CHAPTER I
INTRODUCTION

1.1 Statement of the Problem

Biography of the Buddha only started to appear several hundred years after the Buddha’s death, which gave time for embellishments thought worthy of so great a religious leader to be developed. The Buddha was born around the year 623 B.C. on the full moon day of the month of Vaisākha at Lumbinī garden between Kapilavastu and Devadaha cities as the son of king Suddhodana of the Sākya tribe of Kapilavasthu and queen Māyā Devī. After five days of his birth, he was named “Siddhattha”. The word “Siddhatth” means one whose aim is accomplished. After attaining enlightenment, he was called as “Sākyamunī” (the sage of the Sākya tribe), “Gotama” (descendant of the sage Gotama), and “Bhagavā” (Blessed One), but he customarily called himself the “Tathāgata”.

However, all names are included in one name “the Buddha” (Enlightened One or Awakened One). Seven days after his birth, his mother passed away. Pajāpati Gotamī, his aunt and foster mother, thereafter brought him up. He completed the eighteen arts and spent his boyhood in pleasure and luxury, as was the custom of the noble people at that time. When he completed sixteen years, he married Yasodharā; his cousin and the daughter of king Subpabuddha of Devadaha city and had a son by name “Rāhula”.

When he was twenty-nine years, he abandoned worldly life to discover the way that leads to the cessation of suffering of humanity.

After six years, he attained Enlightenment under a Bodhi tree at Gaya on the full moon day of the month of Vaisākha. He revealed the four Noble Truths, namely, the Noble Truth of suffering, the Noble Truth of the cause of suffering, the Noble Truth of the cessation of suffering and the Noble Truth of the path that leads to the cessation of suffering, which form the path leading to Nibbāna. This is said in the Dhammapāda as:

*Through many a birth in saṁsāra have I wandered in vain, seeking the builder of this house (of life). Repeated birth is indeed suffering! O house-builder, you are seen! You will not build this house again. For your rafters are broken and your ridgepole shattered. My mind has reached the Unconditioned; I have attained the destruction of craving.*

The Buddha worked hard for forty-five years to deliver the Dhamma to all mankind regardless of caste, race, and religion. His sympathy for the world is obvious in his instruction to the sixty great monks. In fact, he has given an instruction to missionary monks in the following words: “Go ye now, monks, and wander, for the welfare of the many, for the happiness of the many, out of compassion for the world, for the benefit, welfare, and for the happiness of gods and men”.

It is noteworthy that the Buddha was thoughtful for the great benefit and happiness of all human beings regardless of caste, race, and religion throughout his lifetime. At the age of eighty (around 543 B.C.), the Buddha passed away (parinibbāna) at Kusinārā city of Mall kings on full moon day of Vaisākha month. The Buddha, who was about to pass away, had admonished his disciples with these words: “Behold now,

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4 Vin. I. p. 20.
monks, I exhort you. Subject of decay are component things. Therefore, work out your salvation with diligence”.

This was the greatest decision of prince Siddhattha to win or lose like a stake in gambling. And then on the full moon day of the Visākha lunar month, Prince Siddhārtha practiced meditation with his mind concentrated and purified from all kinds of passions and mental defilements in him and gave him penetrative insight into all phenomena in their true state. He attained Ǹāna (real knowledge) as follows:

1. Pubbenivāsānussati-Ǹāna: Knowledge of the remembrance of former existence.

2. Cutūpapāta-Ǹāna: Knowledge of the decease and rebirth of beings.

3. Āsavakkhaya-Ǹāna: Knowledge of the exhaustion of mental intoxicants.

Prince Siddhattha at last become fully enlightened and attained his highest goal or the immortal virtue or Nibbāna, knowing everything which ought to be known, after his Enlightenment prince Siddhattha was called the “Budha” because he was spiritually awakened to see things as they really are. And this he had become the Supreme Lord Buddha or was named “Sammāsambuddha” the one who enlightened himself about all that ought to be known, not by external instruction.

To attain enlightenment means the destruction of all mental impurities so that one’s mind becomes perfectly pure and free from all traces of evil. And to it is gain the special intuitive insight into all realities.6

5 D. II. p. 156.
6 Phra Sumthorn Palminteri, 1999, Basic Buddhism Course, p. 19
After his Enlightenment, Gotama the Buddha delivered his first sermon to a group of five ascetics, his old colleagues, in the Deer Park at Isipatana (modern Sarnath) near Banaras. From that day, for 45 years, he taught all classes of men and women, kings and peasants, Brahmans and outcasts, bankers and beggars, holy men and robbers—without making the slightest distinction between them. He recognized no differences of caste or social groupings, and the way he preached was open to all men and women who were ready to understand and to follow it.

At the age of 80, the Buddha passed away at Kusinārā (in modern Uttar Pradesh in India).

Today Buddhism is found in Ceylon, Burma, Thailand, Cambodia, Laos, Vietnam, Tibet, China, Japan, Mongolia, Korea, Formosa, in some parts of India, Pakistan and Nepal, and also in the Soviet Union. The Buddhist population of the world is over 500 million.7

The Evolution of Human Life is important and is an essential point in the Buddha’s teaching. Human Life consciousness (Patisandhiviññāna) means joining, uniting, binding, and together. Technically speaking, it is the act of uniting one state of life with the other. The previous life from the moment of Citta flows and appears in the present of Patisandhiviññāna8 this in the first action, which takes place in the present life. Patisandhiviññāna unites the previous life with the present one, takes place once in a while in the span of this present life.

The Patisandhiviññāna or birth consciousness arises only in the pre-natal stage in the form of consciousness. In the dying moment, the

consciousness belonging to the previous existence is called \textit{Cutiviññāna}, but the “soul” or consciousness reborn (or continued) in the new begins since then.

\textit{Patisandhiviññāna} appears in \textit{Mahātanhāsamkhayasutta} stated by Buddha as:

“Elders, some human being in this world do not have any consciousness while coming into being in the mother’s womb, do not feel anything while remaining in the mother’s womb and do not know anything while leaving the mother’s womb, to be born on the earth as a child or body.”\footnote{D.N. III. pp. 98-99.}

Additionally, \textit{Patisandhiviññāna} is defined by \textit{Atthakadhācān} in \textit{Dīghanikāya Pāṭikavagga} that “\textit{Patisandhiviññāna} is consciousness which the new existence or existence in the womb possesses.”

In the field of religious philosophical study, every religion has tried to answer the question of how human beings have originated and how this world has come to exist. The Theistic religions have answered that everything has been created by God who is the Creator. The Atheistic religions have answered that the world and its beings have originated from many sources at beginning less time. Science has also tried to explain these questions, but its answer is limited only to the physical and material sources as the originator. Science cannot go further on the matter of mental origin.

Buddhism is recognized as an Atheistic religion. It has its origin in the land of India in The 6 century B.C. Since then, Brahmanism or the religion of the Vedas has pervaded throughout the land in the form of Hinduism. Brahmanism or Hinduism, a Theistic religion, believes that the
Brahma is the Creator of the Universe and its beings. He creates everything out of His will. For human beings, Brahmanism is divided into four main castes based on the origin of the Brahma.

In Buddhism, a common and widely recognized aspect of the Buddha’s teaching centers on the rejection of speculations concerning the beginning and the end of the world, the limited or unlimited nature of its extension in space, and a variety of questions which relate the beginning of universe, things and beings, the soul to the body and the cosmos as presented in the *Brahmajala-Sutta* of the *Digha-Nikaya*. It is known as the ten indeterminate questions in Buddhism. The Buddha refused to answer these questions because they were petty and had no significance for salvation. All of the proposed alternatives are rejected by tradition as false or heretical.

The only explanation by the Buddha’s teaching on the origin of the universe and beings is found in the *Agganna-Sutta* of *Digha-Nikaya*. It is not the answer on the questions concerned, but just one explanation by the Buddha in dealing with the claims of the *Brahmanas* that the Brahma is the Creator of all things and beings. According to the *Sutta*, *Vasettha Brahmana* claims that the *brahmin* class is the best social grade, has clear complexion and a pure breed. He also claims that only Brahmins are genuine children of the Brahma, born of his mouth, offspring of Brahma, created by Brahma and heirs of Brahma. The other classes: *Ksatriyas, Vaisyas* and *Sudras*, are lower respectively. In the *Sutta*, the evolution of the world, man and society has been treated and established that good conduct is higher than caste.

The treatment in the *Sutta* on the evolution of the world and man appear to be unsatisfactory in the face of the scientifically developed
modern ideas. Nevertheless, the scientific study on the subject cannot go further and higher than the explanation therein. On the evolution of man, explanation of the Sutta and the science seems to agree on the physical evolution. The explanation is that women or mothers are known to be fertile, are seen to be with children, bringing forth and nursing children. Then children get further developments and evolutions. Science can explain the evolution of man on the physical form only and not on the mental form, but Buddhism has further explained the evolution of man on both physical and mental matter. So the study will be a researched to find the explanation of the evolution of man in the Theravada Buddhism.

The purpose of this study is to present the critical and analytical study of the concept of evolution of Human life in Theravāda Buddhist Philosophy. An attempt is made here to explore and examine critically, analytically and philosophically as the concept of evolution of Human life on the basis of the Buddha’s teachings as preliminary essential factor that opens human’s mind towards the importance of life with structure action. An effort is made to perform the research through the study of the Tipitaka and the commentaries of the Pāli canon of the Theravāda Buddhism. No complete and perfect research oriented work on the concept of evolution of Human life had been made so far, although there are some works on this topic but they are not that satisfactorily research oriented.

Therefore, I took this topic entitled “The evolution of Human Life in Theravāda Buddhist Philosophy: An Analytical Study” for my research and for the benefit of future research scholars who are inquisitive with the importance of evolution of Human Life.
1.2 The Objectives of the Research are:

1. To analyze the teaching of the Buddha on the evolution of Human life,
2. To study the Law of Action or concept of Kamma in Buddhist Perspective which deals with the origin and evolution of human life, 
3. To study the evolution of physical form of life from the beginning in the womb and the materials constituted in the form of body, 
4. To analyze the origin, nature and characteristics of Mind or Citta in Buddhist teaching, 
5. To analyze and lane a critical study on the Mind in relation to the body.

1.3 The Scope of Research

The purpose of this research work is to study the explanation of the Theravāda Buddhism on the evolution of human beings on both physical and mental subjects. The research work will discuss and cover the following matters:

(1) The Theravāda Buddhist teaching on the evolution of human life in dealing with the teaching of Kamma or the Law of Action and the Dependent Origination or Paticcasamuppāda, 
(2) The evolution of life in the Womb, 
(3) The materials which constitute and support the physical body, 
(4) The origin, nature and characteristics of Citta or Mind and its relation to the body as its Master.

1.4 Expected Result of the Research.

1. To know the statement of the Buddhist teaching on the evolution of human life,
2. To know the teaching of *Kamma* or the Law of Action which relate to the evolution of life,

3. To understand clearly the teaching of Buddhism on the evolution of life from the beginning and its physical and mental matters,

4. To understand the relation of *The Mind* or *Citta* with The physical *body* and its role as the *Master* of the *body*.

**1.5 The Methodology of the Research:**

This work was undertaken by describing about the versions statements in relation to the evolution of human life analyzing it critically to find the truth in the research.

The main materials used in this research consist of data collected from the Buddhist Scriptures and its commentaries as well as books and articles related to the topic as follow:

1. Primary Sources: *Pāli Tripitaka* both canonical texts and non-canonical texts,

2. Secondary Sources: 1). Books, Journals and Articles concerned with the topic; 2) Internet sources,

Information based on the texts from library belonging to *Theravāda* school is to be collected and arrange under each title. The library method is proposed to analyze matters in the theoretical framework of the evolution of human life, *Kamma* and rebirth and different planes of existence and the values of life dealing with its meaning, primary thoughts from various societies and religious concepts. Then, they are discussed in the concept of evolution of human life and *Kamma* in *Theravāda* Buddhism and Buddhist tradition.

The Thesis contains the matter in two parts. They are:
Firstly the relevant materials are collected from primary sources, namely: *Tripitaka* (*Pāli* canon), commentaries, dictionaries, encyclopedia and sub-commentaries etc. and also from the secondary source such as annual report, magazine, and text books, and manuals, written by modern scholars. The matters are examined and evaluated critically with a view to judge the concept of the Evolution of Human Life and the importance of life especially of human beings. Apart from this, the role of *Kamma* in life is also discussed.

It is not limited to only explain about the evolution of human life in its various dimensions, but it also studies analytically the views on the evolution of human life in every aspect.

**1.6 Review of Literature of Research**

In this thesis, the researcher aimed at an analytical study of the concept of The Evolution of Human Life in *Theravāda* Buddhist Philosophy: An Analytical Study. In order to carry out the work, the study, literature sources, and material are very necessary and important, As far as literature is concerned, the followings are were important to be reviewed:

1. “*Study of the Theravāda Buddhist concepts of man (Khandha) and Karma (Kama)*” written by Phramaha Veerachart Nimanong, Madras, in 1991.

This book explains that if *Kamma (Kama)* is the cause of rebirth, what is the cause of (*Kamma)*? Ignorance (*Avijjā*) is the cause of *Karma*: “Dependent on ignorance arise *Karma*-formations (*Saṃkhāra*).” The consciousness of our present life is that of our previous *Karma* from the former lives which causes us to taking different successive births. His telling that the Buddha’s conception of rebirth would, in the light of the
modern psychology, means that the residual *Karma* is reborn as the unconscious mind of the new being. According to Buddhism, every conception is possible only through the simultaneous death of another being in one or other realm of *Samsāra*; what disappears here, reappears there. The new being comes into existence simply by force of desire for existence, i.e., the desire for becoming is the driving force, while *Karma* is exactly reborn just as a lamp is lighted by another lamp without passing over anything. The present personality is not absolutely the same as its previous one, because the former arises immediately following the disappearance of the latter. The present personality is entirely different from its immediate predecessor because the former inherits all the *Kammic* energies of the latter.

He explained that Buddhism holds that the death is a prelude to rebirth, and death and rebirth depends on *Karma*. So long as the *Kammic* force remains, consciousness still keeps on its continuity. According to Buddhism, a human rebirth-consciousness (*Patisandhicitta*) is caused by the reproductive *Kammic* energy (*Janakakamma*), accumulated at the moment of *Javana*, whereas a human death-consciousness (*Cuticitta*) is conditioned by the following four reasons, such as the exhaustion of the reproductive *Karma* of life-term, and so on. The present consciousness is born possessing of the previous *Karma* and receives its result at every moment. By this process, *Karma* continues from one moment of consciousness to another moment of consciousness without any interruption, in the human life, He compared the process of rebirth with the functioning of the air-vibrations produced to speak, by the impinging of the acoustic organ of another man, produces a sound, which is purely subjective sensation. On this occasion no transmigration of sound-
sensation takes place, but simply transference of energy, called the air vibration. In a similar way, the Karmic energies, sent out by the dying individual along with the material furnished by the parents produce the new embryonic being. But no transmigration of a real being takes place, but simply the transmigration of Karmic energy.


This book describes the creative human, membrane between heaven and hell that we have a life as a human, our mind works through the physical brain in human form, using it as a transducer between the metal and physical worlds. This productive connection between the human brain and the mind is the reason behind the great power and importance that Buddhism puts on being born as a human. Only as a human we have this wonderful power to put our intention into the physical world. As a human, we can exercise our will and stamp it on the physical reality. As an animal, while we still have feeling and emotion, our free will and intention are so small as to be negligible when compared the human with an angel, while enjoying bliss and beauty. We are more or less disconnected from the physical world.

In total, the Buddhist teachings speak of 31 different realms of existence from lowest hell to highest heaven, all of which are subject to the laws of birth and decay, on the wheel of life and death. Humanity is poised at the key position, the balance point, like a membrane between the higher and the lower. It this powerful position, our mind/brain transducer projects all our imbalanced intentions actions up and down through all levels of creation. Our divine intentions are projected into the heavenly zone and our hellish intentions are projected into the hellish
zones, these echoes of intention create structures and forms at the levels corresponding to the quality of the associated intention.

Our human intention is creative moment by moment. Human lifetime after imbalanced intentions build for ourselves divine and hellish structures. We build ourselves heaven and we build ourselves hell. They are both quite real, and they are both the creations of our mind. In this way, the hell to an African, European, or international traveler, are our different mental conditions built by different structure created by the occupant over the course of their many human lives. So, according to the Buddhist teaching, the human is the most creative of all possible forms of existence. As human, we create as we please, and our creation resonates through all lives of existence. We are both responsible for and subject to our own creation. We cannot turn off this creative power. Whether we are mindful or not, we are creating at every moment. Through this mind-to-human-form transducer we create our own joys and our own sadness, our own prisons, or our own freedom.

Being born as a human is a truly fantastic opportunity. We have tremendous creative power. Do not waste it. Human bodies are not always available. In the four or five million years that the earth has been rounding, human have only been here for at best a few hundred, thousand years. We all use this best of this marvelous opportunity. This is our rare opportunity. Let’s enjoy it.

3. “Good, Evil and Beyond: Kamma in Buddha’s Teaching” written by P.A. Payutto, Bangkok; Buddhadhamma foundation, in 1993.

This book focuses the meaning of Kamma to include others and enlarge its points of view:
1. *Kamma* as intention. Essentially *Kamma* is intention, which includes volition, will, choice and decision, or the energy which leads to action. Intention is that which instigates and directs all human actions.

2. *Kamma* as conditioning factor: *Kamma* as a component within the whole life process, being the agent which fashions the direction taken in life. This is *Kamma* in the sense of “Saṃkhāra”, as it appears in the Doctrine of Dependent Origination, where it is described as the agent which fashions the mind.

3. *Kamma* as personal responsibility refers to the manifestations of thoughts through speech and actions, that is, behavior from an ethical perspective, either on a narrow, immediate level, or on a broader level including the past and the future. This is the meaning of *Kamma* which is most often encountered in the scriptures, where it occurs as an inducement to encourage responsible action and to make good *Kamma*.

4. *Kamma* as social activity or career. In this respect, *Kamma* is concerned with the perspective of social activity, in the light of work, labor or profession, such as farmer, artist, merchant, servant, and so on.

From these different kinds of meaning, it can be concluded that any definition of *Kamma* should always be based on ‘intention’, the factor guiding our relationships with other things.


He explained about the life as life is dear to all. Comparing others with oneself, one should neither kill nor cause to kill. Whoever seeks his own happiness, harms being, he gets no happiness hereafter. He declared the doctrine of rebirth as Buddhists hold, which the retributive process of karma can span more than once during life time, rebirth or reincarnation.
It has always been an important tenet in Buddhism; often referred to as rounding the wheel of life “Samkhāra”. It is the process of being born over and over again in different times and different situations, possibly for many thousand times.

As long as there is delusion, greed, and aversion, and never ending passions, we generate Karma. Because it we eventually accumulate immaterialized Karma in this or in the past life, there will be next life in which the accumulated Karma will take form. Only when all accumulated Karma is realized and the generation of new Karma is calmed, one can enter the stream that leads to Nirvāṇa. This process continues until Nirvāṇa is attained, it signifies the cessation of rebirth and suffering.

It is notable that this also entails the avoidance of “good Karma”. Once the stream that leads to Nirvāṇa is entered, creating wholesome Karma is not an object anymore. Although wholesome Karma leads to entering the stream, it does not necessarily lead to Nirvāṇa, as the extinguishment of all karmic forces will lead to Nirvāṇa only.


This book declares the conception of the formation of man found in Buddhism is more complex than is found in Jainism. Though Buddhism was at first pluralistic in its metaphysical level it retained from the beginning a line of thought which, in the derivation of the world from some spiritual principle, is akin to the Upanisadic thought. The Upanisads have derived everything from the Ātman. The Buddhists refused to call the ultimate principle Ātman but Nirvāṇa, the describable and unmoving, and derived the world from it. Although in the Hīnayāṇa
this line of thought is not strong, the Mahāyāna emphasized it strongly; and an impartial reader can see that the Vijñānavādins, one of the schools of the Mahāyāna, conceived it nearly in the same terms as those of Ātman and the Brahman of the Upanishads.

Buddha is said to have preached the four Āryan (Noble) truths: the world is misery, it has a cause, misery can be stopped, and there is a way for stopping it. It is the second truth that is important for our purpose, for it gives cause to the world, which is misery. The Buddhists accepted causal occasionalism or Pratityasamutpāda: the cause is only an occasion for the appearance of the effect; it does not enter the effect. They have to develop this occasionalism because of their doctrine of momentariness. Everything in the world is momentary. The cause, therefore, being momentary, cannot continue to exist in the effect. The effect is a different entity. Even the pot is a different existence from the clay of which it is made. Yet, the effect can come being only with reference to the cause. Hence the cause is necessary, but it acts only as the accession for the effect to appear. Understanding causation thus, the Buddhists said that there are twelve links in the process of the causation of the world. They are ignorance, impressions, initial consciousness, body-mind, senses, sense contact, sense experience, thirst (desire), clinging (to objects), tendency to be born, rebirth, and old age and death. Somehow, due to ignorance (Avidyā), impressions (Saṃkhāras) are born. By impressions, the Buddhists mean inner forces, instincts, latent urges, disposition, etc. Out of the impressions, an embryonic consciousness is born, called Viññāṇa; out of it, the six senses (mind also is called a sense by the Buddhists); and out of them sense-contact is born and so on. This is how man’s coming into being is explained by Buddhism.
What is common in the *Upanisad* and Buddhism is the derivation of man from the infinite and ineffable *Nirvāṇa* through ignorance. But the reader can easily notice the important difference between the motives behind the derivations. The *Upanisad* account is that of the lower coming out of the higher. The motive here is to exhort man to realize the higher. The Buddhists are not interested in forms of reality like matter, life, mind, reason, and Ātman; they are interested in showing how misery has come to be. Further, we have to say that this derivation is not a strict evolutionary process but a psycho-ethical causal process. For instance, we cannot say that old age and death come chronologically after rebirth; even in the first birth they have to be experienced. However, a more evolutionary idea was later adopted by the *Viññāṇavādins*. They called ultimate reality by the name *Viññāṇa* (Consciousness, reason, mind). It is of two kinds, *ĀlyaViññāṇa* or storehouse Consciousness, and *PravṛttiViññāṇa* or activity consciousness. Later on, it is that transforms itself into the world of man and his environment. But how does it arise, if *Ālyaviññāṇa* is the original reality; it arises through ignorance. Ultimately *Viññāṇa* is the original principle out of which the world comes, and it comes through mind and senses of man.


We are the creators of our own happiness and suffering, for everything originates in our mind. Consequently, we need to take responsibility for whatever good or bad we experience.

Buddhism is not only a religion but also a science of living. It always aims at expounding the ultimate universal truth about human life with a view to liberation and progress of spiritual freedom. The Buddha
taught us to manage our way of life in the middle path, to recognize things as “they really are”, to try to eliminate “me” and “mine”, to cultivate love and compassion among living beings, especially in the present insular society of materialism.

Buddhism teaches that everyone can improve oneself and everything can be rectified through one’s own actions of constant self-training. Buddhism teaches us that we cannot transfer our responsibilities to outside forces.

Phra Dhamapitaka quotes Buddha’s teachings in the last exhortation before the announcement of his coming death.

“Buddhism will wax or wane, depending directly on the ability of the four Buddhist Assemblies to be able to comprehend and practice correctly the Buddha’s teachings, their ability to interpret and transfer the Buddhist principles correctly to others with compassion and their ability to criticize and correct the wrong view of non-Buddhist beliefs of the people who misunderstand the Buddha’s real teachings.”

Thus, he concluded that we, the Buddhist followers, in order to protect the religion from degradation, instead of continuing to criticize the Sangha which may lead to blasphemy, should act correctly, by carefully studying and scrutinizing the Buddha’s teachings and then managing ourselves along the right path, in order to attain the ultimate goal of life.


Buddhism is a religion of wisdom. It implies the pure knowledge and transcendental wisdom that has arisen from a very purified mind and the enlightenment of the four Noble truths: suffering, the cause of
suffering, the cessation of suffering and the way leading to the cessation of suffering (Magga).

The emergence of Buddhism is the result of the supreme wisdom of the Buddha. He has possessed the transcendental wisdom and extraordinary intelligence by which all defilements and ignorance have been absolutely eradicated.

Buddhism does not obstruct anyone to read and tear the teachings of other religions and to compare his teachings with others.

The Buddha has said that if there are reasonable and rational teachings in other religions, his followers are quite free to respect such teachings.

Man must choose religion befitting his own conviction. One has no right to force another to accept a religion.

Religion should not be changed because of emotional feeling. One must think very carefully before he/she changes his religion.

Religion is not a thing to bargain or to change for the material gains. Buddhism never encourages anyone to come and embrace the religions for the material gain.

Buddha has advised many people who came to him and accept his teaching not to do so hastily and asked them to think carefully before accepting his teaching.

Every living being, every living thing in this universe are subject to impermanency. The destruction of the whole universe is very certain. The body will be dissolved and no amount of sacrifice will save it.

Looking to life we notice how it is changing, continually moving between contrasts. We notice rise and fall, success and failure, loss and gain. We meet honor and contempt, praise and blame, and we feel how
our hearts respond to all that, with happiness and sorrow, delight and despair, disappointment and satisfaction, fear and hope.

Life is a continuous movement or change. This is one of the main pivots of Buddhism.


Buddhism is a teaching of moderation. As in other things, the Buddhist teachings steer a middle course, in the case between the two extremes of blindly ignoring practical daily affairs and laying down a code of rigid and inflexible rules. The Buddhist teachings offer guidelines for behavior based on timeless truths— the positive wealth erected by compassionate, wise relationships and aimed at the ultimate goal of spiritual freedom: living in the world and yet above it.

In today’s egalitarian societies, in which we find all our traditional roles either torn down or under question, and in which in spite of flood of “enlightened” ideas our lives are more confused than ever, the Buddhist teachings, dating back to a time when things were much simpler, are like breath of fresh air in an overcrowded room perhaps it is time for a return to more traditional, yet more enduring, values.

When roles are based on compassion rather than exploitation, we may find that they are not the evils we thought they were, and that, in fact, they can simplify and harmonize our lives. Compare, for instance, the attitude of many modern people, who tend to see society as a battleground for the play of conflicting interests between the “bosses” and the “workers”, with the simple teaching on “the worker and the boss.”

Many people today look on like in all sectors as a struggle between conflicting interests—the “bosses” against the “workers” the “government”
against the “people” the “rich” against the “poor,” and even the “women” against the “men,” or the “children” against the “parents.” When the aim of life is seen as material wealth or power, society becomes a struggle between conflicting interests, and we are in need of an ethic to protect those interests. It is a “negative ethic” Society is based on selfish interests- “the right of each and every person to pursue happiness” – and an ethic, such as “human right,” is needed to keep everybody from cutting each other’s throats in the process.

The Buddhist teachings are a “positive ethic” well-being, rather than power or riches, in the aim; society is seen as a medium through which all people have equal opportunity to maximize self-development and well-being, and ethics are used to facilitate those ends.


The author writes about for example, the four Noble Truths that explain natural phenomena, which will be with every person from birth to death. It describes the nature of suffering represented by birth, old age, disease and death, including sorrow and frustration of every kind; the origin of problems and suffering by way of casualty; the extinction of suffering; and the path leading to the extinction of suffering. It explains an existing phenomenon, its cause for arising and the effects thereof. There are also prescriptions to overcome individual problems. The level of depth and sophistication of the teachings are also purposively prescribed to suit individual needs.

This book explains the comparison of the concept of \textit{Nirvāṇa} between \textit{Mahāyāna} and \textit{Hīnayāna} and it has consulted Nāgārjuna’s Philosophy as presented in the \textit{Mahā-Prajñāpāramitā-Sāstra} by Shri K. Venkata Raman which was published some three years after the first edition of this book was out. It has introduced the most salient points of \textit{Mahā-Prajñāpāramitā-Sāstra} and it analyzes contents that are special feature of this edition of Stcherbatsky.

11. “\textit{The Buddha and His Teachings} “authored by Narada Maha Thera, was published by the Buddhist Mission Society, Kuala Lumpur, Malaysia in 1988.

This book presents the life and teachings of the Buddha to those who are interested in Buddhism. With forty-four chapters, “The Buddha and His Teachings”, is divided into two parts. The first part of this book deals with the Life of the Buddha, and the second with the \textit{Dhamma}, the \textit{Pali} term for His Doctrine. The first part of the work, written in fourteen chapters, is devoted to the life of the Buddha, from his birth to his passing away. Throughout the first fourteen chapters of the first part, we can see that sometimes the author has written in the form of narrative, and also with the pen of a trenchant theoretician. It has design and shows to us the panoramic picture about the life of the Buddha. The second part of the book explains in detail the Buddha’s teachings. With the remaining thirty chapters of the work, the author introduces us to the fundamental teachings of Buddhism. He explains those doctrines and concepts, which form the common bedrock of all Buddhism as preserved in the Theravada Buddhism. Especially, chapter seventeen reviews the four noble truths, one of the main doctrines of Buddhism. Another important teaching of Buddhism is \textit{Kamma} (law of moral causation), discussed from chapter
eighteen to chapter twenty-one. In chapter twenty-two, the author discusses about the origin of life in the way of Saṁsāra. The definition of the term Nibbāna, characteristics of Nibbāna, and the way to Nibbāna, are present from chapters thirty-three to thirty-eight. Chapter thirty-nine describes the peaceful and happy state of an Arahant, which is taken from the Dhammapada. Throughout “The Buddha and His Teachings”, a comprehensive work, which is presented in a systematic and engaging manner, the author utilizes an expansive knowledge of Eastern and Western philosophical, literary, and religious traditions. In simple and lucid language, the author explains those doctrines and concepts, which form the common bedrock of all Buddhism as they have been preserved by the Theravāda school. This is a highly dependable work that could be referred to whenever a question arises about the Life and the Teachings of the Buddha. This work is a reliable companion to every Buddhist and non-Buddhist with an inquiring mind.

12. “Abhidhamma Philosophy” written by Bhikkhu J. Kashyap, was published by Bharatiya Vidya Prakashan, in 1996.

In this book, the author has compressed the whole of the Abhidhammapiṭka and its supplement the Visuddhimagga in this small book, mostly written in aphoristic small sentences. This book became very popular, till today it is taught as the first book to the student in Abhidhamma in the monasteries of Ceylon, Burma, Thailand and Indo-China. It is rather, better not to all, is the “first book”, for, it is really a guide through the whole bulk of Abhidhammapiṭka. It gives a very good exposition of the method adopted in the analysis in grouping of the states of thing (Dhammas) in the Dhammasaṅgāni, and presents the whole philosophy Abhidhamma as a system.

The Buddhadhamma is a moral and philosophical system which expounds a unique path of Enlightenment, and is not a subject to be studied from a mere academic standpoint. This book is divided into two parts. The first part is concerned with the Middle Way of Expressing the Truth. The second part is The Middle Way of Practicing the Truth. Furthermore, this book reveals the rational basis of the Buddhist worldview and contains an especially lucid discussion of the distinctive Buddhist notion of no-self and Buddhist “faith” or confidence based on inquiry. The reader who reads this book with deep thinking cannot fail to find it with plenty of food for thought and which will help him tremendously to increase his wisdom so essential for leading an ideal Buddhist way of life, and the realization of Ultimate truth, Nibbāna.

14. “A Manual of Abhidhamma” written by Nārada Theravājirārāma, was published by the Religious Affairs Dept. Press, in 1956. There is a brief exposition of the law of dependent origination, followed by a descriptive account of the causal relations which finds no parallel in any other philosophy. A physicist should not delve into Abhidhamma to get a thorough knowledge of physics.

It should be made clear that Abhidhamma does not attempt to give only a systematized knowledge of mind and matter. It investigates these two composite factors of so called being to help the understanding of things as they truly are. A philosophy has been developed on these lines. Based on that philosophy an ethical system has been evolved, to realize the ultimate goal, Nibbāna. According to some scholastic monks,
tradition, however, attributes the nucleus of the *Abhidhamma* to the Buddha Himself.

Commentators state that the Buddha, as a mark of gratitude to His mother who was born in a celestial plane, preached the *Abhidhamma* to His mother *Deva* and others continuously for three months. The principle topics (*Mātikā*) of the advanced teaching such as moral states (*Kusalādhammā*), immoral states (*Akusaādammlā*) and indeterminate states (*Abyākatādhammā*) were taught by the Buddha to venerable *sāriputta Thera* who subsequently elaborate them in the six books (*Kathāvatthu being excluded*) that comprise the *Abhidhamma Pitaka*.

15. “*Buddhist Analysis of Matter*”, written by Prof. Dr. Y. Karunadasa, Department of Cultural Affairs, in 1970.

This study constitutes an analysis of matter as expressed in the sources of *Theravāda* Buddhism, especially in the later systematization known as the *Abhidhamma*. General observations on the Buddhist theory of matter are met with in almost all books dealing with Indian Philosophy or with Buddhism in particular. This book, in the introduction chapter is devoted to an examination of the many senses and contexts in which *Rūpa*, a term often used in the sense of matter occurs. Chapter II writes about: primary category and shows how they represent four fundamental properties of matter. Chapter III examines the position of the secondary *Rūpa-dhammas* in relation to the primary and indicates how some times the former category stands for certain facts intimately connected with matter. Chapter IV involves a discussion of five material sense-organs, four varieties of sense-objects, two faculties of sex, the material faculty of life, the nutritive “quality” of matter, and the physical basis of mental activity. Chapter V, this chapter involves a discussion of two modes of
self-expression, three characteristic and four phases of the matter of the body, and the space delimited by matter. Chapter VI introduces the many ways in which the Rūpa-dhammas are sought to be classified. Chapter VII explains how their interdependence and inter-connection are sought to be established with reference to laws of causation and conditionality. Chapter VIII wrote about Rūpa-kalāpas, the Theravāda from of atomism. The last chapter is conclusion that endeavors to determine the philosophical and the ethical basis of the Buddhist analysis of matter.

16. “Abhidhamma Philosophy” was written by Dr. Satyendra Kumar Pandey, Harsh Vardhan Singh press, in 2002.

The book is logically divided into seven chapters. The present book authored by Acaridae Anuruddha Maha Thera during 11-12 Century A.D. It makes a systematic study of the Abhidhammatthasaṅgaha. It is comprehensive in as much as it surveys a wide range of topics relevant to the effective understanding of the Abhidhamma Philosophy. It is basically a student oriented textbook as it satisfies the requirements of students.

1.7 Chapterization of the Research:

In this Thesis, an attempt is made to analyze the concept of the Evolution of Human Life in Theravāda Buddhist Philosophy on the basis of internal and original sources. The structure of the research work is divided into the six Chapters which are as follow:-

Chapter I: Introduction

This chapter I deals with general discussions outlining the statement of the problem, significance of the issue, the objectives in focus, the scope of research, research methodologies, review of literature, definition of the terms used in this research work, the expected advantages and the outcome of the study.
Chapter II: Buddhist Teachings on the Origin of Human Life

Chapter II emphasizes on the statement of the Buddha’s explanation of the evolution of the world. Furthermore, it includes the teaching of the Law of Action or Kamma, and the Law of Dependent Origination which relate to the circle and evolution of human life.

Chapter III: Evolution of Human Life in the Womb

Chapter III deals with the explanation of Buddhism on the evolution of new life in the womb of a mother. New life is constituted of five groups of Existence or five Aggregates, Six internal and external sense-fields, and four and six elements respectively.

Chapter IV: Physical Human Life

Chapter IV studies the constituents of human form after birth. The study is made on four great elements, twenty-four derivative material qualities and nature of physical body.

Chapter V: Mental Human Life

Chapter V is made to analyze and criticize the concept of Mind or Citta in Buddhist teaching. It deals with the nature, characteristics, its origin and destruction, kinds and the relation of Mind with human body as the Master.

Chapter VI: Conclusion

This conclusion Chapter summarizes all the views which have been mentioned in the previous Chapters. After that it critically analyze the whole research work and compare the teaching of Theravada Buddhism with the scientific study of present day on the evolution of human life.