Chapter Three

III. Pāramitās or Perfections

§1. Theravāda Pāramitā

The Bodhisattva career begins with the production of the bodhicitta, the Thought of Enlightenment, in its literal meaning. This belief is common to both Theravāda and Mahāyāna, and it is in the latter that the concept is greatly developed. The concept, though not referred to as bodhicitta, is found in Theravāda as in the case of the story of Sumedha, the previous birth of Gotama Buddha under the dispensation of the Buddha Dipaṅkara. In such instances the term used in Pali literature is the abhinīhāra\textsuperscript{202} or determination.

In Pali literature, the forms Pārami and Pāramitā occur in the Suttanipāta, the Jātaka, the Nettippakaraṇa and other treatises.\textsuperscript{203} The

\begin{footnotesize}
\begin{enumerate}
buddhattāya abhinīhāram katvā //
\item[203] Har Dayal, BDBSL. p.165: Sn., 1018; ‘mantesu pāramim brūhi (or pāramīm),’ p.195: Ja. I, 45-7ff; l, 73: Nett., 87; ‘catutthe jhāne pāramitāya.’
\end{enumerate}
\end{footnotesize}
practice of Pāramī or Pāramitā is considered a must for all Bodhisattvas and it forms almost the essence of the Bodhisattva career. This is why the Pāramitās are called Buddhakāraka-Dhammā in the Buddhavaṃsa.²⁰⁴ The Cariyāpiṭaka calls them ‘bodhipācanā’ and also in the Aṭṭhakathās of both Buddhavaṃsa and Cariyāpiṭaka, the Pāramitās are described as ‘bodhipācanā’ (maturing enlightenment) only.²⁰⁵

The opinions of scholars differ with regard to the derivation of the term. A group of scholars favours the view that it is derived from ‘pāram+ita.’ Scholars such as Monier Williams,²⁰⁶ Har Dayal,²⁰⁷ too, seem to endorse this derivation. Some others such as I.B. Horner²⁰⁸ and Ven. H. Saddhatissa²⁰⁹ also agree for this derivation. The others are of the view that the term is derived from ‘Parama’²¹⁰ meaning ‘the best,


²⁰⁵ BvA. 104; CpA. 277.

²⁰⁶ SED. p.619.

²⁰⁷ Har Dayal, BDBSL. p.165.

²⁰⁸ See MQ. vol.I, p.28, fn.5 and p.166, fn5.

²⁰⁹ BSTB and the Dasabodhisattupattikathā, p.96, fn. 12.

²¹⁰ Bo.bhu. 138a, 4,3:- Paramena kālena samudāgatāḥ/ paramayā svabhāva-viśuddhyā viśuddhāḥ/ paramam ca phalam anuprayacchanti/ The Pāramitās are so
highest, perfect,’ etc.\textsuperscript{211}

The \textbf{PED} considers the two terms \textit{pāramitā} and \textit{pāramī} as co-terminus. Commenting on the word \textit{pāramī}, the \textbf{PED} says that it is an abstract from ‘\textit{parama}’ and suggests a comparison with Buddhist Sanskrit phrase ‘mantrānān pāramim gatā.’

Another problematic issue is related to the number of \textit{Pāramitās}. It is seen that in the Pali tradition the number is generally considered to be six, seven, or ten. The Sanskrit sources fix it at six, but later the number increased into ten.

The ten \textit{Pāramitās} are not referred to in early canonical texts. The earliest reference to term \textit{Pāramitā} in the Pali tradition is in the \textit{Buddhavamsa}. This undoubtedly is a late text, though it is considered canonical as it belongs to the \textit{Khuddakanikāya}.

The ten \textit{Pāramitās} referred to in the \textit{Buddhavamsa} are as follows:


called because they are acquired during a long period of time, supremely pure in their nature, transcend the virtues or qualities of the \textit{srāvakas} and the \textit{pratyekabuddhas}, and lead to the highest result.

\textsuperscript{211} See \textbf{PED}, a.v. \textit{Pāramī}. 
In *Mahāyāna* texts *Pāramitās* are generally referred to as being six in number and these are: *Dāna, Śīla, Kṣānti, Virya, Dhyāna* and *Prajñā*. Of these, five are common to both traditions but *Dhyāna* does not occur in the Pali list of *Pāramitās*. *Nekkhamma, Sacca, Adhiṭṭhāna, Mettā* and *Upekkhā* are not mentioned in the usual enumerations of *Pāramitā* found in the *Mahāyāna* texts.

E.J. Thomas is of the opinion that the first six in the list are earlier; this, he seems to think, is justified because the list ends with *Prajñā Pāramitā* which really is the culmination of the emancipatory process.²¹² Har Dayal too shares this view, and, further, he says that the original number of six *Pāramitās* was increased to ten as a consequence of the invention of the decimal system of computation, when development in the science of arithmetic took place; according to him in the 3rd or 4th century A.D.²¹³

It is shown by others (such as T. Endo²¹⁴) that both these contentions cannot be accepted. It is seen that *Paññā Pāramitā* in the Pali list is enumerated as the 4th and not as the 6th. Hence, it cannot be considered as denoting the culmination of the emancipatory process. It is

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also seen that the order of enumeration of the two lists is also different.

Commentator Dhammapāla, the author of the Cariyāpiṭaka Āṭṭhakathā, argues in favour of the list of six Pāramitās what he thinks are fundamental, and considers the others as redundant. This list of six Pāramitās which he approves of is identical with the six Pāramitās accepted by the Mahāyāna. Explaining the reduction of ten Pāramitās into six, he says that Nekkhamma Pāramī and Sacca Pāramī are constituents of Sīla Pāramī. Similarly, Mettā Pāramī is included in Jhāna Pāramī and Upekkhā Pāramī in both Jhāna and Paññā Pāramīs. Further, he says that Adhitthāna Pāramī is included in all Pāramīs.

Har Dayal, dealing with this question, says that it is possible that the doctrine of Pāramitā gradually grew from the three fundamental training Sīla, Samādhi and Paññā. Further he also says that the increase in number in Mahāyāna may be due to the rivalry between Theravāda and Mahāyāna.

It is interesting to note that Vasubandhu in his Mahāyānasūtrālāṅkāra commentary explains that the six Pāramitās are related to the threefold training (tri-sīkṣās), namely, adhiśīla, adhicitta and adhiprajñā. According to this explanation the first three Pāramitās are connected to adhiśīla; fifth to adhicitta and sixth to adhiprajñā. The fourth namely, viriya is considered as being common to all three sīkṣās. This should be compared with the categorization of Pāramitā by the well-known Pali commentator Rev. Dhammapāla, referred to above. According
to him the six basic *Pāramitās* are *Dāna, Sīla, Khanti, Viriya, Jhāna* and *Paññā*. These are same as the six *Pāramitās* accepted in *Mahāyāna* as being fundamental. As pointed out before, he considers that others are redundant as they are already included in the fundamental *Pāramitās*. What is obvious is that Dhammapāla has been quite aware of the *Mahāyāna* concept prevalent at the time.

There is a further development of the concept of *Pāramitās* in the Pali commentarial tradition. This is the categorization of *Pāramis* into *Pāramī, Upapāramī* and *Paramatthapāramī*, each containing ten divisions and thus making a total of thirty. This gradation of *Pāramīs* into three levels has been justified on numerous grounds, citing tradition.²¹⁵

Whether there is any significance in the order in which the *Pāramīs* are enumerated is another important issue. Though not explicitly stated, late Pali canonical sources like the *Buddhavamsa* and *Cariyāpiṭaka* seem to accept that they are enumerated in a hierarchical order. This is specially clear from the *Mahāyāna* tradition too, wherein each *Pāramitā* is assigned to a particular ‘bhūmi,’ and these bhūmis are arranged in a gradually increasing order of precedence. Perhaps, this *Mahāyāna* belief is at the root of the Pali commentarial tradition which quite explicitly states that the sequence, in which the *Pāramīs* are enumerated is

indicative of their importance. Thus, Dhammapāla himself commenting on
the order says that the each Perfection is strengthened by the one that
follows and thus, Dāna supports Sīla, and Sīla supports Khanti and so
on.216 Perhaps this explanation is also connected to the popular
classification of the steps of the spiritual path to Dāna, Sīla and Bhāvanā.

There is no doubt that the practice of Pāramitās is an important
feature in the career of the Bodhisattva. But does this mean that the
Pāramitās are to be practised only by the Bodhisattvas? The question is
not of much relevance to the Mahāyāna practice, for it considers that
Buddhahood is open to all and therefore all are potential Bodhisattvas.

The content of Pāramitās shows that they are mainly related to
morals, and some to psychological and intellectual development. Thus,
though they are not called Pāramīs, the practice of Dāna, Sīla, Bhāvanā,
Nekkhamma, Khanti, Pariccāga, Vīriya, Mettā, etc. are all very much
emphasized in Buddhism in general. The Noble Eight-fold Path is, in
other words, a programme for cultivation of moral, mental and intellectual
qualities. All Buddhists to some degree, practise Pāramitās and their
consequence depends on the intensity with which they are practised.
However, they are not referred to as ‘Perfections’ in the religious sense
which we understand them when they are practised by non-Bodhisattvas.

216 CpA. p.278.
The Pali tradition of categorizing the *Pāramīs*, *Upapāramitā* and *Paramatthapāramī* seems also to support the idea that these three levels indicate three levels of intensity of *Pāramīs*, and that they indicate the intensity with which the *Pāramī* are practised by ordinary Sāvakas (*pakati sāvakas*), Mahāsāvakas (great disciples) and Bodhisattvas. The *Pāramīs* are practised at the *Paramattha* intensity only by the Bodhisattvas. The term *paramī* indicates the Perfection at the ordinary level, *Upapāramī*, though literary means minor-Perfection, connotes a higher level than *pāramī*; and *Paramatthapāramī* connotes the highest level of intensity at which *pāramī* can be fulfilled. *Mahāyāna* belief also subscribes to such a conclusion. Scholars have pointed out that *Lankāvatāra-Sūtra* states that the six Perfections are practised at different levels of intensity. They are practised at the ordinary level by ordinary followers of the teaching for happiness here and hereafter. It is of extra-ordinary intensity when practised by Hīnayānist with the aim of realizing *Nirvāṇa*, and they are of highest intensity when fulfilled by *Mahāyānist Bodhisattvas* for the well-being of all.

Both *Theravāda* and *Mahāyāna* speak of the time-period that should be devoted to the cultivation of the *Pāramitās*. It is clearly seen that the period varies according to the intensity in which they are cultivated, and also according to the aspiration made.

Another important factor in the concept of *Pāramitās* is the relation between the specific resolution made and the fulfilment of the
Pāramitā. Though characteristics denoted by Pāramīs could be cultivated by all, they take the form of the cultivation of fulfilment of Pāramitā only when they are cultivated after making a specific resolution declaring the purpose or the aim for which they are practised. Thus, it is very clear that both in Theravāda and Mahāyāna there is a belief which holds that there is a causal relation between the resolution and the commencement of the fulfilment of the Pāramitā. And it is also a fact that both in Theravāda and Mahāyāna, the Pāramī of a Bodhisattva is of a higher level than the Pāramī cultivated by others, and as pointed out before the Lankāvatāra Sūtra bears evidence to this.

It is clearly seen from the foregoing account that Pāramitās formed a very essential aspect of the practice leading to spiritual progress in both Theravāda and Mahāyāna. They are emphatically described as Buddhakārakā-dhammā. It is really the Mahāyāna that specifically focuses attention on this aspect and makes it an essential as well as an integral part of the scheme of salvation to be realized through Bodhisattva career, culmination with consecration of the Bodhisattva as a Buddha. The Mahāyāna religious writers had taken much trouble to fuse the Pāramitā concept with that of the bhūmi concept. Consequently, they accepted an expanded version of the Pāramitās from six to ten to fit into their accepted concept of ten bhūmis leading to Buddhahood. To expand the scheme of Pāramitā they added four new ones namely, Upāyakauśalya, Praṇidhāna, Bala and Jñāna, which certainly are of supplementary nature
to the fundamental six Paramitas.

This expansion of the scheme of Paramitas itself shows the importance placed on it in their emancipatory programme. From the way in which the Paramitas have been treated in this scheme of salvation it appears that the Mahayanas consider them to have some hierarchical importance in the way they are enumerated. Thus, they attempt to fit in the Paramitas and the bhūmis in their ascending order. The Madhyamakāvatāra of Candrakīrti gives the close connection between Paramitas and the bhūmis.217 Thus, it is explained that:-

(1) The joyful stage (Pramuditā) is the domain of charity or dāna which is not perfect until it is fertilized by knowledge of the void.

(2) The immaculate stage (vimalā) is the domain of morality (sīla). The Bodhisattva accumulates the ten good paths of pure action which is not the case in the preceding period. This purity consists especially of the absence of the conception of the ego.

(3) In the Shining stage (Prabhakarī) the Bodhisattva ‘shines’ by patience (Kṣānti). Anger is the only evil that can, in a moment, destroy the merits accumulated during centuries. The Bodhisattva acquires the four trances (dhyāna), the four ‘immeasurable’ (aprāmāṇya), and the five supernatural powers (abhijñā). He diminishes and reduces to nothing desire, hatred, and confusion, and triumphs over them in the world.

217 ERE. p.748.
(4) The Radiant stage (*Arcismati*) is the domain of energy (*vīrya*) which helps towards the Perfection of good works, intellectual and moral, and especially towards application to the thirty-seven virtues connected with the *Bodhi* (*bodhipākṣikādharma*), and also the complete surrender of the idea of ‘mine.’

(5) In the Invincible stage (*Sudurjayā*) meditation or ecstasy (*samādhi, dhyāna*) predominates. The *Bodhisattva*, safe from demons, meditates on and understands the four noble truths (*ānulomikī kṣāntī*), or what comes to the same thing, relative truth and real truth (*samvrti* and *paramārthasatya*).

(6) The ‘Face to face’ stage (*Abhimukhi*), the domain in which *prajñā* reigns, is thus named because the *Bodhisattva*, understanding ‘dependent origination,’ is now face to face the principles of the Perfect Buddhas. The *prajñā* predominates in him. He obtains the *nirodhasamāpatti* (destruction-trance), which was not possible before on account of the non-predominance of *prajñā* and the preeminence of charity, etc.

(7) In the Far-going stage (*Dūraṅgamā*), together with the perpetual ‘ecstasy of annihilation,’ there prevails the Perfection of skill in the means (*upāyakausalapāramitā*). These means lead towards (a) the acquisition of the *Bodhi*: (i) compassion, (ii) knowledge of the elements of existence, (iii) desire for *Bodhi*, (iv) non-surrender of existence, (v) immaculate sojourn in existence, (vi) burning energy; and (b) the ‘ripening’ of creatures; (vi) making their insignificant roots of merit bear great fruit, (vii) implanting in them
great roots of merit, removing all obstacles to the law of the Buddha, enabling them to enter the Great Vehicle, causing them to ripen in the Great Vehicle, and leading them to deliverance.

(8) In the Immovable stage (Acalā) predominates the virtue of resolves (Prāṇidhānapāramitā). The Bodhisattva is no longer in the world of becoming (samsāra), but, by virtue of his sovereignty over things (prāṇidhāna vaisātā), he appears in the universe in various aspects. His resolves are perfectly pure, that is to say, the resolves which he has formed during the course of his active career all bear their fruit, as if he were really acting.

(9) In the Śādhumati stage the Bodhisattva is called ‘good’ (sādhu), due to the Development of the balapāramitā, i.e., of the ten powers of a Buddha, takes place.

(10) In the ‘Cloud of the Law’ (Dharmameghā) there is jñānapāramitā, excellence and predominance of the knowledge of a Buddha.

The different Perfections may be considered in detail in the context of the bhūmis.

1-1. Dānapāramitā

The word Dāna Pāramitā literally means ‘the Perfection of Giving. Dāna stands for giving something to someone. However, in Buddhism, it has an important ethical significance. There is another word to connote a
similar ethical meaning, namely, Cāga in Pali literature or Tyāga in Buddhist Sanskrit literature. The term Cāga (tyāga) seems to connote giving without any expectation, whereas Dāna means giving for the purpose of accumulation of merit. Cāga amounts to selfless giving, a wholesome act that does not generate rebirth producing effect, even though it is in a good destiny. Dāna leads to puñña which brings good consequence.

When one finds a man before him in need there arise a moral consciousness to offer him something. The moral consciousness means a consciousness with three moral roots namely, Alobha, Advesa and Amoha. Where a consciousness is associated with either of the three or two moral or all moral roots, it is called Dānacitta.

A Dānacitta has got three conditions: the appearance of a needy and really good person; the sufficient thing to be given; the merit of giving alms. In absence of any out of three conditions, though alms is given it does not reach maturity. There remains some lacuna; therefore, for the maturation of giving the three conditions are essential. Further the giving in the form of Pāramitā is of three types: pāramitā, upapāramitā and paramārthapāramitā. When one finds a man needy and offers him something for his satisfaction it is called Pāramī or Pāramitā. When one sacrifices his limbs to satisfy a person who has come to beg for his benefit it is called upapāramitā. Further, when a man scarifies his life for the sake fulfilling the need of a man who appears before him, it is called
paramārthapāramitā. These are the three hierarchical varieties of Dāna Pāramitā.

Dāna is a moral act described and exalted in the Buddhist tradition in many places. It also stands as one of the moral acts followed by Sila and Bhāvanā.218 This is also included as the first one in the ten moral acts: Dāna, Sila, Bhāvanā, Veyyāvacca, Apacāyana, Pattidāna, Pattānumodana, Dhammadesanā, Dhammasavana and Diṭṭhiujukaranā. In the graduated teaching method in Buddhism (ānupubbīkathā), the Generosity or Dāna is the first step,219 and therefore, it has the importance of the virtue of engaging in all sorts of generous activities. It is the first item among the four Saṅgahavatthus;220 also forms one item in the ten norms221 of a good ruler, etc.

Dāna of Dhamma is an act of removing the mental pollution with

218 DN. III, p.218: It is the first of the three ways of acquiring merit (dānamayappuñña), the other two being practice of virtue (silamayappuñña) and mental cultivation or meditation (bhāvanāmayaappuñña).

219 DN. I, p. 110; II, p. 41.

220 DN. III, 152 (17), 232 (3); AN. II, 32, 348; IV, 219, 364. For the details, see the footnote no. 82.

221 These ten called dasarājadhammā are: dāna, sīla, pariccāga, aijava, madava, tapo, akkodha, avihimsā, khanti, avirodhanā. Some of these are also pāramitās.
such instruction and hence it is considered as the ‘highest form of Dāna.’

In this way, as regards the object that should be given in Dāna, it is described as two-faceted, namely, giving of material things (āmisadāna) and giving of advice and spiritual guidance (dhammadāna). And of the two the latter is extolled as the more valuable gift (sabbadānam dhammadānam jināti).222

Even merit could be offered as Dāna. One does many moral deeds and accumulates the moral resultants of those acts. He has the accumulation of such good merit. Sometimes he finds one suffering from some disease or in some such stage. When the offering of accumulation of the merit is done for removal of disease or the obstruction, it is called Pattidāna.

Dāna is performed in three ways, physically, vocally and mentally. There appears a man extremely hungry or ill-clad; finding him so one offers from his hand some thing to eat or offers a clothe to wear. Such act of offering is performed physically and therefore it is called the physical alms giving.

Sometimes a man appears quite depressed and not finding a way for the removal of his trouble. Another man finding him so, gives him verbal alms. He inspires him to exert delightedly for removal of suffering. The suffering of the man is minimized or totally removed by his encouragement.

222 Dhp. verse no. 354: It. p.98.
and advice. This is the example of the verbal offering.

Sometimes an example of giving alms by mind is also seen. One finds another in distress physically, vocally or mentally. Finding him so he makes a resolution in his mind firmly resolving that let the suffering of the man concerned be removed. Such acts are normally called *Saccakiriya* (act of truth). With such resolution, the other person finds his suffering removed. Such alms giving is performed by mind, and, therefore, it is called mental alms giving.

The *Tipiṭaka* (especially the *Jātaka*) is full of such incidents of *Dāna*. *Dāna* is not there a mental act but it has been practised in a real form. There are specific *Jātakas*, in which the *Dāna Pāramitā* has been very graphically illustrated, namely, *Akitti-Jātaka*, *Dhanañjaya-Jātaka*, *Mahāsudassana-Jātaka*, *Khaṇḍahāla-Jātaka*, etc. The *Sasa-Jātaka*

223 cf. The *Saccakiriya* performed by *Āṅgulimāla Thera*, to remove the labour pain of a woman who was suffering.

224 *Ja*. No. 480: The Buddha praised the man's generosity and told him how wise men of old shared their possessions with others, even when they themselves had nothing to eat but *kāra*-leaves and water.

225 *Ja*. No. 413.

226 ibid. No. 95.

227 ibid. No. 542: It is also called the *Candakumāra-Jātaka* in the *Cp*. 
illustrates the *Dāna Pāramitā* fulfilled at the *Paramatthā* level.

\[\text{Na sasassa tilā atthi, na muggā nāpi tanḍulā/} \]
\[\text{ iminā aggīṇā pakkaṃ, māną bhutvā vane vasa 'tī/} \]\(^{228}\)

\[\text{Bhikkhāya upagataṃ disvā, sakattānāṃ pariccajīṃ/} \]
\[\text{dānena me samo natthī, esā me dānapāramī/} \]\(^{229}\)

From the above it is clear that *Dāna pāramitā* is classified into three levels: the offering of material things can be generally called *Pāramitā*, offering of one’s limbs, etc. *upapāramī* and one’s own life as *paramatthapāramī*. This classification is supported by the *Buddhavamsa* commentary.\(^{230}\) Besides, the same source also states that there is no limit for the fulfilment of *Dāna Pāramitā* of a Bodhisattva.

In the *Pramuditā bhūmi* of the *Daśabhūmika-Sūtra*, the Bodhisattva practices the vast Generosity in ten types of enumeration without abandoning the extinction.\(^{231}\)

The *Pranjñāpāramitāsūtra* attempts to philosophize this practice. It is said that while performing the *Dāna Pāramitā* the performer should observe that the donor does not exist, that the one who receives does not

\(^{228}\) *ibid.* No. 316: *Sasa-Jātaka.*

\(^{229}\) *NK.* I. 111.

\(^{230}\) *Bv.* p.59.

\(^{231}\) *Da.bhu.* p. 12; 3-12: *Sa ya ime tyāgāḥ……mahātyāgāḥ sambhavanti.*
exist, and neither does the thing donated exist any more. What this means is the selfless giving, without clinging to the idea of ‘I’ and ‘Mine.’

1-2. Šīla Pāramitā

This is enumerated as the second of ten Pāramitās. Though enumerated as the second, it is seen that in the Buddhist practice of the Path, Šīla is foundation of the whole spiritual process. The Samyuttanikāya very clearly says this when it states that a wise man should first establish himself in Šīla and then cultivate the mind (that is, samādhi) and wisdom (paññā). The stanza read as follows: Šīle patiṭhāya naro sapāñho cilittam paññām ca bhāvayam // This is quite in keeping with the threefold training put forward by the Noble Eight-fold Path, namely, Šīla, Samādhi, Paññā. In the enumeration of Šīla according to the Path three items namely sammā-vācā, sammā-kammata and sammā-ājīva fall within Šīla division. This simply means the regulation of physical and verbal activities; though the control of mind is

232 ŠaP. p.1454: Tyāgaparikarma dānaddāyakaparigrāhakānupalabdhitām upādāya.

233 Dāna is enumerated as the first because it is more elementary and also it is in keeping with the scheme of dāna-śīla-bhāvanā.

234 SN. I, 13: Vism. p.3.
not specifically mentioned, it is to be understood that Sīla cannot be successfully developed if the cultivation of the mind is totally neglected. As the Dhammapada says "mind precedes all mental objects." Sīla to an extent has also within its scope the cultivation of mind, though the focus is more specifically as verbal and physical activities. The psychology behind the practise of the Path also makes clear that the cultivation of Sīla helps one to get rid of defilements at their manifest (vītikkama) level, and hence it forms the fundamental stage of moral and spiritual culture. Thus Sīla undoubtedly form the foundation on which rests the whole edifice of spiritual culture.

The Exalted One has said: "The heart’s resolution of the virtuous, Bhikkhus, succeeds on account of his purity," and "if a Bhikkhu should wish ‘May I be dear and agreeable to my companions in the Holy Life, revered and esteemed,’ he should be perfect in fulfilling the rules of conduct." Furthermore the Buddha said: "Wholesome rules of conduct, Ānanda, lead to freedom from remorse," and “these, householders, are the five benefits of the virtuous man’s endowment with

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235 Dhp. 1, verse no. 1: Manopubbaṅgamā dhammā manoṣṭhā manomayā.

236 AN. VIII, 4-5.

237 MN. 6.

238 AN. XI. 1.1.
Thus the noble qualities of virtue should be reflected upon by way of these *suttas*, and the danger in moral depravity by way of such *suttas* as “The Simile of the Mass of Fire.”\(^{240}\)

The most fundamental of the *Silas* are the *Pañca Śīla*, the five precepts. These are considered as *Silas* that are incumbent upon anyone who takes refuge in the Three Refuges namely, the *Buddha*, *Dhamma* and *Saṅgha*. Thus along with the *Saraṇagamana* (taking refuge) the pledge to observe the precepts forms the basic requisite that makes one a Buddhist.

These five precepts are ① the abstinence from killing (*pānātipāta*), ② from stealing (*adinnadāna*), ③ from sexual misconduct (*kāmesumicchācāra*), ④ from lying (*musāvāda*), and ⑤ from falling into a stage of indolence through consumption of intoxicants (*surāmerayamajjaṇamādaṭṭhāna*).

There is also a set of eight precepts (*atthangasīla*), which, in the canon, is referred to as *atthangasamannāgata uposatha* or *atthangika uposatha*, meaning the fast-day with eight constituents. They are not referred to as *Silas* or *sikkhāpadas* in the canon.

The set of ten precepts are: the five precepts and ⑥ eating after midday (*vikālabhojana*), ⑦ avoiding worldly amusements (*naccagāita-...*\(^{239}\) DN. 16.

\(^{240}\) AN. VII, 7.8.
vāditavisūkadassana), ⑧ avoiding the use of unguents, ointments, and
ornaments, etc. (mālāgandhavilepanadhāranamaṇḍanaṇavibhūsanaṭṭhāna),
⑨ abstaining from sleeping in high, big beds (uccāsayanamahāsayanā),
and ⑩ abstinence from accepting gold, silver etc. (jātarūparajata-
patīggahaṅā). Under Āṭṭhaṅgikāsīlā (which are observed by the lay
disciples usually now on full-moon days), the 7th and 8th precept of the
above ten are contracted into one as the 7th; the 9th becomes the 8th.

The Samaññaphala-Sutta of the Digha-nikāya speaks of a
categorization of Sīla into Culla Sīla, Majjhima Sīla and Mahāsīla, and
all these are referred to as Sīlakkhandha and are grouped along
Samādhiṁkhandha and Pāññākkhandha.

Besides the Dasasikkhāpadas, there is also a set of Dasa-Sīlas.
Its constituents are:- ①–④ the four precepts (excluding the 5th) and ⑤
abstinence from slander (piṣunāvācā), ⑥ harsh speech (pharusāvācā), ⑦
idle talk (samphappalāpa), ⑧ covetousness (abhijjad), ⑨ malevolence
(vyāpāda), and ⑩ wrong views (micchādiṭṭhi).

Besides these, many other categories of Sīla are referred to in the
Canon. The most well known among them is Catu-Pārisuddha-Sīla
constituting of Pātimokkhasamvara-Sīla (restraint with regard to the
monks’ disciplinary rules), Indriyasamvara-Sīla (restraint of the
senses), Ājīvapārisuddha-Sīla (purity with regard to one’s livelihood), and
Paccayasannissita-Sīla (morality with regard to five requisites).
The *Singālovāda-Sutta* of the *Dīgha-nikāya* also lays down sets of moral rules that should be followed in regulating the life of lay people, most of them pertaining to social relation. These moral rules in the *Singālovāda-Sutta* are for the laity.

In the *Dhammapada*, it is said that practice of *sīla* is superior: for, a single day in the life of the virtuous is better than a hundred years of live devoid of virtue.\(^{241}\) The practice of moral principles is often defined as the control and restraint of physical (*kāya*), vocal (*vaca*) or mental (*mano*) deeds. According to the accepted Buddhist doctrine, the body can be controlled and purified by practising abstention from the three sins of killing a living being, theft and unchastity; speech can be controlled and purified by abstaining from falsehood, slander, harsh or impolite speech and frivolous, senseless talk; and the mind can be purified by the avoidance of covetousness, malevolence and wrong views.\(^{242}\)

The *Jātakas* are full of illustrations of such *Pāramitās*, for instance; the illustrations in the *Silavanāga-Jātaka*,\(^{243}\) *Campeyya-Jātaka*.\(^{244}\)

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\(^{241}\) *Dhp.* Verse No. 110: *ekāham jīvaṁ seyyo sīlavantassa jhāyino.*

\(^{242}\) *Da.bhu.* pp.15-16.

\(^{243}\) *Ja.* No. 72; *DPPN.* II, pp.1158-9.

\(^{244}\) *Ja.* No. 506; This *Jātaka* is often referred to as one of the birth in which the *Bodhisattva* practised *sīla* to perfection, and the *Campeyya-cariyā* is included in the *Cp.*
Chaddantanāgarāja, and Jayaddisa-Jātaka are the best examples of the Sīlapāramitā to perfection. Samkhapālajātaka is the example of the Sīlaparamārthapāramitā. Much has been said about the practice of Sīlapāramitā.

Kikīva anāṇam camarī va vāladhiṃ,
piyam va puttam nayanaṃ va ekakam/
tatheva silam anurakkhamānaka,
supesalā hothe sadā sagāravā ti//
Sūlehi vijhayantepi, koddayantepi sattihī/
bhojaputte na kuppāmi, esā me sīlapārami//

1-3. Nekkhamma (Naiṣkramya) Pāramitā

Nekkhamma, according to the PED, is formally derived from nikkhamma (ger. of nikkhamati). It is observed that the metaphorical

(p.85.) in order to illustrate sīlapāramitā.

245 Jā. No. 514.


247 Jā. IV. 214–220.

248 Vism. 1, 98.

249 NK. I. 112.
sense of the word has completely superseded the literal sense. It is also suggested that this could be a bastard derivation from nikkāma (Skt. Naiṣkramya). The contexts in which the term is used show its close affinity to the sense of kāma. For it is defined as Kāmānām nissaranām yadidam nekkhamma. What is clear from the contextual evidence is that the term has been always used to denote the giving up of attachment both physical and (specially) mental. Hence, it is clear that it reflects a more deeper psychological aspect of dāna, which is mere giving. Nekkhamma indicates more the mental renunciation of attachment. Thus, the meaning of Nekkhamma or Naiṣkramya is detachment from the world and leading to holy life, or emancipation from worldliness. It is seen that man suffers because of his attachment to worldly things. The more he is attached to the world, the more is the amount of suffering he undergoes.

The Perfection of Renunciation should be reflected upon by first discerning the dangers in household life. It has been told by the Buddha that household life is constricting, a path for the dust of passions.250 Then in the opposite way, one should reflect upon the benefits in going forth, according to the text, ‘going forth is like open space.’251 With the

250 Sn. verse No. 406: Saṁbāgho ayam gharāvāso rajāssāyanam iti.

251 ibid.: Abbhokāso ca pabbajjā iti disvāna pabbaji.
suttas such as ‘Mahādukkhakkhandha’ (the Great Mass of Suffering)\textsuperscript{252} or ‘Alagaddāpama’ (the Simile of the Venomous Snake)\textsuperscript{253} one should develop detachment and try to get rid of the attachment. It has been told by the Buddha that one suffers because of desires. With the view to be free from suffering, one generates detachment from them and tries to get rid of attachment. In the Suttanipāta, it is also said:-

\begin{quote}
Khettam vatthum hiraṇṇam vā, gavassam dāsaporisamī
thiyo bandhū puthu kāme, yo naro anugijjhatii\
Abalā nam balīyanti, maddante nam parissayāi
tato nam dukkhnānveti, nāvam bhinnamivodakamī\textsuperscript{254}
\end{quote}

There are worldly things like the family members, servants, gold, silver, etc. One develops attachment to them thinking that he will enjoy them. However, all these belongings from which one is detached through their impermanency make him suffer. He is just like a man sailing through the great ocean on a boat with a hole, or who is living in the prison house.

The Jātaka preserve examples of such detachment developed to its

\textsuperscript{252} MN. 13: Mahādukkhakkhandha-Sutta.

\textsuperscript{253} SN. IV. 1.19.1.

\textsuperscript{254} Sn. IV, 1. Kāmasuttam: verse no. 769 and 770.
highest Perfection. The *Somanassa-Jātaka*, *Hathipāla-Jātaka*, *Ayogharā-Jātaka* are instances of the practising and reaching the highest perfection in the *Nekkhamma Pāramitā*.

The *Cūlasutasoma-Jātaka* presents a very good example of the *Nekkhamma Pāramitā*:

Mahārajjam hatthagatam, khelapindam ca chaddayi/
cajato na hoti laganam, esā me nekkhammapārami’ti//

*Bodhisattva* was a prince, but he had no attachment for the kingdom, abandoned desire of pleasure, kingdom, all belongings, and took the life of a recluse. In this way, the Buddha has clearly stated that giving up of all attachment is the means of reaching *Nirvāṇa*. The Pali tradition holds that the highest perfection of *Nekkhamma* is the renunciation of a kingdom, which the *Bodhisattva* did.

1-4. *Paññā* (*Prajñā*) Pāramitā

The word *Prajñā* derived from *jñā*, means ‘wisdom, insight, or

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255 Jā. No. 505.

256 *ibid*. No. 509.

257 Jā. No. 510; *Cp.* No. 23.

258 Jā. No. 525.
intuition.' It has two component parts, Pra+jñā: 'Pra' is the prefix denoting the sense of 'perfect, exact, in detail, and the true nature,' etc. and 'jñā' means understanding. Therefore, the Prajñā means right or perfect understanding. In an extended religious sense it means understanding the real or true nature of phenomena. When one practises the right understanding and reaches to its perfection, it is called the Prajñāpāramitā. With this practice the mind become subtle, serene, sharp, and having the quality of concentration.

It is, however, seen that Prajñā Pāramitā has two levels, one the lower level which connotes the right understanding at a mundane level and the perfect understanding of the real nature of phenomena. This perhaps is based on the two levels into which Sammādiṭṭhi is divided namely, Lokiya (mundane) and Lokuttara (supra-mundane). At the mundane level Prajñā Pāramitā connotes the right understanding of the distinction between good and bad, blamable and praiseworthy. At the supramundane level, which is reached when the Pāramitā is cultivated at the Paramārtha level, it means the insight wisdom giving a clear understanding of whole phenomenal existences.

Prajñā is of three kinds, namely, śrutamayī-prajñā, cintāmayī-prajñā, and bhāvanāmayī-prajñā.普

^{259} M.S.Al. 82.2; Bo.bhu. 84. 7.
teaching from another person and on the study of scripture is called śrutamāyī-prajñā. The cintāmāyī-prajñā is arisen from reflection, and the prajñā which is developed by cultivation and realization is called bhāvanāmāyī-prajñā.

The Bodhisattva proceeds to view the nature of reality and understands things all around. He further knows the nature of objects as impermanent, subject to suffering, and substanceless. When one realizes the nature of reality in this manner then there is no chance of developing attachment, or desire. This is called the Prajñā Pāramitā.

The Jātaka contains a number examples of Prajñā Pāramitā such as Vidhurapañḍita-Jātaka, Mahāgovindapañḍita-Jātaka, Kuddālapañḍita-Jātaka, Mahā-Ummagga-Jātaka, and so on.

In the Nidānakathā, it also has been stated as:-

Paññāya vicanantoḥam, brāhmaṇam mocayim dukkā/

260 Dhp. 1. 42. Sabbe samkhārā aniccā ti, yadā paññāya passati /
atha nibbindati dhīrā, sabbadukkhā vimuccati //

261 Jā. No. 545: The story is related in reference to the Buddha’s wisdom.

262 DPPN. p.489; SN. (Attha.) ii. 413.

263 Jā. No. 70.

264 DPPN. pp. 465–468; Jā. No. 546: This story is related to illustrate the Buddha’s great wisdom.
paññāya me samo natthi, esā me paññāpārami’ti//

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Usually a Bodhisattva, Prajñā is practised as a Pāramitā at the mundane level. The continuous cultivation of this Pāramitā gradually sharpens one’s intellect. He becomes able to view things in more rational manner, to analyze them without being led by his whims and fancies. It is this gradual cultivation of mundane praṇā that finally helps a Bodhisattva to develop the penetrative insight into all phenomena. This development is reached only at the final stage of the Bodhisattva career namely at the completion of the 10th bhūmi.

1-5. Viriya (Vīrya) Pāramitā

In the process of spiritual pursuit, a Bodhisattva fulfills the Vīrya Perfection closely allied with paññā (wisdom). Vīrya here does not mean only physical strength, but mental vigour, strength of character, or determinate attitude to perform the work, which is far superior. It is defined as the persistent effort to work for the welfare of others, both in thought and deed. Firmly establishing himself in this virtue, the Bodhisattva develops self-reliance and makes it one of his prominent characteristics.

265 NK. I. 54.
It has to be noted that 'viriya' is a quality that is much emphasized in Buddhism. This pertains to both the secular as well as spiritual activities of a person. Ālasya (Pali alasa) is shown as a cause of downfall. Padhāna-Sutta shows the striving of the Bodhisattva to attain spiritual perfection. The battle between the Buddha and Māra is not only a symbolical representation of a psychological struggle, but also an attempt to focus attention on Viriya necessary to achieve the sublime goal. Utthāna Viriya is a blessing according to Buddhism. Its importance is mainly due to the superior position assigned to man in Buddhism.

Man is considered his own master. There is no superior power either human or divine that sits on judgment regarding man's destiny. Early Buddhism maintains that man has an element of initiative (ārabbhadhātu), an element of exertion (nikkamadhātu), an element of endeavour (parakkamadhātu), an element of resistance (thāmadhātu), an element of persistence (thitidhātu) and an element of volitional effort (upakkamadhātu).²⁶⁶ Besides, Buddhism also accepts that man has free will. All this makes Viriya more meaningful. It is one among the five namely, the Śraddhā (unwithering confidence), Viriya (Energy), Smṛti (mindfulness or alertness), Samādhi (one-pointedness, complete concentration), and Prajñā (right understanding). Śraddhā (unwithering confidence) generates a confidence in the activity. It does not allow the

²⁶⁶ AN. III, 337.
person concern to wave or tremble. *Viriya* develops energy or right efforts towards the activity. *Samādhi* generates one-pointedness. *Prajñā* generates the right understanding to know the Path and the goal of his pursuit. With the association of these other four factors one exerts for *Viriya* (*Pāramitā*). It is also one of the seven factors of Enlightenment, which is identical with *sammāvāyāma* of the Noble Eightfold Path.

In this context, *Viriya* should be understood as *Upatthambanalakkhana Viriya* (the *Viriya* having the characteristics of support). Being supported by *Viriya* a man is not disheartened. He feels as if now life has been breathed into him. He proceeds further with strong energy to fulfill his activities. This is the role of *Viriya*. When it is practised and gradually developed, it reaches to its state of perfection and that is called *Viriya Pāramitā*.

The *Jātaka* contains a number of stories where the reaching of Perfection of energy points out the by the *Bodhisattva* such as *Mahāsilava-Jātaka*, the *Mahājanaka-Jātaka* and so on. It is seen that the *Bodhisattva*, shipwrecked in the open sea, for seven days, struggled on without once giving up hope until he was finally rescued.

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267 *Jā*. No. 51.

268 *Jā*. No. 539.
He was never disturbed by any unfavourable situation.

Affadassī jalamajhe, hatā sabbeva mānusā/
cittassa aṇṇathā naththi, esā me viriyapārami 'ti/269

In certain respects *viriya* plays an even fundamental role than *pañña* in the achievement of the goal.270 In one who treads the Noble Eight-fold Path, right effort (*sammā vāyāma* or *viriya*) suppresses the arising of evil stages, eradicates those which have arisen, stimulates good stages, and perfects those good stages which have already arisen. It serves as one of the seven factors of enlightenment (*viriya sambojjhaṅga*); one of the four means of accomplishment (*viriyiddhipāda*); one of the five powers (*viriya bala*); and one of five controlling faculties (*viriyindriya*).

*Viriya* is also important as the basis of the four modes of right endeavour (*sammappadhāna*). In *Viriya Pāramitā*, *Viriya* is effort coupled with wisdom, which strengthens and invigorates one to pursue ones aims.

**1-6. Khanti (Kṣānti) Pāramitā**

The word ‘*khanti (kṣānti)*’ is ordinarily used to mean ‘patience’ in the sense of the forbearance of the wrongs of others and the endurance of

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269 **NK**. I. 114.

270 Narada Mahathera, **BHT**. p.355.
hardships. Sometimes it is also used to signify the intellectual acceptance of doctrines. Patience thus becomes a virtue not only of the will but of the intellect as well.\textsuperscript{271}

According to the \textit{Cariyāpiṭṭaka-Atṭhakāthā}, \textit{Khanti} has the characteristic of acceptance; its function is to endure the desirable and undesirable; and its manifestation is tolerance or non-opposition seeing things as they really are. Further it is explained that 'when there is patience, the mind is concentrated, all formations appear to reflection as impermanent and suffering, all phenomena as non-self, \textit{nibbāna} as unconditioned, deathless, peaceful, and sublime, and the Buddha-qualities as endowed with inconceivable and immeasurable potency'. Then, established in acquiescence in conformity,\textsuperscript{272} the groundlessness of all 'I-making' and 'mine-making' becomes evident to reflection thus: 'Mere phenomena alone exist, devoid of self or of anything pertaining to a self. They arise and pass away in accordance with their conditions. They do not come from anywhere, they do not go anywhere, they are not established anywhere. There is no agency in anything whatsoever.'

\textsuperscript{271} Bhikkhu Bodhi, \textit{DAENV}. p.247, fn.1.

\textsuperscript{272} \textit{Anulomiyaṁ khantiyaṁ thito}: it indicates the stage in the development of insight where the meditator can accept the basic truths of his contemplation without yet having fully apprehended them by mature wisdom.
this way a Bodhisattva becomes fixed in destiny bound for enlightenment, irreversible. It should be developed and gradually be perfected, then it is called Khanti Pāramitā.

In the list of Buddhakārakadharmas, Khanti Pāramitā is a Perfection fulfilled by a Bodhisattva in the process of his continuous effort to become the Buddha. It is also a type of mental attitude developed by a Bodhisattva. Through this he learns to accept with equal mental balance praise as well as blame. When one praises him he must not be overjoyed to hear the nice words used by the person concerned. One should also not be annoyed to hear the unpleasant word. In other words, one should train to remain calm in the face of the eight vicissitudes of life. It is this quality of mental calmness that reaches its climax at the realization of Nibbāna. As a Pāramitā it is at the initial stage, but through continuous practice it reaches into paramātha level. There are numerous episodes in the Buddha’s life which clearly display this quality. The Dhammapada-āṭṭhakathā records the tradition which described how the Buddha bore with patience the false accusation beveled against him by Jaṭila’s using a woman called Cīḻcā, and another attempt at character assassination by Sundarī.

It is further said that one should behave as the earth. For instance, when a man grows beautiful things on the earth, the earth never feels overjoyed. On the other hand, even though one grows on the earth the defiled things, the earth does not become annoyed due to that. In both
these instances of receiving beautiful things or the defiled things, the 
earth remains patient and calm. Similarly, hearing the words of criticism 
or the praise a man should be able to maintain his mental balance 
unmoved and unperturbed. He should be neither overjoyed nor feel 
annoyed. He has to take these vicissitudes as part and parcel of life.

The *Kṣānti Pāramitā* has been illustrated in several stories of the 
Jātaka. It is said that a *Bodhisattva* practises patience to such an extent 
that he is not provoked even when his hands and feet are cut off. In the 
Khantivādī-Jātaka,\(^{273}\) it appears that not only did the *Bodhisattva* 
cheerfully endure the tortures inflicted by the drunkard king, who 
mercilessly ordered his hands and feet, nose and ears to be cut off, but 
bore those injuries with a blessing. He remains in the state of equanimity. 
He did not develop even a little of anger towards the king who cuts him. 
Such attitude of forbearance is known as *khanti-pāramitā*. In the 
Khantivāda-Jātaka\(^{274}\) the example of *Paramārthapāramitā* has been 
exhibited. The *Nidāna-Kathā* expresses the attitude of *Khanti Pāramitā* 
in the following verse:-

\(^{273}\) Jā. No. 313: This Jātaka is frequently mentioned as an example of supreme 
forbearance, the ascetic being referred to as *Khantivādī*.

\(^{274}\) ibid. 3. 208-11.
1-7. Sacca (Satya) Pāramitā

Sacca Pāramitā is the perfection of Truth. The meaning of the word Sacca or Satya is Truth or Truthfulness which means 'that which has been (bhūta).’ The characteristics of Sacca is non-deceptiveness in speech and its function is to verify in accordance with fact. With truthfulness as the foundation, one is capable of purifying and fulfilling all the requisites of enlightenment. Not deceived about the true nature of dhammas, he performs the functions of all the requisites of enlightenment and completes the practice of the Bodhisattva Path.

Sacca in a restricted sense means the fulfillment of one’s promise. This is one of the salient characteristics of a Bodhisattva, for he is no breaker of his word. He acts as he speaks, he speaks as he acts (yathāvādī tathākārī, yathākārī tathāvādī). Furthermore, he has explained the truth as communication of truth as a truth, untruth as untruth.

The Dhammapada shows the Truth as follows:-

Maggān’attṭhaṅgiko setṭho saccānam caturo padā /

275 NK. I. 114.
Negatively while restraint from lying is encouraged, positively all are admonished to speak the truth always. Thus they are warned not to say a lie deliberately. A lie is what has not been (abhūta), therefore, one should always speak what has been, what is true.

As pointed out before, though lying is the major form of abuse of speech, there are other ways in which one could abuse speech. Abusing speech leads to quarrels among individuals, fights among groups, conflicts in societies and wars among nations. The Kalahavivāda,²⁷⁷ Cūlavīyūha²⁷⁸ and Mahāviyūha Suttas²⁷⁹ of the Suttanipāta amply demonstrate the havoc that could be caused by abuse of speech. This is why the Buddha advises monks to maintain golden silence if they have nothing useful to talk about (dhammī vā kathā ariyo vā tuṅhībhāvo).

Though this is considered as a misuse of speech, the commentaries give it a wider interpretation. Therein it is not limited to false-speech, but treated under deception. According to this definition false-speech or

²⁷⁶ Dhp. verse. no. 273. p.77.

²⁷⁷ Sn. verse. no. 862, pp.168-171.

²⁷⁸ ibid. verse. no. 878, pp.171-174.

²⁷⁹ ibid. verse. no. 895, pp.174-178.
musāvāda is a particular mode of conduct related to speech (bhassa-
samācāra). In its wider meaning, deception can be effected not only by
uttering an untruth but even by physical acts or gestures. Thus, in
deciding what is false, the important consideration is the intention. If the
intention is to deceive, then either through false-speech or through
physical act or gesture one would mislead another. Therefore, when
taken in this wider connotation, any act intended to mislead another could
be classed under musāvāda or falsehood.

This deception by telling lies, acting in a way to mislead others
could be carried out by representing what is non-existent and unreal as
existent and real, or by denying what one has been seen, heard, sensed,
conceived or by affirming what one has not been seen, heard, sensed,
conceived as seen etc.

The cultivation of Sacca-Pāramitā is aimed at eradication of such
defective conduct, and nurturing a non-deceptive and truthful conduct.
An episode in the life of the Buddha very effectively brings out the power
of truthfulness. Buddhist texts represent that the attainment of
Enlightenment was preceded by a battle between the Buddha and Māra.
Here the Buddha is represented as calling the Earth Goddess to bear
witness to his claim to the ‘Diamond Seat (vajrāsava). It is on the basis
of the power of truthfulness of statement that he had fulfilled all the
requisites necessary to this attainment of Buddhahood that he invokes the
Earth Goddess to bear witness.
The 'Acts of Truth' (sacca-kiriya) are considered very effective in bringing about beneficial consequences. Ven. Angulimāla’s performance of an ‘Act of Truth’ is quite well-known. Thus, it is seen that the cultivation of truth, truthful behaviour is considered as being of paramount importance in Buddhism. Hence, it is emphasized in Buddhist ethical teachings. There are a number of Jātakas specially meant to focus attention on the cultivation of ‘Saccapāramitā.’ Kapīraja, Saccatāpasa, Maccherāja are some of them. But the most well-known Jātaka dealing with Sacca Pāramitā is the Mahāsutasoma-Jātaka.²⁸⁰

It is also clear from the Cullasutasoma-Jātaka²⁸¹ that the Bodhisattva prefers to give up his life and not to speak untruth. In that Jātaka he remained firm in speaking the truth.

1-8. Adhiṭṭhāna (Adhiṣṭhāna) Pāramitā

Adhiṭṭhāna (Adhiṣṭhāna) means a strong or resolute determination in fulfilment of the Buddhakāraka-Dhammas for attainment of the Buddhahood. Without this firm determination for perfection of any noble deed, the other Perfections cannot be fulfilled. This will-power forces all obstructions out of the Bodhisattva’s Path.

²⁸⁰ Ja. No. 537: Cp. iii, 12.

²⁸¹ Ja. No. 525.
It is said "without firmly undertaking the practice of giving (and the other Paramitäs, maintaining an unshakable determination in the encounter with their opposites, and practising them with constancy and vigour, the bases of enlightenment, i.e., the requisites such as giving, etc., do not arise." 282 Adhisthāna Pāramitā is also described as follows;-

"Just as a rocky mountain peak,
Unmoved stands firm established,
Unshaken by the boisterous gale,
And always in its place abides;
So likewise thou must ever be
In Resolution firm entrenched." 283

In the Jātaka, the Bodhisattva Gotama, after taking the rice-gruel offered by Sujātā, reached the Bodhi tree. At that time, a grass cutter known as Sotiya saw the Bodhisattva. He was much impressed by his appearance and gave seven handfuls of dry grass to the Bodhisattva. The Bodhisattva took the grass and spread it under the Bodhi tree as His seat for attainment of Bodhi. Sitting there the Bodhisattva made a firm determination.

The Bodhisattva while sitting under the Bodhi tree made this inflexible determination:— "Though only my skin, sinews and bones remain,

282 Bhikkhu Bodhi, TP. p.32; DAENV. p.272.

283 Warren, BT. p.27.
and my blood and flesh dry up and wither away, yet will I never stir from
this seat until I have attained full enlightenment." Making such
determination, he sat and he never trembled. He is seen by the Mara,
and Mara made several attempts to make the Bodhisattva move from his
determination through showering hot blazing fire and issuing gushes of
strong wind. The Bodhisattva was firm in his determination. He was
not affected by these attacks. And those attacks became futile.

When such determination remains without shaking, and completed to
its perfection it is called Adhisthāna Pāramitā. Such Jātakas as Nemi(or
Nimi)-Jātaka, Sarabhanga-Jātaka, Temiya-Jātaka deal with this.

1-9. Mettā (Maitri) Pāramitā

The meaning of the Maitri is Parahitakāmatā or a desire for the
well-being of others. It is rendered as benevolence, goodwill, friendliness,
or loving-kindness, and is defined as the wish for the happiness of all
beings without exception. Therefore, it has the characteristic of

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284 Jā. No. 541; Cp. i, 6: This story forms the basis of the Makkhādeva-Sutta and is
included in the Cp.


286 ibid. No. 538. It is also called Mūgapakkha-Jātaka.

287 Dhs. l. 239. Anuddayā hitesitā, anukampā, avyāpāda.
promoting the welfare of living beings.

The Bodhisattva makes determination that let all the beings be full of happiness and away from any disturbance of disease, etc. It is said in the Mettasutta as follows:-

Sukhino va khemino hontu,
sabbe sattā bhavantu sukhitattā/ 288

In the text friendliness has been characterized by four Mūlas. Its characteristic is showing benefit to others. Its function is to carry out the noble feeling of friendliness. Its manifestation is to destroy the disturbance of any type. Its cause is to show and display the feeling of friendliness to all.

Out of four Brahmavihāras, viz. Karunā, Muditā, Upokkha, and Mettā, Karunā is explained as follows: ‘ka’ means suffering or unfavourable disposition, and ‘runa’ means to enter into it and make right effort to the dissolve the unfavourable situation. Suttanipāta commentary 289 explains ‘karunā’ as ‘ahita-dukkha-apanaya-kāmatā (the desire to remove harm and suffering). And Mettā is explained in its positive aspect i.e., hita-sukkha-upanaya-kāmatā (the desire of bringing about that which is welfare and good). Another very common definition

288 Khp. I. 12; Mettasutta.

289 SuA. p.128.
of karuṇā is: ‘para-dukkhe sati sādhūnam hadayakampanam karotīti karuṇā.’ It is this trembling of the heart of virtuous men when they see the suffering of others. This sort of sensitivity cannot arise without mettā. This mettā is a something that softens and moistens one’s heart (mejjati mettā sincayatīti atto).²⁹⁰

The practice of Mettā may be seen in many ways. It has been compared to cold water, as the cold water gives satisfaction to a virtuous man as well as to a sinner. For both types of person it gives the coolness and makes them satisfied with the water. Similarly, the flow of friendliness should flow equally towards the persons favourable as well as unfavourable. All beings should become its object. It is a soothing mental attitude which sincerely wishes: ‘Let all the beings be happy, free from illness and disturbance of any type.’

In the Suttanipāta, the Mettasutta says how one should pervade all quarters with thoughts of mettā. Whatever beings they are, small, very small just like an atom; born or unborn or to be born immediately; living on this earth or living in the heaven or living in the direction of falling into hell; the feeling of friendliness should go equally towards all. It is further said that one should not have the feeling of antipathy. There should be the noble idea of the well-being of all the beings. It has been

²⁹⁰ ibid. p.192.
stated as follow:-

\[ \text{Mātā yathā niyam putta, āyusa ekaputtam anurakkhe} / \]
\[ \text{evam pi sabba lokasmīm, mānasām bhāvaye aparimānām} // \]

The **Jātakas** are full of the examples of the *Mettā*, such like *Arakapāṇḍita-Jātaka*. The *Kuraṅgamigajātaka* very forcefully demonstrates what friendliness is, and the *Ekarājajātaka* throws light on the force of friendliness towards others. The following statements of the *Bodhisattva* bear an evidence of the practice of friendliness. 'He runs as that neither any one makes me to fear nor I myself offer of any one.' ‘Being under the forceful state of friendliness I live and wander freely.’

This attitude of the *Bodhisattva* is an example of friendliness.

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291 Khup. I. 12.

292 Jā. No. 169: This story is told to the monks at *Jetavana* in reference to the *Metta-Sutta* for developing thoughts of loving-kindness and for practice of the *brahmavihārās*.


294 ibid. III. 220-23.

295 NK. I. 116.

\[ \text{Na mām koci uttasati, natuham bhāyāmi kassa ci} / \]
\[ \text{Mettābalen upatthaddho, ramāmi pavane sadā} // \]
When this friendliness is practised and developed to its highest form it is called *Maitrī Pāramitā*. The *Visuddhimagga* explains it in detail in the ninth chapter of the Text.

1-10. Upekkhā (Upekṣā) pāramitā

*Upekṣā* means equanimity. It is the feeling which has neither the sense of pleasure nor of pain (*aduḥkham-asukha-bhāva*). The Pali term *upekkhā* is composed of *upa,* which means justly, impartially or rightly (*yuttito*) and *ikkha (īkṣ)*, 'to see, discern, or view.' The etymological meaning of the term is discerning rightly, viewing justly, or looking impartially, that is, without attachment or aversion, without favour or disfavour.

In Buddhist tradition there are five types of feelings, namely, physical pleasurable feeling (*sukhavedanā*), mental pleasurable feeling (*saumanasayavedanā*), physical painful feeling (*duḥkhavedanā*), mental painful feeling (*daurmanasayavedanā*), and the feeling which has neither mental pleasure nor mental pain is *upekṣāvedanā*.

*Upekkhā* has been explained in many ways as:-

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296 The compendium of philosophy (pp. 229-232) discusses the term in detail, and ten kinds of *upekkhā* are enumerated in *Dhammasaṅgaṇi* commentary (p.172).

"Majjhattabbañña vappāgamanena ca upekkhatitesi upekkha" Like Mettā, Upekkha is also a brahma-vihāra, a sublime abode. Though brahma-vihāra are not dealt with in detail in the Nikāyas, Abhidhammapiṭaka contains a brief account. One of the most elaborate and lucid account of these is found in the Visuddhimagga of Buddhoaghosa. Though the Nikāyas do not give any detail about these, there is evidence therein to believe that these are of pre-Buddhistic origin. There are references to mythical kings such as Makhādeva and Sudassana practising these. As a Paramitā, it signifies a particular mental state of tranquillity in which one is able to remain calm and serene without being disturbed and affected.

There is some close relation between upekkhā and khanti. Khanti seems to signify patience or more precisely mental balance. Perhaps, khanti denotes more the ability to forbear physical pain. When limbs are cut, if one could remain calm and serene bearing physical pain, it could be called khanti, the ability to forbear. But upekkhā is more a mental attitude. It is the attitude of remaining calm and unperturbed in the face of all ups and downs in life. It is not indifference, but a cultivated, enlightened mental attitude, an attitude of detachment, more than mere forbearance. It is a stage where the mind does not waver, but remains firmly established, impartial and balanced.

A person who has perfected this mental attitude is compared to an 'Indakhīla', a strong post. Such a strong post well planted on the ground remains unshaken when struck by strong gushes of wind blowing
from all four directions. Similarly a person who has developed upekkhā can remain unmoved when confronted with the eight vicissitudes of life (atthalokadhammā). This is well expressed in the Ratna-Sutta of the Suttanipāta as follows:-

“Yath’ indakhilo paṭhavim sito siyā
catubbhi vātehi asampakampiyo...” 298

The examples of Upekkhā Pāramitā are also seem in the Jātakas. It is evident from Lomahamsa-Jātaka 299 that the Bodhisattva develops a very high level. He says that he lives in the cemetery and keeps the bones of several types under his head. With that he does not developed the feeling of pain. The cowherd boy came to him and spoke a lot of disturbing words, but that also did not create any irritation or did not develop a feeling of annoyance. He always remains detached towards all these events. He remains firm in his going towards the Path leading to Buddha. The various types of activities do not disturbed him.

With regard to the ten Pāramitās there may arise a question whether the Bodhisattva fulfills all the ten Pāramitās together or he fulfills them one by one. A careful study of the Jātakas reveals that

298 Sn. v. no. 229, p.40.

299 NK. I. 116.
these are developed severally and separately, concentrating on one at a time. It does not mean that others are completely neglected, but they also go side by side and help him reaching the perfection of the one in which the Bodhisattva is much interested. Yet his full attention is on one.

§ 2. The Difference between the two sets of Perfections

There is the practice of Pāramitās in the Mahāyāna tradition too. The number of Pāramitās in the Mahāyāna tradition is also the same, that is ten; but the names of Pāramitās are different in two traditions. The names as available in the Mahāyāna tradition, especially in the Daśabhūmika-Sūtra, may be seen as below:-

<table>
<thead>
<tr>
<th>Theravāda</th>
<th>Mahāyāna (in Da.bhu.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Dāna (Giving, Charity)</td>
<td>Dāna</td>
</tr>
<tr>
<td>2 Śīla (Virtue, Morality)</td>
<td>Śīla</td>
</tr>
<tr>
<td>3 Nekkhamma (Renunciation)</td>
<td>Kṣāntī</td>
</tr>
<tr>
<td>4 Paññā (Wisdom)</td>
<td>Virya</td>
</tr>
<tr>
<td>5 Vīrya (Energy, effort)</td>
<td>Dhyāna (Meditation)</td>
</tr>
<tr>
<td>6 Khanti (Patience, forbearance)</td>
<td>Prajñā</td>
</tr>
<tr>
<td>7 Sacca (Truthfulness)</td>
<td>Upāya (Skill in means)</td>
</tr>
<tr>
<td>8 Adhīṭṭhāna (Resolution, determination)</td>
<td>Praṇidhāna (Vow)</td>
</tr>
<tr>
<td>9 Mettā (Friendliness, loving kindness)</td>
<td>Bala (Strength, power)</td>
</tr>
<tr>
<td>10 Upekkhā (Equanimity)</td>
<td>Jñāna (Knowledge, intelligence)</td>
</tr>
</tbody>
</table>

A comparison of the two lists shows that five Pāramitās are
common to both tradition. *Dhyāna Pāramitā* in the *Mahāyāna* list may be an elaboration of *Paññā* in the *Theravāda* list. This may have been done to show the difference between the final knowledge reached by the *Sāvakas* and *Bodhisattvas*. It is definitely a later addition effected purposely to highlight the difference between the two schemes.

The *Adhiṭṭhāna Pāramitā* of the *Theravāda* list could be compared with the *Pranidhāna Pāramitā* of the *Mahāyāna*. *Bala Pāramitā* in the *Mahāyāna* is once again an extension of the *Viriya Pāramitā*, stressing more on the psychological aspect of strength and power, whereas *Viriya Pāramitā* appears to connote the more physical aspect. As already shown, *Khanti* and *Upekkhā Pāramitā*, which is mentioned only in the *Theravāda* tradition, has certain similarities. And it is quite possible that even in the *Theravāda* list it is more like a later addition. Even *Nekkhamma Pāramitā* could be explained as a more developed form of *Dāna*. *Sacca Pāramitā* and *Mettā Pāramitā* are peculiar to *Theravāda*. Both these could be viewed as aspects of *Sīla*. It was shown earlier that the first precept pertaining to abstention from killing encourages one to give up all hatred and develop friendliness, compassion to others. Similarly, the fourth precept encourages truthfulness in personality development. Perhaps those were included in the ten *Pāramitās* to give more weight to *Sīla* aspect in one’s career.

*Dhyāna* and *Upāya Pāramitās* are not found in the *Theravāda* list. In the *Theravāda* tradition ‘Jhāna’ was a practice carried out by those
who had opted to give up household life and engaged in full recluse life. Perhaps this may be why it was not included as a necessary item among the Paramitas practised by a Bodhisattva, who very often was a lay person. In later times Dhyana appears to have become more important. It seems to have developed even as a particular cult. Perhaps this is how it influenced Chinese Buddhism, where Ch'an came to exist as an independent school of Buddhism. When Dhyana gained importance Mahayana may have added it as a Paramita into the scheme of the Bodhisattva career.

Upaya Paramita, of course, is purely a Mahayana development. Its rise is due to altruism which place a major role in Mahayana, specially as a feature that separates the two traditions. A brief description of the Paramitas which are different in Mahayana tradition may be given as below.

2-1. Dhyana Paramita

The word Dhyana means meditation or the one-pointedness of moral consciousness on an object. Meditation has been the most important factor in the Buddhist spiritual life. The Buddha stated in the Majjhima-nikaya that:

Etâni bhikkhave rukkhamulâni, etâni suññagârâni.
jhâyatha bhikkhave, mā pamâdattha.
mâ pacchâ vippatisârino ahuvattha.
'Monks see the roots of the trees, empty places.
Sit down and meditate.
You may not be remorseful later on.  

Meditation means one-pointedness of moral consciousness. Even though there is one-pointedness but if the consciousness is not moral, it can not be the meditation. For instance, a crane sitting on the bank of a tank or a hunter remaining absorbed on a bird sitting on the tree remains immensely absorbed. Such absorption is to catch a fish or a bird and hence not meditation. Therefore, what we call the meditation is the one-pointedness of moral consciousness.

There are forty objects of meditation described by the Buddha. They are the ten Kasīnas or colour devices, the ten kinds of foulness (Asubha), the ten kinds of recollection (Anussatiyo), the four sublime MN. I. 118: (23-24).

300 Vism. Chapter II. Ten Kasīnas are the earth, water, fire, air, blue, yellow, red, white, light, and limited space-kasīna.

302 Ten asubhas: the bloated state, the livid state, the festering stage, the cut-up stage, the gnawed stage, the scattered state, the hacked and scattered state, the bleeding state, the worm-infested state, and the state of a skeleton.

303 The ten Anussatiyos: recollection of the Buddha, Dhamma, Saṅgha, virtue, generosity, deities; mindfulness of breathing; and recollection of peace.
states (*brahmavihāra*), four immaterial states (*Arūpa*), one perception (*ekāsaṅnā*), and one defining (*ekavatthāna*).

On these objects one is advised to develop meditation. First of all, there comes the moment of selecting the object i.e., which object will be suitable for different individuals. Either one with great effort decide a suitable object for his meditation or he takes the help of a Noble friend (*Kalyāṇamitta*) in selecting the object. A *Kalyāṇamitta* is a man who could give proper guidance in developing mental efforts towards a spiritual development. Referring to this fact, once the Buddha remarked;-

> “Ānanda, having come to me, the noble friend, living beings subject to birth become free from it.”

Therefore, it goes without saying that if the Master were living one would go to him. In his absence, one should go to one of the following persons in their descending order: an *Arahanta*, an *Anāgāmi*, a *Sakadāgāmi*, a *Sotāpanna*, a *Puthujjana* who practises *jhānas*, a master of three *Piṭakas*, a master of two *Piṭakas*, a master of

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304 The four āruppas: the state of boundless space (*ākāsānañcāyatana*), the state of boundless consciousness (*viññānañcāyatana*), the state of nothingness (*ākīñcaññāyatana*), the state of neither perception nor non-perception (*nevasaṅñānañcaññāyatana*).

305 *Ekāsaṅnā* is the idea of repulsiveness of food. ‘One defining’ consists of the four elements, viz. earth, water, fire and air-element.

306 SN. 1, 87.
one Pitaka, a master of one Nikāya with its commentary, and lastly a lajji
or a conscientious teacher who has cultivated self-control.

When a man approaches Kalyāṇamitta for meditation he tries to
know the man’s temperament (cariyā or carita).\(^{307}\) In this connection six
temperaments have been mentioned according to the following mental
leanings: attachment (rāga), hate (dosa), delusion (moha), faith (saddhā),
intelligence (buddhi), and speculation (vitakka).\(^{308}\) They are the
Rāgacarita, Dosacarita, Mohacarita, Saddhācarita, Buddhicarita, and
Vitakkacarita. There may be many others by mixing together.

The Kalyāṇamitta finding a man of particular character prescribes

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307 The word Cariyā is used in the sense of temperament and Carita in the sense of persons possessing these temperaments. Dhp. verse no. 330: ekassa caritam seyyo. Carita means ‘life’ or ‘living.’ In the use of ‘sucarita’ and ‘ducarita,’ it means ‘behaviour, the way of life, good or bad.’ It again means previous karma, good or bad which influences one’s behaviour. This words is also used in the post-canonical literature in its developed and technical sesense of ‘persons possessing different types of temperament’ in Minp (p.92) and Vism (p.82-93).

308 Cf. Minp. p. 92; The Minp mentions four persons of different temperaments, namely, Rāgacarita, the person whose temperament is that of lust, Dosacarita, one whose temperament is that of hate, Mohacarita, one whose temperament is that of delusion and Mānacarita, one whose temperament is that of pride. In the Vimuttimagga, we can find the list of fourteen types of temperaments. It is, however, said that these can be limited to six, namely, Rāgacarita, Dosacarita, Mohacarita, Saddhācarita, Buddhicarita and Vitakkacarita.
the objects for meditation. There is some description about the suitability of an object to a certain type of man which may be understood as below:-

1. The man who is a Rāgacarita has the following objects suitable for his meditation. The ten Asubhas and kāyagatāsati (mindfulness as to the body) are stated to be suitable for him. 2. The man who is a Dosacarita has the four Appamañña beginning with mettā, and four Kaśinas beginning with nilakaśīna: the four sublime stages (brahmavihāras) and the four colour devices (vannakaśinas).

3. For the Mohacarita and the Vitakkacarita there is only one suitable object of meditation, to wit, mindfulness as to respiration (ānāpānasati). 4. The first six recollections (anussati) are suitable for persons whose temperament is that of faith (Saddhācarita).

5. For person whose temperament is that of intelligence (Buddhicarita) four objects are suitable, namely, maranasati (mindfulness of death), upasamanussati (mindfulness of calmness), catudhātuvavatthāna (defining of the four elements) and āhāreppaṭikulasaṇā (perception of the abomination of food). The remaining devices and the four immaterial states (aruppavāṇṇakaśīna) are suitable for all kinds of temperaments according to the situation. The Mohacarita, however, has a gross kaśīna, and the Vitakkacarita has the limited or small kaśīna suitable for his meditation. In this way the object of the meditation is determined. After taking an object from the Kalyāṇamitta or by his own effort one gives up the unsuitable places and takes up the places which are suitable for him, and starts meditation.
thereafter.

The meditation is of two types, Rūpasamādhi and Arūpasamādhi. The word rūpa refers to an object which has form and colour: circular, rectangular, square, etc.; blue, yellow, red, etc. The thirty-six kammaṭṭhānas dealt with so far are related to the four rūpajhānas, and lead to the attainment of the fine-material plane (rūpabhūmi). Remaining four āruppas are ākāsānañcayātana, viññānañcayatana, ākiñcanaññayatana and nevasaññānāsaññayatana.

One selects any object with form and colour, draw his mind from the different directions of form and concentrates on such object. In due course one finds that the hindrances are suppressed and Dhyāna factors are active. With the suppression of hindrances and arising of dhyāna factors and reaching maturity there develops the one-pointedness on the object. When this dhyāna reaches it topmost perfection it is called Dhyāna Pāramitā.

2-2. Bala Pāramitā

The word Bala means power or strength. According to the Buddhist tradition, there are five Balas, namely Saddhā, Viriya, Sati, Samādhi, Pañña. Developing Perfections on these Balas and taking

\[ \text{AbhiS. vii. 29: } \text{Pañca balāni-saddhābālam viriyabālam satibālam samādhibālam paññābālam.} \]
them up to the highest stage is called *Balapāramitā*.

1) *Saddhābala*: In general sense *Saddhā* is 'honour', 'regard', 'respect', etc. In the technical sense, *Saddhā* is the name of a psychic factor which has the function of purifying the mind. When it appears the defiling forces are removed and the mind becomes pure. There is a river-bathing place, full of water-grass and other filthy things. When water-grass and other filthy things are removed the water becomes clear and the man may take bath. *Saddhā* has the same function of purifying the mind.

Another function of *Saddhā* is inspiring or generating the strength for proceeding. After attaining the stage of *Sīla* one processes for *Samādhi*. In proceeding for attainment of *Sīla*, *Samādhi* and *Pāññā*, he gets inspiration from *Saddhā* to proceed. In this way *Saddhā* functions in the man purifying his mind and developing inspiration for higher achievement. According to early Buddhism, *Saddhā* is really the starting point in one's spiritual career. In the *Canki-Sutta* of the *Majjhima-nikāya* this is well demonstrated. In absence of this inspiring force that surges within oneself one would never commence the spiritual journey. The effect of *Saddhā* has been amply demonstrated by many incidents in early *Suttas*. It is after arousing *Saddhā* in the *Pañcavaggiyas* that the Buddha was able to begin preaching. Upatissa (that is Sāriputta in lay life) got converted to the teaching of the Buddha through the initial *Saddhā* that arose in his mind through the serene sight of Assaji. In more recent times, the texts record, that emperor Ashoka's conversion
was initiated by Saddhā he developed by seeing Sāmaṇera Nyagrodha. However what is important is to note that this Saddhā in early Buddhism was not blind faith. In fact, Saddhā in early Buddhism is categorized into two as ‘amūlikā-saddhā (baseless confidence or blind faith)’ and ‘ākāravati-saddhā (reasoned confidence).’ While the former is rejected, latter is considered a necessary pre-requisite for the realization of the Truth. Finally this Saddhā has to be developed into Paññā.

(2) Viriyabala : Viriya literally means energy. It is the power of developing energy in man on the moment of depression due to the one’s own onslaught of immoral forces. Getting strength, one proceeds for higher achievement, that is the function of Viriya. This quality is very much stressed in Buddhism for Buddhism considers man as his own master.

(3) Satibala : The literal meaning of Sati is memory, but it has a technical sense attached to it. It means then the ever alertness at mind door. This is an ongoing awareness of all activities. When the Sati arises it generates alertness of the surroundings. The Sati arises in him and makes aware of the human values, the wholesome and unwholesome nature of all his actions. Being aware in this way man becomes conscious of his actions; physical, verbal and mental. This is why the Four-fold Mindfulness is so much emphasized. With Sati he proceeds further for the higher achievement.

310 MN. 47: ākāravati saddhā dassanmūlikā.
(4) *Samādhibala*: *Samādhi* means one-pointedness. *Sati* facilitates its development. When there develops one-pointedness in man, the immoral course gradually becomes weak and begins to thin out, the moral courses are awakened. Therefore, *Samādhi* has the function of stabilizing awareness towards all activities.

(5) *Paññābala*: The literal meaning of *Paññā* is (right) understanding. When it arises it generates the light of wisdom and makes all around clear. It is like a illuminating light that dispels or destroys the darkness of ignorance. Religiously, it is the opposite of ignorance (*avijjā*) the Four Noble Truths. In the positive religious sense it is the understanding that everything is impermanent; everything is subject to suffering; and everything is substanceless (*anicca-dukkha-anattā*). Knowing the nature of reality in this way, he curtails the attachment and reaches a stage of desirelessness, that is, the stage of *Nirvāṇa*.

These are the five *Balas*. They are matured and taken to their highest stage. Reaching this stage is known as *Balapāramitā* or the Perfection of power.

**2-3. Prāṇidhāna Pāramitā**

The word *Prāṇidhāna* is derived from ‘*pra+ni+dhā*.’ It means ‘to put forth, put down to, apply, direct, intend, aspire, long for’, etc. The word *prāṇidhāna* means ‘aspiration, pray, longing,’ etc. Here when we speak about *prāṇidhānapāramitā* we mean inspiration or longing for.
appears to be a very initial stage in the spiritual career when a person sets forth his mind on a spiritual goal. It is closely connected to abhinīhāra, and is a pre-requisite for the production of Bodhicitta. It is strong mental determination, strong inspiration for achievement of the desired spiritual objective. The nature of Praṇidhāna clearly shows its relation to such other qualities as Viriya, Bala, Adhiṭṭhāna which are called Pāramitās. Being a mental quality its affinity to Adhiṭṭhāna, by nature appears to be more static. Praṇidhāna makes one produce and develop Bodhicitta, the real corner-stone of the whole Bodhisattva career. The further nurturing and activation of this dynamic aspirations is called Praṇidhāna Pāramitā.

2-4. Upāya Pāramitā

The literal meaning of the Upāya is ‘means, ways, method, scheme, effort of development,’ etc. It is also called Upāyakausalya Pāramitā which may be explained as ‘skillfulness or wisdom in the choice and adoption of the means or expedients for converting others or helping them.’ This is the most important of the four supplementary Pāramitās.

Upāya is from ‘upa+ā+i,’ meaning perhaps to bring closer and in an extended meaning connoting leading, guiding etc. The Sanskrit Upāya Kauśalya has its Pali parallel in Upāya-kosalla. The term is used in the Digha Nikāya, Jātaka, Nettipakaraṇa, Suttanipāta Aṭṭhakathā, etc. The Nāvasutta of the Suttanipāta uses the phrases upāyañña-kusalo
referring to a person expert and skilled. In spite of such references it is clear that the Pali tradition does not raise this quality to the level of a *Pāramitā*. Yet the Canonical and Post-canonical literature abound in instances that display the Buddha’s skillfulness in means. His epithet *Purisadammaśārathī*, which is one of the nine Buddha-qualities, clearly denotes this skillfulness in means. His conversion of *Saccaka*, the *Jaṭilas*, the three *Kaśyapa* brothers, the cleverness the Buddha displayed in leading *Nanda* away from his attachment to *Janapadakalyāṇī*, in pacifying *Paṭācārā*, *Kisāgotamī* and leading them on the proper path all demonstrate the Buddha’s *upāyakosalla*. The *Āṅgulimāla* episode is a good example for this. Not only humans but inhumans such as *Ālavaka* and animals such as *Nālāgiri* were tamed by the Buddha through his *upāya-kosalla*.

This is an ability that was not shared by the *Paccekabuddhas* or the *Sāvakas*. Only the Buddha had this special expertise. Hence, the inevitable conclusion is that this is a quality that a *Buddha-bodhisattva* or *Mahāsatta* specially nurtures and brings into perfection. Yet, in *Theravāda*, *Upāya-kosalla* is not grouped under *Pāramitā*.

Really it is with the rise in importance of altruism, which is a characteristic feature of *Mahāyāna*, that this ability was raised to the level of a *Pāramitā*. In fact, it is a feature that makes *Bodhisattva* career distinct from that of a *Sāvaka*. 