealth and excellent, and the word *Dhana* means the wealth of excellent treasure or the superior external treasures. These treasures are the inner treasure which balances the mind. The *Bhikkhu* must develop it with more practice deeply. The first of the inner treasure, *Saddhā* means having faith in the Triple Gem by deeply respecting and keeping the qualities of them to be original for practicing the whole life. The second of the inner treasure as *Sīla* means the morality or the virtue, one have to check or look after our bodily action, verbal action and mental action fully with the right and proper action then have to practice and be responsible of our own action, be respectful and be kind to other. The third of the inner treasure as *Hiri* means one ashamed at the doing of evil and dishonest things. The fourth of the inner treasure as *Ottappa* means one shocked and afraid to do evil and dishonest things. The both *Hiri* and *Ottappa* are called *Lokapāla* that means *Dhamma* for the noble or pure person²⁷⁹. The fifth of the inner treasure as *Bāhusacca* means we have to develop the knowledge by listening and hearing to increase many things based on the experience. The sixth of the inner treasure as *Cāga* means one has to renounce, give away and share the things to the other and the other hand of *Cāga* means releasing the defilement from the mind to be pure. The seventh of the inner treasure as *Paññā* means one has the knowledge to understanding all things about what have value and what things have no value. We have to know all the kinds of the treasure and then must keep the inner

²⁷⁸ D.III.163; 267; A.IV.5. See Phra Brahmagunaphorn (P.A.Payutto), 2010, No.292, p.214.

²⁷⁹ A.I.51; It. 36; see Phra Brahmagunaphorn (P.A.Payutto), 2010, no 23, p.65.

treasure based on the balance of the mind directly to achieve the supreme happiness continue to attain the wisdom and finally attain *Nibbāna*.

4.10.2. THE BENEFIT OF THE SEVEN TREASURES

In *Angutara Nikāya* there are explanations on the seven kinds of *Ariyadhana* (Treasures). It is the *Dhamma* for everyone and everyone has to practice and follow and be able to benefit in the present time and in the future or able to be the role model of the practice and the tradition of Buddhism. These *Dhammas* leads to the state of an *Ariya* or a noble one. If one wants to be in a pure or noble state they must follow these *Dhammas*. The question arises as what is the benefit or the treasure that one receives from practicing and following the tradition? These *Dhammas* as mentioned in the previous unit are the answer of it because this is the inner treasure and for oneself one cannot destroy or take away by any activity, as the treasure is stable only for those who are practicing and following.

These noble treasure *Dhammas* begins with *Saddhā* where all Buddhist should develop respect towards the Triple Gem and the reflection of the act is honor and responsibility for them. *Sīla*-morality or virtue; is the balance of the action that make them become loving-kindness to all beings and compassion to help or to share the things to the other. *Hiri* and *Ottappa* teaches a person ashamed and afraid of all evils, both these *Dhammas* make oneself honest and polite and the mind stay far from all defilement. *Bāhusacca* teaches one to learn, listen, hear the teaching more, this *Dhamma* make a good memory and a person clever to do the good thing and become intelligent with the knowledge. *Cāga* teaches to renounce, give, share the things to other, this *Dhamma* make the gentle action for other. *Paññā* teaches wisdom, or learn how to practice distinguishing the things as good or bad, have value or no value and which path to avoid or accept. These are the benefit of these seven kinds of treasure where all good *Dhamma* such as respectful, honor, responsibility loving-kindness, compassion, honest, polite, a good memory intelligent, a gentle action, knowledge, and wisdom, originate from the practice of these *Dhamma*. In order to develop and increase the mind we must continue practicing which is reflected by training the mind with the object through meditation to attain the tranquility state and achieve the noble truth which is the chief component of supreme happiness. That is the result of the treasure *Dhamma* or the inner treasure *Dhamma*.

4.11. SUMMATION

We came to know *Saddhā* as a component of the teaching of the *Buddha*. It is component in the teaching of the *Buddha* and is basic foundation towards learning or understanding the truth of the *Dhamma*. The person who has *Saddhā* in the Triple Gem continuously practice deeply, do the meritorious deeds achieve happiness and the peace for oneself and other around. *Saddhā* is the wealth of *Dhamma*. The practice of the *Dhamma* based on *Saddhā* is able to receive the happiness anytime when they practice. It is related with *Paññā* which means wisdom. Therefore, *Paññā* has to be controlled, examined, and investigated through *Saddhā*.

The *Buddha* reminds us to increase *Saddhā* based on *Paññā* by listening, hearing, and practice by oneself. The result of happiness has to return to that person on the practice of the *Dhamma*. Here *Saddhā* is the basic component.

Dhamma in many place which has *Saddhā* must have *Paññā* in the end; that means the *Buddha* remind us to emphasize, learn more about the groups of *Dhamma* as *Saddhā* in relation with *Paññā*, it means having faith and wisdom. This chapter describes the group of the *Dhamma* as *Saddhā* in relation with *Paññā* and describes the kinds. *Dhamma* based on *Saddhā* and *Paññā* must be continued by diligent practicing and learning.

Therefore, we have to fully acquire the knowledge by studying and following all the good *Dhamma* and keep practicing in the daily life. These *Dhammas* are useful for the body and the mind. When the practice is based on *Saddhā* and *Paññā* the morality *Sīla* and concentration *Bhāvanā* maintain to achieve the tranquility of the mind.

CHAPTER 5

THE SIGNIFICANCE OF *SADDHĀ* IN BUDDHISM

This chapter describes the significance of *Saddhā* in *Theravāda* Buddhism in which *Saddhā* - tradition and culture is discussed. *Saddhā* is the first step of the mind which helps in examining someone or something as truth or untruth, good or bad. *Saddhā* is like an entrance towards the door, the first door from where we can see everything. In *Theravāda* Buddhism *Saddhā* is the first door which opens the mind through which one can learn, follow as well as practice all the teaching of the *Buddha*. They lifetime practice and perform *Saddhā* through the teaching of the *Buddha*. The ultimate truth of the *Dhamma* is the crucial component in the performance of *Saddhā*.

Let us begin with the practice of *Saddhā* which are common to all *Theravāda* Buddhist traditions in every-day observance. Usually among the more wealthy lay Buddhists, the Buddhists of all traditions have shrines with images, paintings, stupas, because reverence is an essential part in terms of Buddhist training. From reverence is born humility and a harmonious relationship is built among each other. In this context the *Buddha* has said “four qualities increase for those who respect and honor those who are senior to them and have a small room set aside separate building.

The significance of *Saddhā* is meant here to describe *Saddhā* as a base of Buddhist tradition and culture in *Theravāda* Buddhism. The tradition of daily life, the tradition of the birth, the tradition of the family, the tradition of the death is briefly described here. It also discusses *Saddhā* and *Dāna* – giving and charity along with the ultimate goal of *Dāna*, *Saddhā* and *Sīla*–morality and conduct, the supreme prosper of *Sīla*, *Saddhā* and *Bhāvanā*–mindfulness.

The chapter describes how the *Bhāvanā*, *Saddhā* and *Samādhi* through meditation highlighting on the types of *Samādhi*, the benefits of *Samādhi*, and finally converses on the aim of *Nibbāna* and its realization of *Nibbāna*.

5.1. SADDHĀ - TRADITION AND CULTURE

Two major extant branches of Buddhism are generally recognized: *Theravāda* – the school of the elders and *Mahāyāna* – the great vehicle. For over twenty- five centuries all Buddhism and many ideas of Buddhists have guided the lives in many parts of the world. They have *Saddhā* which is first step of practice towards spiritual realization in their tradition or culture. The tradition or the culture in Buddhism has grown with their practice in the group or country. They have *Saddhā* in the Triple Gem i.e., the *Buddha*, the *Dhamma* and the *Saṅgha*.

When they practice the tradition or culture they celebrate which belong and starts with respect to the Triple Gem. Some celebration includes story of the *Buddha*, the *Dhamma* and the *Saṅgha* which belongs to *Buddha's* life. They respect the Triple Gem first and the daily life begins with the teaching of the *Buddha* or the *Dhamma* which bring them closer to the ideal of a well-balanced habit in lifetime. Their life goes on with the knowledge in the right way and a good way. They inherit the knowledge toward right path in a good manner. The right ways or path is viewed as the expression of the good life, and acts as an aid to live in perfect situation.

In Buddhism the *Buddha* said that the mind is the chief, and the body an assistant in accordance to *Dhammapāda* as written as *Mano pubbaṅgamā dhammā, mano seṭṭhā manomayā*²⁸⁰. 'All mental phenomena have mind as their forerunner; they have mind as their chief; and they are mind-made'. From this verse it is known that, the mind is the chief of all the things, the mind is perfection, the mind is purity. We must have solution to clean the mind from impurity (*Kilesa*) to purity state, in terms of developing the mind. If one can develop a habit of training the mind, one can visualize or can even enter into the place, where they have never been before or have dreamt. If one develop the mind towards purity then they are able to change the mind towards right way or right view; through which they are motivated to wish for promoting happiness, and reduce the suffering in their life and the lives of other living beings which are driven by selfishness, pride, or fame, with an intention to cultivate mindfulness, compassion, and wisdom. Only then one is able to attain final goal in Buddhism as *Nibbāna*.

The tradition or culture in Buddhism is all based on *Saddhā* as an initial step to attain spiritual realization by taking refuge in Triple Gem. When they practice *Saddhā* it means they pay respect to the Triple Gem and follow the teaching of the *Buddha* with harmony of the people around them. Such as the family, the company and in any place where they stay with the other should treat each other according to the *Dhamma* to show the reasonable or responsibility with themselves. They acquire the knowledge by practicing and following the teaching of the *Buddha* and gain the right view (*Sammātidhi*) which is meant to be a good benefit of the human life in the present or the perfect life.

The benefit or the qualities that make a person perfect is of Ten meritorious (*Puñṇakiriyā vatthu*) kinds such as '*Dāna*: giving or charity, *Sīla*: morality, *Bhāvanā*: mental development, *Apacāyana*: humility or reverence, *Veyyāvacca*: service in helping others,

²⁸⁰ Dh. V. 1 & Dhammananda K. Sri, 1988, p.41.

Pattidāna: sharing merits to other, *Pattānumodanā*: rejoicing in other merit, *Dhammassavana*: listening to the doctrine or right teaching, *Dhammadesanā*: showing the truth, practicing and teaching the doctrine, *Diṭṭhujukamma*: strengthening one's views in forming correct views.²⁸¹ All Buddhists have to practice and follow it. It is useful and helpful for the human being at present life and in the future.

These wholesome *Dhamma* gives benefit to a person whose mind is filled with goodness, and a purity of action. The *Buddha* has advised the people to follow the middle path in accordance to the Eightfold path which is very useful for the human life because the middle path gives the righteous way of life and also gives the idea to avoid the extremities of life. The benefit of the practice of the wholesome *Dhamma* is that it gives the ability to change the bad action into good action through practice. As a result *Saddhā* in the Triple Gem is applied with the wholesome *Dhamma* to make harmony and be responsible towards the other such as the family, relative and the other. Such is the tradition and culture and tradition of *Theravāda* Buddhism.

5.1.1. THE TRADITION OF DAILY LIFE

The daily life of Buddhist starts from *Saddhā* in Triple Gem by following the *Dhamma*. They practice the teaching of the *Buddha* in their daily life to be kind, respectful, compassionate etc. They share and help each other, practice all these as reflection of the respect towards Triple Gem. They are able to promote a good thought in their mind by doing merits in many ways to develop the mind in a reasonable way. They are able to develop their mind towards the right path in their life when they follow the *Dhamma*. They practice the *Dhamma* as kindness, respect, compassion to each other in Buddhist tradition or culture. The tradition or culture of Buddhism belongs to the *Dhamma* of the *Buddha*. According the *Buddha* said that *Dhammo suciṇṇo suknamāvahāti*; always conducive to happiness is the *Dhamma* which in well- practiced²⁸².

In the daily life of the Buddhism they have to take refuges to the Triple Gem (*Tisaraṇa*)²⁸³ has to accept the three refuges as the *Buddha*, the *Dhamma* and the *Saṅgha*, has to take their shelter and guiding ideal by affirming their refuge towards Enlightenment (*Bodhi*) in three aspects namely; the *Buddha* as the rediscovery of Enlightenment; the *Dhamma* as the way

²⁸¹ D.A.III p.999; Comp.p.146; & Phra Brahmagunabhorn (P.A. Payutto), 2010, p.93-94.

²⁸² S.15/58; Sn. 25/360; J. 27/290; Thag. 26/314 & Somdet phra ṇāṇasaṃvara,1989, p.34,

²⁸³ Kh.p.1, & Phra Brahmagunabhorn (P.A. Payutto), 2010, p. 104.

to the Enlightenment; and the *Saṅgha*, those who are practicing the path which have discovered Enlightenment for themselves. It means that it has the nature of the unsurpassed perfect Enlightenment, which is not confused and brilliant with the qualities of great compassion, purity, and wisdom, and it is a secure refuge.

So they recite this secure refuge as a reminder every day in the following way: first of all they pay homage to the *Buddha* as *Namo tassa bhagavato arahato sammā-sambuddhassa*; it means I pay homage to the Blessed One, the Worthy One, the fully Enlightened One. Then taking the threefold refuge they chant as follows: *Buddhaṃ saraṇaṃ gacchāmi*: I go to the *Buddha* for refuge *Dhammaṃ saraṇaṃ gacchāmi* which means I go to the *Dhamma* for refuge, *Saṅghaṃ saraṇaṃ gacchāmi* which means I go to the *Saṅgha* for refuge²⁸⁴.

The lay person who comes close to the teaching of the *Buddha* should practice the five precepts which should come to their mind every day. The five precepts should be practiced while sitting with hands full of *Anjali* in front of the shine of the image of the *Buddha* or can be taken from the monk in the monastery. At the same time one should resolve as strongly as possible to practice them and not to depart from them. They may be recited in translation as follows ‘I undertake the precept of training to refrain from destroying or killing living creatures. I undertake the precept of training to refrain from taking that which is not given. I undertake the precept of training to refrain from sexual misconduct. I undertake the precept of training to refrain from incorrect speech. I undertake the precept of training to refrain from intoxicating drinks which lead to carelessness²⁸⁵. These five precepts are the foundation and minimal observance of moral conduct by a Buddhist. They are designated to restrain them from making bad *Kamma* in the body and speech which serve as the basis towards the further development of the *Dhamma*.

Buddhists daily life starts with early morning paying homage to Triple Gem at home. They enter to the shrine room; the place has the *Buddha* image. They bow three times in front of the *Buddha*. After paying worship in morning they recite some chanting to pay refuge to the Triple Gem as follows which mean : I am going to the *Buddha* is my refuge, I am going to the *Dhamma* is my refuge, I am going to the *Saṅgha* is my refuge. They keep meditating for some

²⁸⁴ Nārada Thera and Bhikkhu Kassapa, The Wheel Publication No.54 A/B, 1963 p.4.

²⁸⁵ Pañca sīla as 1. Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi, 2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi, 3. Kamesu micchācarā veramaṇī sikkhāpadaṃ samādiyāmi, 4. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi, 5. Surāmerayamajja pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi. Dr. Paul Dahlke, Bhikkhu Silacara, L.R. Oates, and G. Constant Lounsbery, 1963, Wheel Publication No.55, p.2.

time keeping in mind the teachings of the Triple Gem. After that they offer the food to the monks at this moment they keep the happy feeling before, during and after the offering. This means that before the offering, during the preparatory stage, the donor should go about the planning and preparation happily. This preparation and the practice of the merits are shown to their children in the right way and they learn from them.

5.1.2. THE TRADITION OF THE BIRTH

In Buddhist the culture practices of *Saddhā* in the Triple Gem is practiced ever since the prime of their life as birth. First when a child was born. Thereafter the mother take refuge to the Triple Gem accepts or follows the five precepts concentrating at the goodness by avoiding the entire evil. She must make a good things or a good condition through her action and divert the mind towards enjoyable situation and not worry at all in the pure situation. It means she must do good things, respect the creatures that are going to get birth, and the mother to give birth in a good ways should go to monastery or the temple to pay respect or worship the Triple Gem and undertake the five precepts and make charity by helping others.

The mother who has practice good things like that can predict the future of the creature that is going to get born and the creature coming to birth is a good creature. The mother has practiced or done bad things the bad creature will be born. In Buddhist tradition they believe that the mother should do a good *Kamma* while she is pregnant for example in the story of *Paṇḍitasamaṇera Vatthu* in *Dhammapada*²⁸⁶ in which ‘the mother has been pregnant and she went to the monastery and made many merit, take refuge to Triple Gem, and undertook the five precepts is narrated . Initially she gave the alms to the monks and after that she took food for the monks and offered them to sit and eat and at the completion by the monks she sat and ate the food. After which she gave birth to a son. When her son grew up he joined the monastery to become a *Samaṇera* known as *Paṇḍita* which means that who has more knowledge’. The story reflects that the parent should do good things for giving birth to a child.

One conducts their life toward the realization of the three benefits which are the major objectives of life known as the three *Aṭṭha* as the *Buddha* explained in *Aṅgutara Nikāya* namely

²⁸⁶ Dh. Verse 80. & Dhammananda K. Sri, 1988, p. 193.

Diṭṭhadhammikattha–Saṁvattanika-dhamma such as *Uṭṭhānasampadā*, *Ārakkhasampadā*, *Kalyāṇamittatā*, *Samajīvitā*²⁸⁷. .

Diṭṭhadhammikattha–Saṁvattanika-dhamma means the merits gain in this life, present benefit, temporal welfare, sources of happiness in the present life. Therefore the person who want to be successful in the present life has to follow this principle as *Uṭṭhānasampadā*; one need to be endowed with energy and industry, achievement of diligence, *Ārakkhasampadā*; one needs to be endowed with watchfulness, achievement of protection, *Kalyāṇamittatā*; one must have a good company, association with good people, and *Samajīvitā*; one must deal with the balanced livelihood, live economically. From these principles one has to know that the person who wanted to achieve the present benefit like having good health or a strong body, freedom from maladies, pleasant appearance and longevity, and have work and income, wealth derived from honest livelihood; being economically self-reliant such as having good status, having rank, honor, friendship and social acceptance, and finally having a happy family making one's family worthy of respect. Therefore that person should accept the principles of the *Buddha* and follow the benefit so that it brings success in their life.

The tradition of the birth has to be practiced with the principle that when they has to act or behave they should act or behave with a good kind or proper conduct towards the person behind them that is reflected by the body with the righteous bodily conduct, the virtuous and proper conduct; by the speech by saying things that are virtuous and proper or a good verbal conduct; by the mental with the righteous mentality; he must thinks virtuous and proper and have has good mental conduct.

The result of these action is the reaction or reflection of the noble qualities practiced according to the wholesome action possessing kindness, compassion, and helpfulness.

5.1.3. THE TRADITION OF THE FAMILY

The *Buddha* did not prescribe a form of marriage, but he regarded a successful marriage as fundamental to the happiness and stability of society. The *Buddha* gave idea to the couple for making good merit to reach the stage of happiness. In Buddhist countries certain ceremony are performed during a marriage ceremony. These rituals vary depending on the local culture and tradition of the people, in the marriage event and the family life. The *Buddha* has to give the

²⁸⁷ A.IV. p. 281, & Phra Brahmagunabhorn (P.A. Payutto), 2010, No.144, p.116.

advance for the couple to be partners in life, to be a good spouse in *Aṅgutara Nikāya* namely *Sama Saddhā*, *Sama Sīla*, *Sama Cāga*, and *Sama Paññā*²⁸⁸ *Sama Saddhā* meaning the couple has to be compatible with faith, they should revere the same objects of worship, concepts, beliefs or principles, and share the same lines or interest if they are equally firm in all these they can reach an agreement. *Sama Sīla* meaning the couple has compatible morality; they have morality, ethics, manners and upbringing which are harmonious or compatible. *Sama Cāga* where the couple has compatible generosity; they are in accord to non-conflict, with each other in their generosity, hospitality, munificence, sacrifice, and readiness to help others. Finally *Sama Paññā* the couple has compatible intelligence; they are sensible and can understand each other; they can at least reason with each other. The couple benefits from the advice if they follow them and they stay together for long time in happiness.

Buddhist has to practice *Saddhā* in the tradition where they live together in a family. They have to present the truthfulness (*Sacca*) being truthful and faithful to each other in their thoughts, speech and deeds in front and behind each other which is of prime importance for the partners. The couple should share goodness such as forgiven restraint, by training themselves to correct faults, resolve differences, adapt to each other and improve themselves. The couple should lift up the mind with patience (*Khanti*) to be clam and to stay with loving kindness to each other. They must learn to share the pleasure and the pain of everything in their daily life, to understand each other which is directed to the happiness in the family life.

According in *Sigalovāda Sutta*²⁸⁹ the people must look after and take care of each other. They must practice the loving kindness and compassion to help each other. The *Dhamma* should be practiced in the family such as the husband to the wife and the wife to the husband, and the parent to the child and the child to the parent they have to practice the *Dhamma* with each other. In the *Sigalovāda sutta* the *Dhamma*, the parents and the children must practice this *Dhamma* toward the perfection of the duty between them. The children as son or daughter should honor or respect the parents and remember that they have been supported by them. They must think in a way such as I will support them in my turn and I will do their work for them next, I will keep up the honor and the tradition of my family then I will make myself worthy of my heritage finally I will make offerings, dedicate merit to them after their death. The children should be cautioned

²⁸⁸ A.II. p. 60, ; Phra Brahmagunabhorn (P.A. Payutto), 2010, p.49

²⁸⁹ DN 31, PTS: D iii 180; & Nārada Thera, 1959,1966,1979,1985, The wheel Publication No: 14, p.3-12.

and protected from the evil. Nurture and train them in goodness; provide them with an education then by looking at it they obtain suitable spouse for them, and finally bequeathing the inheritance to them at the proper time.

On the Other hand the tradition of the family has *Saddhā* in the *Dhamma*. They have to practice and take care of them to be perfect in the way of life; to stay with happiness in life and help the other near them. Therefore when we live with the other, we must have the loving kindness goodwill and harmony to live together. We should stay with compassion and the desire to help the other people. This is the peaceful way to practice the *Dhamma* in the tradition of the family.

5.1.4. THE TRADITION OF THE DEATH

In Buddhist death ceremony they usually cremate the body of the departed. But in some Buddhist cultures they keep the burial if they have their own inherited land, but such practice is vanishing now in the modern time. This is more of a cultural practice than one with any significant Buddhist meaning. The cremation symbolizes a sense of detachment in the body, and the soul of the departed is set free from bondage. Buddhists they believe that attachment towards the dead is detrimental to the progress of the soul in seeking a new life after death. Buddhists they believe in *Samsara*-cycle of birth and death until they reach pure state of the mind through *Nibbāna*, if they still not attain *Nibbāna* then they have to circle in rebirth and continue with the ocean of birth and death.

In the ceremony of death, the relatives and friends of the bereaved family would gather at the funeral home to help the family in many ways. All people who come to the funeral ceremony should wear white cloth or black cloth which symbolizes sadness. The body is placed with the head pointing towards the west while an oil lamp is lit beside the coffin. Often a photograph too is placed beside it. The Buddhist monks are invited to perform last funeral rites. The proceedings normally start by reciting the three refuges of Triple Gem and *Pañca Sīla*, the five precepts. After the chanting of the *Suttas* the relatives and friends offer a white cloth to the monk and they offer the food to the monks and many things depending on what they have or can offer to the monks. This process is an act of merit shared to dead person.

On the day of the funeral, Buddhists invite the monks to their house and the monks chant the *Suttas* and later, ‘the *Paṇsakula*—a blessing for the departed²⁹⁰,’ make the merits and share it to the dead person. The purpose of *Paṇsakula* is to transfer merit to the departed. The monks will recite that *Sutta* which is a reminder of the impermanent and transient nature of all things:

‘*Annicaṃ vata saṅkhārā Uppāda vāya dhammino Uppajjitvā nirujjhanti tesaṃ vūpasamo sukho*’. It means impermanent are all component things they arise and cease, that is their nature they come into being and pass away release from them is supreme bliss’²⁹¹.

Finally the monks chanting the *Sutta* performs and the close family members seated on the floor beside the coffin would pour water from a small jug into a dish while the chanting continues with thoughts of goodwill towards the departed.

According to Dhammananda K. Sri commented the significance of transference of merits to the departed in the *Pāli* word as *Idaṃ me ñātināṃ hotu, sukhitā hontu ñātayo* May this merit accrue to my departed relatives, May they be well and happy²⁹². At the crematorium it’s customary for a close relative or a friend to say a few words about the departed. After the cremation or the day following the funeral, the remains ashes are collected and sprinkled over a river by the loved ones. On seven days after death the monks are invited to home for delivering a sermon and chanting finally offer alms (*Dāna*) to the monks. This is more a cultural practice than a Buddhist practice.

In the tradition of death first step they have *Saddhā* in the Triple Gem to preform the ceremony of death in Buddhist tradition. They have to learn and understand the nature of the life and reflecting on the formula of the life as our body (*Kāya*) has an inclusion of the five aggregates (*Pañca-khandha*²⁹³) as *Rūpa khandha*-corporeality, *Vedanā khandha*-feeling sensation, *Saññā khandha*-perception, *Saṅkhāra khandha*-mental formations volitional activities, *Viññāṇa khandha*-consciousness, and in the body (*Kāya*) there are four elements (*Dhātu*) as *Pathavi Dhātu*- earth element, *Āpo Dhātu*- water element, *Tejo Dhātu*- fire element, *Vayo Dhātu*- wind element²⁹⁴. They have to learn the nature of the life in the teaching that, all the condition has ‘impermanence (*Aniccaṭā*), suffering or unsatisfied (*Dukkhaṭā*) and soullessness or

²⁹⁰ Rhys Davids T.W. & William stede, 2004, p. 270.

²⁹¹ Nārada Thera & Bhikkhu Kassapa, 1963, the wheel No.54 ,p.15.

²⁹² Dhammananda K. Sri, 1993, p.307.

²⁹³ S.III. p.47; Vbh. p.1; Phra Brahmagunabhorn (P.A. Payutto), 2010, p. 162

²⁹⁴ D.II. p.294; M.I. p.185; M.III. p.240; Vism, p.347; Phra Brahmagunabhorn (P.A. Payutto), 2010, p.117

non-self (*Anattatā*)²⁹⁵, by all the time. When the old age or the decay appearance in some place, we have to understand that the sight of the dead has come close to us and should be careful about the action known as *Abhiñhapaccavekkhaṇa Dhamma* as *Jarādhammatā*, *Byādhidhammatā*, *Maraṇadhammatā*, *Piyavanabhavatā*, *Kammasaakatā*²⁹⁶ let us to know the meaning of that: *Jarādhammatā*; we are subject to aging and cannot escape it, *Byādhidhammatā*: we are subject to pain and illness and cannot escape them, *Maraṇadhammatā*: we are subject to death and cannot escape it, *Piyavanabhavatā*: we must inevitably be separated from all people and things that we love, and *Kammasaakatā*: we are the owner of the action whatever we done whether good or bad we have receive that.

If we understand the nature of the life having done only wholesome deeds with the virtue, we will live a pure life. We should be gratified in a worthwhile life that directs us to have a perfect life.

5.2. *SADDHĀ* AND *DĀNA* – GIVING AND CHARITY

Saddhā and *Dāna* –giving and charity is of great importance in the Modern world Buddhism. The word *Dāna* in the *Pāli*-English dictionary mean giving, dealing out, gift; alms giving, liberality.²⁹⁷ The practice of *Dāna* is universally recognized as one of the essential preliminary steps of Buddhist practice and also as one of the most basic human virtues.

Dāna was the first topic to be discussed by the *Buddha* in his graduated exposition of the *Dhamma* (*Danakatha*: talk on giving). *Dāna* is of prime importance in the Buddhist tradition in terms of mental purification because it is the best weapon against greed (*Lobha*) the first of the three unwholesome motivational roots (*Akusalamula*). The greed is caused because of egoism and selfishness.

Whenever the *Buddha* delivered a discourse to an audience who had not yet come to regard him as their teacher, he would start by emphasizing the value of giving. Only after his audience has come to appreciate this virtue would he introduce other aspects of his teaching, such as morality, the law of the *Kamma*, and the benefits of renunciation. And only after all these

²⁹⁵ S.IV.1; Dh.277-9. & Phra Brahmagunabhorn (P.A. Payutto), 2010, p.89.

²⁹⁶ A.III. p.71; & Phra Brahmagunabhorn (P.A. Payutto), 2010, p.180.

²⁹⁷ Rhys Davids T.W. & William Stede, 2004, p.318.

principles had made their impact on the minds of the listeners he would expound to them the unique discovery of the awakened one.

Dāna is based on *Saddhā* as the person who has *Saddhā*, attains it in the reasonable way. But *Dāna* in Buddhism tradition means as giving and not sympathizes or pity and want something but rather *Dāna* in Buddhism means to give respect or worship with good qualities.

Dāna has the threefold way of the object to be given; *Amisadāna*: the giving of the material things, *Abhayadāna*: the giving of the fearlessness and forgive, *Dhammadāna*: the giving of the *Dhamma*. The three of them the *Buddha* said in *Dhammapada* as ‘*Sabbadānaṃ dhammadānaṃ jināti*: the gift of the *Dhamma* excels all gifts’²⁹⁸. Means that the *Buddha* praised the *Dhamma* to support all people and make them practice, and follow the *Dhamma*.

Dāna had to be given by faith or confident as the verse of the *Buddha*: *Saddhāya dānaṃ deti*: the person is giving by faith or *Dadaṃ cittam pasādeti* the person giving with worship of the mind²⁹⁹. It means that when the person is giving, it is based on *Saddhā* and the qualities of that thing are given with respect or worship. The people who practice *Dāna* are called Donor (*Dāyako*), the person who is a giver, the person who is a lordly giver (*Dānapati*). The qualities or mind of the Donor (*Dāyako*) are filled with *Saddhā* and they believe that the result of the *Kamma* and survival after death occurs when he gives with a pure mind hence, leads towards receiving a good merits. The *Buddha* upheld that the pure material thing of *Dāna* should be pure in the four positions as *Vatthu*, *Paccaya*, *Cetanā*, and *Guṇātireka*³⁰⁰. That means the donor should make sure of the pure positions while giving. The first position is pure gift which means the thing which we give must be something we have come by in an honest way or bought with money that is honestly earned. It must not be something stolen or cheated from other people.

The second position is pure intention: A pure intention for giving means the intention to reduce the stinginess in our mind, or to reduce the number of defilements in the mind or cultivate perfection of generosity or loving-kindness then all of these can be called pure intention.

The third position is pure recipient: The more pure the person receiving our gift, the more merit we will accrue. If the recipient is a layperson, they should be a layperson who keeps the precepts. If they are a monk, they should be a monk who keeps the *Vinaya*. If the monk is an Arahant i.e. has no further defilements then he will be in a very efficient field of merit.

²⁹⁸ Dhp. Verse 354; & DhammanandaK.Sri, 1988, p.580.

²⁹⁹ A.IV. p.243; & Phra Brahmagunabhorn (P.A. Payutto), 2010 p.219.

³⁰⁰ DhA.III. p. 93; & Phra Brahmagunabhorn (P.A. Payutto), 2010 p.146.

And the four positions is pure giver: Even the giver must keep the Precepts. To get the full benefit of the gift the giver must be pure in heart and mind. By doing this they increase more merit.

Phra Brahmagunaporn (P.A.Payutto) commented that of giving (*Sampatti*) are three types such as *Khetta-Sampatti*: the field of merit or giving, *Deyyadhamma- Sampatti*: excellence of the gift, *Citta-Sampatti*: excellence to motive of intention³⁰¹.

The *Buddha* also taught that when the donor performs the *Dāna* to gain the maximum of merit from a gift he must maintain the quality of the mind during three periods of time: *Pubbacetanā*, *Muncanacetanā*, and *Aparāparacetanā*³⁰². That means *Pubbacetanā*: the donor who performs before doing *Dāna* must make sure that they come to the act of giving wholeheartedly. They think wholeheartedly like tomorrow they are giving in a happy intention that, next day again the donor is expected to think that she/he is going to give donation with the joyful mind. The mental state of the giver should feel happy on the wholesome deeds that is performed at the preparatory stage where one should realize and appreciate what one is thinking, planning and doing in a very commendable and wholesome way. *Muncanacetanā*: During *Dāna* one should be mindful and aware of what one is doing and not be absent-minded and think about other things. The donor's mind must be full of faith and without any trace of irritability. *Aparāparacetanā*: After giving, the donor must make sure that the mind is still joyous and not regretting upon what you have given away. The donor must be full of joy with the person who took the thing from giver and enjoy with them by seeing them feeling happy. In Buddhist tradition after giving they have to share merit by generosity (*Pattidānamaya*) which can be transferred with an intention that the merit of our good deeds might also benefit our deceased relatives wherever they might find themselves reborn. This verse can be illustrated as: *Idaṃ me ṇātināṃ hotu, sukhitā hontu ṇātayo*: May this merit accrues to all my relatives. May all my relatives be happy, or *Sudinnāṃ vata me dānaṃ āsavakkayāvahaṃ hotu*: May these alms giving that I have given on this day to be for an end of all defilements³⁰³.

The donor is actually offering the thing and can receive the benefit of *Dāna*. As by the verse of the *Buddha*, when *Dana* is offered to a humble animal it will give long-life (*Āyu*), beauty (*Vaṇṇa*), happiness (*Sukha*), strength (*Bala*) and intelligence or knowledge (*Patibhāṇa*).

³⁰¹ UdA.199; & Phra Brahmagunaphorn (P.A. Payutto), 2010, p. 103.

³⁰² A.VI. p.22, 308,323; A.VI. P.23/308 (Pāli-Thai); & P.A. Wonglakorn, 2010, p.206.

³⁰³ Giving in the Pāli canon by Lily de silva at the wheel Publication No.367, p. 9-15,1990, 2005.

These blessings are directly given from the heart to receive. Dāna is a beginning that brings happiness and success in life. The donor who gives in present life receives happiness all the time and after his death he receives a good heavenly place filled with happiness. The giver receives happiness in two ways such as enjoyment and happily as well as happiness.

5.2.1. THE ULTIMATE GOAL OF DĀNA

Dāna is the best weapon against greed (Lobha) hatred (Dosa) delusion (Moha). Dāna against greed (Lobha) is the first of three unwholesome motivational roots (Akusalamūla) which occurs in the mind. The person who has greed or desire never tries to share the thing with the other, and the mind has negative experiences filled with egoism and selfishness. The Buddha said the Lobha greed is cause of the suffering, all suffering arises from Lobha greed.

The synonyms of Lobha are Taṇha³⁰⁴ craving or desire is one of the mental states of a being. When one is born as a being, one has craving or desire to be born again and because of this desire the being accumulates wholesome or unwholesome Kamma. The donor practices the Dāna which is giving of thing to the other which is the best weapon against greed (Lobha) to train the mind toward purification. The mind is been trained with Dāna and has become reasonable to achieve the knowledge.

Dāna makes harmony for a group of people. Dāna means giving or sharing as sharing the thing with each other, such as sharing the knowledge, giving time, and forgive when some mistake appears in the group of people. Dāna is helpful in every work or situation in order to be successful.

In the present time we have to know that Dāna as giving has great communication between the people situated everywhere and can make good relationship between two groups of the people. According to the verse of the Buddha the benefit of Dāna is helpful between the people as Dadamāno biyo hoti:³⁰⁵ the giver is loved. It means the giver is loved by many people in the world. It is natural to feel happy and good when they receive something. Their face lights up with a smile while they receive a gift. The giver is the generous person who would make relationship with many people towards a good path. According to Buddhism, the result of Dāna is that one will become wealthy in present or future life. The giver finds them advancing in his

³⁰⁴ Rhys Davids T.W. & William Stede, p. 294, 2004.

³⁰⁵ A.V. p.22/44; & Somdet Phra Nāṇasamvara, 1989/2532, p.28.

career or business, and even make more money. Furthermore, after death he may be reborn in the heavenly world and enjoy heavenly pleasures and if he is reborn as a human being he will be wealthy.³⁰⁶

The physical and the mental state of the donor when they practice *Dāna* is an act of non-greed, non-hatred, non-delusion. When they give they achieve loving-kindness (*Mettā*) and compassion (*Karuṇā*) dwells in the heart which is free from the stain of avarice, devoted to charity, open-handed, delighting in generosity, attending to the needy, delighting in the distribution of alms. So at that time greed, hatred of ill-will, and delusion would be absent. The donor practice of giving is an effort to purify the mind. It is directed to get more knowledge by wholesome volition to lead a happy birth in future, and in circumstances it is favorable to encountering and practicing the pure teaching of the *Buddha*. The act of generosity helps us develop right virtue, concentration and wisdom (*Sīla, Samādhi, and Paññā*) in the present. It acts as the position to cultivate the mental purity. The giving (*Dāna*) is practiced with the intention that the mind becomes flexible enough for the way to live peacefully and attain *Nibbāna* which is the ultimate goal of *Dāna*.

Dāna as the donor must be practiced with an understanding of the law of the action and its result (*Kamma-Vipāka*), where we understand that whatever we do will rebound back on us. For example a good will begets good and bad will beget bad. *Dāna* when done with the *Saddhā* or believe in the law of the action *Kamma* is accompanied by wisdom. *Dāna* is a good plan to grow up in the mind that is too reflected by the action. The mind enjoys a wholesome state associated with loving-kindness and compassion as we share the merits of our good deeds.

We should mentally or verbally share the merits with all beings, including parents, spouse, children, relatives, friends, *Petas* and *Devas* who are aware of our good deeds and rejoice with our sharing of merits with them. Buddhist believe that a person who does a good *Kamma*, after they pass away go to the heavenly place of joy and happiness after that come back for rebirth in human world the place will be filled with happy. Therefore we must try to perform *Dāna* (giving or sharing) as the happiness is both for us and the other.

³⁰⁶ Susan Elbaum Jootla 'the practice of giving' the wheel Publication No.367,1990,2005.

5.3. *SADDHĀ* AND *SĪLA* – MORALITY AND CONDUCT

The word *Sīla*³⁰⁷ in the *Pāli*-English dictionary means virtuous, moral conduct, good character. It is the Buddhist ethics and code of morality. The relation between *Saddhā* and *Sīla* is discussed in *Visuddhimagga* by *Budhaghosa* where he explained the *Sīla* clearly with an illustration as when a wise man is established well with virtue, he develops consciousness and understanding; and as a *Bhikkhu* he is ardent and sagacious and he succeeds in disentangling this tangle³⁰⁸. The wise man established well in the virtue means *Sīla*. If *Saddhā* is well established the wise man can establish *Sīla* and the wise man develops consciousness and understanding filled with (*Sati*) mindfulness and *Paññā* wisdom.

Sīla in Buddhism is of many kinds and depends which kind of *Sīla* is to be practiced. The practicing Buddhists voluntarily undertake a particular set of training rules appropriate to their life situation, lay men and women observe the five precepts (*Pañca-Sīla*) lay men and women doing intensive meditation practice (as on *Uposatha* days) observe the Eight precepts (*Attha-Sīla*); Novice monks (*Samaṇera*) and nuns (*Samaṇerī*) observe the ten precepts (*Dasa-Sīla*); a fully-ordained monk (*Bhikkhu*) follows the 227 rules of the *Bhikkhu Patimokkha*; and a nun (*Bhikkhunī*) would follow the 311 rules of the *Bhikkhīnī Patimokkha*³⁰⁹.

Furthermore, *Sīla* means morality or virtue which is a mode of mind and volition (*Cetanā*)³¹⁰ manifested in bodily action or speech. It is the foundation of the whole Buddhist practice, with the first of the three kinds of training known as the threefold division of the Eightfold Path i.e. morality (*Sīla*), concentration (*Samādhi*) and wisdom (*Paññā*). The benefits of *Sīla* as explained by *Buddhaghosa* in *Visuddhi magga* are the acquisition of the several special qualities beginning with non-remorse. For this is said: ‘*Ānanda*, profitable, habits (virtues) have non-remorse as their aim and, non-remorse as their benefit’³¹¹. Also it is said further that ‘householder, there are these five benefits for the virtuous in the perfection of virtue. What five?

³⁰⁷ Rhys Davids T.W. & William Stede, 2004, p.712

³⁰⁸ Vism.,1956, p.1

³⁰⁹ Bhikkhu P.A. Payutto, p,75-81,2008.

³¹⁰ The word ‘*cetanā*’ means volition, will, is one of the seven mental factors inseparably bound up with all consciousness. With regard to karmical volition (i.e. wholesome or unwholesome kamma) it is said in A.VI, p.30: “Volition is action (Kamma), thus I say, o monks; for as soon as volition arises, one does the action, be it by body, speech or mind.”

³¹¹ A.V. p.1.; vism p.9

Here, householder, one who is virtuous, possessed of virtue, comes in to a large fortune as a consequence of diligence; this is the first benefit for the virtuous in the perfection of virtue.

Again, of one who is virtuous, possessed of virtue, a fair name is spread abroad; this is the second benefit for the virtuous in the perfection of virtue.

Again, whenever one who is virtuous is possessed of virtue, enters an assembly, whether of Kshatriyas (warrior nobles) or Brahmins or householders or ascetics, he does so without fear or hesitation; this is the third benefit for the virtuous in the perfecting of virtue.

Again one who is virtuous, possessed of virtue, dies unconfused; this is the fourth benefit for the virtuous in the perfection of virtue.

Again one who is virtuous, possessed of virtue, on the breakup of the body, after death, reappears in a happy destiny, in the heavenly world; this is the fifth benefit for the virtuous in the perfection of the virtue³¹². This is the benefit of *Sīla* beginning on *Saddhā* in the Triple Gem.

Buddhist has to practice the rules of *Sīla* by linking the qualities of the Triple Gem. Also we have to know the benefit of *Sīla* by developing the mind towards perfection of virtue. The special qualities beginning with non-remorse as in *Aṅguttara Nikāya* such as *Ānanda's* virtuous way of conduct have non-remorse as their benefit and reward; non-remorse has gladness as its benefit and reward; gladness has joy as its benefit and reward; joy has serenity as its benefit and reward; serenity has happiness as its benefit and reward; happiness has concentration as its benefit and reward; concentration has knowledge and vision of things as they really are as its benefit and reward; knowledge and vision of things as they really are has revulsion and dispassion as its benefit and reward; revulsion and dispassion have the knowledge and vision of liberation as their benefit and reward. In this way, *Ananda*, virtuous ways of conduct step by step lead to the highest. Thus, like a staircase, the practice of virtues leads gradually to the highest achievement. In addition, there is no need for volitional exertion as one stage naturally leads to the next higher stage³¹³.

The *Upāsaka* and *Upāsikā* should be trained with *Sīla* to control the mind and be free from impurity of the mind directly to lift up the mind to be perfect. And every practice should be done in a polite way by following the *Dhamma* toward calmness of the mind. The training must be continued in a right view by abstaining from the cause of impurity of mind.

³¹² D.II. p.86; vish p.9

³¹³ AN. p.10.2.

5.3.1. THE SUPREME KIND OF *SĪLA*

The supreme kind of *Sīla* is the conduct of the person who is training the mind to lift up the high state of the mind. For example *Upāsaka*, *Upāsikā* and *Bhikkhu*, *Bhikkhunī* who are practicing *Sīla* goes to purity state. Phra Brahmagunaphorn (P.A. Payutto) commented as *Sīla* have three levels as *Sīla* in beginning level, *Sīla* in middle level and *Sīla* in high level.³¹⁴ Between them *Sīla* in beginning level means *Sīla* as morality, it is original of the human being for example *Pañca Sīla* five precept is the original perfection of human being including the five precept as 100 percent of the perfect human being. If one *Sīla* is damaged human being perfection is still 80 percent if two precept damaged the human being perfection is still 60 percent if three damaged the human being perfection is still 40 percent if four precept only 10 percent of the human being perfection still there and if all the precept damaged that person stay without the perfection of the human being. Then *Pañca Sīla* is the original form of the human perfection. It means the human being is always filled with perfection. Like the *Sīla* morality is described as smart persons who wear a certain kind of beautiful clothes. If we do not have morality, we look ugly. If we live with morality, we are so beautiful or handsome. If we are immoral, we are afraid to show our face publicly: like we are wearing dirty clothes. We must wear moral clothes to show that we are beautiful or handsome. These clothes can give more benefits to personal and social life. If we keep morality *Sīla*, we never pay attention towards killing, to steal properties, to do sexual misconduct, to lie, to drink intoxicant. This *Pañca Sīla* is the original form of the human perfection at the beginning level. *Sīla* in the middle level as *Sīla* of the person need to be perfect of *Sīla* like the person who practice the meditation want to be pure with *Sīla* directed towards purity of the mind and control the mind as the wholesome morality (*Kusalasīla*) by the wholesome bodily action (*Kāyakamma*)³¹⁵, by wholesome verbal action (*Vacīkamma*), and the wholesome mental action (*Manokamma*) in the Eightfold Path, namely, right speech, right action and right livelihood. They want to be perfect in morality with the pure mind by practicing meditation. In the *Dīgha Nikāya*, and *Khuddaka Nikāya* and *Abhidhamma*, three kinds of

³¹⁴ Phra Brahmagunaphorn (P.A. Payutto), 2010, p. 19.

³¹⁵ The tenfold wholesome course of action (kusalakamma-patha): 3 bodily action: avoidance of killing, stealing, unlawful sexual intercourse; 4 verbal actions: avoidance of lying, slandering, rude speech, fooling babble; i.e. true, conciliatory, mild, and wise speech; 3 mental actions; unselfishness, good-will, right views. Both lists occur repeatedly, e.g. in A.X.p.28, p.176; M.p.9; they are explained in detail in M. p.114, and in com. To M.p.9 (R.Und.p.14), Atthasālini Tr.I. p.126ff.

abstinence (*Virati*) direct us to be perfect in the practicing of meditation namely: *Sampatt-Virati*, *Samādāna-Virati*, and *Samuccheda-Virati*³¹⁶. *Sampatta-Virati*: Abstinence as occasion arises; abstinence in spite of opportunity; that means to abstain from evil as the occasion arises considering one's birth, age, education, etc. Previously, we may not have undertaken the precepts; however, when the occasion arises, we can abstain from evil on the spot by considering our age, education, nationality or relation to famous parents or teacher. Many people never undertake the precepts, yet they are able to abstain from committing evil on every occasion as it may arise because of their good morality or ethical conduct. This behavior is very important. *Samadana-Virati*: Abstinence by undertaking; abstinence in accordance with one's observances; which means abstaining from evil according to one's observance. In meditation class we undertake the five precepts; novices take ten precepts and monks take two hundred and twenty-seven precepts for controlling the mind to be pure. *Samuccheda-Virati* or *Setughāta-Virati*: Abstinence by destruction of the roots of evil; which implies abstinence of noble disciples by completely eradicating the roots of evil. An Arahant has eradicated evil things without exception; therefore, it is not necessary to undertake the precepts. And *Sīla* in the high level as the state of the purification, in *Visuddhi Magga*, by *Buddhaghosa* explained the state of the mind directs leads to perfection. There are four kinds of morality which consist of purification (*Catuparisuddhi-Sīla*) are *Patimokkhasamvara-Sīla*, *Indriyasamvara-Sīla*, *Ājivaparisuddhi-Sīla*, *Paccayasannissita-sīla*³¹⁷, *Patimokkhasamvara-Sīla*³¹⁸ here means to restrain in accordance with the monastic disciplinary code. It is perfect in conduct and behavior, and perceiving danger even in the least offences, he trains himself in the rules he has taken upon him.

*Indriyasamvara-Sīla*³¹⁹ is meaning Restraint of the senses; sense-controls. Whenever the monk perceives a form with the eye, a sound with the ear, the smell with the nose, a taste with the tongue (*Rupa, Sadda, Ghāna, Rasa, and Bhotthabha*), an impression with the body, an object with the mind, he neither adheres to the appearance as a whole, nor to its parts. And he strives to ward off that through which evil and unwholesome things, greed and sorrow, would arise by restraining the senses. *Ājivaparisuddhi-Sīla*: Purification of conduct as regards livelihood. It consists therein that the monk does not acquire his livelihood in a way unbecoming to monk. And

³¹⁶ DA.I. p.305; KhA. P.142; DhA. P.103. & Phra Brahmagunabhorn (P.A. Payutto), 2010, p.101.

³¹⁷ Vism. p. 16; comp. p.212. & Phra Brahmagunabhorn (P.A. Payutto), 2010, p. 123.

³¹⁸ 151 A.V, p.87, 109,114.

³¹⁹ M. p. 38.

*Paccayasannissita-Sīla*³²⁰: Pure conduct regarding necessities of life. It consists therein that the monk is guided by the right mental attitude when making use of the four requisites: robes, alms food, dwelling and medicine. Wisely reflecting he makes use of his robes merely to protect himself against cold and heat, etc. Then the benefits of virtue are seen. As the *Buddha* said in *Mahāparinibbāna Sutta*: There is the case where a virtuous person, consummate in virtue, through not being heedless in his affairs amasses a great quantity of wealth, His good name is spread about, When approaching an assembly of nobles, priests, householders, or contemplatives, he does so unabashed and with assurance. He dies without becoming delirious, with the break-up of the body, after death, he reappears in a good destination, in the heavenly world. These are the five benefits in being virtuous, in being consummate in virtue”³²¹. We have to know these five benefits of *Sīla*: virtue that as we must to develop the virtue in the mind.

According to Phra Sasana Sobhana³²² the result of *Sīla*-the morality based on *Saddhā* can be perfect by practicing. Just like the human being are special unlike any other kind of animal, *Sīla* or merit has to be special in the social present, *Sīla* in the other way as the merit in tradition Buddhism called *Sīlamaya* or merit. It is through keeping the precepts human beings have been trained. *Sīla* is the fence against the encroachment of bad things which destroy our body and mind and it is a plant of wholesomeness which a person should cultivate himself. Also *Sīla* is the only fence to unwholesomeness. When we stay with other one it has to know through association which kind of people are they by the morality or *Sīla*. If the people are educated or a reflected of good action these people can be called as a Noble people. They know how to conduct a good life for themselves and also help their society secure peace and happiness.

5.4. SADDHĀ AND BHĀVANĀ-DEVELOPMENT

Bhāvanā is a *Pāli* means producing, dwelling on something, putting one’s thoughts to, application, developing by means of thought or meditation or the mental development³²³. The *Buddha* gives the advice to all the *Bhikkhu* that ‘The *Bhikkhu* should delight to develop *Bhāvanā* (Development); the mind has deeply *Saddhā* in the Triple Gem. They should respect and worship them by the action or *Bhāvanā* that is the result of reflection on *Saddhā*. Buddhist when they

³²⁰ M. p. 2.

³²¹ DN. p. 16.

³²² Phra Sasana Sobhana, 1983, p.386.

³²³ Rhys Davids T.W. & William stede, 2004, p.503.

have deep *Saddhā* in the Triple Gem it is reflected in the action by the body as honest, polite and reasonable person by the verbal as a sweet, by ear through speech, truth. By the mental as polite way, obedient, and the heart is filled with loving-kindness, compassion. We have to see that the action such as the honest, and the polite way is meant to be *Bhāvanā* in the Buddhist concept. *Bhikkhu*, *Bhikkhunī* and *Upāsaka*, *Upāsika* in Buddhism they have to perform *Bhāvanā* as the result of *Saddhā* in the Triple Gem. When they perform they respect and worship the Triple Gem by respectable way. In the monastery life the master of the *Saṅgha* has to teach how to develop following the teaching of the *Buddha*, in home life the parent should teach their children how to practice it, its usefulness and helpfulness in the life time.

Bhāvanā we can see in the lifestyles means to be honest and politeness in the tradition of Buddhism. *Bhāvanā* is the way of training the mind, the way to purifying the mind, and the way to change a person. When Buddhist realize it and understand it, then they will know and see the world and themselves as they really are. *Bhāvanā* is a fence to guard the mind. The happiness or the sufferings is dependent on the mind. *Bhāvanā* is the way for protecting the mind. For example before one train the mind, one must know the mind has impurity with defilements (*Kilesa*). One should train or control the mind with the subject of *Bhāvanā*. According to *Aṅguttara Nikāya* the *Buddha* explained *Bhāvanā* has four ways as *Kāya-Bhāvanā*, *Sīla-Bhāvanā*, *Citta-Bhāvanā*, and *Paññā-Bhāvanā*³²⁴. *Kāya-Bhāvanā*: physical development means development of the environment around the body by means of behaviors toward it in a reasonable way, presented by the body and the verbal which reflects in a good way. And the development of the six senses *Āyatana* or sense base, sense-media, sense sphere thus., there are six internal-external organ object pairs of sense bases: eye and visible objects, ear and sound, nose and odor, tongue and taste, body and touch, mind and mental objects and these five aggregates: *Rūpa*, *Vedanā*, *Saññā*, *Sankhāra* and *Viññāṇa*³²⁵; Eye, nose, tongue, body, mental including with the habit by the action have to develop with the teaching of the *Buddha* by learning staying and practicing from the tradition of the practicing in Buddhism.

Sīla Bhāvanā means development with the morality by training the mind as the five precepts for lay person, the eight precepts for *Upāsaka*, *Upāsikā*, the ten precepts for *Samaṇera*, and the two thousand twenty-seven precepts for the *Bhikkhu* to remind by observing on the

³²⁴ A.III. p.106, & Phra Brahmagunaphorn (P.A. Payutto), 2010, No.37, p.70.

³²⁵ S.III.47; Vbh.1. & Phra Brahmagunaphorn (P.A. Payutto), 2010, No.216, p.162-163.

lifestyle. *Citta Bhāvanā* means development of the mind, control the mind to joyfulness with merits and a good emotional beside the *Dhamma*. The other *Sutta* described *Metta Bhāvanā* as the cultivation of the loving-kindness is one way by which we can attain tranquility. *Paññā Bhāvanā* means knowledge or wisdom development in Buddhist tradition they have to develop the knowledge with learning and practicing the *Dhamma* deep in the result of good qualities of the *Dhamma*.

It also explains the two ways of development of *Bhāvanā* namely *Samatha Bhāvanā* and *Vipassanā Bhāvanā*³²⁶.

Samatha Bhāvanā known as the development concentrated on the subject based on calming the mind and *Vipassanā Bhāvanā* as the development with concentration on the subject based on wisdom to realize the nature of the things and the nature of the life.

Bhāvanā in a way cannot resolve the problems nowadays because everywhere we are eager to find a method which can bring peace and harmony; restore confident in the efficacy of wholesome human qualities; and create an environment of freedom and security from all the types of exploitation.

5.4.1. THE CULTIVATING OF *BHĀVANĀ*

We are going to know the cultivation of *Bhāvanā*: development of the mind. This is the way of training the mind, the way to purify the mind and thus the way to change a person. There are two methods for training the mind called *Bhāvanā* as *Samatha Bhāvanā* and *Vipassanā Bhāvanā*. *Samatha* is the method of the concentration known for calming and centering the mind. In the *Pāli* canon *Samatha* has forty objects for practice *Samatha Bhāvanā* as the centering direct to calming the mind, the cultivation of tranquility. *Samatha Bhāvanā* as the cultivation to tranquility free from defilements of greed, hatred, delusion, jealousy, etc. are torturous and disturbing to the mind. It is because the mind that wanders to manifold objects is scattered, weak and tends to be restless. The still, fixed and concentrated purity gives strength and stability to tranquility, and removal of less peaceful states of the mind which furthers and deepens the state of tranquility.

Buddhist has to prepare *Samatha Bhāvanā* as the development of the mind. The mind is involved with every aspect of life, and so very aspect ought to be considered³²⁷.

³²⁶ D.III.273; A.I.60; & Phra Brahmagunaphorn (P.A. Payutto), 2010, No.36 p.70.

A good understanding of the teaching of the *Buddha* is important and with respect to the meditation practice in particular. This method of *Samatha Bhāvanā* is practiced by concentrating on one point, the spot above the top of the upper lip where the air enters the nose. We observe and concentrate on the feeling of the air on that area when breathing in and out. Some other masters observe rising and falling of the abdomen. This is the fundamental process in the beginning before we go to the higher step in the practice, the *Vipassanā*. This is the main way for training the mind by *Samatha Bhāvanā*. *Vipassan Bhāvanā* is the practical way to achieve real peace of the mind and to lead a happy, useful life. It is a logical process of mental purification through self-observation. *Vipassanā* enables us to experience peace and harmony: it purifies the mind freeing it from suffering and the deep-seated causes of suffering. The practice leads step-by-step to the highest spiritual goal of full liberation from all mental defilements. This is the way to analyze *Anicca*, *Dukkham*, *Anattā*, and the five aggregates³²⁸.

The cultivation of *Bhāvanā* means maintaining and developing the mind aimed towards tranquility. One must learn by practicing it to be better. One must do the first step by *Samadha Bhāvanā* known as *Ānapanasati Bhāvanā* the development of breathing. Firstly one should be pure of morals to restraint from immoral acts, particularly of the body and speech by observing the precepts, guarding the senses by seeing, hearing, feeling and purity of livelihood. The next step one must try to concentrate and be mindful on their breathing in and out, on the spot of the nose near the upper lip area. They must observe the feeling of the air breathing in and out on that spot. Short or long, let it be, we just observe it. Or we should make our mind peaceful and calm, and attain serenity even for a few seconds, and then we can gain a lot of merits. This is the way that we can get the highest merit; it will have effect on our mind and your body. If we try to practice every day, start with five minutes per day, and then gradually extend the time. We will see the result for ourselves. At least we will feel the mind appeased and peaceful.

Vipassanā Bhāvanā is higher step for practicing the development of the mind for gaining the merits. We are having no contact with the outside world; one also observes silence, not communicating with the other focused on the breath. This practice helps to develop control over the unruly mind. The practice of *Vipassanā Bhāvanā* as one penetrates the knowledge to physical and mental structure with the clarity of insight. The technique of *Vipassanā* is a path leading to

³²⁷ Bhikkhu Piyananda 'why meditation', 1983, p.371

³²⁸ S.III.47; Vbh.1 & Phra Brahmagunaphorn (P.A. Payutto), 2010, p. 162.

freedom from all suffering; it eradicates the craving, aversion and ignorance which are responsible for all our miseries. Those who practice it remove, little by little, the root causes of their suffering and steadily emerge from the darkness of former tensions to lead happy, healthy and productive lives. Therefore one must practice the development of the mind through *Bhāvanā*.

According to the *Buddha* as said in *Dhammapada* at *Citta Vagga* ‘the mind is difficult to control; swiftly and lightly, it moves and lands wherever it pleases. It is good to tame the mind, for a well-tamed mind brings happiness’³²⁹. We must develop the mind towards an object for development to become calm and peaceful directly to achieve the knowledge by training the mind as, and at the end to attain the cause of real happiness *Nibbāna*.

5.5. SADDHĀ AND SAMĀDHI– CONCENTRATION

Saddhā and *Samādhi* mean meditation. The word *Samādhi*³³⁰ is the *Pāli* word meaning as concentration, it means to concentrate at focusing on a single point, self-collected, intent state of the mind and meditation. *Samādhi* is one of the practices of *Saddhā* for the development of the mind. The word *Samādhi* is used in the *Pāli* literature on meditation with varying degrees of specificity of meaning. It is the particular mental factor responsible for the concentrating of the mind, namely, one-pointedness, the states of unified consciousness that result from the strengthening of concentration, the meditative attainments of serenity and the stages leading up to them. And the word *Samādhi* can be applied to the method of practice used to produce and cultivate these refined states of concentration, here being equivalent to the development of serenity of the mind. The *Samādhi* in Buddhist practice is a means of preparing the mind for greater awareness and sharpening its perception of the true nature of life called Meditation.

The Meditation is about working with the mind by concentrating at one point. The duty of meditation is to understand the nature of the mind and to use it effectively in daily life. The mind is the key to happiness, and also the key to misery. It is a great way to train and to understand the mind and use it well. It is unlike mystic meditation in which a person seeks to remove his awareness of life and its problems. Also the meditation offers a true center of the

³²⁹ Dunnigahassa lahuno-yattha kāmanipatina cittassa damatho sādhu- cittaṃ dantaṃ sukhāvahaṃ. Dh. V. 35, & Dhammananada K. Sri., 1988, p.100, and Dh. 25/19; & Sodeṭ Phra ñāṇasamvara, 1989/2532, p.22.

³³⁰ Rhys Davids T.W. & William stede, 2004, p.685.

freedom where the mind is free, not tied to material things. This leads to true happiness and a healthy mind. Many people continually seek ways to increase their happiness, inner peace and harmony. They seek them outside themselves into the external world, instead of looking within themselves. They can look at inside of them or inner world of them. Then they can discover the real source of their happiness and troubles, and attempt to increase the happiness or solve the troubles by meditating through concentration by claming the mind. And eventually next they can seek the way to come out of the troubles. When they can find the way that they understand the meditation can help us to increase the happiness and solves the troubles. We can see the result after training the mind through meditation as the mind is clear and calm and gain a true knowledge of the nature of the existence (*Samatha*). The purpose of concentration is to grow up to the insight meditation (*Vipassanā*).

The insight meditation is the highest level of Buddhist meditation, leading to the ultimate happiness and freedom. The two types of the results for training the mind by the meditation or mental practice is known as having the mindfulness (*Sati*) and clear comprehension (*Sampajañña*) in all activities and movements of the body. These activities include, for example, standing, walking, sitting, lying down working speaking, eating, drinking, and even breathing in and out. If one succeeds in doing these activities directly to increase the mindfulness and clear comprehension which will then increase the strength of mindfulness, resulting in deep concentration or *Samādhi* which can be used to accomplish both worldly and spiritual affairs more effectively. Nowadays the meditation in Buddhism there is many kinds of meditation. From among the forty meditation subjects are these ten *Kasinas*³³¹, ten kinds of foulness, ten recollections, four divine abiding's, four immaterial states, one perception, and one defining. The result of the meditation as the technique involves focusing on a single point. This could entail watching the breath, repeating a main word or mantra, staring at a candle flame, listening to a repetitive song or counting beads on a rosary. Since focusing the mind is challenging, a beginner might meditate for only a few minutes and then work up to longer durations. The meditation comfortable to practice is 'sitting meditation, standing meditation, walking meditation, lying meditation'³³².

³³¹ Vism. 1991, p.122.

³³² Bhikkhu Piyananda, 1983, p.365.

Sitting meditation: When we prepare for practice the sitting meditation, we have to concentrate by sitting like the Buddha in *Samādhi* posture as sitting cross-legged, right foot over the left, right hand over the left as palms up with both hands comfortably on the lap. It is important to keep the body erect but not tensed up or strained. Establish mindfulness firmly, control the mind not letting it have a chance to escape anywhere. While inhaling and exhaling, feel the air touching three certain points, i.e. the nostril or the upper lip, the middle of the chest, and the abdomen. Beginners must first feel the air at all three points, but when well-acquainted with the process, they can choose to watch only one of the three fixed points depending on which one is the easiest and most appropriate for them. Generally, most people find the nostril to be the most appropriate point to feel the air.

Standing meditation: when we prepare for practice of the standing meditation, we have to concentrate standing calmly with the eyes fixed on the floor; stand comfortably but not stiffly. Place the left hand on the abdomen with the right hand covering and lightly holding the left. Observe the breathing while saying to oneself or we can say some word as explained in *Visuddhimagga*³³³ as the word to say while doing the breathing of meditation can count the number that 1 during inhalation 1 during exhalation and 2 during inhalation 2 during exhalation, but the monastery in Thailand has to count that ‘Bud’ during inhalation and ‘Dho’ during exhalation, and continued repeat ‘Bud’ – ‘Dho’ ‘Bud’- ‘Dho’ until one changes the meditation posture. This is the repeating a main word or mantra while doing meditation, that we can count or repeat like in all the meditation for concentrating the mind to the one point directed to calm or peaceful of the mind as the breathing in and the breathing out. The Standing meditation can be practiced alone or alternated with Walking meditation. When one has reached the end of the Walking meditation path, one can practice Standing meditation for a while before turning around and continuing the Walking meditation.

Walking meditation (*Caṅkama*)³³⁴: When we prepare for walking meditation, we have to be concentrated by start with the standing concentrated, stand calmly, right hand placed over the left on the abdomen, and facing downwards with the eyes fixed on the floor several feet in front. Walk with moderate steps that are neither too fast nor too slow.

³³³ See Vism. P. 285-286.

³³⁴ Ajahn Ñāṇadhammo, Ajāha Brahmapaṃso & Dharma Dorje, 2007, the wheel No.464, p. 4.

Begin walking by raising, moving, and placing the right foot while also saying to oneself '*Bud*' and then saying '*Dho*' for raising, moving and placing the left foot. Be mindful on every step when the foot touches the floor and repeat '*Bud*'-'*Dho*', '*Bud*'-'*Dho*' continuously while walking. The distance for Walking meditation should not be less than 25 paces and not longer than 50 paces. If there is no space available, then less than 25 paces can be used. Upon reaching the end of the walking path, do not abruptly and immediately turn around but stand still first before turning to the right. While standing, know that you are standing ; you may also change your concentration to focus on your breathing while standing. While making a turn, know that you are turning. When you lift and turn the right foot, mentally utter the word '*Bud*' and when you lift and turn the left foot. Utter the word '*Dho*'. Before starting to walk ahead, you can stand and concentrate on your breathing for a while, repeating the words '*Bud*'-'*Dha*' , '*Bud*'-'*Dho*' or the words of your choice. The period of walking can be 15 minutes, 30 minutes, or even one hour (up to one's desire) or until one change to another posture.

Lying meditation: When we prepare the lying meditation, we have to concentrate by lying mindfulness focusing at the breathing in and the breathing out in the lying position until one falls asleep so that one will have the special advantage of mindfulness of breathing. This posture of the lying posture: Lie calmly in *Sīha* posture as lying like a lion, on the right-hand side of the body, with the right hand placed under the right cheek and the left hand and arm placed along the left side of the body. The left leg is placed comfortably over the right leg without bending or stretching too much, Feel the air touching at the nostril while saying to yourself '*Bud*' and '*Dho*' on breathe in and breathe out respectively, until you think it is enough. Then we can go to sleep. We wake up. we can continue to concentrate on your breathing again until you get up from the lying posture. This is the lying meditation or lying concentration.

This is *Saddhā* and *Samādhi* in Buddhist tradition; it describes *Saddhā* as the leader of *Samādhi*. *Samādhi* has been based on *Saddhā* in the Triple Gem has to stay in the right way to be developing of the concentration through the mindfulness of the breathing in and the breathing out of linking to the qualities of the Triple Gem. The mind has to be awareness in every movement of the body.

5.5.1. THE BENEFITS OF *SAMĀDHI*

This section is going to explain the benefits of *Samādhī*³³⁵. We have to know that the word *Samādhī* is used in the *Pāli* literature on meditation or concentration in many of the specificity of meaning. The meaning of the particular mental factor is responsible for the concentrating of the mind, namely, one-pointedness, the states of unified consciousness that result from the strengthening of concentration, the meditative attainments of serenity and the stages leading up to them. *Samādhī* obtained in the sitting, standing, and lying down postures lasts only while one stays in the same posture and deteriorates easily when the body posture changes. *Samādhī* can be applied to the method of practice used to produce and cultivate these refined states of concentration, here being equivalent to the development of serenity of the mind. In the Buddha time he praised the *Bhikkhu*, *Bhikkhunī* and *Upāsaka*, *Upāsikā* who are training the mind follow the peace path practice the meditation because that way for developed the knowledge directly to peace perfection.

The benefits of *Samādhī*: The practice of serenity meditation aims at developing calm, concentrated, unified the mind as a means of experiencing inner peace and as a basis for wisdom. The practice of insight meditation aims at gaining a direct understanding of the real nature of phenomena. Together the two types of meditation work to make the mind a fit instrument for Enlightenment. The concentration of the development (*Samādhī-Bhāvanā*) there are the benefits of *Samādhī* in *Pāli* literature as that for conducive to happy living in the present, for conducive to the achievement of knowledge and insight, for conducive to mindfulness and full comprehension, for conducive to the destruction of cankers³³⁶ the development of the concentration has the benefits like that in the *Pāli* literature.

Let us to know more of the benefits of the concentration as the development is conducive to happy living in the present is right at all for example the person who are a busy person or a worried person the meditation concentration can help to get rid of tension and to calm to find some relaxation and to develop courage and strength to face and overcome problems. The person who lack self-confidence, meditation can help to gain the self-confidence has the secret of success. And the heart has fear and frustrated or heart-broken to lack of understanding of the nature of the life and the world, or a weak-minded person, the meditation can help to overcome

³³⁵ Rhys David T.W. & William Stede, 2004, p. 685.

³³⁶ D.III.p.222; A.II.p.44; Phra Brahmaganabhorn (P.A. Payutto), 2010, p.142.

the fear in the heart and will truly be the guide to help us to understanding the nature of the life and the world, to develop your will-power in order to overcome your weaknesses. This is the benefits of the development of concentration for conducive to happy living in the present. The development of concentration or meditation is conducive to the achievement of the knowledge and insight.

Samādhi based on *Saddhā* in the Triple Gem make the feeling more energized to be concentrated at the one point in the qualities of the triple gem and achieve the power of the knowledge with inner peace and tranquility. The knowledge to understand the nature of the life has taught the *Buddha* impermanent suffering and non-self. The person who practiced the meditation can train and control the mind and increase the level of self-awareness. They can see and understand the nature of the life and the world. The person can cut down the defilements (*Kilesa*) free from mental impurities. This is the achievement of knowledge and insight.

The benefits of the development of meditation is conducive to mindfulness and full comprehension as the person who practice the meditation must be concentrated at one point directly to maintain the mindfulness all the time. For example when one practice the meditation by sitting standing walking and lying meditation should concentrate every movement while practicing and fully comprehend life and the world as all have the impermanent, unsatisfied and non-self in the world. One is practicing the meditation on a suitable object regularly with the aims of attaining wholesome happiness and peacefulness and of overcoming the defilements (*Kilesa*) of the mind which are the root cause of misery in the life. The practice of *Sammāsamādhi* develops the wholesomeness of the mind directly to achieve the classified of *Samādhi* as *Khaṇika-samādhi*, *Upacāra-samādhi*, and *Appanā samādhi*³³⁷ in the initial stage of meditation practice, this kind of momentary concentration is dominant and delight (*Pīti*)³³⁸ and happy feeling (*Sukha*) may arise.

The whole practice leading to Enlightenment can be well expressed as the effort to overcome the five hindrances (*Nivarana*) the major obstacles to successful meditation as *Kāmacchanda*, *Vyāpāda*, *Thina-middha*, *Uddhacca-kukkucca*, and *Vicikicchā*³³⁹. Means that meditation as *Kāmacchanda*: sensory desire; refers to that particular type of wanting that seeks

³³⁷ DhsA.p.177; Vism.p. 144; Phra Brahmagunabhorn (P.A. Payutto), 2010, p. 74

³³⁸ There are five pīti as khuddak-pīti, khanika-pīti, okkantika-pīti, Ubbegā-pīti, Pharaṇā-pīti. Viism.p.143; Phra Brahmagunabhorn (P.A. Payutto), 2010, p.167.

³³⁹ Rhys Davids T.W. & William Stede, 2004, p.376, A.III.p.62; Vbh. p.378; Phra Brahmagunabhorn (P.A. Payutto), 2010, p.167.

for happiness through the five senses of sight, sound, smell, taste and physical feeling. *Vyāpāda*: Ill will; refers to the desire to punish, hurt or destroy. *Thina-middha*: Sloth and Torpor; refers to that heaviness of body and dullness of mind which drag one down into disabling inertia and thick depression. *Uddhacca-kukkucca*: Restlessness; refers to a mind which is like a monkey, always swinging on the next branch, never able to stay long with anything. *Vicikicchā*: Doubt, refers to the disturbing inner questions at a time when one should silently moving deeper. Then the meditator who are practicing meditation concentrated at the one point must be careful with the five hindrances usually overcome the ability of the mind to access *Jhāna*. After the meditator training the mind the object of the meditation by the method of practicing can flow back of the five hindrances and the defilements than the *Jhāna* have to appear in that period. When The *Jhāna* is present the hindrances is absent. The mind of the meditator stays far from the five hindrances or can protect that directly to achieve the knowledge of the tranquility become to *Jhāna*.

The *Jhāna*³⁴⁰ in the *Pāli* canon has four *Jhānas* and their the factor of the *Jhāna* as *Paṭhama-Jhāna*, *Dutiya-Jhāna*, *Tatiya-Jhāna*, *Catuttha-Jhāna* the factor as *Paṭhama-Jhāna* as *Vitakka–Vicāra–Pīti–Sukha–Ekaggatā* are the Initial and sustained thought, joy, happiness and one-pointedness. *Dutiya-Jhāna* as *Pīti–Sukha–Ekaggatā* refers to Joy, happiness and one-pointedness. *Tatiya-Jhāna* as *Sukha–Ekaggatā*: Happiness and one-pointedness. *Catuttha-Jhāna* as *Upekkhā–Ekaggatā*: Equanimity and one-pointedness.³⁴¹ This is the benefit of the practice of the meditation has to achieved and directly leads to the perfection of the happiness or the end of the suffering and attain *Nibbāna*.

5.6. SADDHĀ AS AIM TO NIBBĀNA

According to *Pāli* word dictionary, the word *Nibbāna*³⁴² is formed of *Ni* and *Vāna*. *Ni* is a negative particle and *Vāna* means lust or craving. "It is called *Nibbāna*, which means it is a departure from the craving which is called *Vāna*, lusting." Literally, *Nibbāna* means non-attachment³⁴³. It may also be defined as the extinction of lust, hatred and ignorance as the

³⁴⁰ Rhys Davids T.W. & William Stede, 2004, p.286.

³⁴¹ M.I.p.40; Phra Brahmagunabhorn (P.A. Payutto), 2010, p.61.

³⁴² Rhys Davids T.W. & William Stede, 2004, p.362-365; Phra Brahmagunabhorn (P.A. Payutto), 2010, p.105-106; Narada, 1995, p.125.

³⁴³ Narada, 1995, p.125.

Buddha said that the whole world is in flames by the fire as *Rāgaggi, Dosaggi, and Mohaggi*³⁴⁴. By the fire of lust, hatred and ignorance, by the fire of birth, old age, death, pain, lamentation, sorrow, grief and despair it is kindled, freedom from desire.

Nibbāna is also explained as the extinction of the fire of lust *Lobha*, hatred-*Dosa*, and delusion-*Moha*. *Nibbāna* is the ultimate and absolute deliverance from all future rebirth, old age, disease and death, from all suffering and misery. One attains *Nibbāna* and escapes the cycle of birth and death. *Nibbāna* is the final stage of Buddhism as *Nibbānaṃ paramaṃ sukhaṃ*: *Nibbāna* is the highest bliss, a supramundane state of eternal happiness³⁴⁵. *Nibbāna* is an end of the cravings which cause all the sufferings in terms of birth, old age, disease, death, lamentation and despair. *Nibbāna* is not a paradise. It is not a nice place where everything is beautiful and where everyone is eternally happy. But *Nibbāna* is calming of the mind as purity from defilements which are rooted in greed, hatred, and delusion.

Everyone can attain *Nibbāna* by purifying the mind from all desires and realize absolute selflessness, and lead a life of right moral conduct and from all selfishness and illusion. In The tradition of Buddhism a person want to seek *Nibbāna* as the way for freedom from all suffering and rebirth because one can see and understand that the worldly life has filled with all desire and craving or attachment (*Taṇhā*) and ignorance (*Avijjā*) which is the cause of all suffering. They want to escape from all suffering and should find the way to purification for the mind.

The way to attain *Nibbāna* is called the middle way (*Majjhima Patipadā*). It is the middle way because it steers clear of two extremes³⁴⁶, the misguided attempts to gain release from suffering as the Noble eightfold path with its eight factors: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.³⁴⁷ The is the middle way, the noble eightfold path as which way gives rise to vision, give rise to knowledge, and leads to peace, to direct knowledge, to Enlightenment, to *Nibbāna*.

One should develop the five virtues namely, *Saddhā*-faith, *Viriya*-energy, Sati-mindfulness, *Samādhi*-concentration, and *Paññā*-wisdom³⁴⁸ to grow knowledge. That one have to developed calming concentration (*Samatha*) and insight concentration (*Vipassanā*) trains the

³⁴⁴ D.III.p217;lt. P.92; Phra Brahmagunabhorn (P.A. Payutto), 2010, p.109

³⁴⁵ A.p.13/281; Dh. p.25/42 see Buddhist proverbs in Thailand p.74.

³⁴⁶ Kāmasukhallikanuyoga, Attakilamathānuyoga. Vin.I.10; S.V.p.420. & Phra Brahmagunaphorn (P.A. Payutto), 2010, p.63.

³⁴⁷ D.II.312; M.I. 61; M.III.251; Vbh.236; & Phra Brahmagunaphorn (P.A. Payutta), 2010, p.215.

³⁴⁸ S.V.191-204; 236-237; Ps.II. 1-29; & Phra Brahmagunaphorn (P.A. Payutta), 2010, p.187.

mind in the object by concentration with the one point. The goal of the Buddhist tradition is complete and permanent liberation from suffering and has to be achieved by practicing the full threefold discipline of morality (*Sīla*), concentration (*Samādhi*), and wisdom (*Paññā*).

Saddhā aims towards *Nibbāna* because when the meditator concentrates at one point through awareness based on *Saddhā* he is able to develop a tranquil mind. *Saddhā* is the foundation of the meditator, and is able to raise joy through meditation on awareness which is unshakable for long time and direct towards a peaceful of the mind. *Saddhā* is stable in the mind; by practicing the meditation to link the qualities of the triple gem, and then the meditator who develop the mind for training insight concentration (*Vipassanā*). *Vipassanā* is able to understand the real truth of the body and all things in the world by the three characteristics as *Aniccatā*, *Dukkhatā*, and *Anattatā*³⁴⁹. The meditator develop the awareness to understand the real qualities of all the thing with the knowledge and is able to uproot ignorance and defilements which was held up in the mind for long time and cut off the impurity and be stable with perfection of the mind fully with wisdom directly to attain *Nibbāna*.

5.6.1. THE REALIZATION OF NIBBĀNA

The tradition of Buddhist when they perform the good thing or the merits at the end of the alms giving (*Dāna*) they recite the *Pāli* procedure as *Idaṃ me danaṃ nibbānassa paccayo hotu* it means: May this *Dāna* of mine be a condition for the attainment of *Nibbāna*³⁵⁰. It means they need to attain *Nibbāna*. Because *Nibbāna* is the highest bliss, a supramundane state of eternal happiness. The happiness of *Nibbāna* cannot be experienced by indulging the senses but calming them. *Nibbāna* is the final goal of Buddhism. In the *Milinda Pañhā* book in *Pāli* canon translated by Rhys Davids T.W described *Nibbāna* as *Nibbāna* is free from birth, old age, and death, grief, lamentation, pain, sorrow, and despair, on suffering³⁵¹. When one attain *Nibbāna*, there is no pain in the mind or the body whatever one is doing by standing walking sitting and lying as staying with all the bliss and there is no pain mingled with it. It is like a lotus which is untarnished by the water and no drop of the water follow towards the lotus though it is surrounded by the water and the water may fall on it, so *Nibbāna* is as the lotus untarnished by

³⁴⁹ S.IV.1; Dh.277-9. & Phra Brahmagunaporn (P.A. Payutto), p.8, 2010.

³⁵⁰ Lily de Silva, 1990, the wheel No. 367-9 p. 11.

³⁵¹ Milin. 1965, p.106.

any evil dispositions. It is like the water is cool and assuages heat, so *Nibbāna* is cool and assuages the fever arising from all evil dispositions. It is like the medicine which can be taken as an end of the diseases, so *Nibbāna* can put an end to the grief or sufferings. It is like the ocean which is empty of the corpses, so *Nibbāna* is empty or free from all evil dispositions and increased by the knowledge and emancipation. It is like the food which sustains life, source of the beauty of all beings, overcomes all beings from weakness of hunger, so *Nibbāna* is a support of the life that drives away the old age and death. It is source of the beauty of holiness to all beings.

Nibbāna also overcomes the weakness in all beings which arises from hunger and every sort of pain. It is like the space which is neither born nor grows old, neither dies nor passes away nor is reborn, in a similar manner *Nibbāna* is not born, neither does it grow old, nor dies or passes away, and also it has no rebirth. It is like a mountain peak which is very lofty, immovable, and inaccessible, hence *Nibbāna* is highly exalted, immovable and inaccessible to all evil dispositions. *Milinda Pañhā* gives us an understanding about *Nibbāna* in which *Nibbāna* is divided into two aspects : *Kilesa-parinibbāna*: the full extinction of defilements also known as *Sa-upādisesa-nibbāna*: *Nibbāna* takes place at the attainment of Arahantship, or perfect holiness *Khandha-parinibbāna*: The full extinction of the groups of existence also called an *Anupādi sesa nibbāna*: *Nibbāna* the coming to rest, or rather no more continuing of this physical mental process of existence, this takes place at the death of the Arahant³⁵².

Nibbāna includes the full extinction of the defilement or the destruction of the lust, the hatred, the delusion and crushing of the pride, quenching of the thirst, the rooting out of the lust, the cutting off of the rebirth, and the destruction of the craving, dispassion making an end or *Samsāra* called *Nibbāna*. *Nibbāna* also mean the perfection of the mind filled with the knowledge, peaceful tranquility and stillness of the mind called *Nibbāna*. The tradition of Buddhism when they are doing a good thing to maintain for receiving the merits aim to the highest happiness means *Nibbāna*. The practice towards the path of *Nibbāna* has to be understood and should emphasize the subject towards enlightenment which must be able to free the mind from the things which they have done in their past life. They have to change the practice and concentrate at one point with deep and strong concentration which has the ability to analyze and examine the object and be able to distinguish which one is necessary or unnecessary for life

³⁵² It. p.38; Rhys Davids T.W. & William Stede, 2004, p.66;

and support to practice directly to achieve the knowledge of realization on the path gained through the insight meditation to describe the dependent origination; condition arising (*Paṭicca-samuppāda*)³⁵³ of the life ; then try to understand *Satipaṭṭhāna*: the foundations of mindfulness³⁵⁴ directed to realize the nature of all the things as impermanent ,unsatisfied, and non-self by the concentration to achieve the knowledge toward to happiness extremely or high wishing for them , and be able to enter the four paths such as the stream-enterer (*Sotāpanna*), once-returner (*Sakadagami*), Non-returner (*Anāgāmi*), and the Worthy One (*Arahanta*)³⁵⁵. The *Sanṅha* has attained the experience that directly leads towards perfection and happiness or the end of the suffering and attained *Nibbāna*.

5.7. SUMMATION

In this chapter we have known about the significance of *Saddhā* in Buddhism. *Saddhā* is described as the basic component in Buddhist tradition and culture. One has to take refuge towards the Triple Gem with *Saddhā* and then follow and practice deeply. It is a lifetime performance which reflects the qualities of the triple gem and makes them have a well-balanced life. They perform the tradition in daily life, the birth, the family, the death based on *Saddhā* in the Triple Gem and gain to achieve the knowledge to be successful in their life. It can be best observed in festivals as discussed above.

The *Dhamma* is useful for everyone and anyone can practice the *Dhamma* and balance their life. If one have to follow the *Dhamma* based on *Saddhā* it means he is on the way to receive happiness in their life because the *Dhamma* is able to protect all evil things that comes to destroy the happiness in their time. Like the verses in which the *Buddha* said that ‘*Dhammakāmo bhavaṃ hoti: one* who maintain or respect the *Dhamma*, he is the one who grows or develops’³⁵⁶. If one follows the *Dhamma* everybody follows and practice and later exchange the *Dhamma* by practicing. The happiness will occur to them because they are practicing the *Dhamma* based on *Saddhā*. The *Dhamma* is useful, helpful for everyone in the world which is helpful for the development of the human life which is able to protect the human being from all evil and grow

³⁵³ Avijjā, Saṅkhāra, Viññāṇa, Nāma-rūpa, Saḷāyatana, Phassa, Vedanā, Taṇhā, Upādāna, Bhava, Jāti, Jarā-maraṇa. Vin.I. p.1; S.II.p.1; Vbh.p.135; Vism.p.517; comp, p.188; & Phra Brahmagunaphorn (P.A. Payutto), 2010, p.252.

³⁵⁴ Kāyānupassanā, Vedānupassanā, Cittānupassanā, Dhammānupassanā. D.II.p.290-315; M.I.p.55-63; & Phra Brahmagunaphorn (P.A. Payutto), 2010, p.141.

³⁵⁵ D.I.156, & Phra Brahmagunaphorn (P.A. Payutto) p.77, 2010.

³⁵⁶ Nārada Thera & Bhikkhu Kassapa, 1963, the wheel Publication No.54, p. 8.

up in peacefulness in that place and be able to save the environment by surrounding it with a good situation.

To understand the *Saddhā* the beginning has to be with performance by practicing *Dāna*, *Sīla*, and *Bhāvanā*. *Saddhā* is useful when one practices or performs the subject on the teaching of the *Buddha* such as the alms giving, morality, cultivating the mindfulness to increase the knowledge which is and helpful in the lifestyle to maintain the good tradition for many people in the future.

When Buddhist are practicing the meditation one must grow up *Saddhā* in the mind and be strong by concentrating at one point to calm and tranquil the mind, to achieve the knowledge of realization towards the nature of the life or the things in the world which is impermanent, discontented and non-self of all the things. When one practices the meditation on a suitable object regularly one is able to with the aim of attain wholesome happiness and peacefulness and overcoming the defilements (*Kilesa*) of the mind which is believed to be the root cause of misery in the life.

Saddhā in the Triple Gem make the feeling more energized by concentrating at one point in the qualities of the Triple Gem towards the achievement of power and knowledge through inner peace and tranquility. Buddhist train the mind towards *Nibbāna* where one must focus the mind to increase the level of self-awareness through which one can see and understand the nature of the life and the world and through practice to achieve the knowledge and insight. Thereafter the meditator or the *Saṅgha* practice the meditation toward the tranquility and aim at achieving the wisdom (*Paññā*) to be able to see visualize and realize the real things. The *Saṅgha* who maintain to increase the peacefulness of mind through *Vipassanā* meditation enables one enter into the four paths which are the stream-enterer (*Sotāpanna*), once-returner (*Sakadāgāmi*), non-returner (*Anāgāmi*), and the Arahant³⁵⁷. The *Saṅgha* has attained the experience that directly leads towards perfection and happiness or the end of the suffering as one attains *Nibbāna*.

The next chapter describes the practice of *Saddhā* in modern Buddhism through *Pūjā* (worship). The object, types and the benefit of *Pūjā* is also discussed in the chapter. Thereafter the qualities of the image of the *Buddha* are also discussed. In this chapter we are going to know about the holy places of the *Buddha* as *Lumbini*, *Bodhgaya*, *Sarnath*, *Kusinarā* and abode of

³⁵⁷ D.III.227; Vbh.335, & Phra Brahmaganaporn (P.A.Payutto), 2010, p. 128-129.

Pūjā in the day of the *Buddha* as *Visākhā-pūjā* day, *Āsāḷhā-pūjā* day, The *Māgha-pūjā* day where Buddhist practice the worship with *Paritta* chanting in respect towards the Triple Gem.

CHAPTER 6

THE PRACTICE OF SADDHĀ IN MODERN BUDDHISM

This chapter focuses on the practice of *Saddhā* in modern world. The practice of *Saddhā* called *Pūjā* in *Theravāda* Buddhism is discussed in this chapter. *Pūjā* is an offering which is made in respect or honor to the *Buddha*, followed by the *Dhamma* and respect for the *Saṅgha*. *Saddhā* take place in the mind and the mind becomes a wholesome mind by taking refuge on the Triple Gem from the teaching of the *Buddha*.

“*Buddha Pūjā Mahā Tejo, Dhamma Pūjā Mahā Pañño, Saṅgha Pūjā Mahā Phogavaho*”

The first initial chanting of *Pūjā* begins with the verse ‘*Buddha Pūjā- Mahā Tejo*’ which means the worshiping of the *Buddha* is recognized as the most powerful *Pūjā* in Buddhist tradition. Similarly, ‘*Dhamma Pūjā- Mahā Pañño*’ means the following and understanding of the *Dhamma* which is recognized as the most powerful knowledge and ‘*Saṅgha Pūjā- Mahā Phogavaho*’ which means the worshiping of the *Saṅgha* is recognized as the wealthiest.

The *Pūjā* is performed by offering worship to the Triple Gem by chanting the following verses when they are paying homage to the *Buddha*:

‘*Itipi So Bhagavā Arahamaṃ Sammā-sambuddho Vijjā-Carana-Sampanno Sugato Lokavidū Anttaro Purisa Damma-Sārathi Datthā Deva Manussānaṃ Buddho Bhagavāti*’,³⁵⁸.

When they are performing *Pūjā* they offer the worship to Triple Gem memorizing the teaching of benevolent *Buddha* which is designated as 1. *Sammā-Sambuddha*: ‘the fully Enlightened Ones, who has purity of the mind, supreme wisdom, compassion to all being, 2. *Ariyasaccaṃ*: which means discovered the way to complete liberation from all suffering, 3. Four Noble truths which mean the true nature of existence namely Impermanence, Unsatisfactoriness and Non-existence of permanent soul.

The Teaching of the *Buddha* is directed towards the development and purification of the mind. It allows the one who is following or practicing to have a good place and happiness, by attaining the final goal as *Nibbāna* in Buddhism. They pay honor or respect to the *Ariya Saṅgha* who attained the supreme knowledge and is free

³⁵⁸ Nārada Thera & Bhikkhu Kassapa ‘the mirror of the Dhamma’ the Wheel Publication No.54, p.8.

from all suffering and a follower of the *Buddha*. The *Pūjā* has to be shown through action by bowing, offering, lights, chanting Mantra and training through meditation.

This chapter discusses in detail about the practice of *Pūjā* in daily life by lay Buddhist as the practice of *Saddhā* is offered through worship. The worship is done in many ways such as: the image of the *Buddha* is worshipped; it is worshipped in a holy place such as *Lumbini*, *Bodhgaya*, *Sarnath*, and *Kusinara*. It is also worshipped on the special day that belongs to the *Buddha* i.e. *Visākha-Pūjā* day, *Āsāḷha-Pūjā* day, and *Māgha-Pūjā* day. The practice of *Saddhā* is undertaken by praying and chanting Mantra for respect to the *Buddha*. The supreme happiness attained by performing the practice.

6.1. THE PRACTICE *SADDHĀ* WITH *PŪJĀ*

Theravāda Buddhism has *Saddhā* in the Triple Gem which is presented through action such as physical, speech and thought to show respect to the Triple Gem. They use the word called '*Pūjā*' in *Pāli* a word derived from the root *Pūj* which means honor, veneration. The word '*Pūjā*' according to *Pāli-English Dictionary* are honour, worship, devotional, attention, devotional, offering, veneration, homage³⁵⁹.

The Buddhists know that the word *Pūjā* means worship: they worship with deep *Saddhā* or respect with real sincerity in a polite manner. Their presence shows that they are honor and recognize the virtue sincerely.

The *Pūjā* is an important act meant for training of the mind in rough conditions. Those who are sensitive and have not yet mastered artificial intelligence in virtue should sacrifice much. If we are not used to worship, then finally a virtue in or whom we worship is not evident. And in the situation if one worships truly one becomes well versed and this practice makes us better as much as we do which help us achieve the supreme happiness. The parents should teach their children to learn worship or respect the others. The good way of practice and training the behaviors in return becomes good actions when they grow up.

When a plant of good quality seed is planted in the ground, nurtured, taken care of, watered, compost and fertilized a beautiful water is produced similarly *Theravāda* Buddhism try to plant a good actions through body, speech and thought. To receive

³⁵⁹ Rhys Davids T.W. & William stede, 2004, p.471.

Enlightenment a good action through body, speech and mind is not enough rather one needs to develop merit, a positive motivation, good heart, positive speech and positive motivation. The *Pūjā* can help us to cultivate merit and thus provide one to reach the supreme happiness.

6.1.1. THE OBJECT FOR *PŪJĀ*

The object for *Pūjā* mean someone or something of value for the worship as the person should worship or respect who has the virtue worthy of remembrance. Such as a wholesome person who is worthy for worship or respect has great virtue to follow and practice. In the worldly life of Buddhism the person who is worthy of worship in the world are ‘the one who has most education or has the knowledge called (*Kuṇavutthi*), secondly who is older in age (*Vayavutthi*), we can respect them; thirdly the person who is born from the high level tag like the king we can respect that (*Jātivutthi*)’³⁶⁰. These people follow the *Dhamma* or develop good things that rise in the mind such as virtue, mindfulness and wisdom to achieve happiness in their life. The person who practices to respect to the other are called a general person or kind person because when ones respect or worship in a good situation the body, the speech, and the mind become soft.

In the monastery life they can respect to the monk who is ordained first or who has stayed long time in the monkhood. In the tradition of Buddhism they worship *Buddha-Pūjā* the worship to the *Buddha*, *Dhamma-Pūjā* the worship to the *Dhamma*, *Saṅgha-Pūjā* the worship to the monk.

According *Maṅgala Sutta*³⁶¹ the object for *Pūjā* as the *Buddha* said are that the person who has good qualities to worship or respect such as: the *Buddha*, the *Dhamma*, the *Saṅgha*, the king, the parent, the teacher. The *Buddha* is the major means of worship or faith of all Buddhists. He is excellent noble kind in the world. He has the purity of the mind, great wisdom and the most compassionate to being in the world. He got full Enlightenment with knowledge. The Buddhists should worship to the *Buddha* with faith. The *Dhamma* is the teaching of the *Buddha* to protect the person from falling down in

³⁶⁰ Venerable Dr. Khammai Dhammasami DPhil (Oxford), 2012, p.74.

³⁶¹ Kh.V.3; Sn. 259-268. & Pra Brahmagunaphorn (P.A. Payutto), p. 274-277, 2010.

life. Those who practice the *Dhamma* lead to the high place of happiness and peace and attain *Nibbāna*.

The *Saṅgha* is the disciples of the *Buddha* who accept to follow the *Dhamma* or the rules laid down by the *Buddha*; they practice good things themselves and share the *Dhamma* to the other. The King is a high level human according to birth, age, education and the virtues. The King is a great person in the country. The public in this country should respect the King as the leader in the country. The King has a good qualities enough for worship or respect in the country. The Parents and relatives in the family: the parents they take care working hard for their child. The relatives belong with family as grandfather grandmother uncle and aunt etc. they are worthy of worship or respect. The person should worship or respect the parents and relatives. The Teachers who gives more knowledge, and is well-behaved is higher than in a position as a graduate student. The person should worship or respect to the teacher. The employee: A person with the employee who is worthy of worship. The person who works stay under the employee can take care and helps them. The person should know the good side of the employee. They can have respect for the employee who are in good moral conduct, Stand firm in the faith, and justice, with kindness, courtesy, complementary to those less consistent. The person should worship or respect the employee.

Buddhists show the expression of *Pūjā* worship or respect to each other in present life. They show the way of worship or respect by three ways.

‘The expression by *Kāyakamma*, the expression done physically, whether standing, walking sitting, lying or work.

The expression *Vacīkamma* means the expression done verbally by praising the virtues of both the presence and absence.

The expression *Manokamma* means the expression done mentally when they think. It means acting with the mind to honor, to think in a good way in front and behind and practice loving kindnesses.³⁶²

³⁶² M.I. 373; & Phra Brahmagunaporn (P.A. Payutto), p. 84, 2010.

6.1.2. THE TYPE OF *PŪJĀ*

In the culture of Buddhism nowadays many people seeks for an object to worship and also the right path of worship. In Buddhism the type of *Pūjā* is discussed as the right way to practice. And they can practice the worship anywhere based on *Saddhā* in the Triple Gem. According to the *Pāli-English dictionary* the meaning of the word *Pūja* is honor, worship, devotional, entitled to homage³⁶³. The reflection of the practice is shown by honor giving through action which is expressed through body, verbal and mental way.

Phara Brabmagunabhorn (P.A. Payutto) the scholar monk from Thailand comments the *Pūjā* has two paths as *Āmisa-pūjā* and *Paṭipatti-pūjā*³⁶⁴. The *Pūjā* mean worship, honor devotional and attention. The action *Pūjā* includes bowing, making offerings and chanting. There have two paths of the *Pūjā*: 1. *Āmisa-pūjā*: worship or honoring with material things; practical worship. 2. *Paṭipatti-pūjā*: worship or honoring with practice; practical worship. *Pūjā* worship, in practice, is two types:

1. *Āmisa-pūjā*: worship or honoring with material things or incentive worship such as flowers, scented candles and offerings of worship to the *Buddha*. It is like a memorial to the children of their parents; the student gifting a teacher thus offering done with the introduction of money, etc.; the devotee worship the *Buddha* with the flowers, incense offering incentive trips as well.

2. *Paṭipatti-pūjā*: worship or honoring with practice; practical worship. The worship is an intent to follow the teachings of good examples, such as trying to get rid of greed, anger and pride by giving precepts, according to the teaching of meditation. This practice, worship the worship of the highest it is a way to make a clean body, speech and mind is a graduate of you quickly.

The *Buddha* praised *Paṭipatti-pūjā* as a highest form of worship between the *Āmisa-pūjā* and *Paṭipatti-pūjā*. If he had praised *Amisa-pūjā* than the future follower would maintain to worship material things, and not practice the meditation training and the mind insight. Therefore in such situation the *Buddha* praised the *Paṭipatti-pūjā* has

³⁶³ Rhys Davids T.W. and William Stede, p.471, 2004.

³⁶⁴ A.I.93; D.II.138; & Phra Brahmagunaphorn (P.A. Payutto), 2011, p.68

the better worship through practice the *Dhamma* (*Paṭipatti-pūjā*)³⁶⁵ because he wanted his follower to practice meditation training, the mind insight and move towards making a clean body, speech and mind to purity from impurity, with more knowledge and wisdom and then attain Enlightenment.

6.1.3. NAMASAKĀRA IN BUDDHISTS TRADITION

Buddhists worship the Triple Gem in the form of *Namasakāra* which means paying veneration to the object. The major object for *Namasakāra* is the Triple Gem i.e. the *Buddha* the *Dhamma* and the *Saṅgha*, and also the parents, the teacher, the older people, and the king. In Buddhists tradition the *Namasakāra* is known as ‘Bow’ and in *Pāli* it is known as *Sāmīcikkamma* which means proper act of homage³⁶⁶.

The bowing is an important act for everyone which we do to each other as a mark of respect. It is regarded as a good way of practice to increase a good behavior nowadays. The bowing is a good practice and the most common form of worship in such situation

Let us first discuss Bowing as a means of worship in Buddhist tradition and how do they bow to the *Buddha*? Buddhist bows every time they come close to the place of the *Buddha* statue. They also bow in front of the *Buddha* or to the materials that belonged to the *Buddha* as the *Cejiya* image Pagoda and the Bodhi tree etc.

They should Bow three times in the form of prostration meaning bowing direct to Triple Gem. Firstly, they sit in front of the *Buddha* image or statue bowing in *Theravāda* Buddhism tradition style. The process of bowing starts with kneeling, facing towards the image of *Buddha*. Whenever you are bowing the usual posture is to rest on the heels with the toes pointing as opposed to lying flat on the floor, and raise the hands and the palms together, fingers flat out in the chest place which is called *Anjali*, then the hands can be raised to the forehead, after that the hands and head are then lowered down to the floor. Furthermore, the final position has five-parts of the body in contact with the ground such as the toes, knees, elbows, hands and forehead

³⁶⁵ A. II.; D. 16; Dh. 195 & Nyanatilaka, p.145, 1970.

³⁶⁶ *Sāmīcikkamma*: proper act, homage; Rhys Davids T.W. and William Stede, p.705, 2004.

called *Pañjaṅga Vandana*³⁶⁷. This is usually repeated three times in respect to the Triple Gem or three refuges and this three times of repetition is discussed below:

First bowing means to bow to the *Buddha* respectfully as we take refuge to the *Buddha* in terms of memorizing the great knowledge of wisdom and purify one's mind with the virtue and the supreme compassion of the *Buddha* as he attained the Enlightenment one.

Second bowing means to bow to the *Dhamma* respectfully as we take refuges to the *Dhamma*. The teaching of the *Buddha* is to spread love from beginning to the end, which can provide the mind with good conduct, protecting from evil things in the mind, further leading the follower filled with happiness and peace.

Third bowing means bowing to the *Saṅgha* respectfully as we take refuge to the *Saṅgha* or the principles. By doing this they have a pure body, speech and mind filled with morality. They practice and follow the teaching of the *Buddha* and explain and preach the *Dhamma* to the people to be of good conduct by showing good things to them and let them stay happy in life through the teachings of the *Dhamma* of the *Buddha*.

Bowing three times also means that there are three qualities. First bowing is for pure conduct with respect for the *Buddha*, second bowing is for the wisdom of the *Buddha*, and third bowing is for compassion of the *Buddha*. Bowing on the other hand means first to be relieved for the greed, second to be relieved from anger and third one to be relieved from the delusion.

Other kinds of bowing:

Bowing to the parent: All the people in the world has the parent, they should respect or bow to the parent, the parent as they did hard work, take care of every things and been kind to us, they has worthy conduct for respect or bowing. They can bow to them in the same manner like bowing to the Triple Gem but only one time not more.

We respect or bow to the teacher who has given many knowledge for us. In Buddhists tradition they respect to the teacher like the second parent .When we want to bow or respect the teacher. We can bow standing with bending the body towards them.

³⁶⁷Vandana means salutation, respect, paying homage; veneration, adoration. Rhys Davids T.W. & William Stede, 2004, p.601.

Only one time, but commonly they stand and bend the body to the teacher while bowing.

6.1.4. THE BENEFITS OF *PŪJĀ*

In The Buddhists tradition or culture they have *Saddhā* in the Triple Gem and they can worship them. Buddhists follow the teaching of the *Buddha* and the supporting members of the Buddhist community. They support and plan for the building of the temples and monasteries and give offerings of food, robes, bedding, and medicine to the monks. The traditional offerings are the flowers, the light from lamps to candles, the incense, the water, and the food. There are the things for offering to the monks with ardent faith. The material for worship is the *Buddha* the *Dhamma* the *Saṅgha* or the parent and the teacher. That person who offers such things begets best things in their life as well as best things return to their life.

The person who usually perform *Pūjā* has the good action such as the person who know the benefice of oneself, and are polite and humble in their action and it reflects from their action .The action by the body is observed in their humble attitude, and polite way of action for helping the other, sharing the good things or idea with other, and then take care of the person around them and look after them. The action by the verbal as a sweet speech of word sounds lovely. Their mind is clear and softwhile speaking to the other. Their mind is gentle, a humble heart, tenderly melting with humility like a nice person, but not weak. That person has a strong emotion but not harsh.

The *Pūjā* include the worship, offering, bowing and following. The worship thus guides us in having a right view *Sammādiṭṭhi* and grows up with a right view than before. Next they have a good conduct or good behaviors, a good emotion. It trains them to act in a polite way, love and respect the other. Their mind becomes pure and peaceful by doing good things and helping others forever. They are filled with mindfulness and awareness all the time that protect them from carelessness. They can control themselves with a good action by developing to encourage the mind with more power to protect oneself from many harmful things. They can solve destructive thing

from the bad person because they are the respectable, wise and virtuous person. It is a blessing to worship or respect wise or virtuous person and make more merit all the time.

The *Pūjā* is the symbol of mankind by the loving-kindness, compassion, sympathy. It is filled in that person, many people want a people like that, and the person is gentle and peaceful. The person who stays nearby him can receive the reasonable path of the knowledge. For example, the spike of the rice on the field of the farmer; the one that bend down has a good qualities, and the one that is pointed straight to the air has bad quality, similarly the person who has the habit of worshiping has to be polite and humble in their action.

6.2. THE RELICS OF THE *BUDDHA*

In *Theravāda* Buddhism the Buddhists have *Saddhā* as faith or respect in the Relics of the *Buddha* just like the body of the *Buddha*. It is especially bodily relics of the *Buddha*. The relics of the *Buddha* in *Pāli*-English dictionary means an object surviving from an earlier time, especially one of historical interest or a part of a deceased holy person's body or belonging kept as an object of reverence. It also means a person or thing that has survived from an earlier time. In *Pāli* word it is called *Sārīrika*; the relic connected with the body of the *Buddha*.³⁶⁸ Buddhist they honor and worship to the relics of the *Buddha* like a body of the *Buddha*. The relics originally mean “bone” of the *Buddha* after cremation.

The original story of the relics of the *Buddha* has appeared after *Parinibbāna* of the *Buddha* or after cremation. In *Mahāparinibbāna sutta* it is stated that three months before the *Buddha* reached the age of eighty, the *Buddha* went to *Pāva* nearby *Vesāli* and after having eaten the meal provided by *Cunda*, the *Buddha* was attacked by a severe sickness with bloody diarrhea and with sharp pains. He told to *Ananda* that ‘he want to go to *Kusinara*. And then the *Buddha* he said the last words to the monks as: “Now, monks, I declare to you : all conditioned things are of a nature to decay-strive on untiringly.; that you succeed in awakening, or obtain liberation”³⁶⁹.

The full moon day of *Vesakin* 543 BC the *Buddha* passed known as the *Mahāparinibbāna*, the passing away into *Nibbāna* (no more rebirths). The *Buddha* was

³⁶⁸*Sārīrika* means connected with the body, bodily; Rhys Davids T.W. and William Stede, 2004, p. 706.

³⁶⁹*Handadinibhikkhave amantayamivo: khayavaya-dhammasankhara, appamadenasampadetha*

lying on his right side between two *Sāla* trees with his head to the north when he breathed his last. After his *Mahāparinibbāna*, his body was taken into the town by the northern gate and out through the eastern gate to the shrine of the Mallas called the *Makutabandhana*. They were unable to light the funeral pyre until Ven. *MahāKassapa* came and paid his respects. After the cremation, the relics were divided into eight equal portions by the Brahmin *Dona*, who distributed them to eight clans and eight claimants as follows: 1) King Ajatasattu of *Magadha*, 2) The Kicchavis of *Vesali*, 3) The Sakyans of *Kapilavatthu*, 4) The Bhalians of *Allakappa*, 5) The Koliyans of *Ramagana*, 6) The Brahman of *Vethadipa*, 7) The Mallas of *Pava*, and 8) The Mallas of *Kushinagar*. *Dona* himself kept the urn used for dividing the relics. When the Moriyas of *Pipphalavana* arrived, it was too late as all the relics had been distributed, so they took from there the ashes, returning home. Such is the history of the relics of the *Buddha*³⁷⁰.

6.2.1. THE CHARACTERISTICS OF THE RELICS

In Buddhist tradition they deeply worship to the relics of the *Buddha* as the holy subject or sacred. According to John S. Strong the types of the relics has been divided into A) the body relics, B) the content relics as bowls, robes, *Bodhi* trees, and C) *Dhamma* relics³⁷¹. The body relics are the remains parts of the *Buddha*'s body; bones, teeth, and hair. The content relics or the things belonged to the *Buddha* as his shadow image, his footprints, the rock, bowls, robes, *Bodhi* tree. The *Dhamma*'s relic is the teaching of the *Buddha*, and the *Dhamma Manta*, *Sutta* and so on.

According to *Somdetkaramaparamaoujinarasa*, commented that the dissipation of the relics of the *Buddha* after having been separated into 8 parts was moved to different places after the *Buddha*'s cremation. The places where those seven exceptional pieces of the relics of the *Buddha* are as follows: 1. His upper right canine tooth's to be installed in *Culamani* shrine in *Tavatimsa* (the second heavenly abode). 2. His upper left canine tooth to be installed in *Gandhara* kingdom. 3. His lower right canine tooth to be installed in Sri Lanka. 4. His lower left canine tooth to be installed

³⁷⁰ Mahāparinibbāna Sutta, the last days of the Buddha, The wheel Publication No. 67/68, 2010, p. 52.

³⁷¹ John S. Strong, 2007, p.8.

in the Naga world. 5. His right collarbone to be installed in *Culamani* shrine in *Tavatimsa*. 6. His left collarbone to install in *Dusasa* shrine in *Brahmalakas* (the Brahma world). 7. His frontal bone to be installed in *Dusasa* shrine in *Brahmaloka*³⁷².

The relics of *Buddha* possess many amazing characteristics. These characteristics are observed and accepted by all Buddhists. They are described as follows:

They have various clarity and colors such as crystal clear or opaque. They are white like the conch shell, gold, black, pink, red, and so on. They have different shapes which look like rice grain, cabbage seed and broken bean, etc. They are smaller ones will float in water and attract each another when float together. They can increase or decrease by themselves. They can change color and size by themselves.

Buddhists they have ardent faith or respects deeply to the relics like the body of the *Buddha*. They keep the relics in the Buddhists reliquaries of various shapes and sized, made of various materials such as clay, stone, crystal and precious metals. These reliquaries are then placed in several larger nesting receptacles, which in turn are put into Stupas.

6.2.2. THE KINDS OF STUPA OR CETIYA

In the Buddhists tradition they worship or respect to the *Stupa* or *Cetiya*. The *Stupa* and the *Cetiya* means *pagoda*: the place to keep something important for long time. Bhikkhu P.A. Payutta commented the kind of *Stupa* or *Cetiya* as follows:

1) *Dhātu-Cetiya*, 2) *Dhamma-Cetiya*, 3) *Paribhoga-Cetiya* and 4) *Uddesika-Cetiya* as

1. *Dhātu-Cetiya* or *Stupa* is a shrine built up for keeping the relics of the *Buddha* or *Arahant* *dhātu* is the relics of *Arahant* kept in the *Stupa* or *Cetiya*.
2. *Dhamma-Cetiya* means the place where the teaching of the *Buddha* is kept. They believe that the *Tipiṭaka* scriptures can be worshiped in the *Stupa* or *Cetiya*. The books can be placed in a special place and used as a shrine. They keep all the teaching of the *Buddha* when they worship. *Dhammapūjā* means worshipping the *Dhamma*.

³⁷²Somdetkaramaparamaoujinorasa, 1993, p.250.

3. *Paribhoga-Cetiya* means the place or the things concerning with the *Buddha* associated with the historical places. The *Bodhi* tree and *Gadhakuti* are the objects that once belonged to the *Buddha*.
4. *Uddesika-Cetiya* means something to be made for remembering the Triple Gem without any stipulation such as the *Buddha* statues footprints of the *Buddha*³⁷³.

In Buddhists tradition they worship someone who should be respected. The person who should be respected is the people who are good enough to be remembered and to follow their good pattern such as the *Buddha*. However, the *Buddha* said that the worthy people for *Stupas* of topes are counted into four groups' follows are 1) the *Buddha* 2) *Paccekabuddha*, 3) *Tathāgata-Sāvaka* 4) *Cakkavatti*³⁷⁴. As long as people are believe strongly in the *Stupas* of the *Buddha* after their life they shall be born in the bliss heaven.

Bhikkhu P.A. Payutto commented that the *Paccakabuddha* who is the private *Buddha* is a worthy person for *Stupas*. And it was explained that as long as people still strongly believe in the *Stupas* of those private *Buddha*, when ending their lives They shall be born in the bliss heaven.

Tathāgata-Sāvaka: the Arahants were worthy persons for *Stupas*. and it was explained that as long as people still strongly believed in the *Stupas* of those Arahants. When they end their lives they shall be born in the bliss heaven.

Cakkavatti: the righteous universal monarchs were worth persons for *Stupas*. And it was explained that as long as people still strongly believe in the *Stupas* of those righteous universal monarchs. When ending their lives, they shall be born in the bliss heaven³⁷⁵.

The celebration of worshiping the relics of the *Buddha* is basically done with worshiping, bowing, chanting. In the Buddhists tradition they have *Saddhā* in the *Buddha* or the material concerning the *Buddha*. When they are going to these places they have the relics of the *Buddha* as the monastery, the *Cetiya* or the *Stupa* is the pagoda, and they have the relics inside there. They can pay homage to the *Buddha* with

³⁷³ Bhikkhu P.A. Patutto, 2007. p.63

³⁷⁴ Dh. 195, & Dhammananda K. Sri, p.395, 1988.

³⁷⁵ Bhikkhu P.A. Payutto, p.62-63, 2007.

body, speech and mind, the three doors of action in the world and keeps the mind calm starting from bowing deeply with the heart as well as looking very pleased, bowing in unison. It also helps to develop a sense of harmony in a group, then start a bit of chanting to pay homage to the relics of the *Buddha* bowing 3 times chanting a word in *Pāli* verse as a form of worship: '*Buddhaṃ Saranaṃ Gacchāmi, Dhammaṃ sarenaṃ Gacchāmi, Saṅgaṃ sarenaṃ Gacchāmi*'³⁷⁶.

They perform worship for respect to the relics of the *Buddha* and they chant *Paritta* in *Pāli* which means to praise the qualities of the *Buddha*, the qualities of the *Dhamma*, the qualities of the *Saṅgha* worship or respect the relics of the *Buddha* by worshipping the relics of the *Buddha* as like the image of the *Buddha*.

6.3. THE IMAGE OF THE *BUDDHA*

The image of the *Buddha* symbolizes Buddhism. In Buddhism country they have *Saddhā* and respect towards the image of the *Buddha* like the *Buddha*. they have the *Buddha* image everywhere, they construct the *Buddha* image or the *Buddha* statue in the mountain, in the monastery, in the house, in shining room it mean to inspire their mind and to recall the *Buddha* into their mind. They made the *Buddha* image to remain there in their mind, remember the power of his pure mind and his compassion to help every being in the world. The Buddhists they respect or worship the *Buddha* statue as a monument of the greatest, wisest, most perfect and compassionate religious teacher who ever lived in this world. The image is necessary to recall the *Buddha* and his great qualities which inspired millions of people from generation to generation throughout the civilized world.

The image of the *Buddha* nowadays is of many kinds in the Buddhists country as Asia or other. They keep the image of the *Buddha* everywhere or some bring the pictures of the *Buddha* in the room to pay homage and respect and worship to the *Buddha* as an object of admiration, inspiration and veneration. They believe that when they respect or worship to the image of the *Buddha*, or look at the image of the *Buddha*; Their mind feels good and sensitive and can solve many worries or activities in troubles, while they look at the image they focus

³⁷⁶Nārada Thera, 'the Mirror of the Buddha' the Wheel Publication No.54 A/B, 1948, p.5.

the mind with the great and noble qualities of the *Buddha* as compassion, purity and wisdom.

In the word of *Pāli as Buddha-Pūjā Mahātejo* means a person who worships to the *Buddha* can get more power. It means *Pūjā* worship to the *Buddha* has more power like the *Buddha* when he was alive such as a supernatural power.

Bhikkhu *Khantiphālo* commented Lay Buddhist practice in their daily practice by offering to the image of the *Buddha* to show respect or perform *Pūjā* by offering flowers, the light from lamps or candles, incense, the water and the food.

The other symbols as the lotus flower, the *Bodhi* tree, the Buddhist flag and the stupas and *Pagodas*. Buddhists they offer *Pūjā* to these things because it remains as the Triple Gem or the symbols of Buddhism³⁷⁷.

6.3.1. THE QUALITIES OF THE IMAGE OF THE *BUDDHA*

Buddhists they worship the qualities of the *Buddha* because he has the noble qualities such as the compassion. The *Dhamma* discovered by him raised the knowledge for the person who follows.

The *Buddha* is filled with the perfection of the body called *Purisalakhasana*³⁷⁸. He has the perfection of the body because he has practiced the ten perfection in the past time; and is filled with good things by the bodily, the verbal and the mind. The ten perfections called *Tasa Pāramīs*: generosity (*Dāna*) by giving leads to being reborn in happy state and material wealth and can destroy those acquisitive impulses that ultimately lead to further sufferings. Morality (*Sīla*) virtue, integrity is an action that is an intentional effort, to refer the moral purity of the bodily, the verbal and the mind. The Renunciation (*Nekkhamma*) means giving up the worldly pleasures and leading a holy life or freedom from lust craving and desires. The wisdom (*Paññā*) is the wisdom that is able to extinguish afflictions and bring about Enlightenment. Energy (*Viriya*), as strength and effort, it stands for strenuous and sustained effort to overcome unskillful ways. Patience (*Khanti*), it is the practice of exercising patience toward behavior which might not necessarily deserve it. Truthfulness (*Sacca*) it means real or true, *Sacca* is one of the ten *Paramis* of perfections. Loving-kindness (*Mettā*) means loving-kindness, friendliness friendship, good

³⁷⁷ Bhikkhu Khantipālo 'Lay Buddhist practice' the wheel publication, No.206-7, 1974, 1982, p.5-11.

³⁷⁸ Eighty characteristic of the high men.

will, kindness, love, sympathy; it is one of the ten *Paramitas*. Equanimity (*Upekkha*) is evenness of mind, unshakeable freedom of the mind or freedom from all points of being upset³⁷⁹.

The mind must be faithful when all people look at the image of the *Buddha*. The image has many qualities that reflect in the mind such as the *Buddha's* image has the eye, the ear, the nose, the mouth, the body, and the mind. The image of the *Buddha* is symbolic representations of qualities. The calm and serene image of the *Buddha* has been a common concept of ideal beauty.

The flame topper elevation on the head of the *Buddha*, defined as that which emerges from the head of a Fully Enlightened One. It means that the *Buddha* attained full Enlightenment. The bundle of rays in the hairs is called the bundle of wisdom which means the *Buddha* had more knowledge known in the past time, the present time, and the future time. This truth was reasonable to reach the place of happiness, the high freedom from suffering and finally attained *Nibbāna* supreme happiness. The lower part of the body is covered by the diamond-seat (*Vajarasana*). This is the meditation pose of utmost concentration. The comfortable act of working inside from the mind, training the mind to remove impure things, and when sitting like *Vajarasana* for long time

The fact of the image is filled with facts like in the full moon the *Buddha's* body has more perfection or more beauty with the closed eye image is so calm, it is like there are no harmful things inside. The other look at the own self in the image; it signifies that with the practice of meditation insight training the mind can grow up wisdom. The ear of the image is long means the *Buddha* is the enlightened one, the compassionate one. He is said to have the ability to hear the sound of the world. Since the *Buddha* is the wise and compassionate one.

The nature of the *Buddha* has *Candarubama*³⁸⁰ which is like the moon. When the moon is in the sky many people who stay the other side can see. Similarly it can be said that the moon appeared on the head can be seen by the people stay far and respect it.

When some Buddhists see the image of the *Buddha*, devotion and happiness appear in their mind. This devotion or happiness; as an object that creates meritorious thoughts in the minds of devout Buddhists. This image of the *Buddha* also helps people to forget

³⁷⁹Bv. P.6; and khu.puddha.p.33/1/414; khu.cariya. p.33/36/596. Thai.

³⁸⁰Canda means the moon. Rhys Davids T.W. & William Stede, p.261, 2004. Then Candarubama means like the moon as the quality of the Buddha.

their worries, frustrations and problems and helps them to have some control over their mind

The Characteristics of the *Buddha* Image holds a historical significance and especially the popular image of the *Buddha* usually depicts one of the five key events in his life: 1. when the *Buddha* was born, 2. the departure from home, 3. attainment of Enlightenment, 4. the teaching of first sermon, 5. the passing away *Parinibbāna*³⁸¹.

These can be found in the imagery of *Buddha* everywhere. The common type of image shows the *Buddha* in a lotus position during meditation, which represents both the importance of meditation in his life and the moment of his Enlightenment. His eyes are closed the soles of his feet visible, and his hands rest in his lap. Sometimes one hand touches the ground in the Earth. This represents the moment when the *Buddha* was tempted by an evil deity but resisted calling the earth to witness him resolve to attain Enlightenment.

6.4. THE HOLY PLACES OF THE *BUDDHA*

Buddhists practice *Saddhā* on the places that has an association with the *Buddha* following the footprint of the *Buddha* to make more merits and in remembrance of the *Buddha*. They offer *Pūjā* (worship) at the holy places to regard the *Buddha* with deep faith, and to follow the *Buddha*. They want to know the culture or history about the people and life in the *Buddha* time. They want to respect or worship the *Buddha*'s land and they can receive good things or merit for themselves more than before.

Wonglakorn P.A. commented that according to *Mahāparibbāna Sutta* replying to *Ānanda*'s concern that monks would no longer be able to see the *Buddha* and pay their respects after his death, the *Buddha* mentioned four places which the four assemblies should visit and look upon with feelings of reverence. He comments

“*Ānanda*, there are four places that a faithful *Bhikkhus and Bhikkhunis*, laymen and lay women should visit and look upon with feeling of reverence, reflecting: ‘here the *Tathāgata* was born! Here the *Tathāgata* become fully enlightened in unsurpassed, supreme enlightenment! Here the *Tathāgata* set rolling the unexcelled wheel of the *Dhamma*! Here the *Tathāgata* passed away into the state of *Nibbāna* in which element of clinging remains! And whoever, *Ananda* the devotees has to die on such pilgrimage with their heart established in faith, at the breaking up

³⁸¹ First the Buddha statue, Wonglakorn P.A. p.76-78, 2010.

of the body, after death, will be reborn in a realm of heavenly happiness³⁸². The word comes from the word in the *Mahāparinibbāna sutta*. In the above lines the *Buddha* remind the monks and nuns, layman and laywoman to visit the holy place to memorize the *Buddha*. He urged them to visit the holy place of the *Buddha* wherein in the meantime they can make merits by the *Kāya* the *Vācā* and the *Mano* they can make merits more than before, after that they can share merits to all human being, develop the mind toward peace and happiness³⁸³.

When they visit the holy place there are four holy places that is significant to the *Buddha* to remain or teach them with regard to the Triple Gem. By visiting these places they can learn, follow, and practice the *Dhamma* of the *Buddha* from the teaching of the *Buddha*. This place has the memories of the *Buddha*. Each place has the significance. They can learn following and practicing the *Dhamma* with this place.

In the *Mahāparinibbāna sutta* the last word of the *Buddha*, he said that as: Buddhists attach great significance to the four Holy Places where their heart pulsates with a thrilling sense of religious pleasure and reverence when visiting. There is sanctity and glory about these places of pilgrimage where people throng for worship and prayer. To Buddhists, the Holy Places offer a deep spiritual inspiration. There is also a touch of divinity and sanctity about the very soil of these sacred places³⁸⁴.

The four Holy places contain important evidence about the nature of the *Buddha*. Pilgrimage formed an important part of Buddhist devotional practice from ancient times. Phra Brahmagunaphorn (P.A. Payutto) states that the holy places are called as *Samvejanīyaṭṭhāna*³⁸⁵. The places are apt to cause the feeling of urgency; the places are made sacred by the *Buddha*'s association; the places are meant to be visited with reverence.

The four holy places in Buddhism are 1. *Lumbini* or *Jātaṭṭhāna*: the Birthplace of the *Buddha*, 2. *Bodhgaya* or *Abhisambuddhaṭṭhāna*: the place where the *Buddha* sat in deep meditation under Bodhi tree until attained full Enlightenment, 3. *Sarnath* or *Dhammacakkappavattanaṭṭhāna*: the deer park where the *Buddha* gave his first sermon and set

³⁸² D.II. p.140, Wonglakorn P.A, 2010, p.280.

³⁸³ DN. P. 16, PTS: D.II. p.72, & Sister Vajira and Francis story 'Last Days of the Buddha' the Wheel Publication No.67/68, 1964, p. 38; & Wonglakorn P.A, 2010, p.4.

³⁸⁴ Mahāparinibbāna Sutta, the last days of the Buddha, The wheel Publication No. 67/68, 2010.

³⁸⁵ Samvejanīyaṭṭhāna: places rousing Emotion, Nyanatiloka, p. 161, 1970.

the wheel of law into motion, 4. *Kusinarā* or *Parinibbutaṭṭhāna*: the place where the *Buddha* passed away *Parinibbāna*³⁸⁶.

These four Holy places all Buddhists should visit for respect or worship the Triple Gem and make more merit in a good way to train the mind directly by practicing the meditation taking refuge towards which is the first step on the path to Enlightenment. Even if Enlightenment is not achieved in this life, one becomes better to become Enlightenment in their future life by all the subject of the worship.

6.4.1. LUMBINI IS ITS SIGNIFICANCE

The significance of *Lumbini* is the place that reminds us the birthplace of the *Buddha*: After fulfilling the practice of the Ten perfections (*Paramis*) for four incalculable (*Asaṅkheyya*) and a hundred thousand world cycles (*Kappa*), the *Bodhisatta* or Future *Gotama Buddha* took conception in the womb of *Māyā Devī*, the queen of *Suddhodana*, chief of *Kapilavastu* called *Skayan* republic. On the full-moon day of May in 623 BC, *Māyādevī* was on a journey from the *Sākya* capital of *Kapilavatthu*, to *Devadaha*, her parents' home, to deliver her first child in keeping with the ancient tradition of her people. Along the way she passed through *Lumbini* Garden, a pleasure grove of *Sāla* trees which were then in full bloom. Stopping to admire the flowering trees and plants, she began to feel the pangs of childbirth. Quickly she summoned her female attendants to put up a curtain around her. Holding the branch of a *Sāla* tree to support herself, she gave birth to the *Bodhisatta* while standing up.

According to *Majjhima Sutta* when the *Bodhisatta* was born, he took seven steps to the North and declared his position in the world with these words:

“ <i>Aggo ham asmilokassa</i>	I am the chief in the world.
<i>Jetto ham asmilokassa</i>	I am the highest in the world
<i>Setto ham asmilokassa</i>	I am the noblest in the world
<i>Ayamantimajāti</i>	this is my last birth
<i>Natthidanipunabbhavo</i>	there is no more becoming for me” ³⁸⁷ .

As soon as the *Bodhisatta* was born, a great immeasurable light surpassing the radiance of the gods appeared, penetration even those abysmal world inter-spaces of darkness where

³⁸⁶ D.II. 140, & Phra Brahmagunaphorn (P.A. Payutto), 2010, p. 144.

³⁸⁷ M. on p.123. & Piyadassi Thera, 1958,1961,1970,1990, the wheel Publication No.05, p. 4.

the sun and moon cannot make their light prevail. The ten thousand-fold world system shook, quaked and trembled and there too a great immeasurable light appeared to herald the birth of the *Bodhisatta*.

The significance of *Lumbini* is that it reflects the *Dhamma* of the *Buddha* known as *Dhammapada* versed as *Sukho Buddhānam uppāto* meaning the rising of the *Buddha* cause happiness for the world³⁸⁸. The birth of the *Buddha* brought into the world the light from the darkness and ignorance. The world got the light by knowledge by the *Buddha*. So that place was the importance place to visit for Buddhists pilgrims.

6.4.2. BODHGAYA AND ITS IMPORTANCE

Bodhgaya is the Place of the *Buddha* where he attained Enlightenment. After the Great Renunciation, the *Bodhisatta* approached two ascetics named *Alara Kalama* and *Udakkaraṃaputta* who taught him to attain the Formless *Jhānas*. Although they were the highest attainments at that time, still he was dissatisfied because they did not lead to *Nibbāna*. Leaving them, he arrived at an isolated cave on a hill now known as *Dhongre* hill, where he underwent painful and profitless practices for six years until his body became skeleton like and he nearly died. Realizing the futility of self-mortification, he adopted the Middle path and started eating again to regain his strength. His five companions, thinking that he had given up the struggle and reverted to luxury, left him. The *Bodhisatta* was now alone in his struggle. One day on the eve of *Vesak* while waiting on alms-round under a Banyan tree, the *Bodhisatta* was offered milk rice in a golden dish by the Lady *Sujāta*, daughter of the chieftain of the nearby village of *Senanigama*. After the meal, the *Bodhisatta* took the dish and went to the *Neranjara* river and saying: “If I am to succeed in becoming a *Buddha* today, let this dish go upstream; but if not, let this go downstream;”, he threw it into the water. There it floated to the middle of the river and raced upstream for eighty cubits (37m) before it sank in a whirlpool. In the evening, on the way to the *Bodhi* tree, the *Bodhisatta* was offered eight handfuls of grass by the grass-cutter *Sotthiya*. He placed on his seat under the *Bodhi* tree. He sitting cross-legged

³⁸⁸Dh. No.194, & Dhammananda K.Sri, 1988, p.394.

facing the east made a resolution. Saying: Let my skin, sinews and bones become dry. Let my flesh and blood dry up. Never from this seat will I stir until I have attained Buddhahood³⁸⁹.

The *Bodhisatta* called upon the earth to bear witness to his Thirty Perfections, by touching the ground with his right hand. Instantly, the earth responded with a great quake that shook and scattered *Māra* and his forces until they fled in defeat. Before the sun had set, the *Bodhisatta* had vanquished *Māra* and his forces. Then with mind tranquilized and purified, in the first watch of night, he developed the Knowledge of Past Lives; in the middle watch, the Divine Eye; and in the last watch, he developed the Knowledge of Destruction of Taints and attained Supreme Enlightenment. A Supreme *Buddha* (*Sammā-Sambuddho*) had arisen in the world on the full moon day of *Vesak* in 588 BC.

The significance of the *Bodhgaya* is the place where the *Buddha* attained supreme Enlightenment with more knowledge and wisdom. *Bodhgaya* is the place of the birth of *Dhammakaya*. The *Pāli* word *Bodhi* means ‘Awakening’. The *Buddha* attained supreme enlightenment and understood the nature of the dependent origination (*Paticcasamuppada*), where there existed twelve factors which account for the continuity of existence birth after birth. The factors are versed as under : “*Avijjāpaccayāsaṅkhārā, saṅkhārāpaccayāviññāṇa, viññāṇapaccayāNāma-rūpa, Nāma-rūpāpaccayāsaḷāyatan, saḷāyatanapaccayāphassa, phassapaccayāvedanā, vedanāpaccayatanhā, tanhāpaccayāupādāna, upādānapaccayābhava, bhavapaccayājāti, jātipaccayajarā-maraṇa*- Dependent on Ignorance arise *Kamma*-Formations, Dependent on *Kamma*-Formations arises consciousness, Dependent on consciousness arise Mind and Matter, Dependent on Mind and Matter arise the Six Sense Bases, Dependent on the Six sense-Bases arises contact, Dependent on contact arises Feeling, Dependent on Feeling arises craving, Dependent on Craving arises Clinging, Dependent on Clinging arises Becoming Dependent on Becoming arises birth, Dependent on birth arise decay and death”³⁹⁰.

6.4.3. SARNATH AND THE BUDDHA

Sarnath is the place where *Buddha* preached the first Sermon after spending seven weeks at the seven places in *Bodhgaya* following his Enlightenment, the *Buddha* decided to teach the *Dhamma* he had realized to the Five Ascetics, namely: *Kondaṇṇa, Vappa, Bhaddiya, Mahanāma*

³⁸⁹ Dh. 153-154 & Dhammananda K. Sri, 1988, p. 326-327 and Piyadassi Thera, 1958, 1961, 1970, 1990, the wheel Publication No. 05, p. 7.

³⁹⁰ Vin. I. 1; S. II. 1; Bbh. 135; Vism. 517; Comp. 188. & Phra Brahmaganaphorn (P.A. Payutto), 2010, p. 340

and *Assaji*, who had served him for six years, but left after he abandoned the path of self-mortification. He arrived at Deer Park or *Isipatana* in modern day *Sarnathon* the full-moon day of *Asalha*, exactly two months after *Vesak*. When they saw the *Buddha* coming in the distance they decided not to welcome him, but as soon as the *Buddha* approached they found themselves unable to keep their pact and began to serve him. The *Buddha* was able to convince them of his Attainment. That very night, the *Buddha* delivered the historic First Sermon, the *DhammacakkappavattanaSutta* or Discourse on Turing the Wheel of *Dhamma*, which led to *Kondañña* attaining the first stage of sainthood at the end of the discourse. The remaining four ascetics attained the first stage of sainthood successively over the next four days. Later, the *Buddha* preached to them the *Anattalakkhana Sutta*³⁹¹ or Discourse on the Characteristics of Non-Self, hearing which they attained *Arahantship* or final sainthood.

In *Sarnath* too, the *Buddha* converted the rich man *Yasa* and his 54 friends into *Arahants*. Later, the *Buddha* dispatched them in various directions to propagate the *Dhamma*, with each to go a separate way. Thus *Sarnath* became famous as the place of the First Sermon, as well as the founding of *Saṅgha* (Monkhood). *Sarnath* is located in the state of Uttar Pradesh in the city of *Varanasi* (Benares)³⁹².

The significance of *Sarnath* is the first four sights that arise in this place. The first sight is the first sermon the *Dhammacakkapavattanasutta* that is the setting up of motion of the wheel of *Dhamma*. The main topic of this *sutta* is the two extreme as the constant attachment to sensual pleasures (*Kāmasukhallikānuyoga*)³⁹³ and the constant addiction to self-mortification (*Attakilamathānuyoga*)³⁹⁴. The second sight is the place where foundation of *Saṅgha* a new order of monk disciple Venerable *Kondañña* attained the first stage of sainthood at the end of the discourse. After that he becomes the monk in ordination by the *Buddha*. ‘The Buddha termed his new system *MajjhimāPatipadā*- the middle way and the four Noble Truths to the realization of the ultimate goal *Nibbāna*’³⁹⁵.

Then the first *Upasaka* and *Upasikā*: *Upasaka* is masculine and *Upasikā* is feminine they are lay devotee, means the parent of *Yasa*. Usually *Upāsaka* and *Upāsikā* they are reparation the ancient formulas for the Three Refuges (*Tisarāṇa*) and five precepts (*Pañcasīla*) in response to

³⁹¹ Mahāvagga p. 13; Samyutt Nikāya pt. III p.66 & Narada, the Buddha and his teachings, p. 63, 2006

³⁹² Piyadassi Thera, 1958, 1961, 1970, 1990, the wheel Publication No.05, p. 12.

³⁹³ Buddhist Dictionary by Nyanatiloka, 74, 1970.

³⁹⁴ Buddhist Dictionary by Nyanatiloka, 25, 1970.

³⁹⁵ Narada, the Buddha and his teachings, p. 51-52, 2006.

the formal administrations of a monk or by themselves in front of a *Stupa* or an image of the *Buddha*.

The *Buddha* stayed at the first raining season (*Vassa*). After he attained Enlightenment under *Bodhi* tree he spends seven weeks around the *Bodhi* tree then he went to *Sarnath* for teaching the *Dhamma* to his five disciples.

6.4.4. KUSINARĀ AND ABODE OF PŪJĀ

Kusinārā is a place of pilgrimage where the *Buddha* passed away and attained *Parinibbāna*. Three months before he reached the age of eighty, the *Buddha* renounced his will to live at the *Capala* Shrine in *Vesāli*. Travelling in stages via *Pāvā* where he ate his last meal, offered by the Smith *Cunda*, he reached the final resting-place at the *Sāla* grove of the *Mallas* by the bank of the *Hirannavati* River in *Kushināgar*. There, on the full-moon day of *Vesakin* 543BC, the *Buddha* passed into *Mahāparinibbāna*. The passing away into *Nibbāna* wherein the elements of clinging do not arise (i.e. no more rebirths). His last convert was the wandering ascetic *Subhadda* and his last words to the *Bhikkhus* were: “*Handadāni bhikkhave, āmantayāmivo: “Vayadhammā saṅkhārā appamādena sampādehā” ti ayaṃ tathāgatassapacchimāvācā*. Indeed, *Bhikkhus*, I declare this to you: It is the nature of all conditioned things to perish. Accomplish all your duties with mindfulness”³⁹⁶.

The *Buddha* was lying on his right side between two. *Sāla* trees with his head to the north when he breathed his last. After his *Mahāparinibbāna*, his body was taken into the town by the northern gate and out through the eastern gate to the shrine of the *Mallas* called the *Makutabandhana*. They were unable to light the funeral pyre until Ven. *MahāKassapa* came and paid him respects. After the cremation, the relics were divided into eight equal portions by the Brahmin *Dona*, who distributed them to eight clans, namely: 1. King *Ajatasattu* of *Magadha*, 2.The *Kicchavis* of *Vesali*, 3.The *Sakyans* of *Kapilavatthu*, 4.The *Bulians* of *Allakappa*, 5.The *Koliyans* of *Ramagana* 6.The *Brahman* of *Vethadipa*, 7.The *Mallas* of *Pava*, and 8.The *Mallas* of *Kushinagar*³⁹⁷.

³⁹⁶ DN. No. 16&PiyadassiThera, 1958,1961,1970,1990, the wheel Publication No.05 p. 31, and Sister Vajira& Francis story ‘The last day of the Buddha at the Mahāparinibbānasutta’ ,1964,1988, 2010, the wheel Publication No.67-69, p. 46.

³⁹⁷ D.vol.10, Kh.A.221; J.IV.228; & Bhikkhu P.A. Payutto, 2007, 63.

Dona Brahmin himself kept the urn used for dividing the relics. When the Moriyas of *Pipphalavana* arrived, it was too late as all the relics had been distributed, so they took from there the ashes, returning home, these men raised Stupas to honour them. So it came about that there were eight stupas for the relics, a ninth for the urn, and a tenth for the ashes. *Kusinara* of *Kushinagar* is in the village of Kasia in the Deoris district of Uttar Pradesh in India.

The significance of *Kusinarā* was the place of passing away or *Parinibbāna* of the *Buddha*. After the *Parinibbāna* of the *Buddha*, the relics of his body were collected from the funeral pyre and divided into eight parts. These were distributed to the claimants and stupas, burial mounds, were erected on the relics. The practice or pilgrimage in Buddhism probably started with visits to this place, for recalling to the qualities of the *Buddha*.

6.5. THE DAY OF THE *BUDDHA*

Theravāda Buddhism they have faith in Triple Gem. They worship or respect all the place or things that remains in the Triple Gem. They practice and follow the teaching of the *Buddha*. They practice every day in their daily life because they regard the Triple Gem as the chief of their mind. They practice the *Dhamma* and give their whole life to the Triple Gem. They follow the teaching of the *Buddha* by doing well, avoiding evil and rid their mind of greed, hatred and delusion.

When the special day of the *Buddha's* day or the full-moon day come all Buddhists go to the monastery or temple early morning . On this day Buddhists undertake the Eight Precepts in which case they are normally dressed up with white cloth, as white is the symbol of simplicity, purity and humility. The Buddhists may take with him flowers, oil, incense and sometimes sandal wood powder and camphor. The offering of flowers and incense is a bestowal of worship. It is an act of homage, of adoration and of gratitude though by themselves, the offering have no intrinsic value. It is like an offering a garland or an our honor, our respect, our affection and our gratitude. The offering of flowers and incense is followed by the utterance of stanzas which recall to the mind of the Buddhist the sublime qualities of the *Buddha*. At the temple, he washes his hands and feet because cleanliness of both body and mind is praised by the *Buddha*. In the temple, there are several shrines

or places where offerings can be made. The main shrine is called the *Vihāra* which means a dwelling place. There they have the *Buddha* statue for major to worship.

In the special day of Buddhist tradition first they go to monastery and come. the *Vihāra* where the *Buddha* statue is there they sit in front of the *Buddha* statue then they bow to the *Buddha* statue. They light the candle and the incense in front the statue offering the flowers in the vase and worship to the images of the *Buddha*.

An image in itself is not an object of worship; it is a symbol and representation of the *Buddha*. The image will help the devotee to recall the great virtues of the Enlightened One. The lay people also go the monastery and offer food to the monks and take the five precepts and listen to a *Dhamma* talk by the monks in monastery. They give food to the poor to make merit and help many people in the evening, join perhaps in a ceremony of circumambulation walks around a *Stupa* three times as a sign of respect the *Buddha*, the *Dhamma*, the *Saṅgha*. The day concludes with evening chanting of the *Buddha*'s teachings and meditation.

In the tradition of Buddhists they have special days of the *Buddha*. There are three days such as *Visākha-Pūjā* day, *Āsāḷha-Pūjā* day, and *Māgha-Pūjā* day.

6.5.1. THE VISĀKHA-PŪJĀ DAY

The celebration of the *Visākha-Pūjā* is on the full of the 6th lunar month in commemoration of the birth, Enlightenment and decease of the *Buddha*.³⁹⁸ It is the most important day in Buddhism. It is the day Buddhists assemble to commemorate the life of the *Buddha*, and to give reverence to his purity, profound wisdom and immense compassion for all humankind and living beings by reflecting and using his teachings as guidelines for their lives. The *Visākha-Pūjā* day also marks the anniversary of three significant events in the life of the *Buddha*.

The first significance is as the *Buddha* was born in this day, when Queen *Sirimahāmāyā* returned to her home in *Devadaha* city for the childbirth. As she was standing and holding on to a tree branch, she gave birth to a prince. The birth occurred on a full moon day of the sixth lunar month. When the prince was five days, he was bestowed the name *Siddhattha* meaning 'fulfillment', he was seven days his mother passed away.

³⁹⁸Bhikkhu P.A. Payutto, 2007, p. 67.

The second significance is when the *Buddha* attained Enlightenment. When prince *Siddhatthawas* twenty-nine years old, he rode his horse outside the palace and encountered an aging person, a sick person, a corpse and an ascetic. The sight of the aged, diseased and the dead caused him to reflect on the uncertainties and suffering in the lives of human beings. He on seeing the ascetic, and individual seeking escape from the suffering decided to leave the palace in order to ordain and search for the path to overcome suffering. Six years after departing the palace to ordain and spending time searching arduously, prince *Siddhattha* attained Enlightenment under the *Bodhi* tree along the banks of *Neranjara* River on the full moon night of the sixth lunar month and became the *Buddha* at the age of thirty-five. During the first meditative stage, he attained the ability to recount every past lifetime that he was ever born; in the middle stage he attained what is called ‘divine eye’ and acquired the ability to see past lives of all living creatures in the cycle of existence, or *Samsara*. The final meditative stage, he was able to eliminate all his defilements through the wisdom. He was now fully Enlightenment and became the *Buddha*.

The Third significance implies the *Buddha* teaching or the *Dhamma*. He taught many human beings and *Devas* for long time until he was 80 years old 45 *Vassain* the monastery. On the full moon night of the sixth, as the *Buddha* reached in *Kusinarācity* of the Malla Kingdom, at that time he delivered his final discourse as follows: ‘behold monks; naturally all conditioned things must undergo changes. Strive to work hard to benefit yourself and humankind, and by not being reckless’ he then entered complete *Nibbāna*³⁹⁹.

The Significance of *VisākhaPūjā* day means paying homage to the *Buddha* on the full moon day of *Visākhamonth*, the sixth lunar month. In Buddhist tradition they respect the *VisākhaPūjā* day called *Buddha* day. *VisākhaPūjā* day enables one to understand the *Dhamma* taught by the *Buddha* in the form of the four noble truths and middle path because the *Buddha* attained Enlightenment by discovering the four noble truths.

³⁹⁹PiyadassiThera, 1958,1961,1970,1990, the wheel Publication No.05 p. 28.

6.5.2. THE *Āsāḷha-Pūjā* DAY

The celebration of the *Āsāḷha-Pūjā* day is the worship on the full moon of the 8th lunar month in commemoration of the first sermon (*Dhammacakkappavattanasutta*)⁴⁰⁰. The *Buddha* taught to the group of five ascetic, *Kondaṇṇa*, *Bhaddhiya*, *Vappa*, *Mahānāma*, and *Assaji* at *Isipatanain* Benares. It is commemorated as the day of the *Buddha*'s turning the Wheel of the *Dhamma*, his winning of the first disciple who was then ordained as a *Bhikkhu* and thus the completion of the Triple Gem as the *Buddha*, the *Dhamma* and the *Saṅgha*. This day called the *Saṅgha* day.

However, as the *Āsāḷha-Pūjā* falls on the same day as the eve of the Beginning of Rains Residence, activities on the two occasions are sometimes confused. In fact, most of the monastic rites and merit-making activities performed on that day are parts of the ceremonies associated with rains residence observed long before *Āsāḷha-Pūjā* came into existence.

The Significance of *Āsāḷha-Pūjā* day in Buddhist tradition means respect the *Āsāḷha-Pūjā* day called the *Saṅgha* day because the *Saṅgha* has completed in this day and the *Buddha* taught the *Dhamma* in this day and named as the *Dhammacakkappavattanasutta* which means setting in Motion the wheel of the Doctrine. It includes two extremes sensual pleasure (*Kāmasukhallikānuyoga*) and self-affliction (*Attakilamathānuyoga*). These two extremes the first one *Kāmasukhallikānuyoga* means sensual indulgence, low, coarse, vulgar, ignoble, and unprofitable. And the second *Attakilamathānuyoga* means self-torture, painful, ignoble, and unprofitable. *Bhikkhus* are supposed to avoid the two extremes developing the middle way. As understood by the *Tathāgata* the middle way produces vision, produces knowledge, and leads to calm penetration, Enlightenment, *Nibbāna*. The middle way is called Noble eightfold path namely: 'Right understanding *Sammāditthi*, Right thought *Sammāsaṅkappa*, Right speech *Sammāvāca*, Right action *Sammākammanta*, Right livelihood *Sammāajiva*, Right effort, *Sammāvāyāma*, Right mindfulness *Sammā sati*, Right concentration *SammāSamādhi*'⁴⁰¹.

⁴⁰⁰ Bhikkhu P.A. Payutto, 2007, p. 67.

⁴⁰¹ D.II.312; M.I.61; M.III.251; Vbh.235; & PhraBrahmagunaphorn (P.A. Payutto), p. 215, 2010.

In simple terms of the first sermon concerns itself with the problem of life, the causes of the problem, problem solving, and the problem solving method. The person must understand the significance of the first sermon. Then they can manage their life and be far away detached from problems in life.

6.5.3. THE *MĀGHA PŪJĀ* DAY

The celebration of the *Māgha-Pūjā* is the worship on the full moon of the 3rd lunar month in commemoration of the *OvādaPātimokkha*⁴⁰². In Buddhist tradition they respect the *Māgha-Pūjā* day called *San̄gha* day. There origin or the story of *Māgha-Pūjā* day is as follows: on the *Buddha* time at the first rains retreat (*Vassa*) at the Deer park near the city of Benares in India after the *Buddha* went to *Rājgaha* stay at *VeluvanVihāra* is *Rājgaha*, the capital of *Magatha* state, that observed to commemorate the Great Assembly of the *Buddha*'s Disciples in the ninth month after his Enlightenment, the *Buddha* expounded the Fundamental Teaching or the gist of Buddhism called *Ovāda-Pātimokkha* to his disciples.

The *Māgha-Pūjā* has four marvelous events occurred: as 1-The 1,250 monks came to see the *Buddha* that evening without being summoned or appointment. 2-All of them were the enlightened monks or Arahantas. 3 -All of them had been individually ordained by the *Buddha* himself - *EhiBhikkhuUpasampadā*. 4-They assembled on the full moon day on the *Māgha* month. *Māgha-Pūjā* day has four marvelous, the *Buddha* gave the assembly a discourse *OvādaPātimokkha* laying down the principles of his teachings summarized into three fundamental Teachings namely *Ovāda Pātimokkha* as the *Buddha* gave the Arhantas the principles of Buddhism are: to cease from all evil; to do what is good; to cleanse one's mind.

The *Ovāda Pātimokkha* is follow 'Sabbapāpassaakaranam' meaning avoid doing evil or bad; *Kusalassūpasampadā* meaning in virtue always ready; *Sacittapariyodapanam* meaning purifying of the mind'⁴⁰³. It is called the main teaching in Buddhists tradition and they have to practice with respect.

⁴⁰²Bhikkhu P.A. Payutto, 2007, p. 67.

⁴⁰³ D.II. p.49; Dh. p.183; &Phra Brahmagunaphorn (P.A. Payutto),2010, p.97.

The significance of *Māgha-Pūjā* day is taught in the main teaching of the *Buddha* or the heart of the teaching called *OvādaPātiāmokha* where 1250 Arhant in bamboo monastery at *Rajagaha* were present. This teaching was also preached for both lay Buddhist and the monks who are practicing toward achieving happiness in their lifestyle.

This day is related to the *Buddha* and holds significance to the Buddhists and they performed the ceremony and worship toward the Triple Gem. they go to the temple in the morning to make merit by performing activities such as bowing to the *Buddha* statue, lighting the candle and incense, offering the flower then offering food which the lay Buddhists show and support to the monks, then they share things to the poor people, and help the disable people in order to make the merits on this day.

After that they listen to the *Dhamma* talks by the monks, in the evening time. There are occasions for all the monks and lay people to join in worshipping the Triple Gem, commemoration they join in the circumambulation such as walking around the *Pagoda* or *Cetiya* three time in circle for respect to the *Buddha* the *Dhamma* and the *Saṅgha*. This is the practice of worship on the day to memorize the teaching of to the Triple Gem in Buddhism tradition.

6.6. THE WORSHIP WITH *PARITTA* CHANTING

The other name of *Paritta as Sutta* which is a divine saying or decision, a secret doctrine⁴⁰⁴. *Theravāda* Buddhism country is rooted with the culture of Buddhists practice nowadays. They believed certain *Paritta* chanting have certain magical power as *Bojjhaṅgasutta* for curing illness. Many Suttas have been more powerful in Buddhist place or country; they can make some celebration all the time up to their wish by the *Parittachanting*. If they want to do some celebration in the new things, place or at the special day, they can prepare for worship with *Paritta* chanting.

The word *Paritta* means the collection of the teaching of the *Buddha*. The teaching by the *Buddha* he preached in the good and beautiful word *Paritta* in *Pāli* word which means principally protection.

⁴⁰⁴ Rhys Davids T.W. & William stede, 2004, p. 522.

Paritta suttas describe certain Suttas or discourses delivered by the *Buddha* and regards as affording protection. The protection is the obtained by reciting or listening to the *Paritta* suttas. The practice of reciting or listening to the *Paritta* suttas began early in the history of Buddhism. The word *Paritta* in this context was used by the *Buddha* for the first time in a discourse known. This discourse was recommended by the *Buddha* as a guard or protection for the use of the members of the order. The *Buddha* in this discourse exhorts the monks to cultivate *Mettā* or loving-kindness towards all beings.

According to Dhammananda K. Sri commented that the *Paritta* or *Sutta* chanting has to be recited for protection or known as protection shielding ourselves from various forms of evil spirits, misfortune, sickness and influence of the planetary systems as well as instilling confidence in the mind.⁴⁰⁵ The *Paritta* chanting is a well-known Buddhist practice conducted all over the world, especially in *Theravāda* Buddhist countries where the *Pāli* language is used for recitals. Many of these important *Suttas* from the teachings of the *Buddha* were selected by his disciples. The *Suttas* that Buddhist recite for protection is known as *Paritta* chanting shielding ourselves from various forms of evil spirits, misfortune, sickness and influence of the planetary systems as well as instilling confidence in the mind.

When these *Suttas* are chanted, three great and powerful forces are activated. These are the forces of the *Buddha*, the *Dhamma* and the *Saṅgha*. Buddhism is the combination of these 'Three Jewels' and when invoked together they can bring great blessing to mankind. The *Parittas* are a collection of *Suttas* for protection, which contain the *Buddha's* teachings. The *Buddha* teaching or the *Dhamma* is the universal truth because the *Buddha's* teaching contain only the truth they have from the time of the *Buddha* himself and is been used to help people to live a happy life. One who listens the teachings attentively gets into a peaceful and happy frame of mind. And when one is sick in mind or body, one can attain positive states of mind which can aid tremendously through the healing process through the *Sutta* chanting..

Therefore *Paritta* chanting *Pūjā* have an aesthetic value which helps to refresh the mind. In *Paritta* chanting we offer *Pūjā* to the holy Triple Gem and recall in mind the sublime qualities of the Triple Gem. Contemplating on these great qualities will make our minds calm, peaceful and serene.

⁴⁰⁵Dhammananda K. Sri, 1993, p. 206.

6.6.1. THE BENEFIT OF THE *PARITTA* CHANTING

In the *Theravāda* tradition, *Paritta* chanting is usually done by chanting *Manta*. It is composed or collection of the important *Sutta* from the teaching of the *Buddha*. Some *Sutta* is as the blessing to the person who at times with vernacular translations interspersed among the most popular *Theravāda Paritta* chanting. When they are chanting the *Paritta Sutta* they achieve happiness from inside of the mind as the mind becomes so relax and calm when listening or chanting the *Manta* or the *Paritta* chanting.

Manta or the *Paritta* chanting⁴⁰⁶ is chanted to connect the qualities of the Triple Gem to make the mind to be strong and be shame shacking from the evil, and when they are chanting all in one time together its sure to understand the meaning of the teaching by chanting with translation.

Secondly, the chanting trains the mind directly through meditation to calm and remain still, and stay with the sound of the chanting done recently.

Thirdly it trains the mind to be aware and by the chanting one can see or know to catch the subject of the *Citta* or the action of the *Citta* or the reaction that appear by thinking or linking deliberately, which is prepared by the mind from the subject of the *Citta* at the time between chanting.

Fourthly, to acquire more knowledge and wisdom if one has awareness when chanting followed with the subject of the thinking the *Manta* chanting raises wisdom, awareness, mindfulness, and wisdom.

Sometime the person who has many problems when they are chanting the *Manta* the mind becomes aware and still with thoughtfulness and gets more knowledge to know clearly that problem. It raises the wisdom and further attains the Noble truth.

The *Manta* is able to control all the feeling and thinking to calm the mind from impurity and attain the wisdom directly to see the reality of the subject in the world which is impermanent, suffering, and non-self. Without this awareness one cannot see the real thing as it is directed to be free from suffering.

The subject of training the mind by meditation with the *Parittachanting* for linking the qualities of the Triple Gem has become one subject in training the mind because before they are

⁴⁰⁶Rhys Davids T.W. & William stede, 2004, p. 522.

doing the meditation they should pay respect and make the mind to have *Saddhā* toward the Triple Gem and do meditation. They train the mind in such manner, and the peace of the mind as directed by the meditation focuses on controlling the mind, in our normal condition. The mind directs towards stillness based on the *Paritta* chanting and achieves peacefulness and calmness.

6.7. SUMMATION

This chapter discusses the practice of *Saddhā* in modern Buddhism in accordance with the *Pūjā* offered by the monks and the layperson in Buddhism. The goal of Buddhism has been to purify the mind leading to a state known as *Nibbāna*. The *Pūjā* is presented by bowing, offering, lights, chanting and Meditation.

As discussed in the chapter that ‘*Pūjā*’ means honor, worship, devotional, attention, devotional, offering, Veneration, homage. It is presented through physical, verbal, and mental action to show respect to the Triple Gem. The object for *Pūjā* mean someone or something worthy for the worship, as the person should worship or respect who has the virtue worthy of remembrance. The person who has most education or has the knowledge called *Kuṇavutthi* is worthy of respect; second, the one who has more experience with age or older than us we respect them and they are called *Jayavutthi*; and third the person who are born from the high level stage like the king we can respect them who are known as *Jativutthi*. These people follow the *Dhamma* or the good things developing and arising in the mind by the virtue of mindfulness, wisdom and happiness in their life.

The two paths of the *Pūjā* are known in this chapter. These are: 1. *Āmisa-Pūjā*: worship or honoring with material things; practical worship. 2. *Paṭipatti-pūjā*: worship or honoring with practice; practical worship. By associating the *Āmisa-pūjā* and *Paṭipatti-pūjā*, the *Buddha* praised *Paṭipatti-pūjā* as a highest form of worship, because the *Paṭipatti-Pūjā* can keep or suppose the *Dhamma* to stay for longer time. We came to know that the concept of *Pūjā* practice towards the relics of the *Buddha* is known as the *Stupa* or *Cetiya*. In Buddhism tradition they described about the *Dhātu-Cetiya*, *Dhamma-Cetiya*, *Paribhaga-Cetiya*, *Uddesika-cetiya*, and then they pay homage to the image of the *Buddha* that has memories or the qualities of the *Buddha* through the four Holy places. The holy places contain important evidence about the nature of the *Buddha*. Pilgrimage form an important part of Buddhist devotional practice from

ancient times is known. These four Holy places all Buddhists should visit for respect or worship the Triple Gem and make more merit and practice meditation in a good way to train the mind.

In tradition of Buddhists they have the special day of the *Buddha*. These are three days as *Visākha-Pūjā* day, *Āsāḷha-Pūjā* day, and *Māgha-Pūjā* day. These days signify to have faith or belief in the existence of the *Buddha*, and to know the importance of these days. The practice of the *Paritta* chanting of the *Manta* is practiced through meditation toward clean mind and keep away from impurity to achieved the happiness and finally be able to attain *Nibbāna*.

CONCLUSION

The first chapter focused on the background of this research work. It made an attempt to provide a general perspective of the word '*Saddhā*'. It was found out that there is a different expression of the teaching of the *Buddha* in both the *Theravāda* and the *Mahāyāna* cults. In the present the *Theravāda* Buddhists follow religious traditions that prevailed in India two thousand five hundred years ago. They practice the original form of Buddhism as it was handed down by the teachings of the *Buddha*. The classical *Theravāda* literature consists of the teachings of the *Buddha* arranged and compiled into three divisions: 'The *VinayaPiṭaka* is 'the book of conduct, ordiscipline, concerns rules and customs; The *SuttaPiṭaka*, 'the book of discourses' is a collection of sermons and utterances by the *Buddha* and his disciples; The *AbhidhammaPiṭaka*, 'the book of higher doctrine' is a detailed psychological and philosophical analysis of the *Dhamma*.'⁴⁰⁷

Mahāyāna Buddhism can accommodate a greater number of people. As it means a Greater Vehicle, and distinguishes them from the *Theravāda*, which is known as the Lesser Vehicle. *Therevāda* Buddhism believes in recovering the original teachings of the *Buddha*. They stand by the *Bodhisattva* ideal to help many people cross the suffering and enter into the pure land. They believe that all followers are born into a western paradise before attaining true *Nibbāna*. *Mahāyāna* Buddhism also believes that its followers should not merely seek Enlightenment for themselves. Instead they should propose a person who must seek and become a *Bodhisattva* and delay their realization to stay in *Samsāra* and help other struggling humans.

But both the cults have *Saddhā* as a common factor in their personalities to claim, to know and learn the teachings of Buddhism. Although the word *Saddhā* has different synonyms, in which faith and confidence are the most popular words to describe it to reach a general understanding of the word. It can therefore, be practiced and rooted deeply into a devotee, to bring out an understanding of the nature of the material world and then attain the supreme entry (*Nibbāna*) with pure wisdom.

The importance of the *Saddhā*, on the other hand can be felt when it becomes a product of the energy, effort, and endeavor called *Viriyūpathampa*. When one learns about the *Dhamma* and meditates to practice *Saddhā*, one also learns to cross the ocean of suffering of their present life and train the mind to gain the ultimate knowledge and gain wisdom and enhance fulfillment of *Pāramis* (perfections). History is a threshold of many interesting stories of great followers like

⁴⁰⁷ Chandra B. Varma, p. 37-38, 2011.

Ānanda, Vakkali and King Asoka and so on which reflect, time and again, the value of *Saddhā* and transform a person with malice into a peace-loving being.

The word as '*Buddha*' means 'Enlightened One' or 'Awakened One'⁴⁰⁸, The *Dhamma* means the teaching of the *Buddha*, and the communities of the monks are called '*Saṅgha*', standing as a Triple Gem it always guides Buddhists into a harmonious way of living. These four groups of Buddhists (*Buddhaparisā*) as - *Bhikkhu, Bhikkhunī, Upasaka and Upasikā*,⁴⁰⁹ they learn, practice and follow these teachings to unfold a miraculous philosophical lifestyle.

Buddhism believes that 'the *Dhamma* in a human being is what can help oneself. No one else can help you. You are your own savior. Every human being has the ability to completely control his own mind with practices and actions toward the right way. They should train their own mind because, the mind is the forerunner of self. Mind is chief. If the mind is trained to the right way, they can help themselves with pure mind',⁴¹⁰.

The *Buddha* taught us that all beings have ability to free themselves from suffering; and therefore attain happiness and peace. One can faithfully describe the *Buddha* not as a God but as a teacher who taught his devotees a theory from which they could restore wisdom and also conquer greed, anger and ignorance which blinds us from seeing the right path.

Saddhā in Buddhism acts as a first step to attain the aim of Buddhism. The *Buddha* recommends devotees to believe the result of action (*Kamma*). A person should always do good things in a polite way to help mankind. Bad actions always come back to us. This theory or philosophy in the religion helps one to understand that the base for this kind of thought is instilled in *Saddhā* that is deep rooted in a soul that loves the path of peace and harmony.

This is the point where the *Kamma* comes into discussion. The *Kamma* of a person is always effecting the life cycle of the soul. The *Buddha* has mentioned in detail about the action and effect of a person in one's past, present and future lives. This part has been discussed in detail in the coming chapters.

In the second chapter it is understood that one has to practice, support, direct and develop the mind to be still and calm on the ground through the teaching of the *Buddha*. *Saddhā* have to grow up in the mind with a will to accept the Noble truth of the *Dhamma* and continue

⁴⁰⁸ Rhys Davids T.W. & William Stede, 2004, p. 488; Saibaba V.V.S., 2005, p. 74.

⁴⁰⁹ A.II.132, & Phra Brahmagunaporn (P.A. Payutto), 2010, p. 119.

⁴¹⁰ Dh. 1-2; Dhammananda K. Sri, 1988, p. 41-42.

doing it through good action such as the physical, the verbal, and the mental. The reaction based on *Saddhā* is described as honor, soft, sweet voice, and righteousness.

The function (*Rasa*) of *Saddhā* is labeled as clearing like the water-clearing gem. Just like The nature of the water is known to be as sharp, cool and washing the impurity. Here the nature of the water is sharp means that it has the capability to enter into everything, every space, and every size; the nature of the water is cold by the touching; the water is able to wash away the impurity. Similarly *Saddhā* have to be strong enough and have to be like the water that is sharp, cold, and wash away the impurity.

The manifestation (*Paccupaṭṭhāna*) of *Saddhā* is like the absence of impurity, which means to abandon all defilement in the mind such as greed, hatred, delusion. It is the commitment towards training in the right way, cultivating the good *Dhamma* to achieve peacefulness of the mind to attain supreme happiness.

The proximate cause (*Paḍaṭṭhāna*) of *Saddhā* is the ground of trust and the factors of stream are towards attainment of a good *Dhamma*. The *Dhamma* begins by trust in someone or something and *Saddhā* cause to open the mind to receive all the things. But *Saddhā* should have *Paññā* (wisdom) to control and examine what is true or false. *Saddhā* is the factors of stream attainment a good *Dhamma*. *Saddhā* is the seed of all wholesome. The wholesome truth *Dhamma* is practiced by doing merit as charity, morality, mental culture, reverence of respect, service in helping others, sharing merits with others, rejoicing in the merits of others, and it strengthens one's views. It is like the performance of all the wholesome qualities through the *Dhamma* to be prosperous and receive the benefits and be able to bring peace in others life.

Saddhā inspires to practice the *Dhamma*, which gives rise to harmony in society. The reflection of the *Saddhā* like the seed of all wholesome *Dhamma* is towards development of peace for the world. *Saddhā* is the factors of stream-entry, means the preliminary element of the spiritual path. That constitutes the factors of stream-entry which is inculcated through personal knowledge and is regarded as the awakening of truth *Dhamma*. The *Dhamma* continue on the right view, intent on high wisdom, concentration and virtue.

Saddhā is the first step or a mind opener to receive new knowledge and continue it through practice in order to increase the stillness in the mind by training in the subject of concentration. It makes one understand the real situation by having achieved the right view in life. In Buddhism they respect the Triple Gem which is a means of faith for them. The

developing of *Saddhā* is the first step or the mind opener in order to receive the new knowledge. The person need to associate with the wise people, come to see them and listen to the good teaching of them and follow from their teaching. Buddhist they come to see the *Bhikkhu* in the monastery and ask several questions and discuss the *Dhamma* to increase the knowledge. Then they practice the five precept (*Pañca-Sīla*) and does the meritorious deeds by giving thing to other, loving kindness, compassion, honest, and practice the righteousness to other. They are trained to calm their mind by concentrating at one point peacefully. *Saddhā* develops a strong and the high state of mind which lead them to be wise like a Noble person and enlightens them with *Ariyapuggala*. It means to gain supreme blessing in Buddhism.

The person who has *Saddhā* in the Triple Gem can live with happiness and be able to achieve a good thing in the present life. After they pass away they reach a good destination or their soul suffers a good destination. They are rebirth in the happiness as the heaven etc. If they have return to human world again they will be reborn in a good family onto the highest level around the circle of rebirth as *Samāsāra* until they reach *Nibbāna*. Such is the dimensions of *Saddhā*.

In the third chapter we have come to know that there are four kinds of *Saddhā* in *Theravāda* Buddhism known as *Kamma-Saddhā*, *Vipāka-Saddhā*, *Kammassakatā-Saddhā*, and *Tathāgatabodhi-Saddhā* or *Ratanattaya-Saddhā*.

Kamma-Saddhā means faith in the action. One has to know and understand the kind of *Kamma* as the wholesome *Kamma* and unwholesome *Kamma*, or *KusalaKamma* and *Akusala Kamma* means faith in the action. In Buddhism tradition one believes that all *Kamma* or action is the cause of all well-being. Therefore we have to know the kinds of the *Kamma* such as the wholesome *Kamma* and unwholesome *Kamma*, or *Kusala Kamma* and *Akusala Kamma*. One commits which *Kamma* that has to belong to that person.

Vipāka-Saddhā means faith in the fruit or the result of the *Kamma* or the action. They believe that if one does a good action, a good action will lead them to be success on the life time and if one does the evil action, the evil action will lead them to be unsatisfied. A common phrase like ‘do good, good will come to you, do evil, evil will come to you’ can be undertaken in this regard.

Kammassaka-Saddhā means faith in the ownership of the *Kamma*. That *Saddhā* has to remind the people to be careful with the *Kamma*, like the way we see the living being suffering

in the misery state by the result from the past *Kamma*. If one is filled with all happiness means they have a good *Kamma* in the past. We also come to know that being suffered with short life that because in the past it has committed killing being, and the being has long life as in the past it has accumulated the good as loving-kindness etc.

Tathāgatabodhi-Saddhā means faith in the Enlightenment of the *Buddha* such as faith in the *Buddha* physical filled with the qualities, from the inner symbol of the *Buddha* perfected with the ten virtues perfection called *Paramīas* charity alms giving, great morality etc.,

And finally *Ratanattaya-Saddhā* means faith in the Triple Gem as the *Buddha*, the *Dhamma* and the *Saṅgha*. We know the qualities of the Triple Gem originate by the proper practice of concentration and develop the mind directly to perceive the highest quality.

We have to keep the knowledge from the kind of *Saddhā* in *Theravāda* Buddhism to remind our good behaviors to continue and achieve the freedom, from all suffering which has over cover in the mind and reach the state of the supreme happiness (*Nibbāna*).

The type and characteristic of *Saddhā* enable one to know about its meaning, the procedure, the origin as well as an indepth study of the process that occurs while performing the step of *Saddhā*.

Chapter four we came to know about *Saddhā* as a component of the teaching of the *Buddha*. It is component in the teaching of the *Buddha* and is basic foundation towards learning or understanding the truth of the *Dhamma*. The person who has *Saddhā* in the Triple Gem continuously practice deeply, do the meritorious deeds achieve happiness and the peace for oneself and other around. *Saddhā* is the wealth of the *Dhamma*. The practice of the *Dhamma* based on *Saddhā* is able to receive the happiness anytime when they practice. It is related with *Paññā* which means wisdom. Therefore, *Paññā* has to be controlled, examined, and investigated through *Saddhā*.

The *Buddha* reminds us to increase *Saddhā* based on *Paññā* by learning, hearing, and practice by oneself. The result of happiness has to return to that person on the practice of the *Dhamma*. Here *Saddhā* is the basic component.

We have to know that the *Dhamma* in many place which has *Saddhā* must have *Paññā* in the end; that means the *Buddha* remind us to emphasize, learn more about the groups of *Dhamma* as *Saddhā* as relation with *Paññā*, it means having faith and wisdom. This chapter describes the group of the *Dhamma* as *Saddhā* in relation with *Paññā* and describes the kinds.

The benefit of that *Dhamma* based on *Saddhā* and *Paññā* continue on diligent practicing and learning.

Therefore, we have to fully acquire the knowledge by studying and following all the good *Dhamma* and keep to practice in the daily life. These *Dhammas* are useful for the body and the mind. When the practice is based on *Saddhā* and *Paññā* the morality *Sīla* and concentration *Bhāvanā* maintain to achieve the tranquility of the mind.

Chapter five we discuss about the significance of *Saddhā* in Buddhism. *Saddhā* is described as the basic component in Buddhist tradition and culture. One has to take refuge towards the Triple Gem with *Saddhā* and then follow and practice deeply. It is a lifetime performance which reflects the qualities of the Triple Gem and makes them have a well-balanced life. They perform the tradition in daily life, the birth, the family, the death based on *Saddhā* in the Triple Gem and gain to achieve the knowledge to be success in their life. It can be best observed in festivals as discussed above.

The *Dhamma* is useful for everyone and anyone can practice the *Dhamma* and balance their life. If one have to follow the *Dhamma* based on *Saddhā* it means to be on the way to receive happiness in their life because the *Dhamma* is able to protect all evil things that has come to destroy the happiness in their time. Like the verses in which the *Buddha* said that ‘*Dhammakāmobhavaṃhoti*: one who maintain or respect the *Dhamma*, he is the one who grows or develops’⁴¹¹. If one has to follow the *Dhamma* everybody has to follow and practice and later exchange the *Dhamma* by practicing. The happiness will occur to them because they are practicing the *Dhamma* based on *Saddhā*. The *Dhamma* is useful, helpful for everyone in the world which is helpful for the development of the human life which should be, able to protect the human being from all evil and grow up in peacefulness in that place and be able to save the environment by surrounded with a good situation.

To understand the *Saddhā* the beginning has to be with performance by practicing *Dāna*, *Sīla*, and *Bhāvana*. *Saddhā* is useful when one practices or performs the subject on the teaching of the *Buddha* as the alms giving, morality, cultivating the mindfulness which means to increase the knowledge and helpful in the lifestyle and to maintain this good tradition for many people in the future.

⁴¹¹NāradaThera & Bhikkhu Kassapa, 1963, the wheel Publication No.54, p. 8.

When Buddhist are practicing the meditation one must grow up *Saddhā* in the mind and be strong by concentrating at one point to calm and tranquil the mind, to achieve the knowledge of realization towards the nature of the life or the things in the world which is impermanent, suffering and non-self of all the things. When one practices the meditation on a suitable object regularly with the aim of attaining wholesome happiness and peacefulness and overcoming the defilements (*Kilesa*) of the mind which is believed to be the root cause of misery in the life.

Saddhā in the Triple Gem has to make the feeling more energized by concentrating at one point in the qualities of the Triple Gem towards the achievement of power and knowledge through inner peace and tranquility. Buddhist want to train the mind towards *Nibbāna* where one must focus the mind to increase the level of self-awareness through which one can see and understand the nature of the life and the world and can practice to achieve the knowledge and insight. Thereafter the meditator or the *Saṅgha* has to practice the meditation toward the tranquility and aim at achieving the wisdom (*Paññā*) to be able to see visualize and realize the real things. The *Saṅgha* who maintain to increase the peacefulness of mind through *Vipassanā* meditation enables one enter into the four paths which are the stream-enterer (*Sotāpanna*), once-returner (*Sakadagami*), Non-returner (*Anāgāmi*), and the Arahata. The *Saṅgha* has attained the experience that directly leads towards perfection and happiness or the end of the suffering as one attains *Nibbāna*.

Chapter six discusses the practice of *Saddhā* in modern Buddhism in accordance with the *Pūjā* offered by the monks and the layperson in Buddhism. The goal of Buddhism has been to purify the mind leading to a state known as *Nibbāna*. The *Pūjā* is presented by bowing, offering, lights, chanting and Meditation.

As discussed in the chapter that ‘*Pūjā*’ means honor, worship, devotional, attention, devotional, offering, Veneration, homage. It is presented through physical, verbal, and mental action to show respect to the Triple Gem. The object for *Pūjā* is mean someone or something worthy for the worship, as the person should worship or respect who has the virtue worthy of remembrance. The person who has most education or has the knowledge called *Kuṇavutthi* is worthy of respect; second, the one who has more experience with age or older than us we respect them and they are called *Vayavutthi*; and third the person who are born from the high level stage like the king we can respect them who are known as *Jātivutthi*. These people follow the *Dhamma*

or the good things developing and arising in the mind with the virtue of mindfulness, wisdom and happiness in their life.

The two paths of the *Pūjā* are known in this chapter. These are: 1. *Āmisa-Pūjā*: worship or honoring done with material things; practical worship. 2. *Paṭipatti-pūjā*: worship or honoring with practice; practical worship. By associating the *Āmisa-pūjā* and *Paṭipatti-pūjā*, the *Buddha* has praised *Paṭipatti-pūjā* as a highest form of worship, because the *Paṭipatti-Pūjā* can keep or suppose the *Dhamma* to stay for longer time. It is also known that the concept of *Pūjā* for practicing to the relics of the *Buddha* is known as the *Stupa* or *Cetiya*. In Buddhism tradition they firstly describe in detail about the *Dhātu-Cetiya*, *Dhamma-Cetiya*, *Paribhaga-Cetiya*, *Uddesika-cetiya*, and then they pay homage the image of the *Buddha* through the memories or the qualities of the *Buddha* particularly with reference to the four Holy places. The holy places contain important evidence about the nature of the *Buddha*, and the pilgrimage form an important part of Buddhist devotional practice from ancient times. All Buddhists should visit these four Holy places for respect or worship the Triple Gem and make more merit and practice meditation in a good way to train the mind.

In the tradition of Buddhists they have the special day of the *Buddha*. These are three days known as *Visākha-Pūjā* day, *Āsālha-Pūjā* day, and *Māgha-Pūjā* day. These days signify to have faith or belief in the existence of the *Buddha*, and to know the importance of these days. The practice of the *Paritta* chanting of the *Manta* is practiced through meditation leads toward cleansing the mind from impurities in order to achieve the supreme happiness and finally be able to attain *Nibbāna*.

Although much has been discussed around the concept of *Saddhā*, this seventh chapter exclusively discusses *Saddhā* and my own mind reflection as a monk as well as other Buddhist monk practicing *Saddhā*.

We came to know that *Saddhā* has a component with the good *Dhamma*. It is the first step to enter the goal of Buddhism which is continued by practicing all the *Dhamma*, directly to attain the Enlightenment. The *Dhamma*, the highest form of practice is achieved through meditation, which must be based on *Saddhā* to develop the mind. The *Buddha* given advice that ‘one to keep away from all evil be reducing anger, jealousy and enmity, to cultivate compassion, sympathy and kindness and support others, to cultivate good, to purify one’s mind’ is the basic function of *Dhamma*. The *Dhamma* for the factors of the Enlightenment must have *Saddhā* as a

comporment. There are seven kinds of the factors of the Enlightenment (*Bojjhaṅga*) such as *Sati*: mindfulness, *Dhammavicaya*: truth investigation, *Viriya*: effort; energy; *Piti*: zest; rapture, *Passadhi*: tranquility; calmness, *Samādhi*: concentration; Upekkha; equanimity⁴¹². One should be aware and careful in all activities and movements both physical and mental in terms of the Enlightenment factors, as discussed above. For attaining these factors firstly, one must have *Saddhā* in the Triple Gem and trainoneself to cultivate these qualities which are regarded as the most essential thing and a genuine wish. *Saddhā* as described in the teaching of the *Buddha* believes in the good *Dhamma* to be conducive to the development of each quality. According to the *Buddha* as said in *Avijjā Sutta* of *Samyutta-Nikāya* ‘the *Bhikkhu* who want to practice the *Dhamma* to attain the Enlightenment. One must have *Saddhā* based on the Triple Gem and continue to training the mind try to destroy the ignorance (*Avijjā*)’.

When ignorance (*Avijjā*) leads the way, the reaching of unprofitable states, shamelessness and recklessness follow in its train. One who is swayed by ignorance is void of sense, and wrong view has scope. Wrong view gives scope for wrong aim, wrong aim for wrong speech, wrong speech for wrong action, wrong action for wrong living, wrong living for wrong effort, wrong effort for wrong mindfulness, and wrong mindfulness gives scope for wrong concentration. But, monks, when knowledge (*Paññā*) leads the way, by the attainment of profitable states, the sense of shame and self-restraint follow in its train. In one who is swayed by knowledge and has good sense, right view has scope. Right view gives scope for right aim, right aim for right speech, right speech for right action, right action for right living, right living for right effort, right effort for right mindfulness, and right mindfulness gives scope for right concentration⁴¹³.

⁴¹² D.III. 251,282; Vbh.277; & Phra Brahmagunaporn (P.A.Payutto), p.205-206; 2010.

⁴¹³ Avijjā bhikkhave pubbaṅgamā akusalānaṃ dhammānaṃ samāpattiyā anu-d-eva ahirikaṃ anottappaṃ. Avijjāgatassa bhikkhave aviddasuno micchādiṭṭhi pahoti. Micchādiṭṭhissa micchāsaṅkappo pahoti. Micchāsaṅkappassa micchāvācā pahoti. Micchāvācassa micchākammanto pahoti. Micchākammantassa micchā-ājīvo pahoti. Micchā-ājīvassa micchāvāyāmo pahoti. Micchāvāyāmassa micchāsati pahoti. micchāsatisa micchāsamādhi pahoti.

vijjā ca kho bhikkhave pubbaṅgamā kusalānaṃ dhammānaṃ samāpattiyā anu-d-eva hirottappaṃ. vijjāgatassa bhikkhave viddasuno sammādiṭṭhi pahoti. sammādiṭṭhissa sammāsaṅkappo pahoti. sammāsaṅkappassa sammāvācā pahoti. sammāvācassa sammākammanto pahoti. sammākammantassa sammā-ājīvo pahoti. sammā-ājīvassa sammāvāyāmo pahoti. sammāvāyāmassa sammāsati pahoti. sammāsatisa sammāsamādhi pahoti. S.S.V. p.1-2, 2008.

Whoso hath faith and wisdom, these two states forever yoked together lead him on: conscience the pole, and mind the yoke thereof and heedfulness his watchful charioteer. The car is furnished forth with righteousness, rapture its axle, energy its wheels, and calm, yoke fellow of the balanced mind, desirelessness the drapery thereof, goodwill and harmlessness his weapons are, together with detachment of the mind. Endurance is his leathern coat of mail: and to attain the peace this car rolls on. This built be self, by one's own self becometh this best of cars, unconquerable in battle. Seated herein the sages leave the world, and verily they win the victory⁴¹⁴.

According to Dhammananda K. Sri commented that *Paññā* mean supreme wisdom. Wisdom here is not simply academic or scientific knowledge. We can gather vast book knowledge through learning but that in itself does not bring wisdom. Wisdom cannot appear in the mind as long as selfishness, hatred and delusion predominate. It is only when these mental hindrances are completely erased from the mind and replaced with mental development that real wisdom will appear. Wisdom is like brightness. When brightness appears darkness disappears; one displaces the other⁴¹⁵. Therefore in Buddhism we develop *Saddhā* based on *Paññā* (wisdom) directed to overcome the ignorance (*Avijjā*) which is the cause of all suffering in the life time. *Saddhā* also plays an important role to be more powerful to the meditator who is training the mind in terms through meditation. If one is practicing the meditation without *Saddhā* in the Triple Gem one becomes unable to control the mind in the right way. But the meditator has *Saddhā* ever since the beginning. Therefore by paying worship to the Triple Gem the meditator continues to achieve the peacefulness of the mind and finally be able to attain the Enlightenment (*Nibbāna*).

SADDHĀ IS A PROGRESSION AND AN ADDED ADVANTAGE IN THE MODERN AGE.

One must develop *Saddhā* in the Triple Gem to cultivate ourselves to the highest level by practicing all the good qualities of the Triple Gem as doing all the good things, avoiding all evils

⁴¹⁴ Yassa saddhā ca paññā ca dhammā yuttā sadā dhuraṃ hirīsā mano yottaṃ sati ārkasārathi. Ratho sīlapiṭṭhāro jhānakkho cakkaviriyo upekkhā dhurasamādhī anicchā parivāraṇaṃ. Abyāpado avihiṃsā viveko yassa āvudhaṃ titikkhā dhammasannāho yogakkhemāya vattati. Etad attaniyaṃ bhūtaṃ brahmayānaṃ anuttaraṃ niyyanti dhīrā lokamhā añña- d-atthu jayaṃ jayanti. S.S.V. p.6, 2008.

⁴¹⁵ Dhammananda K Sri. 2000, p.17.

and purifying the mind. *Saddhā* is progressing and adding advantage in the modern age. It is the basic component in the group of the good *Dhamma*. It is the seed of the wholesome *Dhamma* and the factor for the stream-entry. *Saddhā* is useful or important in the modern age, it directs us to choose the path right or wrong. *Saddhā* in the Triple Gem clears the path through practice in the modern age. *Saddhā* makes a person with honor or rightness and makes him responsible in his own action. It is the result that has come out from paying respect to the Triple Gem and following the *Dhamma*. In the tradition of Buddhism the performance of all the celebration is based directly to the Triple Gem and practicing of all the lifestyle is based on the *Dhamma* of the *Buddha*. All the celebration is connected with the good quality of the *Dhamma* which lead them to achieve the happiness in the modern age. It also can lead them to be a good person in the present time and stay with peace, happiness and without harmfulness.

In the modern age we can apply *Saddhā* to mean confidence. It makes a person brave and the person can perform all most the act. When one has full faith and confidence with *Saddhā* one can do or perform by more confidence. *Saddhā* gives direction to the way of life. According the *Dhamma* in *Sigālovāda sutta* means: ‘to be good in life and to the person around in the present time the relations must be based on respect and helps. The *Dhamma* in *Sigālovāda sutta* known as ‘*Purattima-disā* means: ‘parents as the east or the direction in front’, *Dakṣiṇa-disā*: the teachers as the south or the direction in the right’, *Pacchima-disā*: the wife and the children as the west or the direction behind. *Uttara-disā*: the friends and the companions as the north or the direction in the left. *Heṭṭhima-disā*: ‘the servants and the workmen as the nadir’, *Uparima-disā*: ‘the monks as the zenith’⁴¹⁶. In the tradition of Buddhism they form these *Dhammas* by loving-kindness and compassion based on *Saddhā* in front. Meanwhile the person has to practice the good quality on how the good person should be like helping and giving or kindness to the relative or the other. *Saddhā* is helpful to receive the knowledge in Buddhism and is the first step to open the mind to receive the knowledge based on the *Dhamma* of the *Buddha*.

Saddhā is able to take and direct oneself closer to the *Dhamma*. It means *Saddhā* helps in pointing out of the way to train the mind. And thereafter the mind through the understanding is able to purify all form of impurities or defilement directed. *Saddhā* also helps us to receive or achieve the highest level in the present life in which one can receive good things and success on the life time and live in peace and harmony, in a world of material contentment, and finally

⁴¹⁶ D.III. p.189-192, & Phra Brahmagunaphorn (P.A. Payutto), p. 191-196, 2010.

direct oneself towards the highest and noblest aim, the realization of the ultimate truth i.e. *Nibbāna*.

In daily life, those who believe, practice and follow the *Dhamma*, they become noble beings or ideal persons who can help all beings to be useful to others based on *Saddhā*. A Buddhist should understand *Saddhā* completely. Only then *Nibbāna* can be attained.

True *Saddhā* is hard to find among lay people in daily life as we observe the world going into a chaotic situation due to lack of faith, peace and harmony. It is not just important that *Saddhā* needs to be cultivated in one's mind, rather it is most important that *Saddhā* should be directed toward a positive goal, with a certain energy level which can bring balance to the planet and hence, from there on this knowledge can be passed on to many generations throughout. Secondly, having *Saddhā* in Buddhism does not mean only learning the teachings of the *Buddha* and meditation. A soul should always crave to help the ones in need and show respect toward the virtues described in Buddhism that exist in everyday life among many sections of the society. That can be achieved only when one has true *Saddhā* or true faith in the religion.

The modern world is filled with materialistic pleasures and desires. Hardly anyone has time to rest. Therefore *Saddhā* an age old practice can be fruitful in terms of curing many lifestyle diseases as well as constructing a human being towards positive thinking in life. On one hand the practice is beneficial towards human construction and on the other hand the sustainability of religion forever is also observed.

PĀLI- ENGLISH GLOSSARY

The Pāli Alphabet

Vowels

a ā i ī u ū e o

Consonants

	Unvoiced Unaspirate	Unvoiced Aspirate	Voiced Unaspirate	Voiced Aspirate	Nasala
Gutturals(or Velars)	k	kh	g	gh	ṇ
Palatals	c	ch	J	jh	ṇ
Retroflexes (or Cerebrals)	ṭ	ṭh	ḍ	ḍh	ṇ
Dentals	t	th	d	dh	n
Labials	p	ph	b	bh	m

Semi-vowels y r l ḷ ḷh v

Sibilant s

Aspirate h

Chapter 1

Vowels (a, ā, i, ī, u, ū, e, o)

Anuttariya (=anuttara): supreme or unsurpassable.

Anussatānussariya (anu+satā+anu+sariya): supreme of recollecting.

Apacāyana (a+pacāyana): honor, worship.

Appamada Gāravatā (a+pamada+ gaāvatā): reverence for earnestness.

Abhidhamma Piṭaka (abhi+dhmma+piṭaka): the higher discourse.

Abhippasāda (*abhi+pasāda*): having faith, belief, reliance, trust.

Āraṃmananusaya (*ā+raṃmana+anusaya*): the mental object.

Ariya (= *ariya*): Noble individual.

Avijjā-Ogha (= *avijjā+Ogha*): the flood of ignorance.

Avecca-pasāda (*a+vec+pasāda*): the perfect of faith.

Uttama (= *Uttama*): the Noble or highly.

Upasaṃpadā (*Upa+sampadā*): fully ordination as a Bhikkhu.

Upāli (*U+pāli*): the disciple of the *Buddha*.

Ubbegā Pīti (*U+bega+pīti*): Up-lifting joy.

Okappana (*O+kappana*): putting trust or faith.

Okkantikā Pīti (*O+kantikā+pīti*): the flood of joy.

Ogha (= *Ogha*): the floods.

Gutturals unaspirate (Ka)

Kamma (= *kamma*): the action or deed.

Kalyāṇamittā (*kalyāṇa+mittā*): good person.

Kayānupassanā (*kāya+anu+passanā*): mindfulness of the body.

Kāma-Ogha (*kāma+ogha*): the flood of sensual desires.

Kilesa (*kilesa*): defilement or impurity.

Kusala (*ku+sala*): the wholesome.

Khuddakā Pīti (*khuddakā+pīti*): minor rapture; lesser thrill joy.

Khaṇikā Pīti (*khaṇikā+pīti*): momentary or instantaneous joy.

Gutturals unaspirate (Ga)

Gāraṇa (= *gāraṇa*): reverence.

Palatals unaspirate (Ca)

Cittānupassanā (*cittā+anu+passanā*): mindfulness of the mind.

Cetasika (= *cetasika*): mental concomitant.

Dentals unaspirate (Ta)

Tathāgata (= *tathāgata*): the name of the *Buddha*.

Theravāda (= *Theravāda*): the early schools of Buddhism.

Ti-Sikkhā (= *ti+sikkhā*): training three kinds.

Dentals Nasala (Na)

Nāma-Rūpa (*nāma+rūpa*): mind and matter.

Nibbāna (*nibbāna*): liberation.

Dentals unaspirate (Da)

Dassanānuttariya (*dassanā+ anuttariya*): supreme of seeing.

Dhamma Gāravatā (*dhamma+garāvatā*): reverence for the *Dhamma*.

Dhammānupassanā (*dhammā+anu+passana*): contemplation of the mindobjects; mindfulness as regards ideas.

Dhamma (= *dhamma*): the teaching of the *Buddha*.

Dhura (= *dhura*): the duty.

Diṭṭhi-Ogha (*diṭṭhi+ogha*): the flood of adhering to false doctrines.

Labials unaspirate (Pa)

Pacceka Buddha (*pacceka+Buddha*): The private *Buddha*

Pabbajjā (*pa bajjā*): going forth or ordination.

Paṭiccasamupāda (*paṭicca+samupāda*): origination dependence.

Paṭipadā (*paṭi+padā*): the path for reaching the goal.

Patipatti (*pati+patti*): practicing.

Patisanthara Gāravatā (*paṭi+santhara+gāravatā*): reverence for hospitality.

Paṭisaṃbhidā (*paṭi sambhidā*): the analytical knowledge.

Paṭivedha (*paṭi+vedha*): penetration of the *Dhamma*.

Paññā (= *paññā*): wisdom.

Paññā Khandha (*paññā+khandha*): understanding aggregate.

Paññā-Dhura (*panna+dhura*): the duty to develop wisdom.

Pariyatti (*pariyatti*): learning.

Parisudha (*pari+sudha*): purified.

Pasāda (*pa+sāda*): clearness, brightness, joy, faith.

Pāramī (= *pāramī*): perfections.

Pāricariyānuttariya (*pāricariya+anuttariya*): supreme of servicing.

Pīti (= *pīti*): please, delight, joy, happiness.

Pema (= *pema*): love, affection.

Labials Aspirate (Pha)

Pharaṇā Pīti (*pharana+pīti*): suffusing joy.

Phala (phala): fruition.

Labials unaspirate (Ba)

Buddhamamaka (Buddha+mamaka): the devotee.

Bhava-Ogha (bhava+ogha): The flood of rebirth.

Branma (bramma): divinities.

Bodhisatta (bodhi+satta): a being to become the *Buddha*.

Labials Nasala (Ma)

Magga (magga): the path.

Majjhimā (majjhimā): the middle path.

Mahā Kassapa (mahā+kassapa): the senior monk.

Mahāparinibbāna (mahā+pari+nibbāna): liberation.

Mahāyāna (mahā+yāna): the second schools of Buddhism.

Māra (māra): gods.

Semi-vowels (Ya)

Yāna (yāna): moving vehicle.

Semi-vowels (Ra)

Rājagaha (rāga+gaha): name of the city.

Semi-vowels (La)

Lābhānuttariya (labha+anuttariya): supreme gain.

Semi-vowels (Va)

Viriyūpathampa (viriya+upathampa): product of energy, effort.

Vihāra (vihāra): resident.

Vedanānupassanā (vedanā+anu+passanā): mindfulness of feeling.

Vinaya (vinaya): the rule for the monk.

Vinaya Piṭaka (vinaya+piṭaka): the rule by the *Buddha*.

Sibilant (Sa)

Sacca (=sacca): the truth.

Sakkaya-Diṭṭhi (sa+kaya+diṭṭhi): Self-identification visualisation.

Sakṃamunī (sakya+munī): the name of the *Buddha*.

Sanḥa Gāravatā (saṅgha+garavatā): reverence for the order.

Sanḥarāma Vihara (saṅgha+arāma+vihara): chaitya, and residences.

Satipaṭṭhāna (*sati+paṭṭhana*): mindfulness.

Saddhā-Dhura (*saddhā+dhura*): the duty to grow faith.

Saddhana (*saddhana*): believing, trusting, and having faith.

Sabhāva (*sa+bhāva*): the mental of object.

Satthu Garāvata (*satthu+gāravata*): reverence for the *Buddha*.

Sappatissa (*sa+patissa*): reverential, deferential.

Samādhi (= *samādhi*): concentration.

Sammādiṭṭhi (*sammā+diṭṭhi*): Right view.

Sammāsaṅkappa (*sammā+sankappa*): Right thought.

Sammāvāyāma (*sammā+vayama*): Right effort.

Sammāsati (*sammā+sati*): Right mindfulness.

Sammāsamādhi (*sammā+samādhi*): Right concentration.

Sammāvācā (*sammā+vācā*): Right speech.

Sammākammanta (*sammā+kammanta*): Right action.

Sammā-ājīva (*sammā+ājīva*): Right livelihood.

Samādhi-Khandha (*Samādhi+khandha*): aggregate of concentration.

Savanānuttariya (*savanā+anuttariya*): supreme of hearing.

Samāsāra (= *saṃsāra*): the cycle of death and rebirth.

Sāmaṇera (= *sāmaṇera*): a novice.

Sikkhā Gāravatā (*sikkhā+gāravatā*): reverence for the training.

Sikkhānuttariya (*sikkhā+anuttariya*): supreme training.

Sīla Khandha (*sīla+khandha*): aggregate of morality.

Sīla (*sīla*): morality.

Sutta Piṭaka (*sutta+piṭaka*): a discourse by the *Buddha*.

Sotāpatti (*sotā+patti*): first stream entry.

Sotāpanna (*sotā+panna*): stream winner.

Sobhana (*so+bhāna*): beauty of the mental.

Chapter 2

Vowels (a, ā, i, ī, u, ū, e, o)

Aniccatā (*a+nicca+tā*): impermanence.

Anattatā (*an+atta+tā*): soullessness.

Apacāyanamaya (*a+pacāyana+maya*): reverence.

Ariya-Saṅgha (*ariya+saṅgha*): the Noble disciples.

Uddhacca-kukkucca (*uddhacca+kukkucca*): Restlessness-worry.

Gutturals unaspirate (Ka)

Kayānamittatā (*kayāna+mitta+tā*): association with a good person.

Kāmacchanda (*kāma+chanda*): Sensory desire.

Kilesa (*kilesa*): defilements.

Gutturals aspirate (Kha)

Ghosa-Pamāṇa (*ghosa+pamāṇa*): voice or reputation.

Dentals aspirate (Tha)

Thīna-Middha (*thīna+middha*): Sloth-torpor.

Dentals unaspirate (Da)

Dasa Puñṇakiriya (*dasa+puñṇā+kiriya*): the ten meritorious actions.

Dānamaya (*dāna+maya*): Generosity.

Diṭṭhujjukamma (*diṭṭha+ujju+kamma*): Straightening one's views.

Dukkhatā (*dukkha+tā*): state of suffering.

Dentals Aspirate (Dha)

Dhammasavanamaya (*dhamma+savana+maya*): hearing to the *Dhamma*.

Dhammadesanāmayā (*dhamma+desanā+maya*): Expounding the *Dhamma*.

Dhamma-pamāṇa (*dhamma+pamāṇa*): the teaching or righteous behavior.

Dhammanusati (*dhamma+anu+sati*): recollection to the *Dhamma*.

Dhamananudhamma (*dhamma+anu+dhamma*): practice, following the *Dhamma*.

Labials unaspirate (Pa)

Paccupaṭṭhana (*paccu+paṭṭhana*): The manifestation.

Padaṭṭhāṇa (*pada+ṭhāṇa*): the proximate cause.

Pattānumodanāmayā (*pattā+anu+modana+maya*): rejoice in others' merits.

Pattidānamaya (*patti+dāna+maya*): Transference of merits.

Pañṇā Sikhā (*pañṇā+sikkha*): training for higher wisdom.

Labials unaspirate (Ba)

Buddhānusati (*Buddha+anu+sati*): recollection of the *Buddha*.

Bīja (= *bīja*): seed, germ, semen, spawn.

Byāpāda (*byā* or *vi+pada*): Ill-will.

Labials aspirate (Bha)

Bhāvanamaya (*bhāvanā+maya*): mental culture or meditation.

Semi-vowels (Ya)

Yonisomanasikā (*yoniso+mana+sikā*): thinking deeply by wisdom.

Semi-vowels (Ra)

Rasa (= *rasa*): the function.

Rūpa-pamāna (*rūpa+pamāna*): outward appearance.

Semi-vowels (La)

Lakkhana (= *lakkhana*): characteristic.

Lūkha-pamāna (*lūkha+pamāna*): shabbiness, mediocrity or hard life.

Semi-vowels (Va)

Vicikicchā (*vici+kicchā*): Doubt lack of conviction.

Viriya (= *virīya*): energy.

Veyyāvaccamaya (*veyyāvacca+maya*): Service.

Vyāpāda (*vyā+pada*): Ill-will.

Sibilant (Sa)

Samādhi Sikhā (*Samādhi+sikkha*): training in higher mentality.

Saṅghanusati (*saṅgha+anu+sati*): recollection of the Saṅgha community.

Sīlamaya (*sīla+maya*): morality.

Sīla Sikhā (*sīla+sikkha*): training in higher morality.

Chapter 3

Vowels (a, ā, i, ī, u, ū, e, o)

Akusala Kamma (*a+kusala+kamma*): wholesome action.

Akālika (*a+kālika*): timeless.

Añjalīkaraṇīyo (*añjalī+karaṇīyo*): worth of respecting.

Adinnādāna (*a+dinnā+dāna*): stealing.

Anuttaraṃ puñṇakkhettaṃ lokassa (*anuttaraṃ+puñṇa+khettaṃ+lokassa*): incomparable field of merit in the world.

Anuttaro purisathammasārathi (*anuttaro+purisa+thama+sārathi*): the supreme one, the trainer of Men Amenable to training.

Apacayana (*a+pacayana*): Reverence.

Abhijjhā (*a+bhijjhā*): Covetousness.

Arahaṃ (= *arahaṃ*): a worthy one, pure one.

Āsavakkhaya-ñāṇa (*āsava+khaya+ñāṇa*): the destruction of mental intoxication.

Āhuneyyo (= *ā+huneyyo*): worth of receiving offerings

Utu niyāma (*utu+niyāma*): physical law.

Ujupaṭipanno (*uju+paṭi+panno*): upright conduct.

Ehipassiko (*ehi+passiko*): come and see.

Opanayiko (*o+panayiko*): induce in own practice.

Gutturals unaspirate (Ka)

Kamma (*kamma*): the action.

Kammassakatā-Saddhā (*kamma+saka+tā+saddhā*): faith the ownership of *Kamma*.

Kamma-Saddhā (*kamma+saddhā*): faith in *Kamma*.

Kamma niyāma (*kamma+niyāma*): the law of action.

Kāmesu micchācāra (*kāmesu+micchā+cāra*): sexual misconduct.

Kusala Kamma (*kusala+kamma*): unwholesome action.

Gutturals aspirate (Gha)

Ghosa-pamāṇa (*ghosa+pamāṇa*): the voice of the *Buddha*.

Palatals unaspirate (Ca)

Citta niyāma (*citta+niyāma*): the psychic law.

Cutūpapāta-ñāṇa (*cutu+papāta+ñāṇa*): the knowledge of the vanishing and reappearing, the death and rebirth of beings.

Palatals Nasala (Ña)

Ñāyapaṭipanno (*ñāya+paṭi+panna*): wise conduct.

Dentals unaspirate (Ta)

Tathāgatabodhi-Saddhā (*tathāgata+bodhi+saddhā*): faith in the Enlightenment.

Ti-Ratana (*ti+ratana*): the Triple Gem.

Dentals unaspirate (Da)

Dakkhineyyo (= *dakkhineyyo*): worth of the recipient

Dāna (=dāna): giving, generosity.

Diṭṭhi (*diṭṭhi+ujju+kamma*): straightening views

Dentals aspirate (Dha)

Dhamma niyāma (*dhamma+niyāma*): the general law.

Dhammadesanā (*dhamma+desanā*): showing truth.

Dhamma-pamāṇa (*dhamma+pamāṇa*): the teaching or the righteous behavior.

Dhamma Savana (*dhamma+savanna*): Hearing the doctrine.

Labials unaspirate (Pa)

Paccattaṃ veditabbo viññūhi (*paccattaṃ+veditabbo+viññūhi*): wise should see by own efforts.

Pattidāna (*pattidāna*): sharing or giving out merit.

Pattānumodanā (*pattā+anu+modanā*): rejoicing the merit to other.

Pāṇātipāta (*pāṇā+ati+pāta*): killing.

Pāhuneyyo (*pāhuneyyo*): worth of the special guests.

Pisunavācā (*pisuna+vācā*): slandering.

Pubbenivāsānussati-ñāṇa (*pubbe+nivāsa+anu+sati*): reminiscence of past lives.

Labials aspirate (Pha)

Pharusavācā (*pharusa+vācā*): harsh speech.

Labials unaspirate (Ba)

Bīja niyāma (*bīja+niyāma*): biological law.

Buddhaguṇa (*Buddha+guṇa*): the quality of the *Buddha*.

Buddho (=budda): the *Buddha*.

Labials aspirate (Bha)

Bhagavā (=bhagavā): venerable, fortunate, blessing.

Bhagavato (*bhagavato*): the *Buddha*.

Bhāvanā (=bhāvanā): mental development.

Labials Nasala (Ma)

Micchā diṭṭhi (*micchā+diṭṭhi*): wrong or false views.

Musāvāda (*musā+vāda*): lying or false speech.

Semi-vowels (Ra)

Ratanattaya-Saddhā (*ratana+taya+saddhā*): faith the Triple Gem.

Rūpa-pamāṇa (*rūpa+pamāṇa*): the physical of the *Buddha*.

Semi-vowels (La)

Lukha-pamāṇa (*lukha+pamāṇa*): the practicing the routine of the *Buddha*.

Lokavidū (*loka+vidū*): knower of the cosmos.

Semi-vowels (Va)

Vijjā (= *vijjā*): science, knowledge.

Vijjācaraṇa-sampanno (*vijjā+caraṇa+sam+panno*): fully knowledge and conduct.

Vipāka-Saddhā (*vipāka+saddhā*): faith the result of *Kamma*.

Veyyavacca (= *veyyavacca*): Service.

Vyāpāda (*vyā+pada*): ill will.

Sibilant (Sa)

Satthā deve manussānaṃ (*satthā+deve+manussānaṃ*): the teacher of devas and humankind.

Sandiṭṭhiko (*san+diṭṭhi+ko*): own intelligence

Samphappalāpa (*sampha+palapa*): frivolous talk.

Sammāsambuddho (*sammā+sam+buddho*): fully enlightened one.

Saṅgha (= *saṅgha*): the monk.

Sāmīcipaṭipanno (*sāmīci+paṭi+panno*): proper conduct.

Sāvakaśaṅgho (*sāvaka+saṅgho*): the disciples of the *Buddha*.

Svākkhāto (*svā or su+khato*): the *Dhamma* perfectly.

Sīla (= *sīla*): Morality.

Sugato (*su+gato*): faring well.

Suppaṭipanno (*su+paṭi+panno*): Perfectly conducting.

Chapter 4

Vowels (a, ā, i, ī, u, ū, e, o)

Akālika (*a+kālika*): timeless.

Agati (*a+gati*): prejudice

Ariyapuggala (*ariya+puggala*): Noble person.

Ariya-sāvaka (*ariya+sāvaka*): Noble disciple.

Avijjogha (*a+vijja+ogha*): the flood of ignorance.

Āraddhavīriyo hoti (*ā+raddha+vīriyo+hoti*): having diligent.

Ogha (= *ogha*): the floods.

Ottappī hoti (o+tappī+hoti): having moral dread.

Gutturals unaspirate (Ka)

Kāyindriya (kāya+indriya): faculty of the body.

Kāmogha (kāma+ogha): flood of sensuous.

Gutturals aspirate (Gha)

Ghānindriya (Ghāna+indriya): faculty of the nose.

Palatals unaspirate (Ca)

Cakkhindriya (cakkhu+indriya): faculty of the eye.

Cāga-sampadā (cāga+sam+padā): perfection of sharing.

Palatals Aspirate (Cha)

Chandāgati (chandā+gati): the path of greed.

Palatals unaspirate (Ja)

Jīvindriya (jīva+indriya): faculty of the life.

Dentals unaspirate (Da)

Diṭṭhogha (diṭṭhi+ogha): flood of wrong-view.

Dosāgati (dosā+gati): the path of hate.

Labials unaspirate (Pa)

Pasāda (pa+sāda): confidence.

Paññā-sampadā (paññā+sam+padā): perfection of wisdom.

Paññavā hoti (paññā+vā+hoti): having wisdom.

Paññindriya (paññā+indriya): faculty of discernment.

Labials aspirate (Bha)

Bhayāgati (bhaya+gati): the path of cowardice.

Bhavogha (bhava+ogha): flood of existence-desire.

Labials Nasala (Ma)

Manindriya (mana+indriya): faculty of the mental.

Mohāgati (mohā+gati): the path of delusion.

Semi-vowels (Va)

Vīriyindriya (vīriya+indriya): faculty of persistence.

Sibilant (Sa)

Satindriya (sati +indriya): faculty of mindfulness.

Saddhāsaṃpadā (*saddhā+saṃ+padā*): perfection of faith.

Saddho hoti (*saddho+hoti*): having faith.

Saddhindriya (*saddhā+indriya*): faculty of faith.

Samādhindriya (*Samādhī+indriya*): faculty of concentration.

Sañvaro (*sañ+varo*): restraint.

Sīla-saṃpadā (*sīla+saṃ+padā*): perfection of morality.

Suta-saṃpadā (*suta+saṃ+padā*): perfection of education.

Sotindriya (*sota+indriya*): faculty of the ear.

Aspirate (Ha)

Hirīmā hoti (*hiri+mā+hoti*): having moral shame.

Chapter 5

Vowels (a, ā, i, ī, u, ū, e, o)

Akusalamūla (*a+kusala+mūla*): the unwholesome motivational roots in the mind.

Aṭṭha (=aṭṭha): benefit, gain, purpose.

Anupādi sesa nibbāna (*anu+pādi+sesa+ni+bāna*): *Nibbāna* without the groups remaining.

Apacāyana (*apacāyana*): humility or reverence.

Aparāparacetanā (*a+parāpara+cetanā*): volition arises after giving.

Abhayadāna (*a+bhaya+dāna*): the giving of the fearlessness of forgives.

Amisadāna (*amisa+dāna*): the giving of the material things.

Ājīvaparisuddhi-Sīla (*ājīva+pari+suddhi+sīla*): purity of conduct.

Āyatana (*āyatana*): senses

Āyu (=āyu): long-life.

Āpo Dhātu (*āpo+dhatu*): water element.

Ānāpanasati Bhāvanā (*ānāpana+sati+bhāvanā*): the development of the breathing.

Ārakkha saṃpadā (*ā+rakkha+saṃ+padā*): achievement of protection

Indriyaśaṅvara-Sīla (*indriya+śaṅvara+sīla*): restraint of the senses.

Ekaggatā (*eka+gatā*): one-pointedness.

Uṭṭhāna saṃpadā (*u+ṭhāna+saṃ+padā*): achievement of diligence.

Uddhacca-kukkucca (*u+dhacca+kukkucca*): restlessness and anxiety.

Upacāra-samādhī (*u+pacāra+Samādhī*): proximate concentration.

Upāsaka (*upā+saka*): mal devotee.

Upāsikā (*upā+sikā*): female devotee.

Upekkhā (*u+pekkhā*): Equanimity.

Gutturals unaspirate (Ka)

Kammasakatā (*kamma+saka+tā*): the owner of action.

Karuṇā (= *karuṇā*): compassion.

Kalyāṇamittatā (*kalyāṇa+mitta+tā*): association with good people.

Kāmacchanda (*kāma+chanda*): sensual desire.

Kāyakkamma (*kāya+kamma*): the wholesome bodily action.

Kāya (*kāya*): the body.

Kāya-Bhāvanā (*kāya+bhāvanā*): development of the body.

Kilesa-parinibbāna (*kilesa+pari+ni+bāna*): the full extinction of defilements.

Kusalasīla (*kusala+sīla*): the mind as the wholesome morality.

Gutturals aspirate (Kha)

Khaṇika-samādhi (*khaṇika+Samādhi*): momentary concentration.

Khanti (*khanti*): the patience.

Khandha-parinibbāna (*khandha+pari+ni+bāna*): The full extinction of the groups of existence.

Gutturals unaspirate (Ga)

Guṇātireka (*guṇā+tiraka*): supreme of the quality

Palatals unaspirate (Ca)

Catuttha-Jhāna (*catuttha+jhāna*): fourth absorption.

Catuparisuddhi-Sīla (*catu+pari+suddhi+sīla*): Moralities consist of purification.

Caṅkama (= *caṅkama*): Walking meditation.

Cetanā (= *cetanā*): volition.

Citta-Bhāvanā (*citta+bhāvanā*): development of the mental.

Palatals unaspirate (Ja)

Jarādharmatā (*jarā+dharmatā*): the subject to decay.

Jhāna (= *jhāna*): mental absorption.

Dentals unaspirate (Ta)

Tatiya-Jhāna (*tatiya+jhāna*): third absorption.

Tejo Dhātu (*tejo+dhātu*): fire element.

Dentals aspirate (Tha)

Thina-middha (*thina+middha*): sloth and torpor.

Dentals unaspirate (Da)

Dāna (= *dāna*): giving or charity.

Diṭṭhujukamma (*diṭṭh+uju+kamma*): straightening.

Dutiya-Jhāna (*dutiya+jhāna*): second absorption.

Dosa (= *dosa*): hatred.

Dentals aspirate (Dha)

Dhammadāna (*dhamma+dāna*): the giving of the *Dhamma*.

Dhammadesanā (*dhamma+desana*): showing the truth, doctrine.

Dhammassavana (*dhamma+savanna*): listening to the doctrine.

Dhātu (= *dhātu*): the element.

Dentals Nasala (Na)

Nivarana (*ni+varana*): hindrances.

Labials unaspirate (Pa)

Paccaya (*pa+caya*): condition.

Paccayasannissita-sīla (*paccaya+san+nissita+sīla*): pure conduct as regards the necessities of life.

Pāṭimokkhasaṅvara-Sīla (*pāṭi+mokkha+saṅ+vara+sīla*): Restraint with the monastic disciplinary code.

Patibhāṇa (*pati+bhāṇa*): intelligence or knowledge.

Pattidāna (*patti+dāna*): sharing merits to other.

Paṭhama-Jhāna (*paṭhama+jhāna*): first absorption.

Pathavi Dhātu (*pathavi+dhātu*): earth element.

Pattānumodanā (*pattā+anu+modanā*): rejoicing in other merit.

Pañca-khandha (*pañca+khandha*): the five aggregates.

Paññā-Bhāvanā (*paññā+bhāvanā*): development of wisdom.

Pīti (= *pīti*): Joy.

Piyavinābhāvatā (*piya+vinā+bhāvatā*): be separation from all beloved things.

Puññakiriyā vatthu (*puñña+kiriyā+vatthu*): the ten meritorious.

Pubbacetanā (*pubba+cetanā*): volition arises before giving.

Labials unaspirate (Ba)

Bala (=bala): strength.

Byādhidhammatā (byādhi+*dhamma*+*tā*): the subject to pain and illness.

Labials aspirate (Bha)

Bhāvanā (=bhāvanā): mental development.

Bhikkhu (=bhikkhu): Buddhist monk.

Bhikkhunī (=bhikkhunī): Buddhist female monk.

Labials Nasala (Ma)

Marāṇadhammatā (marāṇa+*dhamma*+*tā*): the subject to death.

Manokamma (mano+*kamma*): the wholesome mental action.

Mettā (=mettā): loving-kindness.

Muncanacetanā (muncana+*cetanā*): volition arises while giving.

Moha (=moha): delusion.

Semi-vowels (Ra)

Rūpa (=rūpa): matter.

Rūpa khandha (rūpa+*khandha*): corporeality.

Semi-vowels (La)

Lobha (=lobha): greed.

Semi-vowels (Va)

Vacīkamma (vacī+*kamma*): wholesome verbal action.

Vatthu (=vatthu): position.

Vaṇṇa (=vaṇṇa): beauty.

Vāyo Dhātu (vāyo+*dhātu*): wind element.

Vicara (vicara): discursive thinking.

Vicikicchā (vicikiccha): uncertainty.

Viññāṇa khandha (vi+ññāṇa+*khandha*): consciousness.

Viññāṇa (vi +ññāṇa): consciousness.

Vitakka (vi+takka): thought conception.

Vipassanā Bhāvanā (vi+*passanā*+*bhāvanā*): insight development.

Vedanā (vedanā): feeling.

Vedanā khandha (vedanā+*khandha*): feeling sensation.

Veṇṇāvaccā (*veṇṇā+vacca*): service in helping others.

Sibilant (Sa)

Sa-upādisesa-nibbāna (*sa+upā+disesa+ni+bāna*): Nibbāna still remaining to attainment of Arahantship.

Saññā khandha (*saññā+khandha*): perception.

Sama Cāga (*sama+cāga*): right sharing.

Samajīvitā (*sama+jīvitā*): balance livelihood.

Sama Saddhā (*sama+saddhā*): right faith.

Sama Sīla (*sama+sīla*): right morality.

Sampatti-Virati (*sam+patti+virati*): abstinence as occasion arises.

Samatha Bhāvanā (*samatha+bhāvanā*): concentration on calm the mind.

Sama Paññā (*sama+paññā*): right knowledge.

Samaṇera (= *samaṇera*): the novice.

Saṅkhāra khandha (*saṅkharā+khandha*): mental formations.

Samādāna-Virati (*samā+dāna+virati*): abstinence by undertaking.

Samucheda-Virati (*sama+uchada+virati*): abstinence by rooting out.

Sammā-samādhi (*sammā+Samādhi*): right concentration.

Sīla (*sīla*): morality.

Sīla-Bhāvanā (*sīla+bhāvanā*): development of the morality.

Saññā (*saññā*): perception.

Saṅkhāra (*saṅkhāra*): mental formation.

Sukha (*sukha*): happiness.

Chapter 6

Vowels (a, ā, i, ī, u, ū, e, o)

Attakilamathānuyoga (*atta+kilama+ā+anuyoga*): self-affliction.

Ariyasaccaṃ (*ariya+sacca+m̐*): four Noble truths.

Ariya Saṅgha (= *ariya+saṅgha*): the noble disciple.

Arahantdhātu (*Arahanta+dhātu*): the relics of Arahant.

Avijjā (= *avijjā*): ignorance.

Asaṅkheyya (*a+saṅkheyya*): a hundred thousand world cycles.

Asalha-Pūjā (*asalha+pūjā*): worship in Asalha month.

Āmisa-pūjā (*ā+misa+pūjā*): worship with material things.

Upādāna (*Upa+ā+dana*): clinging.

Uddesika (= *Uddesa+ika*): the commemorative objects of the *Buddha*.

Uddesika-Cetiya (*Uddesa+ika+cetiya*): the shrine of remembering to the *Buddha*.

Upāsaka (= *Upa+saka*): lay man.

Upāsikā (= *Upa+sika*): lay woman.

Ehi Bhikkhu Upasampadā (*Ehi+bhikkhu+ Upa+sam+padā*): All ordained by the *Buddha*.

Gutturals unaspirate (Ka)

Kāmasukhallikānuyoga (*Kāma+sukha+lika+anuyoga*): sensual pleasure.

Kāyakkamma (*kāya+kamma*): action by the bodily.

Kuṇavutthi (*kuṇa+vutthi*): respect for education, knowledge.

Kusalassūpasampadā: (*Kusala+upa+sam+panā*) in virtue always ready.

Kusinara (= *Kusinara*): the place was passing away.

Gutturals aspirate (Kha)

Khanti (= *Khunti*): Patience.

Palatals unaspirate (Ca)

Cakkavatti (*Cakka+vatti*): world-king, universal monarch.

Cetiya (= *Cetiya*): the place to heap up.

Culamani (= *Culamani*): shrine in heaven.

Cantarubamā (*Cantara+Upamā*): figuration of the moon.

Palatals unaspirate (Ja)

Jāti (= *jāti*): birth.

Jātivutthi (*jāti+vutthi*): respect for high level stag like the king.

Jarāmarāṇa (*jarā+marāṇa*): age, decay.

Dentals unaspirate (Ta)

Tathāgata-sāvaka (*Tathāgata+sāvaka*): disciples of the *Buddha*.

Tāvatiṃsa (*Tāva+tiṃsa*): the second heavenly abode.

Taṇhā (= *Taṇhā*): greed.

Tisaraṇa (*Ti+saraṇa*): Three Refuges.

Dentals unaspirate (Da)

Dasa Pāramī (*dasa+pāramī*): ten perfections.

Dentals aspirate (Dha)

Dhātu-Cetiya (= *Dhātu+cetiya*): the shrine of the relic.

Dhamma-Cetiya (= *Dhamma+cetiya*): the shrine of the *Dhamma*.

Dhamma Pūjā (= *Dhamma+pūjā*): worshipping to the *Dhamma*.

Dhātu (= *Dhātu*): the relics of the *Buddha*.

Dentals Nasala (Na)

Nāma-rūpa (*Nāma=rūpa*): mind and matter.

Nekkhamma (= *Nekkhamma*): Renunciation.

Labials unaspirate (Pa)

Paccaya (*Paccaya*): condition.

Pacceka-buddha (*Pacceka+Buddha*): the private *Buddha*.

Pañcasīla (*pañca+sila*): five precepts.

Pañjaṅga Vandana (*pañca +aṅga+vandana*): worship in the five position.

Paññā (= *paññā*): Wisdom.

Paṭipatti-pūjā (*paṭi+patti*): worship with practice.

Paṭiccasamuppāda (*paticca+ samuppāda*): the law of dependent origination.

Paribhogika (*pari+bhoga+ika*): the objects to use belonging of the *Buddha*.

Paribhoga-Cetiya (*pari+bhoga=cetiya*): the shrine of place concerning the *Buddha*.

Paritta (= *paritta*): chanting.

Purisalakkhaṇa (*Purisa+lakkhaṇa*): the characteristic of man.

Pūjā (= *pūjā*): worship.

Labials unaspirate (Pha)

Phassa (= *phassa*): contact, touch.

Labials aspirate (Ba)

Buddha Pūjā (*Buddha+pūjā*): worship to the *Buddha*.

Bodhagaya (*Bodhi+gaya*): the place was enlightenment.

Labials aspirate (Bha)

Bhava (= *bhava*): existence.

Bhikkhu (= *bhikkhu*): the monk.

Bhikkini (=bhikkhuni): the woman monk.

Labials Nasala (Ma)

Manokamma (mano+kamma): action by the mental.

Mahā tejo (mahā=tejo): most powerful.

Mahā Pañño (mahā panno): the most knowledge.

Mahā Phogavaho (mahā phoga+vaho): most wealthy.

Magha-Pūjā (magha+pūjā): worship in Magha month.

Seme-vowels (La)

Lumbini (lumbini): the place was born.

Semi-vowels (Va)

Vacīkamma (vacī+kamma): action by the verbal.

Vayavutthi (vaya +vutthi): respect for age or older.

Vassa (=vassa): the raining season.

Viriya (=virīya): Energy.

Visakha-Pūjā (visakha+pūjā): worship in Visakha month.

Viññāṇa (+viññāṇa): consciousness.

Vedanā (=vedanā): feeling.

Sibilant (Sa)

Sabba pāpassa akaranam (sabba+pāpassa+akaranam): avoid doing evil or bad.

Saṅkhāra (saṅ+khāra): compounded things.

Saṅgha Pūjā (saṅgha+pūjā): worshiping to the monk.

Sacca (=sacca): Truthfulness.

Sacitta pariyodapanam (sa+citta+ pari+yodapanam): purifying one' own heart.

Sarīrika (sarīrika): actual remains of part the *Buddha*'s body.

Sammā-Sambuddho (sammā+sam+buddho): the Supreme *Buddha*.

Salāyatana (Sa+la+āyatana): the six senses.

Sammā Sambuddha (Sammā+sam+Buddha): the name of the *Buddha*.

Sāmīcikamma (sāmīci+kamma): acting the correctness.

Sāla (=sāla): the tree was the full bloom.

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