CHAPTER 5

THE GOAL OF BUDDHIST EDUCATION

No sooner do we hear the term ‘aim of education’, than we think of the numerous objectives enumerated in the usual run of textbooks in principles of education. The individual, social, vocational, ‘bread-and butter’, completely living and self-development aims suggest themselves to our mind. And then we say that all these aims should be coordinated in such a manner that every one of them is given its appropriate place in the integrated whole. This is an acceptable and valid approach to the study of the objectives of education, so long as we confine the ultimate purposes of life to the lower levels of experience. But, when we rise to the higher levels, and re-define the goal of life in terms of spiritual values, then we realize immediately the need for lifting the aims of education to the correspondingly exalted level of experience. Here, therefore, we contend that over and above the aims of education, we should discuss the supreme values in education from which the usual list of aims may be derived as a corollary. And as we are engaged in evolving a philosophy of education from the exalted idealistic teaching of Buddha, it goes without saying that the aim of education will have to be defined in terms of the spiritual ideals upheld by the Buddha. Now, it is fairly easy to convey to the ordinary men and women, in one word, the final goal of education by the Buddhistic school of thought. And that word is ‘Self-realization’. From the Buddhistic standpoint, it is the merging of the self in Nibbāna (skt. Nirvāṇa). Let us therefore make an attempt to elaborate this great goal of education, which is also, the sole aim of life, with a view to bringing out its spiritual nature.

General speaking, goal and purpose are very important aspects of our lives. Goal is the best answer to questions concerning the purpose of our actions and the destinations of our personal selves. Therefore, in every work project, the goal must be mentioned. The criteria of goals can be represented by two sets of goals which people should realize as fully as possible taking into account differing personal circumstances. According Buddhism, the first set of goals is divided into three parts:

1. Diṭṭhadhammikattha: Actions with a goal for benefits in the here and now, or temporal welfare, wealth, health, honour, position, good name, good friends, and happy family life.
ii. *Samparāyikattha*: The second goal refers to benefits achieved in ‘the beyond,’ or the spiritual welfare of people, e.g., peace and happiness of mind, a blameless life, and confidence regarding future life.

iii. *Paramattha*: The third goal represents the highest aim and final goal, i.e., supreme peace, bliss and freedom or *Nibbāna*.

The second set of goals is divided into three parts as well:

i. *Attattha*: Behaviour, which benefits one’s own welfare,

ii. *Paratta*: Behaviour, which benefits others welfare.

iii. *Ubhayattha*: Behaviour, which benefits the welfare of both oneself and others.

As we can clearly see from the sets of goals listed above, the Buddha emphasized both the benefits for the individual and for the society. One’s behavior cannot be judged in terms of how it affects the individual. Instead, the Buddha encouraged us to think about how our behavior affects the entire world community.

In fact, education is a human endeavor aimed to help individuals develop and necessary for the survival of the society. Since today’s educational focus is to prepare students for their careers, it aims therefore are directed towards developing social and commercial skills, rather than towards the student’s development of character. In ancient India where religion was the focus of all activities, its educational focus was directed towards the students’ needs of religious and spiritual development. Mahatma Gandhi, the father of Basic Education, considers education as a means to develop man. He said, “By education I mean an all-round drawing out of the best in child and man-body, mind and spirit.”

In Buddhist system, the first aim of education is to help individuals see danger in their small faults, understanding them as they really are, and strives towards the removal of these faults. Such a person in Buddhism is called the wise and it is for this reason that the Buddha has declared: “This Dhamma is for the wise and not for the unwise.” For the unwise are those, who though learning a lot of things do not know how to check their minds and never make an effort to go against the strength of defilement. Since the Buddha’s teaching is just a discovery of the right way of life, Buddhist education means self-education. It is concerned basically with the development of the moral and spiritual values in man. It may be also understood as the way of lifelong education, because it aims at reaching self-perfection. The Buddha considered the perfection of man as the result of a right and continuous striving. In his view, profound knowledge (truth) does not come to man straight away, but it comes by a gradual training, a
gradual doing, a gradual course, and on the basis of experimental and scientific inquiries. According to the Buddha, man is the master of his deeds, so he is responsible for his own destiny. Moral acts led by wisdom and love bring man a happy life, whereas immoral deeds motivated by ignorance and greed encounter a distressed result. Buddhist education, therefore, lays it emphasis on the fulfillment of good deeds and seeks to call man to the sense of self-mastery.

Channel-makers lead flood waters,
Arrow-makers shape the lethal shafts,
Carpenters bend wood and naught besides,
Wise men discipline themselves.⁵

Therefore, knowledge or the Buddha’s teaching, as understood by the Buddhists, is not something sacred but only a mean for the wise to an end of her/his suffering; ‘You have been guided by me with this Dhamma, which is visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves,’⁶ so taught the Buddha. To experience the Dhamma means to understand the true nature of human life and to put it into practice so that one can release oneself from all types of bondage including that of knowledge.

Although the Buddha had achieved enlightenment he stressed that he could not bring about enlightenment, and therefore the relief of suffering of sentient beings. Unless and until sentient beings understand the world within and without, recognize their transcendent capacity and walk themselves on the path of deliverance, they will remain in this state of ignorance and suffering.⁷ The aim of the Buddha’s teaching was to guide individuals so that they can achieve as following things:

1. **Recognizing Oneself**

   It is true that everyone wishes to be happy and nobody wants problems. Yet, few are aware of truly effective methods for bringing this about, whereas many others in their ignorance, just make things worse for themselves and everyone around them.⁸ The ignorant person, according to Buddhism is not the unlearned, but one who neither knows oneself, nor puts into practice what has been taught. in this connection the Buddha taught, 'Even if one can repeat a thousand verses but understand not the meaning of the lines he repeats, this is not equal to the repetition of one sentence well understood which is able, when heard, to control thought.'⁹ This show that education in Buddhism, is not merely just imparting knowledge
thinks they should be, but helping them to understand and control their own mind and thoughts. In order to understand oneself, what one should do is to frequently check one’s own mind. However, due to psychological habits, people often are not willing to check their minds, to reveal their true natures as Lama Yeshe taught in the following words:

To become your own psychologist, you do not have to learn some big philosophy. All you have to do is examine your own mind every day. You already examine material things every day ... but never investigate your mind. Checking your mind is much more important.

Nevertheless, most people seem to believe the opposite. They seem to think that they can simply buy the solution to whatever problem they are facing ... it is a complete misconception.  

The root of human habitual tendency, as pointed out earlier, can be traced from the very nature of disposition, which has been formed in the past influencing one’s present behavior, and representing in dynamic personal traits. The Mahāmāluṅkya Sutta states that unwholesome habits are not the result of deliberation at conscious level, but emerge from deep-rooted and latent proclivities (anusayā). Even in a young tender infant, there are found five latent learnings (anusayā), namely learning to personality belief (sakkāyataditthānusaya), learning to skeptical doubt (vicikicchānusaya), learning to rites and rituals (sīlabbataparāmāsa), learning to attachment towards sensual pleasures (kāmarāgānusaya) and learning to ill-wills (byāpādānusaya). The Buddhist idea of latent learning anusayā, which is considered as persistent traits coming down innumerable lives, can be somewhat similarly found in the theory of ‘unconscious activity’ as mentioned by Freud and developed by Jung.

Moreover, the Vatthūpama Sutta describes sixteen qualities of defilement of the mind, namely covetousness, ill-will, anger, revenge, contempt, a domineering attitude, envy, avarice, deceit, fraud, obstinacy, presumption, conceit, arrogance, vanity and negligence. In being unaware of these conditioning influence about oneself and of one’s own desire, one performs unwholesome deeds. It is for this reason that the Buddha frequently teaches his disciples, “Search yourself,” and “tame your mind.”

There is a method in modern psychology known as introspection. It means to look into one’s own mind to study one’s mental state. With this connection, Padmasiri de Silva points out that even psychology in the west which accepts ‘introspection’ as a variable method, will
not be compatible with a Buddhist technique of ‘self-analysis’ which culminates in spiritual insight. In this context, the 4th Dalai Lama offers a method of checking one’s mind as thus:

For discovering one’s true inner nature. I think one should try to take out some time, with quiet and relaxation, to think more inwardly and to investigate the inner world. Then sometimes when one is very much involved in hatred or attachment, if there is time or possibility during that very moment, just try to look inward and ask: ‘what is the attachment? What is the nature of anger?’

The value of introspection is discussed in the *Anumāna Sutta* as a method where one should be reflected by oneself and one should be measured against oneself. The person in this sutta is referred to as one whose mind is intractable, who is difficult to admonish; such a person is dominated by evil wishes, a fault-finder, reproves others, disparages others, etc. In this context ‘repeated reflection’ about one’s own mental qualities is recommended: “A person with evil wishes and dominated by evil wishes is displeasing and disagreeable to me. If I were to have evil wishes and be dominated by evil wishes, I would be displeasing and disagreeable to others.”

The individuals who use the method of introspection to eliminate an evil mental state is also advised to imagine themselves as a young person fond of adornment, examining the image of their own face in a bright, clean mirror. If seeing any dirt or blemish there, they would try to remove it. If seeing no dirt or blemish, they would be pleased.

The metaphor of mirror to describe the method of ‘repeated reflection’ is also found in the recommendation to Rahula. The concept of checking oneself by reflecting upon one’s mental states is a crucial method, which the Buddha himself resorted to, getting a true picture of himself while he was still only an unenlightened Bodhisatta as depicted in the *Dvedhāvitakka Sutta*. This sutta conveys the Buddha’s method of controlling his thoughts by dividing them into two classes: one side of sensual desire, ill-will and cruelty, and the other of renunciation, non-ill-will and non-cruelty. The way that the Buddha abandoned, removed and did away with the unwholesome states is compared to that of a cowherd who would guard his cows by constantly tapping and poking them with a stick to check and curb them, when he sees a thick crop ahead. The cowherd did so because he knew that he could be flogged, imprisoned, fined or blamed if he let the cows stray into the crops. In the same way the Buddha saw degradation and defilement in unwholesome thought and sensual pleasures. They ‘are of little satisfaction, much suffering, and much despair, and how great is the danger in them.’
When the Buddha spoke about human sufferings, it was not because of pessimism, but
due to realization of one’s suffering to be the result of one’s wrong attitude and thoughts. It is
for this reason that Buddhist education takes the controlling and taming of mind as its main
purpose.

Today’s education everywhere tends to put the emphasis on science and technology,
aiming to produce mainly scientists and technicians. Such an educational system, which largely
neglects the cultivation of the mind, produces subservient people who are mechanical and
thoughtless living a life of non-virtuous deeds. In this context, Buddhist education offers five
ways of practice to develop the mind and remove unwholesome thoughts as depicted in the
Sallekha Sutta.

The first way of effacement by reflecting thus, ‘Others will be of unwholesome practice,
and we shall abstain from that.’ The second way is inclining the mind towards wholesome
states. The third is of avoidance of non-virtuous actions. The fourth is the way leading upwards
by practicing wholesome deeds. And the fifth is the way of extinguishing one’s defilement by
taming and disciplining oneself.25

The Vitakkasanthāṇa Sutta conveys a similar idea by means of five different
methods.26 The first is the method of paying attention to a different sign (aṅñanimitta): that
of mental activities (vitakka) associated with desire, aversion and confusion. These can be
eliminated by giving attention to some other sign connected with what is wholesome. This
method is compared to a carpenter driving out a large peg with a small one.

The second is that of ādīnava which aim to examine the dangers of evil thoughts. This
is compared to a person, fond of adornment, who would be horrified and disgusted if the carcass
of a snake were hung round his neck.

The third is that of asati amanasikāra or trying to forget or not paying attention to one’s
unwholesome thoughts. This is compared to the person who did not want to see forms that had
come within range of sight and would either shut his eyes or look away.

The fourth is the method of mūla bheda, where a search is made for the cause and source
of unwholesome thoughts.

If these techniques fails the method of abhiniggaha should be used to restrain
unwholesome thoughts with ‘his teeth clenched, his tongue press against his palate, should by
his mind subdue, restrain and dominate the mind.’ By repeated practice of these methods, one can become ‘a master of the courses of thoughts’.

From this, one can see how hard is to control what lures and holds one in thrall; and how hard it is to exorcise the evil spirits that haunt the human heart in the shape of unwholesome thoughts. As the unwholesome elements are strong within an individual, a great of effort is necessary to withstand the current as referred to several contexts as follow:

A person, who is virtuous ... seeing danger in the small fault, accepted the precepts and trains himself accordingly ... Whatever are his vices, tricks, faults or wiles, he shows them as they really are to the teacher or to some learned fellow-monk who tries to correct him ... Strenuous in endeavor he abides, thinking; ‘Let only my skin, sinews and bones remain, and let the flesh and blood dry up on my body, but my energy shall not be relaxed so long as I have not attained by manly strength, manly energy, and manly persistence.

Thus the first aim of Buddhist education is to help individuals see danger in their small faults, understanding them as they really are, and strives towards the removal of these faults.

2. Recognizing the Universe

Encouraging individuals to discipline and mature themselves does not mean that Buddhism advocates ‘individualism’ or ‘egocentrism’. In fact, an egocentric motivation that is essentially consisting of metaphysical confusion is what the Buddha strongly rejected. Natural and social harmony is more fundamental in the Buddhist education ethos rather than egocentrism as N. P. Jacobson remarks. “For Buddhism, all entities including humans are social in nature ... each inheriting the ‘ripen fruit’ of the past, and all constituting a special society whose members may never be philosophically present to one another but are nevertheless internally related in ways mere contiguity could hardly provide.”

The function of Buddhist education is to help individuals to understand that although each individual is always unique and irreplaceable, human beings live in terms of the entire universe of things. In order words, being aware that the organic operation of each existence always corresponds with the laws of the universe is what the Buddha teaches. Without such awareness, people become what N. P. Jacobsson calls ‘captives of their own self-serving and self-isolating strategies.’ The Buddhist doctrine of non-substance and the conception of ‘conditioned origination’ enable an individual to recognize that human are social creature
rather than a substance to which the qualities of a lifetime is attached. In this connection, Lama Govinda writes: “The formula of dependent origination shows itself as the necessary counterpart of the anattā-idea, which emphasizes the dynamic character of existence and conceives the individual from the standpoint of life and growth, in contrast to the fossilized concept of an absolute entity which would logically call for similarly absolute (lifeless) law.”

This is the unique feature in Buddhist educational system in so far as it explains that the whole world, including humans and others beings as well as nature, is a vast net of interrelations. For survival, an individual depends on nature and other members in society for food, clothing, shelter, medicine and other needs. For example, the vegetables one takes every day is supplied from people who work in the fields. The crops are rooted in the soil, which is aerated by earthworms. Insects like bees and butterflies provide the means of pollination for the plants. Rain falls on them, and energy is received from the sun. The interconnection is real; there is nothing that is not akin to everything else in the universe and does not have a relation to it.

From this one can sees that in a human society, native traits, psychology, physical body and living environment, natural and social, are factors forming an individual. All of them are interdependent. However, the living environment often plays an important role in determining the nature of one’s development. One is born through the conditions of parentage; the body is nourished by food from many conditions in nature; the mind is nurtured through the teaching and experience from social environment. Therefore, both body and mind are dependent on the fluctuating condition that affects them. This is why the Buddha always mentioned the transitory nature of existence. If the existence is not real, how then can there exist a real ‘self’ or ‘ego’? The ‘ego’ to which one is so devoted to, is an illusion created by one’s different experiences and perceptions. Therefore, there is nothing solid that one can call ‘self’ or ‘I’. The ‘I’ or the so-called personality is as already pointed out just a combination of mental and physical processes that are always changing in accordance with the living environment.

To help individuals adjust to the laws of the universe, to suit her/his own conduct, every effort should be aimed at the education of human root from which all behaviors, wholesome and unwholesome arises. Unwholesome behaviors, as mentioned above, have three roots, greed (lobha), hatred (dosa) and delusion (moha). Their opposites, charity (alobha), compassionate love (adosa) and wisdom (amoha) provide the wholesome bases for actions. Of these greed (lobha) and hatred (dosa) derives from craving (tanţhā) while delusion (moha) is from
ignorance (avijjā).\(^{32}\) It is due to ignorance and craving that human beings do not see the true nature of things as change, as impersonal and as interdependent existence. As a result, they cling to the wrong views concerning their personality (sakkāyadiṭṭhi), which when taken seriously, becomes ingrained. The \textit{Bhaddekaratta Sutta} gives a good expression for that, “One is vanquished, or caught among presently arisen states by regarding the five aggregates as the ‘ego’ or ‘self’.\(^{33}\) The phrase is further explained in the \textit{Mahākaccānabhaddekaratta Sutta}, “Because one’s consciousness is bound up with desire and lust, one delights in that. When one delights in that, one is vanquished in regard to presently arisen states.”\(^{34}\)

As a result of self-attachment,\(^{35}\) one has little control over one’s senses and thus cannot avoid wrong actions, culminating into both self and social confusion as seen in today’s society. N. P. Jacobson also remarks; ‘The major terrors of the modern nation are rooted ultimately in what Buddhism sees as a suppositious self ... These distortions of selfhood constitute the major obstacle to the continuation of human civilization. The endangered future resides in the fact that there is no limit to the way in which self-deluded, self-encapsulated individuals can be wrong about the nature of reality.’\(^{36}\) In this context, Buddhism offers a method of reflecting the entire universe of existence as follows: “This my body is material, made up from the four great elements, born of mother and father, fed on rice and gruel, impermanent, liable to be injured and abraded, broken and destroyed, and this is my consciousness which is bound to it and dependent on it.”\(^{37}\)

This proves that every individual’s personality, though being a part of the universe, is always unique and irreplaceable. As Lama Govinda states: differentiation is not separate, independent existence.\(^{38}\) The aim of Buddhist education is to help individuals understand that the interconnection of all living things is irreducible in a human life, and that they should aim to live in tune with the environment, both natural and social.

3. Recognizing the Transcendent Ability of Human Beings

As mentioned from the beginning of this chapter, the Buddhist education centers around humanity and its main purpose is to release human beings from their endless sufferings. However, the Buddha never claimed to be a savior who tried to save humans by means of revealed religion, but always encouraged people to rely on their own ability for their liberation. “ Oneself, indeed, is one’s refuge, for what other refuge would there be?”\(^{39}\) “You yourself should strive on; the Tathāgatas only shows the path.”\(^{40}\)
Thus, the path of Buddhist education is that of self-realization and self-effort in order to rid oneself of ignorance and defilement. “I have directed you towards deliverance. The Dhamma, the truth is to be realized by the wise for themselves.”\(^{41}\) It is significant to note here that the wise person in Buddhism is not one who knows many things, but one who has an open mind to learn any fresh knowledge and is always ready to expand that knowledge.\(^{42}\) The \textit{Vammika Sutta} gives a method the wise resorts to expand her/his knowledge as follows: “What one thinks and ponders by night based on one’s actions during the day is the ‘fumed by night’. The actions one undertakes during the day by body, speak, and mind after thinking and pondering by night is the ‘flaming by day’.”\(^{43}\)

This shows that the wise person is one who considers the reaction of their action both before and after. This is the method of transformation of what has been thought into actions and of what has been acted into wisdom, that is to say the transformation of thought and action into living experience. Ignorance, on the contrary, consists of a mind that is closed and not applied of what has been learned into daily life, even though the amount of factual increased.\(^{44}\) Thus, the term of ignorance mentioned here does not mean a lack of factual information, but rather ignoring one’s inner experience, the non-recognition of one’s own transcendent capacity. Unless and until sentient beings recognize that they have transcendent potential for their deliverance, they will remain in this state of ignorance and suffering. For Buddhist education is not a form of mere intellectual understanding, but rather a penetrating transcendent potential or intuition into the nature of the process of life-itself. Lacking this kind of capacity, it is difficult for one to put one’s step on the way to deliverance. The 14\(^{th}\) Dalai Lama asserts: “Human potential is the same for all. Your feeling, ‘I am of no value’, is wrong, absolutely wrong. You are deceiving yourself. We have the power of thought – so what are you lacking? If you have will power, then you can do anything. It is usually said that you are your own master.”\(^{45}\)

It is due to a lacking of confidence in one’s own capacity, one seeks for happiness or salvation from external impulses such as fasting, bathing in a river, or praying to gods for help, for good and prosperity, and for removal of evil with various sacrificial rites. One can find this in the \textit{Vatthūpama Sutta} where the Buddha addressed the monks that a person whose mind is free from taints, whose life of purity is perfected, and the task done, could be called one who bathes inwardly. Then the Brāradvāja seating near the Buddha asked him:

- Does Master Gotama go to the Bāhukā River to bath?
- Why, Brahmin, go to the Bāhukā river? What can the Bāhukā River do?
- Master Gotama, the Bāhukā River is held by many to give liberation, it is held by many to give merit, and many wash away their evil actions in the Bāhukā River.

Then the Buddha made him understand that bathing in rivers would not cleanse a person of evil, and instructed him thus:

It is here, Brahmin, that you should bathe,  
To make yourself a refuse for all beings,  
And if you speak no falsehood  
Nor work harm for living beings,  
Nor take what is offered not,  
With faith and free from avarice,  
What need for you to go to Gaya?  
For any well will be your Gaya.  

Such an attitude of relying upon outside sources for salvation, is the outcome of an educational system based on the beliefs in the laws of determinism. By rejecting various forms of determinism that existed at Buddha’s time – natural determinism, theistic determinism, and karmic determinism- and emphasizing on experience, the emergence of Buddhist education marks an important event in the history of Indian thought. The Buddha claimed that although a person’s psychological past, heredity and the social environment may condition one’s actions, all this does not determine one’s destiny. On the contrary, one can change one’s behavior and make one’s own future life by one’s effort. Happiness or suffering, purity or impurity is what one must create for oneself. Nobody else can make one better or worse. In the Aṅguttara Nikāya, the Buddha is reported to have said: “Indeed I tell you that within this your body, though it is mortal and only a fathom long, it endowed with consciousness and mind, there is contained the world, the arising of the world, the passing of the world, and also the path leads to the its cessation.”

The passage shows that all phenomenal things, including the world and human beings, are the products of process of consciousness which embraces the potentialities of all forms of life and of transformation, from negative into positive state and vice versa. Without the awareness of their potential, modern humans often look outward to the multiplicity of the sense-objects for their knowledge and experience. The more one focus on the outside world, the more one clings compulsively to impermanent things, conceptual, and self-encapsulated
from which lead to suffering. In fact, it is not impermanent thing that is the cause of one’s suffering, but one’s attachment, one’s clinging or one’s desire to possess it. Here, the Buddhist education comes to play an important role in showing human beings the path of turning away from the external to the internal world so that they can recognize their inherent capacity of attaining enlightenment and enjoy things while they are there without clinging to them. Therefore, all what we should do for our happiness is, as Keiji Nishatani states, “to cut the threads of attachment which tie us to things of this world. The Buddhist way means an awakening in which we become aware of our original and authentic nature and live in conformity to it. The possibility of attaining enlightenment depends entirely upon ourselves.”

Thus, “turning about the deepest seat of consciousness” as it says in the *Laṅkāvatāra Sutta* is the only way leading to enlightenment, to the ultimate reality. It is the way of meditation, of mind training, of concentration and of the awakening of the potential slumbering in all people. It is through meditation and mind training that people discover that each individual has inherent powers for ending suffering as well as an enormous and almost wholly unexplored capacity for enlarging and deepening their living experience. Therefore, it is essential and proper to develop the capacity to practice in a way so that individuals can extricate themselves from their suffering that results when the natural expansiveness of life are confined by artificial worlds whose limits ultimately are embedded in the self.”

Buddhist education, as Lama Govinda states, “Aim not at paranormal powers, but at reestablishing the balance of psychic functions that have been disturbed by one–side attention to the world of sense, by drawing upon depth-consciousness and activating it through the recognition of its potential universality.” As long as one is not aware of one’s transcendent ability, one remains prisoner to the egoistic state, the state of ignorance and suffering although one has potentiality of attaining enlightenment.

According to Buddhism, all being contain the Buddha-nature, the enlighten seed, but if one unaware of it, one never attains enlightenment or experiences the reality of the human life. From ignorance to enlightenment, or from potentiality to reality, the path may be long or short depending on the degree of one’s recognition and the effort of practice, though perhaps only a hair’s breath separates one from this experience. It is for these reasons Buddhist education assigns the teacher a very significant role and function in arousing the transcendental capacity that is slumbering in all creatures. Without the teacher, the students may not know of the
inherent potentiality within themselves, or do not have the will to cultivate or to develop it, and therefore it is not able to transform itself into reality or living experience.

It may be said that arousing one’s inherent ability, one can transform one’s suffering into happiness, or potential nature into effective reality, or living experience, is the main ethos of Buddhist education. Lacking this realization, one is like the poor man who has a priceless jewel within one’s grasp without knowing it.

4. Nibbāna as the Final Goal of Buddhist Education

According to the Canonical texts, Nibbāna is the final goal of Buddhist education. All of Buddhist’s actions are aimed at the ultimate attainment of Nibbāna. Without Nibbāna, Buddhism is directionless. The Buddha teaches only about suffering and the cessation of suffering. The cessation of suffering, here, means Nibbāna; this is the central ideal of the Buddha’s teachings. The Aṅguttara Nikāya saying, “Just as the great ocean is of one taste, the taste of salt, even so this Doctrine and Discipline (Dhamma-vinaya) is one of taste, the taste of emancipation (Vimutti),” signifies the aim of Buddhist education. Both the Majjhima Nikāya and Samyutta Nikāya state that the Buddha’s main task of forty-five years teaching was to point out human suffering and a way out of it

Hence, Nibbāna is the only aim for which the practitioner of Buddhism hopes. Whichever step the person is practicing, it is only for reaching one aim: Nibbāna. The Buddha said that: “Even as the River Ganges streams and flows to the ocean, as it is borne and finds repose only in the ocean, so does Gotama’s whole congregation, laity as well as pilgrims, stream and flow to Nibbāna as its borne, finding repose only in Nibbāna.”

a. The Definition of Nibbāna

Before we discuss Nibbāna in detail, one must bear in mind that the concept of Nibbāna is not something easily translated or understand through words. The question, ‘What is Nibbāna?’ can never be answered completely and satisfactorily within the restraints of language. Human language is too limited to express the real nature of Nibbāna, the Absolute Truth or Ultimate Reality. Language is created and used by masses of human beings to express sensations and ideas experienced by their sense organs and their minds. Nibbāna, the supra-mundane experience, cannot be understood or attained through discussion about it; rather, only experience can lead to the understanding of Nibbāna. “For the Buddhist, the important thing is
not to know what Nibbāna is, but to reach Nibbāna, an inquiry concerning Nibbāna may prove disastrous.  

However, as far as the philosophical inquiry is concerned, a rough explanation of Nibbāna with words is still necessary. It is one of the tasks of students of philosophy to study Nibbāna. The analogy that can preface our discussion of Nibbāna concerns the fish who did not understand the nature of solid land. When his friend, the tortoise, returned to the lake after a walk on the land, the fish asked the tortoise whether beings swim on the land as they do in the lake. The tortoise explained to him that one could not swim on land because it was solid and one must walk on it. The fish, judging from his own experience, insisted that there could be nothing like that on earth that one must be able to swim on land. In the same way, the state of Nibbāna is indescribable by those who have attained it and is unknowable to those of us who have not reached it, those of us akin to the fish. Nibbāna is a state of mind to be realized. It transcends empirical thought and is beyond the limits of space and time. It can however, be perceived by the pure mind and attained in this very life.

The term ‘Nibbāna’ seems to be the prevalent term, which had gained currency and recognition since pre-Buddhist period just like the other terms such as Bhikkhu, Yoga, Brāhmaṇa, Vimutti, Jhāna, etc. Terminologically, the word ‘Nibbāna’ is a Pāli word. It Sanskrit equivalent term is Nirvāṇa. It is composed of ‘Ni’, and ‘Vāna’. ‘Ni’ is a prefix implying negation or absence, ‘Vāna’ means ‘arrow’, ‘tie’, ‘fetter’, ‘chain’, etc. It also means ‘craving’, ‘longing’, ‘desire’, ‘attachment’, ‘weaving’, and etc. in this sense that Vāna acts like a cord to connect the series of lives of any particular individual in the cause of his wandering in ‘Saṃsāra’. When ‘Ni’ is added to ‘Vāna’ the compound term ‘Nibbāna means absence of desire (Vāna). From another source, the word ‘Nibbāna’ is said to be derived from Ni + Va + An. It means extinction, cessation, going out, allayment, cooling peace, happiness and perfection. Again, there is enough evidence to prove that it is possible to have a formation of Ni + Vana, which means being without forests, or woodless, because the word ‘Vana’ might be referred to forests and metaphorically the forests of such passions as lust (Rāga), hatred (Dosa) and delusion (Moha). It is clear that the popular usage of the word ‘Nibbāna’ as the extinguishing of a fire has been taken to figuratively mean the extinction of the fire of lust, etc. The extinction of the fires of passions like lust, hatred, etc., thus envisages the culminating point of the Buddhist thought and practice, the ultimate aim, which can be expressed in such terms as happiness, perfection, absolute freedom and the like. In the Buddha’s words: “Health is the highest gain, Nibbāna is the highest bliss.”
Obviously, the meaning of Nibbāna refers to the third of the Four Noble Truths, i.e., the Noble Truth of the cessation of suffering (Dukkhanirodha). This concept is affirmed by several saying of the Buddha: “(Nibbāna) is the complete cessation of that very thirst (Taṇhā), giving it up, renouncing it, emancipation from it, detachment from it.”65 “Claiming of all conditioned things, giving up of all defilements, extinction of ‘thirst’, detachment, cessation, (this is) Nibbāna.”66

In the Milindapañhā, Venerable Nāgasena affirms that: “Cessation is Nibbāna. The disciple of the noble ones neither takes pleasure in the senses, nor finds delight in the objects of senses, nor continues cleaving to them. And in as much as he does not, in him craving ceases, and by the cessation of craving grasping ceases, and by the cessation of craving becoming has ceased birth ceases, and with the cessation of birth, old age, and death, grief, lamentation, pain, sorrow, and despair ceases to exist. Thus it is that cessation is Nibbāna.”67 From the above statements, Nibbāna primarily lies in the destruction of craving.

‘Nibbāna’ does not exist somewhere in some distant land out of the self (Atta). Since, it is the subject of realization, and to be realized within one’s own self, the question of delay does not arise at all. Hence, ‘Nibbāna’ is also defined as the ‘Akāliko’.68

No doubt, ‘Nibbāna’ is realizable. But the experience of ‘Nibbāna’ is inexpressible. The two types of modes of expression namely; the Kāya-viññatti, and the Vacī-viññatti of a being are insufficient to describe the experience that one gets. These two modes of expressions can only describe these human experiences that are acquired through the contact of sense organs with their respective objects belonging to the mundane world. The conditioned objects of the mundane world are the objects of the mundane consciousness. They are limited with the limitation of space, and time. But ‘Nibbāna’ is timeless, and spaceless. It is unconditioned object. Moreover, it is the highest bliss, and the highest achievement of human being, which is the object of the Supra-mundane consciousness. It is meaningless to describe this element in terms of sense-organs perceptions, and sense-experience through the conventional languages, which fail to give an exact definition of ‘Nibbāna’.69

In the later thinking, the scholars have used various epithets to describe the state of ‘Nibbāna’. Some of them may be quoted here,

One might fill columns with the praises in Pāli poetry, and prose lavished on this condition of mind, the state of the man made perfect according the Buddhist faith. Many are the pet names of the poetic epithets, bestowed upon it, each of
them for they are not synonyms- emphasizing one or other phase of this many-sided conception-the habours of refuge, the cool cave, the island amidst the floods, the place of Bliss, emancipation, liberation, safety. This supreme, the transcendental, the uncreated, the tranquil, the home of ease, the calm, the end of suffering, the medicine for all evil, the unshaken, the ambrosia, the immaterial, the imperishable, the abiding, the further shore, the unending, the bliss of effort, the detachment, the holy city, and many others. Perhaps the most frequent in the Buddhist texts is Arahantship, ‘the state of him who is worthy.’

Basically, the existence of Nibbāṇa, according to the Buddhist philosophy, cannot be pointed out as where it is, although it is regarded as the highest place of those who attain the Arahantship. After a careful analysis of these virus synonymous terms of ‘Nibbāna’, the central point that emerges is a Supra-mundane state realizable here in this very life by a person rightly set in, and well-directed in the Eightfold Noble Path. It will arise by itself automatically. There is none that can make and force its arising and also none can forbid its arising. ‘Nibbāna’ is a basic reality uncompounded in its nature. It is also called ‘Nibbānadhātu’ (element of Nibbāna), because it has its own characteristic quality. A Venerable Nāgasena state that: “There is this element of Nibbāna peaceful, happy and excellent. If one is practicing rightly, comprehending the formation in accordance with the instruction of the Buddha, he can realize it by wisdom.”

Now we come across to the nature of Nibbāna. According to the texts, the nature of Nibbāna may be divided into three modes, namely; (i) Suññata-Nibbāna (Void), because it is devoid of lust, hatred, and ignorance, or of all conditioned things. (ii) Animitta-Nibbāna (Signless), because it has no sign to compare with. (iii) Appanihita-Nibbāna (longing-free), because it is not longed for with any feelings of craving.

In the Milindapaññā, it tries to state the nature of ‘Nibbāna’ with the similarity making in certain things. They are as follow: (i) ‘Nibbāna’ is unturned by evil dispositions like the lotus by water. (ii) It always the thirst for the lust, future life, and worldly prosperity. It cures the fever of all evil prosperities. (iii) It has medicinal effects. It is termed as nectar (Amata). It puts end of evil effect. (iv) It has the qualities of food, which supports life, overcome weakness, and generates magical power. (v) It is the home of many great creatures who are in full bloom with purity, knowledge, and emancipation. (vi) It is above birth, decay, and death. It is independent, unobstructed, and unconquerable. (vii) It is like a gem, which satisfies desire,
gives pleasure, and is full of luster. (viii) It is similar to the skimming of ghee was pleasant
taste. (ix) It has matchless perfumes like the sandalwood. (x) It is immovable, inaccessible like
mountain peak. It is much exalted, free from desire to please, and resentment, and bliss
unalloyed.73

Metaphysically ‘Nibbāna’ is the extinction of suffering. Psychologically it is the
eradication of egoism. Ethically it is the eradication of lust, hatred, and ignorance.74 It is the
Ultimate Goal, and the Highest Bliss of human life.

The Buddha said, “Nibbāna is supreme bliss.”75 The bliss to which Buddha refers is by
no means related to the sensual happiness experienced by worldlings. On the contrary, it is the
non-sensual happiness resulting from the culmination of spiritual development. The Venerable
Sāriputta, who explained the happiness obtained from meditative experience (Jhāna) to
Venerable Udāyī, tried to describe Nibbāna thus: “And, then, reverend sir, consider the Monk
who, passing wholly beyond the sphere of neither perception nor non-perception, enters and
abides in the cessation of perception and feeling; when by wisdom he sees that, the cankers
(Āsava) are completely destroyed. Verily, reverend sir, it is just in this way that Nibbāna ought
to be understood as happiness.”76

Based on the above, this happiness is beyond an ordinary man’s experience because it
is transcendental. This type of happiness is pure peace of mind. Once, the Buddha praised this
kind of peace saying that: “There is no bliss higher than peace.”77 In the Udāna the Buddha
refers to Nibbāna as follows:

There is, O Bhikkhus, an unborn (Ajāta), unoriginated (Abhūta), unmade
(Akata), and non-conditioned state (Asaṃkhata). If, O Bhikkus, there were not
this unborn, unoriginated, unmade, and non-conditioned, an escape for the born,
originated, unmade, and conditioned, would not be possible here. As there is an
unborn, unoriginated, unmade, and non-conditioned state, an escape for the
born, originated, unmade, and conditioned is possible.78

The Nibbāna of Buddhists is, therefore, neither a state of nothingness nor a mere
cessation. What it is not, one can definitely say. What precisely it is, one cannot adequately
express in conventional terms, as it is unique. It is for Paccattaṃ veditabbo (self-realization).
b. Kinds of Nibbāna

Actually, Nibbāna is only a single Nibbāna. But in the Pāli literature, it is viewed as twofold, namely; (i) Sa-upādisesa- Nibbāna (emancipation with the five aggregates of life remaining) and (ii) Anupādisesa- Nibbāna (emancipation without any five aggregates of life remaining). The common root word Upādisesa refers to an entity, which comes into existence as a result of formation enjoined by the five aggregates. In the Itivuttaka, the statement is given that: “There are, O Bhikkhus, two elements of Nibbāna. “What two? The element of Nibbāna with the basis (Upādi) still remaining and that without basis.”

1) Nibbāna with the Substratum of Life Remaining (Sa-Upādisesa Nibbāna)

Sa-upādisesa-nibbāna refers to the Nibbāna of the disciple who attains the states of Arahantship with the complete elimination of all defilements, while he is still alive. The person who attain Sa-upādisesa-Nibbāna is absolutely feed from all defilements. Therefore, physical suffering will not affect his mind. The Sa-upādisesa-Nibbāna attainer, in terms of physical suffering, still faces feelings of pain or aches like ordinary people but he does not acknowledge them in his mind.

In Majjhima Nikāya, an example of an Arahanta who was faced with the physical sufferings is given. In this story, the Buddha tamed Aṅgulimāla, the notorious robber and murderer. He ceased hurting anyone, took refuge in the Triple-gems, and started living a noble life; he had become an Arahanta. One day, while he was on his way begging for food, he was given a severe beating with stones and sticks. He returned to the Buddha with a broken head streaming with blood but he did not mention that he felt any pain in his mind. The pain was purely bodily pain. Aṅgulimāla exemplifies a Sa-upādisesa-Nibbāna attainer whose mind cannot be polluted by any defilement; he has transcended the conditions of the five aggregates (fundamental Khandhas). Referring to this, the Buddha says:

Herein, O Bhikkhus is an Arahanta, one who has destroyed the defilements, who has lived the life, done what was to be done, laid aside the burden, who has attained his goal, who has destroyed the fetters of existence, who, rightly understanding, is delivered. His five sense-organs still remain, and as he is not devoid of them he undergoes the pleasant and the unpleasant experiences. That destruction of his attachment, hatred and delusion is called ‘the Element of Nibbāna with the basis still remaining’.
2) Nibbāna without Any Substratum of Life Remaining (Anupādisesa-Nibbāna)

The second type of Nibbāna discussed in the Itivuttaka is Anupādisesa-nibbāna. The word Anupādisesa is a Pāli word, composed of three components Ana+ Upādi + Sesa. Ana means not. Upādi means five aggregates. Sesa means remain. Anupādisesa-nibbāna means, therefore, Nibbāna without the five aggregates of existence remaining. Say for other words, it is the coming to rest or rather the ‘no more continuing’ of this physical-mental process of existence. It takes place at the death of the Arahanta. The Lord Buddha explains this aspect of Nibbāna as follows:

Just in the same way, Vaccha, all things material—all feelings, all perception, all mental-formations, all consciousness, everything by which the truth-finder (Tathāgata) might be denoted, pass away for him; grubbed and stubbed leaving only the bare, cleared site where once a palm-tree towered, a thing that once has been and can be no more. Profound, measureless, unfathomable, is the truth-finder even as the mighty ocean, reborn does not apply to him nor not-reborn nor any combination of such terms, everything by which the truth-finder might be denoted, has passed away for him, utterly and forever.82

From the above passage, we can see that Anupādisena-nibbāna is the state, which an Arahanta attains at the time of dissolution of his body. Because of the explanation of Nibbāna as extinction and as an unborn state, a question arises concerning what happens to the Arahanta after death: ‘Does the Arahanta exist after death, or does he not exist, or does he has both existence and non-existence?’ In fact, this type of question prevailed among recluse during the time of the Buddha. Many people attempt to discover the real self by trying to figure out where the self of Arahanta has gone at the moment of death. In fact, there are no words in our vocabulary to express what happens to an Arahanta after his death. When asked this same question by the wanderer Vaccha, the Buddha said that terms like ‘born’ and ‘not born’ do not apply to Arahantas because those things (matter, sensation, perception, mental activities, consciousness) with which the terms like ‘born’ and ‘not born’ are associated, are completely destroyed and uprooted, never to rise after the Arahantas death.83

To make things clearly to the doubter, the Buddha compared the death of an Arahanta with fire gone out, there is no place for the starting up of Nibbāna, either the east, the south, the west or the north, above or below or cross. It is as there is a fire, there is no [lace for starting it up, and a man rubbing two sticks together obtains fire.84 Venerable Rāhula argues that what
is compared to a flame or a fire gone out is not Nibbāna, but the ‘being’ composed of the five aggregates who realized Nibbāna.\textsuperscript{85} Therefore, Nibbāna which is absolute cannot be designated as being either existence or non-existence. Incomprehensible and profound Nibbāna can be realized only by those who have attained it.

c. **The Path Leading to Nibbāna**

Now we come across to the important concept of the path leading to the Ultimate Truth, i.e., Nibbāna. It must be borne in mind that, as mentioned above. Nibbāna is the highest goal for which every Buddhist ought to wish for and work toward. It is the supreme aim of Buddhism because it is the end of suffering. Nibbāna is not exclusively for any particular person, on the contrary, it is open to all. According to the Buddha, there is only one path leading to the Buddhist conception of Nibbāna: the Noble Eightfold Path (Ariya-Atthaṅgika Magga). It avoids the two extremes; self-mortification and sense-pleasures\textsuperscript{86} and follows the path, which is otherwise known as Middle Path (Majjhimaṭṭhaṅgikā Magga). It is a system of self-development and a graded process the spiritual insight and intellectual wisdom, by which things can be seen in their true perspectives.

The Noble Eightfold Path is the central ethical doctrine that contains the essences of all kinds of Buddhist ethics. In the Dhammacakkappavattana-sutta (the first sermon) delivered by the Buddha, he proclaims his standpoint saying that: “The Tathāgata reached Enlightenment via the Middle Path that avoids the two extremes, i.e., Kāmasukhallikānuyogo (the extremes hedonism) and Attakilamathānuyogo (the extremes of self-mortification). The Path gives us eyes (sight), gives us insight (knowledge), and leads to peace, higher knowledge, enlightenment and Nibbāna.”\textsuperscript{87}

Again, the Buddha himself confirmed the fruit of pursuing the Path in Mahāparinibbāna-sutta to the wanderer Subhadda. He said that the Noble Eightfold Path exists only because of the Dhamma and Vinaya and that as long as people follow the Path the world will forever have noble people and Arahanta.\textsuperscript{88}

According to Buddhism, all human beings have the potential to become perfect or to reach Nibbāna, i.e., the end of suffering if they follow the Noble Eightfold Path. This Path is discussed in the final of the Four Noble Truths. After the Buddha diagnosed the conflict (Dukkha-sacca), he proceeded to expound upon the method that leads to the cessation of suffering (Dukkha-nirodha-gāminī-paṭipadā), i.e., the Noble Eightfold Path. Dr. Walpola Rahula comments about the Noble Eightfold path in his work:
Practically, the whole teaching of the Buddha, to which he devoted himself during 45 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.89

The Noble Eightfold Path, therefore, is the most perfect doctrine concerning with the Code of Ethics in Buddhism. Every aspect of the ethical code ranging from the subtlest to the most profound is available in this Noble Eightfold Path. By following this path, the man can reach the end of suffering. This is the only way that leads to the highest aim of life. They are:

i. Right View (Sammā-diṭṭhi),
ii. Right Thought (Sammā-saṅkappa),
iii. Right Speech (Sammā-vācā),
iv. Right Action (Sammā-kammanta),
v. Right Livelihood (Sammā-ājīva),
vi. Right Effort (Sammā-vāyāma),

vii. Right Mindfulness (Sammā-sati), and
viii. Right Concentration (Sammā-samādhi).

To take more understanding of the Noble Eightfold Path, we should go to chapter 3 as it has discussed clearly

1) Right View (Sammā-diṭṭhi)

It is significant that the first factor on the list begins with Right View or Right Understanding. It related to seeing accordance with conditions – seeing according to the things as they are, seeing how things proceed along a course of cause and effect. By this reason we can know how to avoid becoming deluded. All of these must consistently depend on critical reflection (Yonisomanasikāra) so that it leads to mindfulness and clear comprehension (Satisampajañña) freedom, self-assurance, along with decision making and actions based on wisdom. This is the level at which Right Understanding bring its fruits to bear on the other factor of the Noble Eightfold Path. Regarding Sammā-diṭṭhi, the Buddha said: “Bhikkhus, what constitutes Right Understanding? Understanding Dukkha, understanding the arising of
Dukkha, understanding the extinguishing of Dukkha, and understanding the way to the extinguishing of Dukkha. This is Right Understanding.  

From the above passage, we come to know that Right Understanding is knowing what is real problem, what is the rising of problem, what is the extinguishing of problem, and knowing the way to the extinguishing of the problem. Knowing evil and roots of evil, goodness and roots of goodness, seeing five aggregates as impermanent (aniccaṃ), suffering (dukkhaṃ) and not-self (anattā). Seeing Dependent Origination, which is the process of nature.  

Right Understanding is developed its own special properties that sometime go by different name. In fact, Right Understanding is one of aspect of wisdom (Paññā) that has progressed through different phases of the path and made it to the end point. It is of the highest importance, for the remaining seven factors of the Noble Eightfold Path are guided by it. It ensures that Right Understanding are held and it co-ordinates ideas; when as a result thoughts and ideas become clear and wholesome, man’s speech and action are also brought into proper relation. Again it is through Right Understanding that one gives up harmful or profitless effort and cultivates Right Effort, which aids the development of Right Mindfulness, Right Effort and Right Mindfulness guided by Right Understanding bring about Right Concentration. Thus Right Understanding, which is the main spring in Buddhism, causes the other limbs of the co-ordinate system to move in proper relation.

2) Right Thought (Sammā-saṅkappa)

Right Thought denotes the thoughts of selfless renunciation or detachment, thoughts of love and thought of nonviolence, which is free from lust, free from ill-will and free from delusion. Right Thought must never have the slightest touch of evil in it. Right Thought is grouped on the side of wisdom. It is to note that thoughts of the selfless detachment, love and nonviolence is grouped with wisdom, that clearly expressed that true wisdom is endowed with these noble qualities, and that all thoughts of selfish desire, ill-will, hatred and violence are the result of a lack wisdom in all spheres of life whether individual, social, or political. Whenever there is anything, which seems in the least suspicious or unkind, it must be shut out of thought. It must be sure that Right Thought here is on kind and good, which free from lust, ill-will and delusion. They can be overcome through Right Thought:

a. Nekkhamma-saṅkappa: This is a thought free from greed (Lobha) and sensuality (Kāma). The thought is not becoming entangled nor mixed up with things that
promote desire of any kind. A person who possesses such thoughts is ready to do true welfare for others because his mind is not cluttered with thought of greed and sensuality.

b. **Abyāpāda-saṅkappa**: This is a thought, which does not harbor resentment or feelings of revenge and does not view the world in a negative way. This thought is an antidote against thought of ill-will (*Dosa*). It is an attitude of having loving-kindness (*Mettā*), good intentions towards others, wishing that they have happy life.

c. **Avihiṃsā-saṅkappa**: This is a thought free of malice and bad intentions. A person possessing this kind of thought is compassionate (*Karunā*). In other words, he always ready to help others to overcome their grievances.

The Buddha has generally defined the Right Thought thus: “*Bhikkhus, what is Right Thought?* It is thought free from sensuality (*Nekkhamma-saṅkappa*), thought free from ill-will (*Abyāpāda-saṅkappa*), and thought free from violence (*Avihiṃsā-saṅkappa*)--this is the Right Thought.”

3) **Right Speech (Sammā-vācā)**

The sense of *Sammā-vācā* is to refraining from lying speech (*Musāvādā*), from slanderous speech (*Pisuṇavācā*), from harsh speech (*Pharusavācā*), and from gossip (*Samphappalāpa*). The power of speech is often underestimated. In fact, it is extremely influential. Therefore, in the development of the Path, the role of speech is emphasized. At first, let us see the definition of Right Speech available in the Buddhist text: “*Bhikkhus, what is Right Speech?* Right Speech is abstention from false speech (*Musāvādā* veramanī), abstention from libel/slander (*Pisuṇa vācāya veramanī*), abstention from harsh speech (*Pharusāya vācāya veramanī*), abstention from vain talk/gossip (*Samphappalāpa* veramanī).”

As a matter of fact, the Buddha’s speech is always described as being well-spoken (*Svākkhāta*). It is timely and effective: “And whatever speech the Tathāgata knows to be best, true, connected with the goal, and liked by them, agreeable to them, the Tathāgata is aware of the right time for explaining that speech.” The sweet words not only generate loving kindness but also are beneficial to others. Words truthful and trustworthy produce harmony among the follow beings.
4) **Right Action (Sammā-kammanta)**

According to Pāli Canon, Right Action is abstention from three wrong actions: killing (Pāṇātipātā), stealing (Adinnādānā) and sexual misconduct (Kāmesumicchācārā). The definition of Right Action is given as follows: “Bhikkhus, what is Right Action? Right Action is abstention from taking life (Pāṇātipātā veramaṇī), abstention from taking what is not given (Adinnādānā veramaṇī), and abstention from sexual misconduct (Kāmesumicchācārā veramaṇī).”

Accordingly, Right Action is the keynote of the Noble Eightfold Path. Buddhism is a religion of action. By the practice of Right Action one acquires merit. Craving, anger and ignorance cause the production of evil actions. They retard his mind in the progress of his desired Path. An unemotional mind restrains mental, moral and physical actions. It is necessary to cultivate a certain measure of mental discipline, because untamed mind always finds excuses to commit evil in word or deed. “When the thought is unguarded, bodily action also is unguarded; so are speech and mental action.”

In the Aṅguttara Nikāya, the Buddha said:

> A fool is known by his actions and so is a sage. By conduct is knowledge made bright.

> One endowed with three qualities should be known as a fool. With what three? With wrong bodily behavior, wrong speech and wrong thought. A fool should be known as one endowed with these three qualities.

> One endowed with three qualities should be known as a sage. With what three? With right bodily behavior, right speech and right thought. A sage should be known as one endowed with these three qualities.

> So, monks, you should train yourselves thus: We shall live having given up the three things endowed with which a man is known as a fool, and shall practice three things endowed with which a man is known as a sage. Thus, monks, should you train yourselves.

5) **Right Livelihood (Sammā-ājīva)**

(Right Livelihood means that the right way of earning that the humankind must obtain from making other’s living through a profession that brings harm to other. So Right Livelihood is the Noble disciples completely stop all improper means livelihood. As the Buddha’s words cyclically state: “Bhikkhus, what is Right Livelihood? Right Livelihood is the Noble disciples
completely stop all improper means of livelihood and sustain themselves according to the ways of proper livelihood.”

From the above quotation, we should not obtain our livelihood by harming any creature. We should be honorable, blameless and innocent of harm to other. We can see clearly that Buddha is strongly opposed to any kind of war, when trade in arms and lethal weapons are an evil and unjust means of livelihood. The Buddha specified five kinds of trades that Buddhist should not engage in because these vocations indirectly cause harm to the welfare of society:

i. Trading in human beings,
ii. Trading in weapons,
iii. Trading in flesh,
iv. Trading in intoxicating drinks and drugs,
v. Trading in poisons.

In other words, greed, lust, selfishness and desire for power condition these wrong livelihood. To be involved in this wrong ways of life will degrade the quality of our lives day by day and will ultimately lead us away from Nibbāna. Aside from mundane (Lokiya), there is another definition that is divided according to supramundane (Lokuttara) level thus: Right Livelihood at the supramundane level amounts to “abstaining from, stopping, completely giving up any inclination towards improper livelihood. The person with a noble mind, free of intoxications (Āsava), and endowed with the Noble path is truly progressing along the Noble path.”

6) Right Effort (Sammā-vāyāma)

Effort is a quality of utmost importance in Buddhism that around, which all others revolve. And in other parts of the teachings that discuss practice we will find effort incorporated in one way or another, as well. According to the Pāli-Canon. Right Effort is of four kinds, as follows:

i. Samvara-padhāna: The effort to prevent or to avoid unwholesome things from arising.
ii. Pahānap-padhāna: The effort to abandon or limit unwholesome things that have arisen.
iii. Bhāvanap-padhāna: The effort to maintain, mature, and sustain wholesome things that have already arisen.
iv. **Anurakkhanā-padhāna:** The effort to conserve, mature, and sustain wholesome things that have already arisen.¹⁰⁶

All of these Dhamma are for those who are industrious, not for those who are lazy. Aside from the points already mentions, the reason for stressing effort relates to one of the fundamental tenets of Buddhism. The Truth (Sacca-dhamma) is comprised of natural laws or true principles to be found naturally. The Lord Buddha and other great teacher discover these laws and reveal them to others. The fruits of practice are attained in accordance with a natural process of causes and effects – the teacher is not a creator who mete rewards. For this reason, all people must exert their own efforts in order to attain any goal. There should be no time spend sitting around hoping or imploring other sources for benefits without lifting a finger. In the practice of cessation of suffering, the Buddha encourages his followers to exercise the Right Effort with utmost strength:

_Bhikkhus_, I clearly understand two valuable things about the Dhamma:

(Firstly) I am not merely content with the good things, I have already done and, (secondly) I do not allow any backsliding in the course of ceaseless efforts.

Therefore, all of you should know that we will establish effort that does not cease, until only skin, sinew and bones remain. Our tissue and blood may dry up, but we will continue to seek the fruit that can be attained via human energy, hard work and struggle. There is no slack in our efforts- all of you should know this and carry on in this way.”¹⁰⁷

Moreover, we have already cited the following maxim:

_Tumhehi kicca ātappam, akkhātāro Tathāgata._

(All of you must put forth your own efforts; The Tathāgata only point the way.)¹⁰⁸

7) **Right Mindfulness (Sammā-sati)**

Buddhism emphasize the importance of Sati at every level of ethical conduct mindfully conducting our life and our practice of the Dhamma is called ‘Appamāda’, or conscientiousness, that is of importance to progress in the Buddhist system of ethics, and this concept is usually defined as non-separation from Sati. Here the Buddha says: “_Bhikkhus_, the footprints of all animal fit within the footprint of the elephant; the elephant’s footprint is said to be supreme in terms of size. Similarly, all wholesome Dhammas having conscientiousness
(Appamāda) as their base fall within the bounds of conscientiousness may be said to be supreme amongst those Dhammas."\textsuperscript{109}

Sati (mindfulness), especially, when speaking of ethical conduct, the functioning of Sati is often compare to that of gatekeeper, whose job is to keep his eyes on the people posing in and out, restricting entry and exist to only the proper people.\textsuperscript{110} An explanation of Sati (mindfulness) is:

Mindfulness, attention, awareness, recall, recollection: the mind’s ability to know and observe itself. Sati is the vehicle and sport mechanism for Paññā (wisdom). Without Sati, wisdom cannot be developed retrieved or applied. Sati is not memory or remembering although it is related to them. Nor is it mere heedfulness or carefulness. Sati allows us to be aware of what we are about to do. It is characterized by speed and agility.\textsuperscript{111}

Thus, Sati is of great benefit in our daily lives. The Buddha said: “Mindfulness, O monks, I declare, is essential in all things everywhere. Whether we walk, stand or sit, whether we speak, keep silent, eat or drink, we should be mindful and wide awake. The Buddha reveres the value of mindfulness, thus: “The only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering upon the right path and the realization of Nibbāna, is by the Four Foundations of Mindfulness.”\textsuperscript{112}

Again, the Four Foundation of Mindfulness (Satipaṭṭhāna), as referred to in the Pāli Canon, incorporate both the cultivation of Samatha (calm-meditation) and Vipassanā (insight-meditation). For practice of the Foundation of Mindfulness (Satipaṭṭhāna) and insight-meditation (Vipassanā) one neither requires withdrawal from society nor a fixed time schedule. Therefore, this kind of practice can be integrated into general daily life.

8) Right Concentration (Sammā-samādhi)

The last step of the Noble Eightfold Path is Right Concentration. It is defined as ‘Cittassa ekaggatā’, i.e., one-pointedness of mind.\textsuperscript{113} A concentrated mind is the highest aspect of the Noble-Eightfold Path. Right Concentration is the crucial factor enabling the practitioners to reach the highest aim, i.e., Nibbāna. In other words, Nibbāna can be reached by doing proper meditation. Meditation, as mentioned before, is divided into two forms; the development of Samatha (calm-meditation) and the development of Vipassanā (insight-meditation).
Through meditation, the mental states and functions are progressively stilled. When the practitioner go into deep meditation, all activity of the five senses is suspended, no visual or audible impressions arise at such a time, no bodily feeling is felt. This kind of Samatha (calm-meditation) is just a pre-requisite for wisdom and Vipassanā (insight-meditation). One should not however, enjoy merely having experience in these types of absorption, because Samatha itself does not lead to the permanent deliverance. Such deliverance can be achieved by Vipassanā meditation. Precisely aiming of meditation or concentration is to produce a state of perfect mental health, equilibrium and tranquility. So that all good qualities are to be arisen.

It is sufficient to say that the Noble Eightfold Path or Middle Path is important. It seems to be only one path comprising eight factors that can lead people reach peace, higher knowledge, enlightenment, and Nibbāna. Moreover, it is a vast concept and the means explained throughout the Buddhist doctrine. The Noble Eightfold Path is the means that will help people a progress to Enlightenment according to the systematic process. The ascetics, even the former teachers of the Buddha who attained the high trances (Jhāna), could not attain Nibbāna. The reason is that they did not perfect the training of Paññā (wisdom). That is why they could not reach Nibbāna. Again, we can say there is no other Path to lead people to the Nibbāna, but Noble Eightfold Path or Middle Path. Hence, the Dhammapada says:

The best of paths is the Eightfold path.
The best of Truths are the Four Noble Truths.
Non-attachment is the best of mental states.
The best of bipeds is the Seeing one.

d. The Noble Eightfold Path as Classified into the Threefold Steps of Education (Ti-Sikkhā)

The Noble Eightfold path amounts to a combination of the practice of Buddhism. It encompasses the complete Buddhist system of ethics. The eight components are not eight different paths or eight principles that must be successfully accomplished before proceeding to the next. They are factors of one path. They depend on one another like eight links in a chain, and they must be put into practice at all time. The Noble Eightfold Path, when viewed as a practice, can be broken down as the Threefold Steps of Education (Ti-Sikkhā): Training in virtue or good conduct (Adhisīla-sikkha), and training in mental development or meditation (Adhicitta-sikkha), and training in wisdom (Adhipaññā-sikkhā). The following diagram shows
the Noble Eightfold Path as having been arranged in a set of Threefold Steps of Education, thus:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Right View (<em>Sammā-diṭṭhi</em>)</td>
<td>III.</td>
</tr>
<tr>
<td>2.</td>
<td>Right thought (<em>Sammā-sañkappa</em>)</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Right Speech (<em>Sammā-vācā</em>)</td>
<td>I.</td>
</tr>
<tr>
<td>4.</td>
<td>Right Action (<em>Sammā-kammanta</em>)</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Right Livelihood (<em>Sammā-ājīva</em>)</td>
<td>II.</td>
</tr>
<tr>
<td>6.</td>
<td>Right Effort (<em>Sammā-vāyāma</em>)</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Right Mindfulness (<em>Sammā-sati</em>)</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Right Concentration (<em>Sammā-samādhi</em>)</td>
<td></td>
</tr>
</tbody>
</table>

Table 1: Noble Eightfold Path

The Buddha remarks on this arrangement in the Pāli Canon as bellows:

Friend Visākha, the Threefold Training is not arranged in accordance with the Ariyan Eightfold Path, but Ariyan Eightfold Path is arranged in accordance with the Threefold Training. Whatever, Friend Visākha, is perfect speech and whatever is perfect action and whatever is perfect way of living – these things are arranged in the class of Moral habit. And whatever is perfect endeavor and whatever is perfect mindfulness and whatever is perfect concentration – these things are arranged in the class of concentration. And whatever is perfect thought – these things are arranged in the class of Intuitive Wisdom.¹¹⁶

In the study of the Noble Eightfold Path, right understanding comes first, because through right understanding, the other factors are derived from it.¹¹⁷ In practicing the threefold training, the Buddha advised his disciples to first establish themselves in training *sīla* before entering the other two states of *samādhi* and *paññā*. Therefore, the actual training starts with proper *Sīla* (morality). The practitioner focuses on the factors of *Sammā-vācā*, *Sammā-kammanta*, and *Sammā-ājīva* in order to perfect his moral behavior. When a person’s behavior is pure and there is confidence in his purity; there is no fear of fault; there is no being started by the bad intentions of enemies; there is no apprehension towards reprimand or an
unwillingness to accept the judgment of society; and there no mental turmoil due to anxieties, personal shortcomings or mistakes made. Therefore, a completion of one's training in the morality (sīla) is the foundation for further progress along the Path.

The second training is for Sammādhi (concentration). In the context of sīla, education means the science of teaching an individual to expel the impure seeds and cultivate pure ones in their mind. However, the mind is truly purified not by intellectual exercises, but by directly experiencing the reality of oneself. To do this, one has to undertake the practice of mental development and meditation. This training consists of Sammā-vāyāma, Sammā-sati, Sammāsamādhi. Mental training enables one to control and guide one’s verbal and bodily actions. We can find this in Aṅguttara Nikāya: “When a person can control the mind, his or her words and deeds will be spontaneously under control. This is like a gable roof, which, when it is well covered, causes the ridgepole, the rafters and the walls to be well covered too.”

The third and last training is the training in Paññā (wisdom). The training of Sammādhi results automatically to the training of Paññā. The more the mind is untroubled, peaceful and certain, the more contemplation and awareness lead to clarity, competence and the positive fruits of wisdom. Having a mind freed from ignorance (Avijjā), craving (Tanha), and attachment (Upādāna), one is able to see things as they really are. This is the highest goal of practice of this path according to the Threefold Steps of Education (Ti-sikkhā).

Upon close analysis of the Noble-Eightfold Path, we see that it embodies the entire system of Buddhist education. From this study, we can grasp that the Noble Eightfold Path is not only for the monks or Arahantas but is for people from all walk of life because it is a step movement toward ethical living. The inclusion of Sīla (morality), Sammādhi (concentration), and Paññā (wisdom) in the Noble Eightfold Path makes it the nexus of Buddhist education. This structure differentiates Buddhist education from others, in the sense that Buddhist education includes the goal of conduct and morality, liberation as well. In short, Buddhist education can be defined as the way of life leading to liberation or Nibbāna, as the Buddha confirmed:

O monks, it is through not understanding, not penetrating four things (Dhamma) that we have run so long, wandered on so long in this round of existence both you and I, and what four? Virtue, Concentration, Wisdom, and Deliverance. But when these four things. O monks, are understood and penetrated, rooted out is
the craving for existence, destroyed is that which leads to renewed becoming, and there is no more coming to be.\footnote{121}

5. **Types of the Trainee**

Now we come across to discuss the types of the men who are trained. According to Buddhism, it preaches the Middle Way of education or development. It offers teachings, which enable man to develop both body and mind. Ideal persons are those who achieve four kinds of developments, i.e., physical, social, mental, and intellectual developments. They are stated as follows:

i. **Kāya-bhāvanā** or physical development: It is the development of the body as well as its material or physical environment. It is to be realized by practicing the Buddha’s teachings, which deal with physical, economic, environment aspects of life.

ii. **Sīla-bhāvanā** or social development: It is the development of a good and friendly relationship with other people in order that desirable society with good social environment is established in the world. It is to be realized by observing precepts (Sīla) and following the Buddha’s teaching of social justice.

iii. **Citta-bhāvanā** or mental development: It is the development of such good mental qualities as love, compassion, sympathetic, equanimity, mindfulness, and concentration. The practice of Concentration Meditation (Samathabhāvanā) enables one to possess these mental qualities and purify the mind of all hindrances.

iv. **Paññā-bhāvanā** or Intellectual development: It is the development of wisdom or the faculty of knowing things as they really are. It is achieved through the practice of Insight Meditation (Vipassanā-bhāvanā).\footnote{122}

Now we would discuss the types of the trainees or Noble Individuals. There are three distinct classes of individuals that the Buddha’s teachings bring out, i.e., the *Puthujjana* (ordinary man), the *Sekha* (learner), and the *Asekha* (adept, learning-ender). According to the *Puggalapaññatti*, the wise man who overcomes the lineage of ordinary persons (*Puthujjana*), is called *Ariya*.\footnote{123} There are two classes of the *Ariya*, namely: (i) *Sekha*: the learner, (ii) *Asekha*: the learning ender. The *Sekha Ariya* means the person who knows and sees that the notion of ‘mine’ is wrong, but the notion of mine still arises in him or those who undergo training.\footnote{124} He
has to cultivate himself and learn to destroy same fetters, which still have not been completely eliminated in order to reach the aim, and he is assured of arriving at Nibbāna.

According to the Samyutta Nikāya, the Buddha defines the Sekha Ariya by saying that: “Monks! The monk who is a Sekha knows the five controlling faculties, viz., faith (Saddhā), energy (Viriya), mindfulness (Sati), concentration (Samādhi) and wisdom (Paññā). Yet he neither lives experiencing with the body, nor penetratively sees with wisdom, what he leads to his excellence, fruit, and his end ... “¹²⁵

The Asekha means the person who not only knows and sees fully that the notion of ‘mine’ is wrong, but also thoughts of ‘mine’ whatsoever arises in him, he no more undergoes any training.¹²⁶

According to the canonical literature, the Ariya Puggalas (Noble Individuals) classified into eight kinds in accordance with the Path and its Fruit (Magga and Phala). They are as follows:

i. Sotāpattiphalasacchikiriya paṭipanno--the one who practices for the realization of the fruit of stream-enterer.
ii. Sotāpattiphala--The one who reaches the fruit of stream-enterer: (Sotāpanna).
iii. Sakadāgāmiphalasacchikiriya paṭipanno--the one who practices for the realization of the fruit of once-returner.
iv. Sakadāgāmiphala--the one who reaches the fruit of once-returner: (Sakadāgāmī).
v. Anāgāmiphalasacchikiriya paṭipanno--the one who practices for the realization of the fruit of non-returner.
vi. Anāgāmiphala--the one who reaches the fruit of non-returner: (Anāgāmī).
vii. Arahattāya paṭipanno--the one who practices for the realization of Arahantship.
viii. Arahattaphala--the one who reaches the fruit of Arahatta: (Arahanta)¹²⁷

According to Buddhist tradition, the Puthujjana, regards to the one who not certainly attains Nibbāna. While, the Sekhas (Noble Ones) are regarded as those who will certainly attain Nibbāna in the near future. The Asekha or the Arahanta has trod the Path to completion and also has rendered to the state of Nibbāna.¹²⁸ In short, the Sekha Ariya refers to the first seven Noble Individuals. The Asekha refers to the Arahanta.
Again, the above eight Noble Individuals may also be classified into four kinds of persons as follows:

i. The status of the stream Entrant (*Sotāpanna*),\(^{129}\)

ii. The Once –Returner (*Sakadāgāmi*),\(^{130}\)

iii. The Non-Returner (*Anāgāmi*),\(^{131}\) and

iv. The Liberated One (*Arahanta*).

In the *Majjhima Nikāya*, we found the statement relevant to the four types of Noble Puggalas, thus:

> In this community of monks there are monks who are Arahantas, whose mental effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who are released through right gnosis: such are the monks in this community of monks.

> In this community of monks there are monks who, with the total ending of the first set of five fetters, are due to be reborn (in the Pure Abodes), there to be totally unbound, never again to return from that world: such are the monks in this community of monks.

> In this community of monks there are monks who, with the total ending of the first three fetters, and with the attention of passion, aversion, and delusion, are once- returners, who on returning only one more time to this world – will make an ending to stress: such are the monks in this community of monks.

> In this community of monks there are monks who, with the total ending of the first three fetters, are stream-winners, steadfast, never again destined for states of woe, headed for self-awakening: such are the monks in this community of monks.\(^{132}\)

**a. Stream Enterer (*Sotāpanna*)**

The first path is called the path of stream entry because the disciple who has reached this path has entered the stream of the *Dhamma* (*Dhamma-sota*), the Noble Eightfold Path, which will take him to *Nibbāna* as surely as the waters in a stream will be carried to the ocean.
On entering this path, he has passed beyond the level of worldliness and become a noble one, an *ariya* who has seen and understood the *Dhamma* for himself.

When the path-knowledge arises, it breaks through the mass of greed, hatred, and delusion, the root-defilements which drive living beings from birth to birth in beginningless *Saṃsāra*. Each supramundane path has the special function of eradicating defilements. The defilements cut off by the successive paths are classified into a set of the ‘fetters’ (*saṃyojana*), so called because they keep beings chained to the round of existence.

The ten fetters, which arise out of the three unwholesome roots, are: “*Dasa imāni bhikkhave, Saṃ yojanāni. Katamāni Dasa? Pañcorabhāgiyāni saṃyojanāni. Pañcuddhabhāgiyāni saṃyojanāni. katamāni?*”133

i. Wrong views of personality (*Sakkāyadiṭṭhi*)
ii. Doubt (*Vicikicchā*)
iii. Clinging to rites and rituals (*Sīlabbataparāmāsa*)
iv. Sensual desire (*Kāmarāga*)
v. Ill will (*Paṭigha*)
vi. Lust for fine material existence (*Rūparāga*)
vii. Lust for immaterial existence (*Arūparāga*)
viii. Conceit (*Māna*)
ix. Restlessness (*Uddhaccha*)
x. Ignorance (*Avijjā*).134

The ten are divided into two groups: the first five are called the fetters pertaining to the lower worlds (*Orambhāgiyāni saṃyojanāni*) because they keep beings tied to the sensuous realms; the last five are called the fetters pertaining to the higher worlds (*Uddhabhāgiyāni saṃyojanāni*) because they remain operative even in the fine material and immaterial realms. Some of these fetters – doubt, sensual desire, ill-will and restlessness – are identical with the five hindrances abandoned by *Jhāna*. But whereas mundane *Jhāna* only suppresses them, leaving the latent tendencies untouched, the supramundane paths cut them off at the root. With the attainment of the fourth path, the last and the subtlest of the fetters is eradicated. Thus, the Arahanta, the fully-liberated one, is described as “one who has eliminated the fetters of existence” (*Parikkhīnabhava-saṃyojana*).

The path of stream-entry eradicates the first three fetters – the fetters of false view of personality, doubt and clinging to rites and rituals. The first is the view that the five aggregates
can be identified with a self or can be seen as containing, contained in, or belonging to a self. The more theoretical forms of this view are attenuated by insight-knowledge into impermanence, suffering and selflessness, but the subtle latent holding to such views can only be destroyed by path-knowledge. ‘Doubt’ is uncertainty with regard to the Buddha, Dhamma, Saṅgha, and the training; it is eliminated when the disciple sees for himself the truth of the Dhamma. “Clinging to rites and rituals” is the belief that liberation from suffering can be obtained merely by observing rites and rituals.

Having followed the path to its climax, the disciple understands that the Noble Eightfold Path is the only way to the end of suffering and so can no more fall back on rites and rituals. The path of stream entry not only cuts off these fetters but also eliminates greed for sense pleasures and resentment that would be strong enough to lead to states of loss, i.e., to rebirth in the four lower realms of the hells, tormented spirits, animals and titans. For this reason the stream-enterer is released from the possibility of an unfortunate rebirth.

The path of stream-entry is always followed by another occasion of supramundane experience called the fruit of stream-entry (Sotāpattiphala). Fruition follows the path necessarily and immediately, succeeding it without a gap. It occurs as the results of the path, sharing its object, Nibbāna, and its world-transcending character. But whereas the path performs the active function of cutting off defilements, the fruit simply enjoys the bliss and peace that result from the path’s completion of its function. Also, whereas the path is limited to only a single moment of consciousness, fruition covers either two or three moments. In the case of a quick-witted meditator who passes over the moment of preliminary work, the cognitive process of the path contains only two moments of conformity knowledge. Thus in his thought-process, immediately after the path has arisen and ceased, three moments of fruition occur. In the case of an ordinary meditator there will be three moments of conformity knowledge and thus, after the path, only two moments of fruition.

The three moments of conformity knowledge and the moment of change of lineage are wholesome states of consciousness pertaining to the sense sphere (Kāmāvacarakusala-citta). The path consciousness and the fruition that follows it are supramundane states of consciousness (Lokuttara-citta), the former wholesome (Kusala) and the latter resultant (Vipāka). The path and fruit necessarily occur at the level of one of the Jhānas—from the first to the fourth Jhāna in the fourfold scheme, from the first to the fifth in the fivefold scheme.
After the attainment of fruition, the stream-enterer reviews the path, fruition, and Nibbāna. He will generally also review the defilements he has destroyed by the path and the defilements remaining to be destroyed by the higher paths, this, however, is not invariably fixed and is sometimes omitted by some meditators. The Ariya disciples who have passed through the next two fruitions will likewise review their attainments in the same way. Thus, for each there will be a minimum three and at a maximum five items to be reviewed. For the Arahanta, however, there will be a maximum of four since he has no more defilements to be eliminated. In this way there are a maximum of nineteen kinds of reviewing (Paccavekkhānā) following the supramundane attainments.

The disciple at the moment of the path of stream-entry is called ‘one standing on the path of stream-entry’ or the first noble person; from the moment of fruition up to the attainment of the next path, he is called a stream-enterer (Sotāpanna), reckoned as the second noble one.

Though conventionally the person standing on the path and the one abiding in the fruit can be described as one and the same individual at two different moments, the philosophical perspective requires another kind of descriptive device. From the standpoint of ultimate truth, according to Buddhism, an individual endures as such for only one thought-moment. Therefore, in classifying the types of noble persons, the Buddha drew upon the distinction between the thought-moments of path and fruition as the basis for a distinction between two types of noble persons.

This bifurcation applies to each of the four states of deliverance for each, the individual at the path-moment is reckoned as one type of noble person, the same individual from the moment of fruition on as another type of noble person.

The text extol the stream-enterer as acquiring incalculable benefits as a result of his attainment. He has closed off the doors to rebirth in the woeful states of existence and can declare of himself: “Destroyed for me is rebirth in the hells, in the animal kingdom, in the spiritual realm, in the planes of misery, the bad destinations, the downfall. I am a stream-enterer, no longer subject to decline assured of and destined for full enlightenment.”

He also has the four limbs of the Stream Winner (Cattāri Sotāpatti aṅgāni) which are also called the Mirror of Dhamma and they are:

i. Faith in the Buddha

ii. Faith in the Dhamma
332

iii. Faith in the Sangha, and
iv. The virtues valued by the Sāsana.

Further, he has some understanding of causality and the causal origin of things.\textsuperscript{136} He can be certain that he is released from five kinds of fear and hostility that come from: killing, stealing, sexual misconduct, false speech, and taking intoxicants.

When these three fetters have been completely given up, the person is said to have attained the lowest supra-mundane plane or become an enterer to the stream of Nibbāna. It is compared to the sun in the background of natural setting, during autumn, as follows:

Just so, monks, in the autumn season when the sky is clear and the clouds have fled, the sun leaping up into the firmament drives away all darkness from the heavens and shines and burns and flashes forth, - even so in the Ariyan disciple arises the flawless, taintless eye of wisdom, and along with this arising three fetters are abandoned, to wit: “The view of the person-pack, doubt and wavering and wrong handing of rite and ritual.\textsuperscript{137}

Having not yet completely destroyed the remaining seven fetters, the Sotāpanna has, therefore, to be reborn for seven times at most. Depending on his rebirth, there are three kinds of Sotāpanna. It has been described in the Aṅguttara, as:

i. Ekabījī-Sotāpanna, by destroying three fetters, just takes one rebirth as a man then makes an end of suffering. In other words, he comes back to this world only once and attains an Arahanship.

ii. Kolaṅkola-Sotāpanna, by destroying three fetters, is born in a good family. He fares and wanders in noble family or in blissful realm two or three times and makes an end of suffering.

iii. Sattakkhattuparama-Sotāpanna, by destroying the first three fetters, is destined utmost to seven more births. Such, beings, during these births, fares and wanders up and down among Devas and mankind before attaining Arahantship.\textsuperscript{138}

b. Once Returner (Sakadāgāmī)

According to the Canonical texts, the Sakadāgāmī has completely destroyed the first three fetters just mentioned before and can also be weaken two more powerful fetters, i.e., (i) sensual-desires (Kāmarāga) standing for the pleasure objects, i.e., visible object (Rūpa), sound...
Sadda), odour (Gandha), taste (Rasa) and tangible object (Phoṭṭhabba), and (ii) Paṭigha (Ill-will) standing for irritated emotion. As the Buddha states in Aṅguttara Nikāya, thus: “That Bhikkhus, by destroying the three fetters and weaken in those of passion, hatred, and confusion, is a once-returner. He comes back to this world only once and makes an end of ill.”

Unlike the other noble paths, the second path does not eradicate any fetters completely. However, it attenuates sensual desire and ill-will to such a degree that they no longer occur strongly or frequently but remain only as weak residues. The three unwholesome roots are weakened along with the other fetters derived from them. Sakadāgāmī is known as once-returner, because he who achieves this level will return to this world at most only once more. He is closer to Nibbāna than a stream-enterer. According to the Paramatthajotikā, Sakadāgāmī is categorized into three kinds, i.e., (i) one who attain the fruit in the sensual becoming (Kāmabhava), (ii) one who attain in the physical becoming (Rūpabhava), and (iii) one who attain in the non-physical becoming (Arūpabhava). In another place, the Sakadāgāmī is also divided into five kinds in accordance with the place where one is born, namely:

i. Those who attain Sakadāgāmī here and attain Parinibbāna here itself.

ii. Those who attain Sakadāgāmī in heavenly realm and attain Parinibbāna there.

iii. Those who attain Sakadāgāmī here (human realm) and attain Parinibbāna in a heavenly realm.

iv. Those who attain Sakadāgāmī in a heavenly realm and attain Parinibbāna in this human place.

v. Those who attain Sakadāgāmī here and having born in a heavenly realm seek birth in this human plane and attain Parinibbāna.

Again, the results achieved at the second stage of Sakadāgāmī are described in the Aṅguttara Nikāya in the following words: “Now, monks, in this matter a monk keeps the law of morality in full, he is moderately given to mental concentration, moderately given to striving for insight ... Such an one, by destroying three fetters is a stream-winner, one not doomed to the down fall, one assured, one bound for enlightenment.”

c. Non-Returner (Anāgāmī)

The third Ariya Puggala (Anāgāmī), this path destroys sensual desire and ill-will, the two fetters weakened by the second path. These two fetters always accompany one another. They are reactions of the mind; if there is satisfaction, sensual-desire follows, if there is unsatisfaction, ill will is the sentiment. The ‘lower fetters’ (Orambhāgiya Samyojana) have
been entirely given up by the Anāgāmī. The attainer of this third level of Ariya Puggala will never return to the sensual state of existence; hence, he is given the name of non-returner (Anāgāmī). He will never be born in this world again, but he will be born in the Pure Abode “Suddhāvāsa”, where he abides till he attains Arahanship. The Buddha says:

“Idha bhikkhave bhikkhū pañcannam orambhāgiyānaṃ samyojanānaṃ parikkhaya-opapātiko hoti. Tattha parinibbāna anāvatti dhammo tasmā lokā.”\(^{143}\)

(With the destruction of the five lower fetters, the monk is reborn spontaneously (in a higher world) and there attains nibbāna, without retuning from that world.)

The Anāgāmī, according to the Alagaddāpama sutta, are: “... Those monks in whom all the five lower fetters are destroyed. All of them are of spontaneous uprising; they attain parinibbāna there, and will not return from that world.”\(^{144}\)

While he is not subject to future rebirths in Kāmaloka, he will still be reborn spontaneously (Opapātika) in one of the higher loka, where he will attain parinibbāna according to this sutta.

The Aṅguttara Nikāya\(^{145}\) refers to five kinds of Anāgāmī as follows:

i. Antarāparinibbāyī -- who makes the Ariyan path manifest, in order to remove the remaining fetters and latencies and passes away without reaching the middle of his life-span,

ii. Upahaccaparinibbāyī -- who makes the Ariyan path manifest, in order to remove the remaining fetters and latencies and passes away after reaching the middle of his life-span.

iii. Asaṅkhāraparinibbāyī -- who makes the Ariyan path manifest, in order to remove the remaining fetters and latencies without external stimulus,

iv. Sasaṅkhāraparinibbāyī -- who makes the Ariyan path manifest, in order to remove the remaining fetters and latencies with external stimulus, and

v. Uddhamsoto akaniṭṭhagāmī -- the up streamer who goes to the Elders.

d. The Worthy One (Arahanta)

The Noble Puggala being on the top of list is an Arahanta. It has more complicated detail than the three lower in rank. We cannot, accordingly, understand the full implication of
Nibbāna unless we come to know the import and the role of an Arahanta. The Lord Buddha pointed out that an Arahanta is the important proof, which assures Nibbāna as not just being something imaginary, but something that can be proved and experienced by those who follow the well-proclaimed path.

The term ‘Arahanta’ is derived from ‘Ari’, which means enemy. Therefore, Arahanta is one who has conquered his enemies (fetters). On the path to Arahantaship, the Buddha’s disciples have to conquer the remaining five higher fetters (Uddhambhāgiya Samyojana).

According to the Encyclopaedia of Buddhism, the term ‘Arahanta’ is derived from the root ‘Arh’, which means to deserve, to be worthy, to be fit and is used to denote a person who has achieved the goal of religious life: Nibbāna. The texts read: “He is one of the Great Ones with cankers (Āsavas) destroyed, he bears his last body, he has laid down the burden, reached his goal and destroyed the fetters of becoming, he is rightly liberated with (final) knowledge and worthy of the highest offerings of the world with its deities.”

The terms of emancipation from all defilement, the Buddha as well as his disciples reached the same goal: deliverance. Therefore, deliverance is common to all Arahanta. But in terms of talent and quality, there are different categories of Arahanta. Because of it classified from different points of view, such classification is as given below:

The Arahanta can be divided into two classes according to the quality of the type of the meditation, which has been practiced to attain Arahantaship, namely:

i. Sukkhavipassaka Arahanta: This type refers to those who attain Arahantaship without practicing the trances (Jhāna), but through practicing insight meditation (Vipassanā). He has no any qualities of magical power or any knowledge, which is effective from his magga and phala or his emancipation. He can be called “Vipassanāyāṇika” or “Suddhivipassanāyāṇika” (one whose vehicle is pure insight)

ii. Samathayāṇika Arahanta: This type refers to those who attain Arahantaship through the practicing the Samatha meditation. He attains Jhāna, and then turns to insight method (Vipassanāvidhi) until attains Arahanta. This type of Arahanta has various qualities. He is also called “Ubhatobhāgavimutti”.

Again, the Arahanta was categorized into five types:
i. *Paññāvimutta*--one liberated by wisdom.

ii. *Ubhatobhāgavimutta*--one liberated in both ways.

iii. *Tevijjā*--one possessing the Threefold knowledge.

iv. *Chaḷabhīṇṇā*--one possessing the six-fold super-knowledge, and

v. *Paṭisasambhidappattā*--one having gained the four analytic insight.¹⁵¹

An attempt is made in the *Nikāyas* as well as in later words to define the content of the attainment of arahantship. The commonest and one of the oldest definitions of an arahanta is that he has in him the threefold knowledge (*tisso vijjā*), namely:

i. Knowledge of his own previous births (*Pubbe-Nivāsānussati-Ñāṇa*)

ii. Knowledge of the rebirths of others (*Cutūpapāta-Ñāṇa*)

iii. Knowledge regarding the utter cessation of mental intoxicants (*Āsavakkhaya-Ñāṇa*).¹⁵²

Most of the poems in the *Theragāthās* and *Therīgāthās* end with the statement:

* Tisso vijjā anuppattā kataṃ buddhassa sāsanaṃ.

(The threefold knowledge have I attained and I have done the bidding of the Buddha.)¹⁵³

The other definitions of arahantaship are: “Arahantas are those in whom the mental intoxicants (*āsava*) are utterly waned”¹⁵⁴ (*khīṇasavā-arahantā*); one becomes an arahanta by the utter waning of lust, hatred and ignorance¹⁵⁵; Arahantas are those who have cut off completely the ten fetters (*samyojana*) that binds a man to *Samsāra*¹⁵⁶; an arahanta is one in whom seven things, namely, belief in a soul (*sakkāyatidhi*), skeptical doubt (*vicikicchā*), belief in vows and ceremonies (*sīlabbataparāmāsa*), greed, hatred, ignorance and pride are not found; he is one who has crossed the sea of *Samsāra* (*pāragū*)¹⁵⁷. The word arahanta is defined in a fanciful way in some places. For instance in the *Majjhima Nikāya*, it is said that an arahanta is so called because all sinful evil things are remote from him. The *Vimānavatthu Atthakathā* defines the term in the following words: “An Arahanta is so called because he is remote from sinful things; because he has destroyed the spokes of the wheel of *samsāra*; because he deserves to receive the requisites: food, clothing, etc., and because he does not sin even in secret (*Rahobhava*)”¹⁵⁸
These textual references clearly denote the imperative attributes, which the ordinary man must have to become an Arahanta, a perfect one. The Uddesavibhaṅga-sutta explains the general cognitive ability and attitude of the Arahanta, as follows:

i. The Arahanta do not indulge in the enjoyment of sense objects for their consciousness is not scattered and diffused in the external world. (Bahiddhā viññānaṃ avikkhitthāṃ avisatāṃ)

ii. They do not become attached to the enjoyment of Jhāna for their consciousness is not established within (Ajjhattam asanāṣṭaṃ)

iii. They remain unagitated without grasping (Anupādaṃya paritassati) for they do not identify themselves with any of the five aggregates or personality factor.¹⁵⁹

The Arahanta is therefore, the end product of the Buddhist education, a person who is freed from the bond of passion (Kāmayoga), the bond of becoming (Bhavayoga),¹⁶⁰ and completely destroyed all defilements (Āsavānaṃ khaya).¹⁶¹ As the Buddha states: “The man who is not credulous, who understands the Uncreate (Nibbāna), who has cut off the links, who has put an end to occasion (of good and evil), who has eschewed all desires he, indeed, is a supreme man.”¹⁶²

6. The Trainees and Society

Indisputably, Arahantas are pure from all defilements. The Arahantas are perfected person; they live tremendously happy live. They cease to be effected by all elements, which cause suffering to oneself and others. They achieve the highest aim in life: Nibbāna. The Itivuttaka describing the state of a living Arahanta states:

Herein monks, a monk is a worthy one who has destroyed the defiling impulses, lived the higher life, does what has to be done, laid aside the burden, achieved the noble goal, destroyed the fetter of existence, and is freed through insight. He restrains his five senses, through which as they are not yet destroyed, he experiences pleasant and unpleasant sensation and feels pleasure and pain.¹⁶³

According to the Theravadin Buddhist concept, everyone should try to attain the Arahantship in lifetime, try to get rid of all the defilement in order to achieve Nibbāna. The attempt to reach the Arahantship is not all a selfish pursuit or escapism. It is more an effective way to save others. As the argument of K. N. Jayatilleke that “because after his achievement,
he still continues to do a great service to others with no exception whatsoever of earthly or heavenly rewarded.” In this manner, the two rewards are he saves not only himself, but also others. Arahantas depend solely on the generosity of the public for their sustenance. For this reason, Arahantas must have ethical qualities, which make them worthy of receiving alms, honor, salutations and gifts from the public. They live a life of complete renunciation though they depend on the generosity of the public for their sustenance. They work for the public’s upgrade; their work is a disinterested service. In his work, G. C. Pandey comments that:

By adopting absolute chastity, and poverty, the ascetics tried to rise above the bondage of physical drivers and the egoistic limitations of family and property. By respecting the life and property of others, they signified that they were not anti-social. If they gave up the world of common social and economic relations, it was only for fuller pursuit of Truth, which transcends the spere of bodily appetites and egoism. They sought to transcend, not disrupt social life. Indeed, having abandoned secular society, they themselves entered a new society based on spiritual relation.

These relationships however did not disconnect them from ordinary people. Indeed, their encounters brought Arahantas closer to society because they become society’s true spiritual leaders. Arahantas serve as living examples of people leading the most ethical lives. They adhere entirely to the Dhamma and they have successfully followed the Noble Eightfold path. They are ideal people who live compassionately. “A truly compassionate person lives not for himself but for others. He seeks opportunities to serve others expecting nothing in return, not even gratitude.” An Arahanta represents the pinnacle of compassion. Here is a saying of the Buddha:

Monks, this assembly is free from idle chatter, devoid of idle chatter, and is established on pure heartwood: such is this community of monks, such is this assembly. The sort of assembly that is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, an incomparable field of merit for the world, such is this community of monks, such is this assembly. The sort of assembly to which a small gift, when given, becomes great, and great gift greater; such is this community of monks, such is this assembly. The sort of assembly that it is rare to see in the world: such is this community of monks,
such is this assembly – the sort of assembly that is would be worth traveling for leagues, taking along provisions, in order to see.\textsuperscript{167}

Obviously, it is the purpose of the Buddha, in his conduct for the well-being of the world, to teach all people to progress along these lines of development to become \textit{Ariya Puggalas}, i.e., \textit{Sotāpanna, Sakadāgāmi, Anāgāmī}, and \textit{Arahanta}. The ideal is surely to turn the world into a community of \textit{Ariya} or truly civilized people. In other words, the Buddha established the community of the monks (\textit{Saṅgha}) as the ideal society of the world.

According to the Buddhist tradition, the term \textit{Saṅgha} means an assembly or a community. Here, two kinds of \textit{Saṅgha} should be distinguished, namely: (i) the \textit{Sāvaka-saṅgha} – the community of Noble-Saṅgha (community of Noble or Truly-Civilized Ones). The \textit{Bhikkhu-saṅgha} is also named the \textit{Sammati-saṅgha}--the conventional \textit{Saṅgha}. The Noble \textit{Saṅgha} of truly civilized people in formed of four types of persons. As the Buddha’ own words:

\begin{quote}

The \textit{Saṅgha} of the Blessed One’s disciples who have practiced well... who have practiced straight-forwardly... who have practiced methodically... who have practiced masterfully. In other words, the four types (of Noble disciples) when take as pares, the eight when taken as individual types- they are the \textit{Saṅgha} of the Blessed One’s disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.\textsuperscript{168}
\end{quote}

While, the conventional \textit{Saṅgha} of \textit{Bikkhus}, on the other hand, simply consists of four or more monks. According to the Buddhist history, when \textit{Koṇḍañña} gained the Eye of Truth, he became the first member of the Noble \textit{Saṅgha}. When he was ordained a \textit{Bhikkhu}, he became the first member of the Conventional \textit{Saṅgha}. Thus, the event of the First Sermon makes the beginning both of the Noble \textit{Saṅgha} of disciples and of the Conventional \textit{Saṅgha} of monks. Within the first rainy season, sixty disciples’ minds became emancipated from all mental intoxicants. The Buddha sent them to do missionary work for the welfare and happiness of the world. Dr. K. N. Jayatilleke in his “Buddhism and Peace” said that, “Buddhism is the first missionary religion in the history of humanity with universal message of salvation for all mankind.”\cite{169} According to the \textit{Mahāvagga} of the \textit{Vinaya-piṭaka}, the Buddha directed his disciple monks to go and teach the \textit{Dhamma} to all without any distinction or discrimination, saying:

\begin{quote}

Go your ways, Oh monks, for the benefit and happiness of the many, out of compassion for the world, for the good, benefit, and happiness of gods man.\textsuperscript{170}
\end{quote}
Monks, I am freed from all entanglements, both divine and human. Monks, you are freed from all entanglements, both divine and human. Monks, carry out your work for the good of the masses, for the happiness of masses, out of compassion for the world, for the aim, the good and happiness of gods and humans. No two of you should go in the same way. Monks, teach the Dhamma, which is the foundation, middle and end, is for spiritual progress, which is the fully meritorious and purified method for spiritual striving (Brahmacariyā). There are brings for whom but a little dust clouds their vision; they die for a lack of the Dhamma, yet would become otherwise from the Dhamma. Monks, I too, am going to preach the Dhamma at Uruvelā.”

In fact, after achieving his goal, an Arahanta is qualified person to teach and serve as an example to the others. Generally speaking, the Buddha as well as his Noble disciples on their missionary work encouraged people to examine their behavior and thoughts by two criteria, i.e., criteria of means and criteria of goals.

The criteria of means can be represented by the three fundamental admonitions of the Buddha:

i. *Sabbapāpassa akaraṇam*--Not to do evil.

ii. *Kusalassūpasampadā*--To cultivate good.

iii. *Sacittapariyodapanam*--To purity the mind.

These three means align with the teaching of the Noble Eightfold Path. They encourage people to live ethical lives by differentiating between good and evil, thoughts and actions. In other words, the Buddha encouraged his disciples to refrain from any behavior that would cause harm to themselves or to others. For the criteria of goals can be represented by two sets of goals, which we have already mentioned in the beginning of this chapter.¹⁷²

An Arahanta, therefore, devotes his time serving other people who are seeking peace. By virtue of his status of Arahanta, he:

Cannot transgress nine standards: a monk in whom the cankers (Āsava) are destroyed, cannot deliberately take the life of any living thing; cannot, with intention to steal, take what is not given, cannot engage in carnal intercourse; cannot intentionally tell a lie; cannot enjoy pleasures from saving ... ; a monk in whom the cankers have been destroyed, cannot go astray through desire; cannot
go astray through hate; cannot go astray through delusion; cannot go astray through fear.\(^\text{173}\)

From above statements, we come to know that an *Arahanta* teaches the right Path by living a compassionate and caring lifestyle. He possess two imperative qualifications of a good spiritual teacher, i.e., clear knowledge and compassionate conduct. First, he purifies himself, and then he tries to purify others by expounding to them the teaching, which he himself has followed. As the Buddha commanded, “Let each man first establish himself in what is proper, then let him teach others.”\(^\text{174}\)

As we know *Arahantas*, through living compassionately, uphold the *Dhamma* and embody ethical lifestyles. They serve as spiritual guides for the laity. Through their example, the average person can begin the Noble Eightfold Path to *Nibbāna*. Once on that Path, even a lay person can begin to live compassionately.

People who are spiritually superior to others (*Arahantas*) are in a position to help them (the laity) out of compassion, for it is natural that the sight of helpless suffering, which is common in society, includes this sentiment in those who witness it. Those who are more fortunate than others in any aspect of life, be it wealth, education, or anything else, give expression to their feelings of compassion in diverse ways.\(^\text{175}\)

To sum up, two thousand five hundred years ago the Buddha taught exactly the same way. There is nothing else that the man of today needs, he needs peace of mind. He wants to get away from his tensions and battle against boredom. And one can see the answer in Buddhism, particularly in the Threefold Training (*Ti-sikkhā*), i.e., *Sīla, Samādhi* and *Paññā*. The behavior exemplified by *Arahantas* can become infectious and others in the society begin to live ethically. Let us hope that all of peoples will train and exert themselves and cooperate with one another in working out the ideal of producing more and more members of the Noble *Puggalas*, and that Noble *Puggalas* will grow ever more for the freedom, peace and happiness of all mankind.

Among whatever communities or groups there may be, the *Saṅgha* of the Tathāgata’s disciples is considered supreme, i.e., the four types of (noble disciples) when taken as pairs, the eight when taken as persons. Those who have confidence in the *Saṅgha* have confidence in what is supreme; and for those with confidence in the supreme, supreme will be the result.\(^\text{176}\)
Works Cited

2 Ibid.
5 Dh. verse. 80.
6 D. II. p. 245.
7 M. III. p. 178.
8 Quoted by T. N. Van Lien, op. cit., p. 219.
9 Dh. verse. 160.
11 M. I. pp. 432-433.
12 Padmasiri de Silva, An Introduction to Buddhist Psychology, p. 74; quoted by T. N. Van Lien, op. cit., p. 221.
13 M. I. p. 118.
14 D. II. p. 254.
15 See Bhatia “A Textbook of Educational Psychology”, Asia Publishing House, 1965, p. 33; Introspection is a method of psychological study adopted by the school of structuralism advocated by the psychologists Wundt and E. B. Tihner.
16 Padmasiri de Silva, op. cit., p. 13.
17 Tenzin Gyatso. (The 14th Dalai Lama), The Path to Tranquility, Delhi: Penguin Book, p. 41.
18 M. I. pp. 95-96.
19 M. I. p. 97.
21 M. I. p. 415.
22 Ibid. p. 114.
23 Ibid. p. 115.
24 Ibid. p. 225.
26 Ibid. p.119.
27 Ibid. p. 122.
28 A. VI. p. 190.
32 M. I. p. 133.
33 M. III. p. 188.
34 M. III. p. 197.
35 S. III. p. 105.
37 D. I. p. 76.
39 Dh. verse. 169.
40 Dh. verse. 276.
41 M. I. p. 265.
42 Dh. verse. 19.
43 M. I. pp. 143-144.
44 Dh. verse. 20.
46 M. I. p. 39.
47 Dh. verse. 380.
48 Dh. verse. 165.
49 A. II. p. 48.
53 Lama Govinda, *op. cit.*, p. 15.
54 Ibid. p. 6.
55 A. IV. p. 139.
56 M. I. p. 140.
57 S. IV. p. 272.
58 M. II. p. 193.
60 Quoted in Phramaha Somwang Kaewsufong, *op. cit.*, p. 123.
M. I. p. 508.
S. V. p. 421.
S. I. p. 136.
Miln. III. p. 69.
S. II. p. 58; quoted in Bhikshu Satyapala, op. cit., p. 269.
Ibid.
Miln. p. 134.
Itv. p. 207.
Dh. verse. 203.
A. IV. pp. 144-145.
Dh. verse. 202.
Quoted in Narada. The Buddha and His Teachings, op. cit., pp. 495-496.
Itv. p. 38.
M. II. p. 86.
Quoted in Narada, op. cit., p. 498.
M. II. p. 166.
M. I. p. 486.
Miln. pp. 136-137.
Walpola Rahula, op. cit., p. 42.
D. I. p. 10.
S. V. p. 421; Vin. I, p. 10.
D. II. pp. 166-167.
Walpola Rahula, op. cit., p. 46.
Chapter 3.
M. III. pp. 71-72.
Kenneth W. Morgan, op. cit., loc. cit.
D. II. p. 312.
M. III. p. 74.

M. I. p. 62.

A. I. p. 261

Ibid. p. 102

M. I. p. 62.


M. III. pp. 74-75.

M. III. p. 74.


A.I. p. 50.

Dh. verse. 276.

S. V. p. 43.


D. II. p. 290.

M. I. p. 301.

Nyanatiloka, *op. cit.*, p. 73.

Dh. Verse. 273.

M. I. p. 363.

M. III. p. 76.


A. I. p. 261.

P. A. Prayutto, *op. cit. loc. cit.*

A. III. p. 106.


Narada, *op. cit.*, pp. 31-192.

S. I. p. 62.


D. II. p. 255; A. IV. p. 291; Pug. p. 73.

S. IV. pp. 251-252.

S. III. 192.

S. III. 192.

A. III. 421.

M. I. p. 118.
A. IV. 32.

Ibid.


Ibid. p. 430.


Ibid. p. 233; A. IV, p. 380; A. V. p. 120.


A. I. pp. 231-232.

S. II. p. 168.

M. I. pp. 130ff.

A. I. p. 233; A. III. pp. 14, 71; A. V. p. 120.


Vism. p. 585.


Vism. p. 582.

Ibid. pp. 587, 666.

Ibid. p. 710.

S. II. p. 239.

Thag. Verses. 9, 46.


S. IV. p. 252.

Vin. I. p. 183.

Mih. p.164

Vimānavatthu Atthakathā., (Commentary of Stories of the Mansions), tr., I. B. Horner, (PTS), 1993, pp. 105-106.


Itv. p. 95.

M. I. p. 9; S. IV. p. 257.

Dh. verse. 97.

Itv. p. 38.


167 M. I. p. 118.

168 A. IV. p. 12.


171 S. I. pp. 131-132.


173 A. IV. p. 370.


176 Itv. p. 90.