Chapter Five

BUDDHIST VIEW ON MAN AND HIS ĀHĀRAS

It can be said that there are many ‘foods for thought’ for those who are searching for true happiness in which the truth of man and his āhāras are prominent issues that should be thought. However, in worldly life, man contemplates seldom what he really is and what he consumes or how he feeds himself rightly, or what kinds of food he nourishes real happiness. This means that one aims at searching for his happiness in relation to success in his own career, or gaining his wishes such as money, fame, benefit, position, etc.; human life is only a series of wishes or desires for satisfaction of all things.

Generally, people think that human foods are rice, plants, meat, peanuts, vegetables, etc. Yes, it is true, but not enough to call human foods. So human foods include not only body but also mind. As discussed in the fourth chapter, according to the Buddha’s concept, four types of food nourish and sustain human beings and support them in seeking rebirth. Hence, these fourfold foods are called the food of man. The term ‘man’ refers to all genders called human beings. Therefore, in this chapter, the researcher does not mention foods for each gender, male or female etc, but for ‘man’ in this meaning.

This chapter focuses on discussion of āhāras of man, āhāra and the problems of health, disease, beauty, and hunger. Before discussing ‘foods
of man,' it is necessary to learn about the so-called man in Indian thought and in Buddhism.

5.1. Indian and Buddhist thought on man

5.1.1. Indian thought on man before the Buddha’s time

Indian thought before Lord Buddha was known through the four Vedas (the Rig-Veda, the Sāma-Veda, the Yajur-Veda, and the Atharva-Veda, all of which, Rig-Veda is the greatest,) Brāhmaṇas, and Upaniṣads; and under His time, there was Jainism, especially six schools of thought formed (darśanas). There were the questions on the origin of man and world and they were mentioned under many different forms through a great system of Indian thought.

First, Indian thought originated from the two oldest civilizations: the Indus Civilization of the settled people such as Mundian, Sumerian ..., especially Dravidian; and the Aryan civilization. The Indus civilization, India’s oldest known civilization, is famed for its complex culture and specialized artifacts. The Aryans were very different from the people of the Indus civilization. Whereas the latter had been agrarian and sedentary, the Aryans were nomadic and pastoral. Although the Aryans were invaders, they are particularly important to history of Indian thought because they originated the earliest forms of the sacred Vedas.

The four Vedas are a composition of Vedic period, an early form of Sanskrit. The oldest portions are believed by scholars to have originated largely with the Aryan invaders of India some time between 1500 and 1000 BC; however, the Vedas in their present form are believed to date only from the close of the 3rd century BC. From the period of the Indus civilization to the Aryan Settlement, the Vedic Age is really a great historical event as A.K Warder wrote:
“According to the archaeological evidence Aryan people entered India at the time of the collapse of the Indus civilization (about 1,600 B.C.); in fact, they were probably Barbarian invaders who conquered the Indus people and destroyed their cities. These Aryans spoke an early form of Sanskrit called “Vedic” after the earliest extant Indian texts (the Veda) which can at present be read. The earliest of these Vedic texts of the Aryans were perhaps composed two or three centuries after the conquest.”

The Vedas are the oldest extant literary moment of the Aryan mind. The origin of Indian philosophy may be easily traced in the Vedas. Indian philosophy, as an autonomous system, has developed practically unaffected by external influences. Unfortunately our knowledge of the Vedic period is, even to this day, too meager and imperfect.

The Indian thought of the period Vedas can be summarized as follows:

- The Vedas are a collection of Mantras, i.e., hymns. The reciters of these hymns are called Rishis. The Mantras are mere invocations for deities such as Indra, Varuna, Agni, Soma and others.

- There were some Vedic sages, to name a few; Aghamarsaṇa, Prajāpati Parmesthin, Brahmanaspati, Anila, Dīrghatamas, Nārāyana, Hiranyagarbha, and Viśvakarman, and who had entered into speculations of a philosophical nature.

- The main speculations of these Vedic philosophers were: How did the world originate? In what manner were individual things created? Why have they their unity and existence? Who created, and who ordained? From what did the world spring up and to what again will it return?

- Aghamarśaṇa said that the world was created out of heat (*Tapas.*) *Tapas* was the creative principle from which eternal law and truth were born. From these were produced the night (*tamas.*) *Tamas* produced water and from water originated time. Time gave birth to the sun and the moon, the heaven and the earth, the firmament and light and ordained the days and nights.

- Brahmaṇaspati postulated the genesis of being from non-being. By the term non-existence, he denoted apparently the infinite. The existent originally sprang up from the non-existent. The non-existent (*asat, nonens*) was the permanent foundation of all that is existent (*sat, ens*) and of all that is possible and yet non-existent (*asat*).

- Prajāpati Parmesthin started with the problems: “Did being come out of non-being?” His view was that this was an irrelevant question. For him water was the original substance of that which exists. For him the original matter – water - came neither under the definition of being nor under that of non-being.

- Anila was another Vedic philosopher. To him the principal element was air (*vayu.*) It possesses the inherent capacity for movement. It is endowed with the generating principle.

- Dīrghatamas maintained that all living beings rest and depend ultimately on the sun. The sun is composed of a grey coloured substance and so are lighting and fire formed the germ of water. Water forms the germ of plants. Such were the view of *Dirghatamas*.

- According to Nārāyana, *Puruṣa* (God) is the first cause of the universe. It is from Purusa that the sun, the moon, the earth, water, fire, air, mid-air, the sky, the regions, the seasons, the creatures of the air, all animals, all classes of men, and all human institutions, had originated.
Hiranyagarbha means the golden germ. It was the great power of universe, from which all other powers and existences, divine and earthly, were derived.

Visvakarman held the view that it was God which was the motive power. God is first and God is last. He is earlier than the visible universe; he existed before all cosmic forces came into being. He is the sole God who created and ordained this universe.

The truth of "man" in Indian thought in the period of Vedas before Lord Buddha’s time can be known through the philosophical questions from the early time of the Vedas and later Brähmana-teachers: How can I unite with nature, Ultimate Reality, God or Brahman? And asked: Who am I? (or Who is he?).

To the question – Who am I? The answer given in an ascending series is as follows: 348

-I am an individual being, as all animals of the earth and all creatures of the air are. All organic beings and all inorganic things, said “Naramaya,” are formed from Puruṣa- the Sun or the solar substance.

-I am Annamaya - embryonic man, a man in the process of formation, that is to say, a seed or sperm, composed of food or five elements, produced from the essence of food digested by the father, communicated to the mother and established in the womb.

-I am Prānamaya - physiological man, a man born of the parents, brought forth by the mother, a living body, that is to say, a body imbued with life, composed of food or elements nourished by food, reduced at death to an anatomical man, a corpse dissolved hereafter into elements or returned to the physical world.

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348 Ibid.
-I am *Manomaya* - psychological man, a conscious individual, who can perceive through the senses, who dreams, imagines, thinks, feels, wills, and who perceives duality and plurality among things, perceptual and conceptual.

-I am *Vijñānamaya* - metaphysical man, a thought-free, but conscious man who is beginning to sleep and sleeping a sound sleep, a man who is endowed with nothing but the inherent conscious sentient principle or soul, a thinker who realizes the unity of cause in the variety of appearance.

-I am *Ānandamaya* - spiritual or religious - ethical man, who is enjoying the bliss of sound sleep, uncrossed by dreams, untouched by cares, a blessed soul, united with the divine.

In fact, from the answers, in Indian thought, a concept of man known as from the physical world to organic man; from the organic world to embryonic man; from embryonic to physiological man; from physiological to psychological man; from psychological to metaphysical man; and from metaphysical man to spiritual or religious ethical man in the following order. This is a great process of study of the so-called 'man' in Indian thought.

Also from the above answers, it is noticed that 'I am *Annamaya*’ and ‘I am *Prānamaya*’ are regarded as ‘I am food’ and ‘I am a food-eater.’ In fact, in Indian thought, man is also constitution of food as the daily chanting for discovering cosmic unity of *Brahmin* followers:

‘Oh, wonderful! Oh, wonderful! Oh, wonderful!
I am food! I am food! I am food!
I am a food-eater! I am a food-eater! I am a food-eater!
I am the combining agent! I am the combining agent!

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I am the combining agent!
I am the first-born of the world-order!
Earlier than the gods, in the navel of immortality!
Who gives away, he indeed has saved me!
I, who am food, eat the eater of food!
I have overcome the whole world!\textsuperscript{350}

In Hinduism, in the early childhood we heard about the world being food (annamayam jagat.) When we heard a Sanskrit passage like the following a Harikathā recital, it rang more than a bell:

From food, from food creatures, all creatures come to be.
Gorging, disgorging, beings come to be.
By food they live, in food they move, into food they pass:
Food, the chief of things, of all things that come to be.
Elixir, herb of herbs for mortals.
Food, food, Brahman is food: only they eat.
Who know they eat their god.
For food is the chief of things, of all things that come to be:
Elixir, herb to herbs for mortals.
From food all beings come to be, by food.
They grow, into food they pass.
And what eats is eaten: and what eats is eaten: and what’s eaten, eats in turn.\textsuperscript{351}

According to A.K. Ramanujan food is Brahman because food is what circulates in the universe through bodies which in turn are food made flesh and bone. According to this view, in the organic world there is no other stuff: food is the primal substance; all animate beings are its

\textsuperscript{351} Ibid., pp. 222-223.
forms. One may go further and see this cycle as including inorganic matter as well. All forms arise out of food and return to it - which is, after all, one of the descriptions of Brahman, the ground of being.\textsuperscript{352}

Man as food such described in which ‘I am Annamaya’ and ‘I am Pr\=anamaya’ are mere physiological and physical men and such food comes from the delivery of a Brahman. This is to say, man lives only for eating what is given by Brahman for maintaining his physiological or physical body, he himself cannot be happy or painful. He quite depends on a Brahman who is the source of all beings, the sustainer of everything.

It is said that early Vedic sages lived very naturally and closely to nature - this relates to the way of life of the Aryans as nomads. The limit between man and nature did not appear clear. Their philosophical questions were therefore centered on “who is he?” and “How can I unite with him?” But after that period of time, the Br\=ahma\=na teachers turned to think and think of the “I” (the first person,) of the self of things as entities, then the colours of Indian thoughts started turning practical. This period prolonged until the appearance of the six schools of thought.\textsuperscript{353}

By general view, the concept of man in Indian thought before and under the time of Lord Buddha was great; there were the exciting theories of cosmism, of constituents of man and world held by Brahmins as well as leaders of schools and sects at that time. However, the concept of man and world still is an ambiguous matter and the problems of pain and happiness still have not had a proper answer; and not until the time when Lord Buddha Gotama attained Enlightenment under the “Bodhi - tree,”

\textsuperscript{352}Ibid., p. 223.
\textsuperscript{353}The Masters of the Six Schools of thought in India were best known, known as Purana kassapa, Makkhali Gosala. Ajita kesa - Kambala, Pakudha Kacc\=ayana, Sanjaya Belathaputta and Nigantha N\=ataputta. Their thoughts can be found in the S\=ama\=naphala sutta of Dighanikaya I and Benimadh Barua, A History of Pre-Buddhistic Indian Philosophy from page No. 277. The evaluation and classification of Indian thought from the Vedic thought in details that can be found in the Brahmaj\=ala sutta of the Digha I.
those ambiguous matters are clearly explained. As the discourse of Brahmajāla said, the Indian sages and thinkers were obsessed by their attachment to knowledges and feelings; therefore, they could not know and see the truth of man and the Way to Truth. Only Lord Buddha did not attach to His knowledge and feeling, so He realized Truth, and He has formally pronounced on what a man really is after enlightening at the Bodhi Tree. This issue will be discussed next.

5.1.2. Buddhist view on man

In order to help people to understand the truth of pain and the end of pain, during the forty-five years of propagation, the Buddha proved and explained thoroughly the constitution of man under different forms such as Pañcakhandha, Six elements, Āyatana, Dhātu and Nāma-rūpa. He asserted that man is only constitutions of those forms. Through analysis of the forms of man in the Tipiṭaka, Lord Buddha taught man is a mere conglomeration of factors, material and mental events, and ‘no-self’ is regarded as the central point of His teachings, is a result of analysis of so-called being or man. These forms will be discussed one after another as follows:

Pañcakhandha: the five aggregates constitute what is regarded as a being. They are known as rūpakkhandha (material form or Aggregate of body) includes the physical body with its sense faculties and external material objects. Vedanākkhandha (Aggregate of feeling) is the affective element in experience either pleasant, painful or neutral. It is known as feelings arising from eye-contact, ear-contact, nose-contact, tongue-contact, body-contact and mind-contact. Saññākkhandha (Aggregate of perception) is the factor responsible for noting the qualities of things and also accounts for recognition and memory, includes all volitional, emotive and intellectual aspects of mental life; includes perception of body, perception of sound, perception of odour, perception of taste,
perception of touch (or tangibles,) and perception of mental objects (or phenomena.) *Saṅkhārakkhandha* (Mental formation or Aggregate of activities,) (or volition) is all mental, oral and bodily activities. It also is understood as volitional acts occasioned by body, by sound, by odour, by taste, by touching or by ideas. *Vinīṇāṇakkhandha* (consciousness) is the basic awareness of an object indispensable. Aggregate of consciousness includes eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness.

After the first teaching called the Four Noble Truths, preached to Mahāthera Koṇḍañña and his four *Dhamma* friends at the Deer Park (Migadāya), Isipatana at Bārāņasī, Lord Buddha continued explaining the second discourse, which named the five aggregates, is one of the specific discourses of Buddhism while analyzing the truth of man. It is taught that:

"At Benares, in the Deer Park was the occasion (for this discourse)
At that time the Exalted One thus addressed the band of five brethren: "Body, brethren, is not the self... feeling is not the self... likewise perception, the activities and consciousness are not the self. ... Moreover, by this teaching thus uttered the hearts of those five brethren were freed from the āsavas without grasping."\(^{354}\)

The Buddha further explained the five factors that have to do with grasping. All body, be it past, future or present, inward or outward, gross or subtle, low or lofty, far or near, is a co-āsava, that is called the body-factor. Every feeling, perception, all the activities, every consciousness, be it past, future or present, inward or outward, etc., is a co-āsava. That is called the five factors that have to do with grasping."\(^{355}\)

The truth of man, as mentioned, is conditioned by this physical and mental world. He relates closely to others, to society, and to nature, but

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\(^{354}\) S. III, 66-68.

\(^{355}\) Ibid., 47-48.
can never exist by himself. Therefore, he must be selfless, impermanent. Because of selflessness and impermanence, a person who always grasps selfness and permanence feels suffering in life.\textsuperscript{356}

Six elements (\textit{dhātu}): The Buddha expounded that there are six elements, which make up a person.\textsuperscript{357} They are known as (1) the earth element, (2) the water element, (3) the fire element, (4) the air element, (5) the space element and (6) the consciousness element. A person is composed of these six elements. The Buddha analyses them and finds none of them is ‘mine’ (\textit{mama}) or ‘I’ (\textit{aham}) or ‘myself’ (\textit{attā}).

\textit{Āyatana}: The \textit{āyatana} (bases) are twelve in number,\textsuperscript{358} that is to say, (1) \textit{Cakkhāyatana} (the eye base,) (2) \textit{Rūpayatana} (visible object base,) (3) \textit{Sotāyatana} (ear base), (4) \textit{Saddāyatana} (audible object), (5) \textit{Ghānāyatana} (nose base,) (6) \textit{Gandhāyatana} (odour object,) (7) \textit{Jivhāāyatana} (tongue base,) (8) \textit{Rasāyatana} (taste object,, (9) \textit{Kāyāyatana} (body base,) (10) \textit{Phoṭṭhabhāyatana} (tangible object,) (11) \textit{Manāyatana} (mind base,) (12) \textit{Dhammāyatana} (mind object).

In reality, these twelve bases are expositions on the impermanent nature. With no attachment to any of them, there would come to liberation. A following example for the six internal bases (\textit{ājhatta āyatana}) as impermanent, ‘suppose an oil lamp is burning, if its oil, wick and flame are impermanent and subject to change, its radiance must be impermanent, too.’\textsuperscript{359} Similarly, an example of the six external bases (\textit{bahira āyatana}) is given, ‘suppose a great tree is standing possessed of heart wood, if its root, trunk, branches are impermanent and subject to

\footnotesize{\textsuperscript{356} Ibid., 22, 24.  
\textsuperscript{357} This given in two ways: (i) in brief, in the Mahāsatipatthāna (D. II, No. 22) and (ii) in detail, in the Mahāhāthipadupama (M. I, No. 28), the Mahārahulovāda (M. II, No. 62) and the Dhātuvibhanga (M. III, No. 140.)  
\textsuperscript{358} Vism. XIV, 32.  
\textsuperscript{359} M. III, p.146.}
change, its shade must also be impermanent and subject to change.\textsuperscript{360} As a result, the feelings of the twelve bases such as pleasant, painful neither painful nor pleasant must be impermanent.

Dhatu: The three constituents comprising cognition are classified under the name of dhatu (element). There are the eighteen dhatu, that is to say, (1) Cakkhu dhatu (the eye element,) (2) Rūpa dhatu (visible object element,) (3) Cakkhu-viññāna-dhātu (eye consciousness element,) (4) Sota dhatu (ear element,) (5) Sadda dhatu (audible object,) (6) Sota-viññā-dhātu (ear consciousness,) (7) Ghāna dhatu (nose element,) (8) Gandha dhatu (odour element,) (9) Ghāna-viññā-dhātu (nose consciousness,) (10) jivhā dhātu (tongue element,) (11) Rasa dhātu (taste object,) (12) Jivhā-viññāna-dhātu (tongue consciousness,) (13) Kāya dhātu (body element,) (14) Phoṭṭhabba dhātu (tangible object,) (15) Kāya-viññā-dhātu (body consciousness,) (16) Mano dhātu (mind element,) (17) Dhamma dhātu (mind object,) (18) Mano-viññā-dhātu (mind consciousness).

They are stated as eighteen for the purpose of eliminating the kind of perception to be found in those who perceive a soul in consciousness, the individual essence of which is cognizing. The Blessed One, who was desirous of elimination of the long-inherent perception of a soul, has expounded the eighteen elements thus making evident to them not only consciousness multiplicity when classified as an eye, ear, nose, tongue, body, consciousness elements, mind, and mind consciousness elements, but also its impermanence, which is due to its existing in dependence on eye-cum-visible object etc., as condition.\textsuperscript{361}

In Majjhima Nikāya, one example is given as follows: ‘Suppose a skilled butcher with a sharp butcher’s knife, without damaging the inner

\textsuperscript{360} Ibid.
\textsuperscript{361} Vism. XV, 32.
mass of flesh and the outer hide, would cut the inner tendons, sinews, ligaments and after all would cover the cow again with that same hide, the cow is not joined to this hide as it was before.\(^{362}\)

The above example can convey the following meaning:

‘The inner mass of flesh’ is synonym with the internal bases. ‘The outer hide’ is synonym with the six external bases. ‘The inner tendons, sinews, ligaments’ are synonym with delight and lust. And ‘the sharp butcher’s knife’ is synonym with noble wisdom. With the noble wisdom, man can cut the inner defilements, fetters and bonds.

Nama-rūpa: Nāma means name. The Nāma in its generic sense stands for four immaterial aggregates: (1) vedanākkhandha, (2) saññākkhandha, (3) sankhārakkhandha, (4) vināñānakkhandha. Rūpa is in major contexts in the suttas: (1) the first of the five aggregates (Rūpakkhandha) and (2) the specific object of the eye consciousness. The former as a broader category includes the latter as one among many other species of Rūpa. Therefore, Nāma-rūpa is twofold division of the Pañcakkhandhā and is the fourth link in the formula of Paticcassamuppāda. Therefore, with the arising of consciousness, there is the arising of mentality-materiality. “This is mere mentality-immateriality, there is no being, no person.”\(^{363}\)

Generally speaking, in Buddhism, the so-called being or man (puggala, satta, attā, jīva) is mere constituents of Khandha, six elements, Ayatana, Dhātu, Nāma-rūpa as mentioned, they are conditioned origination, selfless, changing and suffering. Because of ignorance, craving and grasping man can not realize the root of all existing things.

Though both body and mind appear because of cooperating causes, it does not follow that there is an ego-personality (self.) As the body of

\(^{362}\) M. III, 146.
\(^{363}\) M. I, 190.
flesh is an aggregate of elements, it is, therefore, impermanent. If the body were an ego-personality, it could be this and that as if would determine. A king has the power to praise or punish as he wishes, but unwillingly, and fortune and his wishes often have little to do with each other. Neither is the mind the ego-personality. The human mind is an aggregate of causes and conditions. It is in constant change. If the mind were an ego-personality, it could do this and that as it would determine; but the mind often flies from what it knows is right and chases after evil reluctantly. Still, nothing seems to happen exactly as its ego desires.\footnote{364}

From the description of the enlightenment, the Buddha is said to have reflected that a certain matter ‘difficult to see,’ namely specific conditionality (\textit{idampratyayatā}) or ‘conditioned origination.’ This evidently refers to the essence of the doctrine and particularly of the Four Truths, the conditioned origination of unhappiness. That the Buddha’s doctrine is essentially a doctrine about conditions and causes is suggested by many other texts in \textit{Tipiṭaka}.\footnote{365}

As mentioned in chapter III, the teachings on conditioned origination bring in another kind a causal relation, that of four kinds of food (āhāra) in the \textit{Pāli Nikāya}. For this, there is a question asked: From what, a being or man is maintained or subsisted or continuously nourished and renewed? The answer for the question is ‘All beings are maintained by nutriment,’\footnote{366} this is to say, six elements or five aggregates, etc., are maintained and continuously renewed by four kinds of food. And these foods which govern both physical and mental life are called human foods. This will be discussed next.

\footnotetext{364}{Bukkyō Dendō Kyōkai, \textit{The Teachings of Buddha}, Delhi: Sterling Publishers, 2006, pp. 32.}
\footnotetext{366}{D. III, 211.}
5.2. Āhāras of man and the problems of health, disease, beauty and hunger

5.2.1. Āhāras of man

The Pāli of the Dīgha Nikāya\textsuperscript{367} has a story that might be termed "Genesis According to Buddhism." According to this story, there comes a time, sooner or later, after the lapse of a long period, when this world passes away, beings (sattva) have mostly been reborn in the world of radiance (Ābhassara Brahmā world.) There they dwell, made of mind, feeding on joy, self-luminous, traversing the air, glory. When this world began to expand again, beings who had deceased from the world of radiance were mostly reborn in this world (come to life as humans.) Here they remain for a long time made of mind, feeding on joy, self-luminous, moving through the sky and staying in glory.

The story showed out beings at that time fed on joy or nourished by joy or delight therefore joy is understood as āhāra for them to sustain their lives. This means that a human food at the time of a new evolution of the world is very subtle or fine; hence, their deeds are wholesome and noble. Then the sweet taste of earth, of fungus, of creeper, and of rice attracted them and made desire for things arise and grow up in them. Their bodies, which could not move through the air and be self-luminous as before, become roughness. After that, sex organs appeared together with desire for sexuality. From this story, the various versions agree that by eating foods of increasing coarseness, the bodies of these beings became more and more coarse, and these beings lost their original attributes,\textsuperscript{368} and thus, evil things and unwholesome actions arose.

\textsuperscript{367} D. III, Aggañña sutta.
From the story, according to Buddhism, human beings are consuming four kinds of coarse āhāras (foods): edible food or morsel food, food of contact, food of volition, and food of consciousness as said. It is called the coarse foods because of the present of craving (tanhdā) or desire in their operation, from craving is their uprising, craving produces them, make them become coarse.\(^{369}\)

In the Tibetan native sub-commentary by Rgyal Tshab Rje, the first or morsel food involves the three “sense bases” (āyatana) of smell, taste, and the tangible. The second or contactual food is the contact attended with “flux” (sāsrava) that enhances the ‘senses’ (indriya) and the “great factor elements” (mahābhūta.) The third, or volitional, food is the ‘volition’ (cetanā) possessed of ‘intention’ (āśaya) toward desired things. The fourth or perceptual food implies the set of six consciousnesses (vijñāna.)\(^{370}\) The sixth consciousness think of objects, is attached to the satisfaction in pleasures of senses, then will of mind wishes that the senses are constantly fed, this is the very maintenance of life by means of volition food from the past till the present. Cankerous consciousness that is grown by means of the power of edible food, contact, and volition food; it sustains the body of sentient beings (satta-sacetano) without being destroyed, for example living beings who live in “the immaterial world” and in the hell utilize ‘consciousness’ as their food.\(^{371}\)

In the four foods, edible food has only in the “the world of desire or desire realm” - human world, the other two are both in the triple world (Triloka.) However, depending on difference of species of Womb-born (jarayuja,) egg-born (andaja,) moist and wet conditions born (samsvedaja,) born by transformation (anpapaduka,) the realm of human,
the realm of devas, etc. in four forms of birth and the six modes of existence,\(^372\) they are different. Therefore, in the *Mahāvibhāṣā* 130 has recorded “the world of desire” contains the four types of food but edible food (*kabaliṅkārāhāra*) is crucial, “the world of bodily form” comprises of three but contact food (*phassāhāra*) is main, “moist and wet conditions born” has four foods but volition food (*manoṣaṅcetanāhāra*) is vital.\(^373\)

The information in the *Abhidharmakosa* that the first two foods nourish the being already born—extend its life—and that the last two foods enable the being not yet born to come into existence.\(^374\)

According to Asanga, in his *Yogacarabhumi* says: “Among those, this is the enjoyment of food: namely, the sentient beings born and originated who range in the three worlds have maintenance of life to whatever extent by means of four foods. Among those, not all the sentient beings who range in the three worlds stay alive by three kinds of food—contactual, volitional, consciousness: the sentient beings, who only range in the world of desire—stay alive also by morsel food. Among those [latter], the sentient beings born as hell beings have subtle morsel food of wind that blows in their insides; thereby they stay alive. The animals, hungry ghosts (*preta,* ) and men have coarse morsel food, which they render in morsels and eat. Moreover, the sentient beings dwelling in [the embryonic states of] *kalala,* and so on, and the gods ranging in the realm of desire (*kāmāvacara-deva*) have just the subtle kind. For thus, no sooner is their morsel food eaten than extending throughout all the members of the body, it undergoes digestion; and no excrement or urine

\(^372\) According to the Sangiti Sutta in the Long Discourses of the Buddha, there are four forms of birth by which the beings of the six modes of existence can be reborn (all births take place in four forms and in each case causing a sentient being to enter one of the six paths of transmigration).


\(^374\) *Untying The Knots In Buddhism*, ibid., p. 337.
From the above brief description, an edible food is not enough for man to exist in the world. He needs to have other kinds of food that is foods for nourishing his own mind or spirit and to be fed on joy in eating, contacting, wishing, and in all actions. This is to say, āhāras of man must be cultivated and transformed. This will be discussed in the sixth chapter.

While mentioning human foods, one cannot ignore kinds of spices; traditional Chinese medicine identifies five categories of taste and recommends a balance of these flavors each day of optimum health. These tastes are sweet, salty, bitter, sour, and spicy/pungent. It is called the spice or taste of life. Without spice, foods become uninteresting. It can be said that primitive man lives in much better physical condition and health than does the usual member of civilized society because they lived under near-isolated conditions and used less spices. Nowadays, modern man has been finical about his food; hence, the spices and taste of life become complex and deformed. Such finicality about food is asked for a form that is named "art of cooking." The more man has a good appetite, the more he desires for food. The more he desires for delicious food, the more he thirsts for the satisfaction of sensual and sexual pleasures. Now his food consumption is to aim at pursuing pleasures or desires. In fact, man does not know that desiring for senses and things is not the solution for his suffering. Then desire becomes so strong that it is understood as the real meaning of life, therefore he sees no way out. In Buddhism, the specific teachings of the Buddha say the same thing: "craving or desire is the cause of food or suffering," and the way out is the way of ceasing men's craving or food. Here, craving is an inherent food that has nourished suffering from the past.

It is clear that the spices and taste of life that should not be purely understood as sweet, bitter, salty, etc. Here, in the researcher's opinion, craving, sensual pleasures, greed, grasping are regarded as the spices and taste of life, of the fourfold foods for human beings. They seem not to be able to live lacking in these kinds of spice. Therefore, for them, the teaching of the Buddha "the ceasing of craving is that of food or suffering" is too strange, fearful, and difficult to practice. However, there is no way, if one wants to free from the danger of foods, or if he wishes to have safe meals for both body and mind.

As mentioned the foods themselves are not harmful. For example, rice or bean is neither good nor bad but when one takes with like or dislike, these feelings become his spices, when these feelings are present at the time of eating he often blames for either by whom the foods are cooked or the food itself. He does not know that the very feelings of his like and dislike that are the disguise of lust and hatred and of ignorance distort the nature of the food and his life. Similarly, all form, sound, flavor – the objects or foods of the sense organs they are not sinful and harmful but because lust and hatred are present at the time of touching, then immediately arise the pleasant or unpleasant feelings in him and make him suffer and his life has to face with storms. Also similarity to wish that is a third kind of food, the wishes for one's life and future, the wishes themselves are also not harmful but if they are operated by the control of desire and grasping of a man, surely wars and conflict will happen. Our consciousness daily receives all feelings of like, dislike, of pain and joy like the foods that are taken into the body. From this discussion, we can say that the fourfold food of man is not harmful but because they are added spices such as lust, anger, desire, etc. to them while consuming, therefore they become toxic. Thus, when we deal with
the āhāras of men (who are living in the worldly life called the Desire Realm tied by pleasure, sensual gratification, sexual fulfilment, pleasure of the senses, desire, eros, or the aesthetic enjoyment of life,) we have to relate to the kinds of spices that always distort and deform the four types of food and our lives.

In short, when one is asked what is the food of man? The right answer can be: the food of man consists of the prominent four types of food in which the later three are the foods of mind. They are the most important. The food for the body is taken from the environment, but the food for mind cannot do like that. It is produced by itself through conditions/causes. Whenever the fourfold food is consumed with craving, greed, hatred, delusion, this world still sinks into suffering, disease, hunger.

5.2.2. Āhāra and the problems of health, disease, beauty, and hunger

When people say ‘man is what he eats’, this way of speaking implies that result of eating is either healthy or ill, or happy, or unhappy. Indeed, consequence of eating relates to many problems of life in which the problems such as health, disease, beauty, and hunger are called the most burning problems of the day. These problems will be reviewed through Lord Buddha’s teachings.

a. Health

The World Health Organization describes health as a state of complete physical, mental, and social well-being, not merely an absence of disease or infirmity. Bonnie J. Kaplan in the ‘Encyclopedia of Mental Health’ asserted, “Food and food substances affect mental health

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in the broadest sense inasmuch as the development and function of the human brain is dependent on the ingestion of appreciate nutrients.\textsuperscript{377}

It is said that a person who consumes enough nutrition from various foods, he or she can get healthy; this means human beings often take care of physical health more than mental health. Most importantly, just as the body needs the right nutrition for health, so does the mind. Food for the mind, like that for the body, creates the energy that allows it to work. Like the body, the mind has its proper exercise and expression, which requires the right food to sustain it.\textsuperscript{378}

People often think that mental health depends on physical health; this is to say it is dependent upon the condition of in-take of food or it is affected directly to some extent by the way of consumption of food. This thought should be considered carefully. Why is it? Because, as we see in modern life, mental health is getting worse although physical health is looked after deliberately with menus in which rich vitamin and protein contents are quite enough. Therefore, the problem of mental health should be reviewed.

Nowadays, the situation of malnutrition of body speaks only of the poor countries, but undernourished mentality seems to have spread the whole world even in the rich countries. The issue of malnutrition mentality is very dangerous but human beings seem not to take care of it, it has caused and was causing silent conflicts between man and man, its token is seen through wrong relationships, lost faith, family violence, school violence, a series of massacre, and other immoral problems. Thus, food for sound mind should be reviewed.

According to Hindus tradition, health depends on one’s manner and thought of taking food. Therefore, food is regarded as the prime preventive

medicine. .... When taken properly, it enhances youthfulness and longevity. Improper intake of food creates toxins and ultimately takes one’s life (Prāṇā prāṇabhrātmannam tadayuktyā nihantyasan viṣam prāṇaharam tacca yuktīyuktam rasāyana) (Caraka Sūtra Sthāna 27:3).\(^{379}\)

In Buddhist view, health is the state of freedom from physical or mental ailment. Hence, it includes physical as well as spiritual soundness or well-being in which state the human organism discharges its functions efficiently. The perfect state of health from Buddhist point of view would be the state of perfection itself wherein one has overcome craving and ignorance completely.\(^{380}\)

The Buddha has taught:

"Having seen that health is from the destruction of desire, he that serves discriminatively and stands fast in the Dhamma cannot be reckoned as existing, being accomplished."\(^{381}\)

The above verse refers to genuine inward health as the condition in which the āsava (defilements) are eliminated. From the Buddhist point of view, true health is based on the purification of the mind resulting in the production of a healthy body as well. Mere appearance of outward health is never an indication of true health.\(^{382}\)

The importance of health in the ordinary life of day to day activity, where one is expected to lead the correct life (samma-ājīva,) is fully recognized in Buddhism. Without a healthy mind and healthy body, one cannot think of leading a correct life. It is true that mind and body which are healthy in the ordinary sense would, as Buddhism teaches it, gradually become old and decrepit in course of time (jarā) and succumb to the state called death. But the overcoming of this sorrowful state of

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\(^{381}\) Sn. v. 749.

\(^{382}\) Op. cit.
impermanence and change is the purpose of living for which health is considered as of inestimable value (ārogyā paramā lābhā)\textsuperscript{383} as the Buddha taught:

"Health is the greatest of gifts, contentedness the best riches; trust is the best of relationships, Nirvāṇa the highest happiness."\textsuperscript{384}

If health were to be genuine and complete it has to be both physical and spiritual. Spiritual health is to be achieved by basing one's life on an ethical footing, generally called sīla, which is broadly divided as negative (vāritta) and positive (cāritta) or as those practices that are to be given up and those that are to be cultivated. It is the person who first establishes himself in sīla and then works towards both mental and physical health that could be spoken as being destined to enjoy true health, both moral and physical. The bodily and mental hardships that one might have to face in the process would be of temporary nature. In the true state of health, both mind and body should act in perfect harmony.

The Buddha never overlooked the importance of health in ordinary life. Over-eating and such other unhealthy dietary habits that are contributory factors towards ill-health are pointed out to be given up. It is clearly laid down in his teaching the required quantity of food and abstemious use (bhojane mattānūtā) as well as forgoing the night meal would lead to good health. Regular dietary and other hygienic habits are recommended in order to preserve one's health. Regular bathing, regular tonsure and shaving, wearing clean clothes, getting up early and not over sleeping and such other habits are to be cultivated by those who intend to follow the pure life, whether as monk or as layman. The majority of Vinaya rules are, in short, nothing but regulation intended to preserve the health of the bhikkhus. Hence it follows that in addition to having a calm

\textsuperscript{383} Encyclopaedia of Buddhism, vol. V, p. 420.
\textsuperscript{384} Dhp., v. 204.
and a poised mind free from selfishness, greed, lust, anger, hatred, jealousy, fear, pride and worry, one has to obverse the various external hygienic practices as well.\textsuperscript{385}

The value of good health is known to everyone and needs no emphasis. Not only is it called the highest gain (\textit{paramalābha}: Dhp. v. 204) but it is also referred to as one of the five kinds of bliss,\textsuperscript{386} it is also reckoned as one of ten desirable things in the world but hard to obtain\textsuperscript{387} and while unwholesome activity (\textit{asappāyakiriya}) is an obstacle to health, wholesome activity (\textit{sappāyakiriya}) promotes it. Lord Buddha taught:

"Acting unseasonably is an obstacle to health (\textit{amanḍanā avibhūsanā vannassa paripancho}) and seasonable action is a help to health (\textit{manḍanā vibhūsanā vannassa āhāro})."\textsuperscript{388}

From the above teaching, Lord Buddha has described āhāra for health with an extraordinary meaning that is seasonable action is help or aids (\textit{food}) to health. He did not mention material food for health but for Him actions will directly affect human health. Here, the term ‘\textit{action}’ is understood as the deed of body, speech, and mind or the operation of the six sense organs (eye, ear, nose, tongue, body, and mind) touch the six externals (shapes, sounds, odours, tastes, tangibles, and mental states.) ‘Seasonable action’ known as a state of mind freed from craving, grasping, lust and hatred in all actions; in other words, the practice of the Noble Eightfold Path is seasonable actions for health. A person who keeps seasonable actions also lives the present moment, which is The Secret of health as Lord Buddha said:

\textsuperscript{385} ibid., p. 421.
\textsuperscript{386} The five kinds of bliss: kinsfolk, wealth, health, virtue, and sound opinion, D. III, 235.
\textsuperscript{387} The ten desirable things: wealth, beauty, health, virtues, the Brahma-life, friends, much knowledge, wisdom, teachings, and the heaven worlds, A. V, 135-136.
\textsuperscript{388} A. V, 135.
"The Secret of health for both mind and body is not mourn the past, not to worry about the future, not to anticipate troubles, but to live the present moment wisely and earnestly."

Infatuation with one’s health (ārogya-mada) like any other form of infatuation is an obstacle to spiritual progress and has to be gradually overcome ‘three intoxications, to wit, the pride of health, the pride of youth, the pride of life.’

In short, all actions originated from the mind and physical health sustained by way of material food consumption is also controlled by the mind, it is not merely an action; therefore, mindfulness and moderation in all actions will help people get long health. Especially, if one has seen that health is from the destruction of desire for the four foods, he that serves discriminatingly and stands fast in the Dhamma cannot be reckoned as existing, being accomplished. If he does the opposite way, he will get disease.

b. Disease (vyāḍhi)

If health is one of desirable, dear, and charming things of human life, hard to win in the world, disease is very hard to avoid in life. It is said that, “a good appetite and good sleep is like a fairy; not feeling appetite and no good sleep is to have to borrow money.” This is to say that if one does not want or be lazy to eat food and cannot sleep well for a long time, he will be getting disease. Nowadays, human race has entered the 21st century with endless progress of science and technology, has ameliorated a lot about people’s living conditions, but each and all must not have felt appetite and slept well.

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387 D. III, 220 (see also Vism. p. 77; A. III, 72.)
390 Sn. Verse No. 749.
Living in an era of ‘fast food,’ though there are many types of various fast foods, how many people pay attention to how to eat and which right ways are there? Even they ignore the value of awareness while consuming food. In reality, people, in modern times, eat every day, all day long. But they are eating on the run, or while reading e-mail and listening to phone messages, grabbing a doughnut and a cup of coffee on our way to work, heating up TV dinners, or making meals from instant foods. In the incredible pace of our lives, and with the availability of every prepackaged food imaginable, men have lost the connection between what they eat, why they feed themselves, and how they feel. For the most part, people eat without a great deal of thought beyond the taste. People should know that the simple, daily act of eating has potential to become a profound catalyst for spiritual growth, from experiencing a renewed sense of vitality and purpose in life to discovering men’s true vocations and making deeper connections in all relationship. Right way of food consumption, nevertheless, is not seriously noticed owing to stress in running with mass changes of society and wrestles with material life; therefore, mostly people get insomnia disease as well as have no appetite feeling while eating. This real situation has caused many various dangerous diseases and affected or gotten bad the human beings’ living conditions. It is, of course, in cases a number of others who have an appetite and sleep well but have done many evil deeds, this is called mental disease or mental disorder. This means that most of people merely consider how they feed their bodies, they seldom think of how they feed their mind; in other words, they do not pay attention to what kinds of food are needed for the mind.

391 *If The Buddha Came To Dinner: How to Nourish Your body to Awaken Your Spirit*, ibid., p. 26.  
392 Ibid., p. 3.  
393 Ibid.
There are many viewpoints speaking about causes of disease. Men think that disease is not complicated or mysterious. The causes of disease lie in our own every day nature and behavior. One of the most important factors in the disease process is the wrong use of the senses. Sight, sound, touch, taste, and smell are the five sense qualities through which environmental factors enter the body and mind. Sensory contacts such as excess, deficient, inappropriate cause disease. For example, if the five sense qualities are taken in too much, they will cause disease. Just as sounds that are too loud can damage health, the same is true of harmful exposure to the other sensory qualities of sight, taste, odor, and touch. An excess of sensations disturbs the mind and leads to wrong actions and dietary indiscretions. Human beings usually look at only disease according to external pathogens and do not acknowledge the role of the senses; they miss much of the real problem. The senses are link to the outer world and the relationship with environment, healthful or unhealthful, can be measured by how they use them. Sensory impressions are like food for the mind and determine how they think, feel, and judge things.

Other main factor in the disease process is volitional transgression or wrong use of will, which relates to causes from within people’s psyche that result in defective, excessive of perverted actions of body, speech and mind. Most of people today are taught to indulge their senses and to pursue desire rather than to cultivate their will power and enjoy freedom from external influences, they do not know the proper use of the will; therefore, create many types of diseases for themselves.

Frawley, Dr. David and Dr. Subhash Ranade, Ayurveda Nature’s Medicine, Delhi: Motilal Banarsidass Publisher Pvt. Ltd., 2004, p. 167.
Frawley, Dr. David and Dr. Subhash Ranade, Ayurveda Nature’s Medicine, Delhi: Motilal Banarsidass Publisher Pvt. Ltd., 2004, p. 168.
Frawley, Dr. David and Dr. Subhash Ranade, Ayurveda Nature’s Medicine, Delhi: Motilal Banarsidass Publisher Pvt. Ltd., 2004, p. 169.
Frawley, Dr. David and Dr. Subhash Ranade, Ayurveda Nature’s Medicine, Delhi: Motilal Banarsidass Publisher Pvt. Ltd., 2004, p. 169.
Generally speaking, in the present day, people misuse too much of the senses, body, mind, speech, and especially waste of time for sensual pleasure and useless actions, eventually making health attrition and causing diseases.

According to the way of treatment of western medicine, a doctor will prescribe a medicine after diagnosing ill symptom of any part of the body. However, to some extent, the effect of the medicine only relieves pain and defends against bacteria and other disease caused. This treatment really cannot root out the origin of disease. In reality, disease cannot arise in a short moment, it has taken form through a process of years; therefore, there is not any symptom, it is improbable without disease. Further, most western medicine relies on modern medical instruments to diagnose disease and prescribe a drug. Nowadays, although there are up-to-date diagnosis means and a great deal of costly sophisticated medicaments made up from famous pharmaceutical companies in the world, a number of patients not only does not diminish but also has a tendency to increase quickly. Why is it? It can be because modern medicine has attached great importance to symptom, parts of physical body, has ignored mental disorder or volitional (karma) disorder or has disregarded the profound origin of disease in human thought.

In Buddhist view, disease is an integral part of the ordinary life. It is more or less this viewpoint that is expressed at Aṅguttara, (II, 143) where, after dividing disease into two as physical and mental, it is said that although there may be beings who can be free from bodily diseases even for a period of hundred years it is hard to find in this world a person who can admit of freedom from mental diseases even for a single moment

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The person who can admit such a state is the one who has destroyed the influxes (asava) and conquered deprivities (kilesa). The health-conferring nature of the Buddha's teaching is very well seen in the concept in which he is hailed as the king of physicians (bhaisajya-rāja,) an idea fully developed in the Far Eastern Mahāyāna. When considered from the Buddhist point of view ordinary human life is like a disease body for the curing of which Gotama has given the prescription. Hence, it is with perfect justification that sometimes an analogy is drawn between the Indian science of medicine, known as āyurveda, and the Buddha's analysis of the problem of life. Hence the four noble truths of suffering, the cause of suffering, the extinction of suffering and the path leading to the extinction of suffering are juxtaposed with the four divisions of āyurveda which are: disease or roga, cause of disease or roganidāna; curing of disease or roganivāraṇa, and the administration of medicine or tikicchā.

Lord Buddha has asserted that when there is an existence of this body, there is sickness. This body has many ills, many disadvantages, it arises diverse diseases, such as: disease of eyesight and hearing, of nose, tongue, trunk, head, ear, mouth, teeth; there is cough, asthma, catarrh, fever, decrepitude, belly-ache, swooning, dysentery, griping, cholera, leprosy, imposthume, eczema, phthisis, epilepsy; skin-disease, itch, scab, tetter, scabies; bile-in-the-blood (jaundice), diabetes, piles, boils, ulcers; diseases arising from bile, from phlegm, from wind, from union of bodily humours, from changes of the seasons, from stress of circumstances, or from the ripeness of one's karma; also cold and heat, hunger and thirst, evacuation and urination. This body is a store, which contains many
ills, cannot avoid. If one wishes that 'may his body not be sick all the time,' according to Lord Buddha this is a food wish as He taught:

"For one carrying this body about, house-father, to claim but a moment's health would be sheer foolishness. Wherefore, housefather, thus you should train yourself: 'Though my body is sick, my mind shall not be sick.' Thus, housefather, must you be train yourself."\(^{404}\)

For the Buddha, physical body is a combination of many types of food, even animal flesh. From birth to growth, the body has consumed countless food and the very rot of food in the body after the food is digested, even not to mention some types of food that are not digested will be the causes of disease. Further, human beings have often taken immoderate in food, so the body sick is an obvious thing. The problem is how to realize the truth of the body that is sick and the way leading to heal it. In order to heal it, one of the best ways is to take moderate in food.

Lord Buddha again taught:

"And how is body sick, housefather, and mind sick too? Herein, housefather, the untaught many-folk, who discern not those who are Ariyans, who are unskilled in the Ariyan doctrine, who are untrained in the Ariyan doctrine, who discern not those who are worthy ones, who are unskilled in the worthy doctrine, untrained in the worthy doctrine - these regard body as self, they regard the self as having body, body as being in the self, the self as being in the body. "I am the body," say they, "body is mine," and are possessed by this idea; and so, possessed by this idea, when body alters and changes, owing to the unstable and changeful nature of the body, then sorrow and grief, woe, lamentation, and despair arise in them. They regard

\(^{404}\) S. III, 2.
feeling as the self ... I am feeling, feeling is mine ... By doing so perception, activities, and consciousness ... That, housefather, is how body is sick and mind is sick too. And how is body sick, but mind not sick? This is contrary to body sick and mind sick."\(^{405}\)

"Here, student, some woman or man is one who harms beings with his hands or with clods or with sticks or with knives. Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a state of deprivation. If instead he comes to the human state, he is sickly wherever he is born. This is the way that leads to sickness, that is to say, to be one who harms beings with one's hands or with clods or with sticks or with knives."\(^{406}\)

Human beings often pay attention to the sick body, but Lord Buddha who has especially cared about the sick mind. He has expounded on the truth of things is to rise from the mind, so the mind is the root of disease. His purpose is to center on eliminating ills of the mind. Many toxins such as lust, hatred, killing, harm, etc., have fed the human’s mind. The toxins are spreading throughout the world to create karma catastrophes and they have dragged from this life to the next incarnations. The toxins are regarded as materials to consolidate fame, position, wealth and to form severe and illusion 'selves, or egos.' The very toxins have covered wise capacity for the truth of impermanence and no self of all existing things.

c. Beauty

Beauty (subha) is also known as one of desirable, dear, and charming things\(^{407}\) of human beings, and very hard to win in the world. Sound body and mind of a person has often been evaluated through his or her appearance or beauty. Human thinks that what he eats has a profound

\(^{405}\) Ibid., 4-5.
\(^{406}\) M. III, 203.
\(^{407}\) A. V. 136.
effect on his outward appearance as well as on his physical well-being. An ideal diet should provide adequate quantities of all the nutrients essential to health and beauty. Beauty fitness really does start from within. It is the quality and the right kind of naturally available foods you eat that will help prevent premature aging or reduce its effects. If one wants to maintain his outer glow, then beauty food is his main ally. Yes, eating the right kind of food will help you to look his most youthful and beautiful.

People believe that food content will make them gain fine and sound beauty of body. There is no doubt that all of us want to look beautiful, slim and fit. One has to exercise sufficiently to look good. But it is important to eat the right kind of diet to look beautiful. The nutrients or some foods, which are of particular importance for beauty, are healthy and help in enhancing your looks.

In modern viewpoint, all vitamins, proteins and other contents as enumerated are ingredients to make the beauty of body. However, for human beings, caring about beauty is more complex and fussy; they not only consume enough dainty food contents, but also often rely on cosmetics made of chemical substance, nice clothes, and even cosmetic surgery. Human beings always prove to be worried and interested in making beauty by this or another way, and they are really tired by or attach special importance to beauty and unsightliness of physical appearance, they ignore its change and uselessness after death, and do not know that 'before long, alas! this body will lie in the earth, despised, without understanding, like a useless log.'

In Buddhism, Lord Buddha did not overplay care about beauty by the forms as said, but He really notices the art of living, art for life’s sake.

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408 Dhp., Verse No. 41.
or art of looking after one’s beauty. He has taught, “lack of finery and adornment is an obstacle to beauty (amaṇḍanā avibhūsanā vaṇṇassa paripanṭho) and finery and adornment are helps (food) to beauty (maṇḍanā vibhūsanā vaṇṇassa āḥāro).”⁴⁰⁹ Here, ‘finery and adornment’ is alluded to the practice of morality (sīla,) concentration (samādhi,) and wisdom (prāṇāṇā,) they are related to Ariya Āṭṭhaṅgika Magga (the Eightfold Path.) Lord Buddha has asserted that a person who dwells and trains seriously sīla, samādhi, and prāṇā (Threelfold Training) he or she prettifies not only for him or her both physical and mental, but also for life. Thus, beauty in Buddhism springs from the strength of the inner mind by training morality, such strength of beauty is described as ‘the scent of flowers does not travel against the wind, but the odour of virtuous people against the wind, good man pervades every place.”⁴¹⁰ In other words the very virtue constitutes a monk’s beauty as the Buddha taught:

“And what constitutes a monk’s beauty? There is the case where a monk is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior and sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This constitutes a monk’s beauty.”⁴¹¹

Having trained way of Buddhist life, bhikkhus and bhikkhnis have not saved times for taking care of beauty but the very morality and mindfulness cultivation have made them feel unaffected, fair-minded, tranquil, youthful, loveable, and especially there is no entanglements of thought of either beauty or unsightliness. In other words, beauty of monks and nuns, in Buddhism, originated from ‘calmed are one’s senses, clear and pure is one’s

⁴⁰⁹ A. V, 136, Itthadhamma sutta.
⁴¹⁰ Dhp., Verse No. 54.
⁴¹¹ D. III, 77, Cakkavattisīhanāda sutta.
This lifestyle is called the art of looking after beauty, regarded as a solution for maintaining health and beauty in Buddhism.

King Pasenadi of Kosala has commented on health, beauty and unaffected vitality of the Buddha’s disciples as follows:

“Revered Sir, I pace up and down and roam about from one park to another, from one pleasance to another. And there I see some recluses and brahmans who are thin, wretched, their colour bad, yellowish, their veins standing out on their limbs, methinks not at all pleasing to behold. So it occurs to me thus, revered sir: Undoubtedly these venerable ones are faring the Brahman-faring displeased, or there is some evil kamma done by them and concealed, and that is why these venerable ones are thin, wretched ... not at all pleasing to behold. On the other hand I, revered sir, see monks here who are very joyful, very exultant, looking contented and cheerful, living unconcerned, unruffled, dependent on others, with a mind become as a wild creature’s. so it occurs to me, revered sir: Undoubtedly these venerable ones recognize a high excellence in the Lord’s teaching, a gradual accomplishing, and that is why these venerable ones are very joyful, very exultant, looking contented and cheerful, living unconcerned, unruffled, dependent on others, with a mind become as a wild creature’s.”

The above king Pasenadi’s remark proves that monks possess youthful and tranquil lifestyle with loveable physiognomy, and the king believes that there is healthy and beautiful art of living in the Buddha’s teachings experienced by them. In fact, the entire teaching of the Buddha will help human beings live in health and beauty of both in body and mind, because it is a lifestyle of the middle way comprising of

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412 S. III, 2.
413 M. II, 121, Dhammacetiya Sutta.
experienced solutions and very useful for any individual who wants to improve one's life.

On the other hand, beauty or unsightliness of physical body is the result of deeds from the past, so human beings cannot change it, and if they use modern surgical instruments to change their bodies, they will get problems because of contrary to law of karma or cause and effect. This meaning taught by Lord Buddha is as follows:

“Here, student, some woman or man is angry, much given to rage; even when little is said, he is furious, angry, ill-disposed, resentful, he shows ill-temper, hate and surliness. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a state of deprivation ... If instead he comes to the human state; he is ugly wherever he is reborn. This is the way that leads to ugliness, that is to say, to be furious, angry, ill-disposed, resentful, and to show ill-temper, hate and surliness. But here some woman or man is not angry or much given to rage; even when much is said, he is not furious, angry, ill-disposed, resentful, nor does he show ill-temper, hate or surliness. Due to having performed and completed such kamma, on the dissolution of the body, after death, he reappears in a happy destination ... If instead he comes to the human state, he is beautiful wherever he is reborn. This is the way that leads to beauty, that is to say, not to be angry or given to much rage; even when much is said, not to be furious, angry, ill-disposed or resentful, or to show ill-temper, hate or surliness.”

In short, beauty must encompass both body and mind. Vitamins and proteins contents are for body beauty and loving-kindness, compassion, appreciative joy and equanimity comprise the mind of beauty. However,

\[414\] M. III, 204.
mind beauty is always dignified; unlimited loving-kindness, compassion, tolerance, and devotion as well as mindfulness are called types of food, are the causes of beauty. It is said that, if one lives in the spirit of no-self, frees from all craving and defilements, he can get perfect beauty for both body and mind.

c. Hunger

Generally, the term "hunger" is defined as lack of food, especially for a long period of time, that can cause illness or death; or when people are ill, or dying because of not having enough food. The definition that often alludes to physical body hunger, specially refers to the poor or undernourished people of the undeveloped countries, it is true; however, it also does not except the rich and the developed countries. Furthermore, the word ‘hunger’ is not only for physical body hunger but also for mind hunger.

Having lived in the age of high development of science and technology called the civilization zenith of the twentieth century, human beings believe that they will be well-fed, not starved, and modern industry means can make them free from hunger, but it is quite contrary to human hope. Indeed, the situation of hunger in the world is increasing more and more. It is said that the causes include both objective and subjective leading to the world hunger. The contemporary leaders believe that the causes of hunger or poverty originate from food insecurity, high population, economic crisis, poor countries, environment degradation, and disaster. Therefore, they have alerted people to the situations of the hunger in the world through the different causes such as regardless of race, religion, sex, or nationality. Our bodies experience similarly the effects of food insecurity and its companion hunger.415 Hunger is the

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biggest risk for illness worldwide.\textsuperscript{416} Food insecurity was once viewed as a problem of overpopulation and inadequate food production, but now people recognize it as a problem of poverty. Food is available but not accessible to the poor who have neither land nor money.\textsuperscript{417}

The Food and Agriculture Organization of the United Nations (FAO) estimates that of the more than 6 billion people in the world, at least 852 million people - 18 percent of the developing world's population - suffer from chronic, severe undernutrition, consuming too little food each day to meet even minimum energy requirement. Approximately 1.2 billion people (up to this time -2009 is 2 billion people) live in poverty. Living standards declined during the past two decades, partly because of accelerated rates of population growth and environmental decline, but also as a result of lower export earnings, rising inflation.\textsuperscript{418} In other words, the poor earned less and paid more. According to the FAO, widespread chronic hunger is most likely to be found in developing countries that can neither produce enough food to feed their populations fully nor earn enough foreign exchange to import food to cover their deficits.\textsuperscript{419} Those who live with chronic poverty often face unsafe drinking water, intestinal parasites, insufficient food, a low-protein diet, stunted growth, illiteracy, disease, shortened life spans and death.\textsuperscript{420} The lives in the villages of the developing world are more difficult than anything we have ever known.\textsuperscript{421} Poverty is much more than an economic condition and exists for many reasons, including overpopulation, the greed of others, unemployment, and the lack of productive resources such

\textsuperscript{416} Ibid.
\textsuperscript{417} Ibid.
\textsuperscript{418} Ibid., p. 416.
\textsuperscript{419} Ibid., p. 417.
\textsuperscript{420} Ibid.
\textsuperscript{421} Ibid.
as land, tools, and credit. Hunger and malnutrition can be found in people of all ages, sexes, and nationalities. Even so, these problems hit some groups harder than others.

The grim tally of human lives cut short or scarred by disability leaves no doubt that hunger is morally unacceptable. However, calculating the economic costs of hunger shows that it is also unaffordable - not only to those affected by hunger but also to the future development of the countries in which they live. The burden of hunger includes both direct and indirect costs. The most obvious are the direct health-related expenses associated with maternal complications in pregnancy and with the poor health of low-birth weight babies and malnourished children. The indirect costs of hunger include lost productivity and income caused by problems associated with chronic hunger. Every year the burden of hunger in both direct and indirect costs is estimated by the FAO to be hundreds of billions of dollars.

The situation of world hunger as presented is true and current. The contemporary leaders have put forth the solutions to ameliorate. They believe that the roots of hunger and poverty, like those of many other current problems, can be found in numerous historical and natural developments, including colonialism, economic institutions, corporate systems, population pressure, and agricultural technology. Hence, they also try to center on improving those problems with this way or another, such as to eliminate hunger and reduce poverty, they often center on raising income, by taking more time for working or overworking, decrease in population, etc. However, the situation not only has not reduced at all,
but also has increased more the problems of theft, fraudulence, corruption, deception, disloyalty, and filial impiety. These problems are extending fast everywhere. The contemporary leaders have put forwards the solutions to prevent them but they do not have the desired effect. In reality, their solutions that they apply are limited, negative and not real and therefore need to be reviewed through Lord Buddha’s teachings.

In the Nikāyas, especially in the Cakkavatti Sīhanāda sutta of the Dīghanikāya, Lord Buddha has only taught clearly the causes of hunger or poverty and the way leading to end it. The significance of hunger or poverty as deprivation (dāliddiya) and its effects upon both individuals and their society occurs in this Sutta. The Sutta is composed of two parts: a monastic frame tale concerning how one can be an island to oneself, and an embedded story, deeply concerned with socio-political affairs, about the rise and fall of a mythical kingdom.

This Sutta has asserted and dignified the spirit of ‘one can be an island to oneself and the Dhamma as one’s refuge, with nothing else as one’s refuge,’ which especially implies the significance of governing country and reassuring the people, eliminating hunger and reducing poverty for one who is leading his country. Hence, this spirit of the teaching is not only for monastic life but also for all human life. Usually, people think that what the Buddha taught his disciples - monks and nuns, the Buddhist lay man should not practice because either it is too difficult for them or the rules are for monastic life not for worldly life. They also think that what is called the holy teachings such as the spirit of not self, unlimited loving-kindness, compassion, joy, and equanimity and so on, that does not concern them. The very thought drags their life to hunger and disease. Actually, they can do what the monks and nuns do. Realizing the importance of the practice of the Ariyan duty to govern the country and to reassure the people, in the
Sutta, the seven successive kings of the embedded story who have done what the monks have done, have practiced the Dhamma and applied the Dhamma to govern their land and people. Hence, their kingdom is always well-fed, peaceful, without war, hunger, conflict, and theft. But the eighth king did not do as what they did, so the kingdom falls into hunger, theft, disease. The content of the embedded story can be depicted as follows:

The demise and reestablishment of the kingdom established by King Dalhanemi, and each of seven successors, reestablites the boundaries and prosperity of the kingdom through following a set of duties known as the noble duty of the wheel-turning monarch. (ariyam cakkavattivattan.) A “wheel-turning monarch” (cakkavattin) is the ideal ruler, one whose rule is just and virtuous. The noble duty consists in the following: becoming the embodiment of dhamma in all activities, providing shelter and protection for all segments of the realm including the animals and birds, ensuring that no wrongdoing occurs, providing wealth for those who are without wealth (adhana,) being advised by the religious, and avoiding anything that might cause the religious to give up their practice. The eighth king, whom the text distinguishes by noting that he ruled according to his own mind (samatena pasāsati,) did not follow this pattern and the kingdom failed to prosper. When instructed by his courtiers and other important citizens on his duties, he followed all with one exception. He did not give wealth to those who had none. As a consequence of this, hunger and poverty became widespread (vepulam agamāsi.) When cases of theft occured, the king initially provided the thieves with wealth and the injunction to use the wealth to care for themselves, parents, wives and children, to set up a business, and give gifts to the religious that will benefit them here and lead to heaven. Eventually, however, a case of theft resulted in public humiliation and beheading of the thief. The king reasons that if he simply
keeps handing out wealth to thieves, he would be providing motivation for others to steal. From the point at which hunger and poverty is introduced into society, the process of social disintegration and human degradation proceeds rapidly via a sequence of action-reaction scenarios, each one worse than the one before.\textsuperscript{428}

The embedded story as mentioned attaches special importance to the role, vitality and behavior of kings, leaders of countries for their people. If a leader loves his people, takes care of them, give them wealth to live, as he does for himself, his country will be prosperous without hunger and poverty, war and conflict. Indeed, when a country falls into hunger and poverty, for which the leader must be responsible. The following teaching points out the cause of hunger and poverty owing to leader of a country governing their people's lack of virtue:

"Thus, brethren, from goods not being bestowed on the destitute, hunger and poverty grew great ... stealing ... violence ... murder ... lying ... evil speaking ... adultery ... abusive and idle talk ... covetousness and ill-will ... false opinions ... incest, wanton greed and perverted lust ... till finally lack of filial and religious piety and lack of regard for the head of the clan grew great. From these things growing, the life-span of these beings and the comeliness of them wasted."\textsuperscript{429}

Nowadays, hunger, poverty, stealing, and other risks are increasing more and more, they stem from wrong search for foods, the contemporary leaders and rich are in a divided mind as to what to prevent them. They think that if they bestow wealth to the poor in order to reduce the poverty, poor people will become passive and idle, not take care of their work, the situation will cause the decline of the national budget. This worry and query solved by the Buddha in one another sutta of the \textit{Dīghanikāya}

\textsuperscript{429} D. III, 71-72.
through the story of the king Mahāvijita (Wide-realm) who is mighty with great wealth and large property, would offer a great sacrifice for his wealth and his welfare for many days but he does not know how to do rightly, then asks the Brahman for the way and the Brahman instructed as follows:

"The king's country, Sire, is harassed and harried. There are dacoits abroad who pillage the village and townships, and who make the roads unsafe. Were the king, so long as that is so, to levy a fresh tax, verily his majesty would be acting wrongly. But perchance his majesty might think: 'I'll soon put a stop to these scoundrel's game by degradation and banishment, and fines and bonds and death!' But their licence cannot be satisfactorily put a stop to so. The remnant left unpunished would still go on harassing the realm. Now there is one method to adopt to put a through end to this disorder. Whosoever there be in the king's realm who devote themselves to keeping cattle and the farm, to them let his majesty the king give food and seed-corn. Whosoever there be in the king's realm who devote themselves to trade, to them let his majesty the king give capital. Whosoever there be in the king's realm who devote themselves to government service, to them let his majesty the king give wages and food. Then those men, following each his own business, will no longer harass the realm; the king's revenue will go up; the country will be quiet and at peace; and the populace, pleased one with another and happy, dancing their children in their aims will dwell with open doors ... Then the king Wide-realm accepted the word of his chaplain, and did as he had said ... The disorder is at end. The country is at peace."

The above teaching can help the contemporary leaders to check seriously the government way and policy that connect closely with virtue or not? This

430 D. III, 135-136, Kūtadanta sutta.
is to say that the leaders in the world should not use power or violent methods to govern because this way will never bring peace and safety to the country. The leader is regarded as the soul of the country, hence the teaching also reminds the leaders about constant cultivation and development of the spirit, a leader has his good and constant mind, he can find down easily the right way to rule. If all leaders unify the government way as Lord Buddha taught, everywhere in the world will be without war and hunger.

As discussed above, the Buddha has emphasized the importance of the government way of each country as well as the virtue of the leaders of those countries, each country that becomes hungry and war or peace is quite dependant upon the way and responsibility of the leader. However, in a different and profound meaning of hunger, the Buddha has taught that:

“Hunger is the worst of diseases, the elements of the body the greatest evil; If one knows this truly, that is Nirvāna, the highest happiness.”

Indeed, hunger, which is a serious disease of humankind, covers the entire world, hard to heal. But if one realizes the truth of hunger by practice of the Noble Eightfold Path, they will eliminate his hunger and get the highest happiness in the present life. According to Buddhist view, the roots of all life problems originate from greed, hatred, delusion, and grasping. These ingredients make men hungry and thirsty anytime. The word ‘hunger’ in the above teaching which is the very craving, is the cause of suffering, it is the principal condition of any “in-take” or “up-take,” that is, of āhāra in its widest sense.

According to Buddhist concept, hunger world is one of the “ten worlds,” or “ten Dharma worlds,” which are: hell, hunger, animality, anger, humanity, rapture, learning, realization, Bodhisattva, and Buddha. In fact, these ten worlds refer to ten realms or states of mind rather than to

431 Dhp., v. 203.
432 Ibid., p.2.
ten actual worlds; it is not implied that, beyond ours, there are other worlds
which are for hunger, animality, and so on. The worlds relate to human
beings, who, with the changes of feelings, may be at one time in hell and at
another in heaven. For instance, when one suffers emotional or physical
torment, one is in the state of hell; when greedy, one is in that of hunger;
when evil-minded, in that of anger; and when over-indulgent in material
pleasures, in that of animality. One is in the state of humanity when calm
and peaceful, and in that of rapture when pleased by joyful events.

From the analysis, we realize that hunger or craving must be solved
by each individual, cannot shift the responsibility onto anyone; a man
makes himself hungry, no one does it for him. Similarly, a person who eats
his āhāra, others cannot be full for him. In this significance, the problem of
the world hunger springs from the ceaseless hunger of both body and mind
of each individual. Therefore, in order to prevent the world hunger
situation, firstly, each person must ameliorate his or her hunger. This is the
very meaning of ‘one can be an island to oneself as preached in the
Cakkavatti Sihanāda sutta.

As mentioned in third and fourth chapter, Lord Buddha said four
kinds of food of man are conditioned, impermanent, and suffering. This
way of teaching helps us understand the truth and value of foods, how to
consume them rightly, to ameliorate ways of earning a living, and to
prevent us earning from wrong foods or doing from wrong occupations.
This way of teaching also helps us to adjust the development of economics
in the right direction. This means that, the development of economics has
to tend to balance between physical body and mentality, does not harm the
environment and guard life of creatures.

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433 Baoxu Zhao, Buddhism of Human Society, p. 159.
What the Buddha taught not only for studying, but also for training. Lord Buddha emphasized the importance of the practice to remove obstacles and troubles more than the accumulation of knowledge, theory or notions. Especially, the teaching on āhāra, as discussed, is known as the most urgent message of the Buddha that was sent to humankind for over 2500 years ago, in which He has showed the useful methods of cultivated and transformational “āhāra” (nourishment) to us. This will be presented in the next chapter.

434 S. II, xiv 10.