CHAPTER II

THE ETHICS OF BUDDHISM

“Maggānaṭṭhaṅgiko seṭṭho, saccānam caturo padā, virāgo seṭṭho dhammānam, dvipadānaṅca cakkumā.”¹

The best of paths is the Eightfold Path. The best of Truths are the four Sayings. Non-attachment is the best of states. The best of bipeds is the seeing One.

Dhammapada

Etymologically the Greek term “Ethical” corresponds to the Latin term ‘Moral’. Both of them mean ‘concerning habits, customs, way of life, especially when these are assessed as good or bad, right or wrong. Obviously ethics is a science of human behavior or conduct. In its broad sense ethics is an enquiry into human behavior. Its subject matter is human conduct and character, not as natural fact with history and causal connection with other facts, but as possessing value in the view of a stander or idea. Hence, ethics is characterized as ‘normative science’. The main problem of ethics is to established social norms which may guide a man towards his personal perfection and a society to its general well-being. Proper conduct is the core of any ethics, which is a matter of practice. Every practice needs a determination; hence all who wants to go for a proper conduct must always be in the proper mental and physical condition.

One of the most difficult problems a student of ethics, whether Eastern or Western, has to face is the royal pair of dichotomies, fact and value, that has haunted philosopher for centuries. Centuries before the rise of Buddhism, the Indian philosophers had made this distinction. The Buddha utilized only one term, Dhamma, to refer to both fact and value. Interestingly, both singular and plural forms of the term dhamma, namely,

¹ Dhammapada, verse, 273.
dhammo and dhammā, are used in the sense of fact as well as value. I will discuss the Buddha’s dhamma – Pañca Sila, Cattāri Ariyasaccāni and Aṭṭhaṅgikamagga in this chapter.

Tisikkhā Sila²

Buddhism emphasizes on the need of self-culture or moral rectitude to gain freedom from the world of hazards. The early Buddhism states that a beginner is not in a position to reach the final stage all at once but only by a gradual process. This gradual process comprises three steps:

I. Gradual process of training - Anupubbasikkhā
II. Gradual working-out – Anupubbakiriyā
III. Gradual practice – Anupubbapatiṣṭhā.

Buddhism emphasizes this gradual process as it is recognized that even an immoral person may reach the state of moral perfection. In Buddhism human beings, in different stages of moral and spiritual development, are generally compared with a lotus growing gradually in muddy water of a pond but rises over and above the muddy water.

In general Buddhism prescribes a threefold gradual teaching for disciples:

1. Training in higher morality (Adhisīla Sikkhā)  
2. Training in higher mentality (Adhicitta Sikkhā)  
3. Training in higher wisdom (Adhipañña Sikkhā).

² Adhisīla sikkhā, adhicitta sikkhā and adhi pañña sikkhā are called tisikkhā sīla. According to commentary, their meanings are as follows:


It can be said that all the teachings of the Buddha are included in the threefold trainings. Once a monk said the Buddha, “I am unable to train myself in the more than a hundred and fifty training rules that come up for recitation every fortnight.” Then the Buddha explained the nature of three trainings and asked to the monk thus, “Are you able to train in these trainings: higher morality, higher mentality and higher wisdom? When you train you will abandon lust, hatred and delusion. With their abandoning you will not do anything unwholesome or resort to anything evil. The threefold trainings are not mere theoretical in nature but it need to be practiced in daily life. This training makes a bridge between theoretic and practical aspects of life.

Adhisīla Sikkhā

Virtuous or moral behavior consists of two parts; positive and negative. The negative part of this teaching prescribes some measures to avoid evil and the positive part advocates for cultivation of good. These two parts are the components of each other. For example, restraints from killing is the negative part of a particular Adhisīla Sikkhā and in the other hand the positive part of this Sikkhā is given as showing compassion for all beings.

Buddhism prescribes different kinds of Sīla. Visuddhimagga states about four kinds of Sīla: Cetaā Sīla, Cetasika Sīla, Saṃvara Sīla, and Avitikkhama Sīla. Brahmajāla Sutta gives a detailed analysis of moral virtues. It categorizes all the moral virtues in three heads: the shorter section, the middle length section and the longer section. The moral virtues discussed there are too numerous to be mentioned here. They pertain to a wide

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range of topics like bribery, gambling, prognostication, killing, stealing, lying unchastity etc. However the positive descriptions of these and other moral are given in *Maṅgala sutta* and *Dhammika sutta* of *Sutta Nipāta* as well as the *Sīṅgālovāda sutta* of *Dīgha Nikāya* and many other places in Buddhist canons.

Though these moral virtues are grouped in various categories, the most elementary are those comprising the group of five virtues, popularly known as *Pañca Śīla*. The five precepts may be considered at two levels: first, it enables men to live together in civilized communities with mutual trust and respect; second, it is the starting point for the spiritual journey towards liberation. In particular cases or in particular occasions these five virtues are extended to eight and even ten in number. The first five virtues or precepts, the *pañca śīla*, are stated as follows:

1. *Pāṇātipātā verāmaṇi sikkhāpadaṁ samādiyāmi* – I undertake the precept to abstain from the taking of life.
2. *Adinnādāna verāmaṇi sikkhāpadaṁ samādiyāmi* – I undertake the precept not to take what is not given.
3. *Kāmesumicchācārā verāmaṇi sikkhāpadaṁ samādiyāmi* – I undertake the precept to abstain from misconduct in sensual actions.
4. *Musāvādā verāmaṇi sikkhāpadaṁ samādiyāmi* – I undertake the precept to abstain from false speech.
5. *Surāmedaya majjhapaṁḍatthānā verāmaṇi sikkhāpadaṁ samādiyāmi* – I undertake the precept to abstain from liquor that causes intoxication and indolence.

There is nothing special about these precepts; they are simply the basic requirements for leading a good life and building a good community. Respect for life and property, truthfulness, leading a lifestyle which avoids excessive, illegitimate and harmful pleasures and awareness of the danger of social evils like alcoholism and drugs addiction are the basic moral concerns of the Buddhist society. Let us discuss each precept in details.
The First Precept

The first precept, to abstain from taking life, prevents the destruction of a living being or anything which has life. This precept applies to all creatures irrespective of size and sex. In taking this precept one recognizes his relationship with all living beings, relationship which is so close that the harming of any living creature is inevitably the harming of himself. Killing of being is the main cause of short life (appāyuko hoti) in both present and future; harming being is the main cause of too often ailment and injures (bavhābādho hoti).6

In Hindu ethics, we find the concept of Ahirpa, parallel to the Buddhist first precept ‘abstain from killing or taking life’, which includes ‘abstain from making any kind of cruelty towards a living being’ or ‘abstain from any kind of act whether physical or mental or verbal, which is harmful in any manner for a living being.

The first precept rules out the intentional killing of any living beings. The spirit of this precept is expressed thus:

“Pāṇāṁ na hane, na ca ghātayeyya, na canujaññā hanataṁ paresaṁ, sabbesu bhūtesu nidhāya daṇḍaṁ, ye thāvarā ye ca tasā santi loke.”7 Do not hurt or kill living things; do not give the consent for others to hurt. Give up punishing all, those infirm and also firm.

“Pāṇātipātaṁ pahāya pāṇātipātā pativirato samanlo gotamo nihitadaṇḍo nihitasatto lajji dayāpanno sabbapāṇabhutāhitanukamppī viharati.”8 Gives up hurting living things, throwing away stick and weapon, ashamed and compassion aroused, abides with compassion for all beings.

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This *sīla* relates to physical non-violence. Life is dear to all and so Buddhist does not indulge in killing of any being. He does not do to others what he wishes that other should not do to him.

"*Sabbe tasanti daṇḍassa, sabbesaṁ jīvaṁ piyām*

*Attānaṁ upamaṁ katvā na haneyā na gāteye*\(^9\)

*(All fear the punishment. Life is dear to all. Comparing oneself to others, one should neither kill nor cause to kill.)*

Buddhism lays five conditions which constitute the immoral act of killing:

I) The fact and presence of a living being, human and animal (*pāṇo*).

II) The knowledge that being is a living being (*pāṇasaṅgītā*).

III) The resolution to kill (*vadhakacitam*).

IV) The act of killing by appropriate means (*upakkamo*).

V) The resulting death (*tena maranām*).\(^10\)

In the absence of any of these conditions the act would not constitute ‘killing’. Even after a resulting death the act would be considered as accident and would not entail any evil effect for the performance of the act. The extent of moral guilt in killing depends on the physical and moral development of the being that is killed and the circumstances in which the act of killing takes place. The distinction is drawn between being culpable to a lesser degree and to a greater degree. The first precept has many potential implications for behaviour, and these will be traced through war, suicide and euthanasia, and abortion. Following are the six means of killings:

I) Killing with one’s own hand (*sahatthika*).

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\(^9\) Dhammapada, verse, 130.

II) Causing another to killing by giving an order (Ānatthika)
III) Killing by shooting, pelting stone, stick etc. (nissaggiya)
IV) Killing by digging trenches, etc. and entrapping a being (thāvara)
V) Killing by power of iddhi or occult means (iddhimaya)
VI) Killing by mantras or occult science (vijjamaya).

This precept controls anger (Dosa). According to Pāli literature, Dosa's opposite is Adosa which means loving-kindness. The positive part of this first part of ahimsa (non-injury) lays in the concept of mettā or loving kindness. A person who wishes to create this force within him should meditate on mettā. The most effective method of practice is to understand the danger of anger in every possible way.

Mettā should not first only be directed towards certain type of person and not to others. It is absolutely unwise, rather dangerous, at the commencement of the practice of mettā to direct one's thought toward the following six kinds of persons (a) an antipathetic (b) a very dearly loved (c) a neutral (d) a hostile (e) a deceased person (f) a member of opposite sex. In preliminary stage mettā should not be practiced toward these category of people as the practitioner may be emotionally involve with these people which may create a hurdle in the noble path of perfection.

A certain woman or man gives up hurting living things, throwing away stick and weapon, ashamed and compassion aroused, abides with compassion for all beings. On account of that action, she or he was born in heaven after her or his death. If she/he was not born in heaven and if she/he was born as human beings she/he has long life and can meet only few ailment in her/his life. On the other hand, a man destroys living beings; he was born in hell after death. If he was born as human, that action is conducive a short life and much ailment in his life. Therefore follow the first precept and cultivate mettā to all living beings.

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The Second Precept

The second precept advises a person to abstain from taking what is not given. Taking what has not been given willingly by word, deed or in writing, but obtaining it through stealing, by threat or use of force, taking something which should rightfully belong to another in transactions through the practice of artifice, deception, shortchanging adulteration amounts to theft. According to Brahmajāla śutta, the Buddha ‘waits for a gift’ (dānadāyi). Monks and nuns should accept alms only when they are offered. A layman should lead honest life in accordance with the directives of ‘right livelihood’ (samma ājīva) mentioned in Eight fold path.

The second precept is seen as ruling out any act of theft. In the equivalent rule for monks, a monk is completely defeated in the monastic life if he steals an amount that makes him liable to prosecution – adinnam theyasaṅkhātaṁ ādiyeyya pārājiko hoti asamvāso. Something is seen as the ‘property’ of someone else, and thus not to be taken, if that person can do what he or she wants with it without punishment or blame – paraparīgghahitam. Yathā paro yathākāmakāritaṁ āpajjanto adantaṁraho anupavajjo ca hoti. Theft is seen as worse according to the value of what is stolen, but also according to the virtue of the person stolen from – tam hiṇe parasantake apasāvajjam ānike mahā sāvajjam. The second precept also covers fraud, cheating, forgery – pasayhāvahāro, paticchhanāvahāro, parikkappāvahāro, kusāvahāro and falsely denying that one is in debt to someone.

Gambling is generally included under the rubric of this precept and is otherwise criticized thus: “Gambling causes avarice, unpleasantness, hatred, deception, cheating, wildness, lying, senseless and harsh speech.

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Therefore never gamble."\(^{18}\) The Siṅgālovāda Sutta says: There are these six dangers attached to gambling: the winner makes enemies, the loser bewails his loss, one wastes one’s present wealth, one’s word is not trusted in the assembly, one is despised by one’s friends and companions, one is not in demand for marriage, because a gambler cannot afford to maintain a wife.\(^{19}\)

Any sort of thieving is denounced in Buddhism. There are two modes of thieving: direct thieving, and indirect thieving. Direct thieving consists in appropriating anything belonging to another person without securing his prior consent. Indirect thieving comprises fraud and deceptions whereby a man cheats another out of something that rightly belongs to him. Therefore, the second precept is injunction against any form of dishonest dealing.

The term ‘Adinnādānā’ is constituted by two separate terms: ‘adinna’ and ‘ādāna’. The ‘adinna’ means ‘that which is not given’ and the ‘ādāna’ means ‘to take’. The immoral violation of taking other’s belongings is known as the immoral act of stealing. Following five factors constitute the immoral act of stealing:

I) Others property (parapariggahitam),

II) Awareness of the fact that this property belongs to other person (parapariggahitasaññitā),

III) The immoral violation of taking this property, (theyacittam)

IV) The employment of a device to steal (upakkamo)

V) The act of removing this property (tena haraṇam)\(^{20}\)

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\(^{18}\) Peter Harvey. An Introduction to Buddhist Ethics. p. 70.


Committing the offense of theft result in being consigned to the woeful states and to suffer the following evil consequences in successive existences:

i. Dire poverty
ii. Need to work incessantly
iii. Hunger and starvation
iv. Wishes being unfulfilled
v. Loss of fortunes
vi. Destruction at the hand of the five enemies etc...

According to *Khuddakapāṭha Aṭṭhakathā* these are benefit of following second precepts:

1. He has a lot of properties, *Mahaddhanatā, pahūtadhanadhaññatā, anantabhogatā*,
2. Favour of fortune, *anuppanabhogatā*
3. Keep firm of his properties *upannabhogathāvaratā*
4. Fulfillment of his wishes, *icchitānam bhogānam khippapatilābhitā*
5. keep away from five enemies – water, king, fire, thief and foolish sons or daughter, *rājācorudakaggi appidayatā*  

*Dāna* is the positive part of this second *sīla* which is first of the ten perfections (*dasa pārami*). The practice of *Dāna* (charity or liberal giving) and *adinnādānā* cultivates the state of mind which gives rise to freedom from cleaving to mortal and changeable things and it is one of the purification from lust and longing that release from cycle of *saṃsāra*.

**The Third Precept**

The third precept is traditionally interpreted as an abstention from unlawful sexual relation because by 'kāma' is usually meant ‘lustful attachment to a male or female’ to opposite sex and by ‘micchācāra’

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‘unlawful conduct’. Hence, usually the third precept is explained in terms of ‘an immoral act of unchastity’, the violation of the norms of sex-desire of a male for female or of a female for male.

As sex is the strongest instinct of a living being, for a common man it is not possible to challenge the nature but proper mental development may control the sexual desire. Hence, giving room for ‘legitimate sex’ or limited sex’ Buddhism recognize marriage as a respectable and honorable state of sexual relationship for layman. However, for monks and nuns chastity or celibacy is strictly prescribed. The monastic ideal of Buddhism involves celibacy, but it is acknowledged that not everyone feels able or willing to follow this ideal:

"Abrahmacariyam parivajjayeyya anāgārikāsum jalitaṃva viññū, asambhunanto pana brahmacariyam, parassa dāram na atikkameyya"22

The wise man should avoid the uncelibate life like a pit of burning coals. But if he is incapable of living a celibate life, he should not transgress against another’s wife.

The third precept relates primarily to the avoidance of causing suffering by one’s sexual behaviour. Adultery – ‘going with the wife of another’ is the most straightforward breach of this precept. The wrongness of this is seen as partly in terms of its being an expression of greed, and partly in terms of its harm to others. The first of these is seen in the following verse:

"sehi dārehi asantuṭṭho vesiyāsu padussati, dussati parādāresu, tam parabhavoto mukham." A man dissatisfied with his own wife, is seen with prostitutes, and is seen with the wives of others – this is a cause of one’s downfall.23 The second can be seen in the rationale for the precept: you would not like someone to commit adultery with your wife, so do not commit adultery with someone else’s wife.24 Thus one should not go ‘with

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23 Ibid. Parābhava Sutta, verse, 108.
others’ women, who are as dear to them as life’. What counts as ‘adultery’ varies according to the marriage patterns of different societies, though, and Buddhism has been flexible in adapting to these. Adultery with a woman without her husband’s knowledge, or with his compliance, still breaks the precepts on account of the malicious nature of the act. Moreover, the precept is extended to intercourse with any woman who is, in modern parlance, ‘in a relationship’ with another man.\(^{25}\)

The third precept does not relate only to not having sex with someone else’s wife or partner. It is said that a man breaks the precept if he has intercourse with women who are engaged, or who are still protected by any relative — kāmesumichācāri kho pana hoti. yā tā māturakkhitā piturakkhitā mātāpurakkhitā bhāturbhikkhita bhaginirakkhita natirakkhitā gottarakkhitā.\(^{26}\) Buddhagosa said that there are four conditions which constitute the immoral act of sexual misconduct:

i. unsuitable woman or man — acchāriyavatthu ca hoti
ii. willing to having sex — sevana cittam paccuṭṭhitam hoti
iii. attempting and having sex — sevanapaccayā payogaṅca samāpjāyati
iv. Feeling — sādiyati.\(^{27}\)

Unfortunately data show that India is the highest country as regarding with sexual misconduct in the world. Even though China is more population than India, sexual misbehavior or rape is lower than India. The Times of India paper stated that par day take place six rape in Delhi. Indian must change their attitude toward women. Here I would like to mention Buddhist attitude to women: “Is she quite old? Regard her as your mother. Is she old? Regard her as your sister. Is she of small account? Regard her as your younger sister — Etha tumhe bhikkhave mātumattisu mātucittam

To destroy abnormal sexuality at the root, it is imperative that an individual turns his mind from such thoughts the instant they present themselves. Just as rain penetrates a badly-roofed house, so also passion penetrates an undeveloped mind. Just as rain cannot penetrate a well-roofed house, so also lust cannot penetrate a well-developed mind. We should control our mind and we must change our sensual thought into spiritual thought. Swami Vivekananda state that "Controlled desire leads to the highest results. Transform the sexual energy into spiritual energy."

The evil consequences resulting from sexual misconduct had been mentioned as follows:

i. having to face enemies —vigatapaccatthikatā
ii. being hated by many —sabbajana apiyatā
iii. having difficulty in getting three basic needs of food, clothing and shelter —annapanavatthasayādinaṁ alabhita
iv. cannot sleep well at night —dukhasayanatā dukhappatibujjhunatā
v. being reborn in the four miserable existence — apāyabayamuttā
d. being reborn as a women or as a sexual prevent — itthibhāvappāṭilābhass vā napamkabhavappāṭilabhat va bhabbattā
evii. having a bad temper —akkhodhanatā
viii. dissolution of wealth and property —apatikkhandhatā
ix. difficult to gain others’ confidence —adhomukhatā
x. Living away from his loved ones —piyavippayogatā, etc...

29 Dhammapada, verses, 13-14.
30 Swami Vivekananda. Education, p.16.
Discussion of the third precept mainly focuses on various circumstances in which men can be seen as breaking it. On women, the discussion is that a married woman should have intercourse only with her husband and no woman should have intercourse with men such as a close relative or those under a vow of celibacy. In addition, socially taboo forms of sexuality have been seen as breaches of the third precept, doubtless because of the guilt feelings that they entail. Obsessive sexual activities also come within the precept, as do other obsessive forms of sensuality, for example gorging oneself with food.

In broad sense the third precept is explained in terms of the precept abstaining from misconduct in sensual (not only ‘in sexual’) actions. In such form the precept signifies abstinence from indulgence in five a sensual objects namely visible objects, sound or audible objects, olfactory objects, gustative objects and body impression or tactile objects. Excessive of sensual attraction for any object of sense is strictly prohibited in Buddhism. The indulgence in unlawful sensual conduct is productive of much evil to the person concern and to the whole of society.

The Fourth Precept

The fourth precept is concerned with falsehood. Telling an untruth, the concealing of the truth, to convince another person that an untruth is truth, use of exaggerated language, or in short everything that is in any sense a departure from a reliable sober statement of fact lays under the domain of falsehood. According to Buddhism one must always be truthful as truth makes a person reliable in social and perfect in personal life. Conversely lying brings considerable harm.

The first three precepts relate to physical actions and keeping them is equivalent to the ‘right action’-factor of the Eightfold Path. Keeping the fourth precept is equivalent to the Path-factor of ‘right speech’, for while the precept specifically refers only to avoiding false speech, it is generally
seen to entail avoiding other forms of ‘wrong speech’ which cause mental turmoil or other forms of suffering in oneself or others. This reading is reasonable in the light of the list of ‘ten unwholesome actions’, which refer to the three forms of ‘wrong action’, the four forms of ‘wrong speech’, and finally three forms of unwholesome mental action: covetousness (abhijjha), malevolence (byāpāda) and wrong views (micchādiṭṭhi).32

It is said that a person who has no shame to tell lies with awareness is capable of any evil action –yassa kassaci sampajānamusāvāde natthi lajjā.33 Moreover, in the Jatakas, it is said that Bodhisattva may at times break all the precepts but one: ‘he may not tell a lie, attended by deception that violates the reality of things.’ Any form of lying, deception or exaggeration, either for one’s own benefit or that of another –attahetu vā parahetu vā amisakancikkhatetu vā sampajānamusā bhāsitā hoti35 is seen as a breach of the fourth precept, even non-verbal deception by gesture or other indication,36 or misleading statements.

Lying is to be avoided not only because it often harms others, but because it goes against the Buddhist value of seeking the truth, seeing things ‘as they really are’. The more people deceive others, the more they are likely to deceive themselves; thus their delusion and spiritual ignorance increase. Moreover, one lie often leads to the ‘need’ for another to cover it up, leading to a tangle in which the liar always has to ‘watch his back’, increasingly falsifying what he is trying to protect, so as to become increasingly ‘unreal’.

Sometimes even truth can be harmful if spoken at the wrong time, so it should be withheld if to give it would lead to wholesome states of mind declining and unwholesome ones increasing in those one speaks to – diṭṭhāṁ, suṭṭaṁ, mutaṁ, viññātaṁ bhasato akusala dhamma

Accordingly, well-spoken, unblameworthy speech is said to be ‘spoken at the right time, in accordance with truth, gently, purposefully, and with a friendly heart’ – kālena ca bhāsitā hoti. Saccā ca bhāsitā hoti. Sañña ca bhāsitā hoti. Atthasaṃhitā ca bhāsitā hoti. Mettācittena bhāsitā hoti. This does not mean, though, that one should never say anything that would be disagreeable to the hearer.

It is said that the Buddha only spoke, at the appropriate time, what was true and spiritually beneficial, whether or not it was disagreeable to others – bhūtam ticchaṃ atthasaṃhitam. Tatra kālaññū assa tassa rahovādassa vacanāya. The other forms of ‘right speech’ seek to extend a person’s moderation of speech, so as to decrease unwholesome mental states and increase wholesome ones. Such speech is free not only of falsehood, but also of divisive speech, harsh, abusive, angry words, and even idle chatter:

Abandoning divisive speech, he is restrained from divisive speech. Having heard something at one place, he is not one to repeat it elsewhere for causing variance among those people; or having heard something elsewhere, he is not one to repeat it among these people for causing variance among them. In this way he is a reconciler of those who are at variance and one who combines those who are friends. Concord is his pleasure, his delight, his joy, the motive of his speech. Abandoning harsh speech, he is restrained from harsh speech. Whatever speech is gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasant to the manyfolk, agreeable to the manyfolk: such speech does he utter. Abandoning frivolous chatter, he is restrained from frivolous chatter. He is one that speaks at the right time, in accordance with fact, about the goal,
about Dhamma, about moral discipline. He utters speech which is worth treasuring, with opportune similes, purposeful, connected with the goal.


This description clearly shows a very comprehensive concern with verbal behaviour. “Do not speak harshly to anyone; those who are thus spoken to will retort. Malicious talk is indeed the cause of trouble and retribution will come to you —Māvo ca pharusāṁ kiṁci vutta ṃṭivaṭeyyyu tāṁ dukkhā hi sarambhakathā paṭīdanda phuseyyu tāṁ.”41 “One who slanders and uses harsh speech is said to have a tongue which is like an axe: by its use, he causes himself much future suffering.”42 “Speech which is not harsh should be unhurried, otherwise ‘the body tires and the mind suffers and the sound suffers and the throat is affected; the speech of one in a hurry is not clear or comprehensible — bhkkhave taramānassa bhāsato kāyopi kilamati. Cittāmpī upahaṅñati. Sarōpi upahaṅñati. Kaṇṭhopi āturīyati. Avisattāmpī hoti aviṁeyyaṁ taramānassa bhāsītam...”43

While it is most often emphasized in a meditative setting, in general it stresses the need to use one’s words wisely, to inform, aid or express kindness to others, not just for the sake of opening one’s mouth. There are four constituents of this offence:

41 Dhammapada. Verse, 133.
42 Khuddaka Nikāya. Suttanipata, Kokallka Sutta. verse, 663.
I) The untruth itself (atathām vatthu)
II) The intent to deceive (visapaccita citta)
III) The effort so involved (tajjo vāyāmo)
IV) The act of communicating untruth (parassa taḍḍaṭṭhavijānāṁ)44

The liar will have to suffer in the four miserable realms – apaya, at the time of his death. If he were to be born in the human world he will be afflicted with the following:

i. Defective personal appearance – avippasannindriyā
ii. Harshness of speech – avissittha amadhura bhānitā
iii. Uneven teeth – asamasitasuddha dantatā
iv. Poor enunciation – dukkhasampassatā
v. Foul breath – na uppalagandhamukhatā
vi. Lack of influence of others – sussusaka parijanatā
vii. Poor eyesight and hearing – nādeyavacanatā
viii. A flippant mind – uddhatā, capalatā.45

The habit of speaking truth must be dependent on habit of thinking accurately as attempted to give accurate account of an event one must be clear in one’s mind as to exactly what took place. With a sustained effort of thinking precisely and to speak precisely the devotee of truth acquires gradually a faculty of detecting the falsehood whenever he encounters it.

The Fifth Precept

The fifth precept is concerned with abstention from taking distilled and fermented intoxication liquors. Abiding by this precept one should neither take intoxication drink nor offer or urge others to take. A drinker commits evils and provokes others to commit so. The basic objection to alcoholic drinks and other toxic materials lies in fact that it destroy the

vision, alert and vigilance or a person, which a Buddhist should continuously practice.

In Myanmar, some of the monks, therefore, said that the fifth precept is more important than the fourth, because of that When one is intoxicated, there is an attempt to mask, rather than face, the sufferings of life, there is no mental clarity or calm, and one is more likely to break all the other precepts. Actually the Buddha said, “A person who has no shame to tell lies with awareness is capable of any evil action —yassa kassaci sampajānamusāvāde natthi lajja. 46 Drunkenness is described as ‘the delight of fools’, 47 and in the Śīṅgālovāda Sutta, the Buddha says that breaking the fifth precept leads to six dangers:

“Present waste of money, increased quarrelling, liability to sickness, loss of good name, indecent exposure of one’s person, and weakening of one’s wisdom.” 48 Moreover, drinking intoxicating liquors adversely affects one’s ability to remember. It also becomes an obstacle to the good path, decreasing as well all great virtues, mundane and super mundane.

Intoxicants lead to worldly scorn, Affairs are ruined, wealth is wasted, The unsuitable is done from delusion, Therefore never take intoxicants. 49

In a monastic rule whose wording is very close to the fifth lay precept, there is an offence if even the amount of alcoholic drink that a blade of grass can hold is taken though a small amount of alcohol is permissible as an ingredient in a medicine. 50 Nevertheless, in following the fifth lay precept, while some people seek to avoid any intoxicating or mind-

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47 Khuddaka Nikāya. Suttanīpaṭa, verse, 401.
49 Peter Harvey. An Introduction to Buddhist Ethics, p.70.
altering substances, except for genuine medicinal purposes, others regard intoxication and not the taking of a little drink, as a breach of the precept; or regard any drinking as breaking the precept, but take a drink nevertheless.

The consequences of using intoxicants and narcotics can be fatal, cause one to be reborn in the four woeful states and suffer from the following evil consequences in successive existences:

i. Nothing know quickly all matters in present, past or future — \textit{atitānāga\textit{tapaccuppannesusabbakic\textit{cakaran\textit{iyesu khippam na parijānātā}}}

ii. Torpidity and forgetfulness — \textit{sadā nupatthitasatitā}

iii. Insanity — \textit{anummattakatā}

iv. Laziness — \textit{analasatā}

v. Being ungrateful to one’s benefactor — \textit{kataññuta akataveditā}

vi. Telling untruth — \textit{asaccavaditā}

vii. Lack of moral shame and moral fear — \textit{ahirimanatā, anottappit, etc.} \textsuperscript{51}

I may conclude that five precepts are very important not only for Buddhist but also for every person. The Buddha preached in \textit{Dhammapada}, “He, who destroys life, tells lies, takes what is not given him, commits adultery and take intoxicating drinks, digs up his own roots even in this very life — \textit{Yo pāṇamati pāteti, musā vādānca bhāsati, loke adinnamādiyaṭi, padāraṇca gacchati. Surāmerayapāṇaṇca yo naro anuyuñjati iddheva meso lokasmiṇī mūlaṃ khaṇati attano.}\textsuperscript{52} The precepts are the basic practice in Buddhism; the purpose is to eliminate crude passions that are expressed through thought, word and deed. The precepts are also an indispensable basis for people who wish to cultivate their minds. Without some basic moral code, the power of meditation can often be applied for some wrong and selfish motive.


\textsuperscript{52} Dhammapada, verses, 246-247.
"Adherence to these five precepts leads to harmony and happiness. Each precept enjoins a particular form of self-control, which promotes a particular noble virtue. Though five precepts primarily denote the individual code of conduct, the concept has been interpreted to include five principles of the international code of conduct among nations adopted in Afro-Asian summit of 1955. At the level of nations, the precepts have been taken to signify non-aggression, mutual respect for each other's territorial integrity and sovereignty, non-interference in other's internal affairs, equality and mutual benefit, and peaceful co-existence.\textsuperscript{53} Buddhist five precepts are essential for man to live peaceful and happily in the modern age. These five precepts are significant contribution of the Buddha to the present society.

The Eight Precepts

Pious Buddhists usually observe eight moral precepts instead of \textit{pāñīca sīla} on the \textit{Uposatha} days to acquire greater merit. In addition to \textit{pāñīca sīla} more there precepts are prescribed for the days of \textit{Uposatha}.\textsuperscript{54} \textit{Uposatha} means "living with good conduct." These three additional precepts are:

\begin{enumerate}
  \item[i)] \textit{vikālabhojanā verāmaṇī sikkhāpadaṃ samādiyāmi} – I undertake the precept to abstain from taking untimely meals.
  \item[ii)] \textit{Naccha gīta vādita visukadassanā mālāgandha vilepana dhāraṇa maṇḍana vibhūsanatthānā verāmaṇī sikkhāpadaṃ samādiyāmi} – I undertake the precept to abstain from dancing, singing, music watching, grotesque mime, from using garlands, perfumes, cosmetics and personal adornments.
\end{enumerate}

\textsuperscript{53} Amit Chatterjee. Ethics: An Anthology, p.57.
\textsuperscript{54} \textit{Uposatha} (Sanskrit \textit{upavasatha}), is Buddhist day of observance, in existence from the Buddha's time and still being kept today in Buddhist countries. With the advent of Buddhism the word had some to mean the four stages of lunar moth's waxing and waning, namely, 1st, 8th, 15th and 23rd. The Buddhist adopted this day as their weekly sacred day. In Myanmar waxing moon 8\textsuperscript{th}, (La san) full moon 15\textsuperscript{th}, (La Pyel) waning moon 8\textsuperscript{th} (La sok) and new moon 15\textsuperscript{th} (La kwal) are called uposatha day. The most common days of observance are the full moon and new moon.
Viii) Uccāsayana mahāsayāna verāmaṇi sikkhāpadaṃ samādiyāmi
   – I undertake the precept to abstain from the use of high seats.

These three additional silas are, sometimes, known as ‘uposatha sīla’. The lay disciples of Buddhism are advised to practice these virtues only during the period of uposatha while monks and nuns are advised to take the precept for life long. Hence, for lay people eight precepts is a periodical virtue while for people who lead a life of renunciation the attha sīla is a virtue to be practiced lifelong. A layman during the practice of attha sīla must not live with his or her family since the observation constitutes a temporary form of renunciation. The purpose of these abstinences is to control one’s lust, pride, craving for and attachment to sensuous objects.

The Ten Precepts (Dasa Sīla)

The ten precepts are laid for Sāmaṇera and for the more pious people of the laity. They may observe it for a certain period or for lifetime. In Dasa sīla the seventh sīla for the uposatha sīla is divided into two parts:

Vii) Naccha gīta vādita visukadassana verāmaṇi sikkhāpadaṃ samādiyāmi – I undertake the precept to abstain from dancing, music, singing and watching grotesque mime.

Viii) mālāgandha vilepan dhārana maṇḍana vibhūsanatthānā verāmaṇi sikkhāpadaṃ samādiyāmi – I undertake the precept to abstain from use of garlands, perfumes and personal adornments.

IX) Uccāsayana mahāsayāna verāmaṇi sikkhāpadaṃ samādiyāmi – I undertake the precept to abstain from the use of high seats.
Adhicitta Sikkhā⁵⁶

In broad sense, Samādhi is a practice to train one’s mind. In Samādhi, a practitioner learns how to guard the doors of sense. Thus, Samādhi includes mindfulness and awareness, containment with simplicity and destruction of five hindrances to mental development and vision. Buddhism thinks that mind is the best friend and worst of the enemies of a person. The mind may make a person to reach on the peak of wisdom or it may destroy every aspect of his personality. Hence, a person should always be effortful to control his or her mind. Rather he or she must always be watchful and alert of his or her mental and physical activities.

Meditation or Samādhi brings this awareness and alert. In this sense meditation is named after ‘journey of awareness’. The seventh and eighth stage of the Noble-Eight-Path is treated as the ‘samādhi or addhisila sikkhā which comprises two steps of ‘right mindfulness’ and right concentration. The seventh stage of noble eight paths is called as ‘right mindfulness. This implies the state of constant awareness with regard to body, feeling, mind and idea. The four fundamentals of mindfulness bring following seven factors of enlightenment to full perfection:

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I) Mindfulness (sati)
II) Investigation of the law (Dhamma vicaya)
III) Energy (viriya)
IV) Rapture (pīṭī)
V) Tranquility (passadhi)
VI) Concentration (Samādhi)
VII) Equanimity (upekkhā)

Development of this type of mindfulness is necessary for a person to prevent being led to astray by erroneous views. It is a culmination of intellectual process which links-up a person with intuitive process.

The right mindfulness results into right concentration, the final stage of the noble eight fold path. At this stage, the practitioner aims at one-pointedness of mind. He concentrates on the real nature of the world and worldly things, i.e., suffering (dukkha), non-permanence (anicca) and non-soul (anatta).

This one-pointedness sets a practitioner into meditation. Buddhism describes, mainly, two types of Samādhi:

a) Samatha kammaṭṭhāna bhāvanā
b) Vipassanā kammaṭṭhāna bhāvanā.

There are forty types of samatha bhāvanā. Indeed it is a technique of attaining calmness or coolness in the mind. By adoption this practice one can experience deep absorption and may achieve some attainments and full satisfaction. Through arduous application of the thought, only on one particular object, ignoring all the distractions of the moment to movement of feelings, body, sensation of mind, one is to control over the mind.

Vipassanā bhāvanā is the insight system of meditation. The word 'vipassanā' means to see or perceive all the materials correctly or rightfully. It is a method of introspection. It is to understand the reality. In this system

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every moment the mind is required to observe it’s coming and outgoing movement with full alert. The meditator should have full vigil on the six doors of senses. The object of this meditation is instant change of the body, the sensation, the feeling and the thought of the mind. In this type of meditation there is no recitation of any mantara. One can do it at any time and any place.

Adhipaññā Sikkhā

Paññā is an enlighten word-view based on the insight into impermanence, non-self and dependent origin of all phenomena, that is, that all changes are subject to cause and conditions. The Buddhist ethics is rooted in knowledge and effort, not in determinism or accidentalism. The Paññā or the Adhipaññā Sikkhā serves the key stone to that factor of Buddhist ethics.

After the stage of Samādhi, which is a jhanic stage, one arrives on paññā with the realization the material and mundane quality of things including one’s own body mind. Then the meditator concentrates on the producing a mind made body on acquiring physical powers, such as passing through rocks, walking on water, on attending the supernatural hearing, the knowledge other people’s thought, knowledge of his own previous birth as well as knowledge of that of others. Now the meditator acquires purity of celestial eye, for this point he proceeds to the realization of the destruction āsava and so to the realization of four noble truths.


Buddhism places sīla or proper conduct before meditation because concentration is not possible without proper mental peace and without proper social environment. In fact a person can get proper social environment only when he moves properly in society. In other words, proper social conduct of its member is the factor which can make a society peaceful, honest and justified. In the same manner a person can attain the personal perfection only when there is a proper social environment.

Buddhism gives frequent warnings about the extreme danger of attempting for the state of mental concentration without thorough grounding in the practice of sīla. At the same time if the moralities are to be kept to increasing degree, then samādhi and pāññā would arise automatically. Hence, sīla is the predecessor of samādhi and pāññā in the sense that without proper morality one cannot attend the virtue which is essential for samādhi and without samādhi one cannot attain pāññā as without moral discipline one cannot get wisdom.

Puñña Sikkhā and Puñña Kariya Vatthu

As the Buddhist community comprises the two communities of monastic and laity, the ti-sikkhā has two versions for these two communities. While the monastic version of ti-sikkhā comprises three factors of sīla, Samādhi and pāññā; the layman’s version of this training has another three factors of dāna (giving), sīla (morality) and bhāvanā (mental development). This lay version of the threefold training is called as ‘puñña sikkhā’ and the three factors of this puñña sikkhā are collectively called ‘puñña kariya vatthu’.

The difference between these two versions of moral training lies in the point of emphasis. In the monks version emphasis is made on personal perfection while the lay version emphasize on the proper social life. As lay people are more concerned with society they are expected to do more for

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59 Dhammapada, verse, 372.
social harmony and social good. Thus, the social version of monks training, the *sīla*, splits here into two parts of the *dāna* and *sīla*. On the other hand, next two steps of monks training, *samādhi* and *paññā*, are broadly headed in a single class of *bhāvanā* for lay people with its focus on cultivation of loving kindness together with giving and virtuous conduct.

Moreover, as the layman version of the training includes charity or *dāna*, a layman’s industrious amassing of wealth justified and glorified in Buddhism where as the monks version’s threefold training excludes *dāna* or charity. A monk is not free to accumulate wealth. This treated as corruption in monks’ life. The main intention of this threefold training of the laypeople is to bring about happiness in the world that it may free from malice. The Buddha said, “In those who are ever vigilant, who by day and by night train themselves in the three *sikkhā*, and who have their mind directed towards *Nibbāna*, moral intoxicants become extinct – *sadā jāgaramānānaṃ ahorttā nusikkhināṃ nibbānam adhimuttanaṃ atthaṃ gacchanti āsavā*.60

The Four Noble Truths

The heart of the Buddha’s practical teaching is summarized in the Four Noble Truths (*Cattāri Ariyasaccāni*). The four Noble Truths, which the Buddha Himself discovered and revealed to the world, are the chief characteristics and the unshakable foundations of Buddhism. *Petakopadesa* stated that all that was uttered by Buddha from the day of his enlightenment to that of his great decease, all fall within the scope of the Four Noble Truths –*Na kiñci buddhānam bhagavamtānam dhammadesānāya dhammacakkato bahiddā tassa sabbāṃ suttaṃ ariyadhhammesu pariyesitabbaṃ*.61 The Buddha preached the four noble truths in his first sermon –*Dhammacakkapavattana Sutta*, to his old

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60 Ibid, verse, 226.
colleagues, the five ascetics, at Isipatana (Sarnath) near Benares. In this sermon, as we have it in the original texts, these four Truths are given briefly. But there are innumerable places in the early Buddhist scriptures where they are explained again and again, with greater detail and in different ways. The Four Noble Truths are:

1. **Dukkha**, Suffering,
2. **Samudaya**, the cause of suffering,
3. **Nirodha**, the cessation of suffering, and
4. **Magga**, the way leading to the cessation of suffering.

All these four Truths which comprise the Dhamma of the Buddha are dependent on this body itself. They are incontrovertible facts wholly associated with man and other beings. Whether the Buddhas arise or not these Truths exist in the universe. It is the Buddhas that reveal them to the world.

The Buddha says he declared these truths because they lead ‘to peace, to direct knowledge, to enlightenment, to Nibbāna’—*Nibbidāya virāgāya nirodhaṁ upasamāya abhināṁya sambodhāya nībbanāya sambvattati*. A person who has understood the Four Noble Truths is portrayed as ‘one of right view’ who ‘has arrived at this true Dhamma’— *Katamā ca bhikkhave sammādiṭṭhi. Yaṁ kho bhikkhave dukkhe nīnāṁ. Dukkhasamudaye nīnāṁ. Dukkhanirdaghe nīnāṁ. Dukkhanirudhāgāminiya patapadoya nīnāṁ. Ayam vuccati bhikkhave sammādiṭṭhi*. In a capsule summary, the Buddha says, ‘Both formerly and now what I teach is suffering and the cessation of suffering’—*Dukkham ceva paññāpemi dukkhassa ca nirodham*. According to Buddhism there are four such Truths pertaining to this so-called being. In the *Rohitassa Sutta* the Buddha states:

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62 (1) Koṇḍaññā, (2) Vappa, (3) Assaji, (4) Mahānāma and (5) Bhaddiya
In this very one-fathom long body along with its perceptions and thoughts, do I proclaim the world, the origin of the world, the cessation of the world, and the path leading to the cessation of the world.' In this particular context the term "world" (loka) implies suffering. This interesting passage refers to the four Noble Truths which the Buddha Himself discovered by His own intuitive knowledge.

What is meant by truth? According to Narada Thera, saccā is an incontrovertible fact. Bela Bhattacharya stated, "The term saccā in pali (sataya in Sanskrit) is derived from the root ‘sat’ meaning being." The word truth (saccā) has been used in various meanings in the Pali canon. The word has been used in the sense of truth of abstinence, views, ultimate truth and noble truth. A truth is a factual statement, which is correspondent with the real state of affairs and coherent with what is existing factually. These truths are factual, real, and can be experienced as veritable truths. According to Buddhism the truth is to be found in the relative conditions of things and events. The truth is to know and see the things as they are – yathābhūtaññadassana.

The First Noble Truth: Dukkha

Let us now to examine the Four Noble Truths in detail. According to Buddhism, the first noble truth is suffering. There is only one problem in this world; that is suffering. The world is full of suffering. According to Buddha world is established on suffering – kismiṃ loko paṭṭhito? dukke loko paṭṭhito. Everything is bound by suffering, unsatisfactoriness, conflict.
between our desire and the fact of life. Everyone is living in the world of problems and suffering. In Buddhism sufferings signify the day to day problem of human life. In the first *sutta*, the First Noble Truth is stated as follows:

"Jātipi dukkā, jarāpi dukkā, byādhāpi dukkho, maraṇaṃpi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchāṃ na labhati taṃpi dukkhaṃ, samkhittena pañcupādānakkhandaṃ dukkha."\(^70\)

"Now this, bhikkhus, is the noble truth of suffering: birth is suffering, old age is suffering, disease is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to receive what one crave for is suffering; in brief, the five aggregates of Attachment are suffering."

At first glance, this statement is partly obvious and partly perplexing. No one would deny that aging, illness, and death typically involve suffering. But it is not evident that ‘union with what is displeasing is suffering,’ and it is not clear why ‘the five aggregates subject to clinging are suffering.’ Part of the problem is that the translation of the term ‘dukkha’ as suffering is misleading. More important is the fact that this statement offers a progressive understanding of the nature of human suffering, beginning with a common sense description and explanation, and ending with an allusion to a complex philosophical analysis. We will start by discussing the meaning of ‘dukkha,’ and we will then consider these two levels of understanding.

It is true that the *Pāli* word *dukkha* in ordinary usage means 'suffering', 'pain', 'sorrow' or 'misery', as opposed to the word *sukha* meaning 'happiness', 'comfort' or 'ease'. But the term *dukkha* as the First Noble Truth, which represents the Buddha's view of life and the world, has a deeper philosophical meaning and connotes enormously wider senses. It is admitted that the term *dukkha* in the First Noble Truth contains, quite

obviously, the ordinary meaning of 'suffering', but in addition it also includes deeper ideas such as 'imperfection', 'impermanence', 'emptiness', 'insubstantiality.'

The Buddha does not deny happiness in life when he says there is suffering. On the contrary he admits different forms of happiness, both material and spiritual, for laymen as well as for monks. In the Aṅguttara Nikāya, there is a list of happinesses (sukhāni), such as the happiness of family life –gīhi sukha and the happiness of the life of a recluse –pabbajita sukha, the happiness of sense pleasures –kāma sukha, and the happiness of renunciation –nekkhamma sukha, the happiness of attachment –sāsava sukha, and the happiness of detachment –anāsava sukha, physical happiness –kāyika sukha, and mental happiness –cetacika sukha, etc...\textsuperscript{71} But all these are included in dukkha. Even the very pure spiritual states of jāna attained by the practice of higher meditation, free from even a shadow of suffering in the accepted sense of the word, states which may be described as unmixed happiness, as well as the state of jāna which is free from sensations both pleasant (sukha) and unpleasant (dukkha) and is only pure equanimity and awareness—even these very high spiritual states are included in dukkha. In one of the suttas of the Majjhima Nikāya, after praising the spiritual happiness of these janas, the Buddha says that they are 'impermanent, dukkha, and subject to change' (anicca dukkha viparināmadhamma).\textsuperscript{72} Notice that the word dukkha is explicitly used. It is dukkha, not because there is 'suffering' in the ordinary sense of the word, but because 'whatever is impermanent is dukkha' (yadaniṣṭaṃ tāṃ dukkham\textsuperscript{73}.

The Buddha was realistic and objective. He says, with regard to life and the enjoyment of sense-pleasures, that one should clearly understand three things: (I) attraction or enjoyment (assāda), (2) evil consequence or

danger or unsatisfactoriness (ādīnava), and (3) freedom or liberation (nissaraṇa). When you see a pleasant, charming and beautiful person, you like him (or her), you are attracted, you enjoy seeing that person again and again. You derive pleasure and satisfaction from that person. This is enjoyment (assāḍa). It is a fact of experience. But this enjoyment is not permanent, just as that person and all his (or her) attractions are not permanent either. When the situation changes, when you cannot see that person, when you are deprived of this enjoyment, you become sad, you may become unreasonable and unbalanced, you may even behave foolishly. This is the evil, unsatisfactory and dangerous side of the picture (ādīnava). This, too, is a fact of experience. Now if you have no attachment to the person, if you are completely detached, that is freedom, liberation (nissaraṇa). These three things are true with regard to all enjoyment in life.

From this it is evident that it is no question of pessimism or optimism, but that we must take account of the pleasures of life as well as of its pains and sorrows, and also of freedom from them, in order to understand life completely and objectively. Only then is true liberation possible. Regarding this question the Buddha says:

Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā evaṁ kāmānāṁ assāḍaṅca assāḍato ādīnavaṅca ādīnavato nissaraṇaṅca nissaraṇaḥ yathābhūtam nappajānanti. Te vata sāmaṁ vā kāme pariṇāmāriyanti. Paraṁ vā tathattāya samādappassanti. Yathā patipanno kāme pariṇāmārissatiti netam thānaṁ vijjati.

Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā evaṁ kāmānāṁ assāḍaṅca assāḍato ādīnavaṅca ādīnavato nissaraṇaṅca nissaraṇaḥ yathābhūtam pajānanti. Te vata sāmaṁ vā kāme pariṇāmārissanti. Paraṁ vā tathattāya samādappassanti. Yathā patipanno kāme pariṇāmārissatiti thānametam vijjati.75

'O bhikkhus, if any recluse or *brahmaṇa* do not understand objectively in this way that the enjoyment of sense-pleasures is enjoyment, that their unsatisfactoriness is unsatisfactoriness, that liberation from them is liberation, then it is not possible that they themselves will certainly understand the desire for sense-pleasures completely, or that they will be able to instruct another person to that end, or that the person following their instruction will completely understand the desire for sense-pleasures. But, O bhikkhus, if any recluse or *brahmaṇa* understand objectively in this way that the enjoyment of sense-pleasures is enjoyment, that their unsatisfactoriness is unsatisfactoriness, that liberation from them is liberation, then it is possible that they themselves will certainly understand the desire for sense-pleasures completely, and that they will be able to instruct another person to that end, and that that person following their instruction will completely understand the desire for sense-pleasures.'

The conception of *dukkha* may be viewed from three aspects: (i) *dukkha* as ordinary suffering (*dukkha-dukkha*), (2) *dukkha* as produced by change (*vipariṇāma-dukkha*) and (3) *dukkha* as conditioned states (*saṅkhāra-dukkha*). All kinds of suffering in life like birth, old age, sickness, death, association with unpleasant persons and conditions, separation from beloved ones and pleasant conditions, not getting what one desires, grief, lamentation, distress—all such forms of physical and mental suffering, which are universally accepted as suffering or pain, are included in *dukkha* as ordinary suffering (*dukkhadukkha*).

A happy feeling, a happy condition in life, is not permanent, not everlasting. It changes sooner or later. When it changes, it produces pain, suffering, unhappiness. This vicissitude is included in *dukkha* as suffering produced by change (*vipariṇāma-dukkha*).

It is easy to understand the two forms of suffering (*dukkha*) mentioned above. No one will dispute them. This aspect of the First Noble Truth is more popularly known because it is easy to understand. It is common experience in our daily life. But the third form of *dukkha* as

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conditioned states (*saṅkhāradukkha*) is the most important philosophical aspect of the First Noble Truth, and it requires some analytical explanation of what we consider as a 'being', or as an individual.

What we call a 'being', or an 'individual', or I, according to Buddhist philosophy, is only a combination of ever-changing physical and mental forces or energies, which may be divided into five groups or aggregates (*pañcakkhandha*). The Buddha says: 'In short these five aggregates of attachment are *dukkha* - *paññupādanakkhandhā dukkha*.' Elsewhere he distinctly defines *dukkha* as the five aggregates: 'O bhikkhus, what is *dukkha*? It should be said that it is the five aggregates of attachment'. Here it should be clearly understood that *dukkha* and the five aggregates are not two different things; the five aggregates themselves are *dukkha*. We will understand this point better when we have some notion of the five aggregates which constitute the so-called 'being'. Now, what are these five?

**The Five Aggregates**

The first is the Aggregate of Matter — *Rūpakkhandhā*. In this term 'Aggregate of Matter' are included the traditional Four Great Elements—*cattāri mahābhūtāni*, namely, solidity, fluidity, heat and motion, and also the Derivatives (*upādāna-rūpa*) of the Four Great Elements —'"*katamañca bhikhave rūpaṃ? Cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāya rūpaṃ. Idam vuccati rūpaṃ."* In the term 'Derivatives of Four Great Elements' are included our five material sense-organs, i.e., the faculties of eye, ear, nose, tongue, and body, and their corresponding objects in the external world, i.e., visible form, sound, odour, taste, and tangible things, and also some thoughts or ideas or conceptions which are

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in the sphere of mind-objects (*dhammāyatana*). Thus the whole realm of matter, both internal and external, is included in the Aggregate of Matter.

In *Nikāya*, the Buddha said about Aggregate of Matter. "*Kiñca bhakkhave rūpaṃ vadetha? Rupptī kho bhikkhave tasamā ‘rūpan’ti vuccati. Kena ruppati? Sītena ruppati. Uṇhenapi ruppati. Jighacchāyapi ruppati. Pipāsāyapi ruppati. dhāmsamakasavatātātaparāsīapa samphassenapi ruppati* —Monks, why is it called matter? One is oppressed, therefore it is called matter. How is the oppression? One is oppressed by cold, heat, hunger, thirst, by the sting of gadflies and yellow flies, by the heat of the air and the touch of creeping things. Monks because it matters, it is called matter."80

The second is the Aggregate of Sensations (*Vedanakkhandha*). "*katamā bhikkhave vedanā? Chayime. Vedanākāyā cakkhusamphassajā vedanā. Sotasaṃphassajā vedanā. Ghānasamphassajā vedanā. Jīvhasamphassajā vedanā. Kāyasamphassajā vedanā. Namosamphassajā vedanā.*"81 In this group are included all our sensations, pleasant or unpleasant or neutral, experienced through the contact of physical and mental organs with the external world. They are of six kinds: the sensations experienced through the contact of the eye with visible forms, ear with sounds, nose with odour, tongue with taste, body with tangible objects, and mind (which is the sixth faculty in Buddhist Philosophy) with mind-objects or thoughts or ideas. All our physical and mental sensations are included in this group.

Regarding with it, the Buddha said, "*kiñca vedanaṃ vadetha? Vadayatī kho bhikkave tasamā ‘vedanā’ti vuccati. Kiñca vedayati? Sukhaṃpi vedayati. Dukkhaṃpi vedayati. Adukkhamasukhaṃpi vedayati* —Monks, to what are called feelings? Is felt, therefore they are called feelings. What is felt? Pleasantness is felt, unpleasantness is felt and neither

unpleasantness nor pleasantness is felt. Monks, is felt, therefore they are called feelings.”

The third is the Aggregate of Perceptions (Saññakkhandhā). “katama bhikkhave sañña? Chayime saññākāyā –rūpasañña, Saddasañña, Dandhasañña, Rasasañña, Phoṭṭhabbasañña, Dhammasañña. Ayaṃ vuccati bhikkhave sañña.” Like sensations, perceptions also are of six kinds, in relation to six internal faculties and the corresponding six external objects. Like sensations, they are produced through the contact of our six faculties with the external world. It is the perceptions that recognize objects whether physical or mental.

The Buddha said, “kiña saññam vadetha? Sañjanāti kho bhikkhave sañña’ti vuccati. Kiña sañjānāti? Niḷampi sañjānāti. Piṭakampi sañjānāti. Lohitakampi sañjānāti. Odātampi sañjānāti –Monks, to what are called perceptions? Is perceived, therefore they are called perceptions. What is perceived? Blue is perceived, yellow is perceived, red is perceived and white is perceived. Monks, is perceived, therefore they are called perceptions.”

The fourth is the Aggregate of Mental Formations (Sañkhārakkhandhā). In this group are included all volitional activities both good and bad. What is generally known as karma or kamma comes under this group. The Buddha’s own definition of karma should be remembered here: O bhikkhus, it is volition (cetanā) that I call karma. Having willed, one acts through body, speech and mind. Volition is 'mental construction, mental activity. Its function is to direct the mind in the sphere of good, bad or neutral activities.

Just like sensations and perceptions, volition is of six kinds, connected with the six internal faculties and the corresponding six objects

(both physical and mental) in the external world. “Katame ca bhikave saṅkhāra? Chayime cetanākāyā –rūpasaṅcetanā, Saddasaṅcetanā, Gandhasaṅcetanā, Rassasaṅcetanā, Phoṭṭhabbasaṅcetanā, Dhammasaṅcetanā. Ime vuccanti bhikave saṅkhāra.” Sensations and perceptions are not volitional actions. They do not produce karmic effects. It is only volitional actions—such as attention (manasikāra), will (chanda), determination (adhimokkha), confidence (saddhā), concentration (samādhi), wisdom (paññā), energy (vīra), desire (rāga), repugnance or hate (paṭigha) ignorance (avijjā), conceit (māna), idea of self (sakkāya diṭṭhi) etc. –that can produce karmic effects. There are fifty two such mental activities which constitute the Aggregate of Mental Formations.

In the respect to this, the Buddha said; “Kiñca saṅkhāre vadetha? Saṅkhatamabhisāṅkhārotitti kho bhikkave. Tasamaṁ ‘saṅkhārā’ti vuccati. Kiñca Saṅkhatamabhisāṅkhāroti? Rūpaṁ rūpattāya saṅkhata mabhisāṅkhātī. Vedanaṁ vedanttāya saṅkhata mabhisāṅkhātī. Saṅñaṁ saṅñattāya saṅkhata mabhisāṅkhātī. Saṅkhāre anāṅkhārattāya saṅkhata mabhisāṅkhātī. Viññānaṁ viññattāya saṅkhata mabhisāṅkhātī –Monks, to what are called intentions? Prepares to perform, therefore are called intentions. What is prepared to perform? Matter is prepared to perform as matter Feelings are prepared to perform as feelings. Perceptions are prepared to perform as perceptions. Intentions are prepared to perform as intentions. And consciousness is prepared to perform as consciousness.”

The fifth is the Aggregate of Consciousness (Viññānakkhandhā). “Katamañca bhikave viññānaṁ? Chayime bhikave viññākāya –cakkhuviññānaṁ, sotaviññānaṁ, ghānaviññānaṁ, jīvaviññānaṁ, kāyaviññānaṁ, manoviññānaṁ. Idam vuccati viññānaṁ.” Consciousness is a reaction or response which has one of the six faculties (eye, ear, nose, tongue, body and mind) as its basis, and one of the six corresponding
external phenomena (visible form, sound, odor, taste, tangible things and mind-objects, i.e., an idea or thought) as its object. For instance, visual consciousness (cakkhu-viññāna) has the eye as its basis and a visible form as its object. Mental consciousness (mano-viññāna) has the mind (manas) as its basis and a mental object, i.e., an idea or thought (dhamma) as its object. So consciousness is connected with other faculties. Thus, like sensation, perception and volition, consciousness also is of six kinds, in relation to six internal faculties and corresponding six external objects.


It should be clearly understood that consciousness does not recognize an object. It is only a sort of awareness—awareness of the presence of an object. When the eye comes in contact with a colour, for instance blue, visual consciousness arises which simply is awareness of the presence of a colour; but it does not recognize that it is blue. There is no recognition at this stage. It is perception (the third Aggregate discussed above) that recognizes that it is blue. The term ‘visual consciousness’ is a philosophical expression denoting the same idea as is conveyed by the ordinary word ‘seeing’. Seeing does not mean recognizing. So are the other forms of consciousness.

The Buddha declared in unequivocal terms that consciousness depends on matter, sensation, perception and mental formations, and that it cannot exist independently of them. He says:

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'Consciousness may exist having matter as its means (rupupāyaṁ), matter as its object (rupārammaṇaṁ), matter as its support (rupapatiṭṭham), and seeking delight it may grow, increase and develop; or consciousness may exist having sensation as its means . . . or perception as its means . . . or mental formations as its means, mental formations as its object, mental formations as its support, and seeking delight it may grow, increase and develop. 'Were a man to say: I shall show the coming, the going, the passing away, the arising, the growth, the increase or the development of consciousness apart from matter, sensation, perception and mental formations, he would be speaking of something that does not exist.90

Very briefly these are the five Aggregates. What we call a 'being', or an 'individual', or I, is only a convenient name or a label given to the combination of these five groups. They are all impermanent, all constantly changing. 'Whatever is impermanent is dukkha (Yadaniiccamm tam dukkham). This is the true meaning of the Buddha's words: 'In brief the five Aggregates of Attachment are dukkha.' They are not the same for two consecutive moments. Here A is not equal to A. They are in a flux of momentary arising and disappearing. "O Brahmana, it is just like a mountain river, flowing far and swift, taking everything along with it; there is no moment, no instant, no second when it stops flowing, but it goes on flowing and continuing. So Brahmana, is human life, like a mountain river."91 As the Buddha told Raṭṭhapāla, 'The world is in continuous flux and is impermanent—upaniyyati loko addhuvo.92

This is the meaning of the Noble Truth of Dukkha. It is extremely important to understand this First Noble Truth clearly because, as the Buddha says, 'he who sees dukkha sees also the arising of dukkha, sees also the cessation of dukkha, and sees also the path leading to the cessation of

dukkha – yo bhikkhave dukkham passati. so dukkhasamudayampi passati, dukkhanirodhampi passati, dukkhanirodhaminim patipadampi passati. Yo dukkhasamudam passati. So dukkhampi passati…

This does not at all make the life of a Buddhist melancholy or sorrowful, as some people wrongly imagine. On the contrary, a true Buddhist is the happiest of beings. He has no fears or anxieties. He is always calm and serene, and cannot be upset or dismayed by changes or calamities, because he sees things as they are. The Buddha was never melancholy or gloomy. He was described by his contemporaries as 'ever-smiling' (mihitapubbarṣaṁgama). In Buddhist painting and sculpture the Buddha is always represented with a countenance happy, serene, contented and compassionate. Never a trace of suffering or agony or pain is to be seen. Buddhist art and architecture, Buddhist temples never give the impression of gloom or sorrow, but produce an atmosphere of calm and serene joy.

Although there is suffering in life, a Buddhist should not be gloomy over it, should not be angry or impatient at it. One of the principal evils in life, according to Buddhism, is repugnance or hatred. Repugnance (pratigha) is explained as 'ill-will with regard to living beings, with regard to suffering and wit' regard to things pertaining to suffering. Its function is to produce a basis for unhappy states and bad conduct.' Thus it is wrong to be impatient at suffering. Being impatient or angry at suffering does not remove it. On the contrary, it adds a little more to one's troubles, and aggravates and exacerbates a situation already disagreeable. What is necessary is not anger or impatience, but the understanding of the question of suffering, how it comes about, and how to get rid of it, and then to work accordingly with patience, intelligence, determination and energy.

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There are two ancient Buddhist texts called the *Theragāthā* and *Therīgāthā* which are full of the joyful utterances of the Buddha's disciples, both male and female, who found peace and happiness in life through his teaching. The king of Kosala once told the Buddha that unlike many a disciple of other religious systems who looked haggard, coarse, pale, emaciated and unprepossessing, his disciples were joyful and elated (*haṭṭha-pahaṭṭha*), jubilant and exultant (*udaggudagga*), enjoying the spiritual life (*abhiratarūpa*), with faculties pleased (*pīṇindriya*), free from anxiety (*appossukka*), serene (*pannaloma*), peaceful (*paradavutta*) and living with a gazelle's mind (*migabhūtena cetasā*), i.e., light-hearted. The king added that he believed that this healthy disposition was due to the fact that 'these venerable ones had certainly realized the great and full significance of the Blessed One's teaching. (*bhagavati dhammanvāyo hoti*)

Buddhism is quite opposed to the melancholic, sorrowful, penitent and gloomy attitude of mind which is considered a hindrance to the realization of Truth. On the other hand, it is interesting to remember here that joy (*pīti*) is one of the seven *Bojjhāṅgas* or 'Factors of Enlightenment', the essential qualities to be cultivated for the realization of Nirvana.

**The Second Noble Truth: Dukkha Samudaya**

The First Noble Truth is intended to describe the 'disease' that afflicts us and to motivate us to seek a cure. The Second Noble Truth provides the first step in understanding this cure by giving an analysis of the origin or cause of suffering. In the first *sutta*, this truth is stated as follows:

"*idam kho pana bhikkave dukkhasamudayaṁ ariyasaccam. Yāyaṁ taṇhā panobhavikā naddīrāgasahagatā tatrataṁrābhinandinī. Seyaṁhidam kāma taṇhā, bhovatataṁhā, vibhovatataṁhā."*

Now this, bhikkhus, is the noble truth of the cause of suffering: it is this craving which leads from rebirth to rebirth, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures (kāma taṇhā), craving for existence (Bhava taṇhā), craving for extermination (vibhava taṇhā).

The central contention is that craving is the origin of suffering. We need to examine the meaning the term 'craving' translates—taṇhā—as well as the three spheres of craving here described: sensual pleasures, existence, and extermination. It is this 'thirst', desire, greed, craving, manifesting itself in various ways, that gives rise to all forms of suffering and the continuity of beings. But it should not be taken as the first cause, for there is no first cause possible as, according to Buddhism, everything is relative and inter-dependent. Even this 'craving', taṇhā, which is considered as the cause or origin of dukkha, depends for its arising (samudaya) on something else, which is sensation (vedanā),96 and sensation arises depending on contact (phassa), and so on and so forth goes on the circle which is known as Paṭicca-samuppāda.

So taṇhā—craving is not the first or the only cause of the arising of dukkha. But it is the most palpable and immediate cause, the 'principal thing' and the 'all-pervading thing'. Hence in certain places of the original Pāli texts themselves the definition of samudaya or the origin of dukkha includes other defilements and impurities (kilesa, sāsavā dhamma), in addition to taṇhā 'thirst' which is always given the first place.

Here the term 'craving' includes not only desire for, and attachment to, sense-pleasures, wealth and power, but also desire for, and attachment to, ideas and ideals, views, opinions, theories, conceptions and beliefs (dhamma- taṇhā).97 According to the Buddha's analysis, all the troubles and strife in the world, from little personal quarrels in families to great wars between nations and countries, arise out of this selfish 'thirst —kāmahetu

From this point of view, all economic, political and social problems are rooted in this selfish 'thirst'. Great statesmen who try to settle international disputes and talk of war and peace only in economic and political terms touch the superficialities, and never go deep into the real root of the problem. As the Buddha told Raṭṭapāla: the world lacks and hankers, and is enslaved to "thirst" — uno loko atittho taṅhādāso. Everyone will admit that all the evils in the world are produced by selfish desire. This is not difficult to understand. But how this desire, 'thirst', can produce re-existence and re-becoming (ponobhavika) is a problem not so easy to grasp. It is here that we have to discuss the deeper philosophical side of the Second Noble Truth corresponding to the philosophical side of the First Noble Truth. As long as there is this 'craving' to be and to become, the cycle of continuity (saṃsāra) goes on. It can stop only when its driving force, this 'thirst', is cut off through wisdom which sees Reality, Truth, and Nibbāna.

The Third Noble Truth: Dukkha Nirodha

The Third Noble Truth is that there is emancipation, liberation, freedom from suffering, from the continuity of dukkha. It is known as Nibbāna. In the first sutta, the Buddha says:

"Idam kho pana bhikkave dukkhanirodham ariyasaccaṁ. Yo tassāyeva taṅhāya asesavirāga nidhoro cāgo patanissaggo mutti anālayo."

"Now this, bhikkhus, is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and forsaking of it, freedom from it, and non-reliance on it."
This is called the Noble Truth of the Cessation of dukkha (Dukkhanirodhaariyasaccā), which is Nibbāna, more popularly known in its Sanskrit form of Nirvana. To eliminate dukkha completely one has to eliminate the main root of dukkha, which is 'thirst' (tanhā). Therefore Nirvana is known also by the term Taṇhakkhaya 'Extinction of Thirst'.

Now what is Nibbāna? Nibbāna is the summumbonum of Buddhism. However clearly and descriptively one may write on this profound subject, however glowing may be the terms in which one attempts to describe its utter serenity, comprehension of Nibbāna is impossible by mere perusal of books. Nibbāna is not something to be set down in print, nor is it a subject to be grasped by intellect alone; it is a supramundane state (Lokuttara Dhamma) to be realized only by intuitive wisdom.

The pāli word Nibbāna (Sanskrit-Nirvana) is composed of 'Ni' and 'Vāna'. Ni is a negative particle. Vāna means weaving or craving. This craving serves as a cord to connect one life with another. "It is called Nibbāna in that it is a departure (Ni) from that craving which is called Vāna, lusting."¹⁰¹

As long as one is bound up by craving or attachment one accumulates fresh Kammic activities which must materialize in one form or other in the external cycle of birth and death. When all forms of craving are eradicated, reproductive Kammic forces cease to operate, and one attains Nibbāna, escaping the cycle of birth and death. The Buddhist conception of Deliverance is escape from the ever-recurring cycle of life and death and not merely an escape from sin and hell.

Let us consider a few definitions and descriptions of Nibbāna as found in the original Pāli texts:

"katmañca bhikkhave asaṅkhataṁ? Yo bhikkhave. Rāgakkhayo dosakkhayo mohakkhyo, idaṁ vuccati asaṅkhataṁ. Katamoca bhikkhave asaṅkhatagāminmaggo? Kāyagatāsati, idaṁ vuccati asaṅkhatagāminmaggo -O bhikkhus, what is the Absolute (Asaṅkhata, Unconditioned)? It is, O

bhikkhus, the extinction of desire (ragakkhayo) the extinction of hatred (dosakkhayo), the extinction of illusion (mohakkhayo). This, O bhikkhus, is called the Absolute.\(^{102}\) O Rādha, the extinction of "thirst" (Taṅhakkhayo) is Nībbāṇa.\(^{103}\)

"yāvatā bhikkhave dhammā saṅkhata vā asaṅkhata vā. Virāgo tesam aggamakkhāyatī. Yadidaṃ madanimmadano pipāsavīnavo ālayasamugghāto vaṭṭupacchedo taṅhakkhayo virāgo nirogo nībbānam — O bhikkhus, whatever there may be things conditioned or unconditioned, among them detachment (virāga) is the highest. That is to say, freedom from conceit, destruction of thirst, the uprooting of attachment, the cutting off of continuity, the extinction of "thirst" (taṅhā), detachment, cessation, Nībbāṇa."\(^{104}\)

The reply of Sāriputta, the chief disciple of the Buddha, to a direct question 'What is Nībbāṇa?' posed by a Paribbājaka, is identical with the definition of Asaṅkhata given by the Buddha: 'The extinction of desire, the extinction of hatred, the extinction of illusion. "Nībbānam. Nībbānam. Avuso Sariputta vuccate. Katamaṃ nu kho āvuso nībbānanti? Yo kho āvuso Rāgakkhayo dosakkhayo mohakkhyo, idaṃ vuccati nībbānanti."'\(^{105}\)

The abandoning and destruction of desire and craving for these Five Aggregates of Attachment: that is the cessation of dukkha — yo imesu pañcasu upādānakkhandhesu chandarāgavinayo chandarāgappahanaṃ. So dukkhanirodho.\(^{106}\) The cessation of Continuity and becoming (Bhavanirodha) is Nībbāṇa.\(^{107}\) And further, referring to Nībbāṇa the Buddha says:

O bhikkhus, there is the unborn, ungrown, and unconditioned. Were there not the unborn, ungrown, and unconditioned, there would be no escape for the born, grown, and conditioned. Since there is the unborn,

ungrown, and unconditioned, so there is escape for the born, grown, and conditioned.\textsuperscript{108}

'Here the four elements of solidity, fluidity, heat and motion have no place; the notions of length and breadth, the subtle and the gross, good and evil, name and form are altogether destroyed; neither this world nor the other, nor coming, going or standing, neither death nor birth, nor sense-objects are to be found.'\textsuperscript{109}

In almost all religions the \textit{summum bonum} can be attained only after death. But \textit{Nibbāna} can be realized in this very life; it is not necessary to wait till you die to 'attain' it. He, who has realized the Truth, \textit{Nibbāna}, is the happiest being in the world. He is free from all 'complexes' and obsessions, the worries and troubles that torment others. His mental health is perfect. He does not repent the past, nor does he brood over the future. He lives fully in the present –\textit{atitaṁ nānasocanti}. \textit{Nappajappanti nāgatam. Paccupannena yāpenti, tena vaṅño pasīdati.}\textsuperscript{110} Therefore he appreciates and enjoys things in the purest sense without self-projections. He is joyful, exultant, enjoying the pure life, his faculties pleased, free from anxiety, serene and peaceful –\textit{ime āyasamanto haṭṭhapahattha udaggudagga abhiratarūpa pīṇindriyā appossukkā paṇnalomā paraddattavutta migabhūtena cetasa viharanti.}\textsuperscript{111} As he is free from selfish desire, hatred, ignorance, conceit, pride, and all such 'defilements', he is pure and gentle, full of universal love, compassion, kindness, sympathy, understanding and tolerance. His service to others is of the purest, for he has no thought of self. He gains nothing, accumulates nothing, not even anything spiritual, because he is free from the illusion of self, and the 'thirst' for becoming.

\textit{Nibbāna} is beyond all terms of duality and relativity. It is therefore beyond our conceptions of good and evil, right and wrong, existence and non-existence. Even the word 'happiness' (\textit{sukha}) which is used to describe

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Nibbāna has an entirely different sense here. Sāriputta once said: “sukhamidarp āvuso nibbānaṁ. Sukhamidaṁ āvuso nibbānmandaṁ. Evaṁ vutte āyasamā udāyī āyasamantam etadavosa “kim panettha āvuso sukkham. Yadettha natthi vedayitaṁti. Etadeva khvettha āvuso sukkham. Yadettha natthi vedayitaṁ —O friend, Nibbāna is happiness. Nibbāna is happiness.’ Then Udāyi asked: But, friend Sāriputta, what happiness can be it if there is no sensation? Sāriputta’s reply was highly philosophical and beyond ordinary comprehension: ‘That there is no sensation itself is happiness.”

It is worthwhile to compare Nibbāna to the extinguishing of fire. But fire is usually extinguished may water or it may go out itself from lack of fuel. Fire in lam may not be blown out but may put out the wick or due to lack of oil. Nibbāna is beyond logic and reasoning (atakkāvacara). However much we may engage, often as a vain intellectual pastime, in highly speculative discussions regarding Nibbāna or Ultimate Truth or Reality, we shall never understand it that way. A child in the kindergarten should not quarrel about the theory of relativity. Instead, if he follows his studies patiently and diligently, one day he may understand it. Nibbāna is to be realized by the wise within themselves —paccattam veditabbo viññūhi. If we follow the Path patiently and with diligence, train and purify ourselves earnestly, and attain the necessary spiritual development, we may one day realize it within ourselves—without taxing ourselves with puzzling and high-sounding words.

Narada Maha Thera said about Nibbāna in his book- Buddhism in Nutshell. He said: “From metaphysical standpoint, Nibbāna is deliverance from suffering. From a psychological standpoint, Nibbāna is eradication of egoism. From an ethical standpoint, Nibbāna is destruction of lust, hatred and ignorance.” “It is thus worthwhile to compare Nibbāna to the extinguishing of fire. But fire is usually extinguished by water or it may go

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out itself from lack of fuel. Fire in a lamp may not be blown out but may put out of the wick or due to lack of oil."\textsuperscript{115}

Let us therefore now turn to the Path which leads to the realization of Nibbāna.

**The Fourth Noble Truth: Dukkhanirodhagāminipatipadā**

The first three Noble Truths depict the nature of suffering, its origin, and its cessation. These comprise the theoretical dimension of the Buddha's teaching. But they are all preliminary to what is most important: the practical teaching that explains the path by which suffering is overcome and Nibbāna attained. This is summarized in the Fourth Noble Truth:

"Now this, bhikkhus, is the noble truth of the way leading to the cessation of suffering. It is this Noble Eightfold Path; that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration."\textsuperscript{116}

The Fourth Noble Truth is that of the Way leading to the Cessation of Dukkha (Dukkhanirodhagāminipatipadā Ariyasaccā). This is known as the 'Middle Path' (Majjhima Patipadā), because it avoids two extremes: one extreme being the search for happiness through the pleasures of the senses, which is 'low, common, unprofitable and the way of the ordinary people'; the other being the search for happiness through self-mortification in different forms of asceticism, which is 'painful, unworthy and unprofitable'. Having himself first tried these two extremes, and having found them to be useless, the Buddha discovered through personal experience the Middle Path 'which gives vision and knowledge, which leads to Calm, Insight, Enlightenment, Nibbāna'.

Practically the whole teaching of the Buddha, to which he devoted himself during forty five years, deals in some way or other with this Path. He explained it in different ways and in different words to different people,


according to the stage of their development and their capacity to understand and follow him. But the essence of those many thousand discourses scattered in the Buddhist Scriptures is found in the Noble Eightfold Path.

It should not be thought that the eight categories or divisions of the Path should be followed and practised one after the other in the numerical order as given in the usual list below. But they are to be developed more or less simultaneously, as far as possible according to the capacity of each individual. They are all linked together and each helps the cultivation of the others. Of these eight factors of the Noble Eightfold Path the first two are grouped in wisdom (pañña), the second three in morality (sīla) and the last three in concentration (samādhi).

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\begin{align*}
Sīla & = \text{Right Speech (Sammā vācā),} \\
& \text{Right Action (Sammā kammanta),} \\
& \text{Right Livelihood (Sammā ājīva)}
\end{align*}
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\begin{align*}
Sāmādhi & = \text{Right Effort (Sammā vāyama),} \\
& \text{Right Mindfulness (Sammā sati),} \\
& \text{Right Concentration (Sammā samādhi)}
\end{align*}
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\begin{align*}
Paññā & = \text{Right Understanding (Sammā diṭṭhi),} \\
& \text{Right Thought (Sammā saṅkappa).}
\end{align*}
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According to the order of development sīla, samādhi, and pañña are the three stages of the Path. Strictly speaking, from an ultimate standpoint, these factors that comprise the Noble Eightfold Path signify eight mental properties (cetasika) collectively found in the four classes of supramundane consciousness (lokuttara citta) whose object is Nibbāna. They are:—paññindariya (faculty of wisdom), vitakka (initial application), viratī (three abstinences, vīriya (energy), sati (mindfulness) and ekaggatā (one-pointedness) respectively. All these factors denote the mental attitude of the aspirant who is striving to gain his Deliverance.
The Moral Life

The moral life is generally distinguished from the good life, a distinction that pertains to their nature as well as their quality. As far as their nature is concerned, the good life is founded on human emotion and disposition, while the moral life has its roots in the ultimately objective moral law, often associated with the divine, either as its guardian or as its author. For this very reason, the moral life is assumed to override the good life. This distinction also determines their qualitative difference. The moral life constitutes permanent and eternal happiness bearing the stamp of spirituality and sacredness. In contrast, the good life is one of temporary enjoyment and happiness associated with the sensory experience of human beings, and is therefore materialistic and profane.

The Buddha avoided a sharp dichotomy between the happiness in Nibbana and the happiness associated with ordinary human life. This enabled him to recognize a more intimate relationship between the freed person and the ordinary human being, Nibbana and saṃsāra, the common denominator being human life itself, which needs to be protected and nourished.

The Buddha seems to have realized that if the moral life meant conforming to an absolute moral law that can override the good life, it could bring harm to human life. The history of mankind is replete with such instances. He therefore advocated a position in which human life could override the moral life. This is the implication of his famous statement that even “what is good has to be abandoned, let alone evil” (dhammā pi ...pahatabbā pageva adhammā).117 In other words, human life is not made for morals; morals are made for human life. An ideal, if it is formulated by human beings, is based on an understanding of particular forms of good. Therefore that ideal must be modified when it comes into conflict with more concrete instances of good as human experiences continue to unfold.

The Buddha used the simile of a raft to illustrate the pragmatic value of the moral ideal.

The Buddha’s renunciation of the conception of an absolute moral law and recognition of the validity of concrete or contextual moral conceptions may leave the impression that he justified a form of moral relativism. Relativism is generally frowned upon in ethics, primarily because, if it is true, then any every act or principle adopted by a person or group of people, from barbarians to the most civilized, has to be recognized as right. Utilitarianism, in its two most popular forms, attempts to determine the rightness of an act or a rule. On a superficial level of understanding, one may be tempted to compare such relativism or utilitarianism with Buddhism. However, a warning from the Buddha may prevent such a comparison.

The Buddha was not prepared to decide the rightness or wrongness of an action or a rule in itself. There are acts or rules that may appear to be right in particular contexts or situations. For the Buddha, the rightness or wrongness of an action or a rule does not consist in its situational or contextual validity alone, but rather in what it does to the person or the group of people in the particular context or situation. Thus simply performing an act or adopting a rule because it is viewed as right does not constitute morality. It is the impact of the action or rule on the total personality or the group involved that gives it a moral character—hence the Buddha’s statement, “Be moral or virtuous without being made of morals or virtues” (silavā hoti no ca sīlamayo). The former is genuine; the latter is artificial. A moral person does not go about collecting moral medals. Instead, he or the social group that includes him grows with every moral action performed.

The path of morality thus turns out to be a gradual path. The Rathavinīta Sutta is a classic description of this path of moral progress,
illustrated by the simile of a journey that requires a relay of seven chariots. Just as a traveler, by means of a relay of chariots, eventually arrives at the end of his journey, so a person eventually reaches freedom and happiness through the cultivation of moral principles. Freedom and happiness thus constitute the ultimate goal or fruit (paramattha), that is, a life of knowledge and compassion replacing the ordinary life of greed, hatred and confusion.

The path to moral perfection constitutes the fourth noble truth and is generally described as the noble eightfold path, which consists of: Right view (sammā diṭṭhi), Right thought (sammā saṅkappa) Right speech (sammā vācā), Right action (sammā kammanta), Right livelihood (sammā ājīva), Right effort (sammā vāyama), Right mindfulness (sammā sati), Right concentration (sammā Samādhi).

These eight factors illustrate the comprehensive nature of the path of moral perfection recommended by the Buddha. Commenting on the eightfold path, Rhys Davids says, “If this Buddhist ideal of perfect life is remarkable when compared with the thought of India at that time, it is equally instructive when looked at from the comparative point of view.”120 What is instructive from a comparative perspective is that it incorporates the functions of several philosophical traditions which, in the modern world, have tended to remain distinguishable from one another. For example, modern ethical philosophers who belong to the Analytic tradition confine their philosophical enterprise to a mere analysis and clarification of ethical concepts and theories, viewing ethics as a purely descriptive enterprise. Others—for example, some of the Existentialists, like Kierkegaard—consider it a valuable part of the philosopher’s vocation to recommend ways of life or modes of conduct that are conducive to the well-being of the individual as well as society (i.e., ethics is a prescriptive enterprise as well). The noble eightfold path is both descriptive and prescriptive. It involves an analytical study of knowledge as well as

120 Rhys David, Buddhism: Its History and Literature, p. 139.
conception, and highlights factors that are relevant to any prescriptive theory in moral philosophy.

The term sammā prefixed to the eight factors is generally translated as “right,” not because it is based on absolute truth but because it is comprehensive or complete (as in sammāsambuddha, the completely or perfectly enlightened). Sammā is the contrary of “wrong” which again is not based on the absolutely false but on the partial or the confused. The moral conceptions of right and wrong are therefore corollaries of the epistemological notions of the true and confused, not of the absolutist true/false dichotomy.

Right View

It is significant that the first factor on the list is right or comprehensive “view” (diṭṭhi). Most of the theories prevalent during the Buddha’s day were based either on totally subjective perspectives or on ultimately objective perspectives. The Upanisads seem to have regarded morality as ultimately objective, while the Materialist considered it to be totally subjective. The Buddha considered these to be partial truths established on distinct perspectives.121 For him, a comprehensive view had to account for subjectivity as well as objectivity; hence the importance of “right view” (sammā diṭṭhi) as the first step in the path of moral perfection.

The discourse to Kaccāyana was delivered in response to a question regarding the nature of right view. According to the Buddha, the world is generally inclined toward two views, one of existence and the other of non-existence. Although he looked upon both as unsatisfactory, the theory of existence (atthitā) was what attracted most of his attention. Even though it was meant to be a theory about an objective reality, atthitā was an extremely subjective view arising out of a misinterpretation of ordinary self-awareness and culminating in a metaphysical theory of a permanent

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and eternal self or soul. The Buddha perceived such a view as generating excessive attachment, which beclouds our perception of the human predicament (i.e., the problem of suffering). The theory of non-existence (natthitā) is simply a strong reaction against the excessively subjective view, and another attempt to reach out for objectivity that turns out to be equally excessive. The right view, according to the Buddha, is a middle perspective that avoids the excesses of subjectivity and objectivity.

**Right Thought**

The adoption of wrong views may be considered a result of our inability to understand the nature and function of conception (saṅkappa). Conceptions are formed in various ways by human beings. A conceiving mind is necessarily involved; however, not every conception so conceived earns the status of a meaningful conception. It must relate to an object, whether mental or material, that a community of intelligent beings can agree on. In this sense, the difference between a conception and a convention is reduced to a great extent. In another sense, a conception is a substitute for our experience, and its validity depends on its experiential reference. Very often this experiential reference is extended beyond its limit with a view to discovering the meaning of a conception, and the empirical content is thereby obliterated. The end product is the incorruptible Platonic “idea”. As in his analysis of views (diṭṭhi), the Buddha realized that a person’s excessive attachment to conceptions (saṅkapparāga) poses difficulties to understanding their functional value.\(^\text{122}\)

In the description of the noble eightfold path, two types of conceptions are referred to. These are moral conceptions of negative as well as positive value. The negative moral conceptions are: conception of pleasures associated with lust (kāma saṅkappa), conception of ill-will (byāpāda saṅkappa), and conception of harm (vihiṃsa saṅkappa).\(^\text{123}\)

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conceptions of positive moral quality are: conception of renunciation (nekkanma saṅkappa), conception of good-will (abyāpāda saṅkappa), and conception of non-harming or compassion (avihīṃsa saṅkappa). It is easy to see how the negative moral conceptions are related to the wrong conceptions about experiential objects or reference. They are the corollaries of the views pertaining to absolute existence and non-existence referred to earlier. Similarly, the positive moral conceptions are the counterparts of the conception of “dependent arising” (paṭiccasamuppāda), which recognizes the value of both subject and object and prevents the generation of both attraction and revulsion (anurodhavirodha), the source of most human suffering (dukkha). Right views and right conceptions thus serve as springboards on the path toward moral progress.

Right Speech

Refraining from speaking falsehood is one of the five basic moral precepts (pañca sila) recommended for the layperson. For the philosopher, this may appear to be simple “moralizing.” However, for the Buddha, it goes far beyond that because it involves the conceptions of truth and relevance.

The Buddha’s doctrine (dhamma) is often described as being well-spoken (svakkhāta), not because it conforms to or mirrors an ultimate truth but because it is based on experience (samditthika), which is not confined to a particular time (akālika) but is verifiable (ehipassika) and goal-directed (opaneyika), and whose meaning is realizable by intelligent human beings (paccattam veditabbo viññūhi). Indeed, any speech that does not fulfill these requirements would be harmful or even meaningless. Speech or

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statements are classified according to their truth-value (See chapter one), pragmatic character, and emotive content. This means that the relevance or goal-directedness of speech of speech provides a moral justification for avoiding wrong speech, such as falsehood, (musāvādā) slander, (pisunavācā) harsh words, (pharasavācā) and frivolous talk or gossip. (samphappalāpa) Right speech is thus defined as “that which does not lead to one’s own torment (tapa) nor to another’s injury (vihīmsa).” Positively, it is speech that is pleasant to others without simultaneously contributing to evil. The best speech leads to the cessation of suffering and the attainment of freedom, and such speech is attributed to the enlightened ones. “subhāsitam yeva vāsati no dubbhāsitam. Dhammamyeva bhāsti no adhammaṁ. Piyaṁyeva bhāsati no appiyaṁ. Saccamyeva bhāsati no alicam”

**Right Action**

The Buddha avoided the behaviorism advocated by some of the Indian Materialists by almost always speaking of three forms of behavior (kamma) — mental (mano), verbal (vaci), and bodily (kāya). Furthermore, the importance attached to conception and speech, as mentioned earlier, eliminated any behavioristic model of explanation. More troublesome than the behavioristic model was the explanation and evaluation of action adopted by orthodox school of Indian thought and by Jainism. While the orthodox school provided a rather deterministic view of action combined with an absolutistic criterion, namely, the conception of duty based on the caste system, the Jainas advocated an extremely deterministic view of past action (pubbekatahetu) that eliminated any choice or free will. The Buddha’s explanation of human action as part of a more comprehensive process of dependents arising and the evaluation of action in terms of consequences or fruits (attha)-i.e., a pragmatic criterion-compelled him to

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emphasize the need for constant mindfulness or reflection. This idea is clearly expressed in the Buddha’s discourse to the novice Rāhulā, his own son. A passage from the discourse reads as follows:


_Yadeva tvam rāhula kāyena kammaṁ kattukāmo ahosi. Tadeva te kāyakammaṁ paccavekkhitabbaṁ “yaṁ nu kho ahaṁ idaṁ kāyena kammaṁ kattukāmo. idaṁ me kāyakammaṁ attabyābādhāyapi sāṃvatteya, parabyābādhāyapi sāṃvatteya, ubhyabyābādhāyapi sāṃvatteya. Akusalaṁ idaṁ kāyakammaṁ dukkhudyaṁ dukkhavipākaṁ”. Evarūpaṁ te rāhula kāyena kammaṁ sasakkaṁ na karaṇiyaṁ.

_Sace kho tvam rāhula paccavekkhamano evaṁ jāneyyasi ““yaṁ kho ahaṁ idaṁ kāyena kammaṁ kattukāmo. idaṁ me kāyakammaṁ nevattabyābādhāyapi sāṃvatteya, na parabyābādhāyapi sāṃvatteya, na ubhyabyābādhāyapi sāṃvatteya. kusalaṁ idaṁ kāyakammaṁ sukhudyaṁ sukhavipākaṁ” Evarūpaṁ te rāhula kāyena kammaṁ karaṇiyaṁ._

(etc...vacikkammaṁ and manokkammaṁ)

What do you think about this, Rāhulā? What is the purpose of a mirror? Its purpose is reflection, reverend sir. Even so, Rahula, a deed is to be done with the body after repeated reflection; a deed is to be with speech... with the mind after repeated reflection.

If you, Rāhulā, are desirous of doing a deed with the body, you should reflect on that deed of your body, thus: “That deed which I am desirous of doing with the body is a deed of my body that might conduce to the harm of myself and that might conduce to the harm of others and that might conduce to the harm of both; this deed of body is unskilled, its yield is anguish, its result is anguish.” If you, Rāhulā, reflecting thus, should find, “That deed which I am desirous of doing with the body is a deed of my body that would conduce to the harm of myself and to the harm of others and to
the harm of both; this deed of body unskilled, its yield is anguish, its result is anguish”—a deed of body like this, Rāhulā, is certainly not to be done by you. But if you, Rāhulā, while reflecting thus, should find, “That deed which I am desirous of doing with the body of my body that would conduce neither to the harm of myself nor to the harm of others nor to the harm of both; this deed of body is skilled, its yield is happy, its result is happy”—a deed of body like this, Rāhulā, may be done by you.130

If there were any ultimate criterion for deciding what right action is, it would be the happiness of oneself as well as of others. In the context of a world of impermanence and change, and element of skepticism is involved, which, in turn, calls for a touch of heroism in human behavior. However, to prevent that heroism from deteriorating into some form of foolhardiness, the Buddha encouraged reflection or mindfulness, often described as the most significant and “royal” road to purity of human behavior—sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadonamassānaṃ atthaṅgamāya nīḷayassa adhigamāya nibbānassa saccikariyāya. Yadidam cattāro satipaṭṭhānā.131

Right Livelihood

The Buddha’s recognition that the highest form of life is one of freedom (Nibbāna) from carving has given rise to the impression that Buddhism inculcates an absolutely otherworldly life of asceticism and deprivation with no concern for satisfaction of the physical needs of the human being, yet the number of his disciples who adopted such austere (dutaṅga) lives is surprisingly small. Indeed, the Buddha allowed those who preferred such a life to adopt it, without making it a necessary condition of the higher life (brahmaṇacarīya). The higher life is the culmination of the moral life. As pointed out earlier, the moral life is not totally distinguished

from the good life; rather, it turns out to be the common ground between the good life and higher life.

The moral character of the good life of an ordinary layperson is fourfold. In his discourse to the banker Anāthapiṇḍika, the Buddha enumerated four characteristics of the good life: (1) well-being relating to resources (atthi sukha), that is, a life of sufficient means achieve through one's effort without resorting to fraud and trickery; (2) economic well-being (bhoga sukha) or happiness resulting from the enjoyment of lawfully acquired wealth; (3) happiness consequent upon being free from debt (anana sukha); and the happiness of being free from blame (anavajja sukha).  

Right Effort

In the speculations of the thinkers of the pre-Buddhist Upanisads, the individual human will or effort received the "great extension," thereby paving the way for the recognition of a universal soul or self (atman), which, when combined with an absolute moral law (Brahman), ultimately led to denial of the efficacy of that individual or phenomenal will. The reaction of the Materialists to such a metaphysical conception led to similar consequence, for their view of nature (svabhāva) prevented any meaningful discussion of individual human initiative (purisa-thāma, purisa-parakkama). While denying a mysterious "ghost in the machine," the Buddha reduced the universal and objective laws to linguistic convention, thereby accommodating an element of skepticism. His explanation of causality as "dependent arising" eliminated the obsessive belief in error-free knowledge. This, in turn, requires human beings to process whatever information they obtain in order to construct their worldview. It is such processing, together with conforming to whatever discoveries are made through such processing, that is designated the will, and not any mysterious

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psychic principle. Thus the Buddha recognized four forms of effort (padhāna):

1. Preventive effort (saṃvara), that is, the non-grasping after conceptions of substance (nimitta) and qualities (anuvyañjana) on occasions of senses experience. This, as mentioned earlier, is the restraint of the senses that prevents the influx of unwholesome thoughts, etc.

2. Effort at relinquishing (pathāna), that is, the will or determination to abandon evil and unwholesome thoughts that have already arisen.

3. Effort to develop (bhāvanā), that is, to initiate and develop wholesome attitudes that are yet to arise. This is an extremely important part of culture, for it determines the direction in which life on this planet can move. The attitudes listed are seven in number (generally referred to as the seven factors of enlightenment, satta-bojjhanga), namely, mindfulness, discernment of the good, energy, rapturous joy, calm, concentration, and consideration. Although these have been explained in the tradition as the constituents of enlightenment (bhodhi), there is no need to restrict that enlightenment to the individual; it also can mean the enlightenment and freedom of a society or even the whole of humanity. Taken in this larger context, it implies the effort to develop oneself as well as others. Indeed, the seven factors of enlightenment are more meaningful when their application is extended to society and morals.

4. Effort to maintain (anurakkhana), that is, to maintain wholesome and favorable objects of concentration, here again, the tradition is prone to interpret the object of concentration as referring to objects of individual meditative practices. In a more comprehensive sense, objects of concentration can include events, states, and processes that produce good consequences for the society as well. Programs and projects that are beneficial to a
human being and to society are often initiated but rarely maintained. Again, the absence of absolutely deterministic laws is clearly asserted; hence the Buddha's advice to put forth effort to maintain what is good.\textsuperscript{133}

**Right Mindfulness**

The essentialist search for truth and reality seems to have contributed to how mindfulness in Buddhism has been understood by some classical as well as modern interpreters. Mindfulness is often understood as a way of cleaning the mind of all discrimination and conception, leading to a preconceptual stage of perception. However, in the description of mindfulness available in the very popular discourse on The Setting up of Mindfulness (\textit{satipaṭṭhānā}), one is urged to reflect on or perceive retrospectively (\textit{anupassanā}) the functioning of the physical personality (\textit{kāya}), feelings or sensations (\textit{vedanā}), thought (\textit{citta}), and ideas (\textit{dhamma}).\textsuperscript{134}

As with the previous factors of the moral path, reflective awareness is rendered necessary by the epistemological difficulties human beings face in trying to understand reality. Reflective awareness is an extremely important means of knowing when knowledge of things "as they really are" is not a possibility. It is radical empiricism- the recognition that experience is not atomic but a flux whose content is invariably associated with the path. This is basis of the Buddha's conception of "dependent arising." While admitting the usefulness of knowledge of the past (\textit{pubbante ṇāna}),\textsuperscript{135} the Buddha dissuaded his disciples from pursuing such knowledge much beyond the limits of experience, because this could lead to dogmatic views in relation to the past (\textit{pubbantānudīṭthi}).\textsuperscript{136}

Right Concentration

Right concentration is of extreme importance as the means of making a decision regarding behavior. The danger involved in following a radical empiricist approach, namely, that of generating dogmatic views about the origin of things by going beyond experience, is eliminate by following this step. That is to say, one past experience has provided some understanding of an event, state, or process, it become necessary to focus on that understanding and use that understanding in order to act. What is focused upon is a healthy or wholesome event, state, or process, the criterion for healthiness or wholesomeness being the happiness of oneself and others.

The above analysis of concentration would mean that there is no absolutely true or real event, state, or process on which the wayfarer can focus. In the absence of absolute knowledge, constant revision of our understanding and behavior become inevitable. The Buddha was always prepared to adopt such revisions, as long as the reason for them was the welfare of all beings. It was due to his compassion for beings (sattesuanukampā) that he refused to assert statements about truth unconditionally. It is this form of revision that is embodied in the Buddha's statement that “even the good has to be abandoned, let alone the evil.” He faithfully followed such revisionism by revoking the rules of monastic behavior (vinaya) for monks and nuns whenever he found that they were on longer useful. We have already observed that virtues are the stepping-stones of the moral life and that they are not valued for their own sake. The Buddha wanted to recognize their usefulness and then proceed to explain something more useful, namely, the moral life.

According to the above information from early discourses, the noble eightfold path is the moral life that serves as a bridge between the life of virtues and ultimate freedom. Thus we have the concept of the higher

virtues. The gradualness of the path thus consists in starting with the basic virtues relation to a life of social harmony between the virtues and moving on to the more comprehensive moral life. The Buddha expressed his moral teachings throughout the *Dhammapada*. We see in the *Puppha vagga* — one should not consider the faults of others, nor their doing or not doing good or bad deeds. One should only consider whether one has done or not done good or bad deeds.  

Again we see in the *Yamaka vagga* in the *Dhammapada* thus: hatred is, indeed, never appeased by hatred in this world. It is appeased only by loving-kindness. This is an Ancient Law. The Buddha is a psychotherapist, social reformer. Buddha’s ethical codes are around in the *Vinaya Piṭaka* and also in the *Sutta Piṭaka*. The *Vinaya Piṭaka* deals with the rules and regulations of the daily life of monks and nuns. These Buddhist ethics are very essential in our society for peace and harmony. The Buddha came for the benefit of mankind.

The need for realization and application of Buddhist ethics has assumed greater dimensions with the society getting more and more degraded. Nowadays strife-torn world where violence, rivalry and the path of coercion dominate the show, time is overdue Buddha’s teachings, Buddhist ethics be given due importance to arrest the decadence of mankind. Buddha is considered to be the first man who visualized the idea of a harmonious life—a concept which is truly a revolutionary one. Let no efforts be left to translate his dream into a reality.

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139 Dhammapada, verse, 50. Na paresaṁ vilomāṇi, na paresaṁ katākataṁ, attanova avekkheya, katāni akatāni ca.