CHAPTER IV

SATTA VISUDDHIS
CATU BRAHMMAVIHĀRAS
AND
PANÇASĪLA FOR PEACE
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4.1 Seven Visuddhis are the ways for Santi

The term “Visuddhis” mean purity of mind or purification of the intellect is highly appreciated in the Buddhist teachings. The ultimate goal of it is realization of the truth. That is unique purification “Visuddhi” is the word used in the Buddhist Doctrine. There are seven Visuddhis, meaning to cleanse, the first of them is purity of virtuous behaviour (Silavisuddhi). That is guarding and protecting the body and word from unwholesome deeds and unwholesome speech respectively. The other is the purification of the mind (Cittavisuddhi). There are the eight attainments through meditation namely the four ecstasies (Jhāna); the realm of the infinity of space, the realm of he infinity of consciousness, the realm of ecstasies neither consciousness nor unsensuousness. The final purification of the intellect is attained through a gradual process comprising of five steps; purification of view (Dīṭṭhisuddhi), purification of overcoming doubt (Kāṅkhāvitaranavisuddhi), purification of knowledge of what is path and not path (Maggāmaggaññadassana visuddhi), purification by knowledge and vision of the path progress (Patipadāññadassanañvisuddhi), purification of knowledge and vision (Nañnadassanavisuddhi).

4.1.1 Purification of Morality (Silavisuddhi)

In the Visuddhimagga “The first two purifications, namely, purification of virtue and purification of consciousness, are its roots, while the five purifications, namely, purification of view, purification of overcoming doubt, purification by knowledge and vision, purification of what is the path and what is not the path, purification by knowledge and vision, are the trunk.”

Therefore, Sīla is the most fundamental stage. Sīla is so called because it keeps away one from bodily and verbal evils. Sīla is one of the factors that lead us to peace. Sīla, Samādhi and Paññā perform different

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1 Majjhima-Nikāya 1, 147; 340.
2 Ibid.
3 Visuddhimagga p. 488.
4 Ibid.
functions. As mentioned above, morality is of great importance in treading the path leading to **Nibbāna**. i.e. to attain perfect peace. Development of concentration depends on the purification of morality. The more purified morality is the better concentration a yogi attains. So priority must be given to the purification of morality. In the same manner, development of wisdom depends on the purification of concentration. The more purified concentration is, the greater the development of wisdom is. If morality, concentration and wisdom are in harmony with one another, the yogi is said to be near **Santi** (i.e., **Nibbāna**). In other words, the yogi is certain to have peace. So the three factors, morality, concentration and wisdom must be in harmony. The basic principles for all persons are right action, right speech and right livelihood, all of which are included in **Sīla** (morality).

**Ājīvatthhamakasīla** is similar to the five precepts (**Pañcasīla**). As a matter fact, Sotapannas always observe the five precepts as permanent precepts (**Niccasīla**). So this kind of precepts are known as **Ariyasīla** (**Ariya** means saint). Some lay people, especially old people, observe eight or nine or ten precepts on Sabbath days. They do so on every Sabbath day during the period of the Buddhist lent. However, the ten precepts (**Dasa Sīlas**) are reserved for novices. They are, therefore, called the **Sāmaññera Sīla**. The **Visuddhimagga** also says “In the last three **Sīlas** one has to take eight and nine vows on different occasions. The eight vows in **Aṭṭhaṅga Sīla** are also called **Aṭṭhaṅga-Uposatha**. The **Dasasīlas** (Ten precepts) come under the rules of the novice as a **Samaññera**. Of all the **Sīlas**, **Pañcasīla** is the most fundamental **Sīla**. Everybody should observe the **Sīlas** because the observance of **Sīlas** is the behavior of **Ariyas** (saints). The **Sīlas** make the observers harmless. The **Sīla** of morality is of great importance in the homes, monasteries, schools, and organizations and in every society that works for the common good and welfare of the people.

The symbol of peace is **Sīla**. The man who observes **Sīla** gets the respect of the society in which he lives. “In the **Dīgha-Nikāya**, **Anguttara-Nikāya** and in **Vinaya** the Buddha taught that **Sīla** give five advantages to the people who observe **Sīla**. They are:

1) One with **Sīla** never loses his prosperity,
2) His reputation spreads far and wide,
3) One dares meet anybody bodily sit in the midst of the crowd,

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5 **Visuddhimagga** p. 589.
6 Ibid.15.
4) One with *Sīla* can accomplish any plan,
5) One with *Sīla* gets a good rebirth, either, as a human being or *Deva*, god.\(^7\)

The Buddha emphasized morality with the intention of promoting world peace. In fact, *Sīla* is the foundation of non-violence. It also leads to *Samādhi*.\(^8\) The monks who renounce home life to devote themselves to a moral life or forest dweller life have to follow the *Vinayas* carefully. The *Vinaya* rules for monks are called the 227 rules.

The *Vinaya* rules consist of: \(^9\)

1) *Pātimokkhasaṁvara Sīla*: it is virtue of *Pātimokkha* resultant and restraint
2) *Indriyasamvara Sīla*: it is virtue of the restraint of the sense faculties,
3) *Ajīvapāriśamvara Sīla*: it is virtue of livelihood performed and purified,
4) *Paccayasannissita sīla*: it is called so because it concerns the use of the four necessities of monks the daily requisites

These four kinds of monk-*Sīlas* were laid down for Buddhist monks. So, all Buddhist monks are bound to learn these *Vinaya* scriptures thoroughly. All monks must abide by the *Vinaya* rules so long as they are in the holy order. The monks who strictly observe *Vinaya* rules are admired and respected by lay people.\(^10\) To attain the highest peace beyond this earthly kingdom, the essential things which we have to follow are *Sīla*, *Samādhi* and *Pañña* (morality, concentration, and wisdom) as pointed out above.

### 4.1.2 Purification of Mind (*Cittavisuddhi*)

In the *Dhammacakkhappavattanasutta*\(^11\) the word *Samādhi* occurs as *Sammā-Samādhi*. It is known as the middle path that avoids the two extremes. This path gives rise to vision (*Cakkhukarani*), knowledge (*Nāṇakarani*), peace (*Upasama*), higher wisdom (*Abhiññā*), enlightenment

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\(^8\) Ibid., p.166.

\(^9\) Visuddhimagga, 16


\(^11\) Ibid.
Besides morality, concentration (Samādhi) has an important role in Buddhism. To develop one’s mind, Samādhi is of great importance. Without Samādhi, stability of mind is impossible. This means there will be no one-pointedness of mind. Then the mind will have no power to see things as they really are. If one see things as they really are, he attains a certain amount of peace.

Only concentration (Samādhi) can deter defilements from coming into the bases. As mentioned above, concentration can also eliminate ignorance and the five hindrances (Nivarana). The hindrances (Nivaranas) are of five kinds. They are;
1) Sensual desire
2) Ill-will,
3) Sloth and torpor,
4) Restlessness and
5) Worry and doubt.

It is very important to clear away the defilements at the time of practising insight meditation. Otherwise, there will be no concentration (Samādhi). All persons who have not yet attained the highest stage of wisdom have to eliminate the roots of defilements including craving and ignorance. As long as we are living, craving and ignorance overwhelm us and suffering to our lives. At all times, the worldling is the victim of defilements to build up concentration (Samādhi) is of vital importance to control one’s mind. Without the control of the mind, it will always jump from one object to another. It is the mind that creates difficulties, problems and sufferings.

"Guard mind against evil. If one were to perform meritorious actions hesitantly, his mind will begin to take delight in evil things." The mind is the most powerful force in our lives. Therefore, each and everyone are controlled by the mind, which acts as a master. The mind exists in a state of desire with the impurities greed, anger, delusion and so on. If one’s mind is impure with defilements, his body is also as impure as his mind is the mind is very swift and flies from one place to another. Without practising Samādhi

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12 Visuddhimagga.147.
13 Ibid.
14 Ibid. 116
for mental development, one cannot keep the completely calm. Only a calm mind can perceive the process of mind and matter.

Next to morality, Samādhi is the leader to have all good qualities of mental training as their chief. In case of achieving peace, morality, concentration and wisdom are equally important.\footnote{Phramaha Tuan (Pim-Aksorn), Op. Cit., p.168.}

The followings are the factors in support of concentration.
1) Right effort,
2) Right mindfulness,
3) Right concentration.\footnote{Ibid. 589.}

The aim and object of those who practise insight meditation is that they are in search of peace of mind. But the peace of mind they want is covered by defilements. In other words, defilements darken our peace of mind. So the important thing is to search for peace of mind. Right mindfulness is of importance in searching for peace. Right mindfulness means constant attentiveness to one's thoughts.

The above advice of the Buddha is essential for all those who insight meditation. By following what the Buddha taught, yogis are able to achieve the real truth or perfect peace. To sum up, all the factors shown above lead to the purification of mind. Only when the mind is purified, can it be free from the Āsāvās.\footnote{Sumyutta-Nikāya 2. 137-238.} Thus, the practitioner should be aware of every process of thought that occurs through the contact between the bases (Dvāras) and objects respectively. The process of thought which comes out of the contact between the bases and objects can occur at any time.\footnote{Sumyutta-Nikāya 2. 1628.} Bases and objects are "eye and visible object, ear and sound, nose and smell, tongue and tastes, mind and mental object."\footnote{Sumyutta-Nikāya 2. 1632; Visuddhimagga.211.} One who practises insight meditation must observe the contacts between the bases and object (Phassa between Dvāra and Āramāna).

As a result, the practitioner's attention contemplates every moment of seeing, hearing, etc., leaving no room for the production of any sensuous desire or ill will, pleasant or unpleasant, like or dislike, craving or disinterest, clinging or non-attachment. In such a state, the mind becomes quiet and stable, not jumping to irrelevant objects. No impure thoughts or defilements can enter his consciousness. When he has gained a pure state of
mind, it is called the stage of the “Purification of Mind” (Cittavisuddhi). Then he is in the state of Right Mindfulness. “This is called purity of mind. Samādhi, as a mental quality, which cleans and purifies the mind from defilements of passion is called Cittavisuddhi. This issue is discussed by Sāriputta and Punna in the Rathavinitasutta.

4.1.3. Purification of Views (Diṭṭhivisuddhi)

In connection with the process for peace, the practitioner will discern that his physical and mental phenomena are always arising and passing away separately in their own nature. The physical phenomena of the whole body are appearing and disappearing from moment to moment like bubbles in boiling water. The process of mental phenomena is also appearing and disappearing. According to cosmic order, the practitioner must realize that mind and matter are always in flux. The process of mind and matter is merely suffering.

If a practitioner treads the Eightfold Path, he will acquire the Seven Factors of Enlightenment (seven bojjhanga). They are:

1. Mindfulness (Sati-sambojjhanga),
2. Investigation of the law or Truth (Dhammavicaya),
3. Energy (Viriya; s.viriya, Padhāna)
4. Rapture (Piti),
5. Tranquillity or Quietude (Passaddhi)
6. Concentration (Samādhi),
7. Equanimity (Upekkhā)

To attain the seven factors of enlightenment, the practitioner has to pass through the following stages of realization. (Nāma). They are:

1. The realization of the difference between mind and matter
2. The realization of the difference between cause and effect;
3) The realization by which the nature of impermanence (Aniccatā), misery (Dukkhatā), and selflessness (Anatatā) is understood;
4) The realization of the processes of appearing and disappearance of mind and body;

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20 Āṅguttara-Nikāya 1, 250.
21 Majkhima-Nikāya. 1,147.
22 Visuddhimagga.644.
23 Dīgha-Nikāya .3.251, 282 ; Vibhaṅga.277
5) The realization of the disappearance of physical and mental phenomena;
6) The realization of the fearfulness of mind and body;
7) The realization of the balefulness of mind and body;
8) The realization of both the burdensomeness and weariness of the whole world;
9) The realization of the desirability for freedom from the world;
10) The realization of the complete significance of Aniccatā, Dukkhatā, and Anatatā;
11) The realization of the mental state of equilibrium and equanimity,
12) The realization of Insight, which is inclined to the superabundance Path.

After passing these stages, the practitioner has discerned all about the nature of mind and matter. He has reached the Right Path of Supreme Wisdom (Pañña). In short, he has realized and experienced the Eightfold Path. He sees all things as they really are. Generally, men are attached to self or ego. But, discerning the world as it really is, the practitioner knows there is no self or ego with the exception of the aggregate, which is composed of mind and matter. Having realized that there is nothing except the aggregate, which is in the scope of Aniccatā, Dukkhatā, and Anatatā, the practitioner has attained the stage of the “Purification of View” (Diṭṭhisuddhi).  

Seeing the fivefold aggregate, as they are is Diṭṭhisuddhi. The concept of the mentality (Nāma) and corporeality (rūpa) in many is wrong. They believe in an individual or have the pride that says “I” am, in the same way they have a wrong concept to the world, as they do not know the reality of the Nāmarūpa. He who wishes to attain Diṭṭhisuddhi should analyse carefully the corporeality (rūpa) into the thirty-two impurities. He should examine the eighteen psychophysical elements (Āthārasadhātu) such as, eye-element (Cakkhedhātu) and element of consciousness (Cakkhuviññādhātu). He should go into a finer analysis of the twelve bases (Dvādasāyatana) such as, eye-base (Cakkhāyatanam) visible base (Rūpāyatana)

When you analyse carefully the mentality and corporeality (Nāmarūpa) and when you connect each and every element and base you will understand that the five aggregates put together is called a being or an individual. “O

24 Visuddhimagga. 589.
25 Visuddhimagga.679 ; Aṅguttara-Nikāya.3, 206.
Bhikkus, just as a house is instituted or constructed in some place using grass, vines and mud, the formation of an individual being is composed of elements (Dhātu), Bases (Āyatana) and aggregates (Khandha).26

In an absolute sense, what is agreed upon as an individual being is nothing more than, mentality and corporeality (Nāmarūpa). Thus the recluse has given up the wrong idea he had and has come to the right understanding. He is devoid of externalism and the idea of annihilation. Buddha clearly explained in his doctrine, that as long as a purification of ideas, in this way is not attained, the worldling is caught and is entangled in a net of dogmas and is moved speedily round the well of births.

One would take a distorted dogma saying, “There, this world is eternal. It does not change. May be, we can stay yet more here, in this perpetual world. In it one has lost one’s way, in the forest of ideas.” Thus; “Taking this world as eternal, is something like losing the way in a forest of opinions, a witticism of ideas, an excitement of dogmas. A coarse phenomenon, a teasing of mind.” Therefore the recluse’s endeavour should be to move away from this distortion of dogmas and settle down to the path of liberation (Vimutti) and attain the purification of view. It is explained thus;

“O Bhikkhu; this unintelligent worldling sees corporeality (Rūpa) as soul (Atta). He sees “Rūpa” in the soul and a soul in the “Rūpa”. He says “I am” it is mine; it is my soul; I shall become again.” Buddha emphasized that such thoughts are utterly low and mundane. Purifying the mind from these wrong opinions or dogmas is purification of view (Dīṭṭhisuddhi) and is the first step of the purification of the intellect.

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26 Majjhima-Nikāya. 1,190. “Seyyathāpi Bhikkave Tiñām Patticca Vallimca Patticca Mattike Ca Patticca Ākāse Parivārito Agāramiti Samkham Gacchati. Evameve Kho Bhikkhave Dhatūhi Ca Āyatanehi Ca Khandehi Ca Ptīccasato Iti Samkham Gacchati Atha Vā Paññatti”

27 Majjhima-Nikāya. 1, 156, 426. “Sassato Loko Avipariñāmadhammo Sassatisamam Tatheve Thassamiti”

28 Majjhima-Nikāya. 1,405. “Sassato Loko Iti Ekam Dīṭṭhisahanam, Dīṭṭhisūkam, Olārikam Aparilābham Savisaṭam”

4.1.4 Purification by Overcoming Doubt (*Kankhāvitaranavisuddhi*)

When the practitioner realizes the nature of mind and matter, he has reached the stage of the “Purification of Overcoming Doubt” (*Kankhāvitaranavisuddhi*)[^30]. Purification by overcoming doubt means the understanding, by purification, by overcoming doubt means the understanding, by grasping the conditions of the mind and corporeality that has escaped from all doubt with regard to the three periods of time - past, present and future.[^31] “Kaṅkhā is doubt. Destruction of doubt is Kaṅkhāvitarana. Everyone has a doubt about the past, present and future times in sixteen ways. According to the above step one, we understood that the so-called individual being is mere "Nama and Rūpa". Having understood that we should examine the cause of "Nama-Rūpa". We should first inquire the cause of Rūpa (corporeality) just as a physician finds out the reason for the disease of a patient. Then we would understand that ignorance (Avidyā) craving (Tanha), clinging (Upādāna) and karmic force (Kamma), as the cause and nutriment (Āhāra) as motive. Avijjā, Tanhā and Upādāna are like mother to Rūpa (corporeality). The physical structure caused by the Kamma formation is maintained by nutritious substances.

Having understood the morel condition of Rūpa, we should find out how Nāma is caused. When the eye contacts the visible object, arises consciousness. When the ear contacts the sound, arises ear consciousness. In this way consciousness arose in the past, arises in the present and will arise in the future. Realization of the formation of Nāma and Rūpa has to be seen in this way.

There are various other ways to examine the cause of Nāmarūpa.[^32]
1. Observing common and uncommon causes and motives of Nāmarūpa.
2. Observing the causes and motives from beginning to end.
3. Observing from end to beginning.

When observing causes of Nāmarūpa exclusively in this way, one’s doubts about one self during in the three periods of time, namely past, present and future disappear. What are those doubts; “Was I in the past? Was I not? Who was I? What was I? Who was it that became myself? And

[^30]: Visuddhimagga.693.
[^31]: Ibid.
[^32]: Ibid.680.
again the doubt about the present, namely; am I? Am I not? Who am I? What am I? Where did this individual come from? Where will it go? And again the doubts about the future, namely; shall I be in the future? Shall I not? Who shall I be? What shall I be? Who will it that will become myself?""}

In this way the doubts about one self in the three periods of time should be cast away. Thus one will enter the path to Reality. This happens when one observes appearance and disappearance of the phenomenon of Nāma Rūpa with a systematized attention.

"O Sāriputta, if a Bhikkhu realizes the motives of Nāma Rūpa, the appearance of them systematically, such a Bhikkhu has attained the Purification of view (Diṭṭhisuddhi) He has entered the understanding. He has entered the stream leading to Nibbāna, possessed of the noble wisdom and is at the gates of Nibbāna. Thus destruction of doubt (Kaṅkhāvitararāna) is the second step of the ratification of the intellect.

4.1.5 Purification by Knowledge Vision of what is the Path what is not the Path (Maggāmaggañāṇadassanavisuddhi)

Then, the practitioner’s mind will become purer through the remaining stages of purification. He also realizes the Purification of Insight Vision with regard to Path and Not Path (Maggāmaggañāṇadassanavisuddhi) The knowledge established by getting to know the path and not path thus; “This is the path, this is not the path; is called Purification by knowledge and vision of what is the path and what is not the path.”

As mentioned above, with the disappearance of the doubt about the three periods of time, the mind becomes more and more pleasant. There he realizes the characteristics of Nāmarūpa, which is founded on undeludedness (wisdom). They are; full understanding of the known (Nātāpariñña), full understanding as investigating (Tīraṇapariñña) and full understanding as

33 Majjhima-Nikāya. 1,18.
35 Visuddhimagga.704.
36 Ibid.
overcoming (Pahānapaññā). Corporeality (Rūpa) has the characteristic of breaking or decaying.

How does corporeality (Rūpa) break away? by wind, insects, sun and rain, cold and heat, decay and death.\(^{37}\) Thus knowing the characteristics of corporeality is ōtapariṇī. Feeling has the characteristics of being felt. Any satisfaction or any desire for the sensual object is feeling (Vedanā). It is threefold joyful, sad and indifferent.\(^{38}\) Thus corporeality (Rūpa) is impermanent, knowing the three characteristics namely, impermanence, suffering, and not-self (Anicca, Dukkha, Anatta) is Tiraṇapariṇī. With it ignorance disappears completely. What is ignorance (Avijjā) “Avijjā Avijjā Iti Bhante Vuccati, Kitāvatānu Kho Bhante Avijjā” Sir, you repeat, avijjā, avijjā. In what ways could it be known? Buddha reply here is very relevant to “Tiraṇapariṇī”. Ignorance (Avijjā) is not knowing the reality of the appearance and disappearance of the five aggregates such as Rūpavedanā\(^{39}\) Thus Tiraṇapariṇī is destruction of Avijjā.

Full understanding by overcoming (Pahānapariṇī) is that insight wisdom that all phenomena are impermanent, unpleasant and suffering Destruction of sensuous thought (Kāmavitakka), hating (Vyāpādavitakka) and cruel thought (Vihimsāvitakka) is relevant to Pahānapariṇī as well as Pahānasariṇī\(^{40}\) With this purification of the intellect, one will be possessed of ten very special conditions.

“Obhāso Pittī Passadhi Adhimokkho Ca Paggaho Sukham ņānapaṭhānāmupekkhā Ca Nikantica”\(^{41}\)

“Obhāsa” is the rays emitted from the body on account of insight that is “Aura”. This unexpected experience would bring him wrong impression

\(^{37}\) Saṃyutta-Nikāya.3. 86. “Ruppatiti Bhikkave Idam Rūpam Nāma. Kena Va Ruppati Vātena Damsamakasena, ĀSitonthena Jarāmaranena Ca Ruppati Iti Bhikkhave Rūpam Iti Vācatti”

\(^{38}\) Majjhima-Nikāya. 1,293, 396; 2.236.“Ye Ārammanesu Nandi Taṅha Ayam Vācatti Vedanā Iti Sukham Ceve Dukkham Ca Adukkhamasukham Ca.”


\(^{40}\) Majjhima-Nikāya. 3.68. “Katamācānanda pahānasariṇāpiddhānanda Bukkhu Uppannam Kāmavitakkaṃ Nādhīvāseti Pajahati Vinodeti Vyanti Karoti Annabhāvamgameti Uppannam Vihinsāvitakkaṃ Uppannamayāpādavitakkam”

\(^{41}\) Visuddhimagga 106, 739
of himself. He would think that he has attained the final state of the Purification of intellect. With this deception he would step into the wrong path. This ‘aura’ comes in various ways to various people. Some have the rays emitting to themselves, some within their rooms, some within their houses and some within a Yojana or two further. Buddha’s aura ran within the ten-thousand world systems. Visuddhimagga gives an incident of two of Cittalapabbata in Sri Lanka, in which it is said that the aura of two Bhikkhus stretched as far as a Yojana (sixteen miles). When the knowledge of the mentality (Nāma) and corporeality (Rūpa) increases a fivefold joy raptures him. Tranquillity is experienced without any affliction, any heaviness or any harshness of the mind and body. Faith, The mental concomitant is Determination (Adhimokkha). Mind born energy neither too hard nor too light is Exertion (Paggaba). Sharp investigation of the mentality and corporeality is accurate knowledge (Sukha). Understanding whatever unmoving that comes to the mind is Upāṭṭhāṅga. The indifferent feeling about mentality and corporeality is Equanimity (Upekkhā). The fine longing for which is present in the inside wisdom is desire (Nikanti).

He who has yet come to continue and has not come to the end of the Purification of the intellect falls into a deception on account of some unexpected experience. He is apt to lose the right path with the thought “I am” or “mine”. Realizing his fault if he strives to turn to the right path and continue in it, is Purification by knowledge and vision of what is path and not path (Maggāmaggaññadassanavisuddhi)

4.1.6 Purity of the Knowledge and Vision the Way of progress (Paṭipadāññadassanavisuddhi)

There are eight insights one has to achieve in searching for the truth about mentality and corporeality (Nāmarūpa). One should understand the impermanence of the same by keen examination. That impermanence of all mental formations (Saṅkhāra) is explained thus; being worried of all Saṅkhāras, being ashamed of them and being disgusted with them is seeing the impermanence of them. Knowing that the Saṅkhāras are impermanent (Aniccatā), sorrow ful (Dukkhatā) and non-self (Anatātā), is realization

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42 Ibid. 110-113; 740-741.
43 Ibid. 745.
44 Majjhima-Nikāya 3, 68. "Idha Bhikkhu Sabbasamkhārehi Atthiyati Barāyati Jigucchati, Ayam Vuccat Ananda Sabbasamkhāresu Aniccasāññā."
of rise and fall of the; insight (Udayavyatana). In other words the knowledge of contemplation of rise and fall is insight.

The insight (Nana) that sees the dissolution of the fivefold aggregates is Bhaṅgañāna. It is like how one observes the breaking away of the drops of rain that falls on the bank of a pond or a river. It is the knowledge of contemplation of dissolution. The past Saṅkhāras are over. The present Saṅkhāras too are disappearing. The future Saṅkhāras too are disappearing would also disappear in the same way. This understanding is what is called Bhayatupatthanañāna or knowledge of appearance as Terror. One who sees Saṅkhāras as a danger knows that there isn’t any help or protection from anywhere, knowing that the four primary executor (Mahābhūta) are like poisonous snakes and the fivefold aggregates as an executor with a sword in hand. Thus one sees the evil effects of Saṅkhāras. It is called Ādinavañāna. Knowledge of contemplation of danger. One who sees the evil effects of Saṅkhāra, knowing that they dissolve every moment and nothing good of them, become disgusted with them. It is Nibbidāṇupassanāna, knowledge of contemplation of dispassion. He, with a detested mind about Saṅkhāra, knowing that they are greatly harmful and desiring to see the ultimate reality strives to get rid of them. This desire of escaping of all this is called Muñcitukāmañāna, knowledge of desire for deliverance.

Desiring for deliverance he will contemplate how to escape. He will contemplating escape contemplating that all Saṅkhāras are impermanent, grief stricken and not self and that they cannot be taken as lasting, pleasing or gratifying. It is called Pañisaṅkhānapassanāna knowledge of contemplation of Reflection. Furthermore, he who contemplates on Purification of intellect will know that Saṅkhāras are devoid of self. “He will see a self nowhere, not even in anyone else other than the word I” With the understanding of this a thought of equanimity about Saṅkhārās will appear. It is Saṅkhārarupekkhāñāna - knowledge of Equanimity about formations.

Then furthermore he is closer to the Purification of intellect. He comes nearer to the thirty-seven things pertaining to Enlightenment or Requisites of Enlightenment. That is Saṅcānulomilañāna- adaptation to truth knowledge.

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45 Visuddhimagga.760
46 Majjhima-Nikāya.2. 263. “Nāham Kyacin Kimcanatasmin Na Ca Mama Kaccini Kimcana Naṭṭhi”
Achieving this knowledge is Patipadānāṇadhassanaṇavisuddhi, Purification by knowledge and vision of the path progress.

4.1.7 Purification by Knowledge and Vision (Nānadassanaṇavisuddhi)

Sotāpatti The path of Stream Entry; Sakadagāra The path of once return; Anāgāmi - The path of non-return; Arahant - the path of Arahantship. This path is called Nānadassanaṇavisuddhi. Sotāpatti is the first step in filling the Purification of intellect. He who achieves Sotāpatti meaning one, who is a head on, in direct confrontation to the ultimate goal, does not have attachment to Saṅkhāras. He has entirely abandoned the pride that says, “I am” or “mine”, which is called Sakkāyadiṭṭhi (Personality belief); the sceptical doubt which is called Vicikicchā and attachment or clinging to mere rule and ritual which I? Called Silabbataparāmāsa. He is now a Noble being (Ariya)

“It is a condition nobler than being the ruler of the whole earth or reaching heaven or even having to rule the whole world.”47 His wandering in Samsāra is limited to seven births. A person who enters Sakadāgāmi has only one more life on earth. He becomes nearly free from sensuous craving (Kāmarāga) and resentment (Paṭigha). He will only be born ones more. Anāgāmi means non-retainer to this world. This is the third step to the Purification of purification of intellect. Here he completes the destruction of sensuous craving (Kāmarāga) and resentment (Paṭigha), with that he will not be born again in the human world.

There is only one more to complete the purification of intellect. It is Arahant by name, Holy one. He destroys craving for fine material existence(Rūparāga) craving for immaterial existence (Arūparāga) conceit (Māna) restlessness and ignorance (Uddhacca). He will not be born anywhere again. It is like burning wick of a lamp (Nibbanti Dhīrā Yathāyam Padipo)48. Khinā Jāti, He has ended his wheel of rebirth. He has completed living his holy life (Vusitam Brahmacariyam) done is what had to be done (Nāparam Itthathāyāti),49 laid down the burden of aggregates

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47 Dhamapada.178. “Pathabyā Ekarajjena Saggasa Gamanena Vā Sabbalokādhipaccena Sotāpattiphalaṁ Varām.”
48 Suttanipāta.42.
49 Majjhima-Nikāya 1. 23, 38 ; 2. 103; 3.20.
and has come to greatness (Anuppattasadattho). His purification is complete.

He will not be back in the round of births as he has no more mental phenomena (Manosaṅkhāra). Such a person is compared to an extinguished burning wick of a lamp. "O Bhikkus, a lamp burns when oil is in it and a wick is provided. When oil is over and the wick too is no more, and if no more oil and no more wicks are provided the light extinguisher. In the same way one in whom all cankers are destroyed, extinguishes as no more mental phenomena are not fed. This knowledge and vision (Nāṇḍassana) of the Buddha appeared in him, as he was Enlightened. With that knowledge and vision he entered the deliverance of mind (Cetovimutti). In his paean of joy he uttered that it was a purification of mind which will never shake or tremble.

The Bhikkhu, in whom all cankers are destroyed, extinguishes as a brightly burning ball of iron and quenches away. Nothing else could be told about him.

Again, he realizes the Purification of Insight Vision regarding the way (Paṭipadānādassanaṇaṇavisuddhi) and the Purification of Insight Vision (Nāṇḍassanaṇaṇavisuddhi). "Purification by knowledge and vision properly consists in knowledge of the four paths, that is to say, the path of Stream Entry, the path of Once-return, the path of Non-return, and the path of Arahantship."

Having attained this stage of purity, he or she realizes completely these nine Insight knowledges. These nine kinds of Insight knowledges namely,

1) Knowledge with regard to the arising and passing away (of conditioned things), (Udayabhayaṇāṇā),

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50 Majjhima-Nikāya.4. 20 ; Saṃyutta-Nikāya. 1. 140
52 Saṃyutta-Nikāya.5.423. “Nāṇam Ca Pana Me Dassananam Udapādi, Akuppā Me Cetovimutti”
53 Visuddhimagga.745.
54 Ibid. 785.
55 Ibid. 785.
2) Knowledge with regard to the dissolution of things, (*Bhangānāṇā*),
3) Knowledge (of dissolving things) as fearful (*Bhayaṇāṇā*),
4) Knowledge of (fearful) things as baneful,(*Adhavaṇāṇā*),
5) Knowledge of (baneful) things as disgusting (*Nibbidāṇāṇā*),
6) Knowledge as regards the wise to escape there from (*Munīcitukamyatāṇāṇā*),
7) Knowledge of reflecting contemplation (*Paṭisaṅkhaṇāṇā*),
8) Knowledge of equanimity towards conditioned things (*Saṃkhārupekkhāṇāṇā*),
9) Knowledge of adaptation (*Anulomaṇāṇā*) are collectively termed purity of vision in discerning the method, the sixth member of the path of purity. By purity of vision that discerns the method is meant these nine kinds of knowledges.⁵⁶

To attain peace, he or she “contemplates the truth that all conditioned things are transient (*Aницca*), subject to suffering (*Dukkha*), and devoid of an immortal soul (*Anatta*). Having realized these three characteristics, he or she discerns the real nature of life and cultivates the purity of knowledge with regard to the Path and Non-Path.⁵⁷

At first, *Uḍāyabhāyaṇāṇā*, perceiving the right path, he resumes his meditation on the arising and passing away of all conditioned things. Of these two states the latter becomes more impressed on his mind since change is more conspicuous than becoming. Therefore, he directs his attention to the contemplation of dissolution of things (*Bhangānāṇā*)⁵⁸ He is aware that it is both mind and matter compose this so-called being. “To him then comes the knowledge that all dissolving things are fearful (*Bhangānāṇā*). The whole world appears to him like a pit of burning embers a source of danger.

Afterwards he considers the wretchedness (*Adinavaṇāṇā*) of the fearful world and develops a feeling of disgust (*Nibbidāṇāṇā*), followed by a strong will for deliverance from it (*Munīcitukamyatāṇāṇā*). Having discerned these three characteristics of transience, sorrow, and soullessness (*Patiscinkhāṇāṇā*), he has neither attachment nor aversion for any worldly object (*Saṃkhārupekkhāṇāṇā*). After that he develops complete equanimity

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⁵⁷ Ibid. p.428
⁵⁸ Visuddhimagga. 428.
⁵⁹ Ibid.
towards all conditioned things.\textsuperscript{60} \textit{Anulomaṇāṇa} is the adaptation knowledge gained on reaching this point of spiritual culture. He now chooses one of the three characteristics with special endeavouring and intently cultivates Insight in that particular direction until the glorious day when he first realizes \textit{Nibbāna} (Stream-Winner).\textsuperscript{61} He is absolutely liberated from the endless cycle of \textit{Saṁsara}. This is the final goal of perfect peace which is called \textit{Nibbāna}. He now becomes completely free from bondages and defilements. He has already eradicated attachments, wrong views and doubts. He has also escaped the woeful states.\textsuperscript{62}

Then, he “becomes a \textit{Sotāpanna} (the First Stream-Winner) who will likely have not more than seven times of rebirth”.\textsuperscript{63} He can enjoy the perfect peace and happiness found only in \textit{Nibbāna}. When a person has attained this first stage, he will never break the five precepts. Moreover, he is totally free from doubts regarding triple Gems the \textit{Buddha}, \textit{Dhamma} and the \textit{Saṅgha}. He also has clear understanding of Dependent Origination.\textsuperscript{64} His genuine faith in the Buddha and His teaching never deviates for life.

Even though the \textit{Sotāpanna} still has some diminished degree of sensuous desire and anger, these become too weak to make him commit evils. That is why a \textit{Sotāpanna} will never fall back into the lower miserable planes of existence. A \textit{Sotāpanna} can become the Second Stream-Winner,\textsuperscript{65} the Third Stream-Winner and \textit{Arahanta} in his next existence as a \textit{Deva} by his continual practise\textsuperscript{66}

In the next attempt, by his continual practise he reaches the stage of \textit{Sakadāgāmi}\textsuperscript{67} developing the Path of Once-Returning, and attenuating lust, hatred, and ignorance, one becomes a Once-Returner. For the third stage to \textit{Anāgāmīmagga} and \textit{Anāgāmīphala}, the person who has become a \textit{Anāgāmī} “by developing the Path of Never-Returning, and totally eradicating sensual

\begin{thebibliography}{99}
\item\textsuperscript{60} Ibid.
\item\textsuperscript{61} Ibid.
\item\textsuperscript{62} Narada Thera, \textit{A Manual of Abhidhamma}, Op. Cit. p.423
\item\textsuperscript{63} Ibid. “\textit{Ettha Pana Sotapattimaggam Bhavetva Ditthivicikicchapahanena Pahinayayagamano Sattakkhattuparamo Sotapanno namahoti}”
\item\textsuperscript{64} Visuddhimagga.594.
\item\textsuperscript{65} Ibid.785
\item\textsuperscript{66} Nārada Thera, \textit{A Manual of Abhidhamma}, Op. Cit. p.424
\item\textsuperscript{67} Ibid. p. 785.
\end{thebibliography}
desires and hatred, one becomes a Never-Returner, not returning to this (Sentient) State.  

By advancing, the person who reaches the fourth and final stage is known as the *Arahantamagga* and *Arahantaphala*. When one becomes an *Arahanta* or Worthy One, he has totally eradicated all the remaining fetters and attachment. By completing emancipation from the bondage of all of fetters, He, therefore, becomes fully enlightened in the Four Noble Truths. He now has attained the Ultimate Peaceful Happiness that can never be destroyed. He is absolutely liberated from the endless cycles of *Sāṁsāra*. He has at last attained the last Superabundance Peace, which is called *Nibbāna*, or the Supreme Peace. He is the ideal of peace.

### 4.2 Four Divine Bindings (*Brahmavihāra*)

Men are inclined to accept the fact that they live to strive and continue to do so, not to let themselves go down or even remain at the merely natural level of instincts or impulses in leading their lives, individual as well as social, but to rise above or at least to have these things refined by the help of some principles which, as is generally believed, make men better and higher than what they are naturally. Men live together and are bound to each other, not by mere instincts and impulses, but by the rational application of certain elements of moral and spiritual values, ultimately speaking, by a conscience which may be called “the human conscience of social bond.” According to Buddhism, to establish, maintain, develop and strengthen social relationships and to live together happily and peacefully, the members of the society are advised to cultivate a sense of “fraternity” by practising the virtues of loving-kindness, compassion, sympathetic joy and impartiality towards each other and to learn to develop the idea of identity with all others. For, as one’s own self is everywhere most dear to oneself, so it is with others, therefore, one who loves oneself should not inflict evil upon others. In this section, we propose to study the cultivation of social emotion based on the doctrine of the Four virtues for Excellent Abiding (*Brahmavihāradhamma*), which will lead to an ideal fraternal life in society with peace.

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68 Ibid. p.785.
69 Ibid. p.785.
70 Ibid. p.785.
71 Angkuttara-Nikāya, 2, 183f.
72 Visuddhimagga, 246; 256
4.2.1 The Virtue of Loving-kindness (*Mettā*).

The virtue of Loving-kindness occupies a prominent place in the Buddha’s teachings and is one of the factors most beneficial both to spiritual development and the development of a sound pacific relationship in society. In the Buddha’s words: “Whatever kinds of worldly merit there may be, all of them are not worth one sixteenth part of the heart deliverance of loving-kindness...” He urged his disciples to cultivate this virtue by telling them that they should neither allow their minds to become perverted with enmity nor utter any evil speech but with the thought of loving-kindness freed from hatred and harmfulness, that they should show kindness and love towards such and such person, and that by starting from one person they should extend it and suffuse the whole world with the heart of loving-kindness, far-reaching, widespread, immeasurable, without enmity and malevolence.

Loving-kindness works for the disappearance of ill-will and it is based on treating other people with kindness. When one succeeds in practising it, it helps one to eliminate ill-will, but one should be careful not to let it degenerate into selfish affectionate desire. In order to cultivate the emotion of loving-kindness, one is advised to meditate at first on oneself by repeatedly thinking: “I am happy and free from suffering...I live my life free from hostility and trouble and live happily...” This Buddhist contention seems to imply paradoxically, however it might sound, that in order to love others, one ought to love oneself and make oneself beloved too, so that love for oneself is held to indicate the level to which the love for others should be raised and to constitute the measure, pattern and value of one’s own love for others. True self-interest should induce one to love the interest of others, because to do so is advantageous to oneself too. The man of loving-kindness wishes others to be happy and that is clearly to his own advantage since, at least, it makes them so much more pleasant to live with. Thus it is by cultivating within oneself the thought “I am happy...” as starting point and example that one begins to be interested in the welfare and interest of others and to feel their happiness as one’s own: “Just as I want happiness and fear suffering and just as I want to live and not to die, so also others want...”

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73 Itivuttaka.p.20
74 Majjhima-Nikāya.1,129
75 Visuddhimagga.263.
76 Ibid.245.
77 Dhammapadaṭṭhakatha 3,51
happiness and fear suffering and want to live and not to die." In the words of the Dhammapada, which express the same idea: "All living beings tremble at the rod...and fear death; to all living beings life is dear? Therefore, one should treat one's fellows as oneself and neither strike nor kill." In the process of practising the virtue of loving-kindness, one is further exhorted to do so first towards one's dearly beloved companion, and then towards other people that are neutral by regarding them as one's dearly beloved companion, and lastly towards one's enemies by regarding them as neutral. Thus one will be able to regard one's enemy without resentment but with loving-kindness in the same way as one does one's own admired, dearly beloved companion and as a person that is neutral. Therefore, one should extend loving-kindness towards all living beings equally without making any difference between oneself and others, or between one's own beloved, favourite, pleasant and agreeable people and those who are neutral to oneself, and even one's enemy, always thinking: "May all living beings are without enmity, without ill-will, untroubled; may they keep the self well. May all living beings, all creatures, all peoples, all these who are included in a personality be without enmity, without ill-will, untroubled; may they keep the self well... May they all be safe with the disappearance of all fear and calamities. May they be satisfied with physical pleasure and may their hearts rejoice with all mental pleasure." With one's whole heart and all one's self suffused with loving-kindness, one identifies oneself with all, be they inferior, middling or superior, be they friends, foes or neutral, etc. without making any distinction between them and oneself, and one arouses one's interest and aspiration for the achievement of their welfare and happiness and for their release from harm and suffering, thinking: "whatever breathing beings there may exist,...no matter whether they are seen or unseen, existing far or near, in one's own abode, in village, country, continent, world system,... may they all be happy and safe and may their hearts rejoice... Pray, no person at all might treat any other person at all
with such evil manner as betrayal and the like or might slight any other person at all in any way on the ground of his birth, race, wealth, power, etc....May no person wish suffering or any kind of trouble to another, even with provocation or resistive thought... As a mother guards her child, her only child, the child of her breast born in herself, guarding it with her own life willing to sacrifice it in order to prevent her child from troubles, thus would one cultivate, maintain, generate again and again, and augment one's loving-kindness to every living being.\textsuperscript{85}

To remove the evil habit of anger or hatred (\textit{Dosa}) and to replace it by the virtue of tolerance or patience (\textit{Khanti}) one develops the social emotion of loving-kindness,\textsuperscript{86} and in order to do so one - should not allow one's own thought of enmity (\textit{Verisāṅgā}) and ill-will (\textit{Byāpāda}) to grow against others, even though they might do something wrong to oneself; on the contrary one should keep one's mind in balance, think of the virtues possessed by them and forgive their faults done to oneself.\textsuperscript{87}While developing the virtue of loving-kindness one simultaneously comes to realize the disadvantages of evil habits such as hatred, viz., that a person who is under its influence obviously loses control of mind, thereby does not understand, as it really is, his own profit and that of others,- and consequently plans things which trouble both oneself and others.\textsuperscript{88} He realizes moreover, that one who is of covetous desire (\textit{Abhijjhālu}), of lustful mania (\textit{Tibbasarāgo}), with malevolent aspiration in the heart (\textit{Paduṭṭhamanasasaṃkappo}), of a corrupted mind (\textit{Muttaṃsati}), not attentive (\textit{Asāmpajjāno}), incapable of concentration (\textit{Asamāhiyo}), of a confused mind (\textit{Vibbhantacittī}), and uncontrolled senses (\textit{Pākatindriyō}), is like a firebrand from a funeral pyre, blazing at both edges and smeared with dung in the middle, which serves no purpose as fuel in a village or as timber in a forest.\textsuperscript{89} In addition, the following paraphrased passage shows the disadvantages of anger or hatred: An angry man is very ugly; with his anger he causes the loss of both his material and spiritual fields; he cannot sleep comfortably; his acts and words trouble and hurt others; he spoils his own life and is despised by his friends and relatives; under the influence of anger he is blind to the cause and the effect of what is good or of what is bad; when his anger has subsided he suffers like one scorched by fire, and he does not know shame, respect and the like; the deeds performed

\textsuperscript{85} Khuddakaṇḍa, 248.
\textsuperscript{86} Visuddhimagga, 244
\textsuperscript{87} Ibid., 246
\textsuperscript{88} Āṅguttara-Nīkāya 1, 216.
\textsuperscript{89} Itivuttaka, p. 90
by him bring about remorse; he would destroy any person and kill even his own parents, the source of life and love, due to his blind and strong self-centeredness; distracted by anger the common folk increase trouble and difficulties and even destroy themselves as well as others in one way or another, because anger destroys all life and all good things; and therefore one should exterminate it, be wise and train oneself from anger and become peaceful. This explanation is aptly applicable to the war erupted present world. We are clear that wherever there is a war, the cause of it is this anger. Hence, one should subdue the anger if he wishes the peace.

The exercise of loving-kindness, finally, leads one to the path of “non-violence” (Aḥimsā) which consists therein that one delights in the happiness of others and does no harm to anyone and tries to cultivate sentiments of loving-kindness: “By this way of living I do no harm to anybody at all...”

According to the Buddha, human beings should not be cruel, ferocious, violent or oppressive but should live together mercifully, compassionately and benevolently doing good to each other. We are further told that a person who has attained the freedom of mind through the virtue of loving-kindness practised with all devotion of thought and constant meditation and has increased it and firmly established himself in it, will surely experience the following eleven advantages (Ekādasaṁsā): He sleeps happily, wakes up happily, dreams no evil dream, is dear both to human beings and to non-human beings, the gods guard him, he is not affected by fire, poison and weapons, his mind is easily and calmly concentrated, the expression of his face is serene, at the moment of his death he dies without confusion, and if he cannot reach the higher state of salvation he will reach the excellent existence in heaven.

4.2.2 The Virtue of Compassion (Karunā).

The term “compassion” designates the social emotion that expresses itself in a sense of participation with others in their troubles and difficulties, making one's heart tremble and quiver at the sight and thought about the sufferings experienced by others, and even arouse the desire to take upon

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90 Āṅguttara-Nikāya 4, 96f.
91 Itivuttaka.p.31
92 Jātaka 1, 504f.
93 Āṅguttara-Nikāya 5, 342; Jātaka 1, 61; Milindapāṇho, 198; Visuddhimagga, 158-160.
oneself these things, to put an end to them and to strive to do something to help and release others from them.\textsuperscript{94} When a compassionate person sees or hears or even thinks of others who live in troubled circumstances, his heart becomes overwhelmed with compassion. The virtue of compassion has for its characteristic the activity of removing from other people bad conditions of life that cause trouble; it has for its essence the inability to neglect others' sufferings; it has for its function the establishment of selflessness, and for its basis the sight of helplessness of others in such bad conditions.\textsuperscript{95}

In order to cultivate and develop the virtue of compassion one goes through a process similar to that of loving-kindness, but the objects towards which compassion is to be expressed are those who are in trouble and difficulties, seeing whom one feels compassionate and strives to help and make them free from such situations as much as possible.\textsuperscript{96} Psychologically speaking, compassion is closely allied with cruelty and may be easily mistaken. The two are the reverse and obverse of the same medal. Both the compassionate and the cruel are sensitive to the troubles and difficulties experienced by others and keen in watching them. But the sharp difference is that the former experience pain, while the latter derive pleasure, from what they see, hear or even recollect. That is, the compassionate person shares his heart and emotion with those who are in suffering; on the contrary the cruel one keeps them away and even tries to make them suffer more.

4.2.3 The Virtue of Sympathetic Joy (\textit{Muditā}).

The virtue that makes one glad, joyful when seeing or hearing of or even recollecting the success and happiness of others, is called "\textit{Muditā}".\textsuperscript{97} It has for its characteristic the state of (mutual) rejoicing, for its essence the absence of envying, for its function the suppression of disgust, and for its basis the cheerful acknowledgement of good fortune and prosperity achieved by others.\textsuperscript{98} From the above description we see that the virtue of sympathetic joy requires a deliberate effort to identify oneself with those who live successfully and happily and that it enables a person to feel a genuine joy at the happiness of others as much as at his own. It also enables

\textsuperscript{94} Visuddhimagga, 263
\textsuperscript{95} Ibid., 264, 266.
\textsuperscript{96} Ibid., 266f
\textsuperscript{97} Ibid., 263
\textsuperscript{98} Ibid., 264, 266.
him to share with others their joy of possession, their material or spiritual success, their promotions to positions of civil or national or other importance, or their receipt of titles and glories. It counteracts conceits of all kinds, and its growth and development check craving's grip in the heart of man. A person, particularly one who is under the influence of jealousy, is advised to cultivate this social emotion of sympathetic joy. He arouses within himself thoughts that foster this emotion and cultivates the habit of sincerely congratulating those who are released from troubles and difficulties and attain the fulfilment of their wishes. He rejoices with them in their welfare, prosperity and well-being. On seeing or hearing or even recollecting others to be happy, cheerful or joyous, the man of sympathetic joy thinks within himself: "Verily, how good, how excellent is it that this fellow lives happily." "He treats all people, and even all living beings, with whole-hearted gladness in the same manner as he does himself and his own beloved person. And moreover he pays that their good fortune, prosperity and well-being may last long."

The virtue of sympathetic joy helps a man to learn how to appreciate, with sincere heart, the prosperous conditions of others, to be heartily pleasant in his dealings with them, and to share their happiness even by making it resound in his own heart. It also furthers the sense of altruism and subdues the latent feelings of grudge or ill-will against people in superior positions. By virtue of his ability to identify himself with others the sympathetic man always welcomes with joy the happiness of his fellow men and never welcomes their miseries, and gets rid of what we might call mental isolation caused by selfishness. In the depth of their hearts, some people harbour a definite aversion to dwelling on the happiness of others, since egoism and jealousy are strong and deep-seated, though really admitted, counter forces in their minds. All the time, we find, men jealously compare their lot with that of others and grudge others their good fortune which eludes them. This leads to the non-peace. Therefore, to remove this evil attitude and habit the cultivation of the social spirit of sympathetic joy is introduced. And this is the way for peace.

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99 Ibid., 262.
4.2.4 The Virtue of Impartiality (Upekkhā).

This principle, in its literal sense, implies the virtue enabling one to keep one's own mind in a balanced state. To quote Buddhaghosācāriya's description: "The virtue of impartiality for even-mindedness has the characteristic of evolving the mode of being balanced as regards beings; its essence is seeing the equality of beings; its manifestation is the suppression of aversion and bias; its proximate cause is seeing the heritage of the prevailing Kamma as "beings are the property of Kamma. By its decree they will attain pleasure, or be free from pain, or not fall from the prosperity already acquired. Its failure is the production of a profane and unintelligent indifference". It also covers, in our opinion, at least two aspects; one to be taken from the meditation on the beings' Kamma found in the Visuddhimagga, and the other from its contemporary application to mutual fair treatment in daily practical life.

In spiritual practise, "Upekkhā" is understood in the sense of tranquillity of mind in its neutral state, neither pleasant nor unpleasant, the state of "one pointedness" (Ekaggatā) of equanimity which arises during the practise of Jhāna i.e. meditation. This means the stable, middle state of thought that causes the mind to remain serenely identical with itself in its calm state and prevents it from being carried away by any other object. Turning to the Kammic point of view relating to the practise of impartiality, we find that it implies the arousing of an equal attitude towards all living beings and makes one see them as equals in as far as there is a possibility, according to the law of Kamma, for all of them to act and react freely and live in accordance with their own actions. In this aspect, the virtue of impartiality points to two considerations. In the first place, one is advised to realize that all beings are equal in all their aspects and conditions, who as "beings" are all essentially the same under the natural law of impermanency, suffering and non-soul. And in the second place, one considers the effect of action which all beings have on themselves and the reason why they act as they act and endure what they endure. Thus one reflects that everyone's action determines his or her own fate and destiny, that whatever befalls him or her they have brought it upon themselves and that only they themselves can alter their fate and destiny. The consideration on the workings of this law of action leads to an understanding that whatever is, is so because it must be, that everyone must

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100 Ibid., 263-264; 366.
101 Ibid., 264; 366
102 Ibid., 264
manage his own affairs, and that everyone must discharge his own duties. As regards the mode of mutual conduct in society, the modern Buddhist also uses the term “Upekkhā” to explain the virtue of impartiality in the sense of just, fair or righteous treatment and in this manner it is closely related to its other above-mentioned aspects and to the first three virtues already discussed. Thus a person of impartial spirit makes no difference between those who are beloved, pleasant or favourite and those who are otherwise, but he behaves towards others in accordance with the principle of Dhamma. In his dealings with others he avoids the four ways of unfair treatment, based on favourism or personal preference, hatred, illusion or fear.\footnote{Jātaka 1, 1ff.}

In this way, these four divine bindings are addressing directly the current social issues related to peace and no-peace. By practicing these four divine bindings, one enjoys a peace internally and externally.

### 4.3 Five precepts (Pañcasīla) for Santi

We shall uphold the Pañcasīla of Lord Buddha for the enlistment and progress of Buddhism contributing to our own theme i.e. for the peace and harmony of the world. This declaration is based on the firm conviction that if the Pañcasīla is sincerely practised in daily life, all mankind will experience happiness. And world peace will reign on earth. When everyone observes the Pañcasīla, our world will be secure in peace.\footnote{Prayoo Meterk, Buddhist Morality, Op. Cit. p.87.}

The term “Santi” (peace) has both negative and positive meanings. In its negative sense, peace is an absence of war or conflict and “structural violence” such as social injustice, violations of human rights etc. in its positive sense, peace means presence of unity, harmony, freedom and justice. Peace, whether it is personal, communal, national or a global one, can be cultivated by the observance of the five precepts, a code of conduct necessary and sufficient for promoting and maintaining peace.\footnote{Ibid, p.88.}

The term “Pañcasīla” is translated into English as “five precepts, which consists of abstaining from killing, stealing, sexual misconduct, lying and taking intoxicants. Even though the Pañcasīla is technically a Buddhist concept, it is universal in implications. It is found in all ancient and modern morality such as non-violence, truth, non-stealing, continence and non-possession. The five principles of Indian Ethics, Pañcavrata\textsuperscript{s} in Jainism, and

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\footnote{Jātaka 1, 1ff.}
\footnote{Prayoo Meterk, Buddhist Morality, Op. Cit. p.87.}
\footnote{Ibid, p.88.}
Pañcayanas in Hinduism, are very similar to the Pañcasila in Buddhism. It also appears in the Ten Commandments upheld by the followers of Judaism, Christianity and Islam. The following commandments remind us of the Pañcasila; “You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor’s house; you shall not covet you neighbor’s wife or his male or female slave, his ox or his ass, or anything that is dear to your neighbor.”

The above commandments say that the Pañcasila’s significance is a universal principle of morality. As Dr. Kammala Jain has pointed out: “Every religious or social system has accepted Pañcasila as the basic code of conduct for all individuals, in relation, either to his own self, or to the society of which he is a part. Whosoever neglects these basic principles, which are both social as well as spiritual, is considered pernicious to him self or to the society, he is sinner or a criminal.”

All Buddhists accept the five precepts as the basic moral guidelines or the basic rule of moral conduct laid down to regulate human behavior for human beings to live together in happiness and in peace in a society with trust and respect.

According to the Buddhist tradition, a person is suitable to be called a Buddhist, only if he observes Pañcasila, the five moral precepts. In other words, to be a true Buddhist implies that one is moral, that one lives according to, at least, the five basic principles of morality, the principles of Pañcasila.

Practically, a person who declares himself a Buddhist, must first make a solemn vow of taking “Tisaraṇa or Tirāṭana”; the threefold refuge, putting his whole trust in the Buddha, the Dhamma and the Saṅgha. And then formally undertakes to observe the five basic principles of morality or Pañcasila. At this stage, these five principles are reduced into the disciplinary or training rules, or the code of moral precepts. Thus Pañcasila consists of five basic elements as follows;

1. Pañātipūta veramaṇī sikkhāpadam samādiyāmi: I observe the precept of abstaining from killing of life.

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106 Dr. Kamala Jain, The concept of Pañcasila in Indian Thought, Varanasi: P.v. research institute, 1983, p. 240
2. Adinnādāna veramaṇī sikkhāpadam samādiyāmi: I observe the precept of abstaining from taking that, which is not given.

3. Kāmesu micchācārā veramaṇī sikkhāpadam samādiyāmi: I observe the precept of abstaining from sexual misconduct.

4. Māsavādā veramaṇī sikkhāpadam samādiyāmi: I observe the precept of abstaining from falsehood.

5. Surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadam samādiyāmi: I observe the precept of abstaining from intoxicants that dual the mind cause carelessness.

Bodily, verbal, and mental good conduct will bring peace through four different levels. They are mental level, physical level, the level of life experiences, and the social level. Kamma and peace these two go together.

We can say, in brief, that “Pañcasīla”; the five basic tenets of morality, is accented as the principle of humanity and hence it is the necessary foundation for the entire code of moral Precepts prescribed for the Buddhists, i.e. for monks, nuns as well as householder. These principles of Pañcasīla have been transformed into moral precepts for monks as given in the Paṭimokkha code, wherein they are classified into different categories of offences and their respective punishments, meaning thereby if a particular monk violate or does not abide by a particular precept, then he is liable to undertake the punishment prescribed for the commitment of that offence only. The gravest offence prohibited for the monks are called “Pārajika” has been extracted from these five principles, particularly the first four principles. Pañcasīla is therefore, regarded as the criterion of moral judgments for monkhood. On the other hand, Pañcasīla is considered to be binding upon all the Buddhist laymen, hence is regarded as the moral principle determining essential characteristic of a true Buddhist, and accordingly, all the Buddhist laymen are recommended to undertake to observe these five moral precepts of Pañcasīla.

The Five Precepts, preached to the world by the Buddha twenty-five centuries ago, are never out of date. We find them very much relevant to the present circumstance of the world. Most of the world problems such as destroying life, uttering lies, taking what is not given, sexual misconduct, the man who is addicted etc. to intoxicating drinks, war, national conflicts, terrorism, corruption, destruction of the environment, the spread of AIDS, and drug abuse would have been solved if the Five Precepts had been upheld.

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109 Anguttara-Nikāya 3,203, 275; Dīgha-Nikāya 3, 235; Vibhaṅga. 285
and sincerely practised in daily life by everyone. In order that the Five Precepts are observed throughout the world, such world organizations as the United Nations and the World Fellowship of Buddhists should persuade and encourage their member nations to uphold the spirit of the five precepts and secure its implementation. If the essence the five precepts is upheld by people of all religious and social systems, then the era of peace and prosperity will be ushered in the world; and consequently, we will be able to understand and appreciate this utterance of the Buddha; "There is no higher bliss than peace (Naṭṭhi Sanitparam Sukhaṃ)".

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111 Dhammapada,202