



**A STUDY OF THE CONCEPT OF PERFECTIONS IN
THERAVĀDA BUDDHISM**

Ven. San Van Xien

A Thesis Submitted in Partial Fulfillment of
the Requirements for the Degree of

Master of Arts
(Buddhist Studies)

Graduate School
Mahachulalongkornrajavidyalaya University

C.E. 2018



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The Graduate School of Mahachulalongkornrajavidyalaya University has approved this thesis entitled "A Study of the Concept of Perfections in *Theravāda* Buddhism" in partial fulfillment of the Requirements for the Degree of Master of Arts in Buddhist Studies.

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Abstract

This qualitative research consists of three objectives namely: 1) To study the meaning and types of Perfections in *Theravāda* Buddhism, 2) To study the Buddhist doctrines relating to the Perfections in *Theravāda* Buddhism, and 3) To analyze the benefits of the Perfections in the *Theravāda*. The findings show in these cases. Firstly, *Pāramīs* refer to the perfection or culmination of certain virtues, which purify karma and help the aspirant to live an unobstructed life on the path to Enlightenment. The *Theravādin* teaching on *Pāramīs* can be found in canonical books (*Jākaka* tales, *Apadāna*, *Buddhavaṃsa*, *Cariyā-piṭaka*), and post-canonical commentaries. Ten Perfections divided into three classes: *Cūla-pāramī* belongs to property, career, wife and children, *Upa-pāramī* belong to one, or many parts of the body, and *Paramatha-pāramī* belongs to life. Secondly, in *Pāramīs*'s *Theravāda* Buddhism have Doctrines relating that are supporting Doctrines and antagonistic Doctrines. These Doctrines to abstain from bad conduct, to do good conduct, and to purify one mind. Finally, *Sammāsambuddhas*, *Paccekabuddhas*, and *Sāvakas*, they became enlightenment because practicing Perfections. Moreover, people practice *Pāramīs* can to develop in society, successful and happiness in their life, and get peace in the world.

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I accept sole responsibility for any mistakes or shortcomings and hope that, despite these, the work might encourage others to conduct further research into this area in the future.

Ven. San Van Xien

March 9, 2019

List of Abbreviations

In quoting the *Pāli* sources, the references are given according to the volume and page number of the PTS edition.

Sources:

A.	: Aṅguttara-Nikāya
Bv	: Buddha-vamsa
Bv-a	: Buddhavamsa- aṭṭhakathā
Cp	: Cariyā-piṭaka
Cp-a	: Cariyāpiṭaka-aṭṭhakathā
D.	: Dīgha- Nikāya
Dhs	: Dhammasaṅgaṇī
Dhp	: Dhammapada
Dhp-a	: Dhammapadaṭṭhakathā
It.	: Itivuttaka
It-a	: Itivuttaka-aṭṭhakathā
Ja	: The Jātaka together with its commentary
M.	: Majjhima- Nikāya
S.	: Saṃyutta-Nikāya
Sn	: Sutta-nipāta
Ud	: Udāna
Ud-a	: Udāna- aṭṭhakathā
Vv	: Vimānavatthu

Other Abbreviation

BD	: Buddhist Dictionary: Manual of Buddhist terms and Doctrines
BPS	: Buddhist Publication Society
f	: more than one page
ff	: more than two pages
fn.	: Foot note
Gita	: Bhagavad – gitta
Ibid	: Ibiden/ in the same book
n	: note
ed.	: Edited by
op.cit	: opera citato/ as referred
p.	: page
pp.	: pages
PTS	: the Pali Text Society
tr.	: Translated by
vol (s)	: volumes (s)

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Chapter I

Introduction

1.1 Background and the significance of the problems

In Theravādin and Mahāyanic Buddhism there are *Pāramīs* and it is very important not only for Two Buddhist schools but also other religions if they want to practice them. *Pāramīs* lead one nearer and nearer to *Nibbāna*. As we know from all past *Bodhisattas*, everyone wanting to become a Fully-Enlightened One must follow the Ten *Pāramīs* according to their temperaments-*Pāpāramī*, *Saddāparamī*, and *Viriyāpāramī*. A real Bodhisatta who follows *Pāpāramī* must practice throughout four *asaṅkkheyyas* and one hundred thousand world cycles. A real *Bodhisatta* who follows *Saddāpāramī* must spend eight *asaṅkkheyyas* and one hundred thousand world cycles. And a real *Bodhisatta* who follows *Viriyāpāramī* must be practiced sixteen *asaṅkkheyyas* and one hundred thousand world cycles. In the present time our Gotama Buddha also had performed these Ten *Pāramīs* through four *asaṅkkheyyas* and one hundred thousand world cycles until he became the Fully-Enlightened One¹

Pāramīs known as *pāli* term Perfections in the early centuries after the Buddha's passing away, as Buddhism became a popular religion, the idea was formalized that there were three paths to awakening to choose from the path to awakening as a disciples of a Buddha (*sāvaka*); the path to awakening as a private Buddha (*pacceka-buddha*), i.e., one who attained awakening on his own but was not able to teach the path of practice to others; and the path to awakening as a Rightly Self-awakened Buddha (*samma sambuddha*). Each path was defined as consisting of

¹ Bhikhu Giac Hanh Dhammadhara, **The Ascetic Sumedha life, and the Ten Perfections**, (Sri Lanka, 2013), P. 3.

perfections (*paramī*) of character, but there was a question as to what those perfections were and how the paths differed from one another. The *Theravadins*, for instance, specified ten perfections, and organized their *Jātaka* collection so that it culminated in ten tales, each illustrating one of the perfections. The *Sarvastivadins*, on the other hand, specified six perfections, and organized their *Jātaka* collection accordingly.

The perfections also provide one of the few reliable ways of measuring the accomplishments of one's life. "Accomplishments" in the realm of work and relationships have a way of turning into dust, but perfections of the character, once developed, are dependable and lasting, carrying one over and beyond the vicissitudes of daily living. Thus they deserve to take high priority in the way we plan our lives. These two facts are reflected in the two etymologies offered for the word perfection (*paramī*): They carry one across to the further shore (*pārāmī*); and they are of foremost (*pārāmī*) importance in formulating the purpose of one's life.²

The types Ten Perfections

- 1) Generosity (*dāna*)
- 2) Moral conduct (*sīla*)
- 3) Renunciation (*nekkhamma*)
- 4) Wisdom (*paññā*)
- 5) Energy (*virīya*)
- 6) Patience (*khanti*)
- 7) Truthfulness (*sacca*)
- 8) Determination (*adhiṭṭhana*)
- 9) Loving-kindness (*mettā*)
- 10) Equanimity (*upekkhā*).³

² Thanissaro Bhikkhu, **The Ten Perfections: A Study Guide**, *Access to Insight* (BCBS Edition), 30 November 2013, p.77

³Barbara O'Brien, **The Ten Perfections in Theravada in Buddhism**, (Updated May 8, 2017), pp.2- 11

In the ten perfections you will see elements of the five precepts and the eightfold middle path. Alongside these important *Dhamma* teachings are listed the important “energy” and “determination.” If we want to succeed at anything, we can never underestimate the importance of persistence and determination.

Renunciation, listed above does not necessarily mean giving up your possessions and becoming a monk or nun. Renunciation can simply mean being content with what you have and maintaining a simple life and lifestyle. It can mean “counting your blessings” or doing something simple to put your mind at ease to allow you to pursue spiritual quests. It can also mean making some small sacrifices, such as choosing your vacation time from work to go to a *vipassana* retreat, instead of a cruise. The Buddha spent many past lives as an ascetic monastic perfecting each of the ten perfections. He could not be re-born in his final life as the Buddha until all ten perfections were fully developed. Enlightenment is not something as simple as just sitting one day and all of a sudden feeling at “one with nature” and very “awake.”

According to the natural law of cause and effect, practicing of perfection can bring happiness and other positive benefits in this life and in future lives.

In conclusion, the ten perfections (pāramī) are the things that Boddhisattas practiced and become Buddha. Also, general people can practice ten perfections for purifying to good bodily, speech, and mind in our life to develop happiness, successful, and peace in the world.

1.2 Objectives of the Research

1.2.1 To study meaning and types of Perfections in Theravada Buddhism

1.2.2 To study doctrines relating to the Perfections in Theravada Buddhism

1.2.3 To analyze the benefits of the Perfections in the Theravada Buddhism

1.3 Statement of the problems of Desire to Know

1.3.1 What is meaning and types of Perfections in Theravada Buddhism?

1.3.2 What is a doctrine relating to the Ten Perfections in Theravada Buddhism?

1.3.3 What is the benefit of the Perfections in the Theravada Buddhism?

1.4 Scope of the research

The scope of the research is divided into two of scopes namely:

1.4.1 Scope of the sources of Data

The researcher focuses on studying the perfections in *Pārami Sutta* that appeared in the primary source, the early Theravada *Pāli* Canon, commentaries and sub Commentaries and other authoritative secondary sources related to this research. Moreover, as well as secondary sources of Buddhist text books.

1.4.2 Scope of Content

The Scope of research focuses on the ten Perfections in *Theravāda* Buddhism are (1) generosity (*dāna*), (2) morality (*sīla*), (3) renunciation (*nekhamma*), (4) insight (*pañña*), (5) energy (*viriya*), (6) patience (*khanti*), (7) truthfulness (*sacca*), (8) resolution (*adhiṭṭhāna*), (9) loving-kindness (*metta*), and (10) equanimity (*upekkhā*). Tenfold *Pāramīs* and Thirtyfold *Pāramīs*.

1.5 Definition of Term Used in the Research

1.5.1 Analyze means analysis on benefits of perfections towards the successful in the life.

1.5.2 Pāramī literally means Perfections. The southern Buddhist commentaries define the *Pāramī* as “noble qualities beginning with giving, accompanied by compassion and skillful means, and untainted by craving, conceit, and wrong views.”

1.5.3 Theravāda Buddhism means the orthodox school of Buddhism which is based on the *Tipitaka* or *Pāli* Canon.

1.5.4 Concept means meanings, types, significance and related doctrines, and benefit.

1.5.5 Tipitaka means both *Pāli* language and the Translation Series of the *Theravāda Pāli Canon*.

1.5.6 Benefit of the Perfections means the three benefits, namely: 1) Practice ten Perfections towards Individual, 2) Practice the Perfections towards Society, 3) Leads to Final Goal to fulfill Nibbāna

1.6 Review of Related Literature and also Review Research Works

1.6.1 Bhikkhu Bodhi. **Ten Fulfillments in Buddhism**, Monastery during March 2003 - September 2003⁴

In this book, Ven. Bhikkhu Bodhi explains the Ten *Pāramīs* in a general way but according to the way that they are explained within the Theravada commentaries in reference to the practice of a Bodhisattva aiming at Supreme Buddhahood.

1.6.2 Thanissaro Bhikkhu. "**The Ten Perfections: A Study Guide**", Access to Insight (BCBS Edition), 30 November 2013⁵.

In this book, the author mention in the early centuries after the Buddha's passing away, as Buddhism became a popular religion, the idea formalized that there were three paths to awakening to choose from: the path to awakening as a disciple of a Buddha (*sāvaka*); the path to awakening as a private Buddha (*pacceka-buddha*), i.e., one who attained awakening on his own but was not able to teach the path of practice to others; and the path to awakening as a Rightly Self-awakened Buddha (*samma sambuddha*). Each path was defined as consisting of perfections (*pāramī*) of character, but there was a question as to what those perfections were and how the paths differed from one another.

⁴ *Bhikkhu Bodhi, Ten Pāramitas of Buddhism, (Bodhi Monastery during March 2003 - September 2003), p. 33.*

⁵ *Thanissaro Bhikkhu, The Ten Perfections: A Study Guide",. Access to Insight (BCBS Edition), 30 November 2013, p. 22.*

1.6.3 Horner, I.B. (trans.) (1975; reprinted 2000). **The Minor Anthologies of the Pāli Canon** (Part III): 'Chronicle of Buddhas' (*Buddhavamsa*) and 'Basket of Conduct' (*Cariyapitaka*). Oxford: Pali Text Society. ISBN 0-86013-072-X. (All references in this article to "Horner, 2000" use page numbers associated with this volume's *Cariyapitaka*, not the *Buddhavamsa*.)⁶

This is the book Buddhist scripture, part of the Pali Canon of Theravada Buddhism. It is included there in the Sutta Pitaka Khuddaka Nikāya, usually as the last of fifteen books. It is a short verse work that includes thirty-five accounts of the Buddha's former lives (similar to Jātaka tales) when he as a bodhisattva exhibited behaviors known as "perfections," prerequisites to Buddhahood. This canonical text, along with the Apadāna and Buddhavamsa, is believed to be a late addition to the Pāli Canon and has been described as "hagiographical."

1.6.4 Barbara O'Brien, **The Ten Perfections of Theravāda Buddhism**, Updated February 14, 2017.⁷

This book mention Teachings about morality permeate Buddhism Morality is the focus of the Right Speech, Right Action, and Right Livelihood of the Eightfold Path. Right Action focuses on the Buddhist Precepts. Moral teachings for ordained monks and nuns are found in the *Vinaya-pitaka*. It's important to understand that the basis of Buddhist morality is not found in external authority. In other words, the practice of morality is not found in unquestioning obedience of a list of rules.

1.6.5 Acharya Buddharakkhita, "**Mettā: The Philosophy and Practice of Universal Love**", 30 November 2013⁸

⁶ Horner, I.B. (trans.) (1975; reprinted 2000). The Minor Anthologies of the Pali Canon (Part III): 'Chronicle of Buddhas' (*Buddhavamsa*) and 'Basket of Conduct' (*Cariyapitaka*). (Cariyapitaka). Oxford: Pali Text Society. ISBN 0-86013-072-X. (All references in this article to "Horner, 2000" use page numbers associated with this volume's *Cariyapitaka*, not the *Buddhavamsa*.)

⁷ Barbara O'Brien, **The Ten Perfections of Theravada Buddhism**, (Updated February 14, 2017), p. 24.

From the book, his mention of explanation *mettā* is a multi-significant term meaning loving-kindness, friendliness, goodwill, benevolence, fellowship, amity, concord, inoffensiveness and, non-violence. The *Pāli* commentators define *mettā* as the strong wish for the welfare and happiness others, wish for the welfare and happiness others, (*parahita-parasukha-kamana*). Essentially metta is an altruistic attitude of love and friendliness as distinguished from mere amiability based on self-interest. Through *Mettā* one refuses to be offensive and renounces bitterness, resentment and animosity of every kind, developing instead a mind of friendliness, accommodativeness and benevolence which seeks the well-being and happiness of others. True *Mettā* is devoid of self-interest. It evokes within a warm-hearted feeling of fellowship, sympathy and love, which grows boundless with practice and overcomes all social, religious, racial, political and economic barriers. *Mettā* is indeed a universal, unselfish and all-embracing love.

1.6.6 Ajahn Brahmali. **Incredible Buddha: Dasapāramī** (The ten perfections)⁹

Here *Pāramīs* means the noblest, highest, or most excellent. Therefore *Pāramīs* are the most excellent virtues, or the noblest qualities of the *Bodhisattas*. In other words *Pāramīs* are the line of conduct or the Pre-requisites for Enlightenment. These ten virtues should be practiced by every Buddhist who wishes to attain *Nibbāna* - the final Emancipation, through any Yana or vehicle. *Nibbāna* can be reached through one of the following three Yanas: 1. *SammaSamBuddhahood*, 2. *Pacceka Buddhahood*, 3. *Arahantship*.

1.6.7 Bhikkhu Bodhi, **Dāna the Practice of Giving** selected essays edited, 1995¹⁰

⁸ Acharya Buddharakkhita, **Metta: The Philosophy and Practice of Universal Love**, Access to Insight (BCBS Edition), 30 November 2013, p. 43.

⁹ Ajahn Brahmali, **Incredible Buddha: Dānapāramī** (The ten perfections), 15 August 2007, pp. 22- 87

Giving (*dāna*) is one of the essential preliminary steps of Buddhist practice. When practiced in itself, it is a basis of merit or wholesome *kamma*. When coupled with morality, concentration and insight, it leads ultimately to liberation from samsara, the cycle of repeated existence. Even those who are well-established on the path to emancipation continue to practice giving as it is conducive to wealth, beauty and pleasure in their remaining lifetimes. *Bodhisattas* complete the *dānapāramī* or perfection of giving to the ultimate degree by happily donating their limbs and their very lives to help other beings.

1.6.8 Ven. Ari Ubeysekara. *The Perfections (Dasaparami) in Theravada Buddhism*, edited, 1990.¹¹

In Theravada Buddhism, the Ultimate aim of Buddhist is to overcome all suffering associated with life and escape from the cycle of birth and death (samsara) by attaining the state of Nibbana.

1.6.9 Venerable Nyanaponika Thera. **The Roots of Good and Evil**, the Wheel No.251/25¹².

In this book explains in a penetrative way the nature of these six roots. It contains discourses of the Buddha on the subject together with traditional commentarial explanations plus further exegesis by venerable Nyanapanika Thera who selected the text.

Conclusion, in this research 1) the meaning and types of Perfections in Theravada Buddhism, 2) The Buddhist doctrines relating to the Perfections in Theravada Buddhism, and 3) the benefits of the Perfections in the Theravada Buddhism.

¹⁰ Bhikkhu Bodhi, *Dāna: The Practice of Giving*,. Access to Insight (BCBS Edition), 30, November2013, p. 22.

¹¹ Ven. Ari Ubeysekara, **The Perfections (Dasaparami) in Theravada Buddhism**, edited, 1990. P. 33.

¹² Venerable Nyanaponika Thera, **the Roots of Good and Evil, the Wheel No.251/25** p. 49.

1.7 Research Methodology

In this Research are documentary Research

1.7.1 Research Design

The research work for this study is a kind of textual study and Qualitative Research Methodology.

1.7.2 Data Collection

Collection data from primary sources of English translations *Pārami* and *Pāli* Canon in order to explore the ten *Pāramita* Sutta about learning and practicing, out of the books written and composed by famous Buddhist scholars.

1.7.3 Data Analysis

Analyzing the raw data as well as systematizing the collected data in order to give a clear the ten perfections into learning and practicing of Buddhist peoples.

1.7.4 Outline Construction

Constructing the entire outline of the work.

1.7.5 Problem Discussion

Discussing the problem encountered according to the significance of the studies.

1.7.6 Conclusion and Suggestion

Conclusion and suggestion for further studies, the Concept of perfections in *pārami sutta* into the life of Buddhist peoples

1.8 Advantage Expected to Obtain from the Research

1.8.1 Having understood the Concept of the perfections in the Buddhist Scriptures.

1.8.2 Having understood the doctrines relating to the Perfection in the Theravada Buddhism

1.8.3 Having understood the benefits in Daily Life with Reference to the *Pārami Sutta*.

Chapter II

The Meaning and Types of Perfections according to *Thevavāda* Buddhism

In previous chapter, the researcher showed the introduction Perfections in *Theravāda* Buddhism. For this chapter, the researcher will study and analyze meaning of Perfection as found in *Theravāda* Literature, meaning in dictionaries and encyclopedias, and 2) The types of the Perfections namely: the Tenfold Perfections and the Thirtyfold Perfections in *Theravāda* Buddhism.

2.1 Meaning of Perfection in *Theravāda* Buddhism

Theravāda teaching on the *pāramīs* can be found in late canonical books and post-canonical commentaries.

2.1.1 Meaning of Perfections as Found in *Theravāda* Literature

Dhammapāla states that the perfections are those virtues which are possessed of compassion and skillful means, such as *dāna*, and which cannot be destroyed by craving, conceit and wrong view.¹³

Bodhisattas are the highest form of beings, the highest and greatest in terms of their virtues, such as giving and morality. Perfection is their natural state or condition, and all acts, such as the act of giving, arise from this natural state (*tena dānasīlādiguṇavisayogena sattuttamatāya paramā mahāsattā bodhisattā, tesam bhāvo kammaṃ vā pāramī dānādikiriya*). The Bodhisattaan is the best or highest, as he is an accomplished and protector of virtues likes giving (*dānasīlādiguṇāṃ pūrako pālako cā ti bodhisatto paramassa ayaṃ*). Perfection is the state of the highest person or his action, like the act of giving (*paramassa ayaṃ paramassa vā bhāvo, kammaṃ vā*

¹³ Cp-a 276f: *taṅhā māna diṭṭhīhi anuupahatā karuṇupāyakosalla-parigahitā dānādayo kunā pāramiyo*

dānādikiriya).¹⁴ A similar definition can also be ascribed to a disciple. Both *Sāriputta* and *Moggallāna*, the two chief disciples of the Gotama Buddha, are said to have attained “the knowledge of the disciple’s perfection in front of the teacher” (*iti dinnam pi aggasāvakaṇaṃ satthu samīpe eva sāvakaṇāṇaṃ matthakaṃ pattaṃ*). While explaining the meaning of *sāvakaṇāṇaṃ pāramippatta*, Mahānāma states that “perfection is reaching the end of knowledge of disciple” (*sāvakaṇāṇaṃ pāragamaṇaṃ pāramī*).¹⁵ In this instance, he repeated the expression of *paramassa bhāvo kammaṃ vā ti pāramī*, referring to the disciples.¹⁶ This definition therefore demonstrates that the term *pāramī* can apply not only to Bodhisattas but also to disciples.

The commentaries describe the lofty spiritual heights accomplished by the two chief disciples of Gotama Buddha, using the expression “knowledge of disciple’s perfection” (*sāvakaṇāṇaṃ*). Such references are found throughout the commentaries. For instance, the commentary on the *Vinaya*¹⁷ states:

Does the path of arahantship become the highest knowledge for others disciples or not? No, it does not. Why? Because it is the giver of not the whole virtues. To some, the path of arahantship indeed gives the fruit of arahantship; to some, it gives three knowledges (tisso vijjā); to some, six higher knowledge (chaḷabhiññā); to some, four kinds of analytical knowledge; to some, the knowledge of disciple’s perfection (sāvakaṇāṇaṃ), even to Paccekabuddhas, it gives the knowledge of the enlightenment of Paccekabuddhas, and to the Buddhas, the attainment of all virtues like consecration that gives all worldly authority to a king. Therefore, the path of

¹⁴ Cp-a 276f; Bhikkhu Bodhi, loc.cit

¹⁵ Paṭis-a III 653

¹⁶ Paṭis-a III 653

¹⁷ Sp 139.

*arahantship does not always become the highest knowledge for others disciples.*¹⁸

Sāriputta said to have possessed sharp wisdom, by penetrating *sāvaka* *pāramiñāṇa* after destroying all defilements.¹⁹ In speaking of what the virtue of generosity or giving (*dāna*) lead to, the commentary on *Udāna* states that it lead to, among other things, the knowledge of disciple's perfection, the knowledge of *Paccekabuddha*, and the knowledge of *sammāsambodhi*. For it almsgiving that result in, as far as this world concerned, the lustre of kingship, the excellence of the *cakkavatti*, the excellence of *Sakka*, the excellence of *Māra*, the excellence of *Brahmā*, the perfection and knowledge of *sāvaka*, the knowledge that is the *Paccekabuddha*'s enlightenment, gives the knowledge that is perfect self-enlightenment.²⁰

Cultivation or development of *pāramī* or perfections leads to the dual accumulation of merit and knowledge-two essential qualities at the very heart of Buddhist philosophy and practice. Even for humble disciples, the heart-felt wish to attain these two essential qualities is the main reason why they practice the perfections. For example, *Moggallāna* is said to have fulfilled the perfections to become a chief disciple of the Buddha, accumulating great merit and knowledge.²¹

¹⁸.*Sp 139 (Aññesam arahattamaggo anuttarā bodhi hoti, na hotī? Na hoti kasmā? asabbaguṇadāyakattā. Tesāñ hi kassaci arahattamaggo arahattaphalam eve deti, kassaci tisso vijjā, kassaci cha abhiññā kassaci catasso paṭisambhidā kassaci sāvaka* *pāramiñāṇaṃ. Paccekabuddhānaṃ pi paccekabodhiñāṇaṃ eva deti. Buddhānaṃ pana sabbaguṇasampattiṃ deva, abhiseko viya rañño sabalokissariyabhāvaṃ tasmā aññassa kassaci pi anuttarā bodhi na hotī ti)*

¹⁹. Ja I 112

²⁰ Ud-a 282

²¹ Vv-a 2 (*Buddhassa bhagavato aggasāvaka* *bhāvāya puññāṇā ṇasambhāre sambharanto anukkamena sāvaka* *pāramiyo pūretvā*)

Descriptions of *pāramī* as a set of ten or thirty perfection are found in the *Visuddhimagga*²² and the *Buddhavamsa-atthakathā*.²³ Here and the ten perfections as explained in the *Visuddhimagga*:

*To all beings they (mahāsatta) give gifts, which are the source of pleasure, without discriminating thus: “It must be given to this one; it must not be given to this one.” And in order to avoid doing harm to being they undertake the precepts of virtue. They practice renunciation for purpose of perfecting their virtues. They cleanse their understanding for the purpose of non-confusion about what is good and bad for beings. They constantly arouse energy, having beings, welfare and happiness at heart. When they have acquired heroic fortitude through supreme energy, they become patient with beings” many kinds of faults. They do not deceive when promising, “we shall give you this; we shall do this for you.” They are unshakably resolute upon beings’ welfare and happiness. Though unshakable loving-kindness they place them first [before themselves]. Through equanimity they expect no reward.*²⁴

The *Visuddhimagga* explains the ten perfections in relation to the four *brahmavihāras* (divine abiding), stating that the divine abiding, after having fulfill the ten perfections, will perfect all the good states (*kalyāṇadhamma*) classed as the ten powers (*dasabāla*),²⁵ the four confidence (*catuvesārajjā*),²⁶ the six kinds of knowledge not shared [by disciple] (*chā asadharanañāna*),²⁷ and the eighteen qualities of the Buddha (*atthārasabuddhadhamma*).²⁸

2.1.2 Meaning in Dictionaries and Encyclopedias

²² Vism 325

²³ Bv-a 59ff

²⁴ Vism 325

²⁵ M I 12.

²⁶ M I 12.

²⁷ Ps. I 121f

²⁸ Cp-a 7.

The term *Pāramitā* or *Pāramī* (Sanskrit and Pāli respectively) means "Perfect" or "Perfection." In Buddhism, the *Pāramitas* refer to the perfection or culmination of certain virtues, which purify karma and help the aspirant to live an unobstructed life on the path to Enlightenment.²⁹

The word *pāramī* derives from *parama*, 'supreme,' and thus suggests the eminence of the qualities which must be fulfilled by a bodhisattva in the long course of his spiritual development. But the cognate *pāramitā*, the word preferred by the *Mahāyāna* texts and also used by *Pāli* writers, is sometimes explained as *pāram + ita*, 'gone to the beyond,' thereby indicating the transcendental direction of these qualities.

Pāramī is very important in Buddhism. The one who want to fulfill one's wish must practice the ten *pāramīs*, because the ten *pāramīs* are very powerful for any person who wants to attain the highest destination in the present life as well as in the future existences. Even our Lord Buddha before attaining Full-Enlightenment performed these ten *pāramīs* through four *asaṅkkheyyas* and one-lakh world cycles (*cattari asaṅkkheyyani kappasatasahassanāca*): Without performing ten *pāramīs* he could not become a Buddha. So, these ten *pāramīs* are very important in Buddhism for anyone who wants to fulfill their better life in this very life as well as in the future existences. Therefore, one should perform them as much as possible³⁰.

2.2 Types of the Perfections in *Theravāda* Buddhism

Pāramī is very important in Buddhism. The one who want to fulfill one's wish must practice the Ten *Pāramīs*, because the Ten *Pāramīs* are very powerful for any person who want to attain the highest destination in the present life as well as in the future existences. Even our Lord Buddha before attaining Full-Enlightenment performed these ten *Pāramīs* through four *asaṅkkheyyas* and one-world cycles (*cattari*

²⁹ PED, s.v. *pāramī*.

³⁰ Bhikhu Giac Hanh Dhammacara, **The The Ascetic Sumedhā' s Life, and the Ten Perfections**, Sri Lanka, 2003, p.3.

asaṃkkhēyani kappasatasahassanā).³¹ Without performing Ten *Pāramīs* he could not become a Buddha. So, these Ten *Pāramīs* are very important in Buddhism for anyone who wants to fulfill their better life in this very life as well as in the future existences. Therefore, one should perform them as much as possible.

2.2.1 The Tenfold Perfection

According to the *Theravāda* tradition there are ten kinds of *Pāramīs* namely: 1) Generosity (*dāna*), 2) Moral conduct (*sīla*), 3) Renunciation (*nekkhamma*), 4) Wisdom (*paññā*), 5) Energy (*virīya*), 6) Patience (*khanti*), 7) Truthfulness (*sacca*), 8) Determination (*adhitthana*), 9) Loving-kindness (*mettā*), and 10) Equanimity (*upekkhā*).

a. Generosity (*Dāna*)

The first of *pāramī* is *dāna*, giving or generosity. The treatise on the *pāramī* explains that a *Bodhisatta* is always ready to oblige others, but him never stop to beg a favour for himself. In abundance he gives, irrespective of caste, creed or colour, and selfishly he seeks nothing for himself, for he is neither selfish nor possessive.

The text further states that giving is threefold by way of the object to be given: the giving of material things (*āmisadāna*); the giving of fearlessness (*abhaya-dāna*); and the giving of Dhamma (*dhammadāna*) the text explains each of these three some in detail, stating to whom these should be given; what thing should be given; and, of course, at the time of giving, what the motivation should be.

There are many examples of giving of alms (*dāna*) in the texts. In the *Jātaka* tales, which are collection of stories detailing the former lives of the Buddha Gotama, when he was a *Bodhisatta* in the human and non-human forms, many stories can be found which relate how he fulfilled the *dāna-pāramī*.

In the *Mahākapi Jātaka*, the *Bodhisattas* the great monkey king, who, during an attack by a representative of the Vānānasi king, enables his fellow monkeys to

³¹ Ibid. p.15

escape and reach safety by treading on his body, stretching himself out as an extension of bridge.³²

In the *Sasa Jātaka*, the *Bodhisatta* is a young hare, who offers his body, in the absence of any other of any offering, to fulfill the sacred vow.

There are many other stories of the *Bodhisatta* practicing the virtue of *dāna* in the *Jātaka* tales. Stories relating how he is perfectly prepared to give away not only his wealth and other cherished possession, but also his kingdom, his wife and children, and even his limbs. He is ever ready to sacrifice his own life, wherever such a sacrifice will benefit humanity.³³ The stories of Prince *Vessantara*, which is widely appreciated, tell of how the prince fulfills a vow to give whatever he is asked to give away, not only surrendering the palladium of his father's kingdom, but even his own wife and children.³⁴

The sacrifice of external possessions is a perfection (*bāhirabhaṇḍapariccāgo pāramīnāma*). The sacrifice of any one's limbs is a higher perfection (*aṅgapariccāgo pāramīnāma*). The sacrifice of one's life is an ultimate perfection (*jīvitapariccāgo pāramīnāma ti*).³⁵

It is further explained that giving is just like a jar of water. When it has been overturned, it discharges all the water and takes none of it back. In the same way, without considering either one's wealth, fame, wife and children, or any one's limbs, one should completely everything wishing for the prosperity of all supplicants.³⁶

³² Ja III 369 ff.

³³ Ja III 51ff.

³⁴ Ja VI 479ff.

³⁵ Bv-a 59, 105, 113.

³⁶ Bv-a 103f

It is also said that there is no limit to the fulfillment of the Bodhisatta's perfection of giving (*bodhisattasa dānapāramitāya pūritattadhāvānaṃ parimāṇaṃ nāma natthi*).³⁷

The *Cariyāpiṭaka-aṭṭhakathā* elucidates matter further: “having given what should be given as gifts” means having given and abandoned things that should be given, that is, such external things as a kingdom, and so on, or internal things such as the limbs and eyes of great being who has entered upon path of the highest vehicle (*aggayānapaṭipadaṃ*) in order to attain the incomparable supreme enlightenment.³⁸

The *Jātakanidāna* mentions that there was no limit to the various existences during which the *Bodhisatta* developed the perfection of giving. The text goes on to detail the former lives of the *Bodhisatta* as *Akitti* the Brahmin, *Saṅkha* the king , *Dhanañjaya*, *Mahāsuddassana*, *Mahāgovinda*, the great Nmi, the prince *Canda*, the prince *Vsayha*, the king *Sivi* and *Vessantara*.³⁹

b. Moral Conduct (*Sīla*)

The second of *pāramī* is morality or moral conduct (*sīla*). If a *Bodhisatta* were living the life of a recluse, he would try his utmost to observe the *sīla* that is prescribed for him. If, however, he leads the household life, he would adhere to the five precepts, that is, he would not kill, steal, engage in any form of sexual misconduct, lie, engage in harsh speech, frivolous talk or idle gossip nor take intoxicants that cloud the mind.

In the birth of *Bhuridatta*, *Bodhisatta* had fulfilled morality and he vowed that “I would preserve my adultery if anyone needed my bones, my flesh, and my soul,” and he sat down with the dagger in front of the dormitory. At that time, the snake man approached and saw him and went in to grab hold of moth, piercing his

³⁷ Bv-a 59.

³⁸ Cv-a 272.

³⁹ N.A Jayawickrama, *The Story of Gotama Buddha (Jātakanidāna)* , (London: Pali Text Society, 1990, p.58.

mouth, poison, attacking him, plagued him until his blood was gone through his mouth, etc. but not attack back, he observed morality whole his life.

The *Buddavaṃsa-aṭṭhakathā* states that sacrificing one's self in the perfection of morality (*sīla*) is classed as the ultimate perfection (*paramatthapāramī*).⁴⁰ It quotes the *Saṅkhapāla Jātaka* as an illustration:⁴¹ "I was not annoyed with the village lads, even while they pricked me with stakes and hacked me with weapons - this is my perfection of morality."⁴²

Explaining morality, the *Buddhavaṃsa* commentary states that the foundation of all skillful states is morality. Founded on morality, one's skillful states do not diminish; rather one acquires all the mundane and supra-mundane special qualities.⁴³

Moral habits are explained as four in number: 1. the restraint of the *Pāṭimokkha* (*Pāṭimokkhasaṃvara*); 2. Restraint of the senses (*indriyasaṃvara*); 3. Complete purity of one's mode of livelihood (*ājīvaparissuddhi*); and 4. Relying on the requisites (*paccayasannissita*).⁴⁴

The *Cariyāpīṭaka-aṭṭhakathā* describes *sīla* as the complete restraint of both bodily and verbal action, restraint of sense, the pure life that knows measure as to food. They are called the virtues of a *Bodhisatta* (*bodhisattasīla*)⁴⁵. The same text, comparing the virtue of *sīla* with the waters of the Gange to this, the text states that *sīlapāramī* is means by which this cannot wash away the stain of hatred, yet the water of virtue is able to do. Even yellow sandalwood cannot fool the fever of lust, yet virtue is able to remove it."⁴⁶ Further *jhānas* and direct knowledge can be achieved; a

⁴⁰ Bv-a 60.

⁴¹ Bv-a 60.

⁴² Ja V 172ff

⁴³ Ja V 106.

⁴⁴ Ja V 106.

⁴⁵ Cp-a 273

⁴⁶ Cp-a 273

highway leading to the great city of *nibbāna*; the foundation for the enlightenment of the disciples, *paccekabuddhas*, and the perfectly enlightened Buddha.

The *Jātakanidāna*, as it does with the virtue of *dāna*, states that there is no limit to the various existences during the *Bodhisatta* fulfilled the perfection of morality. To further illustrate the depth and sincerity of the *Bodhisatta*'s morality, the texts relate a number of stories concerning the former lives of the *Bodhisatta*, including those as: *Sīlavanāgarāja*, *Campeyyanāgarāja*, *Chaddanta* and *Saṅkhapāla*.⁴⁷

c. Renunciation (*Nekkhamma*)

The third *pāramī* is that of renunciation or *nekkhamamma*. In order to bring morality to perfection, *Bodhisatta*'s train themselves in renunciation (*nekkhamamma*). *nekkhamamma* implies both renunciation of worldly pleasures, by adopting the ascetic life, and the temporary inhibition of the hindrances (*nīvaraṇa*), which prevent the attainment of the *jhānas*.

A *Bodhisatta* is neither selfish nor possessive, but completely selfless in all his activities. He is ever ready to sacrifice his happiness for the sake of others.

In the *Dasajāta Jātaka*, Lord Buddha was born *Temiya* had performed renunciation (*nekkhama*) because he heard his king father blessed him to continue his throne, and *Bodhisatta* made himself like a disabled person through 16 years, and after that he became Ascetic and went to forest for performing *nekkhamma*.

The perfection of renunciation should be reflected upon by first discerning the dangers of the household life.⁴⁸ According to the *Dīghanikāya*, “the household life is constricting, a path for the dust of passion,” just as the *Majjhimanikāya* state that “sense-pleasures are like a chain of bone.”⁴⁹ Having dangers, one should reflect upon the benefit of going forth, which, according to the *Dīghanikāya*, is like open space. Therefore, the *Bodhisatta* always strives to cultivate this *pāramitā*.

⁴⁷ N.A.Jayawickrama, op.cit.p.58f.

⁴⁸ Cp-a 277.

⁴⁹ D I 65.

The highest perfection of *nekkhamma* is said to be the abandonment of kingdom without attachment to it. The *Bodhisatta* certainly does this, in that he voluntarily leaves his earthly possessions, and dons the simple ascetic robes, tries to lead the ascetic life in all its purity. Here he practices the higher virtue to such an extent that he becomes truly selfless in all his action. No inducement, whether fame, wealth, honour, or worldly gain, could induce him to do anything contrary to his principle. He is quoted in the *Cullasutasoma Jātaka*:⁵⁰ “The great kingdom that I possessed I threw away as if it were spittle; sacrificed, there was no clinging (to it) - this was my perfection of renunciation.”⁵¹

It says that having thrown away the kingdom without attachment to it, departing from the home life into homelessness, this perfection of renunciation is classed as an “ultimate perfection”.

The *Cariyāpiṭaka* commentary state that fully attaining the perfection of renunciation means “having gone to the perfection, the supreme, and the highest in three-fold great renunciation, (*tividhe mahābhinnikkhamane pāramīparam ukkaṃsaṃ gantvā*).⁵²

The *Jātaka* tales contain many stories of the previous existences of the *Bodhisatta* striving to fulfill the perfection of renunciation, such as when he was born as the prince *Somanassa*, the prince *Hatthipāla*, and the wise *Ayoghara* and gave up his kingdom.⁵³

d. Wisdom (Paññā)

The fourth of *pāramī* is *paññā*, or wisdom. *Paññā* means understanding the real nature of the world, seeing things as they really are, and not merely accepting their appearance.

⁵⁰ Ja V 177ff

⁵¹ I.B.Horner, **The Clarifier of the Sweet Meaning**, p.90

⁵² Cp-a 273

⁵³ N.A.Jayawickrama, op.cit.p.59

In order understand clearly what is beneficial and what is injurious to beings, the *Bodhisatta* strives to acquire wisdom (*paññā*) from every possible situation and source.

Senaka Bodhisatta states in the *Jātaka*: “Investigating with wisdom, I relieved the Brahmin of his pain. There is none to equal me in the wisdom, and this was my perfection of wisdom.”⁵⁴

The perfection of wisdom when demonstrating that the snake had gone inside the sack is classed as an ultimate perfection.⁵⁵

The *Cariyāpiṭaka-aṭṭhakathā* explains that the perfection of the wisdom (*paññāpāramī*) is to fully realize wholesome volitional action and their fruits. The *Bodhisatta* should be able to clearly distinguish what is good from what is bad, what is to be blameworthy from what is blameless, and so forth.

The text further states that wisdom is the fundamental cause leading to the practice of the other *pāramī*. It says that without wisdom, the other virtues, such as giving, do not come purified and cannot perform their respective function, just as the body without life loses its lustre and cannot perform its proper activities.⁵⁶

To illustrate the perfection of wisdom and its cultivation, the *Cariyāpiṭaka-aṭṭhakathā*, tells of the following former lives of the *Bodhisatta*: Vidhurapaṇḍita, Mahāgovindapaṇḍita, Kuddalapaṇḍita, Arakapaṇḍita, Bodhiparibbājaka, Mahosadhapaṇḍita, and Senakapaṇḍita.⁵⁷

e. Energy (*Viriya*)

The fifth *pāramī* is *virīya*, or energy. For the sake of the welfare and happiness of others, the *Bodhisatta* constantly exerts his energy or perseverance (*virīya*). Here, *virīya* does not simply mean physical strength, although this is

⁵⁴ Ja III 342ff; N.A. Jayawickrama, op.cit.p.59

⁵⁵ I.B.Horner, **The Clarifier of the Sweet Meaning**, p.90

⁵⁶ Cp-a, 296

⁵⁷ Cp- 273f

certainly an asset, but strength of character, which is far superior. It is defined as the persistent effort to work for the welfare of others, both in thought and deed.

Firmly establishing himself in this virtue, the *Bodhisatta* develops self-reliance and make it one of his most prominent characteristics, the *Buddavaṃsa-aṭṭhakathā* states that there is no measure to the fulfillment of the perfection of energy. The *virīya* of a *Bodhisatta* is clearly depicted in the *Mahājanaka Jātaka*: here is this deep and boundless waste, where shore is none to meet the eye, thy utmost striving are in vain, here in mid-ocean thou most die.⁵⁸

Shipwrecked in the open sea for seven days, the *Bodhisatta Mahājanaka* struggled on without once giving up hope until he was finally rescued. Every failure he views as step towards success, opposition causes him to double his efforts, dangers increase his courage, cutting his way through difficulties, which would damage the enthusiasm of the weak; surmounting obstacle, which would dishearten the ordinary, he looks straight towards his goal. Nor does he ever stop until his goal is reached.⁵⁹

Thus, the commentary to the *Buddhavaṃsa* states that in crossing the great sea the *Bodhisatta*'s perfection of energy is classed as an ultimate perfection.⁶⁰

Dhammapāla, in his commentary to the *Cariyāpiṭaka*, states that without energy a man cannot even achieve success in worldly works. One who lacks energy certainly cannot undertake to rescue all beings from the great flood of *saṃsāra*; even if his energy is moderate, he will surely give up in the middle. But one bristling with energy can achieve perfection in all he undertakes.

The next further states that, from the time of aspiration until the great enlightenment, a *Bodhisatta* should perfect his energy thoroughly and uninterruptedly, without surrendering, so that it might issue forth in higher and higher states of

⁵⁸ Ja VI 30ff; cp E.B. Cowel, **The Jātaka or Stories of the Buddha's Former Birth**, Vol.I, (Delhi: Motilal Banarsidass, 1990) VI p.23

⁵⁹ Ja VI 30ff; Cowel,op.cit. VI p.23

⁶⁰ Bv-a 60

distinction. When this energy is at its peak, all the other *pāramī* will be successfully cultivated, because fulfillment of the other *pāramī* is dependent on this energy.

The following former existences of the Bodhisatta are related in the *Cariyāpiṭaka-aṭṭhakathā* in connection with the cultivation of viriya: Mahāsīlavarāja, Pañcāvudhakumāra, Mahāvānarinda, and Mahājanaka.

f. Patience (*Khanti*)

The six *pāramī* is patience or *khanti*. *Khanti* is patient endurance of suffering inflicted upon oneself by others, and the forbearance of others, A Bodhisatta practices patience to such an extent that he is not provoked even when his hands and feet are cut off. This is illustrated in the *Khantivāda Jātaka*:⁶¹ “I showed no anger to the king of *Kāsi* when he attacked me with a sharp axe as though I was an inanimate thing; this is my perfection of patience.”⁶²

The *Buddhavaṃsa* further states that in experiencing great strength, even though in an inconstant state, the perfection of patience is classed as ultimate perfection.⁶³

Dhammapāla, in his commentary to the *Cariyāpiṭaka*, expounds the importance of patience when seeking to develop noble qualities, he states that patience is the unhindered weapon of the good in the development of noble qualities, for it dispels anger. It is the adornment of those capable of vanquishing the foe; the strength of recluses and Brahmins; a stream of water extinguishing the fire of anger; the basis for acquiring a good reputation; a mantra for quelling the poisonous speech of evil people; and the supreme source of constancy in those established in restraint.

The *Cariyāpiṭaka-aṭṭhakathā* relates the following *Jātaka* tales to illustrate the cultivation and perfection of patience: Mahākapi, Mahiṃsarāja, Rurumigarāja, Dhammadevaputta, chandakumāra, and *Khantivādi*.

⁶¹ Ja III 39ff

⁶² N.A.Javawicckrmama, op.cit.,p. 60

⁶³ Bv-a 60; I.B.Horner, op.cit., p.91

g. Truthfulness (*Sacca*)

The seventh of *pāramī* is *sacca*, or truthfulness. Here, *sacca* means keeping one's promises, and is one of the salient characteristics of a Bodhisatta. "He acts as speaks, he speaks as he acts" (*yathāvāti tathākāri, yathākāri tathāvāti*).

According to the *Hārīta Jātaka*, no *Bodhisatta* during the course of his life-to-life wanderings ever spoke untruth. Although he may at time violate the other precepts, he makes truth his guide and holds to it firmly.⁶⁴

In *Mahāsutasoma Jātaka*, it is states that the *Bodhisatta* even went as far as sacrificing his own life in order to fulfill a promise: "I freed a hundred warriors, guarding my truthful speech and forsaking my life; this is the supreme perfection of truth."⁶⁵

The *Cariyāpiṭaka-aṭṭhakathā* also adds that the perfection of *sacca* means having protected the truth of speech, shunning like excrement ignoble expressions harmful to one's life, having avoided them and having protected the states of being a speaker of the truth.⁶⁶

In *Vidhura-jātaka*, Bodhisatta had performed *sacca-pāramī* mentions that honesty is not false, or irrelevant to true knowledge of the true intention to the living beings as relatives, friends and do not wish to be demanded. Someone's advantage over other animals is that they are intent on being honest in order to eliminate the lethargic leadership of the ghetto. This is called the *sacca-pāramī*.

The Bodhisatta's former existences as *Kapirāja*, *Saccatāpasa*, *Maccharāja*, and *Mahāsutasoma* are relate in the *Cariyāpiṭaka-aṭṭhakathā* to further illustrate the cultivation and perfection of truthfulness.

⁶⁴ Ja V 456ff

⁶⁵ N.A.Jawawickrama, op. cit., p. 59.

⁶⁶ Cp-a 275

h. Determination (*Adhiṭṭhāna*)

The eighth *pāramī* is Determination (*adhiṭṭhāna*), or resolute determination. The PED translates *adhiṭṭhāna* as decision, resolution, and self-determination.⁶⁷

Without this resolute determination (*adhiṭṭhāna*), the *Bodhisatta* could not fulfill the other perfection and work effectively for the happiness and welfare of all sentient beings. It is described as the foundation of Bodhisatta's path, for with this virtue no matter what may come to him, be it sickness, grief, or, disaster, he never turns his eyes away from his goal.⁶⁸

For instance, the *Bodhisatta*, as *Siddhattha*, made a resolute determination to renounce his royal pleasures and attain enlightenment. It was to be an immense struggle, for six long years. He had to endure many hardships and face innumerable difficulties. At a crucial moment, when he most needed their help, his five favorite companions deserted him. Yet he did not reduce his effort. The *Bodhisatta* proved to be man of iron determination, whose high principles could not be shaken nor diminished.

This perfection is the resolute determination to seek omniscient knowledge, which is the only thing dear to a *Bodhisatta*. It is illustrated in the *Mūgapakkha Jātaka*: “My mother and father were not hateful to me, nor were great fame, but omniscient was dear to me. Hence did I undertake this vow.”⁶⁹

In *Nemikarājātaka*, Bodhisatta performed *adhiṭṭhāna-pāramī* mentions that Psychological commitment or commitment to any merit, with holiness, in the power of passion, is not desirable for goodwill, prestige or interest from others, and adherence to a virtuous, rigorous, vigorous act to eliminate the traineeship. Whatever tribulation comes through, no matter how distressed or overcrowded it does not diminish or abandon the mind that is seated and Abandoned is called *adhiṭṭhāna-pāramī*.

The commentary on the *Cariyāpiṭaka* mentions that it is the resolute determination to undertake skillful deeds in the face of seemingly insurmountable

⁶⁷ PED, c.v.*adhiṭṭhāna*

⁶⁸ Bhikkhu Bodhi, *A Treatise on Pāramī*, *loc.cit.*

⁶⁹ N.A. Jawawickrama, *op.cit.*, p.60

challenges and obstacles. The former lives of the *Bodhisatta* mentioned here to illustrate the cultivation and perfection of this virtue are: *Jotipāla*, *Sarabhaṅga*, *Nemi*, and *Temiyakumāra*.⁷⁰

Venerable *Nārada Mahāthera* states that a *Bodhisatta* is a man of iron determination whose high principles cannot be shaken. Easily persuaded to do good, none could tempt him to do anything contrary to those principles. As occasion demand, he is as soft as a flower and as firm as a rock.⁷¹

i. Loving- kindness (*Mettā*)

The ninth *pāramī* is *mettā* or loving- kindness. With unshakable loving-kindness, the *Bodhisatta* is helpful to all. It is this *mettā* that prompts a *Bodhisatta* to renounce personal deliverance for the sake of others. He is permeated with boundless goodwill toward all beings, irrespective of caste, creed, color or sex. Since he is the embodiment of universal love, he fears none, nor is he feared by any.

The perfection of loving-kindness, from the point of view of the altruistic nature of *Bodhisatta*, may indicate the most important motive to tread upon the *Bodhisatta*'s path. It is illustrated in the *Ekarāja*: No one can strike terror in me, or am I afraid of any one, but I am consolidated in the strength of my amity, and I always take delight in the open forest.”⁷²

In *Suvaṅṣma-jātaka*, *Bodhisatta* practices *mettā-pāramī* mentioned that loving love or close bonding with living being are not inseparable by the holy spirit; in the kindness mind is not the desire, affection, or interest of others, with the sole purpose of keeping the living beings happy.

The *Cariyāpiṭaka-aṭṭhakathā* states that *mettā* has the characteristic of bring limitless welfare to all beings.⁷³The *Bodhisatta*'s former existences mentioned here to

⁷⁰ Cp-a 274

⁷¹ Venerable Narada Mahathera, **The ten perfection**, cite on 25/03/07 from <http://www.budsas.org/ebud/ebdha250.htm>

⁷² N.A. Jawawickrama, op.cit, p.60

⁷³ Cp-a 275

illustrate the cultivation and perfection of *mettā* are those of *Cūladhammapāla*, *Mahāsīlavarāja*, *Sāmapaṇḍita*, *Suvaṇṇasāma*.⁷⁴

j. Equanimity (*Upeckkhā*)

The tenth *pāramī* equanimity or The Pali term *upeckkhā* is composed of *upa*, which means “justly, impartially, or right.” and *ikkha*, “to see, discern, or view.” The etymological meaning of the term is therefore “discerning rightly, viewing justly, or looking impartially,” that is, without attachment or aversion, without favour or disfavour. However, the term is not used in the sense of indifference or neutral feeling.

Equanimity is the most difficult and the most essential of all perfections to cultivate, especially for the lay people who find themselves living in an unbalanced world with ever-fluctuating fortunes. Good reputation and disrepute are the common lot of humanity, as are praise and blame, gain and loss, pleasure and pain- the eight “worldly *dhammas*.” Amidst all such vicissitudes of life, the *Bodhisatta* stands unmoved, like a firm rock, exercising perfect equanimity.

The perfection of *upeckkhā* is described in the *lomamsa Jātaka*:⁷⁵“ I make the cemetery my bed, placing as my pillow dead bones. The herdsmen’s children gathered round me and teased me in diverse ways. This verse is cited to illustrate the ultimate perfection of equanimity.⁷⁶

In *Dasajāta Nāradabrahma-jātaka* explain the perfection of Bodhisatta fulfilled *upeckkhā-paramī* resollective commitment is not uncomfortable in the feeling and sensitivity of the five doors.

The *Cariyāpiṭaka-aṭṭhakathā* explains the perfection equanimity with reference to the phrase “respect and disrespect” in *the Cariyāpiṭaka*.⁷⁷

⁷⁴ Cp-a 275

⁷⁵ Ja I 389ff

⁷⁶ Cp-III 15 v 1

⁷⁷ Cp III 15 v 11.

*The Bodhisatta attained the highest and incomparable omniscience, his mind steadfast and unperturbed by worldly things, be it respect shown by people through honour, devotion, hospitality, or disrespect shown by them by spitting, and so on.*⁷⁸

To further illustrate the cultivation and perfection of equanimity, the Cariyāpiṭaka-aṭṭhakathā relates stories of Vānarinda, Kāsirāja, Khembrāhmaṇa, Aṭṭhisenaparibbājaka, and Mahālomahaṃsa.⁷⁹

2.2.2 The Thirtyfold Perfection

Ten perfections, each method is divided into three classes: *Pāramī* belong to property, career, wife and children. *Upapāramī* belong to one, or many parts of the body. *Paramatha-pāramī* belongs to life. Example, the three classes of ten *Pāramīs* or Perfections:

a. Ten Perfections (*Pāramī*)

The ten *Pāramīs* or Perfections are the acts that people need to do in order to live a life of example and in order to attain enlightenment and assist others towards this path. The ten *Pāramīs* are the teachings that are guidelines in our day to day existence.

In the *Pāli* Canon, the *Buddhavaṃsa* lists the ten perfections (*dasa pāramiyo*) as:⁸⁰

- 1) *Dāna pāramī* : generosity, giving of oneself
- 2) *Sīla pāramī* : virtue, morality, proper conduct
- 3) *Nekkhamma pāramī* : renunciation
- 4) *Paññā pāramī* : transcendental wisdom, insight

⁷⁸ Cp-a 27; Bhikkhu Bodhi, *Atreatise on pāramī*, *op.cit.*

⁷⁹ Cp-a 275

⁸⁰ Bhikkhu Subhatto, *The Thirty Perfections of The Buddha* (2013), p. 23

- 5) *Viriya pāramī* : energy, diligence, vigour, effort
- 6) *Khanti pāramī* : patience, tolerance, forbearance, acceptance, endurance
- 7) *Sacca pāramī* : truthfulness, honesty
- 8) *Adhiṭṭhāna pāramī* : determination, resolution
- 8) *Mettā pāramī*: loving-kindness
- 10) *Upekkhā pāramī*: equanimity, serenity.

b. Ten Higher Perfections (*Upapāramī*)

In the Pāli Canon, the *Buddhavaṃsa* lists the ten higher perfections (*dasa upapāramiyo*) as:⁸¹

- 1) *Dāna upapāramī*: higher perfection of generosity, giving of oneself
- 2) *Sīla upapāramī*: higher perfection of virtue, morality, proper conduct
- 3) *Nekkhamma upapāramī*: higher perfection of renunciation
- 4) *Paññā upapāramī*: higher perfection of transcendental wisdom, insight
- 5) *Viriya upapāramī*: higher perfection of energy, diligence, vigour, effort
- 6) *Khanti upapāramī*: higher perfection of patience, tolerance, forbearance, acceptance, endurance
- 7) *Sacca upapāramī*: higher perfection of truthfulness, honesty
- 8) *Adhiṭṭhāna upapāramī*: higher perfection of determination, resolution
- 8) *Mettā upapāramī*: higher perfection of loving-kindness
- 10) *Upekkhā upapāramī*: higher perfection of equanimity.

c. Ten Ultimate Perfections (*Paramatthapāramī*)

In the Pāli Canon, the *Buddhavaṃsa* lists the ten perfections (*dasa paramatthapāramiyo*) as:⁸²

⁸¹ Ibid. p.23

⁸² Ibid. p. 24

- 1) *Dāna paramatthapāramī*: ultimate perfection of generosity
- 2) *Sīla paramatthapāramī*: ultimate perfection of virtue
- 3) *Nekkhamma paramatthapāramī*: ultimate perfection of renunciation
- 4) *Paññā paramatthapāramī*: ultimate perfection of transcendental wisdom,
insight
- 5) *Viriya paramathapāramī*: ultimate perfection of energy
- 6) *Khanti paramathapāramī*: ultimate perfection of patience
- 7) *Sacca paramathapāramī*: ultimate perfection of truthfulness, honesty
- 8) *Adhiṭṭhāna paramatthapāramī*: ultimate perfection of determination,
resolution
- 9) *Mettā paramatthapāramī*: ultimate perfection of loving-kindness
- 10) *Upekkhā paramathapāramī*: ultimate perfection of equanimity.

In *Theravāda* Buddhism have three levels of *pāramī*. *Pāramī* per divide to three parts become 30 *pāramī*. Therefore, every Bodhisatta who wants to become a Fully-Enlightened One in the future must practice the Ten *Pāramīs* at least four *asaṅkheyyas* and one hundred thousand world cycles.

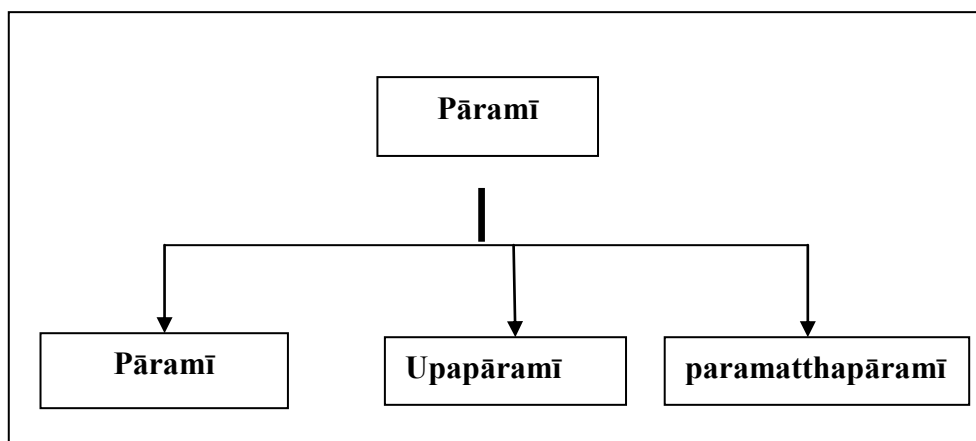


Chart: Show the three levels of Perfections (*Pāramī*).

A real Bodhisatta who follows *Saddāpāramī* must spend eight *asaṅkheyyas* and one hundred thousand world cycles. And a real Bodhisatta who follows

Viriyāparamī must be practiced sixteen asaṅkheyyas and one hundred thousand world cycles. In the present time our Gotama Buddha also had performed these Ten Pāramīs through four asaṅkheyyas and one hundred thousand world cycles until he became the Fully-Enlightened One.

Ten perfections, each method is divided into three classes: Pāramī belong to property, career, wife and children. Upapāramī belong to one, or many parts of the body. Paramatha-pāramī belongs to life.

2.3 Concluding Remarks

The Buddha spent many past lives as an ascetic monastic perfecting each of the ten perfections. He could not be re-born in his final life as the Buddha until all ten perfections were fully developed.

In the present time our Gotama Buddha also had performed these *Pāramīs* through four *asaṅkheyyas* and one hundred thousand world cycles until he became the Fully-Enlightened One. Enlightenment is attainable, but no easy task and has the prerequisite of the ten *Pāramīs*.

In the ten perfections you will see elements of the Five Perceptions and The Noble Eightfold Middle Path. Alongside these important *Dhamma* teachings are listed ever important “energy” and “determination”. If we want to succeed at anything, we can never underestimate the importance of persistence and determination.

Chapter III

The Doctrines Relating the Ten Perfections in *Theravāda* Buddhism

In previous chapter, the researcher showed the detail of Ten Perfections in *Theravāda* Buddhism. For this chapter, the researcher will study and analyze some Doctrines that supporting and antagonistic to the Ten Perfections.

3.1 Buddhist Doctrines Supporting to the Ten Perfections

In the supporting Doctrines to the Ten Perfection researcher will shows some Doctrines relating in *pāramī* namely: 1) Three Meritorious Deeds (*Puñña-kiriya-vatthu*), 2) The Four Sublime States (*Brahmavihāra*), and 3) The Five *Indriya* and the Five *Bala*.

3.1.1 Three Meritorious Deeds (*Puñña-kiriya-vatthu*)

Three Meritorious Deeds they are *dāna* (giving), *sīla* (morality), and *bhāvanā* (mental development)⁸³ according to the available source of canon, *dāna* is the primary teaching in Buddhism it is considered as the primary virtue of human cultivate it, In addition, according to the *pāramī* (perfection) doctrine, *dāna* is the first of ten *pāramitā* which all *Bodhisattas* fulfill. *Dāna* dominates the important part in the Buddha's teaching. *Dāna* is very important feature for Buddhists to pay attention to and develop. In the following topics, 1) Giving (*dāna*), 2) Morality (*sīla*), and 3) Mental development (*bhāvanā*).

⁸³ A.IV.241

a. Giving (*Dāna*)

Dāna heads the list of remaining acts of meritorious deeds. *Dāna* is a Pāli word which is translated as giving, generosity, charity, and

Dāna (nt) [Ved. *Dāna* da as in *dadadi* to give & in *dadi*, *dyayi* to deal out, thus: distribution (scil. Of gifts).... Def at *Vism* 60: . *dānan* *cuccati avakhandānan*] (a) giving, dealing out, gift; almsgiving, liberality, munificence; especially. A charitable gift to a bhikkhu or to the community of bhikkhus, the Saṅgha (cp. *Deyyadhamma & yañña*).⁸⁴ Giving has a very important function in Buddhism it is a very effective way to purify and protect the mind from defilements, especially greed (*lobha*) which is the one of root of three unwholesome actions (*lobha*, *dosa*, *moha*).

There are many *sutta* which explain giving as the weapon to overcome greed. In the *Dhammapada* it is said that the virtuous one will overcome the miser by giving.⁸⁵ *The Devatasamyutta* compares the action of giving as the weapon to be used against the miser.

Giving and warfare are similar, they said:

A few good ones conquer many.

If one with faith gives even a little,

*He thereby becomes happy in [the] other world.*⁸⁶

Therefore, one has to fight the evil forces of greed before one can make up one's mind to abandon things that are important to one's self.

The significance of *dāna* has been emphasized by the Buddha that if someone realizes the importance of giving, he will not eat even a single meal without

⁸⁴ PED sv *dāna*

⁸⁵ Dh.223

⁸⁶ S.I.20; also Bhikkhu Bodhi, tr. **The Connected Discourses of the Buddha** (*Saṃyutta Nikāya*), (Boston: Wisdom Publications, 2000), p.109.

sharing with others.⁸⁷ This teaching unites and makes society able to live peacefully together.

The idea that giving is the social obligation for everyone in society is part of the Buddha's teaching. The teaching of giving is not limited to the rich but Buddha taught the poor to give as well.

The Buddha praises the virtue of giving and tells his followers that reward can be expected from giving. This gave hope to the poor for liberation from their miserable state by developing the practice of giving. Indeed, the Buddha encouraged even a small amount of offering. We read in the *Samyutta Nikāya*.

Some provide from the little they have,

Others who are affluent don't like to give.

An offering from what little one has

Is worth a thousand times its value.⁸⁸

The Buddha taught that the poor who practice giving from their small earnings giving more than the rich who maybe give more.

If one practice the Dhamma

Though getting on by gleaning,

If while one supports one's wife

One gives from the little one has,

Then a hundred thousand offerings

Of those who sacrifice a thousand

Are not worth even [a] fraction

[of the gift] of one like him.⁸⁹

⁸⁷ It.18

⁸⁸ S.I.18; also Bhikkhu Bodhi, op.cit., p. 107

⁸⁹ Ibid. p35

From the above reference we can conclude that the teaching of the Buddha is the way to change people from inside that is the way purify people's mind. When people have giving attitude then there will be no stealing or crime in society. This is because people will have generosity to each other and people will share their property with others. Giving is the perfection that everyone can do. It is not limited to the rich people but the poor people can perform giving. The quality of the giver and the quality of the recipient are the most important factors in the practice of giving. This is discussed in the next section.

1. Qualities of the Giver

The quality of the giver plays an important role in the practice of the giving. This is the qualities of the giver is one the main factors for gaining merit according to the Buddha's teaching which appear in the many *suttas*. The virtue of the giver has been emphasized in the practice of giving. The gift given by a righteous person with faith is better than the offering made by a person who has no to give, or a wrong doer.⁹⁰ Therefore it is said:

Since they give while settled in unrighteousness,

Having slain and killed, causing sorrow,

Their offering-tearful, fraught with violence-

Share not the value of the righteous one's gift.

That is why a hundred thousand offerings

Of those who sacrifice a thousand

Are not worth even a fraction

(Of the gift) of one like him.⁹¹

The correct practice of giving appears in *Pāyāsi Sutta* where it is said that the gift should be given with care, with one's own hands. The gift should not be given

⁹⁰ S.I.32,57,58,59

⁹¹ S.I.19-20, also Bhikkhu Bodhi, op.cit., p.108

with disrespect.⁹² Not only is the way to practice giving taught, the characteristic of giver has been emphasized in the *Pāli* canon. In the *Aṅguttara Nikāya* the three characteristics of giver are as follows: The giver should be glad; (1) before giving; (2) during giving; and (3) after giving.⁹³ The *sutta* further explains that the giver is a person who purifies his or her mind by giving and the giving destroys defilement (anger, greed and delusion). Therefore, the great result of giving by faith is that the giver will be wise, open hearted and feel happiness.

*Gladsome before the gift, giving satisfied,
Uplifted having given-that's bounty's fullness.
Lust-freed, hate-freed, delusion-freed, stainless,
Controlled Brahma-wayfarer-that's the best field for bounty.
If one but cleanse himself and give by hand,
For self hereafter, too, great is fruit.
So giving-faithful, wise, heart-free, discreet-
In the sorrow less, happy world he'll rise.⁹⁴*

There are many *Suttas* that emphasize the righteous character and the qualities in the practice of giving such as in the *Majjhima Nikāya* where the qualification of a good giver are said to be as the man's gift or '*sappurisdāna*': these qualities are as follows: 1. gives a gift carefully, 2. gives it with his own hand, 3. gives with respect, 4. gives a valuable gift, 5. gives with the view that there will be a in the future.⁹⁵

⁹² D.II. 357

⁹³ A.III. 335-336

⁹⁴ A.III.336; also E.M. Hare. **The Book of the Gradual Sayings**, (*Aṅgutta Nikāya*), (Oxford: PTS,2001), Vol.III,p.237

⁹⁵ A.III.172; M.III.24

In another context the qualifications of the giver are explain. This is similar to the previous list: One gives gift 1.through faith, 2.with respect, 3. at proper times, 4.with respect, and 5.without hurting oneself or others.⁹⁶

It is said that the giver should give gifts with respect to the recipient. Therefore, it could be assumed that the giving practice has been utilized to soothe conflict in society. When someone gives he should have loving-kindness (*mettā*) and compassion (*karuṇā*) in his heart. So, at that time greed, hatred or ill-will, and delusion will be absent.

The Buddha emphasizes giving not only by rich people but also by the poor. So according to the Buddha's teachings, everyone should give this idea appears in the *Samyutta Nikāya* where it is said that righteousness has the foundation for doing good deeds, thus giving should be practiced by righteous people.⁹⁷

2. The Quality of the Recipient

The quality of the recipient has been discussed in many *Nikāyas* as the quality of the recipient is considered the most important factor for achieving the merit.

The Buddha adopted the word *brāhmaṇa* to explain the quality of the worthy recipient. When he uses the word *brāhmaṇa*, he did not means the person who was born in the Brahmin class, which was considered the highest class in the Bramanism, the *brāhmaṇa* are the not only people who have the right to the people's offering. Virtues are not important for them, as many Bramins indulged in unworthy activities. Therefore, the Buddha gave new meaning to this word. According to the Buddha any virtuous person can be called a *brāhmaṇa*. moreover, the Buddha realize that the value of people is not dependent on their class but the most important qualification is the value of the worthy recipients, for example, the Buddha uses the word *Brahma* as: "you must serve the person who is fully accomplished, a sage, canker-free, and

⁹⁶ Ibid. 75

⁹⁷ S.I.19

worry-less, with other food and drink. He is real field for those who seek perfection.”⁹⁸

The result of giving relates to the quality of the recipient. The virtue of the recipient is more valuable than the quality and quantity of the material gift. So many *sutta* have described the quality of the person whom gifts should be given to: “Herein, monks, they are lust-freed or stepping to cast lust out, are hate freed or stepping to cast hate out, and are delusion –freed or stepping to become so. This is the receiver’ threefold part.”⁹⁹

In other words, the recipient should be; (1) free from passion, or has entered upon the removal of passion; (2) free from hatred, or has entered upon the removal of hatred; (3) free from delusion, or has entered upon the removal of delusion.¹⁰⁰

Venerable *Kassapa* gives some advice to Prince *Payasi* about the importance of the Noble Eight Fold Path in the context of giving and merit making.

Well then, Prince, it is the same with a sacrifice at which oxen are slain,... where the participants have wrong view,... wrong concentration. But when none of these creatures are put in death, and the participants have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, then that sacrifice is of great fruit and profit, it is brilliant and of great radiance¹⁰¹

It can be noted that the Buddha criticizes the killing of living beings such as oxen. According to him it is the wrong way to achieving following the Noble Eight Fold Path. So it can be said that only killing that the Buddha encourages people to do is the killing of the defilements.

⁹⁸ Sn.82; also K.R. Norman, tr. *The Group of Discourses (Suttanipāta)*. (Oxford: PTS, 1992), p.11

⁹⁹ A.III.335; also E.M. Hare, op.cit.,p.236

¹⁰⁰ A.III.336-337

¹⁰¹ D.II.353-354; also Maurice Walshe, tr. **The Long Discourses of the Buddha (*Dīgha-Nikāya*)**, (Kandy: BPS, 1996), pp. 226-7

Moreover, there was a discussion between the Buddha and king *Kosala* about the person to whom offering should be given. The Buddha answered that one should give to the person in whom one faith.¹⁰² Then king *Kosala* asked the Buddha about which kind of offering would bring the greatest benefit, or achieve the greatest fruit. The Buddha replied:

*So, too, great king, when a person has gone forth from the household life into homelessness, no matter from what clan, if he has abandoned five factors and possess five factors then what is given to him is of great fruit. What five factors have been abandoned? Sensual desire has been abandoned; ill will has been abandoned; sloth and torpor have been abandoned; restlessness and remorse; doubt has been abandoned... thus what is given to one who has abandoned five factors and who possess five factors is the great fruit.*¹⁰³

We can conclude from the above quotation that a person who does not have defilement is the best field of merit. In the beginning, the Buddha did not specify that the field of merit is only the *Saṅgha*. Later on the *Saṅgha* become the best field of merit and this this is documented in many *suttas*.

There are fourteen kinds of recipients appeared in the *Dakkhiṇāvibhaṅga Sutta of Majjhima Nikāya*, they are:

- a) Buddha
- b) Paccekabuddha
- c) An Arahant
- d) A person who entered the way of Arahantship
- e) A non-returner (*Anāgāmi*)
- f) A person who entered the way of a non-returner
- g) A once-returner (*Sakadāgāmi*)

¹⁰² S.I.98

¹⁰³ S.I.99; also Bhikkhu Bodhi, op.cit.,pp.190-1

- h) A person who entered the way of a once-returner
- i) A stream-enterer (*Sotapanna*)
- j) A person who entered the way of stream-enterer
- k) A virtue person who is a follower of another faith but free from sensual desire
- l) An ordinary moral person
- m) An immoral person
- n) An Animal¹⁰⁴

The result of giving to the fourteen kinds of the recipient is also explained in the some *sutta*. According to this *sutta* an offering to animal is worth hundred times. An offering to an immoral person is worth a thousand times. An offering to an ordinary moral person is worth a hundred thousand times. An offering to a virtuous person who is follower of another faith but free from sensual desire is worth a hundred million times. An offering to a person who entered the way of a stream-enterer is beyond worth. It can be noticed that offering to the *Saṅgha* which is presided by the Buddha is incomprehensive.

Even giving a virtuous one who follows another sect is worth a hundred thousand of hundred thousand times. The result of giving to the virtuous person who is follower of other sect is worth more than giving to an ordinary Buddhist. Therefore, it can be said that the result of giving depends on the virtue of the recipient.

In this *sutta* it is mentioned that in the future there will be people who will wear the yellow robe but they will have a wicked character. If someone offers a gift to him then they result will be uncountable. Some may wonder why the Buddha said that giving a gift to an immoral monk can be fruitful. It seems that although the giver offers the gift to a wicked monk he gives in the same name of *Saṅgha*, not the individual. Giving to the *Saṅgha* is the way preserve the Buddha' teaching, which, of

¹⁰⁴ M.III.254-5

course is the representative of the Buddha. As the Buddha's says when a man sees the *Dhamma* then the man sees me.¹⁰⁵

b. Morality

Morality (*Sīla*) is the one of Ten Perfections. *Sīla* plays an important role as a tool for keeping society peaceful and *sīla* is categorized according to the duty of people in society. Thus, it is important to know what is the practice of *sīla* is from a Buddhist perspective. Researcher will mention two things namely: 1) The significant of *Sīla* and 2) The kinds of *Sīla* as follows:

1. The Significant of *Sīla*

Sīla comes second in the line of meritorious deeds. *Sīla* is the tool for protecting man from evil. It is the foundation of Buddhist practice which leads to liberation, as *Sīla* is a factor in the Eightfold Path. It is right speech, right action and right livelihood.¹⁰⁶ *Sīla* also provides the foundation for the concentration of mind.¹⁰⁷ It is necessary to know the meaning of *Sīla* as it is to the key word in understanding giving.

Sīla is the rule of morality¹⁰⁸ in the teaching of the Buddha as *Nyanatiloka* says: “*Sīla*: ‘Morality’, ‘Virtue’, is a mode of mind and volition (*cetanā*, q.v.) manifested in speech or bodily action (*kamma*). It is the foundation of the whole Buddhist practice”.¹⁰⁹ According to the PTS Pali dictionary *Sīla* means: moral practice, good character, Buddhist ethics, code of morality.¹¹⁰

¹⁰⁵ M.III.256

¹⁰⁶ D.II.311-2.

¹⁰⁷ A.I.210.

¹⁰⁸ P.A. Payuto, op.cit., p.174

¹⁰⁹ Nyanatiloka, op.cit., p.170

¹¹⁰ PTS sv *sīla*.

We can notice that the criteria of good and bad in Buddhism depends on the Buddha's teaching for his followers to practice to attain *Nibbāna*. The ultimate goal of the Buddha's teaching is the destruction of *dukkha* (suffering).

The good in Buddhism leads to the cessation of suffering (*Nibbāna*). On the other hand, the bad leads to suffering as the *Dhammapada* suggests: 'Follow the law of virtue, do not follow the law of sin'.¹¹¹ So we may say that the Buddha's teaching which suggests people to be moral and follow the way of virtue which ultimately leads to *Nibbāna*.

We can say that the Buddhist moral changes society from the inside by purifying the people's mind as appears in the *Dhammapada*, "not to do any evil, to cultivate good to purify one's mind, this is the teaching of the Buddha"¹¹². The *Dhammapada* further suggests that a man should not to do bad, it is, of course, much better to do good because it does not cause suffering.¹¹³ The *Aṅguttara Nikāya* mentions that morality is the characteristic of the wise man.¹¹⁴ So, if a man is virtuous then he will be called a wise man.

In conclusion, we may say that *Sīla* plays an important role in the Buddhism as the tool for getting rid of defilements which are the cause of all suffering. Therefore, if the mind is free from defilements, it will be easy to develop the mind.

2. Kinds of *Sīla*

There are many different kinds of *sīla* in Buddhism. These are for different status of people in society, for example the lay people observe the Five Precepts (*pañca- sīla*) and undertake meditation practice. On *uposatha* days, lay people observe the Eight Precepts (*aṭṭha- sīla*). Novice monks (*sāmaṇera*) and nuns (*sāmaṇerī*) observe Ten Precepts (*dasa- sīla*). A fully ordained monk (*bhikkhu*)

¹¹¹ Dhp.169

¹¹² Rahula Walpola, *What the Buddha Taught*, Haw Trai Foundation, Bangkok, 2002, p. 131.

¹¹³ Dhp.314

¹¹⁴ A.I.101.

observes the *bhikkhu pātimokkha* (227 rules) and a fully-ordained nun (*bhikkhunī*) observes the *bhikkhunī pātimokkha* (311 rules). *Sīla* plays an important role as a tool for keeping society peaceful and *sīla* is categorized according to the duty of people in society. Thus, it is important to know what is the practice of *sīla* is from a Buddhist perspective.

Five Precepts

The five precepts are basic precepts for lay people which have five rules for training. The significance of the five precepts appears in the PTS dictionary: “They are a preliminary condition to any higher development after conforming to the teaching of the Buddha. This is often mentioned when a new follower is “officially” inducted as Buddhist believers.”¹¹⁵

Therefore, according to the PTS dictionary, the five precepts are the official symbol of being a Buddhist for a new comer to Buddhism. It is said that when a man practices the five precepts that indicates that he follows the Buddha’s teaching. The significance of the five precepts has been applying put by Phra Thepsophon as follows: “Although *Pañcasīla* is technically a Buddhist concept, it is universal in implication... *Pañcasīla* signifies a universal principle of morality.”¹¹⁶

Thus it may say that the Five Precepts are the basic training rules which are to be observed by Buddhist. The Five Precepts are considered as a great treasure by the *Aṅguttara-Nikāya* where it is said that they are well known and praised by wise people.¹¹⁷ Another reference says that a person who observes the Five Precepts will be free from fear, hate and will have good will toward everyone.¹¹⁸ The Five Precepts are:

(1) To abstain from killing

¹¹⁵ PTS *sv sīla*

¹¹⁶ Pha Thepsophol, **Buddhist Morality**, (Mahacholalongkornrajavidya University Press, Bangkok, 2004), pp.92-3

¹¹⁷ A.IV.246

¹¹⁸ *Ibid.* p. 34

- (2) To abstain from stealing
- (3) To abstain from sexual misconduct
- (4) To abstain from false speech
- (5) To abstain from intoxicants¹¹⁹

Eight Precepts

The Eight Precepts (*aṭṭha-sīla*) are the precepts which Buddhist lay people observe on special occasion. The Eight Precepts are observed by Buddhists during meditation periods and on the *Uposatha* day. The Eight Precepts are extended from the Five Precepts which do not permit sexual activity. Indeed, three more precepts for supporting meditation are added. These additional three precepts are:

- (1) To abstain from untimely eating¹²⁰
- (2) To abstain from dancing, singing, music, and unseemly shows, applying perfume and adorn oneself
- (3) To abstain from use of high, large and luxurious beds¹²¹

Ten Precepts

The Ten Precepts are the training rules for male and female novices (*sāmaṇera* and *sāmaṇerī*). The first six precepts are similar to the Eight Precepts and seventh precept is classified into two, namely:

- 7. To abstain from dancing, singing, music and unseemly shows
- 8. To abstain from applying perfume and adorn oneself
- 9. To abstain from use of high and large luxurious beds
- 10. To abstain from accepting gold and silver

¹¹⁹ D.III.235

¹²⁰ To eat only one meal. To abstain from taking meal in the night and improper time.

¹²¹ A.IV.248-250.

Monastic Discipline

The monastic Discipline is the discipline for monks. These can be may be classified into two. The first monastic rule is the *bhikkhu-pātimokkha* which has 227 rules for the fully-ordained monks (*bhikkhu*). The second monastic rule is the *bhikkhunī-pātimokkha* which has 311 rules for nuns (*bhikkhunī*). For detail readers are suggested to refer to *bhikkhu-pātimokkha* and *bhikkhunī-pātimokkha*. The *Aṅguttara-Nikāya* discusses the monastic discipline of monks and how the Buddha mentioned that its purpose was for monks to be virtuous and to have right view. Thus, the monk can progress to getting rid of all defilements and become an Arahant, which is the ultimate goal of being a Buddhist monk. ¹²²

c. Mental Development (*Bhāvanā*)

Bhāvanā is one of the bases of meritorious deeds and consists of giving, morality and meditation.¹²³ In the *Aṅguttara-Nikāya* this is referred to as: the base founded on giving, the base founded on moral behavior and the base founded on mental development.¹²⁴ In order to have better knowledge about *bhāvanā*, we should look at the meaning. W. Rahula helpfully comments:

The word meditation is very poor substitute for the original term *bhāvanā*, which means ‘culture’ or ‘development’, i.e., mental culture or mental development. The Buddhist *bhāvanā*, properly speaking, is mental culture in the full sense of the term. It aims at cleansing the mind of impurities and disturbances, such as lustful desire, hatred, ill will, worry and restlessness, skeptical doubts, and cultivating such qualities as concentration, awareness, intelligence, will, energy, the analytical faculty, confidence, joy, tranquility, leading finally to the attainment of highest wisdom which sees the nature of things as they are, and realize the Ultimate Truth, Nirvana.¹²⁵

¹²² A.I.240-1

¹²³ D.III.218. Some other acts of charity such as setting up park, constructing bridge and well for drinking water are also considered ways of making merit. (S.I.33).

¹²⁴ A.IV.239.

¹²⁵ Rahula Walpola, op.cit., p.68

The PTS Dictionary explains the word *bhāvanā* as follows: “Producing dwelling on something, putting one’s thought to, application, developing by mean of thought or meditation, cultivation by mind, culture.”¹²⁶

The importance of *Bhāvanā* has been discussed by W.Rahula:

*The Buddha said: ‘O bhikkhu, there are two kinds of illness. What are those two? Physical illness and the mental illness. There seem to be people who enjoy freedom from physical illness even for a year or two..., even for a hundred years or more. But, O bhikkhu, rare in this world are those who enjoy freedom from mental illness even for a moment, except those [Arahants] who are free from mental defilements.’*¹²⁷

It may be noticed here that the Buddha emphasized the importance of mental development to cure mental disease and get rid of all defilements in order to attain *Nibbāna*.

There are many places in the Buddhist canon which discuss *bhāvanā*, such as the *Dīgha- Nikāya* which discusses three kinds of developments. These are: of the emotions, of mind, of wisdom (*Kāya-bhāvanā*, *citta-bhāvanā*, *paññā-bhāvanā*)¹²⁸. In other place in the same *Nikāya*, there are two things which should be developed: calmness (*samatha*) and insight (*vipassanā*)¹²⁹.

However, there are two kinds of practicing *bhāvanā*. First, there is the *samatha bhāvanā* (development of tranquility) which makes the mind calm from the thought. Second, there is *vipassanā bhāvanā* (development of insight) which is the practice of meditation to see things as they really are.¹³⁰ Nyanatiloka expresses it well when he writes:

¹²⁶ PTS sv *bhāvanā*.

¹²⁷ Rahula Walpola, op.cit., p.68.

¹²⁸ D.III.219.

¹²⁹ D.III.273.

¹³⁰ Ibid. p. 134

*Tranquility (samatha) is the concentrated, unshaken, peaceful and therefore undefiled state of mind whilst insight (vipassana) is the intuitive insight into the impermanency misery and impersonality (anicca, dukkha and anattā s. tilakkhana) of all bodily and mental phenomena of existence, included in the five groups of existence namely corporeality, feeling, perception, mental formations and the consciousness.*¹³¹

These two kinds of *bhāvanā* are classified according to their function for mental development such as *samatha bhāvanā* make mind calm as the foundation for *vipassanā bhāvanā* (the insight meditation) which makes the mind to realize the things as they really are. Then the mind which leads to the cessation of suffering.

Comparison between Ten Perfections (*Pāramī*) and Three Meritorious Deeds (*Puñña-kiriya-vatthu*)

As researcher previously mentioned, *Pāramī* is the Dhamma attains enlightenment of the Disciples (*Sāvaka*), the private Buddhas (*Pacceka-Buddha*), and the Self-awakened Buddhas (*Samṃā-sambuddha*), the Buddha often taught his disciples, so it has relation with Three Meritorious Deeds (*Puñña-kiriya-vatthu*) as follows:

	Dhamma Elements	<i>Pāramīs</i>	<i>Puñña-kiriya-vatthu</i>
1	Generosity (<i>dāna</i>)	✓	✓
2	Moral conduct (<i>sīla</i>)	✓	✓
3	Renunciation (<i>nekkhamma</i>)	✓	X
4	Wisdom (<i>paññā</i>)	✓	X

¹³¹ Nyanatiloka, op.cit., p.31.

5	Energy (<i>virīya</i>)	✓	X
6	Patience (<i>khanti</i>)	✓	X
7	Truthfulness (<i>sacca</i>)	✓	X
8	Determination (<i>adhitthana</i>)	✓	X
9	Loving-kindness (<i>mettā</i>)	✓	X
10	Equanimity (<i>upekkhā</i>)	✓	X

Table I: Comparison between Ten Perfections (*Pāramī*) and Three Meritorious Deeds (*Puñña-kiriya-vatthu*).

Perfections's relation with Three Meritorious Deeds (*Puñña-kiriya-vatthu*) make a man purify his mind and helps to find the end of suffering. It makes mind free from clinging and craving. Everybody practice will make their life successful and happiness.

3.1.2 The Four Sublime States of Mind (*Brahmavihāras*)

The *Pāli* term for “divine abodes,” *Brahma-vihāra*¹³² is resolved as *brama+vihāra*. The first element, brahma, comes from the root ‘*brah*’ “to make big or strong.”¹³³ In early Buddhism, this has nothing to do with any theistic principle but refers to the greatness or power of mental cultivation. Here, brahma is adjective meaning “of or like *Brahmā* (the supreme God)” of the ancient Indian pantheon, and from whose mouth, the Brahmins claimed, they originated. The Buddha accepts this popular and important term, but rejects its sectarian and triumphalist senses, in the

¹³² D.III 223 f.

¹³³ See PEP, s.v. brahant.

early Buddhist texts, brahma refers to the supreme good, reflected in its most common commentarial gloss as “excellent or supreme” (*seṭṭha*).

The term *Brahmavihāra* thus refers to the state of Brahmā, the more often, in meditation, to our internal state of Brahmā – likes qualities, the divine abodes that is, loving-kindness (*mettā*), compassion (*karuṇā*), gladness (*muditā*) and equanimity (*upekkhā*). They are also known as “immeasurables” (*appamāṇā* or *appamaññā*) because they should be cultivated unconditionally so that they can reach out to immeasurable beings everywhere.¹³⁴

a. Loving- Kindness (*Mettā*)

The *Pāli* word *Mettā* is a multi-significant term meaning loving kindness, friendliness, goodwill, benevolence, fellowship, amity, concord, inoffensiveness and non-violence. The *Pāli* commentators define *mettā* as the strong wish for welfare and happiness of others (*parahita-parasukha-karaṇa*). Essentially *mettā* is an altruistic attitude of love and friendliness as distinguished from mere amiability based self-interest. Through *mettā* one refuses of every kind, developing instead a mind of friendliness, accommodativeness and benevolence which seeks the well-being and happiness of others. True *mettā* is devoid of self-interest. It evokes within a warm-hearted feeling of fellowship, sympathy and love, which grows boundless with practice and overcome all social, religious, racial, political and economic barriers. *Mettā* is indeed a universal, unselfish and all-embracing love.

Mettā is derived from the verbal root ‘mind’. In the *Abhidhāna* sub-commentary, there is explanation of *mettā* which runs as follows: “*mettā* is that which loves”, *mettā* can therefore be translated from *Pāli* as ‘love’, ‘loving kindness’, ‘loving friendliness’, and ‘love’ in general sense. In whichever way one may translate *mettā*, but should be misunderstood in the general sense of ‘love’. Therefore, there are

¹³⁴ D. I. 251 for the description of the immeasurable or divine abodes with the similes; A. IV. 375 f; on the divine abodes with the elements; A. V. 299; on how the divine abodes limit karma.

different types of love.¹³⁵ The *mettā* is radiated in these three specific modes: (1) generalized radiation (*anodhiso-pharaṇa*) (2) specified radiation (*odhiso-pharaṇa*) and directional radiation (*disa-pharaṇa*).

1. Generalized Radiation

The five ways of generalized radiation are as follows:¹³⁶

1) “May all being (*sabbe sattā*) be free from hostility, free from affection, free from distress; may they live happily.”

2) “May all those that breathe (*sabbe pāṇā*) be free from hostility, free from affliction, free from distress; may they live happily.”

3) “May all creatures (*sabbe bhūtā*) be free from hostility, free from affliction, free from distress; may they live happily.”

4) “May all those with individual existence (*sabbe puggalā*) be free from hostility, free from affliction, free from distress; may they live happily.”

5) “May all those who are embodied (*sabbe attabhāvapariyapannā*) be free from hostility, free from affliction, free from distress; may they live happily.”

2. Specified Radiation

The seven ways of specified radiation are as follows:¹³⁷

1) “May all females (*sabbā itthiyo*) be free from hostility, free from affliction, free from distress; may they live happily.”

2) “May all males (*sabbe purisā*) be free from hostility, free from affliction, free from distress; may they live happily.”

¹³⁵ Ven. Kavindhajajoti, *Mettā Bhāvanā*, (Yagon: International Theravāda Buddhist Missionary University, 2007), p.1.

¹³⁶ Ācariya Buddhakkhita, *Mettā : The Philosophy and Practice Universal Love*, (Kandy : Buddhist Publication Society, 1989; Digital Transcription Source: Buddhist Publication Society and Access to Insight, 2011), p.14.

¹³⁷ *Ibid.*, pp. 14-15

3) “May all the Noble Ones (*sabbe ariyā*) be free from hostility, free from affliction, free from distress; may they live happily.”

4) “May all worldling (*sabbe anariyā*) be free from hostility, free from affliction, free from distress; may they live happily.”

5) “May all gods (*sabb devā*) be free from hostility, free from affliction, free from distress; may they live happily.”

6) “May all human beings (*sabbe manussā*) be free from hostility, free from affliction, free from distress; may they live happily.”

7) “May all those in states of woe (*sabbe vinipātikā*) be free from hostility, free from affliction, free from distress; may they live happily.”

3. Directional Radiation

The ten ways of directional radiation involve sending thoughts of *mettā* to all beings in the ten directional radiations as follows¹³⁸:

1) “May all beings in the eastern direction be free from hostility, free from affliction, free from distress; may they live happily.”

2) “May all beings in the western direction be free from hostility, free from affliction, free from distress; may they live happily.”

3) “May all beings in the northern direction be free from hostility, free from affliction, free from distress; may they live happily.”

4) “May all beings in the southern direction be free from hostility, free from affliction, free from distress; may they live happily.”

5) “May all beings in the northeastern direction be free from hostility, free from affliction, free from distress; may they live happily.”

6) “May all beings in the southwestern direction be free from hostility, free from affliction, free from distress; may they live happily.”

¹³⁸ Op. Cit., p.15

7) “May all beings in the northwestern direction be free from hostility, free from affliction, free from distress; may they live happily.”

8) “May all beings in the southeastern direction be free from hostility, free from affliction, free from distress; may they live happily.”

9) “May all beings below (in the downward direction) be free from hostility, free from affliction, free from distress; may they live happily.”

10) “May all beings above (in the upward direction) be free from hostility, free from affliction, free from distress; may they live happily.”

4. The Benefits of *Mettā*

The *Aṭṭha Mettānisāsa Sutta* reveals eight benefits¹³⁹ of the practitioners of loving-kindness, for those who do not meditate.

(1) He sleeps happily (*Sukhaṃ supati*).

(2) He awakes happily (*Sukhaṃ paṭibujjhati*).

(3) He sees no evil dream (*Na pāpakaṃ supinaṃ passati*).

(4) He is beloved of humans (*Manusānaṃ piyo hoti*).

(5) He is beloved of non-humans (*Amanusānaṃ piyo hoti*).

(6) The gods guard him (*Devatā rakkhanti*).

(7) No fire, poison, or weapon can harm him (*Nassa aggi vā visaṃ vā satthaṃ vā kamati*).

(8) Penetrating no higher, he goes to the Brahma world (*Uttariṃ appaṭivijjhanto brahmalokupago hoti*).

These eleven benefits of practitioners of loving-kindness, apparently, for those who meditate.¹⁴⁰

¹³⁹ A. IV. 150; Bhikkhu Bodhi, **The Numerical Discourses of the Buddha** (*Aṅguttara –Nikāya*), (Boston: Wisdom Publications, 2012), p. 1111

¹⁴⁰ Ibid. p. 1112.

- (1) He sleeps happily (*Sukhaṃ supati*).
- (2) He awakes happily (*Sukhaṃ paṭibujjhati*).
- (3) He sees no evil dream (*Na pāpakaṃ supinaṃ passati*).
- (4) He is beloved of humans (*Manusānaṃ piyo hoti*).
- (5) He is beloved of non-humans (*Amanusānaṃ piyo hoti*).
- (6) The gods guard him (*Devatā rakkhanti*).
- (7) No fire, poison, or weapon can harm him (*Nassa aggi vā visaṃ vā satthaṃ vā kamati*).
- (8) One's mind easily concentrates (*Tuvataṃ sammādhīyati*).
- (9) One's countenance is serene (*Mukkhavaṇṇo Vippsīdati*).
- (10) One dies unconfused (*Asammūhlo kālaṃ karoti*).
- (11) Penetrating no higher, he goes to the Brahma world (*Uttariṃ appaṭivijjhanto brahmālokūpago hoti*).¹⁴¹

Benefit (1): is the result of freeing the mind of thought just before turning in. This helps to fall asleep quickly. In fact, it is advisable to mindfully sub verbalize a few lines of loving-kindness, which helps us to fall asleep quickly and to sleep well, too.

Benefit (2): Having slept well in this way, it is likely that we would also get up in manner of.

Benefit (3): Also arises from the first point, because our last mental process is likely to flow in to our sleep and sink into our unconscious mind, and habituated us in a positive manner. If we are creative people such dreams, and moments immediately upon getting up, can inspire us in the creative process, helping us express truth and beauty more effectively and moving others with happiness.

¹⁴¹ A. V. 342; Bhikkhu Bodhi, **The Numerical Discourses of the Buddha** (*Aṅguttara –Nikāya*), p. 1573.

Benefit (4-7): are clearly social benefits. A heart of loving-kindness would naturally be reflected in our faces in subtle ways. Animals (such dogs and cats) normally respond positively to us on this account. There are traditional stories of how those who cultivate loving-kindness even when threatened with danger or death, safely avert them¹⁴². For those who believe in disembodied beings, we can say that, like humans, they are also attracted to loving-kindness, and mollified by it. Indeed, if we accept rebirth, we can say that some of our kinder forebear, on account of their goodness, and even well-loved animals (especially pets), are reborn as devas. They are likely to be our protective devas or guardian angles. Loving kindness, when regularly and properly cultivated, gives us wholesome energy that exudes from our bodies and minds, forming an aura or force-field around us, as it were.

The *Yañña Sutta* explains the four bases of welfare (*saṅgahavatthu*), namely:

- (1) Giving alms-food to the wise (*sassamsdha*)
- (2) Pleasant speech (*vācāpeyya*),
- (3) Beneficial conduct (*purisamedha*), and
- (4) Beneficial conduct towards others (*sammāpāsa*).

These all loving-kindness based social activities. In this ways, the people could live happily with their doors “unbolted” (*niraggala*).

Benefits (8-10) which are not mentioned in clearly arise from meditation-based loving-kindness.¹⁴³ Loving-kindness is conducive to mental focus by helping us let go of distracting thoughts, especially negative ones. Such feeling make us happy, and so energize us with a joyful interest or zest in our meditation.

Benefit (11) if he is unable to attain arahant hood, then after death he arises in the Brahma world (jhānic existence) as if waking up from sleep.

¹⁴² See, eg, **The Stories *Uttarā Nadamātū***: see why some marriages fail; *Sāmāvatī* (Dhp-a. I. 220-226).

¹⁴³ A. IV. 150f.

b. Compassion (*Karuṇā*)

The meaning of compassion (*karuṇā*) is the given in the following: if any other person is seen or heard to be in distress, good people, the heart trembles, moves the heart of the virtuous, is called compassion, expressed authoritatively; or regarding another's suffering, being eager to remove is known as compassion.¹⁴⁴

Karuṇā means compassion in English. It is not mingled which any others sense. It is species and definite. It conveys the sense of wishing a person who is in trouble, to be free from suffering. Compassion (*karuṇā*) is a cardinal virtue in Buddhist teaching. The early scriptures often use the elder term “*anukampā*” (lit. trembling along with), an expression maybe even more strongly evocative of the spirit of empathetic connection that is at the heart of *karuṇā*. The contemplation and with that expresses the aspect of *karuṇā* in the chanting of Buddhist and practitioners is: “May all being be free from all suffering”. The early and latter texts unanimously see in the practice of *karuṇā* the direct antidote to anger, annoyance and the notion of an alienated and isolated self.¹⁴⁵

In the cultivation of compassion (*karuṇā bhāvanā*), the first subject should someone unfortunate having some difficulty. (Not that this is different from a “hostile or negative person,” who is placed last in this cultivation). In this connection, the *Vibhaṅga* says: And how does a monk dwell pervading one direct with his heart filled with compassion? Just as he would feel compassion on seeing a person who is miserable, of bad ways, so he pervades all beings with compassion.¹⁴⁶

c. Sympathetic (*Muditā*)

Sympathetic-joy (*muditā*) meaning the rejoicing and being pleased. It is rejoicing in the happiness and prosperity of others. Some people do not wish to see others prosperous, happy, and successful in their life or career.

¹⁴⁴ *Paradukkho sati sādhanāṃ hadayakampanāṃ karotīti karuṇā vacanaṭṭha, or paradukkh kinātihiṃ sati visānetīti karuṇā*

¹⁴⁵ D.III. 248.

¹⁴⁶ Vbh.273

This reflects the nature of envy (*issā*). Sympathetic-joy is diametrically opposite to envy. A person who is overwhelmed with envy will not wish to see another person becoming prosperous and happy. Nor is an envious person pleased to see others having a large following, attractive physical appearance, a good education, enjoying a high status, or getting promotion. On the other hand, a person with sympathetic-joy in seeing others successful in their business or career. He or she can easily bring to mind feelings of joy and pleasure, saying: “May they be prosperous.” This mental inclination of good-will is sympathetic-joy. It is mental state of noble mindedness with extreme moral purification. The meaning of ‘*Mudita*’ is pleased, glad, satisfied, that is ‘*mudata-mana*’ with gladdened heart, pleased in mind (*pasanna-citta*).¹⁴⁷

d. Equanimity (*Upekkhā*)

Upekkhā is translated into English as: disinterestedness, neutral feeling, and equanimity.¹⁴⁸ Sometimes equivalent to “feeling which is neither pain nor pleasure” (*adukkham-asukha-vedanā*). The etymological definition of ‘*upekkhā*’ is derived from the combination of the prefix ‘*upa*’ the root *ikkha*’, and suffix ‘*ā*’. *Upa*, mean, ‘imperially’, ‘justly’, ‘evenly’; and the secondary meaning of ‘*upa*’ is ‘without’, and ‘*ikkha*’ means ‘to see’, ‘to view’, ‘to look’, . So, the term ‘*upekkhā*’ is “discerning rightly”, “viewing justly”, “looking impartially”, this means without attachment, or version, without favour or disfavour. *Upekkhā* is defined as “looking on”, “disinterestedness, neutral feeling, equanimity etc. *Upekkhā* is defined as follows:

(1) “*upapattito yutthito ikkatīti upekkhā*”, it is known as *upekkhā* for being able to see and observe the object as may be appropriate.

(2) “*Athavā upetāyutā sukhadukkhanam aviruddhā ikkhā anudhavanam upekkhā*”, it is called *upekkhā* for being able to discern the object and feel without inclining the both sides of pain and pleasure.

¹⁴⁷ Sn. 680; Vv83

¹⁴⁸ Venerable Mahāsi Sayādaw, *Brahmavihāra Dhamma*, (Rangoon: Buddha Sāsanañuggaha Organization, 2013), pp. 172-176

(3) “*Dvinan vedanānaṃ samīpe pavattā ikkhā anudhavanaṃ upekkhā*”, it is called *upekkhā* for being able to see and experience the object between two feeling, happiness and suffering.

(4) “*upapattito yutthito ikkhati anubhavati vedayamānāpi majjhataṅkārasantṭhiti upekkhā*” (It is called *upekkhā* for being able to see and feel either agreeable or disagreeable things existing in balance mindedness).

Sattesu majjhataṅkārapavatti lakkhaṇā (*upekkhā* is characterized as promoting the aspect of neutrality toward being). Its function is to see equality in all beings. *Paṭighānunaya vūpasamaccupaṭṭhāna* (The manifestation of *upekkhā* has brought about extinguishing of lust (*raga*) and aversion (*paṭigha*) towards beings).

There are ten kind of *upekkhā* are enumerated at the commentary.¹⁴⁹

(1) *Chalaṅgupekkhā*

Six-fold equanimity (*tatramajjhataṅkā*) is the equanimity of those who have destroyed the intoxicants (i.e., Arahant) with regard to the six kinds of desirable or undesirable objects when they come into contact with the six sense doors.

(2) *Brahmavihārupekkhā*

Equanimity is sublime Abode (*tatramajjhataṅkā*) means the neutrality toward beings when one is intent on one quarter of the world, etc. with a heart full of equanimity.

(3) *Bojjhaṅgupekkhā*

Equanimity as an enlightenment factor (*tatramajjhataṅkā*) is the neutrality toward co-existing mental states.

(4) *Tatramajjhataṅkupekkhā*

Equanimity as specific neutrality (*tatramajjhataṅkā*) is the equal efficiency or impartiality toward co existing states.

(5) *Jhānupekkhā*

¹⁴⁹ Dhs-A. 172.

Equanimity of jhāna (*tatramajjhatattā*) means producing impartiality even toward the highest bliss in the third jhāna.

(6) *Pārisuddupekkhā*

Equanimity of purification (*tatramajjhatattā*) is the equanimity purified of all opposition as in the fourth jhāna.

(7) *Vipassanupekkhā*

Equanimity of Insight (*paññā*) is neutrality during investigating when realizing conditioned phenomena are impermanent etc.

(8) *Saṅkhārupekkhā*

Equanimity of formation (*paññā*) is neutrality towards the conditioned things etc.

(9) *Vīriyupekkhā*

Equanimity of energy (*vīriya*) is being neither too strenuous nor too lax in arousing energy.

(10) *Vedanupekkhā*

Equanimity as feeling (*vedanā*) is the sensation perceived as neither pain nor pleasure.

Comparison between Ten Perfections (*Pāramī*) and the Four Sublime States of Mind (*Brahmavihāra*)

Brahmavihāras are a series of four Buddhist virtues and the meditation practices made to cultivate them. They are also known as “immeasurable” (*appamāṇā* or *appamaññā*) because they should be cultivated unconditionally so that they can reach out to immeasurable beings everywhere. Relation in the Perfections on two things namely: 1) Loving-kindness (*mettā*), and 2) Equanimity (*upekkhā*). Its contents are consistent. Look down below table;

	Dhamma Elements	Pāramī	Brahmavihāra
1	Generosity (<i>dāna</i>)	✓	X
2	Moral conduct (<i>sīla</i>)	✓	X
3	Renunciation (<i>nekkhamma</i>)	✓	X
4	Wisdom (<i>paññā</i>)	✓	X
5	Energy (<i>virīya</i>)	✓	X
6	Patience (<i>khanti</i>)	✓	X
7	Truthfulness (<i>sacca</i>)	✓	X
8	Determination (<i>adhitthana</i>)	✓	X
9	Loving-kindness (<i>mettā</i>)	✓	✓
10	Equanimity (<i>upekkhā</i>).	✓	✓

Table II: Relation Perfections (*Pāramīs*) and the Four Sublime States of Mind (*Brahmavihāra*)

Examples present showed that Perfections are the important teaching in Buddhism which appeared in other Buddhist *Dhammas*.

3.1.3 The Five Faculties (*Indriya*) and the Five Powers (*Bala*)

The third Doctrines relating Perfections are the Five *Indriyas* and the Five *Bala*. The Five Faculties (*indriya*) exert a controlling influent on the mind in two ways: 1) Keeping it balanced. Faith and Wisdom balance each other; Energy and concentration balance each other; the strength of Mindfulness determines the refinement of the balance, and 2) keeping it from falling prey to the opposites of the faculties: faithlessness, indolence, heedlessness, agitation, and ignorance. In the following topics the researcher will study and analyze two Doctrines namely: 1) Five Spiritual Faculties (*indriyas*) and 2) the Five Powers (*bala*).

a. The Five Spiritual Faculties (*Indriyas*)

Indriya is the *Pāli* term for physical strength or ability in general, and for the senses more specifically.¹⁵⁰ In Buddhism, the term refers to multiple intrapsychic processes and is generally translated as “faculty” or, in specific contexts, as “spiritual faculty” or “controlling principle. The term literally means “belonging to Indra, “chief deity in the Rig Veda and lord of the *Trayastrisma* heaven (also known as *Sakka* in Buddhism) hence connoting supremacy, dominance and control, attested in the general meaning of “power, strength” from the *Sakka*.¹⁵¹

In the *Pali* Canon’s *Sutta Pitaka*, *indriya* is frequently encountered in the context of the “five spiritual faculties” (*Pali: pañca indriyāni*):

Saddhā: Faith or conviction or belief

Viriya: Energy or persistence

Sati: Mindfulness or memory

Samādhi: concentration or stillness of the mind

Pañña: wisdom or understanding

Together, this set of five faculties is one of the seven sets of qualities lauded by the Buddha as conducive to Enlightenment.¹⁵²

In Buddhism, *Saddhā* (faith) refers to a serene commitment to the practice of the Buddha’s teaching and trust in enlightened or highly developed beings, such as

¹⁵⁰ Bodhi Bhikkhu (2000) translates *Indriya* as “spiritual faculty” and, at time (particularly when referring to Abhidhammic source) “faculty”, *Buddhaghosa* & Nanamoli (1999) consistently translate *indriya* simply as “faculty” both in the context of the five spiritual faculties. pp.128-9

¹⁵¹ Bodhi Bhikkhu (2000), p. 1509

¹⁵² While the *Pali* commentaries consistently use the term *Bodhipakaya dhamma* (state conducive to enlightenment) to refer the seven sets of enlightenment qualities (four base of power, five faculties, seven bojjhanga, and Noble Eightfold Path) Bodhi Bhikkhu, 2000, p.1937

Buddha or *Bodhisattas* (those aiming to become a Buddha). Buddhist usually recognizes multiple objects of faith, but many are especially devoted to one in particular, such as one particular Buddha. Faith may not only be devotion to a person, but exists in relation to Buddhist concepts like the efficacy of karma and the possibility of enlightenment.¹⁵³

Viriya is the Buddhist term commonly translated as “energy”, “enthusiasm”, or “effort”. It can be defined as an attitude of gladly engaging in wholesome activities, and it functions to cause one to accomplish wholesome or virtuous action.¹⁵⁴

Viriya literally means “state of strong man”¹⁵⁵ or manliness. In vedic literature, the term is often associated with heroism and virility. In Buddhism, the term more generally refers to practitioner’s “energy” or “exertion” and is repeatedly identified as a necessary prerequisite for achieving liberation.

Sati in *Pali* is mindfulness or awareness, a spiritual or psychological faculty (*indriya*) that forms an essential part of Buddhist practice. It is the first of the Seven Factors of Enlightenment. “Correct” or “right” mindfulness is the seventh element of the Noble Eightfold Path.¹⁵⁶

Mindfulness is very important helps us break the habits of mind that separate us from everything else. Through mindfulness, we stop filtering our experiences through judgment and biases. We learn to see thing directly, as they are.¹⁵⁷

¹⁵³ Ibid. p.36

¹⁵⁴ Ibid. p. 75

¹⁵⁵ Rhys Davids & Sted (1921-25), entry for “*Viriya*”, which defines *viriyā* as: lit. State of strong man, energy, effort, heroic exertion.” From U. Chicago”, p.23

¹⁵⁶ PEP vS sati

¹⁵⁷ Barbara O’Brien, **The Five Powers**, the power of Buddhism (2007), p.12

Mindfulness (*sati*) is part of the Eightfold Path. Ven.Thich Nhat Hanh said, “when Right Mindfulness is present, the Four Noble Truth, and the other seven elements of Eightfold Path are also present.”¹⁵⁸

The term ‘*samādhi*’ means ‘to collect’ or ‘bring together’, and thus it is often translated as ‘concentration’ or ‘unification of mind’. In the commentarial tradition, *samādhi* is defined as *ekaggata*, one-pointedness of mind (*cittass’ ekaggatā*).¹⁵⁹

According to *Buddhaghosa*, the *Theravāda Pali* texts mention four kinds of *samādhi*:

- (1) Momentary concentration (*khanikasamādhi*) : A mental stabilization which arises during *vipassana*
- (2) Preliminary concentration (*parikkamasamādhi*): Arises out of the meditator’s initial attempts to focus on a meditation object.
- (3) Access concentration (*upacarasamādhi*): Arises when the five hindrances are dispelled, when jhana is present, and with the appearance the ‘counterpart sign’ (*patibhaganimitta*)
- (4) Absorption concentration (*appanasamādhi*): The total immersion of the mind on its meditation of object and stabilization of all four jhanas.¹⁶⁰

Benefits of *samādhi*: 1) Make the mind steadfast and energy is produced as a result. This mental energy can be produce miracles and marvels. 2) Makes the mind clear, enables it to see things with clarity. This is favorable to wisdom. 3) Make the mind tranquil and brings forth happiness.¹⁶¹

¹⁵⁸ Ven. Thich Nhat Hanh, *The Heart of Buddha’s Teaching*, p.59

¹⁵⁹ Gomez & Silk: “This *samādhi* is at the same time the cognitive experience of emptiness, the attainment of the attributes of *Buddhahood*, and the performance of a variety of practices or daily activities of a *Bodhisatta*-including service and adoration at the feet of all Buddhas.

¹⁶⁰ Vsm.84-85; pp.85

¹⁶¹ P.A. Payutto, *Samādhi in Buddhism*. pp. 21-22

Wisdom (*Paññā*) in the Pāli Canon is concentrated insight into the three characteristics of all things, namely impermanence, suffering and non-self, and the four noble truths.¹⁶²

Wisdom in Buddhism can refer to types of insight: conventional wisdom and ultimate wisdom.¹⁶³

Conventional wisdom relates to understanding the conventional world, or the world we know it. Traditionally it refers to understanding the way in which karma function; to understand which actions bring us happiness and bring us suffering. Conventional wisdom covers all understanding of the world as it functions, including science, with the exception of ultimate wisdom.

Ultimate wisdom refers to direct realization which is non-dualistic, and contradicts the way in which we ordinarily perceive the world. The direct experience of ultimate truth, selflessness or emptiness is beyond duality.

It is important to remember that emptiness here does not refer to nothing or some kind of nihilistic view. Emptiness refers to the fact that ultimately, our day-to-day experience and perception of reality is wrong, and reality is actually 'empty' of many qualities that we normally assign to it.

b. The Five Powers (*Bala*)

The five powers or five strengths (*bala*) in Buddhism are faith (*saddha*), effort (*viriya*), mindfulness (*sati*), concentration (*samādhi*), and wisdom (*paññā*). They are one of seven sets “qualities conducive to enlightenment.”¹⁶⁴

Pañca (Pali) means “five”. *Bala* means “power”, “strength”, or “force”. These are also called “Five Indriyas) because it is the powerful in activities. The powerful Dhamma, is of two meaning;

¹⁶² Richard Gombrich (2006). *Theravada Buddhism*. Routledge. P.47

¹⁶³ BPS. p.10

¹⁶⁴ PEP vs *bala*

1) It can cover and trample on its opposite state having occurred. It is compared with the elephant that can easily step on or hit humans by using its trunk because it is more powerful.

2) It cannot be shaken by the opposite state. It compared with the mountain which cannot be shaken by humans or animals such as an elephant because it is stronger. The state that is not swayed by the opponent state; being out of confidence (*Asaddhiya*), is called “*Saddhabala*”.

The stat is not swayed by laziness (*Kosajja*) is called “*Viriyabala*”.

The state is not swayed by unmindfulness (*sativipallasa*) is called “*Satibala*”.

The stat is not swayed by the opposite state; unconcentration is called “*Sammadhibala*”.

The stat is not swayed by the opposite state; ignorance (*Avijja*) is called “*Pannabala*”.

On the other hand, the wholesome, covering *Asaddhiya*, *Kosajja Sativipalla*, *Uddhaca*, and *Avijja* is called *Saddhabala*, *Viriyabala*, *Sammadhibala* and *Pannabala* respectively.

1. Relational Five Spiritual Faculties to Five Powers

In *Samyutta-Nikāya* Buddha declares that the five spiritual faculties are the five powers¹⁶⁵. He uses the metaphor of a stream passing by a mind-stream island, the island creates two streams, but the streams can also be seen as one and the same.¹⁶⁶ The Pali commentaries remark that these five qualities are “faculties” when used to control their spheres of influence, and are “powers” when unshakeable by opposing forces.¹⁶⁷

¹⁶⁵ S. 48.43

¹⁶⁶ Boddhi Bhikkhu, **The Five Powers**, (2000), pp.1688-89

¹⁶⁷ Boddhi Bhikkhu, **The Five Powers**, (2000), p. 1511

Faith and Wisdom balance each other, as do Energy and Concentration. The five faculties are ‘controlling’ faculties because they control or master their opposites. The faculties and powers are two aspects of the same thing.

- 1) Faith (*saddha*) – controls doubt
- 2) Energy (*viriya*) – controls laziness
- 3) Mindfulness (*sati*) – controls heedlessness
- 4) Concentration (*samāthi*) – controls distraction
- 5) Wisdom (*paññā*) – controls ignorance

2. Comparison between Ten Perfections (*Pāramī*), Five Spiritual Faculties (*Indriya*) and Five Powers (*Bala*)

In the *Pāli* Canon’s *Sutta Pitaka*, *Indriya* is frequently encountered in the context of the Five Spiritual Faculties (*pañca indriya*): 1) Faith (*Saddhā*), 2) Energy (*Viriya*), 3) Mindfulness (*Sati*), 4) Concentration (*Samādhi*), and Wisdom (*Paññā*). In *Samyutta-Nikāya* Buddha declares that the five spiritual faculties are the five powers. There are relating Perfecting. Five Spiritual Faculties (*Indriya*) and Five Powers (*Bala*) are relating Perfections (*Pāramī*) like the table as follows:

	Dhamma Elements	<i>Pāramī</i>	<i>Indriya</i>	<i>Bala</i>
1	Generosity (<i>dāna</i>)	✓	X	X
2	Moral conduct (<i>sīla</i>)	✓	X	X
3	Renunciation (<i>nekkhamma</i>)	✓	X	X
4	Wisdom (<i>paññā</i>)	✓	✓	✓
5	Energy (<i>viriya</i>)	✓	✓	✓
6	Patience (<i>khanti</i>)	✓	X	X

7	Truthfulness (<i>sacca</i>)	✓	X	X
8	Determination (<i>adhitthana</i>)	✓	X	X
9	Loving-kindness (<i>mettā</i>)	✓	X	X
10	Equanimity (<i>upekkhā</i>)	✓	X	X

Table III: Relation Perfections (*Pāramī*), Five Spiritual Faculties (*Indrya*) and Five Powers (*Bala*)

3.2 Buddhist Doctrines Antagonistic to the Ten Perfections

In the supporting Doctrines relating the Ten Perfections in *Theravāda* Buddhism, the researcher showed the details of supporting Doctrine in various aspects. For in this Topic, the researcher will study and analyze Antagonistic Doctrines namely: 1) Wrong View (*Micchāditthi*), 2) Unwholesome Roots (*akusala mūla*), and 3) Mental Defilement (*upakilesa*) as follows;

3.2.1 Wrong View (*Micchāditthi*)

The Buddha taught about all realities which appear in daily life: seeing, hearing, attachment, hardness, softness heat, cold, and all the other phenomena which can be experienced. However, we can ignorant of the realities in and around ourselves and we have wrong view about them.

Wrong view (*micchāditthi*) is a distorted view of realities, a misinterpretation of them.¹⁶⁸ Through the study of *Dhamma* we may have acquired theoretical understanding of realities as being impermanent and non-self, but wrong view cannot be eradicated through theoretical understanding. It can only be eradicated through the practice, through the development of the eightfold path.

The *aṭṭhasalini* gives the following definition of wrong view, *ditthi*:

¹⁶⁸ PEP vs *micchāditthi*

*It has unwise conviction as characteristic, perversion as function, wrong conviction as manifestation, the desire not to see the ariyans as proximate cause. It should be regarded as highest fault.*¹⁶⁹

The *Visuddhimagga* gives a similar definition of *diṭṭhi*. The *Dhammasaṅgani* calls *diṭṭhi* a “wrong road” and the *Atthasalini* explain:

*From being not right path, it is “wrong path”. For just as one who is gone astray, although he holds that this is the path to such village, does not arrive at a village, so a man of false opinion, although he holds that this is the path to a happy destiny, cannot get there; hence from being not the right path it is a wrong path*¹⁷⁰

Diṭṭhi which arises with *lobha-mula-citta* always stands for wrong view *micchādiṭṭhi*.

There are many kinds of wrong views and they are of different degrees. Three kinds of wrong view are unwholesome courses of action, *akusala kamma patha*, through the mind, and these are capable of causing an unhappy rebirth.

There are the following three views:¹⁷¹

a. Nihilism or the theory of nothingness (*natthikadiṭṭhi*) there are

- 1) *Natthi-dinnaṃ*: nothing given
- 2) *Natthi-yiṭṭhaṃ*: the worship has no effect
- 3) *Natthi-hutaṃ*: nothing sacrificed
- 4) *Natthi sukata dukkaṭānaṃ kammānaṃ phalaṃ vipāko*: there is no fruit or result of good and bad actions
- 5) *Natthi ayaṃ loko*: there is no this world
- 6) *Natthi paro loko*: there is no next world
- 7) *Natthi mātā*: no mother

¹⁶⁹ AT.II.IX, 248

¹⁷⁰ VDM.XIV,164

¹⁷¹ MN. 117

8) *Natthi pita*: no father

9) *Natthi loke samaṇabrāhmaṇā sammaggatā sammā paṭippanā ye imaṅca lokaṃ sayam abhiññā sacchikatvā pavedenti*: no spontaneously reborn being, no brahmans or contemplatives who, faring rightly and practicing rightly, proclaim this world and the next after having directly known and realized it for themselves.

b. *Ahetukadiṭṭhi*: view of uncausedness of existence; there are no causes

c. *Akiriyadiṭṭhi*: view of inefficacy of action; there is no such thing as karma

Wrong view has to be eradicated first before other defilements can be eradicated. As we have seen, the non-ariyan, who has not eradicated wrong view, still has conditions to neglect the five precepts, he still has conditions for killing, stealing, sexual misbehavior, lying and the taking intoxicants, including alcoholic drinks. When we understand that the clinging to the concept of self-causes us many problems in life, that it leads to what is unprofitable, we may see the benefit of the development of right understanding.

If we really see the danger of wrong view, it can condition the arising of mindfulness and thus right understanding can develop. Right understanding can only develop if there is mindfulness now, not if we ways how to have more mindfulness later on.

3.2.2 Unwholesome Roots (*Akusala Mūla*)

Akusala [nt.] means demerit, sin, bad action, and unwholesome. (adj.), unskulful. *Mūla* [nt.] means root; money; cash; foot; bottom; origin; cause; foundation; beginning. *Akusala mūla* means the roots of bad actions or roots of unwholesome.¹⁷²

Akusala refers sin; evil, inauspicious, not intelligent, unwholesome it negatives wholesome (*kusala*). In *sammādiṭṭhi sutta* Ven. Sariputta describes the “unwholesome” (*akusala*) as entailing ten different actions of three different types:¹⁷³

a. Physical actions:

¹⁷² BPS vs *akusala mūla*

¹⁷³ Ven. Bodhi, **The ten Courses of Unwholesome Actions**, (2005), p.446

- 1) *Pāṇātipāto*: Killing
- 2) *Adinnādānaṃ*: Stealing
- 3) *Kāmesumicchāro*: Sexual misconduct

b. Verbal actions

- 1) *Musāvādo*: Lying
- 2) *Pisuṇāvācā*: Divisive
- 3) *Pharusāvācā*: Harsh
- 4) *Samphappalāpo*: Idle chatter:

c. Mental actions:

- 1) *Abhijjhā*: Covetousness
- 2) *Byāpādo*: Ill will
- 3) *Micchāditṭhi*: Wrong view

The “root of the unwholesome” (*Akusala mūla*) is threefold:

- 1) *Lobha*: greed
- 2) *Dosa*: anger
- 3) *Moha*: delusion

The Venerable *Sariputta* said this: When a noble disciple has thus understood the unwholesome, roots of the unwholesome, he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to a version, he extirpates the underlying tendency to the view conceit ‘I am’, and by the abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the *Dhamma* and has arrived at this true *Dhamma*

3.2.3 Mental Defilement (*Upakilesa*)

The term *Upakilesa* means impurity; defilement; corruptions; imperfections; and anything that spoils or obstructs.¹⁷⁴

¹⁷⁴ PED vs *upakilesa*

Upakilesa (fr. Upa+kilesa) anything that spoils or obstructs, a minor stain, impurity, defilement, depravity, Majjhima-Nikāya, Saṃyutta-Nikāya, Udāna-aṭṭhakathā. (pañca cittaṣṣa upakilesā), (āgantuka), (cittaṣṣa), (olārika); (candima-suriyaṃ-samaṇa-brāhmaṇānaṃ), (jātarūpassa, cittaṣṣa), (vikatā), Dhammapada (as upakilesa). Ten stains at Visuddhimagga¹⁷⁵

A list of 16 moral ‘impurities of the mind’ (*cittaṣṣa upakilesa*) is mentioned and explained:

- 1) *Abhijjhā-visamalobha*: greed and covetousness
- 2) *Byāpāda*: malevolence; ill will
- 3) *Kodha*: anger
- 4) *Upanāha*: grudge; spite
- 5) *Makkha*: detraction; depreciation; denigration
- 6) *Palāsa*: domineering; rivalry; envious rivalry
- 7) *Issā*: envy; jealousy
- 8) *Macchariya*: stinginess; meanness
- 9) *Mayā*: deceit
- 10) *Sāṭheyya*: hypocrisy
- 11) *Ṭhambha*: obstinacy, rigidity
- 12) *Sārambha*: presumption; competing contention; contentiousness; contentiousness rivalry; vying; strife
- 13) *Māna*: conceit
- 14) *Atimāna*: excessive conceit
- 15) *Mada*: vanity
- 16) *Pamāda*: heedlessness; negligence; indolence.¹⁷⁶

There are three groups of *upakilesa* pertaining to meditation:

a) Nine mental defilements occurring in ‘one devoted to higher mental training’ (*abhicitta*); 3 coarse ones-evil conduct in deeds, words and thoughts; 3

¹⁷⁵ PTS

¹⁷⁶ M. 7&8 vs P.A. Payutto, **Dictionary of Buddhism**, p.266.

medium-thoughts of sensual desire, ill will and cruelty; 3 subtle-thoughts about one's relatives, one's country and one's reputation.¹⁷⁷

b) Eighteen imperfections in the practice of mindfulness of breathing (*ānāpāna-sati*, q. v), *Ānāpāna-kathā*.¹⁷⁸

c) Ten 'imperfections of insight or defilement of insight' (-meditation, *vipassanūpakilesa*).¹⁷⁹ 1) illumination; luminous aura (*obhāsa*), 2) knowledge (*ñāṇa*), 3) rapture; unprecedented joy (*pīti*), 4) tranquilly (*passaddhi*), 5) bliss; pleasure (*sukka*), 6) fervor; resolution (*adhimokkha*), 7) exertion; well exerted energy (*paggāha*), 8) established mindfulness (*upaṭṭhāna*), 9) equanimity (*upekkhā*), 10) delight (*nikanti*).

To practice *upekkhā* is to be unwavering or to stay neutral in the face of the eight vicissitudes of life-which are otherwise known as the eight worldly winds or eight worldly conditions: loss, gain, good-repute and ill-repute, praise and censure, sorrow and happiness.

3.3 Concluding Remarks

In the supporting Doctrines to the Ten Perfection researcher will shows some Buddhist Doctrines relating in *pāramī* namely: Three Meritorious Deeds (*puñña-kiriya-vatthu*), The Four Sublime States (*brahmavihāra*), and The Five *Indriya* and the Five Bala, and Buddhist Antagonistic Doctrines namely: Wrong View (*micchāditti*), Unwholesome Roots (*akusala mūla*), and Mental Defilement (*upakilesa*) as follows

After analytical study, it was found that there are three things in the supporting and antagonistic Doctrines that useful as follows;

- 1) One should stop unwholesome acts in body, speech and mind.
- 2) One should be good in body, speech and mind

¹⁷⁷ A. III, p. 100

¹⁷⁸ Ñānammoli Thera, **Mindfulness of Breathing**, p. 60.

¹⁷⁹ Vism. XII, p. 633.

3) One should purify one's mind, to cleanout defilement (greed, anger, and delusion).

The doctrines relating the ten perfections are very important can lead practitioner to attain these religious benefits. This means that a person who will achieve any religious benefits must to learn and practice according to doctrines.

Chapter IV

The Analysis to the Benefits of the Perfection in the *Theravāda* Buddhism

In previous chapter, the researcher showed the details the Doctrines Relating the Perfections in *Theravāda* Buddhism. For this chapter, the researcher will study and analyze the benefits of practice ten perfections towards individual namely: 1) The benefits to the Buddha- to- be, the benefits to general people, 2) The benefits of practice the perfections towards society, and 3) The benefits that leads to final goal fulfill *Nibbāna*.

4.1 The Benefits of Practice Ten Perfections towards Individual

For this Benefit, the researcher will study and analyze the Benefits of Practice ten Perfections towards Individual namely: 1) Benefits to the Buddha- to- Be, and 2) Benefits to General People as follows

4.1.1 Benefits to the Buddha- to- Be

The Ten *Pāramīs* are priceless Gems in the treasury of Buddhism, which all *Sammāsambuddhas*, *Pacceka Buddhas*, and *Sāvakas* have to tread on. Ten Perfections (*pāramī*) that every Bodhisattas practices in order to gain supreme enlightenment *Sammāsambuddhahood*. They are generosity (*dāna*), (2) morality (*sīla*), (3) renunciation (*nekhamma*), (4) insight (*pañña*), (5) energy (*virīya*), (6) patience (*khanti*), (7) truthfulness (*sacca*), (8) resolution (*adhiṭṭhāna*), (9) loving-kindness (*metta*), and (10) equanimity (*upekkhā*).¹⁸⁰

The Buddha spent many past lives as an ascetic monastic perfecting each of the ten perfections. He could not be re-born in his final life as the Buddha until all ten perfections were fully develop

¹⁸⁰ Maun paw, Califonoa, **A Gift of Dhamma**, p. 18

In the present time our Gotama Buddha also had performed these *Pāramīs* through four *asaṅkkheyyas* and one hundred thousand world cycles until he became the Fully-Enlightened One. Enlightenment is attainable, but no easy task and has the prerequisite of the Ten *Pāramīs*.¹⁸¹

4.1.2 Benefits to General People

Ten Perfections are very many benefits to people in the world, so that human being who practice will get happiness and successful in one life and others. In the following topics, 1) Giving (*dāna*), 2) Morality (*sīla*), 3) Renunciation (*nekkhamma*), 4) Wisdom (*paññā*), 5) Energy (*virīya*), 6) Patience (*khantī*), 7) Truthfulness (*sacca*), 8) Determination (*adhitthana*), 9) Loving-kindness (*mettā*), and 10) Equanimity (*upekkhā*).

a. Giving (*Dāna*)

The benefit of giving has been mentioned in the many places in the Buddhist canon. In this case the researcher will study and analyze the benefits of giving in three benefits namely; 1) The present benefit, 2) The future benefit, and 3) The ultimate benefit.

1) The Present Benefit

The present benefit of giving is found many *sutta* such as the *Aṅguttara NiKāya*. This *sutta* mentions that the generous person and not miser win the sympathy of others. Arahants approach him, accept his offering and preach to the first. His fame will be known by others. The benefit of giving according to the *Aṅguttara NiKāya* is the giver will be love and praised by others.¹⁸²

It is said in the *Suttanipāta* that the giver will be loved by other people and that giving is the best way to maintain friendship¹⁸³. The *Aṅguttara NiKāya* says that the practice of giving givers constant delight to the giver. The present benefit of

¹⁸¹ Bhikkhu Giac Hanh Dhammadhara, *The Ascetic Sumedha's Life, and the Ten Perfections*, Sri Lanka, 2003, p. 18.

¹⁸² A.IV.79.

¹⁸³ A.III.40; also E.M. Hare, op.cit., pp.32-3.

giving that is the giving decreases the degree of attachment and possession in the giver. Also, the giving reflects kindness and compassion.

Conclusion, the benefit of giving in present. Firstly, according to the *Aṅguttara NiKāya* is the giver will be love and praised by others. Secondly, the present benefit of giving that is the giving decreases the degree of attachment and possession in the giver. Finally, the giving reflects kindness and compassion.

2) The Future Benefit

The future benefit is very important point which has been discussed in many places in the Buddhist canon such as the *Dhammapada* which states the importance of giving that can bring a good rebirth in the heavenly world.¹⁸⁴

The rebirth in heaven as a reward for giving was an important motivation is as it produced a sense of security in the giver. On the other hand, it is historical necessity of Buddhism for maintaining the holy life of monks. Giving is very since it ensured the survival of the monks as they did not earn any money. However, giving is used to help Buddhists better understand the teaching of the Buddha. The result of giving as the rebirth in the heavenly world was preached by the Buddha. This heavenly world is called either 'sagga' or 'devaloka' in Buddhism. It is said that givers go to heaven. The givers give again and again, they having given repeatedly rise up in a heavenly world.¹⁸⁵

Somehow, the Buddha realized that the ultimate purpose is to lead people to the right understanding of the world. This was brought about by showing them the relationship between good morals in giving and morality, and birth in heaven. These reward mentioned in the *Aṅguttara NiKāya*: there are eight kinds of rebirths as result of giving for man who give food, drink, clothes, vehicles, flowers, scent, ointment, beds, residence and light to recluse, or Brahmin. There are hopes for benefits in return. Thinking that he will be reborn among the rich after death.¹⁸⁶

¹⁸⁴ Sn.187

¹⁸⁵ It. 19

¹⁸⁶ A.IV.239-241; D.III258-259

Moreover, if he fixed his mind on being reborn in a heavenly world such as the *Cātummahārājik* deva world, *Tāvatiṃsa* deva world or *Yāma* deva world etc. then after his death he will be reborn there as he wished. Moreover, according to the same source: “The alms-giver when [he] come to [the] deva state surpassed the non-giver in the five ways: in divine life-span, beauty, happiness, honour, and power”.¹⁸⁷

Conclusion, future benefit is very important can bring a good rebirth in good place in human being and in the heavenly world. Moreover, the people practice can to get beauty, happiness, honour, and power.

3) The Ultimate Benefit

Giving is one of the factors that lead one to *Nibbāna*.¹⁸⁸ The *vinaya* states one instance which indicates the ultimate benefit of giving. *Visākhā*, one of the great benefactors of the Buddha once listened to the preaching of the Buddha about the benefit of giving. After that, she felt (*bhāvanā*) this then is the way that leads to liberation which is ultimate benefit of giving that *Visākhā* expected.¹⁸⁹ It can be noticed that giving plays an important role as the tool for destroying the defilement which are the cause of all suffering as the *Sumana sutta* of *Aṅguttara NiKāya* explains, the advantage of giving is it gets rid of the cankers as follows:

Dear is [the] giver, goodly the way he takes,
Loved by the good, God-goers, self-restrained,
They teach him *Dhamma* that dispel all ill,
That *Dhamma* he here having come to know'
He [is utterly] rid of cankered.¹⁹⁰

¹⁸⁷ A.III; also E.M. Hare, op.cit, p.24.

¹⁸⁸ M.III.99 ff; A.III.287, 314; V. 334.

¹⁸⁹ Vin.I.293-294.

¹⁹⁰ A.III.41; also E.M. Hare, op.cit., p33

So people can assume that giving couples with virtue and the results are rebirth in heavenly world, in the *Kāmavacara* world. If, however, the giving couples with virtue and mental development (*bhāvanā*), the result is *Nibbāna*.

b. Morality (*Sīla*)

The benefit of morality is found in many *sutta*, it can divide it into three groups: 1) the benefits present, 2) the benefits future, and 3) the benefits ultimate benefit.

1) The Present Benefit

The present benefit of being virtuous is discussed in the *Apannaka sutta*. It says that a man who observes moral precepts thinks that even if there is another world or not, it is better to be virtuous. At least he will be praised by wise people.¹⁹¹

However, the *Itivuttaka* also gives three aspirations for a wise man to be virtuous: they are fame, wealth, and a good destiny after death.¹⁹²

Morality is considered as the source of wealth as the Buddha said that wealth should be earned by right way without others. Moreover, the Buddha said that if a man work hard, he will get what he wishes and he will be prosperous.¹⁹³ In the *Dīgha-Nikāya* five benefit of being virtuous are mentioned.

In the first places, through careful attention to a man's affairs he gains much wealth. In the second place he will receive a good reputation for morality and good conduct. In the third place, whatever assembly he approaches, whether of *Khattiyas*, *Brāhmins*, householders or ascetics, he will do so with confidence and assurance. In the fourth place he dies unconfused. In the fifth place, after death, at the breaking-up of the body, he arises in a good place, a heavenly world.¹⁹⁴ These are the five advantages of one with good morality, and of success in morality.

¹⁹¹ M.I.404.

¹⁹² It. 67.

¹⁹³ A.I.115f.

¹⁹⁴ D.II. also Maurice Walshe, op.cit., pp236-7.

The Future Benefit

Rebirth in heaven is the most important motivation of being virtuous. The *Dhammapada* mentions that a human must be one's own island and purify one's mind from all defilements. Then after death, he will be reborn as a deva in the heavenly world.¹⁹⁵

Moreover, it is said that the reward for being virtuous is rebirth in the heavenly world as it appears in the *Dhammapada*.¹⁹⁶

There are many suttas which describe the result of merit in the tipitaka. In the *Aṅguttara-Nikāya*, if one wishes to be reborn in the heavenly world, one's wish will be fulfilled when one is virtuous. Thus, we read:

He fixes his mind on this thought, directs his attention to it and makes the thought become. His mind, set on low thing, is not made-to-become for the beyond and he is reborn after death among those devas. And I say this of virtuous, not of the vicious.¹⁹⁷

Regarding the future benefits of morality, Japanese scholar Toshichi Endo says:

For the code of moral is that which gives encouragement and incentive to the people here and the results of being virtuous can be observable by them in this world itself. On the other hand, rebirth in heaven is rather remote to them when compared with the results they can experience in this life. 198 It is the concept and not reality from the point of view ordinary people. Moreover the possibility of rebirth in heaven was very often preached to the laity.

¹⁹⁵ Dhp.236

¹⁹⁶ Dhp.169

¹⁹⁷ A.IV.239; also E.M. Hare, op.cit.,p164

¹⁹⁸ Toshichi Endo, Dana: the Development of its concept and practice, (Colambo: M.D. Gunasana: 1987)), p.xxv

The Ultimate Benefit

The ultimate benefit in the Buddhist perspective is not the rebirth in the heavenly world because the heavenly world is still in the cycle of *Samsāra* and thus subject to suffering. However, the Buddha found out the way out of suffering and realized the great benefit of morality. This one factor that leads to attain to the great liberation, or *Nibbāna* which is the highest goal in Buddhist ideology.

The Dhammapada summaries the reward of being virtuous, “Some are born in the womb; the evil ones go to hell; the good ones go to heavenly world; ones who are free from defilements attain *Nibbāna*¹⁹⁹. It can be said that the ultimate goal of the Buddha’s teaching is the cessation of suffering. And achieving morality is the best tool for getting rid of cankers.

The great benefit of being virtuous is attains *Nibbāna*, or one will be reborn in the heavenly world after death. Rupert Gethin writes:

To achieve this [our] mind needs to be ‘trained’.²⁰⁰ Part of training involves the undertaking of various precepts, literally principles or base of training..., in order to try to restrain the mind and draw it back from the grosser kinds of unwholesome behavior.

c. Renunciation (*Nekhamma*)

Bodhi elaborates on the various and ultimate benefit of Buddhist renunciation:

Contemplating the *dukkha* inherent in desire is one way to incline the mind to renunciation. To move desire to renunciation is not, as might be imagined, to move from happiness to grief, from abundance to destitution. It is to pass from gross, entangling pleasures to an exalted happiness and peace, from a condition of servitude to one of self-mastery. Desire ultimately breeds fear and sorrow, but renunciation gives fearlessness and joy. It promotes the accomplishment of all three stages of the

¹⁹⁹ Dhp.126

²⁰⁰ Rupert Gethin, **The Foundation of Buddhism**, (Oxford; Oxford University Press: 1998), p170

threefold training: it purifies conduct, aids concentration and nourishes the seed of wisdom.²⁰¹ The entire course of practice from start to finish can in fact be seen as an evolving process of renunciation culminating in *Nibbana* as the ultimate stage of relinquishment, ‘the relinquishing of all foundations of existence’.

d. Wisdom (*Pañña*)

Theravāda stresses purifying the mind from defilements (*kilesas*): (greed (*lobha*), hate (*dosa*), and delusion (*moha*)) and cultivating the mind through meditation (*bhavanā*). In order to develop discerning or penetrating insight into the Three Marks of Existence (*tilakkhaṇa*), namely impermanence (*anicca*), suffering (*dukkha*), and non-self (*anatta*) and the Four Noble Truths. This is the path to wisdom.

e. Energy (*Viriya*)

In Buddhism’s *Pāli* literature, *viraya* is identified as critical component in each of the following sets of qualities conducive to enlightenment (*bodhi-pakkiyā-dhammā*):

- Four Base of Success (*iddhipāda*)
- Five States of *Dhamma* Power (*bala*)
- The Seven Factors of Enlightenment (*bojjhaṅga*)

It is also associated with “Right Effort” (*sammā-vāyāma*) of the Noblefold Path (*aṭṭhaṅgiko maggo*) and with the “Four Right Exertions” (*sammappadhāna*).

Energy perfection will have a lot of benefits, happiness and successful in the life.

f. Patience (*Khanti*)

Patience is one of the “perfections” that a *Bodhisatta* trains in and practices to realize perfect enlightenment.²⁰² It is the ability to control one’s emotions even when being criticized or attacked.

²⁰¹ Bodhi Bhikkhu, *A Treatise on Paramis* (1978, 2005), p.409.

²⁰² N.A.Javawicckrmama, op.cit.,p. 60.

g. Truthfulness (*Sacca*)

The truthfulness have a lot benefit and is very important, if you lie, event just a little bit, nobody can trust you, those who love fairness and wisdom will stay clear from you and you will easily be disposed to meet people who are used to do bad things.²⁰³ On the contrary, if you practice being always sincere refraining telling lies you have a lot to win: you will have more friends, people will pay attention to you, will entrust you interesting things, you will be merrily helped.

h. Determination (*Adhiṭṭhāna*)

Adhiṭṭhāna is the eight of Ten Perfection of Buddha-hood. “*Adhiṭṭhāna*”, literally means confirmed determination that is not shaken under any condition- like the solid rock that cannot be moved from many sides by storm.²⁰⁴

Adhiṭṭhāna acts as a foundation for all other *Pārami*. Why? Because, without a determined will no virtue like *Dāna*, *Sila*, etc. can be perfected.

Determination alone is responsible for the maintenance of truthfulness. Therefore, *Adhiṭṭhāna* is placed next to *Sacca* in order of the *Pārami*. As perfection *Adhiṭṭhāna* should be based on loving kindness on all living beings, quietness and peace of mind.

He who is properly instated in *Adhiṭṭhāna* will not give up his decision even if his body were to break down. When a person makes a way to engage in some good work, very often troubles befall him and he alters his decision. But, Bodhisatta overcome all such troubles by his perfect *Adhiṭṭhāna*.

Originally it is admitted that the real good benefit of any undertaking cannot be realized by any effort devoid of proper application and firm determination to attain such success. A person with a wavering mind cannot succeed in any undertaking like the one who applies himself properly and with determination will. Therefore, may

²⁰³ Ven. Dhamma sami, **The Five Precepts**, Translation by Kadda R, 2007, p.8

²⁰⁴ Nayaka Thero, **The Buddha and Ten Perfections of Buddhahood**, (Sri Lanka, April 5, 1987), p.45.

everyone who wished to succeed in each one's efforts either for worldly upliftment or supramundane happiness be instated in determination.

i. Loving-Kindness (*Metta*)

Metta is a selfish love which can be extended to everyone. This become easy once one has gained the meditative absorptions, when the quality of friendliness become an integral part of one's character.

The *Aṭṭha Mettānisaṅsa Sutta* reveals eight benefits of the practitioners of loving-kindness.²⁰⁵

(1) He sleeps happily (*Sukhaṃ supati*).

(2) He awakes happily (*Sukhaṃ paṭibujjhati*).

(3) He sees no evil dream (*Na pāpakaṃ supinaṃ passati*).

(4) He is beloved of humans (*Manusānaṃ piyo hoti*).

(5) He is beloved of non-humans (*Amanusānaṃ piyo hoti*).

(6) The gods guard him (*Devatā rakkhanti*).

(7) No fire, poison, or weapon can harm him (*Nassa aggi vā visaṃ vā satthaṃ vā kamati*).

(8) Penetrating no higher, he goes to the Brahma world (*Uttariṃ appaṭivijjhanto brahmalokupago hoti*).

Moreover, the benefits of *Mettā* are indeed greed and comprehensive. For a follower of the Buddha, this is one supreme instrument that can be wielded with advantage everywhere.²⁰⁶ According to the Buddha, *Mettā* is the most effective

²⁰⁵ A. IV. 150; Bhikkhu Bodhi, **The Numerical Discourses of the Buddha** (Aṅguttara –Nikāya), (Boston: Wisdom Publications, 2012), p. 1111.

²⁰⁶ Acariya Buddhārakkhita, **Mettā the Philosophy and Practice of Universal Love**, (Kandy: Buddhist Publication Society Inc, 1989), p.40.

method to maintain purity of mind and to purify the mentally polluted atmosphere.²⁰⁷

Therefore, *mettā* is essential in the world, there won't be without *mettā*

j. Equanimity (*Upekkhā*)

Equanimity is to be developed to deal with situations where one should admit that it is beyond one's powers to change them. It overcomes worry and useless distraction over affairs which either do not concern one or else cannot be changed by oneself. It is reflected in one's life by an ability to meet difficult situations with tranquility and undisturbed peace of mind. The advantage to be seen in its development is that it makes one's life more simple by disengaging from useless activity²⁰⁸. It is Lord Buddha's medicine for distraction and worry, and its enemies are mere indifference, which is the "near" one; while greed, and its partner resentment, which involve one unskillfully in so many affairs, are its "far" enemies.

4.2 The Benefits of Practice the Perfections towards Society

In the benefits of practice the Perfections towards society, the researcher will study and analyze two things: 1) the benefits community, and 2) the benefits to the peace of the world.

4.2.1 Benefits to the Community

This benefit researcher will explain some of group people living in same place or having particular characteristic in common. In the following this topics; 1) Benefits of Perfections for Society, 2) Benefits of Perfections for Students, and 3) Benefits of Perfections for Officials.

²⁰⁷ K. Sri Dhammananda, **What Buddhist Believe**, (Taipei: The Corporate Body of the Buddha Educational Foundation, 1993), p.166.

²⁰⁸ Bhikkhu Khantipalo, **Practical Advice for Meditator**, 1995, p.18.

a) Benefits of Perfections for Society

Society is the aggregate of people living together in a more or less ordered community.²⁰⁹ It is composed of human beings who have different goals, behavior, action, hope characters, mind and wisdom etc. So, method or standard of the proper and effective management is important to build a good society which has regulations, rules, laws harmony and justice, to build a good living place to steer one's life, including people in society behave themselves as a good citizen (a helpful member of society).

Ten *Pāramīs* are the one of good management which should be selected for human social resolution and development. Why? The answers are: although human society is fraught with many problems which are due to various factors. But these problems can be concluded in three kinds of problems.

- (1) Behavioral problems: murder, violence, sex crime, cheating etc.
- (2) Mental problems: stress, vindictiveness, mood swings etc.
- (3) Intellectual problems: foolishness (don't know how to resolve problem), no-creative wisdom (don't know how to innovate or creative new things) etc.

Ten *Pāramīs* are not only helps to solve the problem it also helps with development. Social solution and development according to Ten *Pāramīs* aims to have a good society. It trains us to restrain from badness (without hurting anyone) and know how to develop our life towards higher goals (including behavior, mind and wisdom) in order to create more benefit and happiness for society.

A human society which was fulfilled and nurtured by Ten Perfections are a qualitative society namely: the society is a proper source for searching a good life, e.g. not encroach each other, having unity, best wishes to each other, help each other, do everything with reasons, being a society of intellectuals. Maybe we can call that society as "Civilized Society" or "Noble Society".

²⁰⁹ Oxford University, **Oxford dictionaries**, retrieved on 13 March 2018, [Online]. Source: <http://www.oxforddictionaries.com/deninition/English/society>.

b) Benefits of Perfections for Students

Student is a person who is learning at a college or university, or sometimes at school.²¹⁰ And the main duties of students are:

- Participate in learning opportunities
- Accept increasing responsibilities
- Complete homework
- Attend school regularly and on-time
- Be part of safe and positive learning environment
- Be responsible for his or her conduct at school and on the way to and from school
- Respect the right of other
- Obey all school policies, etc.

When we consider from above definition of the work “student and their duties”, we can see the essences of student’s educations that they relate with perfections, namely; (1) behavior- student must maintain the school rules, (2) energy- student need to have strong work-hard, (3) wisdom- student is a person who seek wisdom, and how can student improve wisdom, etc.

Students who know practice ten perfections in one life will be good student, teachers, lecturer, friends, and people around will love, and successful.

c) Benefits of Perfections for Officials

Governments official-people elected or appointed to administer a government. An official who works for a government department.²¹¹ We can find the

²¹⁰ Cambridge University, **Cambridge dictionary**, retrieved on 30 March 2018, [Online]. Source: <http://dictionary.org/dictionary/british/student>.

²¹¹ Oxford University, **Oxford dictionaries**, retrieved on 13 March 2017, [Online]. Source:

main function of government officials is about service and administration. It is necessary to have honesty, good service, creative thinking, not corruption etc.

There's nothing more to explain for application of Ten Perfections for government officials. It is similar to applying to other cases. In short words; Ten Perfections can support government officials as good officials, having good service and good administration, having friendship with the service users, having accountability and great work. That resulted in success.

4.2.2 Benefits to the Peace of the World

Peace is freedom from war and violence, especially when people live and work together happily without disagreements.²¹² World peace or peace on Earth is concept of an ideal state of happiness, freedom and peace.

Ten perfections can support to peace in the world, for example morality (*sīla*) is the tool for protecting man from evil. It is the foundation of Buddhist practice which leads to liberation, as *sīla* is a factor in the Eightfold Path. It is right speech, right action and right livelihood. *Sīla* also provides the foundation for the concentration of mind. Moreover, person who observes the Five Precepts will be free from fear, hate and will have good will toward everyone. The Five Precepts are:

- 1) To abstain from killing
- 2) To abstain from stealing
- 3) To abstain from sexual misconduct
- 4) To abstain from false speech
- 5) To abstain from intoxicants

In the important thing one of part perfection (*pāramī*) is loving-kindness (*mettā*). *Mettā* as the strong wish for welfare and happiness of others

<http://www.oxforddictionaries.com/deninition/English/government-official?q=government+of+officials>.

²¹² Cambridge University, **Cambridge dictionary**, retrieved on 3 March 2018, [Online]. Source: <http://dictionary.org/dictionary/english/peace>.

(*parahita-parasukha-karaṇa*). Essentially *mettā* is an altruistic attitude of love and friendliness as distinguished from mere amiability base self-interest. Through *mettā* one refuses of every kind, developing instead a mind of friendliness, accommodativeness and benevolence which seeks the well-being and happiness of others. True *mettā* is devoid of self-interest. It evokes within a warm-hearted feeling of fellowship, sympathy and love, which grows boundless with practice and overcome all social, religious, racial, political and economic barriers. *Mettā* is indeed a universal, unselfish and all-embracing love.

Perfection is the way that all *Bodddhisatta* practiced and got the internal peace, the end of suffering. Who want to get happiness and peace must to practice Ten Perfection in daily life.

4.3 The Benefit that Leads to Final Goal Fulfill the End of Suffering (*Nibbāna*)

From the period know in Buddhist history as Nanda *Asankheyya*, more than twenty aeons ago today, our Lord Gotama the Buddha had practiced (*manopranidhana*) the act of wishing by thought, to become a Buddha in the presence about the 125,000 Fully Enlightenment Buddha whom he met in the course of (*samsāra*) the cycle of birth and death.²¹³

Also from the period of *Sarva Badra Asankheyya* up to the period *Sarva Saila Asankhayya*, our Lord the Gotama practiced (*vaci-pranidhana*) the acts of wishing bi expression to become a Buddha in the presence of the 387,000 Buddhas, he met. Thus it was in the aeon knows as “*Saramanda kalpa*”, he met *Dīpankara* Buddha and made “*kayapranidhana*” and practices it.

Although Enlightenment is not a thing that could be attained so easily, it should be everyone aims to become enlightened. To become a *Bodddhisatta* or Buddha-elect, on must have the following Pre-requisite:

²¹³ Nayaka Thero, **The Buddha and Ten Perfections of Buddhahood**, (Sri Lanka, April 5, 1987), p. 22.

1) He must be born as a human being because Deities and other beings are not admissible as a *Bodhisatta*.

2) He must be of the male sex. Person of female or effeminate sex are debarred from being of a *Bodhisatta*.

3) He must acquire the qualification of Arahantship and be prepared to renounce them in order to become *Bodddhisatta*.

4) He must aspire in presence of Supreme Buddha. It would be useless to aspire before a *Pacceka Buddha* or an Arahant.

5) He must renounce everything of worldly possession. Unless he becomes a hermit or recluse, he cannot become a *Bodhisatta*.

6) He must attain ecstasy, such as divine eyesight, divine hearing, etc.

7) He must be so selfless as to be ready to offer even his life to the Buddha. Even after attaining divine ecstasy, if he did not offer even his life, he cannot register as a *Buddhisatta*.

8) He must also have eagerness and energy.

Sumedha the hermit (who later became *Bodddhisatta*) who possessed all these eight qualifications to tread the path of the *Bodddhisatta*, did receive the verbal announcement from *Dīpaṅkara* that in the distant future, *Sumedha* will definitely become a Buddha.

Moreover, in the present time our *Gotama* Buddha also had performed full *Pāramīs* ((*pāramī*, higher perfection (*upapāramī*), and ultimate perfection (*paramatthapāramī*)), through four *asaṅkheyyas* and one hundred thousand world cycles until he became the Fully-Enlightened One.

4.4 Concluding Remarks

After study and analyze the benefits of practice ten perfections towards individual namely: The benefits to the Buddha- to- be, the benefits to general people, the benefits of practice the perfections towards society, and the benefits that leads to final goal fulfill Nibbāna. In this research have alt of benefit.

Sammāsambuddhas, Paccekabuddhas, and AriyaSāvakas, they also practice perfections. Without performing Ten *Pāramīs* He could not become Enlightenments. So, these Ten *Pāramīs* are very important in Buddhism for anyone who wants to fulfill their better life in this very life as well as in the future existences. Therefore, one should perform them as much as possible.

General People practice perfection can be get happiness and successful in their life.

Society is the aggregate of people living together in a more or less ordered community. *Pāramīs* are the one of good management which should be selected for human social resolution and development.

Pāramīs are not only helps to solve the problem it also helps with development. Social solution and development according to *Pāramīs* aims to have a good society. It trains us to restrain from badness (without hurting anyone) and know how to develop our life towards higher goals in order to create more benefit and happiness for society.

Perfections can support to peace in the world, for example morality (*sīla*) is the tool for protecting man from evil. Moreover, person who observes the Moralities will be free from fear, hate and will have good will toward everyone.

Chapter V

Conclusion and Suggestion for this Research

This research has been conducted to study “An Analytical Study of The Concept of Perfections in *Theravāda* Buddhism”. The researcher is now completed and the results are observed. The conclusion and suggestion of this research are presented respectively as follows:

5.1 Conclusion

The three objectives of this research are: 1) To Study Meaning and Types of Perfections in *Theravāda* Buddhism, 2) To Study Doctrines Relating to the Perfections in *Theravāda* Buddhism and 3) To Analyze the Benefits of the Perfections in the *Theravāda* Buddhism.

Firstly, *Pāramīs* refer to the perfection or culmination of certain virtues, which purify karma and help the aspirant to live an unobstructed life on the path to Enlightenment. The *Theravādin* teaching on *Pāramīs* can be found in canonical books (*Jākaka* tales, *Apadāna*, *Buddhavaṃsa*, *Cariyā-piṭaka*), and post-canonical commentaries. Ten Perfections divided into three classes: *Cūla-pāramī* belongs to property, career, wife and children, *Upa-pāramī* belong to one, or many parts of the body, and *Paramatha-pāramī* belongs to life. Secondly, in *Pāramīs*'s *Theravāda* Buddhism have Doctrines relating that are supporting Doctrines and antagonistic Doctrines. These Doctrines to abstain from bad conduct, to do good conduct, and to purify one mind. Finally, *Sammāsambuddhas*, *Paccekabuddhas*, and *Sāvakas*, they became enlightenment because practicing Perfections.

The Ten *Pāramīs* are priceless Gems in the treasury of Buddhism, which all *Sammāsambuddhas*, *Paccekabuddhas*, and *Sāvakas* have to tread on. Buddhism has offered these Gems to humankind as a spiritual gift to lead people to *Nibbāna* (Deathlessness) because; their function is to help people eliminating greed (*lobha*), hatred (*dosa*), and delusion (*moha*) as well as creating a peaceful world in which living beings are dwelling. Those who have trodden on this journey must abandon

their own happiness and devote their life to the welfare and happiness of living being and gods.

The ten perfections are the things that *Bodhisattas* practiced and become Buddha. But general people can also practice ten perfections for purifying to good bodily, speech, and mind in our life to develop happiness, successful, and peace in the world.

5.2 Suggestion for further Research

Many other aspect of the perfections still await through research. These include:

- 1) A study of Perfections (*pāramī*) in *Theravāda* Literature
- 2) A study of Perfections (*pāramī*) relating in the Doctrines *Theravāda* Buddhism
- 3) The benefits practicing of Perfections (*pāramī*) in society.

My utmost wish is that this thesis might stimulate and encourage its readers into pursuing such further aspects of the Perfections.

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