

**AN ANALYSIS OF THE CONCEPT OF DUKKHA IN
THERAVĀDA BUDDHISM AND ITS
RELEVANCE TODAY**

*A thesis submitted to the University of Hyderabad
in partial fulfilment of the requirements for the award
of*

DOCTOR OF PHILOSOPHY
IN
BUDDHIST STUDIES

BY

ACHARAWADI MAENCHAAD



CENTRE FOR BUDDHIST STUDIES
SCHOOL OF HUMANITIES
UNIVERSITY OF HYDERABAD
HYDERABAD-500046
DECEMBER 2015

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DECLARATION

I, Acharawadi Maenchaad, hereby declare that this thesis entitled “**An Analysis of The Concept of Dukkha in Theravāda Buddhism and Its Relevance Today**” submitted by me under the supervision of Dr. M.N. Rajesh is a bonafide research work which is also free from plagiarism. I also declare that it has not been submitted previously in part or in full to this University or any other University or Institution for the award of any degree or diploma. I hereby agree that my thesis can be deposited in Shodhganga/INFLIBNET.

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The thesis has not been submitted previously in part or in full to this or any other University or Institution for the award of any degree or diploma.

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Abbreviations of Primary Sources

<i>A.</i>	<i>Aṅguttaranikāya</i> (5 vols)
AA.	Aṅguttaranikāya Aṭṭhakathā (Manorathpūraṇi)
<i>Ap.</i>	<i>Apadāna</i> (<i>Khuddakanikāya</i>)
ApA.	Apadāna Aṭṭhakathā
<i>Bv.</i>	<i>Buddhavaṃsa</i> (<i>Khuddakanikāya</i>)
BvA.	Buddhavaṃsa Aṭṭhakathā (Madhuratthavilāsinī)
Comp.	Compendium of Philosophy (Abhidhammatthasaṅgaha)
<i>Cp.</i>	<i>Cariyāpiṭaka</i> (<i>Khuddakanikāya</i>)
CpA.	Cariyāpiṭaka Aṭṭhakathā (Paramatthadīpanī)
<i>D.</i>	<i>Dīghanikāya</i> (3 vols)
DA.	Dīghanikāya Aṭṭhakathā (Sumaṅgalavilāsinī)
DAT.	Dīghanikāya Aṭṭhakathā Ṭikā (Linathapakāsinī)
<i>Dh.</i>	<i>Dhammapāda</i> (<i>Khuddakanikāya</i>)
DhA.	Dhammapāda Aṭṭhakathā
<i>Dhtk.</i>	<i>Dhātukathā</i> (<i>Abhidhamma</i>)
DhtkA.	Dhātukathā Aṭṭhakathā (Paramatthadīpanī)
<i>Dhs.</i>	<i>Dhammasaṅgaṇī</i> (<i>Abhidhamma</i>)
DhsA.	Dhammasaṅgaṇī Aṭṭhakathā (Aṭṭhasālinī)
<i>It.</i>	<i>Itivuttaka</i> (<i>Khuddakanikāya</i>)
ItA.	Itivuttaka Aṭṭhakathā (Paramatthadīpanī)
<i>J.</i>	Jātaka (Including its Aṭṭhakathā)

<i>Kh.</i>	<i>Khuddakapāṭha (Khuddakanikāya)</i>
KhA.	Khuddakapāṭha Aṭṭhakathā (Paramatthajotikā)
<i>Kvu.</i>	<i>Kathāvatthu (Abhidhamma)</i>
KvuA.	Kathāvatthu Aṭṭhakathā (Paramatthadīpanī)
<i>M.</i>	<i>Majjhimanikāya (3 vols)</i>
MA.	Majjhimanikāya Aṭṭhakathā (Papañcasūdanī)
Miln.	Milindapañhā
<i>Nd¹</i>	<i>Mahāniddeśa (Khuddakanikāya)</i>
<i>Nd²</i>	<i>Cūllaniddeśa (Khuddakanikāya)</i>
NdA.	Niddeśa Aṭṭhakathā (Saddhammapajjotikā)
Nett.	Netṭipakarāṇa
<i>Pat</i>	<i>Paṭṭhāna (Abhidhamma)</i>
PatA.	Paṭṭhāna Aṭṭhakathā (Paramatthadīpanī)
<i>Ps.</i>	<i>Paṭisambhidāmagga (Khuddakanikāya)</i>
PsA.	Paṭisambhidāmagga Aṭṭhakathā
Ptk.	Peṭakopadesa
<i>Pug.</i>	<i>Pugglapaññaṭṭi (Abhidhamma)</i>
PugA.	Pugglapaññaṭṭi Aṭṭhakathā (Paramatthadīpanī)
<i>Pv.</i>	<i>Petavatthu (Khuddakanikāya)</i>
PvA.	Petavatthu Aṭṭhakathā
<i>S.</i>	<i>Saṃyuttanikāya (5 vols)</i>
SA.	Saṃyuttanikāya Aṭṭhakathā (Sāratthapakāsini)
<i>Sn.</i>	<i>Suttanipāta (Khuddakanikāya)</i>
SnA.	Suttanipāta Aṭṭhakathā (paramatthajotikā)

<i>Thag</i>	<i>Theragāthā (Khuddakanikāya)</i>
ThagA.	Theragāthā Aṭṭhakathā (Paramatthadīpanī)
<i>Thig.</i>	<i>Therīgāthā (Khuddakanikāya)</i>
ThigA.	Therīgāthā Aṭṭhakathā (paramatthadīpanī)
<i>Ud.</i>	<i>Udāna (Khuddakanikāya)</i>
UdA.	Udāna Aṭṭhakathā (Paramatthadīpanī)
<i>Vbh.</i>	<i>Vibhaṅga (Abhidhamma)</i>
VbhA.	Vibhaṅga Aṭṭhakathā (Sammohavinodanī)
<i>Vin.</i>	<i>Vinaya Piṭaka (5vols.)</i>
VinA.	Vinaya Aṭṭhakathā (Samantapāsādikā)
VinT.	Vinaya Aṭṭhakathā Ṭīkā (Sārattadīpanī)
<i>Vism.</i>	<i>Visuddhimagga</i>
VismT.	Visuddhimagga Mahāṭīkā (Paramatthamañjusā)
<i>Vv.</i>	<i>Vimānavatthu (Khuddakanikāya)</i>
VvA.	Vimānavatthu Aṭṭhakathā (Paramatthadīpanī)
<i>Yam.</i>	<i>Yamaka (Abhidhamma)</i>
YamA.	Yamak Aṭṭhakathā (Paramatthadīpanī)

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Acharawadi Maenchaad

Chapter I

INTRODUCTION

In this Thesis, an attempt is made to understand and analyze the concept of *dukkha* and its place in the received understanding of *Theravāda* texts and by extension to also look at the contemporary relevance of this concept. *Dukkha* is one of the central features of Buddhism and has preoccupied the mind of many Buddhist scholars over the ages. In their attempt to unravel the complexity of *dukkha*, there developed many scholarly traditions of approaching this concept from a range of philosophical positions. Far from being an isolated philosophical exercise, the approach to understand *dukkha* engaged the mind of both the monks, nuns, laity, kings and commoners alike to produce multifaceted understandings of *dukkha* and the position of the individual in society dealing in different contexts and nuanced understandings also produced deeper insights and thus *dukkha* was problematised from many different approaches. For, the idea of change is one of the keys to understand Buddhism that posits changes in spheres of life. *Dukkha* thus, is to be understood not as a static but a dynamic category that gave space for different context and thus we have a large body of his cause on *Dukkha*. This chapter outlines the thesis, by introducing the main element of the thesis, and the approaches, methods and themes. Beginning with a brief introduction, the chapters outline the problem and survey the main trends in literature. Though, the topic of *Dukkha* has been a prime area of concern for the scholarly world, this concept has been revisited again by many. Rapid changes have been seen in the contemporary period with the forces of modernization and its accompaniments have led to large scale reorganization of

society focusing on aims directed towards the material world. In recent contexts, the concept of *dukkha* has once again been revisited and this leads us to the question of whether *dukkha* is a trans-historical category. In the modern period, new conditions have created new forms of *dukkha* and the question therefore arises as to what is the universal feature of *dukkha* that is trans-historical or is the *dukkha* of the earlier period different from the contemporary *dukkha*. It leads us to the question of trying to differentiate between the universal and specific forms of *dukkha*, if any.

Thus, the thesis travels to the different understandings of *dukkha* and comes to the contemporary period for an evaluation of the question of *dukkha* to test its veracity of application. Overall, the thesis is composed of five chapters including an introduction and conclusion followed by a bibliography.

1.1.0 Title of the Thesis: An Analysis of the Concept of *Dukkha*¹ in *Theravāda* Buddhism² and Its Relevance Today.

The central focus of this thesis is to understand the concept of *dukkha* as propounded by *Gautama Buddha*.³ It seeks to analyze the importance of the concept of *dukkha* as the Cornerstone of Buddhism in early *Theravāda* tradition down to the contemporary Buddhist society through the historical period. One of the constant features that inform the society despite the large scale restructuring of production patterns and the reorganization of the societal arrangements is the continuity of the

¹ *Dukkha*: Pain, suffering. D.II. Bv.324.

² 'Theravada', *Wikipedia, the Free Encyclopedia*, 2004, <https://en.wikipedia.org/w/index.php?title=Theravada&oldid=696200653>.

³ 'Gautama Buddha', *Wikipedia, the Free Encyclopedia*, 30 October 2015, https://en.wikipedia.org/w/index.php?title=Gautama_Buddha&oldid=688170538.

human subject. Thus, the importance of the concept can be gauged not only from its survival and the regular invocation but also from the practices informing this concept.

Gautama Buddha is believed to have asserted in *Samyutta nikāya*⁴ and *Majjhima nikāya*⁵, in the *Tipiṭaka*⁶ as “...In the past and even now I teach only suffering and its cessation...”⁷ The statement of the *Buddha*⁸ may be taken as summarizing his entire teaching that highlights how *dukkha* is significant as the core of Buddhism while the Buddha’s proclamation was just one among many repeated affirmations by him, referring to the centrality of the theme of *dukkha* and its cessation in his teachings to strongly focus on *dukkha*, which the human beings must realize, at the beginning.

Many people who are fascinated by the sensualities and the essence of sensual pleasures in life, may wonder, when they read the Buddha’s teachings, as to why the Buddha devoted much of his discursive pursuits and sermons on the idea and phenomenon of Suffering? Thus, this ignorance about the relevance of Suffering in the discourse of the Buddha makes people ignore Buddhism as a philosophy or idea which they do not find very appealing.

Rather, in contrast, Buddhist teachings highlight the fact that sensual pleasures⁹ and materialist pursuits are one among the major causes for the state of suffering and man’s action singularly aimed at fulfilling the sensual pleasures and the

⁴ Bhikhu Payutto, *Dhamma Bilingualized.*, trans. Somseen Chanawangsa (Bangkok: Panya-Pawana, 1990), p. 37.

⁵ Ibid.

⁶ “*Tipiṭaka*: The *Pāli* cannon are the scripture enshrining the word of the Buddha and gather the fundamental principle of the Buddhism. The text is recorded in the *Pāli* language which have three major divisions of teachings: *Vinaya piṭaka*, *Suttanta piṭaka*, *Abhidhamma piṭaka*”

⁷ S. IV: 384; M. I: 140.

⁸ Ibid.

⁹ “*Sāmisa-sukha* or sensual pleasures, sensual happiness”. A. I 80.

material interests are responsible for causing *Dukkha*. Buddha has asserted upon the truth of the *Dukkha*, firstly in order to instill a sense of necessity into living beings that are caught up in the delight of happiness of becoming-materialist happiness, and secondly to highlight the truth about the origin of suffering that is known as *Dukkha*.

Human beings need to critically understand the cause of their inner sentiments and feelings, backed by emotions; this in turn would help them converse with lesser unpleasant emotions and feelings. After all, life is unpredictable, because every moment that makes life the way it is, is conditioned differently. Every human experience is a result of the way in which Life is conditioned at a given point on time and this experiential reality varies from one individual to the other. Each moment in life that is lived by living beings, is a result of a certain conditioning and is also determined by these conditions. Thus, human beings should seek to understand what is life, what consists of Life, they should try to understand what is Self and in totality should seek to make meaning of what are the root causes of all that happens in their lives, good-bad, pleasant-unpleasant and should focus to understand what is *Dukkha*.

As far as the macro-perspective of *Dukkha* is concerned, then it must be asserted that *Dukkha* emerges from the fact that humans do not realize or they do not accept the changing reality of life, the impermanence¹⁰ of life, the impermanence of their state of life, they fail to remain conscious about life is set in different stages, how change takes us from one state to another in terms of Birth, Decay, Sickness and Death¹¹. And during this process, that is Life, we endure several forms of *Dukkha* in the form of sadness, fear, frustration, disappointment and depression etc.

¹⁰ *Aniccatā*: impermanence; transiency. See also: *Tilakkhaṇa* or The Three Characteristic, S. IV. 1; Dh. 277-9.

¹¹ *Kāyika-dukkha*; physical suffering. D. II. 306; S. V. 209.

On the other hand, knowledge of and about *Dukkha* can be the source of knowledge about the eternal truth of life, because *Dukkha* leads to the path of wisdom (*paññā*).¹² It explains by many different approaches employing various examples which lead to the emergence of *dhamma* discourses, known as *dhammatalks*. One search in the path to the cessation of *Dukkha* available, as a *dhammatalk* “The Training of the Heart” by Venerable *Ajahn Chah Subhaddo (Phra Bodhiñāna Thera)*¹³ said that:

“This *dukkha*, this suffering, is the first of the four noble truths¹⁴. Most people want to get away from it. They don't want to have any kind of suffering at all. Actually, this suffering is what brings us wisdom; it makes us contemplate *dukkha*. Happiness (*sukha*)¹⁵ tends to make us close our eyes and ears. It never allows us to develop patience. Comfort and happiness make us careless. Of these two defilements, *Dukkha* is the easiest to see. Therefore we must bring up suffering in order to put an end to our suffering. We must first know what *dukkha* is before we can know how to practice meditation.”¹⁶

Thus, as mentioned above, one may still wonder as to why the Buddha stressed upon *Dukkha* in his discourses, as to why *Dukkha* occupies a central position in *Theravāda* Buddhism? Thus, the objective behind Buddha's stress on teaching about *Dukkha* in his teachings was to guide the followers of the *Dhamma*¹⁷ to make them realize that essential fact about truth, which, is that the Truth in the world is

¹² “*Paññā*: wisdom; knowledge; understanding”; D.III.219. Vbh.324.

¹³ ‘About Ajahn Chah - Biography’, accessed 8 November 2015, http://www.ajahnchah.org/book/About_Ajahn_Chah.php.

¹⁴ *Ariyasacca* or The Four Noble Truths, Vin.I.9; S.V.421; Vbh.99.

¹⁵ A. I. 80.

¹⁶ Venerable Chah Subhaddo, ‘The Training of the Heart’, *Venerable Ajahn Chah*, accessed 4 November 2015, http://www.ajahnchah.org/book/Training_Heart1_2.php.

¹⁷ *Dhamma* or the Doctrine. D.II.154.

what the Truth of life is! Therefore, it is essentially when the practitioners of the *Dhamma* realize the essence of the Truth that the Buddha stressed upon, then they would be able to guide their conduct of life and thus it would help them gain greater insights on how to be free from suffering or *Dukkha*, thus, here one is referring to *Dukkha* or suffering in relation to the relevance and the meaning that the terms hold in the tradition of the *Theravāda* Buddhist philosophical discourse. In the contemporaneous era, the number of people who follow Buddhism has increased. Most of these followers in the present day scenario learn Buddhism from sources which are in *Pāli*, mostly the canonical texts. Essentially, these texts are collections of those scriptures which deal with the suffering and discuss onto the ways and means of resolving and reducing suffering by embarking on the path of *Theravāda* Buddhism. Presently the number of Buddhist followers has increased after the realization of the concept of *Dukkha* and the part to the cessation.

1.1.1 The Scope of the Thesis and Examination of the Title

The focus of this research thesis is on the concept of the *Dukkha* and the development of this concept over this century along with the received understanding and the contemporary relevance. The study deliberates upon, discusses and reviews various ideas as mentioned in several canonical texts related to *Theravāda* Buddhism, also apart from the canonical texts, several different books dealing with the concept of *Dukkha* have also been reviewed and discussed upon along with commentaries within the domain of *Theravāda* Buddhism. Thus this research is primarily based on the study, perusal and deliberation on the concept of *Dukkha*, as reflected in the *Tipitāka* in *Theravāda Pāli* canonical texts and also focus has been laid upon the notion of

suffering in the present context and practices associated therein. It would end by examining the contemporary relevance of *dukkha* base on the practices and new social movement in Buddhist societies.

1.1.2 The Central Focus of the Thesis

As per what has been argued upon in the above mentioned in lines, in several sections, it has been observed after a strenuous perusal and careful examination of several different sources that no single work or research has been conducted on the topic in terms of the perspective through which this research approaches the concept of *Dukkha* in its enteritis and modern reception. Thus, in the modern era, there is little or no evidence to suggest that there has been any work which seeks to explore the concept of *Dukkha* in terms of understanding and establishing its relevance in the present context through a *Theravāda* Buddhist perspective that would be able to highlight the relevance and the importance of understanding the concept of *Dukkha* in a way that this understanding of the concept paves the way for reducing the *Dukkha* for the practitioners of the *Dhamma* in the present scenario.

The present research on the topic is being embarked upon after carefully examining the gaps in the existing knowledge on the topic under investigation in the present study and thus this thesis seeks to fill these gaps by offering a more holistic perspective on the issue. Thus the present research seeks to academically deliberate, examine and present “An analysis of The Concept of *Dukkha* in *Theravāda* Buddhism and its Relevance Today” with the hope that this study would bring to the fore and highlight the nature of *Dukkha* as a conceptual category of analysis of perspectives on *Theravāda* Buddhism and also highlight several characteristic features of this concept

which have largely been ignored or are not visible, as far as the existing knowledge on the issue is concerned. Thus certain questions with regards to *Dukkha* that this thesis deliberates upon and presents to the reader are in terms of 1) what is the significance of *Dukkha* in *Theravāda* Buddhism? 2) Secondly, the concern of the study is to analyze the notion of the concept of Buddha in *Theravāda* Buddhism in terms of the scriptures that refer to the concept of *Dukkha*. 3) Thirdly, this study has sought to understand the Buddhist teachings that deal with the guidelines onto how to take care of the *Dukkha* from a *Theravāda* Buddhist perspective. 4) Fourthly, this study also deals with the exercise of establishing and understanding the relevance of the *Theravāda* Buddhist understanding of the concept and notion of *Dukkha* in the everyday scenario in the modern era, thus embarking upon understanding the notion of *Dukkha* beyond merely the scriptural understanding and interpretation of the concept. 5) Finally, the study has also sought to understand as to how greater knowledge with regards to the Concept of *Dukkha* can in turn present a new and novel way or a new concept which relates to ways of dealing with the suffering that exists today and how it can present a certain methodology to cope with the modern problems borne out of suffering of several different kinds.

1.1.3 Main Themes – An Overview

This study focuses on highlighting the importance of *Theravāda* Buddhism in understanding the concept of *Dukkha* which is being studied upon. Therefore, also asserting upon the role of *Theravāda* Buddhism in the study of *Dukkha* and the truth of *Dukkha*, as every action that takes place in life, is set in a certain condition. Thus, through *Theravāda* Buddhism, the study has tried to offer the cause and effect as with

regards to the notion of *Dukkha* and also has sought to understand the conditions that make and unmake *Dukkha* and the actions that take place in life. Also an attempt has been made to understand and deliberate onto how to face *Dukkha* in life. Thus with reference to *Theravāda* Buddhism and its role in understanding *Dukkha*, the study has sought to present the cause and effect relationship in life as far as *Dukkha* is concerned. Therefore the study also deliberates upon how the *Buddha*'s teachings on *Dukkha* have been a source for understanding about the conditions of *dukkha* and also on the way in which one can face *Dukkha* during one's lifetime, by focusing on *Buddha*'s stress on how knowledge about *Dukkha* can help people face *Dukkha* whereby they become equipped to accept the reality of life. Thus man would suffer less also does not make clear to man about what conditions make and unmake *Dukkha* in his or her life!

1.1.4 A Survey of the Topic and Themes

The topic of study as mentioned earlier, deals with the concept of *Dukkha* giving special reference to *Theravāda* Buddhism. Thus to systematize the study in its core perspective, the survey of topic has been conducted through a thematic research based approach. Several different themes have thus been highlighted through a vast review of literature of several doctrinal Buddhist texts, journals and books by several different authors. The survey of the topic and themes are as follows:-

Pāli Canon, English Translation set: "*Tipitāka* or *Pāli* Cannon is the primary sources as preserved in the *Pāli* language which forms the doctrinal foundation of *Theravāda* Buddhism. The teaching of the *Buddha* or the *Buddha*'s word in *Tipitāka* is the quintessence of Buddhism. The significance of the *Tipitāka* lies in the

maintenance of the teaching of the *Buddha* which is the guiding principle for the followers. The concise summary of the *Tipitāka* has been arranged into several different volumes and has three divisions of the *Tipitāka*, these are “*Vinaya Pitāka* or Collection of rules for monks and nuns”^{18, 19, 20, 21, 22, 23} “*Suttanta Pitāka* or collection of sermons, histories stories and accounts”^{24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38},

¹⁸ I.B. Horner, trans., *The Book of The Discipline (Vinaya-Pitaka)*, vol. IV (Mahavagga), I vols., Sacred Books of Buddhists (Oxford: The Pāli Text Society, 2000).

¹⁹ I.B. Horner, trans., *The Book of The Discipline (Vinaya-Pitaka)*, vol. II (Suttavibhanga), II vols., Sacred Books of Buddhists (Oxford: The Pāli Text Society, 1997).

²⁰ I.B. Horner, trans., *The Book of The Discipline (Vinaya-Pitaka)*, vol. III (Suttavibhanga), III vols., Sacred Books of Buddhists (Oxford: The Pāli Text Society, 1997).

²¹ I.B. Horner, trans., *The Book of The Discipline (Vinaya-Pitaka)*, vol. I V (Mahavagga), IV vols., Sacred Books of Buddhists (Oxford: The Pāli Text Society, 2000).

²² I.B. Horner, trans., *The Book of The Discipline (Vinaya-Pitaka)*, vol. V (Cullavagga), V vols., Sacred Books of Buddhists (Oxford: The Pāli Text Society, 1997).

²³ I.B. Horner, trans., *The Book of The Discipline (Vinaya-Pitaka)*, vol. VI (Parivara), VI vols., Sacred Books of Buddhists (Oxford: The Pāli Text Society, 1997).

²⁴ F. Max Muller, ed., *Dialogues of The Buddha (Digha-Nigāya)*, trans. T.W. Davids, Part I, vol. II, Sacred Books of Buddhists (Oxford: The Pāli Text Society, 1995).

²⁵ T.W. Rhys Davids, ed., *Dialogues of The Buddha (Digha-Nigāya)*, trans. C.A.F. Rhys Davids and T.W., Fourth Edition, vol. III (Oxford: The Pāli Text Society, 1995).

²⁶ T.W. Rhys Davids, ed., *Dialogues of The Buddha (Digha-Nigāya)*, trans. T.W. and Davids, Part III, vol. IV, Sacred Books of Buddhists (Oxford: The Pāli Text Society, 2002).

²⁷ I.B. Horner, trans., *The Collection of The Middle Length Sayings (Majjhima-Nikāya)*, The First Fifty Discourses (Mulapannasa), vol. I (Oxford: The Pāli Text Society, 2000).

²⁸ I.B. Horner, trans., *The Collection of The Middle Length Sayings (Majjhima-Nikāya)*, The Middle Fifty Discourses (Majjhimapannasa), vol. II, Pāli Text Society Translation Series 30 (Oxford: The Pāli Text Society, 1997).

²⁹ I.B. Horner, trans., *The Collection of The Middle Length Sayings (Majjhima-Nikāya)*, The Final Fifty Discourses (Uparipannasa), vol. III, Pāli Text Society Translation Series 31 (Oxford: The Pāli Text Society, 1999).

³⁰ Bhikkhu Bodhi, trans., *The Connected Discourses of the Buddha*, A New Translation of Samyutta Nikāya, vol. I, Pāli Text Society Translation Series 47 (Oxford: The Pāli Text Society in associated with Wisdom Publication, 2000).

³¹ Bhikkhu Bodhi, trans., *The Connected Discourses of the Buddha*, A New Translation of the Samyutta Nikāya, vol. II, Pāli Text Society Translation Series 47 (Oxford: The Pāli Text Society in associated with Wisdom Publication, 2000).

³² F.L. Woodward, *The Book of Gradual Sayings (Anguttara-Nigāya) or More-Numbered Suttas, Ones, Twos, Threes*, vol. I, Pāli Text Society Translation Series 22 (Oxford: The Pāli Text Society, 2000).

³³ F.L. Woodward, trans., *The Book of The Gradual Sayings (Anguttara-Nikāya) or More-Numbered Suttas, The Book of The Fours*, vol. II, Pāli Text Society Translation Series 24 (Oxford: The Pāli Text Society, 2001).

³⁴ E.M. Hare, trans., *The Book of The Gradual Sayings (Anguttara-Nikāya) or More-Numbered Suttas, vol. III (The Book of The Fives and Sixes)*, Pāli Text Society Translation Series 24 (Oxford: Pāli Text Society, 2001).

³⁵ E.M. Hare, trans., *The Book of The Gradual Sayings (Anguttara-Nikāya) or More Numbered Suttas, The Book of The Sevens, Eights and Nines*, vol. IV, Pāli Text Society Translation Series 26 (Oxford: The Pāli Text Society, 2001).

39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50 and “*Abhidhamma Piṭāka* or collection of teachings and explanations in purely academic terms.”^{51, 52, 53, 54, 55, 56, 57}

³⁶ F.L. Woodward, trans., *The Book of The Gradual Sayings (Anguttara-Nikāya) or More Numbered Suttas, The Book of the Thens and Elevens*, vol. V, Pāli Text Society Translation Series 27 (Oxford: The Pāli Text Society, 1996).

³⁷ Bhikkhu Nanamoli, trans., *The Minor Reading (Khuddakapatha), The First Book of The Minor Collection (KhuddakaNikāya)*, Pāli Text Society Translation Series 32 (Oxford: Pāli Text Society, 1997).

³⁸ K.R Norman, trans., *The Word of the Doctrine (Dhammapada)*, Pāli Text Society Translation Series 46 (Oxford: The Pāli Text Society, 2000).

³⁹ Peter Masefield, trans., *The Udāna, vol. XLII, Sacred Books of Buddhists* (Oxford: The Pāli Text Society, 1997).

⁴⁰ Peter Masefield, trans., *The Itivuttaka, Sacred Books of Buddhists* (Oxford: The Pāli Text Society, 2001).

⁴¹ K.R Norman, trans., *The Group of Discourses (Sutta-Nipāta), Second Edition*, Pāli Text Society Translation Series 45 (Oxford: The Pāli Text Society, 2004).

⁴² Peter Masefield and N.A. Jayawickrama, trans., *Elucidation of The Intrinsic Meaning So Named The Commentary On The Vimāna Stories (Paramattha-dīpanī nāma Vimānavatthu-aṭṭhakathā)* (Oxford: The Pāli Text Society, 1997).

⁴³ Dhammapāla, *Elucidation of The Intrinsic Meaning So Named the Commentary on the Peta-Stories (Paramatthadīpanī nāma Petavatthu-aṭṭhakathā)*, ed. Peter Masefield, trans. U Ba Kyaw (Oxford: The Pāli Text Society, 1980).

⁴⁴ K.R Norman, trans., *The Elders' Verses I Theragāthā*, Pāli Text Society Translation Series 38 (Oxford: The Pāli Text Society, 1996).

⁴⁵ K.R Norman, trans., *The Elders' Verses II Therīgāthā*, Pāli Text Society Translation Series 40 (Oxford: The Pāli Text Society, 1995).

⁴⁶ Professor E.B. Cowell, ed., *The Jātaka or Stories of The Buddha's Former Births.*, trans. Robert Chalmers and W.H.D. Rouse, vol. I,II (Oxford: The Pāli Text Society, 1995).

⁴⁷ Professor E.B. Cowell, ed., *The Jātaka or Stories of The Buddha's Former Births.*, trans. H.T. Francis, R.A. Neil, and W.H.D. Rouse, vol. III,IV (Oxford: The Pāli Text Society, 1995).

⁴⁸ Professor E.B. Cowell, ed., *The Jātaka or Stories of The Buddha's Former Births.*, trans. H.T. Francis, Professor E.B. Cowell, and W.H.D. Rouse, vol. V,VI (Oxford: The Pāli Text Society, 1995).

⁴⁹ K.R Norman, trans., *The Word of the Doctrine (Dhammapada)*, Pāli Text Society Translation Series 46 (Oxford: The Pāli Text Society, 2000).

⁵⁰ I.B. Horner, trans., *The Minor Anthologies of The Pāli Cannon*, Part III, Chronicle of Buddhas (Buddhavaṃsa) and Basket of Conduct (Cariyāpīṭaka) (Oxford: The Pāli Text Society, 2000).

⁵¹ Caroline A.F. Rhys Davids, trans., *A Buddhist Manual of Psychological Ethics. , Dhamma Sangani, Compendium of State or Phenomena*, Third, Pāli Text Society Translation Series 41 (Oxford: The Pāli Text Society, 1997).

⁵² Pathamakyaw Ashin Thittila (Setthila) Aggamahapanditā, *The Book of Analysis (Vibhaṅga) The Second Book of The Abhidhamma Piṭaka*, Pāli Text Society Translation Series 39 (Oxford: Pāli Text Society, 1995).

⁵³ U Nārada, Mūla Patthāna Sayadaw, and Thein Nyun, trans., *Discourse On Elements (Dhātu Kathā) The Third Book of The Abhidhamma Pitaka*, Pāli Text Society Translation Series 34 (Oxford: Pāli Text Society, 1999).

⁵⁴ Himala Law Charan, *Designation of Human Types (Puggala-Paññatti)*, Pāli Text Society Translation Series 12 (Oxford: The Pāli Text Society, 1997).

⁵⁵ Shwe Zan Aung and Mrs. Rhys Davids, trans., *Points of Controversy of Subjects of Discourse Being A Translation of the Kathā Vatthu*, Pāli Text Society (Oxford: The Pāli Text Society, 2001).

⁵⁶ U Nārada, Mūla Patthāna Sayadaw, and Thein Nyun, trans., *Conditional Relations (Paṭṭhāna) Being Vol.I of the Chaṭṭhasaṅgāyana Text of The Seventh Book of the Abhidhamma Pitaka*, Pāli Text Society Translation Series 37 (Oxford: The Pāli Text Society, 1997).

“The Path of Freedom (*Vimuttimagga*) by the *Arahant Upatissa* translated into Chinese (*Gedatsu Do Ron*) by *Tipitāka Sanghapala* of *Funan*, later translated from the Chinese by The Rev. N. R. M. Ehara, *Soma Thera* and *Kheminda Thera*: Probably written in *Pāli* in Sri Lanka during the first century AD, the *Vimuttimagga* survived only in Chinese translation is a major source from which the present rendering has been made. Ascribed to the *Arahant Upatissa*, the work is a meditation manual similar to the later *Visuddhimagga*, less analytical and more practical in its treatment of meditation.”⁵⁸

‘The Path of Purification (*Visuddhimagga*) by *Bhadantācariya Buddhaghosa* Translated from the *Pāli* by *Bhikkhu Ñāṇamoli*’: “One of Buddhism’s foundational texts, the *Visuddhimagga* is a systematic examination and condensation of Buddhist doctrine and meditation technique. The various teachings of the Buddha found throughout the *Pāli* canon are organized in a clear, comprehensive path leading to the final goal of *nibbāna*, the state of complete purification. Originally composed in the fifth century, this new translation provides English speakers insights into this foundational text. In the course of this treatise full and detailed instructions are given on 40 subjects of meditation aimed at concentration, an elaborate account of Buddhist *Abhidhamma* philosophy, and explicit descriptions of the stages of insight culminating in final liberation.”⁵⁹

⁵⁷ U Nārada, Mūla Patthana Sayadaw, and Thein Nyun, trans., *Conditional Relations (Paṭṭhāna) Being Vol.II of the Chaṭṭhasangāyana Text of The Seventh Book of the Abhidhamma Piṭaka*, vol. II, The Pāli Text Society, Translation Series 42 (Oxford: The Pāli Text Society, 1998).

⁵⁸ Arahant Upatissa, *The Path of Freedom (Vimuttimagga)*, trans. Rev.N.R.M. Ehara et al. (Colombo, Ceylon: Dr.D. Roland D. Weerasuria, 1961).

⁵⁹ Bhadantaccariya Buddhaghosa, *The Path of Purification: Visuddhimagga*, trans. Bhikkhu Nanamoli, Fourth ed. (Colombo: Buddhist Publication Society, 2010).

‘What the Buddha Taught’ by *Walpola Rahula*: Revised and Expanded Edition with Texts from *Suttas* and *Dhammapada*’: “This indispensable volume is a lucid and faithful account of the Buddha’s teachings. “For years,” says the Journal of the Buddhist Society, “the newcomer to Buddhism has lacked a simple and reliable introduction to the complexities of the subject. Dr. *Rahula*’s ‘What the Buddha Taught’ fills the need as only could be done by one having a firm grasp of the vast material to be sifted. It is a model of what a book should be that is addressed first of all to ‘the educated and intelligent reader.’ Authoritative and clear, logical and sober, this study is as comprehensive as it is masterly. This edition contains a selection of illustrative texts from the *Suttas* and the *Dhammapada* (specially translated by the author), sixteen illustrations, and a bibliography, glossary, and index”.⁶⁰

‘*Dukkha*: Suffering in Early Buddhism by *Madura Venkata Ram Kumar*’: “Suffering in Early Buddhism gives an introduction to the concept of suffering, deals with the analysis of suffering in non-Buddhist system, examples the components of suffering in early Buddhism, identifies the origin of suffering and discusses about deliverance. Contents: Introduction, *Dukkha* (S.) in Indian Philosophy, Conception of *Dukkha* in Early Buddhism, Origin of *Dukkha*, Means of Deliverance from *Dukkha*, *Nibbāna*, Conclusions.”⁶¹

⁶⁰ Rahula, Walpola Sri, *What the Buddha Taught: Revised and Expanded Edition with Texts from Suttas and Dhammapada*. (New York: Grove Press, 1974).

⁶¹ Madura Venkata Ram Kumar Ratnam, *Dukkha: Suffering in Early Buddhism*, ed. Digumarti Bhaskara Rao (New Delhi: Discovery Publishing House, 2003).

*'Dukkha, Non-Self, and the Teaching on the Four "Noble Truths": "After reflection on the limitations faced by any sentient being as subject to "aging, sickness and death"'*⁶² the person who became known as the Buddha or Awakened One"⁶³

'More than Mindfulness' by *'Duguid, Acharya Modgala'*: "The author relates her experience of using Buddhism in mental health at St. Pancras Hospital in Scotland: "The Buddha taught about *anātman* or selflessness, *Dukkha* or suffering which is unavoidable and *anitya*. She also discusses the significance of the Four Noble Truths, including *Dukkha*, *dukkha-samudaya*, *dukkha-nirodha* and *mārga*, to psychology. The circle of Dependent Origination teaches people that they can change conditions to enhance lives."⁶⁴

'Perspectives on Human Suffering' by *'Lickiss, Norelle Malpas'*, Jeff: "The concept of dependent origination and its place in Buddhist teaching. Dependent origination is then described as a heuristic and discussed in relation to James Lovelock's GAIA hypothesis, the solar system, the economic system, the social environment, event phenomena and entrepreneurial opportunity, consciousness and self-concept, and the ethical standpoint."⁶⁵

A basic book is *'Indian philosophy Vol. 1'* by *Sarvepalli Radhakrishnan*: "The text's critical survey traces the history of Indian philosophy from the *Rigveda* to the theism of *Ramanuja*, showing both its continuous development and interpreting

⁶² MN. I. 163.

⁶³ P. Harvey, *Dukkha, Non-Self, and the Teaching on The Four 'Noble Truth' 1*, in *A Companion to Buddhist Philosophy*, S.M. Emmanuel (UK: John Wiley & Sons, 2013).

⁶⁴ Acharya Modgala Duguid, *'More Than Mindfulness, Middle Way'*, *Scotland* vol. 86, no. 4 (February 2012): 315–18.

⁶⁵ Jeff Malpas and Norelle Lickiss, eds., *Perspectives on Human Suffering* (New York: Springer Science & Business Media, 2012).

individual philosophers in the light of this thesis of a single philosophical stream. Volume 1 contains a general introduction to Indian philosophy and covers the period from the *Rigveda* to Buddhism, including the Upanishads and the theism of the *Bhagavad Gita*.”⁶⁶

‘Indian Philosophy A-Z by Christopher Bartley’ is another alphabetical handbook that defines and explains key concepts in classical Indian philosophy, identifies controversial issues, describes major traditions of thought, and locates influential thinkers in their intellectual and religious contexts. Extensive cross-referencing provides users with an overview of systematic doctrines and disagreements. While many entries deal with fundamentals, others explain technicalities usually overlooked in Western writings about Indian thought, making Indian Philosophy A-Z a unique resource for both beginners and specialists in the fields of Indian religions and philosophies.”⁶⁷

Another example is ‘*Brahmananda Swami Sivayogi and His Selected Works*’ by P. V. *Gopalakrishna*: “This book deals with a meaningful dialogue on ethics, literature and culture. Based on philosophical human values, it depicts clearly the purity of life and thought and its deep impact on character and morality. *Swami Sivayogi* has woven the whole theme into the basic tenets of humanity and religious purification. The work would be useful for teachers, scholars and students interested in human values and morality.”⁶⁸

⁶⁶ Sarvepalli Radhakrishnan and Jitendranath Mohanty, *Indian Philosophy*, vol. I (UK:Oxford University Press, 2008).

⁶⁷ Christopher Bartley, *Indian Philosophy A-Z* (UK:Edinburgh University Press, 2005).

⁶⁸ P. V. Gopala Krishnan, *Brahmananda Swami Sivayogi and His Selected Works* (Delhi: Kalpaz Publications, 2002).

‘Outlines of Indian Philosophy by *M. Hiriyanna*’ is a classic work and here the beginnings of Indian Philosophy take us in time far back to about the middle of the second millennium before Christ. The speculative activity begun so early was continued till a century or two ago so that the history that is full of knowledge we should learn.”⁶⁹

‘*Theravāda* Buddhism’ by Richard F. Gombrich is also a compulsory reading and the content gives clear understanding about the story about of Theravāda Buddhism especially in the author have very deep knowledge to explain about the wrong view about the Theravāda Buddhism for example “Endless misunderstanding has been caused by Western writers, who have assumed that *Nibbāna* is the blowing out of the personal soul . . . there is no soul or self as a separate entity, for such terms as soul, self, individual etc., are mere conventional terms . . . there can be no question of getting rid of a soul because one has never had one . . .”⁷⁰

To get a slightly different picture, one may see ‘A Dictionary of Chinese Buddhist Terms’ by William Edward Soothill and Lewis Hodous: “*大乘 Mahāyana* is interpreted as *大教* the greater teaching as compared with *小教* the smaller, or inferior. *Hānayāna*, which is undoubtedly nearer to the original teaching of the Buddha, is unfairly described as an endeavor to seek *nirvāna*⁷¹ through an ash-covered body, an extinguished intellect, and solitariness; . . .”⁷²

⁶⁹ M. Hiriyanna, *Outlines of Indian Philosophy* (Varanasi: Motilal Banarsidass, 1993).

⁷⁰ Richard F. Gombrich, *Theravāda Buddhism* (London: Routledge & Kegan Paul Ltd, 1994), p. 63.

⁷¹ “*Nirvana* (Sanskrit) ; *Nibbana* (Pāli); the extinction of all defilements and suffering..” It, 38., A.IV.379.

⁷² William Edward Soothill and Lewis Hodous, *A Dictionary of Chinese Buddhist Terms* (London: Kegan Paul, Trench, Trubner Co., Ltd., 1934), p. 83.

‘Buddhist Sutras’ by *Kōgen Mizuno*: “. . . of all the sects and schools of Buddhism, Theravāda Buddhism, one of the major *Hinayāna* schools, is the only one that possesses a complete canon in a single language.”⁷³ “. . . in Japan it is commonly held that, for a correct understanding, a thorough study of Mahayāna Buddhism must include both primitive and fundamental Buddhism. The study of *Pāli sutras* has served three important purposes. It has helped to provide a correct understanding of both primitive and fundamental Buddhism as the basis of Buddhism; to advance unity and cooperation among Japanese Buddhists of different sects, since the *Mahayāna* Buddhist sects all originate in the same sources—primitive and fundamental Buddhism; and to provide agreement that *Shakyamuni* was the founder of Buddhism.”⁷⁴

Among dictionaries, we have ‘A Dictionary of Buddhism’ by *T. O. Ling*: “*Tipitāka* The canon of *Buddh*. Scripture in *Pāli*, regarded as authoritative by the *Theravāda*; it is earliest form of *Buddh* teaching available and the most complete.”⁷⁵

‘A Popular Dictionary of Buddhism’ by Christmas Humphreys: “The *Suttas* of the *Theravāda* are presented as actual sermons of the *Buddha*; those of the *Mahayāna* are frankly later compilations put into his mouth”⁷⁶

‘*Theravāda* Buddhism, A Social History from Ancient Benares to Modern Colombo’ by Richard F. Gombrich is a rare work and here the research tries to include the controversies over the date of the Buddha and current social and political developments in Sri Lanka. Gombrich explores the legacy of the Buddha's predecessors and the social and religious contexts against which Buddhism has

⁷³Kōgen Mizuno, *Buddhist Sutras* (Tokyo: Kōsei Pub., 1982), p. 30.

⁷⁴ Kōgen Mizuno, *Buddhist Sutras* (Tokyo: Kōsei Pub., 1982), p. 32.

⁷⁵ T.O. Ling, *A Dictionary of Buddhism* (Tokyo: Charles Scribner’s Sons, 1972), p. 255.

⁷⁶ Christmas Humphreys, *A Popular Dictionary of Buddhism* (London: Curzon Press, 1976), p. 172.

developed and changed throughout history, demonstrating above all, how it has always influenced and been influenced by its social surroundings in a way which continues to this day”⁷⁷

‘How does mindfulness Transform suffering? I The Nature of and Origins of Dukkha’ by John Teasdale and Michael Chaskalson (Kulananda) also sheds light on important aspects, “The Nature and origins of dukkha by John D. Teasdale and Michael Chaskalson (Kulananda): This, the first of two linked papers, presents the Buddha’s analysis of the nature and origins of dukkha (suffering) as a basis for understanding the ways in which mindfulness can transform suffering. The First and Second of the Buddha’s Four Noble Truths are presented in a way that has proved helpful to teachers of mindfulness-based applications. These Truths offer a framework of understanding that they can guide the application of mindfulness to stress and emotional disorders, while stressing the continuity and inevitability of the experience of dukkha in clients, teachers, and those primarily seeking a new way of being. The crucial involvement of self-view and identification with experience are emphasized.”⁷⁸

‘*Dhammamātā: Buddhādāsa Bhikkhu*’⁷⁹ Notion of Motherhood in Buddhist Women Practitioners.’ *Journal of Southeast Asian Studies* 38, no. 3 (October 1, 2007): 409–432. by Ito, Tomomi: “In order to accord women practitioners better social status and provide them with opportunities for spiritual training, *Buddhadāsa*⁸⁰ avoided

⁷⁷ Richard Gombrich, *Theravada Buddhism: A Social History from Ancient Benares to Modern Colombo* (London and New York: Routledge, 2006)

⁷⁸ Michael Chaskalson (Kulananda) John D. Teasdale, ‘How Does Mindfulness Transform Suffering? I: The Nature of and Origins of Dukkha’, *Contemporary Buddhism* 12, no. 1 (2011): 89–102, doi:10.1080/14639947.2011.564824.

⁷⁹ “Buddhadāsa mean a servant of the Buddha (Thai: พุทธทาสภิกขุ; May 27, 1906 – May 25, 1993)” See also: ‘Buddhadāsa Bhikkhu: Brief Biography’, accessed 8 November 2015, <http://www.suanmokkh.org/history/tanaj1.htm>.

⁸⁰Ibid.

committing himself to the reintroduction of *Bhikkuni*⁸¹ ordination. Instead, he proposed the notion of *dhammamātā*, which literally means '*dhamma mother*'. This article postulates that by using the metaphor of the mother, *Buddhadāsa*⁸² invited less conflict, appealing to the high respect which Thai people generally held for women. Moreover, the article argues that with *dhammamātā* *Buddhadāsa* challenged the common notion of motherhood which usually regards women as nurturers of the *Saṅgha*.⁸³

Among articles an article in the *Journal of the American Academy of Religion* by Carter, John Ross deals historically, and briefly, with some significant interpretations of the concept *dhamma* proposed by Western scholars, i. e., scholars participating in the Western academic tradition over the course of nearly a century and a half. In addition, the study presents interpretations developed within the *Theravāda* Buddhist tradition and maintained within the Sinhalese *Theravāda* tradition for at least a millennium and a half. The presentation is not argumentative but rather is historical, synthetic, cumulative, and open-ended. The article develops briefly the history of *dhamma* in the Western academic tradition and in the *Sinhalese Theravāda* tradition and attempts to maintain the thesis, not yet fully developed by Western scholars, that the central religious concept in the *Theravāda* tradition is *dhamma*, the presence of which provides doctrinal coherence in the entire *Theravāda* system of thought and soteriological continuity from this life to that which transcends. In the closing segment of the study, a series of hermeneutic alternatives are suggested

⁸¹ A.II.32.

⁸² *Ibid.*

⁸³ Tomomi Ito, 'Dhammamātā: Buddhadāsa Bhikkhu's Notion of Motherhood in Buddhist Women Practitioners', *Journal of Southeast Asian Studies* 38, no. 3 (1 October 2007): 409–32.

whereby a Western scholar, by drawing upon his/her own intellectual and/or religious heritage, might perceive the profundity of religious apprehensions discerned by *Theravāda* Buddhists in and through the concept of *dhamma*.⁸⁴

1.1.5 Objective

The major objectives of this research as:

1. To study the significance of *dukkha* in *Theravāda* Tradition.
2. To study and analyze the Buddhist concept of *dukkha* in the *Theravāda Buddhist* scriptures.
3. To understand the relevance of *dukkha* in contemporary era.
4. To study the traditional practices as prescribed within *Theravāda* Buddhism

to cope up with *dukkha*. This will lead to understanding of the perspectives and principles of *Theravāda* Buddhism on *Dukkha*.

1.1.6 Aims of research

Aim of research includes:

1. This research has sought to establish a clear understanding of the significance of *dukkha* in *Theravāda* Tradition.
2. Secondly this research has sought to build a clear understanding of the Buddhist concept in *dukkha* in the *Theravāda* Buddhist scriptures.
3. Thirdly a significant aim of this study has been to build Knowledge of continuation of suffering in contemporary problem and its relevance.

⁸⁴ Carter, John Ross. 'Front Matter'. *Journal of the American Academy of Religion* 44 No.4 (1 December 1976): 601–761.

4. Lastly a major aim of this thesis is to historicize the concept of *Dukkha* in its historicity, leading to building up of and understanding of the concept of *Dukkha* from the time of the Buddha till the contemporaneous era, thus establishing and reaffirming its relevance.

1.1.7 Method

This research is essentially based on qualitative methods of inquiry and thus it is divided into two sections:

Review of literature: Buddhist *Tipitāka* or the *Pāli* Cannon forms a part of this research as the key primary sources which have been referred to.

Also, several sources of information, including text books and the research works related to the topic of research, have also been taken into consideration. The methodology adopted in the study is more of a critical and investigative approach to the observations and analysis of the data gathered from the secondary sources includes monastic records, journals and several other literary documents and commentaries.

1.1.8 Chapterization

The present work contains the following five chapters including an Introduction and a conclusion. The chapters are divided on the basis of thematic composition and subject matter and are as follows:

Chapter I:

The first chapter of the thesis is the introduction chapter and it seeks to introduce the topic and also an attempt has been made to throw light upon the

essential conceptual elements that form a part of the larger philosophical concept under study. This chapter presents the scope and the relevance of the topic and also deliberates upon the current state of research on the topic of the research.

Chapter II:

It is titled as The Concept of *Dukkha* in *Theravāda* Tradition. An attempt is made here to locate this significance of the concept of suffering, beginning with the historical background. It proceeds to locate the concept of suffering in a historical, evolutionary and philosophical form.

Chapter III:

It is titled as the narrative of *Dukkha* as represented in the life stories of the early practitioners and focuses on a select study of eminent personalities and the study of their life stories from the point of *dukkha*. It reviews the various types of *dukkha* and the different situations which led *dukkha*, many analysis of *dukkha* and resultant practices. Based on the *Pāli* texts and the subsequent readings, the various types of *dukkha* are outlined and taken up for detailed treatment. The chapter ends with a summary, outlining the decisive understandings and strategies employed by the practitioners to cope with suffering.

Chapter IV:

This chapter deals with the relevance of *Dukkha* today. Here an attempt is made to understand the relevance of *dukkha* in the contemporary world by answering the question on veracity of applying such a concept in a trans–historical usage. It locates certain universals in human societies that are informed by concepts such as *dukkha* crossing many temporal and spatial contexts separated by time and space. It

ends by arguing for the relevance of the concept of *dukkha* in contemporary period. It thus summarizes the main argument of the thesis.

Chapter V:

Forms the conclusion and sums up the major arguments of the thesis. It ends by elaborating the main argument based on these sources. The bibliography and appendix end the thesis. In this thesis an attempt has been made to engage with the concept of *dukkha* in its different manifestations. This last chapter is devoted to the conclusion which deliberates upon all themes that have been discussed in the foregoing chapters, and also throws light upon the central argument of the thesis. It also highlights the importance of the subject-matter of the present study in the global context, in the modern period , it seeks to present the Buddha's discourse on suffering; also an attempt has been made to recommend certain suggestions on how individuals can benefit by learning to accept the reality of life in the Buddhist way.

Chapter II

THE CONCEPT OF DUKKHA IN THERAVĀDA BUDDHISM

Introduction: Buddhism has been represented as a pessimistic religion mainly because of the western focus on *dukkha* leading to the equating Buddhism with suffering. This simplistic idea of Buddhism blocks the parts for a clearer and nuanced understanding of what is *dukkha*. This chapter therefore tries to locate the place of *dukkha* in the early *Theravāda* tradition beginning with the concept, significance and the types of *dukkha*. It thus, tries to bring the message that *dukkha* was not just simple suffering but had a wide range of meanings that were debated in the early Theravāda texts. Thus, the different types of *dukkha* are related to different contexts and are caused by certain factors and some of them may be momentary or continue for long periods. However there is a path of liberation from *dukkha*. Over the centuries many thinkers have enlarged the concept of *dukkha*.

2.0.0 The Title of the Chapter: The Concept of *Dukkha* in *Theravāda* Buddhism

Phenomena of physical *dukkha* or mental *dukkha* are universal human features. An analysis the concept of *dukkha* will lead to the realization of what are the realities of *dukkha* and how to deal with *dukkha* in human life. However in the contemporary period, many people still do not know why they should learn about *Dukkha* why life is *dukkha*?

Bhikkhu, Payutto P.A noted that “Although human civilization has made great progress over the last several millennia up to so-called globalization age of the present, the human race is by no means free or removed from problems of suffering, infliction of harm, distress, and war.”¹

Commonly, all human beings would like to be happy all the time and avoid *dukkha*, but this is not possible. As *Mahasi Sayadaw* asserts in his book namely “A Discourse on *Paṭiccasamuppāda*² or The Doctrine of Dependent Origination” about those who love to have only happiness as “The majority of mankind regards the enjoyment of pleasure as the summum bonum of life. They are like children who delight in playing with their toys the whole day...”³ ...A person who is thus fond of sensual pleasures may be likened to a peasant living in out-of-the-way rural areas.”⁴ *Buddhadāsa Bhikkhu*, a well-known monk from Thailand has also been quoted as saying that “what must be even more deeply discerned is the fact that delusion in ‘*pīti*’⁵ and ‘*sukkhā*’⁶ leads to immense suffering. Get to know the suffering. Let the suffering that comes from the delusion in ‘*vedanā*’⁷ remain in your mind as the time.”⁸ The *Dukkha Sutta* mentions that “A monk without faith is unconscientiously,

¹ Bhikkhu Payutto, *Dhamma Bilingualized.*, trans. Somseen Chanawangsa (Bangkok: Panya-Pawana, 1990). p.29.

² Vin.I 1; S.II. 1; Vbh 135; Vism 517; Comp.188.

³ Venerable Mahasri Sayadaw, ‘A Discourse on Paṭiccasamuppāda, or The Doctrine of Dependent Origination’, *BuddhaSasana*, accessed 30 December 2013, <http://www.budsas.org/ebud/mahasi-paticca/paticca-01.htm>.

⁴ Ibid.

⁵ *Pīti* (Pāli): joy; delight; rapture; glad.

⁶ *Sukkhā* (Pāli): pleasure; happiness.A.I.80.

⁷ *Vedanā* (Pāli): feeling; sensation – *Sukha-vedanā*: pleasant feeling: pleasure, *Dukkha-vedanā*: painful feeling; pain, *Adukkhamasukha-vedanā*, *Upekkhā-vedanā*: neither-pleasant-nor-painful feeling; indifferent feeling) also see: D.III 216,275; S.IV. 331.

⁸ Bhikkhu Budhadasa Budhadasa, *Anapanasati Bhavana*, trans. Bhikkhu J.Ratana Natho (Thailand: Thammasapa Bunlueantham Institution, n.d.). p.163.

has no fear of blame, is indolent and lacking in insight, lives ill at ease in this world and will suffer in the next”⁹

Hence, *dukkha* as being sublime and conducive to inner peace, something that is higher than sensual pleasure is being blocked by happiness. So, this chapter is devoted to the study about the concept of *dukkha* in *Theravāda* Buddhism which, has been discussed in order to understand life through *dukkha* of realities as it is.

2.1.0 The Central Focus of the Chapter

This central focus of this chapter of this is to analyse the debates on the causes of *dukkha* beginning from its origin through the centuries. Aspects of interrelation of *dukkha* with the individual and societies are of prime importance here. Examples are drawn exclusively from the *Theravāda* Tradition.

“The Buddha¹⁰ teaches suffering, the arising thereof, the cessation, and the way to such cessation.”¹¹

Above mentioned lines deliberate upon the core Buddhist principles, which is also the central focus of the chapter. *Dukkha* is also a natural phenomenon that human beings should seek to learn about and realize. Understanding the Buddhist concept of *dukkha* will therefore lead to a true understanding of what happens in the world.

The theories on the concept of *dukkha*; perceptions and attitudes are based upon Buddhist teachings, help to deal with *dukkha* or in this context, the inability to accept the truth of life. This chapter gives an introduction to the concept of *dukkha*. It

⁹ A.iii.3. also see: G. P. Malalasekera, *Dictionary of Pali Proper Names* (New Delhi, Chennai: Asian Educational Services, 2003), p.1090.

¹⁰ Approximately 563 to 483 BC.

¹¹ S.iii.158. also See: Ibid.

discusses the importance of the study and deals with the scope and structure of the present research as follows:

1. The significance of *dukkha* in *Theravāda* tradition.
2. The early background – suffering in the Indian tradition from different views are divided into *Astika* tradition and *Nastika* tradition.
3. The meaning of suffering *dukkha* - etymological definition, The origin of *dukkha*, *dukkha* as the Three Characteristic (*TiLakkhaṇa*) of the world, *dukkha* as the Noble truths, Relation of desire upon craving, The effect of the law of action (*kamma*), The dependent origination as *dukkha*. Everything in this world has causation and its relation to suffering and so on.
4. The type of suffering - Classification or different states of *dukkha*, Bodily action as suffering, Pleasure as *dukkha*, Karmic action as *dukkha*, Rebirth as suffering and so on.
5. The analysis of *dukkha* during the early period - Liberation of *dukkha*, The eightfold path as cessation of *dukkha* and so on.

2.1.1 The main questions deliberated upon in this chapter

The main questions that this chapter has engaged and analyzed, revolves around the idea of the Buddhist concept of *dukkha*. The customary pessimistic perception of Buddhism owes a conceptual misunderstanding of the word suffering. The term *dukkha* implies a slightly different meaning than the English word suffering does. While the English connotation of the term stresses its negativity, what one finds in *dukkha* on the other hand is a realistic and inevitability of pain in man's life which

does not necessary implies a negative conception. *Dukkha*, despite it is misled interpretation is a multitude of pain and pleasure. One finds the idea of pleasure as a cause to pain and vise-versa.

This chapter also emphasizes on the significance of *dukkha* in the *Theravāda* Buddhism. How it evolved in India, historically. It reflects upon the *Theravāda* Buddhism and its ways of coping up with *dukkha* which will lead to a deeper understanding of the principles of the *Theravāda* Buddhism. The idea of *dukkha* is also studied as one of the characteristics of the world (*tilakkana*). In fact, *Tilakkana* encompasses a whole range of worldly entities through the idea of impermanence, *dukkha* and non-self. However, this paper is particularly interested in human suffering.

Moreover, this chapter will attempt to analyze the concept in relation to the cause for example *kamma* as *dukkha* and rebirth as *dukkha* and so on. It also throws light on its relation with desire or craving. It will also explore Buddha's teachings on the paths to get liberation from *dukkha* (The Noble Eightfold path).

2.1.2 The Themes of This Chapter

The themes of this chapter are devoted to introduce the significance of *dukkha* in there various contexts. It discusses the importance about the study and deals with *dukkha*. In Buddhism, teaching about *dukkha* is considered to be an important objective, to point to what is the truth of this world and life. When humans know the truth then the truth will lead to wisdom then they will know how to manage their life in this world. Because of this, it makes life much easier. Themes of this chapter will

highlight of the concept of *dukkha* in Buddhist tradition. For this will help understand as to why Buddhism perceives this world and human life as *dukkha* and the theme of this chapter will make it clear that the view of Buddhist teaching is not pessimistic in nature, but it is rather reflective of the reality. This is the topic on which a lot has been debated and we have a language body of knowledge that argues for understanding Buddhism not as a pessimistic religion.

In the words of His Holiness *Somdet Phra Nyanasamvara* the Supreme Patriarch of the Kingdom of Thailand, is perfectly express; “Some people believe that Buddhism is pessimistic in outlook because its teachings deal only with suffering and are of so high a standard that ordinary people are unable to practice it because it advocates extinction of desire, which is very difficult to accomplish. Since such misunderstanding exists, clarification is necessary before the Noble Truths can be dealt with. The Buddhist religion is neither wholly pessimistic nor wholly optimistic. It derives its outlook from truth, i.e. truth which can only be understood through a combination of insight and purity of mind.”¹²

2.2.0 The Significance of *Dukkha* in *Theravāda* Tradition

Dukkha occupied an important place in The *Theravāda* Tradition from the large number of texts that we get which have significant number of references to *dukkha*. The notion of *Dukkha* in the Buddhist discourses holds the key to solve the

¹² Somdet Phra Nyanasamvara, *Somdet Phra Nyanasamvara The People's Patriarch In His Own Words*, ed. Phra Shakyavongvisuddhi (Anil Sakya) (Bangkok, Thailand: Wat Bovoranives Vihara, 2014), p.21.

problem to get to the end of suffering. In Buddhism, it is widely believed that if the man does not know about *dukkha* then it is impossible to attain true happiness in the way of the “universal truth.” This is essentially the reason why the followers of the Buddha Dhamma, are deeply engaged in the study of *Dukkha*.

In the Buddha’s life time, the way Buddha explained about *Dukkha* it depended on who the Buddha talked with and how the situation was. If audience consisted of thinkers or philosophers then the Buddha explained *dukkha* as a method. Many times, Buddha explained *dukkha* through the situation from the real story of someone. Whatever may have been the way of the Buddha to explain but Buddha had only one objective, which was to make the people realize what *dukkha* is and How to lead to the end of *dukkha*.

Buddha has proclaimed the truth of *dukkha*, first to instill a sense of necessity into living beings caught up in the delight of the happiness of becoming; and then, the truth of origin to make it known that is *dukkha*. ‘*Somdet Phra Nyanasamvara* had given a *Dhamma* talk about the significance of *Dukkha* as “Buddhism is very practical. Essentially it deals with the here and now without too much analysis of the past or speculation for the future. It is concerned with the here and now situation of the practical life that we find: suffering, inadequacies and lack of real insight into the nature of things. Essentially the teaching is that we have suffering and purification of mind without undue delay is necessary.”¹³

¹³ Somdet Phra Nyanasamvara, *Somdet Phra Nyanasamvara The People’s Patriarch In His Own Words*, ed. Phra Shakyavongvisuddhi (Anil Sakya) (Bangkok, Thailand: Wat Bovoranives Vihara, 2014),p.147.

A human being should truly understand the causes of their feelings and emotions; it will help them to have fewer unpleasant ones. Life is uncontrollable because each moment is differently conditioned. There are so many kinds of conditions for their different experiences for each person. In real life, there are conditions for each moment of lives. The human should learn to understand what the life is, their self and including to understand and realize the real causes of all happens in specially *dukkha*. *Bhikkhu P.A. Payutto* also mention that “Nevertheless, and increasing number of people are beginning to realize that Buddhism as represented in *Pāli* Cannon holds the key to solving all the three-tier problems of human suffering.”¹⁴

“The advent of *Theravāda* Buddhism: The teaching thus greed upon that have been hundred down to us are called *Theravāda*, or ‘the teachings laid down as principles of the Elders’. The word Elders in this context refer to those 500 *Arahant* elders participating in this first Rehearsal.

The Buddhism that is based on the first rehearsal mentioned above is called *Theravāda* Buddhism. In other words, the *Buddha*’s teachings, namely the doctrine and discipline, both in letter and in spirit that were thus rehearsed were to be remembered as such and strictly adhered to.”¹⁵

Kate Crosby has concluded in *Theravāda* Buddhism as¹⁶ *Theravāda* is the dominant form of Buddhism in Cambodia, Laos, Myanmar (Burma) Sri Lanka, and Thailand. It remains a central component of the Buddhism of Vietnam, even after its

¹⁴ Bhikhu Payutto, *Dhamma Bilingualized.*, trans. Somseen Chanawangsa (Bangkok: Panya-Pawana, 1990),p. 29.

¹⁵ Ibid. p.18.

¹⁶ Kate Crosby, *Encyclopedia of Buddhism*, ed. Robert E. Buswell, vol. 2 (New York: Macmillan Reference, 2003),pp.836-841.

formal unification with *Mahayana* forms in the 1960s. The tradition is followed by the Baruas, Chakma, and Magh ethnic groups in Bangladesh, and the Shans of southern China. Historically, the *Theravāda* school was also important in South India, and had a wider presence in South and Southeast Asia more generally, including Indonesia. In the modern period, *Theravāda* has spread worldwide through diaspora. The school has been instrumental in the Buddhist revival in India and has begun to replace traditional Newari Buddhism in the Kathmandu valley of Nepal. Missionary monks worldwide serve both diasporic and convert Buddhists, often as separate congregations. In the two relatively recent phenomena of western convert and Engaged Buddhism, *Theravāda* is likely to be universalized rather than be culturally specific, and to be mixed or at least in dialogue with other forms of Buddhism and even other religions. There are an estimated One hundred million *Theravāda* Buddhists worldwide.¹⁷

The significance of *Pāli* canon in *Theravāda* Buddhism: Among the key features of traditional *Theravāda* Buddhism, are the use of *Pāli* as a sacred language and the acceptance of the *Pāli* Buddhist canon (*Tipitāka*) as the highest scriptural authority.¹⁸The *Pāli* canon or *Tipitaka's Theravāda* is the oldest evidence indicating the words of the Buddha

Bhikkhu P.A. Payutto wrote in the book namely “In the *Pāli* canon: The *Pāli* canon: What is the Buddhist must know “As the Buddha clearly stated that *Dhamma* and *Vinaya* were to succeed him as Teacher after his passing. It follows that the *Pāli*

¹⁷ Robert E. Buswell, Jr, ed., *Encyclopedia of Buddhism*, vol. 2 (New York: Macmillan Reference, 2003). pp.836-837.

¹⁸Ibid.

Cannon is in effect where Buddhists can still have an audience with their Teacher and learn his teaching even though he passed away over 2,500 years ago.¹⁹

In *Mahāparinibbāna sutta* is the Great Discourse on the final unbinding:

“...siyā kho panānanda, tumhākaṃ evamassa – ‘atītasatthukaṃ pāvacaṇaṃ, natthi no satthā’ ti. Na kho panetaṃ, ānanda, evaṃ daṭṭhabbaṃ. Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā.”²⁰

“Now, if it occurs to any of you — 'The teaching has lost its authority; we are without a Teacher' — do not view it in that way. Whatever *Dhamma & Vinaya* I have pointed out & formulated for you, that will be your Teacher when I am gone.”²¹

The main text of the *Theravāda* tradition lays great emphasis on *dukkha* and the part to move forward entails clear understanding of *dukkha* which, leads us to realize that a clear understanding of *dukkha* was stressed by the early Theravādins as the key to understand the four noble truths.

2.2.1 The early background – suffering in the Indian tradition from different view

To understand Buddhism and larger historical processes, one needs understand the larger questions that inform that making of Buddhism and it would be apt to survey the early background.

In this section an attempt has been made to understand how Buddhism was established and to understand the significance of *Dukkha* in the Buddhist discourse.

¹⁹ Bhikhu Payutto, *Dhamma Bilingualized.*, trans. Somseen Chanawangsa (Bangkok: Panya-Pawana, 1990), p.4.

²⁰ D.II.72.

²¹ Ibid.

And also this chapter attempts to present an overview of Indian philosophical discourse in the pre-Buddhist era and the early background of Buddhism.

Ampawan Tansuwansopon deliberates upon the concepts of *jñāna* by the six schools of Indian philosophy and the concept of *jñāna* by *Theravāda* Buddhist philosophy, then analytically compares the concepts of *jñāna* in the six schools of Indian Philosophy and the concept in *Theravāda* Buddhist philosophy

Ampawan Tansuwasopon's findings from her study reveal that the concepts of *jñāna* by the six schools of Indian philosophy, namely, *Nhayaya*, *Waisesika*, *Savakaya*, *Yoga*, *Mimangsa* and *Vedanta*, indicate that to attain a *jñāna* is to understand about the *Attā* or *Shivataman* or *Purusa* (life), and the ultimate thing or *Poramattaman* or *Brahman* (the greatest life). In other words, one should know how to purify one's *shivataman* or *purusa* so as to free one's self from all the agony and from the circle of life-death and reincarnation. The six schools of Indian philosophy emphasize on *Veda* which is the ultimate scripture. The study of *Veda* allows people to attain knowledge which is an element of *jñāna*. These six schools of Indian philosophy believe that the practice of the *Atsaanga Yoga* or the eight principles of *Yoga* will enable the practitioners to do meditation which is the main factor that causes *Panyajñāna* (wisdom). This will purify *Moksha* – the land of eternal peace.

Moksha is also defined as permanent situation, free from the cycle of birth and rebirth. *Moksha* is the final goal in the six systems of Indian philosophy which is a part of *Atika* or having belief in the god. During the six century B.C. there were sixty-four schools of philosophy in India and it is here that the formalization of early Indian philosophies took place.

As for the *Theravāda* Buddhist philosophy, this school of philosophy believes that *jñāna* is the knowledge in the truth of life, which, namely *Ariyasacca* that consists of four respects as *Dukkha, Samudaya, Nirodha, Magga*²²

The research also seeks to find about the truth of life that will lead to the real knowledge in understanding the *Tilakhaṇa*²³. Thus, this suggests that all the things in this world are *aniccatā, dukkhatā* and *anattatā*. In other words, everything happens, remains and perishes. This *jñāna* can be obtained when people follow the ‘The Noble Eightfold Paths’ principle and practice *Vipassanā* so as to consider the four respects such as *kaya, vedanā, jittā* and *dhamma*. Compared with each other to see the similarity and difference, the six Indian schools of philosophy and *Theravāda* Buddhist philosophy are similar to each other because they teach people to attain knowledge so as to understand life and stop the life cycle so as to attain *Moksha* or *Nibbāna*.²⁴

A shared tradition informs all the religion of ancient India and survey of Jainism would clear the context. Jainism is one of the most important philosophical interventions that bought contributed the idea of *kamma* and *dukkha*, Jainism recognizes eight types of Kamas in Jainism we see the departures is that every kama and action left behind the some affect therefore the after affect leaves an imprint and since the Janise thinker not accept that the theory of creator, They are able to provide

²² *Ariyasacca* or The four Noble Truth, also see: Vin.I.9;S.V.421;Vbh.99.

²³ *Tilakhaṇa* :The Three Characteristics, *Aniccatā* : Impermanent, transiency, *Dukkhatā* : State of suffering or being oppressed, *Anattatā*: Soullessness, state of being not self, Also see: S.IV.1, Dh 277-9.

²⁴ Ampawan Tansuwansopon, ‘Comparative Analysis *ñāna* between Six Schools Indian Philosophy and Theravāda Buddhist Philosophy.’ (Mahachulalongkornrajavidyalaya University, 2011). pp.6-23.

a rational explanation of the concrete world. *Dukkha* had been created by the negative after effects of unenlightened though deeds and actions

We can now proceed to Buddhism as the ground is cleared to understand the path of Buddhism; We find references in The *DīghaNikāya*²⁵ to the orthodox views from the early teacher of the *Siddhārtha Gautama* with whom he had disagreement and prove them wrong.

The six century B.C. is one of the most important periods in Indian history for mainly because of reasons of which two – urbanization and the growth of large number of philosophical tradition, both of which are interrelated. The rise of a large number of cities in north India during this period was due to the rise of agricultural surplus brought about by large scale rice production. It led to a section of population free from agricultural duty and free for craft production many items of metal, wood, pottery, agriculture and animal product. Trade led to rise of permanent centres of exchange that later became urban centres some of them were small towns which would other develop as large cities because of political and commercial reasons and military reasons. *Pataliputra* and *Kasi* were important centres and were part of the capital. During this period there were sixteen *Mahajanapadas* in North India and rapid change led to many people wanting to return back to earlier village and pastoral lives which was not possible. Thus, many of them went to the forest to meditate and find answers to the questions of life as part of the earlier Indian tradition of renouncing the worldly life. Among the many philosophical traditions that were born

²⁵ *DīghaNikāya* 147 If.

during this period, there were sixty four in all and were situated between the extremes of total renunciation to hedonism and material and nonmaterial and total rejection of society to total immersion in society. One of the common features is that all of them wanted to find answers to question of life and were thus always in dialogue with in the tradition and also with the other traditions. A concept that was the taken up for discussion is the concept of *dukkha*. Thus, *Dukkha* has a history of being debated in both the philosophical and lay circles. Therefore the people were already having the idea about *dukkha* and when the Buddhist idea of *dukkha* was put forward, it was already on a very familiar ground.

It is during period of the transition to agriculture led to the question of animal sacrifice because they was a demand of not killing the cow and buffalo in agriculture as they were valuable for the production. Thus, both Buddhism and Jainism pleaded for not killing of animals and this was later a part of all the religions in India and the present respect to cow given in the religion and the stress on the vegetarianism started on this period. The early Buddhism culture was criticized during this period and the idea of *dukkha* included animals also. Therefore, we may say that the exchange and dialogue of idea among different religion and philosophical traditions give a strong foundation to Buddhism. The point of emphasis is that Buddhism did not start in the vacuum but which healthy interaction with all the contemporary tradition. One of the ideas that Buddhism was a reaction against the Hindu class system popular in literature is taken seriously and in the present state of debate it does not show that it

was the large scale reaction but a gentle engagement that Buddhism had which all the traditions of the period.²⁶

From the depictions from literature below also get other views that are equally problematic.²⁷ It shows the dialog and mature discourses between different sects in India of the six century B.C.

2.2.2 *Dukkha* as an important concept, its centrality in the early *theravāda* tradition based on the literary reference

Introductory analysis of early Buddhist literature show repeated references to *dukkha* and the elimination of *dukkha* is seen as the primary condition of freeing oneself from suffering. *Dukkha* is part of samsara and one cannot come to terms and eliminate *dukkha* without the clear understanding of *dukkha*. This understanding requires an understanding of the larger interconnections and various types of *dukkha* and the Buddhist idea of causality. We must consider the phenomena of *dukkha* as presented by knowledge from successful attainment of wisdom of the Buddha. As it is widely known, *Dukkha* is the one of the core content of *Dhamma* teaching that opens everyone to learning about the truth of nature. However, the small word it may be *dukkha*, but it can lead to deliverance through wisdom. Then this chapter will make one clearly understand by explanation through literary references to understand the origin of *dukkha*. *Buddhadhamma*, expanded and revised edition mentions about “The word The painful feeling “*dukkha*” appears in three important Buddhist

²⁶ Geoffrey Samuel, *The Origins of Yoga and Tantra: Indic Religions to the Thirteenth Century* (Cambridge University Press, 2008), p.100.

²⁷ Theodore de Bary, William, ed. *Sources of Indian Tradition*. New York: Columbia University Press, 1958. p.39.

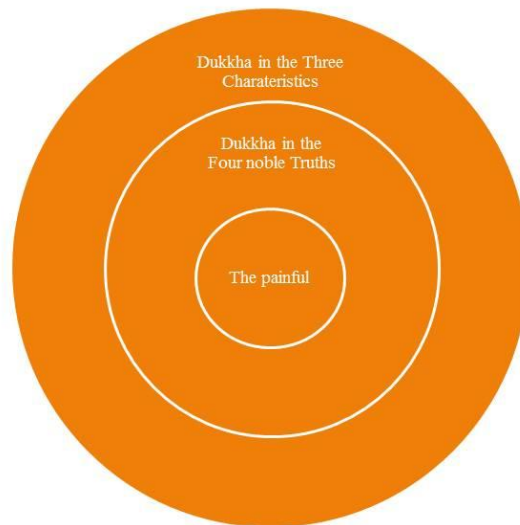
teachings in the types of feeling (which can be either three: unpleasant, pleasant and neutral; or five: physical pain, physical pleasure, mental suffering, mental happiness, and equanimity), where it is called *dukkhavedanā* (painful feeling); in the Three Characteristics (*aniccam, dukkham, anattā*) where it is called *dukkhalakkhaṇa* (the characteristic of stress); and in the Four Noble Truths (*ariyasacca*), where it is called *dukkha arriyasacce* (The Noble Truth of Suffering). While the meaning of *dukkha* in these three teachings is related.”²⁸ The following is a proper illustration of the concept in main text.

The broadest sense of the word, which encompasses almost everything, is *dukkha* in the Three Characteristics, *dukkhalakkhaṇa*: the characteristic of stress, transience, inability of things to endure because of pressure from the arising and cessation of conflicting forces. This applies to all conditioned things (*subbe saṅkhārā dukkhā*). In this sense its scope is equal to that of *aniccam*, impermanence: whatever is impermanent is also stressful.

In its narrowest senses, as a passing state *dukkha* is the painful feeling known as *dukkhavedanā* that arises as a result of *dukkha* in the Three Characteristics; it is the feeling of pain that arises on a personal basis as a result of the stress (*dukkha*) of the Three Characteristics. It is conditioned by the state of each person’s physical and mental makeup. The feeling of suffering, just like other kinds of feeling is included in the *dukkha* of the Three Characteristics. That is, all kinds of feeling be they pleasant, unpleasant or neutral, are without exception *dukkha* according to the common characteristics of existence.

²⁸ P.A. Payutto, *Buddhadhamma: Expanded and Revised* (Bangkok, Thailand: Budadhamma Foundation, 1996), p.70/11-12.

Dukkha in the Noble Truths is specifically that which causes problems on the personal level. That is all conditioned things are in a state of stress according to the Three Characteristics, and those conditions (not all of them, and not equally) cause stress for human beings, which is suffering in the Four Noble Truths. They cause stress on an experiential level because they are stressful according to Three Characteristics.²⁹



Picture No. 1: *Dukkha* in the Painful Feeling, *Dukkha* in the Four Noble Truths, and *Dukkha* in the Three Characteristics

²⁹ P.A. Payutto, "*Buddhadhamma Expanded and Revised*" Buddhadhamma Foundation, Bangkok, Thailand. 1996, p.70/11-12.

2.2.3 The question and form of *Dukkha* posed in the early texts

Dukkha is not an issue that is certain in one context, rather it can answer many different contexts. As many different type of actions and associations cause *dukkha* which cannot be explained by a single method there are different types of *dukkha*. Some of them cause immediate grief why other form of *dukkha* cannot be comprehended as the person is under illusion therefore we have a range of form of *dukkha* which is continually debated.

About the relevance of *Dukkha* and why we must try to understand about the *dukkha*? What is *dukkha*? Why is happiness considered to be *dukkha*? *Bhikkhu P.A. Payutto* has described this concept as “It is quite evident that while civilization at its zenith like this can hand all sorts of problem to humans, it can never lead them out of the suffering triggered by these problems.”³⁰

The study of the *dukkha* reality, causes, and fundamental principles thinking and living. It has several viewpoint and different display according to the condition involved and the mode of approach and significance used by the identity study. That this research will highlight on why the people should realize and truly know about *dukkha* and this life is *dukkha*.

The Buddha’s main principle is how to get freedom from *dukkha*. The Buddha clearly pointed out we should know about *dukkha*. First, it is advisable to consider carefully in the word of *dukkha* as asserted by Buddha. The teaching of *dukkha* that showed up at the first sermon at *Sarnath* a city of *Varanasi* namely

³⁰P.A. Payutto, *Buddhadhamma: Expanded and Revised* (Bangkok, Thailand: Bhaddhamma Foundation, 1996). p. 30.

Dhammacakkappavattana Sutta or in English known as the setting in motion of the wheel of *dhamma*. In this *sutta* Buddha presents the heart of the teachings that clearly shows that life is *dukkha* in four main domains of knowledge as birth is *dukkha (jāti pi dukkha)*, ageing is *dukkha (jarā pi dukkha)*, disease is *dukkha (vyādhi pi dukkham)* and death is *dukkha (maraṇa pi dukkha)*. As the day of the life starts in the womb of mother then birth until death from this world. In between life time, several materials of life cause *dukkha* and condition of *dukkha* make emotion such as sorrow, lamentation, and displeasure.

In *Dhammacakkappavattana Sutta*, *Dukkha* in the context is very important and considered as being as *dukkha* in physical and the *dukkha* in mental. *Dukkha* in physical are spontaneously by nature that no one can control. At the point of Buddhism, one is interested in the *dukkha* in mental realm. These kinds of *dukkha* are fruit of the man not realizing the truth of the nature. However all the content in the Buddhist doctrine are the concepts of *dukkha* and to free from *dukkha* and here, this chapter will analyze in detail.

2.3.0 The Meaning of *Dukkha* – Etymological Definition

Academic and theoretical understandings of *dukkha* begin from different points but converge later and this explanation starts with the academic approach beginning from the etymological definition.

Before focusing on the explanation, one would ponder onto what is the etymological definition the word of *Dukkha*. It should determine precisely that impossible to explain by a short sentence because *Dukkha* have a several

characteristics. Therefore, the etymological definitions of *dukkha* need to explain the nature of *dukkha*.

In recent years, the rise of new media has led to the large scale popularity of Wikipedia. Though there are few problems with Wikipedia, the popularity of Wikipedia of the encyclopedia had led to large scale reference and a many important works quote Wikipedia. In this context it has become important to engage with this new form of hypertext. Another reason is also a large scale of the academic use of wikipedia and it is thus important engage with this topic and therefore one has to use this source for a clear understanding of it is definition.

“Therefore, beginning precisely with what is the terminology of *dukkha* translated in the Wikipedia, the free encyclopedia collected the translated meanings in general as “*Dukkha* is a Buddhist terminology generally translated as suffering, pain, stress, or *unsatisfactoriness*. The meaning of the word *dukkha* in *Pāli* in the Buddhist country they was translations into other languages such as in India it is *duḥkha* (Sanskrit), in Thailand, it is *duk* (ทุค), in Cambodia is *tok* (តុក). Wikipedia, also compiled in the following translation of the word *dukkha* for example “In Chinese Buddhism, *dukkha* is translated as *kǔ* (苦 "bitterness; hardship; suffering; pain"), and this loanword is pronounced *ku* (苦) in Japanese Buddhism and *ko* (苦) in Korean Buddhism and *khô* in Vietnamese Buddhism. The Tibetan (phonetic) is *dukngal*. In Shan, it is [tukʌkʰa:] and in Burmese, it is [dooʔkʰa].”³¹

³¹ “Dukkha,” *Wikipedia, the Free Encyclopedia*, April 11, 2014, <https://en.wikipedia.org/w/index.php?title=Dukkha&oldid=687987002>.

For the one who not follow the teachings of the Buddha. The word *dukkha* though seems to be a simple word but implies a wide definitions and it is the core concept that is at the heart of Buddhism as mentioned before that goes almost to 2600 year back. Many people misunderstand *dukkha* in its English translation as suffering. In addition the meaning of “*dukkha*” is translated into English also in many other words.”³²

However, the meaning of the word *dukkha* as commonly used in these terms, does not comprehensive covers the same ground as *dukkha* in *Pāli* as the website [accesstoinsight.org](http://www.accesstoinsight.org) mention that.

“No single English word adequately captures the full depth, range, and subtlety of the crucial *Pāli* term *dukkha*. Over the years, many translations of the word have been used ("stress," "unsatisfactoriness," "suffering," etc.). Each has its own merits in a given context. There is value in not letting oneself get too comfortable with any one particular translation of the word, since the entire thrust of Buddhist practice is the broadening and deepening of one's understanding of *dukkha* until its roots are finally exposed and eradicated once and for all. One helpful rule of thumb: as soon as you think you've found the single best translation for the word, think again: for no matter how you describe *dukkha*, it's always deeper, subtler, and more unsatisfactory than that.”³³

³² His Royal Highness Chandaaurinaruna Krommaphra. th, *Pali-Thai-English-Sanskrit Dictionary* (Bangkok, Thailand: Mahamakuta Rajavidyalaya Press, 2010). p.363.

³³ “Dukkha,” *Access to Insight*, accessed April 13, 2014, <http://www.accesstoinsight.org/ptf/dhamma/sacca/sacca1/dukkha.html>.

Some people may lack of knowledge in Buddhism. They might think Buddhism has pessimistic view is often said "life is suffering." *Ringu Tulku* mentions that:

“It is sometimes said that Buddhism is a very pessimistic religion, since it constantly talks about suffering. But Buddhism does not aim at creating suffering or a pessimistic attitude. It talks about suffering to engender an optimistic outlook. It conveys the message, "Yes there is suffering, but it can be removed." In order to do so, we have to open our eyes. If we pretend that everything is all right, it will not be of much avail, especially when a problem arises that is so great that it cannot be denied.”³⁴

Similarity as above in the article “*how does mindfulness transforms suffering? i: the nature and origins of dukkha*” as below:

The Key concept here is *dukkha*, a *Pāli* word with no real adequate English translation. (*Pāli* is one of the ancient Indian languages in which the *Buddha*’s teaching were first recorded.) *Dukkha* is often translated as suffering, but this translation can be quite misleading. For that reason, many people prefer not to translate *dukkha*, and stick to the *Pāli* term, not because they are enamored of the trappings of *Buddha*, but to avoid limitations of translation.³⁵

Rupert Gethin wrote that “the emphasis on *dukkha* is not intended to present a pessimistic view of life, but rather to present a realistic practical assessment of the

³⁴ Ringu Tulku, *Daring Steps Toward Fearlessness: The Three Vehicles of Buddhism* (New York: Routledge, 2005).p.23.

³⁵ Michael Chaskalson (Kulananda) John D. Teasdale, ‘How Does Mindfulness Transform Suffering? I: The Nature of and Origins of Dukkha’, *Contemporary Buddhism* 12, no. 1 (2011): 90, doi:10.1080/14639947.2011.564824.

human condition—that all beings must experience suffering and pain at some point in their lives, including the inevitable sufferings of illness, aging, and death.³⁶ Contemporary Buddhist teachers and translators emphasize that while the central message of Buddhism is optimistic, the Buddhist view of our situation in life (the conditions that we live in) is neither pessimistic nor optimistic, but realistic.³⁷

Thanissaro Bhikkhu described as “You've probably heard the rumor that "Life is suffering" is Buddhism's first principle, the Buddha's first noble truth. It's a rumor with good credentials, spread by well-respected academics and *Dhamma* teachers alike, but a rumor nonetheless. The truth about the noble truths is far more interesting. The Buddha taught four truths — not one — about life: There is suffering, there is a cause for suffering, there is an end of suffering, and there is a path of practice that puts an end to suffering. These truths, taken as a whole, are far from pessimistic. They're a practical, problem-solving approach — the way a doctor approaches an illness, or a mechanic a faulty engine. You identify a problem and look for its cause. You then put an end to the problem by eliminating the cause.”³⁸

Thus, to understand the interpretation of the term and the expressiveness meaning, it is suffering and needs to explain step by step so as to understand the clear picture. In “Buddhist Dictionary Manual of Buddhist Terms and Doctrines” by *Nyana Tiloka* mention that:

³⁶ Rupert Gethin, *The Foundations of Buddhism* (Oxford, New York: Oxford University Press, 1998), p.61.

³⁷ *Ibid.*

³⁸ Thanissaro, Bhikkhu. ‘Life Isn’t Just Suffering’. *Access to Insight*, 2000.

<http://www.accesstoinight.org/lib/authors/thanissaro/lifeisnt.html>. Accessed April 15, 2013

“*dukkha*: (1) ‘pain, painful feeling, which may be bodily and mental (s.Vadanā) (2) ‘suffering’, ‘ill’. As the first of the Four Noble (s.*sacca*) and the second of the three characteristic of existence (s.*ti-lakkhaṇa*), the term *dukkha* is not limited to painful experience as under (1) but refers to unsatisfactory nature and general in security of all conditioned phenomena which, on account of their impermanence, are all liable to suffering and this includes also pleasurable experience, Hence, unsatisfactoriness or liability to suffering would be more adequate rendering, if not for stylistic reasons Hence the first truth does not deny the existence of pleasurable experience, as is sometimes the wrongly assumed.”³⁹

‘A Popular Dictionary of Buddhism’ by Christmas Humphreys also puts for the meaning of *dukkha* by following text quite similar as above:

“*Dukkha* is the first to Four Noble and one the three signs of Being, or characteristics of Existence, with *Anicca*, impermanence, and *Anattā*, unreality of self. *Dukkha* is largely the effect of man’s reaction to *Anicca* and *Anattā*. It follows that existence cannot be wholly separated from *Dukkha*, and that complete escape from it is possible only by liberation from the round of birth and death. *Dukkha* is the last link in the chain of Dependent origination. *Jarāmarana*, old age and death, being characterized as inseparable from grief lamentation, sorrow, distress and despair.”⁴⁰

In the ‘Visuddhimagga: The Path of Purification’ by *Bhadantācariya Buddhaghosa* it is mentioned as;

³⁹ Nyanatiloka Maha Thera, *Buddhist Dictionary Manual of Buddhist Terms and Doctrines* (Kandy, Sri Lanka: Buddhist Publication, 1988).p.110.

⁴⁰ Christmas Humphreys, *A Popular Dictionary of Buddhism* (London: Routledge, 1977).p.61.

“to derivation” [of the word *dukkha* (suffering):] the word *du* (“bad”) is met with in the sense of vile (*kucchita*); for they call a vile child a *du-putta* (“bad child”). The word *kham* (“-ness”), however is met with in the sense of empty (*tuccha*), for they call empty space “*kham*.” And the first truth is vile because it is the haunt of many dangers, and it is empty because it is devoid of the lastingness, beauty, pleasure, and self-conceived by rash people. So it is called *dukkha* (“badness” = suffering, pain), because of vileness and emptiness.”⁴¹

As the matter of the root of the vocabulary also wrote in the book named *Dukkha: Suffering in Early Buddhism* as:

“...‘*Dukkha*’ in *Pāli* or ‘*dukkha*’ in *Sanskrit* is a pound of two words ‘*du*’ and ‘*kha*’. The prefix ‘*du*’ is used in the sense of ‘vile’ (*kucchita*). It signifies something ‘bad’, ‘disagreeable’ ‘uncomfortable’ or ‘unfavorable’. The suffix ‘*kha*’ is used in the senses for ‘empty’ (*tucha*). It signifies ‘imaginary’ or ‘unreality’ Therefore; *dukkha* stands for something that is ‘vile’ and ‘imaginary’. *Buddhaghosa* is of the opinion that things that are impermanent, harmful and devoid of substantiality are characterized otherwise by ignorant people and this leads to pain and misery. Hence, these are called *dukkha*.”⁴²

Further, noteworthy because the principle of *dukkha* is one of the most important concepts in the Buddhist tradition. There are innumerable places in the *Tipitaka* where they explained vastly with enormous detail and in different ways. In Short, the well-known book “What the Buddha taught” can be summarized as: “It is

⁴¹ Bhadacariya Buddhaghosa, *Visuddhimagga The Path of Purification*, trans. Bhikkhu Nanamoli, fourth (Kandy, Sri Lanka: Buddhist Publication Society, 2010).p.506.

⁴² Madura Venkata Ram Kumar Ratnam, *Dukkha: Suffering in Early Buddhism* (India: Discovery Publishing House, 2003).p. 45.

true that the *Pāli* word *dukkha* (or Sanskrit *duhkha*) in ordinary usage means 'suffering', 'pain', 'sorrow' or 'misery', as opposed to the word *sukha* meaning 'happiness', 'comfort' or 'ease'. But the term of *dukkha* as the First Noble Truth, which represents the Buddha's view of life and the world, has a deeper philosophical meaning and connotes enormously wider senses. It is admitted that the term *dukkha* in the First Noble Truth contains, quite obviously, the ordinary meaning of 'suffering', but in addition it also includes deeper ideas such as 'imperfection', 'impermanence', 'emptiness', 'insubstantiality'. It is difficult therefore to find one word to embrace the whole conception of the term *dukkha* as the First Noble Truth, and so it is better to leave it untranslated, than to give an inadequate and wrong idea of it by conveniently translating it as 'suffering' or 'pain'.⁴³

‘The Encyclopedia Britannica’ wrote that:

“*dukkha*, (*Pāli*: “sorrow,” “suffering”), Sanskrit *Duhkha*, in Buddhist thought, the true nature of all existence. Much Buddhist doctrine is based on the fact of suffering; its reality, cause, and means of suppression formed the subject of the Buddha’s first sermon (see Four Noble Truths). Recognition of the fact of suffering as one of three basic characteristics of existence—along with impermanence (*anicchā*) and the absence of a self (*anatta*)—constitutes the “right knowledge.” Three types of suffering are distinguished: they result, respectively, from pain, such as old age,

⁴³ Walpola Rahula, *What the Buddha Taught: Revised Edition*, Revised edition (Taiwan: The Corporate Body of the Buddha Educational Foundation, 1978).p.17.

sickness, and death; from pleasure changing to pain; and from the fact that, because of impermanence, beings are susceptible to pain in the next moment.⁴⁴

From the amount definition that are spread over arranger century from the early *Theravāda* understanding to nineteen century western understanding the give a shape to Buddhist studies and the finally the recent dictionary. It is clear form all of this that there exists a sharp division between popular and later academic writing with reference to *dukkha* in popular write the image of Buddhism as a prismatic population. A careful analysis of the definition over the period shows that pessimism as attributed to the First Noble Truth. It is not proper to read the first noble truth alone and therefore has to be read in conjunction with the another three noble truth one get the holistic picture only after understanding all the Four Noble Truth and it mean that why *dukkha* the part of the world it is not the only part. The picture one therefore gets after analyzing this definition is that *dukkha* is one part of the reality has been over emphasize this over emphasis of the fact that *dukkha* is essential component of this world has led to the understanding that it is the only ‘fact’ of this world. The other aspect that there is the part to avoid suffering he also we may thus summarize that there has been a misunderstanding of the of the place of *dukkha* in Buddhism from European their representation which is by the whole idea that Buddhism

⁴⁴ ‘Dukkha | Buddhism | Britannica.com’, accessed 8 January 2014, <http://www.britannica.com/topic/dukkha>.

2.3.1 The origin of *Dukkha*

It is one of the fundamental questions of life that cannot be avoided according to Buddhism which is *dukkha* that lead us to the question of explaining the original of *dukkha* in term of the Buddhist idea of causality. We are led to explain why there are so many spaces devoted of *dukkha* for *dukkha* it is therefore logical to try to understand the original *dukkha* which is an important aspect of the means to illuminated *dukkha*. Future if only we understand the cause *dukkha* truly can we find that solution to it. According to the Buddhist theory of causality any phenomena cease to exist when the causes that produce cease phenomena.

Dukkha-Samudaya or the origin of *Dukkha* had, according to what the Buddha taught; the words of a feeling of craving (*Taṇhā*). The Buddha discovered the fundamental causes of the origin of *dukkha* that refers to *Taṇhā* which is within the linguistic context of the Four Noble Truth. In connection with this truth the *Buddha* said in *Dhammachak kapavattana-sutta* as follows:

“Idam kho pana bhikkhave dukkha-samudayaṃ ariyasaccaṃ:

*yāyam taṇhā ponobbhavikā nandirāgasahagatā tatratatrābhinandinī—
seyyathīdaṃ:— kāma-taṇhā, bhava-taṇhā, vibhava-taṇhā*

Idam kho pana bhikkhave, dukkhanirodhaṃ ariyasaccaṃ:

*Yo tassā yeva taṇhāya asesavirāga-nirodho cāgo, patinissaggo, mutti,
anālayo”⁴⁵*

⁴⁵ Soma Thera, *Dhammacakkappavattana Sutta (The Wheel of Law)*, BPS Online Edition, vol. Bodhi Leaf No.1 (Kandy, Sri Lanka: Buddhist Publication Society, 2010). p.7.

“This, *bhikkhus*, is the noble truth of the source of ill: the craving which causes rebirth is accompanied by passionate pleasure, and takes delight in this and that object, namely sensuous craving, craving for existence and craving for annihilation. This, *bhikkhus*, is the noble truth of the cessation of ill: the complete cessation, giving up, abandonment of that craving, complete release from that craving and complete detachment from it.”⁴⁶

‘*Dictionary of Pāli Proper names*’ noted about the narrative in the *Tipitaka* as: “*Dukkha* arises from the contact of the senses and the objects proper to the senses, resulting in feeling, which, in turn, produces craving. By destroying this process *dukkha* is destroyed”⁴⁷.

In the *Dhammapada* it is shown how *craving* created the *dukkha in Tanhā vaaga: craving as:*

“Those who crave multiply their sorrows

Yaṃ esā sahatī jammī

tanhā loke visattikā

Sokā tassa pavaḍḍhanti

abhivaṭṭham’va bīraṇam”⁴⁸

“Whoever in this world is overcome by this wretched clinging thirst, his sorrows grow like *birāṇa* grass after rain”⁴⁹.

“There is now sorrow for the craving-free

⁴⁶ Ibid.p.4.

⁴⁷ S.II.71. S.IV.86.,G. P. Malalasekera, *Dictionary of Pali Proper Names* (New Delhi,Chennai: Asian Educational Services, 2003). p.69.

⁴⁸ Dh.335., K.Sri Dhammananda, *The Dhammapada* (Malaysia: Sasana Abhiwurdhi Wardhana Society, 1988),p.563.

⁴⁹ Ibid.

Yo c'etam sahatī jammim

taṇham loke duraccayam

Sokā taṇham papatati

Udabindu'va pokkharā"⁵⁰

But whosoever in this world overcomes this wretched craving so difficult to overcome, his sorrows fall away from him like water-drops from a lotus-leaf."⁵¹

From *Dhammapada* show how craving created the *dukkha in Taṇhā vaaga*:
craving as:

“Yathā' pi mule anupaddave dalhe

Chinno's pi rukkho punar eva rūhati

Evam pi taṇhānusaye anūhate

Nivattati dukkham idam idam punappunam"⁵²

“If its root remains undamaged & strong,

a tree, even if cut, will grow back.

So too if latent craving is not rooted out,

this suffering returns again & again.”⁵³

The origin or cause of *dukkha* arises from *taṇhā* or craving that does not get response then the human feels *dukkha* firstly, *kāma-taṇhā* or craving for sensual pleasures or sensual craving. Secondly, *Bhava-taṇhā* or craving for existence. Thirdly, *Vibhaa-taṇhā* or craving for non-existence or craving for self-annihilation⁵⁴

⁵⁰ Ibid. Dh.336

⁵¹ Ibid.

⁵² Dh.338., K.Sri Dhammananda, *The Dhammapada* (Malaysia: Sasana Abhiwurdhi Wardhana Society, 1988),p.565.

⁵³ Ibid.

Any literal understanding of this passage above about the origin of suffering can explain more as below:

According from *Suttanipāta* mention “Abandoning craving opens up the possibility of Awakening”⁵⁵

"Monks, any desire & passion with regard to craving for forms is a defilement of the mind. Any desire & passion with regard to craving for sounds... craving for aromas... craving for flavors... craving for tactile sensations... craving for ideas is a defilement of the mind. When, with regard to these six bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing."⁵⁶

The Path of Freedom (*Vimuttimagga*)” by *Arahant Upatissa* once recorded about truth of the origin of ill or *dukkha* as:

Q. “What is the Noble Truth of the Origin of ill?

A. "Even this craving, causing new rebirths, accompanied by delight and passion, finding gratification now here and now there, namely, the craving for pleasure, the craving for existence and the craving for annihilation". Here "causing new rebirth" means: "Craving, wherever it is, causes rebirth". "Even this craving" means: "Craving is the origin of ill; it is not a co-arising". "Accompanied by delight and passion" means: "Craving causes the arising of delight. This is called

⁵⁴ A.III.445; Vbh.365.

⁵⁵ SN 27.8. also see: “The Second Noble Truth: The Noble Truth of the Origin of Dukkha,” *Access to Insight*, 2005, <http://www.accesstoinsight.org/ptf/dhamma/sacca/sacca2/>.

⁵⁶ *Ibid.*

manifestation. It causes to stain. This is called passion. It stirs up delight conjoined with passion". "Finding gratification now here and now there" means "It causes individuality to arise in various places where there are lovable forms and so forth, and to delight and find gratification therein". "Namely, the craving for pleasure, the craving for existence and the craving for annihilation": Everything, except the craving for existence and the craving for annihilation, is comprehended in the craving for pleasure. The craving for existence arises together with view of externalism."⁵⁷The craving for annihilation arises together with the view of nihilism.⁵⁸ Thus should the Noble Truth of the Origin of ill be known?"⁵⁹

On the other hand, *taṇhā* is associated to *lobha* or greed which is a part of *kilesa*⁶⁰ from the above discussion, we understand that the cause of *dukkha* is because of our actions and related to our understanding of this world. Our interaction with the world produces certain understanding which is we constantly engage with this action of the person with other person and the external world is always dependent on certain cause and effect and the effect of this action has the potential to produce *dukkha* or to overcome *dukkha* by following the eightfold path thus, *dukkha* is dependent on action. Leading to a chain of causation known as *Paṭiccasamupāda*.

Abhidhammapiṭaka at *Vibhaṅga* noted about *kilesa* as; *Lobha*: greed (*Taṇhā* is in this), *Dosa*: hatred, *Moha*: delusion, *Māna*: conceit, *Diṭṭi*: wrong view, *Vicikicchā*:

⁵⁷ *Sassatadiṭṭhi*. See: Upatissa, Arahant, and Kheminda Thera. *The Path of Freedom: Vimuttimaggā*. Translated by Soma Thera and N. R. M. Ehara. Colombo, Ceylon: Dr.D. Roland D. Weerasuria, 1961.p.272.

⁵⁸ *Ucchedadhiṭṭhi*, Ibid.

⁵⁹ S. V, 421; Vin. I, 10: Vbh. 101-3; D. II, 308-10: See also: Ibid.

⁶⁰ *Kleshas*: Sanskrit

doubt; uncertainty, *Thīna*: sloth, *Uddhacca*: restlessness, *Ahirika*: shamelessness, *Anottaappa*: lack of moral dread⁶¹

2.3.2 *Dukkha* as the Characteristic (*Tilakkhaṇa*) of the world

It is important to understand that the terms *dukkha* is use as one of the three characteristic *Tilakkhaṇa*. One should therefore be careful to talk about *dukkha* as *lakhana* (characteristic) with the other *lakhana*s (characteristics). As discuss in earlier paragraph. The discussion on *dukkha* as a *lakhana* should always be seen with the other two *lakhana* otherwise it will lead to a wrong understanding which has characterize the earlier approaches to Buddhism

Dr. O. H. de A. Wijesekera, *The Three Signata: Anicca, Dukkha, Anattā* With Extracts from the Buddha's discourses mention as:

“The concept of the three *signata* (*tilakkhaṇa*) forms the essential basis for understanding the Buddha's scheme of emancipation (*vimokkha*). The three *signata*, the three universal properties of all existing things of the phenomenal world, are *anicca* (impermanence, transience or transitoriness), *dukkha* (unsatisfactoriness, ill, suffering or painfulness), and *anattā* (non-self, absence of a permanent ego, or insubstantiality). It is the contemplation of these three universal characteristics of all compounded things and processes (*saṅkhāra*), or of all phenomena that leads to true insight and enlightenment. The realization of these three fundamental truths can thus

⁶¹ Vbh.391.

be regarded as the key to the highest spiritual perfection afforded by the Buddha *Dhamma*.⁶²

Buddha said Whether or not a *Tathagāta* arises in this world, these principles are the norm (*dhammanhātu*), and they are fixed and certain truths (*dhammaṭṭhiti*), natural laws (*dhammaniyāma*). They are:

1. All conditioned things are impermanent
2. All conditioned things are stressful
3. All things are not self

“The *Tathagāta*, enlightened to and awakened to these principles, teaches them, shows them, formulates them, declares them, reveals them, makes them known, clarifies them and points them out, saying,

“All conditioned things are impermanent..... all conditioned things are stressful ... all things are not self.”⁶³

The short meaning of The Three Characteristics in Brief:

“*Aniccatā*: impermanence, instability; the characteristic of being born, changing and inevitably proceeding to dissolution.

Dukkhatā: suffering, stress; the characteristic of being oppressed by birth and dissolution; the incapacity of conditioned things to provide true fulfillment or satisfaction and the tendency to cause suffering to whoever relates to them with desire and attachment.

Anattatā: soullessness, not self, void of an intrinsic self.”

⁶² Dr. O. H. de A Wijesekera, *The Three Signata: Anicca, Dukkha, Anattā (With Extracts from the Buddha's Discourses)*, BPS Online, vol. The Wheel Publication No.20 (Kandy,Sri Lanka: Buddhist Publication Society, 2008),p.2, <http://www.bps.lk/olib/wh/wh020.pdf>.

⁶³Tikanipāta 20/576/p.368

If dukkha is responsible for suffering then both Anicca and Anattā are also characteristic of the world.

2.3.3 Dukkha as The Four Noble truth

It is very important that when we are talking of the Four Noble Truths we are in fact reference to the centre idea of Buddhism. And this summarized the whole teaching of Buddhism and it the most essential component of Buddhist teaching. One should therefore the dwell at length on the Four Noble Truths as the form the entry to dukkha. Why a large number of over this century have address and revisited the Four Noble Truths. The Four Noble Truths have not change as the form of corner stone of Buddhism. It is only that different context demand different explanation. What is important here is that the Abhidhamma exposition on the Four Noble Truths is revisited by other scholar with in the Buddhist tradition like *Vasubandhu* in his *Abhidharmakosa* and also by *Bhadacariya Buddhaghosa* in *Visuddhimagga: The Path of Purification Visuddhimagga*. The present stage of knowledge acknowledges that the Four Noble Truths as the only with ‘original Buddhist manufacture’ and the two came that all major doctrines derive from this is to over stage. It is presently understood that the Four Noble Truths from the core of early Theravāda Buddhism and later development in Tibetan Buddhism and Chinese Buddhism are independent development the blends with the four noble truths.⁶⁴

At *Vibhaṅga* in *Abhidhamma* analysis of truth as:

⁶⁴ Mark Tatz and Alfonso Verdu, ‘Review of Review of Early Buddhist Philosophy in the Light of the Four Noble Truths’, *Journal of the American Oriental Society* 108, no. 1 (1988): 179, doi:10.2307/603283.

“The Four Noble Truth are: The Noble Truth of suffering; the Noble Truth of the cause of suffering; the Noble Truth of the cessation of suffering ; the Noble Truth of the way leading to the cessation of suffering.”⁶⁵

An analysis of the truth of *dukkha* at Vibhaṅga in Abhidhamma as:

“Therein what is the Noble Truth of suffering? Birth is suffering; ageing is suffering; death is suffering; sorrow---lamentation-pain (physical)---mental pain---despair is suffering; association with the disliked is suffering; separation from the liked is suffering ; not to get what one wishes, that also is suffering; in brief the five aggregates (as objects of) the attachments are suffering.”⁶⁶

The statement in the book namely *Buddhadhamma* Expands and revised makes clear how to clarify the extent of *dukkha* in Four Noble Truths in summaries as

- a) It is *indrīyabaddha*, contingent on the sense faculties, related to life and the human problem.
- b) It arises from *kamma* and *kilesa*. That is, it is a result of deeds and defilements. (In the Scriptures it is said that it arises from the cause of *dukkha*, which is craving.)
- c) It is contingent on the *pariññā* duty (*kicca*), the task to be done in relation to the first Noble Truth. *Pariññā* is observation, or understanding. Thus, *dukkha* in the Four Noble Truths is specifically that which must be know and understood.

⁶⁵ Vbh.189.

⁶⁶ Vbh.190.

d) In reference to definitions of *dukkha* given above, the *dukkha* of the Noble Truths is what which is receptacle or bas for suffering (*dukkhavatthutāya*), Buddhism practice in the contemporary society shows an active involvement and the idea of good kamma and the Four Noble Truths show that Buddhism as practiced is a positive way of life and not a pessimistic religion as depicted in the writings of 19th century westerners.

We may say that the four noble truths are part of the core of the traditional definition of dhamma in the Theravāda context. In the words of Richard Gombrich grief a very original understanding base on the practice in the Theravāda society in the modern period he said that the idea of kamma and its importance in the contemporary society sure and active involvement and the idea of good kamma and the Four Noble Truths show that Buddhism has practiced is a positive way of life and not a pessimistic religion as depicted in the writings of 19th century westerners.⁶⁷

2.3.4 Relation Of Desire Upon Craving

Buddhism has postulated a clear different between desire and craving it is one of the semantic differences between *Taṇhā* and desire. One have to make it clear that the Buddha not against desire because there are certain desire like thirst and hunger with cannot be eliminated the genius of Buddha is that craving of Trust is the cause of suffering and not desire this distinguish is very important because the misunderstanding about Buddhism is starting from this aspect it has been eliminated

⁶⁷ Gombrich, Richard. "Buddhist Karma and Social Control." *Comparative Studies in Society and History* 17, no. 2 (1975):pp.212-220.

by Rahula Walpola⁶⁸. The Buddha identified three type of craving *kamma taṇhā*, *bhava taṇhā*, and *vibhava taṇhā*.

In the description of the origin, the expression *yāyaṃ taṇhā* (that craving which) = *yā ayaṃ taṇhā*. [As regards the expression] produces further becoming: it is a making become again, thus it is “becoming again” (*punabbhava*); becoming again is its habit, thus it “produces further becoming” (*ponobbhavika*). The expression *nandirāgasahagatā* (accompanied by concern and greed) = *nandirāgena sahatā*; what is meant is that it is identical in meaning with delight and greed. Concerned with this and that: wherever personality is generated there is concern with that. The expression that is to say (*seyyathidaṃ*) is a particle; its meaning is “which is that.” Craving for sense desires, craving for becoming, craving for non-becoming will be explained in the Description of Dependent Origination.⁶⁹ Although this is threefold, it should nevertheless be understood as “the noble truth of the origin of suffering,” taking it as one in the sense of its generating the truth of suffering.⁷⁰

Craving or *Tanha* is the eight links in the *Paṭiccasamupāda* and to break the chain of suffering one also have to break this link.

2.3.5 Dependent Origination and *Dukkha*. (*Paṭiccasamupāda*)

The concept of *Paṭiccasamupāda* is one of the most important paradigms because it provides a coherent understand of the link between the chain of suffering

⁶⁸ Rahula, Walpola. *What the Buddha Taught*. Oneworld Publications, 2014, pp.781-809.

⁶⁹ XVII.233ff.

⁷⁰ Bhadacariya Buddhaghosa, *Visuddhimagga The Path of Purification*, trans. Bhikkhu Nanamoli, fourth (Kandy, Sri Lanka: Buddhist Publication Society, 2010). p.519

and the solution. After the four noble truths the concept of *Paṭiccasamupāda* is the most characteristic of the Buddhist religion⁷¹. The cause and effect of action and their maturation are dealt in the *Paṭiccasamupāda*

“*Yo Paṭiccasamuppādam passati so dhammaṃ passati.*” “He who sees dependent arising sees the *Dhamma*”

The passage above in *MajjhimaNikāya*, though brief about the significance and the principle of *Paṭiccasamupāda* which indicates centrality to the *Theravāda* Buddhism. The Buddha was reflecting profoundly on the nature of existence, he realized the truth about dependent origination, and attained enlightenment.

According to *MajjhimaNikāya Mulapannasaka* given by Buddha as well as some of the passages in the early text “Whoever sees conditioned genesis sees *dhamma*, who ever see *dhamma* sees conditioned geneses”⁷²

The above texts mention how the principle of dependent origination is very important. And not only that the dependent origination is also difficult to realize fully, because it embraces the deep teachings. After the Buddha’s enlightenment, he was reluctant to teach, as is related in the *Mahavibhaga* and *MajjhimaNikāya Mulapannasaka*

“Monks, the thought arose in me thus: This truth which I have realized is profound, difficult to see, abstruse, calming, subtle, not attainable through mere sophisticated logic.

⁷¹ Alex Wayman, *Buddhist Insight: Essays*, ed. Gorge R. Elder (Delhi: Motilal Banarsidass, 1984).p. 185.

⁷² M.I 191.

‘But beings revel in attachment, take pleasure in attachment and delight in attachment. For beings who thus revel, take pleasure and delight in attachment, this is an extremely difficult thing to see: that is, the law of conditioning, the principle of dependent origination. Moreover, this also is an extremely difficult thing to see: the calming of all conditioning, the casting off of all clinging, the abandoning of desire, dispassion, cessation, *Nibbāna*. If I were to give this teaching and my words were not understood, that would simply make for weariness and difficulty.’⁷³

In the other hand, it is impossible to build clear understanding about the concept of *dukkha* without study of dependent Origination because the significance of dependent Origin-directly connected with *dukkha*.

What is the dependent origination? Firstly, it begins with ignorance that should be understood as dependent origination.

For this in *Samyuttanikāya Nidanavagga* it is expounded as:

“Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattihī Grove, Anāthapiṇḍika’s Park. There the Blessed One addressed the bhikkhus thus: “Bhikkhus!”

“Venerable sir!” those *bhikkhus* replied. The Blessed One said this;

“*Bhikkhus*, I will teach you dependent origination. Listen to that and attend closely, I will speak.” – “Yes, venerable sir,” those *bhikkhus* replied. The Blessed one said this:

“And what, *bhikkhus*, is dependent origination? With ignorance as condition, volitional formations [come to be] with volitional formations as condition, name-and-

⁷³ Vin.I.4; M.I. 167.

form as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and death, sorrow lamentation, pain, displeasure, and despair come to be. Such is the origin to this whole mass of suffering, This *bhikkhus*, is called dependent origination.”⁷⁴

In *Visuddhimagga* expound about dependent origination as below:

“And what is the dependent origination, *bhikkhus*? With ignorance as condition there are [volitional] formations; with formations as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the six fold base; with the six fold base as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, becoming; with becoming as condition, birth; with birth as condition there is ageing-and-death, and sorrow, lamentation, pain, grief, and despair; thus there is the arising of this whole mass of suffering. This is called the dependent origination, *bhikkhus*”⁷⁵

Secondly, it begins with ageing-and-death that should be understood as dependently originated phenomena. For this is in *Samyuttanikāya Nidanavagga* expound as:

“And what, *bhikkhus*, are the dependently arisen phenomena? Aging-and-death, *bhikkhus*, is impermanent, conditioned, dependently arisen, subject to

⁷⁴ S.II 1. Also see: Arahant Upatissa and Kheminda Thera, *The Path of Freedom: Vimuttimaggā*, trans. Soma Thera and N. R. M. Ehara (Colombo, Ceylon: Dr.D. Roland D. Weerasuria, 1961). p.533.

⁷⁵ Ibid.

destruction, vanishing, fading away, and cessation. Birth is impermanent... Existence is impermanent... Clinging is impermanent ... Craving is impermanent... Feeling is impermanent ... Contact is impermanent... The six sense bases are impermanent ... Name-and-form is impermanent impermanent...Consciousness is impermanent ... Volitional formations are impermanent... Ignorance is impermanent, conditioned, dependently arisen, subject to destruction, vanishing, fading away, and cessation. These, *bhikkhus*, are called the dependently arisen phenomena. ⁷⁶

The Blessed One explained Dependently-originated states in *Visuddhimagga* as follows:

“And what are the dependently-originated states, *bhikkhus*? Ageing-and-death is impermanent, *bhikkhus*, formed, dependently originated, subject to destruction, subject to fall, subject to fading away, subject to cessation.⁷⁷ Birth is impermanent, *bhikkhus*, ... Becoming ... Clinging ... Craving ... Feeling ...Contact ... The six fold base ... Mentality-materiality ... Consciousness ...Formations ... Ignorance is impermanent, *bhikkhus*, formed, dependently originated, subject to destruction, subject to fall, subject to fading away, subject to cessation. These are called the dependently-originated states, *bhikkhus*”⁷⁸

There are many depictions of *Paṭiccasamupāda* in painting iconography and also in literature. We find that along with the spread of Buddhism, the concept of *Paṭiccasamupāda* started and the number twelve for later editions is found. We find

⁷⁶ S.II 26.

⁷⁷ “Subject to destruction’ (*khaya-dhamma*) means that its individual essence is the state of being destroyed (*khayana-sabhāva*)” (Vism-mhṭ 549). The other expressions are explained in the same way.

⁷⁸ S II 26.see also: Bhadacariya Buddhaghosa, *Visuddhimagga The Path of Purification*, trans. Bhikkhu Nanamoli, fourth (Kandy, Sri Lanka: Buddhist Publication Society, 2010). p.533-534.

that there were two traditions, the western and the eastern-the western stretching from Kashmir, western and central India and also including Bihar and eastern tradition from Assam to Andhra. The usefulness of *Paṭiccasamupāda* has been elaborated by *Nāgārjuna* (c. 150 – c. 250 CE) who talk of the past, present and future underline in this concept. What may not have been eliminated in Early *Theravāda* Tradition is the division of this concept in to different category. The first, the eight and the nine are *kilesa* the second and tenth are *kama* and the remind seven are *dukkha*.⁷⁹

In a sense one of most important characteristic of *Theravāda* Buddhism after the four noble Truths is the concept of *Paṭiccasamupāda* as the explain the causal links in detail between *kilesa*, *kama* and *dukkha*

2.4.0 The type of Dukkha

One of the problems in the reception of Buddhism in the modern period is the mistranslation of certain Buddhist concepts in the western world. This has been one of the major problems in the reception of Buddhism. In the modern period the rise of science and modernity led to the equation of Buddhism with modernity and the translations of terms using the world used. Many concepts were corrupted into one in this case we see that the translations of the *Paṭiccasamupāda* has also been one the problem as the specific terms are sometimes discussed. For example since *avijja* and *Moha* are synonyms, similarly there are the differences between *kama taṇhā* and *Bhava- taṇhā*⁸⁰ Proceeding in this line the term *dukkha* also has different variations

⁷⁹ Alex Wayman, *Buddhist Insight: Essays* (Delhi: Motilal Banarsidass, 1984), p.186-189.

⁸⁰ David Williams M., 'The Translation and Interpretation of the Twelve Terms in the *Paṭiccasamuppāda*', *Numen* 21, no. 1 (1974): 35–63, doi:10.2307/3269713.p.38

and subject to specificity the base on context and quality. It would therefore be a prudent to exam in the various type of dukkha as describe in early text.

First, let should understand characteristic of *dukkha* after that will explains more about the type of *dukkha*, so it will more clear.

In the book namely *in three signs* it is mentioned that: “The *dukkha* most often analyzed in the scriptures is *dukkha* of the Four Noble Truths, because it concerns human beings directly. We should reflect upon this suffering, to be released from it through Dhamma practice. As for the all-inclusive *dukkha* of the Three Characteristics, It is illustrated just enough for accurate understanding of reality. The chief, most frequently mentioned groups of *dukkha* in the scriptures are listed below that Classification or different state of *dukkha*.”⁸¹

In the following pages a description of different types of dukkha is attempted along with individual characteristics and features to explain the clear understanding of dukkha it also follows the traditional explanatory framework.

2.4.1 Classification or different kinds of *Dukkha*

It is very important to study the classification of the different types of *dukkha* otherwise one would fall into the trap of reducing all phenomena to *dukkha*. Along the valuation of *dukkha* the classification of different type of dukkha was important exercise in the early *Theravāda* tradition as reflected in the early Pali text. Suffering appears and therefore we have in state of simply dukkha the different types of dukkha as explained in the *Dīghanikāya* and *Samyuttanikāya*. Even more clear understanding

⁸¹ P.A. Payutto, *The Three Sign: Impermanence, Dukkha and Nonsself in the Buddha's Teaching* (Thailand: Aruna Publications, 2006). p.18.

is that *Visuddhimagga* where are the type of suffering delineated⁸² We also have different classificatory frame works for explaining dukkha.

A. The 2 *Dukkha* (A):

(1) “*Paṭicchanna-dukkha*: Concealed, not clearly manifest suffering, for example a latent ear-or tooth-ache, or the mind smoldering with the ‘fires’ of lust and anger.

(2) *Appaṭicchanna-dukkha*: Overt suffering, for example being pricked by a thorn, whipped, or cut by knife.”⁸³

The 2 *Dukkha* (B):

(1) “*Pariyāya-dukkha*: Indirect or implicit *dukkha*, that is every form of *dukkha* mentioned above excluding painful feeling (*dukkha-vedanā*).

(2) *Nippariyāya-dukkha*: Explicit *dukkha*, which is also called *dukkha-dukkha*: the feeling of pain.”⁸⁴

Two kinds of *dukkha* (ill)

“Here ill is of two kinds thus: ill of sense-sphere and innate ill. The ill of birth, the ill of death, the ill of association with those one dislikes, the ill of separation from those one likes, the ill of not getting what is wished for; in short, the ill of the

⁸² Ferenc Ruzsa, ‘The Types Of Suffering In The Mahāvīyutpatti And The Pāli CANON’, *Acta Orientalia Academiae Scientiarum Hungaricae* 56, no. 1 (2003): 50–52.

⁸³ Vism.3/83-84; Vbh.A.120.PugA.336.VinT4/63. Also see: P.A. Payutto, *Buddhadhamma: Expanded and Revised* (Bangkok, Thailand: Buddha Foundation, 1996), p.86.

⁸⁴ Ibid.

aggregates of clinging, are called ill of sense-sphere. The ill of sorrow, the ill of lamentation and the ill of grief and despair are called innate ill.”⁸⁵

B. “The 3 Dukkhatā or 3 Dukkha.

Dukkha Sutta recorded as —*Sāriputta tells Jambukhādaka* of the three kinds of suffering caused by pain, by the activities and by changeable nature of things”⁸⁶

This is a key group, which includes the meaning of *dukkha* in The Three Characteristics:

(1) *Dukkha-dukkhatā*: Physical and mental pain, as generally understood, for example aches, discomfort and fatigue: in other words, ‘painful feeling’ (*dukkha-vedanā*)

(2) *Vipariṇāma-dukkhatā*: resulting from or inherent in change. This refers to pleasurable feeling (*sukha-vedanā*) which in truth is degree of *dukkha*. Pleasure is equal to concealed pain, or always has pain furtively in pursuit. Once a feeling of pleasure changes, it transforms into a feeling of pain. In other words, the fundamental inconstancy of pleasure produces pain. (Another explanation is that pleasure is pain, of a modified degree.)

(3) *Saṅkhāra-dukkhatā or saṅkhāra-dukkha*: *Dukkha* that is inherent in conditioned phenomena, inherent in everything that originates from causes. In other words, the five aggregates are *dukkha*; they are of the nature to be pressured and coerced by the rising and decay of opposing factors, preventing them from remaining

⁸⁵ Arahant Upatissa and Kheminda Thera, *The Path of Freedom: Vimuttimagga*, trans. Soma Thera and N. R. M. Ehara (Colombo, Ceylon: Dr.D. Roland D. Weerasuria, 1961),p.271.

⁸⁶ S.IV.259., G. P. Malalasekera, *Dictionary of Pali Proper Names* (New Delhi,Chennai: Asian Educational Services, 2003),p.1090.

in a stable, original state. This third *dukkha* comprises the *dukkha* of the Three Characteristics.⁸⁷

In book namely ‘The Path of Purification *Visuddhimagga* mentions about three kinds of ill. This book used the word ill as *dukkha*, Ill is of three kinds thus: the ill of misery, change and existence.⁸⁸ Here bodily and mental suffering is the ill of misery. Pleasurable feeling connected with the cankers is subject to renewal. Therefore it is called the ill of change. The five aggregates of clinging constitute the ill of existence. Thus should the Noble Truth of ill be known?

C. The 12 *Dukkha*.⁸⁹

This group interprets the meaning of *dukkha* in Four Noble Truths:

(1) Birth (*jāti*):

In *Vibhaṅga* in *Abhidamma*: “Therein what is Birth? That which for this or that being in this or that category of beings is birth, genesis, entry, full existence, the appearance of the aggregates, the acquiring of the bases. This is called birth.”⁹⁰

In ‘Buddhadhamma Expanded and revised’ mention that “Birth is suffering because it is a basis for various kinds of affliction:

(A) “*Gabbhokkhantimūlaka-dukkha*: The suffering of confinement in the womb: a fetus dwells in stifling place, congested with repugnant substances, like a worm in foul water.

⁸⁷ D.III; S.IV.259; V.56.

⁸⁸ D. III. 216.

⁸⁹ P.A. Payutto, *The Three Sign: Impermanence, Dukkha and Nonsell in the Buddha’s Teaching* (Thailand: Aruna Publications, 2006). p.27.

⁹⁰ Vbh.192.

(B) *Gabbhāpariharaṇamuḷaka-dukkha*: The suffering of carrying the womb. Whenever the mother moves, or eats hot, cold, or spicy food, it affects the child in the womb.

(C) *Gabbhāvippattimūlaka-dukkha*: The suffering from misfortunes of the womb, for example ectopic pregnancy, stillbirth of Caesarean operation.

(D) *Vijāyanamūlaka-dukkha*: The suffering of childbirth, including the pounding, twisting squeezing and severe pain while exiting the narrow canal.

(E) *Bahinikkhamanamūlaka-dukkha*: The suffering of emergence in to the outside world. The newly born infant, whose skin is sensitive as a wound, feels acute pain when handled and washed.

(F) *Attupakkamamūlaka-dukkha*: The suffering that results from self-inflicted actions, for example suicide, extreme asceticism, refusing to eat due to resentment, or other self-injurious acts.

(G) *Parupakkamamūlaka-dukkha*: The suffering caused by others deeds, for example being assaulted, murdered or imprisoned.”⁹¹

(2) Ageing (*jarā*):

In *Vibhaṅga* in *Abhidhamma* recorded that:

“Therein what is ageing? That which for this or that being in this or that category of beings is ageing, decrepitude, broken teeth grey hair, wrinkled skin, the dwindling of life, decay of the controlling faculties. This is called ageing.”⁹²

⁹¹ P.A. Payutto, *Buddhadhamma: Expanded and Revised* (Bangkok, Thailand: Budhamma Foundation, 1996), pp.84-85.

⁹² Vbh.192.

In The Path of Purification *Visuddhimagga* recorded that:

“Ageing is suffering: ageing is twofold; as a characteristic of whatever is formed, and in the case of a continuity, as the oldness of aggregates included in a single becoming, which oldness is known as “brokenness” and so on⁹³ The latter is intended here. But this ageing has as its characteristic the maturing (ripening) of aggregates. Its function is to lead on to death. It is manifested as the vanishing of youth. It is suffering because of the suffering due to formations and because it is a basis for suffering.”⁹⁴

In ‘*Buddhadhamma Expanded’ and revised’* refers that “Ageing weakens the internal for example the eyes and ears, function defectively, vitality wanes, and agility is lost. The skin wrinkles; it is no longer fair and lustrous. Memory becomes incoherent and faulty. A person’s control, both internal and external, weakens, causing great physical and mental distress.”⁹⁵

(3) Death (*marāṇa*):

At *Vibhaṅga in Abhidamma* recorded that:

“Therein what is death? That which for this or that being from this or that category of beings is decease, passing away, breaking up, disappearance, dying ,death, the completion of the life-span the breaking up of the aggregates, the laying

⁹³ M.III 249.

⁹⁴ Bhadacariya Buddhaghosa, *Visuddhimagga The Path of Purification*, trans. Bhikkhu Nanamoli, fourth (Kandy, Sri Lanka: Buddhist Publication Society, 2010).p.514.

⁹⁵P.A. Payutto, *Buddhadhamma: Expanded and Revised* (Bangkok, Thailand: Budhamma Foundation, 1996).p.85.

down of the body the destruction of the controlling faculty of vital principle. This is called death.”⁹⁶

In ‘*Buddhadhamma Expanded*’ and revised’ refers that “If one has committed bad deeds during the course of one’s life, they appear as images (*nimitta*) at the time of death. One must be separated from cherished people and things. The constituent parts of the body cease to perform their duties, there may be intense physical pain, and one is impotent to remedy the situation.”⁹⁷

(4) Sorrow (*soka*), for example from the loss of a relative.⁹⁸

At *Vibhaṅga* in *Abhidhamma* wrote that:

“Therein what is sorrow? (That which) To one afflicted by misfortune through relatives or to one afflicted by misfortune through wealth or to one afflicted by misfortune through (corrupted) morality [100] or to one afflicted by misfortune through wrong view or to one possessed of one misfortune or another or to one afflicted by one painful thing or another is sorrow, being sorry, the state of being sorry, inner sorrow, deep sorrow, burning of the mind, mental pain, the arrow of sorrow. This is called sorrow.”⁹⁹

(5) Lamentation (*parideva*), for example keening at the loss of a relative.¹⁰⁰

At *Vibhaṅga* in *Abhidhamma* recorded that:

⁹⁶ Vbh.193.

⁹⁷ P.A. Payutto, *The Three Sign: Impermanence, Dukkha and Nonsself in the Buddha’s Teaching* (Thailand: Aruna Publications, 2006). p. 20.

⁹⁸ Ibid.

⁹⁹ Vbh.194.

¹⁰⁰ P.A. Payutto, *The Three Sign: Impermanence, Dukkha and Nonsself in the Buddha’s Teaching* (Thailand: Aruna Publications, 2006). p. 20.

“Therein what is lamentation? (That which) To one afflicted by misfortune through relatives or to one afflicted by misfortune through wealth or to one afflicted by misfortune through disease or to one afflicted by misfortune through (corrupted) morality or to one afflicted by misfortune through wrong view or to one possessed of one misfortune or another or to one afflicted by one painful thing or another is crying, lamentation, the act of crying, the act of lamentation, the state of crying, the state of lamentation, (sorrowful) talk, senseless talk, wailing, sorrowful murmuring, the act of sorrowful murmuring, the state of sorrowful murmuring. This is call lamentation.”¹⁰¹

(6) Physical pain (*dukkha*), for example wounds, sprains and sickness¹⁰²

At *Vibhaṅga* in *Abhidhamma* recorded that: “Therein what is pain? That which is bodily uneasiness, bodily pain, uneasy painful experience born of bodily contact, uneasy painful feeling born of bodily contact. This is call pain”¹⁰³

(7) Distress and anguish (*domanassa*), which cause, for example, crying , beating one’s breast, and committing suicide.¹⁰⁴

At *Vibhaṅga* in *Abhidhamma* recorded that: “Therein what is mental pain? That which is mental uneasiness, mental pain, uneasy painful experience born of mental contact uneasy painful feeling born of mental contact. This called mental pain.”¹⁰⁵

¹⁰¹ Vbh.195.

¹⁰² P.A. Payutto, *The Three Sign: Impermanence, Dukkha and Nonsel in the Buddha’s Teaching* (Thailand: Aruna Publications, 2006). p.20.

¹⁰³ Vbh.196.

¹⁰⁴ P.A. Payutto, *The Three Sign: Impermanence, Dukkha and Nonsel in the Buddha’s Teaching* .Thailand: Aruna Publications, 2006. p.20.

¹⁰⁵ Vbh.197.

The Path of Purification *Visuddhimagga* writes that: “Grief is mental pain. Its characteristic is mental oppression. Its function is to distress the mind. It is manifested as mental affliction. It is suffering because it is intrinsic suffering, and because it brings bodily suffering. For those who are gripped by mental pain tear their hair, weep, thump their breasts, and twist and writhe; they throw themselves upside-down, use the knife, swallow poison, hang themselves with ropes, walk into fires, and undergo many kinds of suffering. Hence this is said:

Though grief itself distresses mind.

It makes distress of bodily kind occur.

And that is why this mental grief

Is pain, as those that have no grief aver.

This is the exposition of grief.”¹⁰⁶

(8) Frustration and despair (*upāyāsa*), for example the torment of unmitigated grief.¹⁰⁷

In *Vibhaṅga at Abhidhamma* recorded that: “Therein what is despair (That which) To one afflicted by misfortune through relatives or to one afflicted by misfortune through wealth or to one afflicted by misfortune through disease or to one afflicted by misfortune through (corrupted) morality or to one afflicted by misfortune through wrong view or to one possessed of one misfortune or another or to one

¹⁰⁶ Buddhaghosa, Bhadacariya. *Visuddhimagga The Path of Purification*. Translated by Bhikkhu Nanamoli. Fourth. Kandy, Sri Lanka: Buddhist Publication Society, 2010. p.516.

¹⁰⁷ P.A. Payutto, *The Three Sign: Impermanence, Dukkha and Nonsel in the Buddha's Teaching* (Thailand: Aruna Publications, 2006). p.20

afflicted by one painful thing or another is dependency, despair, the state of despondency, the state of despair. This is called despair.”¹⁰⁸

‘The Path of Purification *Visuddhimagga*,’ wrote that “Despair is the same as the humor produced by excessive mental suffering in one affected by loss of relatives, and so on. Some say that it is one of the states included in the formations aggregate. Its characteristic is burning of the mind.

Its function is to bemoan. It is manifested as dejection. It is suffering because it is suffering due to formations, because of the burning of the mind, and because of bodily dejection. Hence this is said:

So great the pain despair imparts
It burns the heart as with fever’s flame;
The body’s function it impairs
And so despair borrows from pain its name.”¹⁰⁹

This is the exposition of despair.

(9) The association with disagreeable people or things (*appiyasampayoga*), for example the need to engage with a person whom one detests.

At *Vibhaṅga* in *Abhidhamma* recorded that: “Therein what is suffering that is association with the disliked? Herein whatever undesirable, disagreeable, unpleasant (objects) there are, visible, audible, odorous sapid, tangible; or those who are not wishers of welfare, not wishers of benefit, not wishers of comfort or who do not wish (one) to be released from the bonds; that which is association (by visiting), association

¹⁰⁸ Vbh.198.

¹⁰⁹ Bhadacariya Buddhaghosa, *Visuddhimagga The Path of Purification*, trans. Bhikkhu Nanamoli, fourth (Kandy, Sri Lanka: Buddhist Publication Society, 2010).p.516.

(by receiving), concouring, collaborating therewith. This called suffering that is association with the disliked”¹¹⁰

(10) The separation from cherished people or objects (*piyavippayoga*), for example separation from loved ones, or the loss of possessions.¹¹¹

In *Vibhaṅga* at *Abhidhamma* recorded that: “Therein what is suffering that is separation from the liked? Herein whatever desirable, agreeable, pleasant (objects) there are, visible, audible, odorous, sapid tangible; or those who are wishers of welfare, wishers of benefit, wishers of comfort or who wish (one) to be released from the bonds, mothers, fathers, brothers, sisters, friends, colleagues, relatives or blood relations; that which is non-association (by visiting), non-association (by receiving), not concouring not collaboration therewith. This is called suffering that is separation from the liked.”¹¹²

(11) Not obtaining what one want; disappointment (*p’icchaṃ na labhati*).

At *Vibhaṅga* in *Abhidhamma* recorded that:

“Therein what is, ‘not to get what one wishes, that also is suffering’? In being subject to birth such a wish arises, “Well indeed if we were not subject to birth; may birth not come to us”; this indeed is not to be attained by wishing. This is, ‘not to get what one wishes, that also is suffering’”¹¹³

¹¹⁰ Vbh.199.

¹¹¹ P.A. Payutto, *The Three Sign: Impermanence, Dukkha and Nonsell in the Buddha’s Teaching* (Thailand: Aruna Publications, 2006). p.20.

¹¹² Vbh.200.

¹¹³ Vbh.201

(12) The five aggregates, which are the foundation for clinging¹¹⁴.

“All the *khandas* are ill; he who realizes this destroys rebirth.”¹¹⁵

In *Vibhaṅga at Abhidhamma*: “Therein what is, ‘in brief the five aggregates (as objects of the attachments are suffering’? They are: The aggregate of material quality (as object of) the attachments, the aggregate of feeling (as object of) the attachments, the aggregate of feeling (as object of) the aggregate of consciousness (as object of) the attachments. There are called, ‘in brief the five aggregates (as objects of) the attachments are ‘suffering’.”¹¹⁶

2.4.2 *Khandhas* (Bodily) as *Dukkha*

The *khandhas* or body is *dukkha* as the Buddha observe whatever is impermanent is *dukkha*, What is ever feel (*vedana*) is *dukkha*. The Buddha further explain that when one see which proper wisdom that *khandhas* are *anija*, *anatta* and *dukkha*, what growth this in enchain with them and the mind turn away from them the psychological stage associated with body such as birth old age suffering are all *dukkha*. Thus, the five aggregates are impermanent and therefore create *dukkha*

“All the *khandas* lead to suffering.”¹¹⁷

Buddha Summarizes the *upādāna Knandhas* are *dukkha*.

¹¹⁴ P.A. Payutto, *The Three Sign: Impermanence, Dukkha and Nonsel in the Buddha's Teaching* (Thailand: Aruna Publications, 2006). p.20.

¹¹⁵ S.III.21.also see: G. P. Malalasekera, *Dictionary of Pali Proper Names* (New Delhi,Chennai: Asian Educational Services, 2003). p.1090.

¹¹⁶ Vbh.202.

¹¹⁷ S.III.77.

“Monks, this is the Truth of Suffering: Birth is suffering, aging is suffering, death is suffering, association with the disliked is suffering, Separation from the liked is suffering, Desire for that which you do not have is suffering, in short, attachment to the five *khandhas* (*upādanakkhandha*) is suffering”¹¹⁸

“Monks, form...feeling...perception...volitional impulses ...consciousness are not self. If form... feeling... perception ... volitional impulses...consciousness were the self, they would not be subject to affliction, they would conform to desires thus; ‘May my form...feeling ...perception ...volitional impulses...consciousness be this way, may they not change from this’ But because form...feeling...perception...volitional impulses...consciousness are not self, they are subject to affliction and it is not within the power of anybody to control them thus ‘May my form ...feeling...perception...volitional impulses...consciousness be this way, may they not become otherwise.

Monks, how do you conceive this? Is form permanent or impermanent?”

“It is impermanent, Lord”

“Is what is impermanent pleasant or stressful?”

“It is stressful, Lord”

“And of that which is impermanent and stressful, is it proper to conceive it as being ‘mine’, ‘me,’ ‘myself’?”

“No, it is not proper, Lord.”

¹¹⁸ *Tipitaka*, Thai Language (Bangkok, Thailand: Mahachulalongkornrajavidyalaya University, 1992). Vin 4/14/pp.18.

“Therefore, monks, for that reason, form...feeling...perception...volitional impulses...consciousness, in any condition, be they of the past, the future, or the present, internal or external, coarse or fine inferior or superior, far or near, should all be seen with clear comprehension as they are thus, ‘That is not me, I am not that, that is not myself.’”¹¹⁹

In this discussion on the *khandhas* as *dukkha* one may ask the opinion of the Buddha. He was affected with old age got ill had physical and mental pain and eventually died. When the Buddha says that the aim of practice is to end *dukkha*, he is not saying that he promised to end thing such as old age illness and ageing and also death. What he aims to end is the oppressive thinking about getting what we do not want or failing to get what we want. This tension is bought about by our identification with thing in this world.

2.4.3 Pleasure as *Dukkha*

This is one of the most misunderstood aspects of Buddhism that Buddhism is always against desire and pleasure. One has to understand that happiness or *sukha* is identified as the opposite of pain and its related meaning (*dukkha*). Rather than see pain and pleasure as polar opposite. So there are different type of *sukha* and the western concept equated pleasure is opposite of pain where as in the Buddhist

¹¹⁹ *Tipitaka*, Thai Language (Bangkok, Thailand: Mahachulalongkornrajavidyalaya University, 1992). S.III 17/127-129/pp.82-84.

understanding pleasure does not imply less pain. This because satisfaction of pleasure is the stage of mind¹²⁰

‘*Somdet Phra Nyanasamvara*’ was mentioned about happiness is the one cause of dukkha as: “Everyone wants to be happy and no one wants to suffer. But why are people still suffering and unable to do away with their own sufferings themselves? Sometimes, the more they try to get rid of them, the more they suffer. This is because they do not know what the true cause of suffering is and what the true cause of happiness is. If they knew, they would be successful. In overcoming suffering in creating the cause of happiness. One of the important obstacles to this success is one’s own heart. Because we comply too much with the dictates of our hearts, we have to suffer.”¹²¹

There is also a range of meanings for the word "sukha". Sukha implies the state Where pain, dukkha (either physical, mental or both), is reduced from its original level. Less pain or less dukkha implies more sukha. On the other hand, pleasure does not necessarily imply less pain. It is more so in the hedonistic mode. In fact, Pleasure without careful consideration can result in pain. Most of the time, pleasure and pain are different sides of the same coin. While sukha can still include dukkha, it does so with a decrease in the level of dukkha. This is why sukha is different from pleasure.”¹²²

¹²⁰ Apichai Puntasen, ‘Buddhist Economics as a New Paradigm Towards Happiness’, *Society and Economy* 29, no. 2 (2007): 181–88.

¹²¹ Somdet Phra Nyanasamvara, *Somdet Phra Nyanasamvara The People’s Patriarch In His Own Words*, ed. Phra Shakyavongvisuddhi (Anil Sakya) (Bangkok, Thailand: Wat Bovoranives Vihara, 2014), p.15.

¹²² Apichai Puntasen, ‘Buddhist Economics as a New Paradigm Towards Happiness’, *Society and Economy* 29, no. 2 (2007): 181–200.

According to Dukkha Sutta:“It is impossible that a monk who sees happiness in any phenomenon shall live in harmony and peace¹²³.

No matter what sort of feeling or thinking arose in his mind, he knew it as simply the continuous play of happiness and unhappiness. He didn't cling to them.

Pleasure as dukkha is more evident in the hedonist activities where pleasure and his exit can lead to pain because of the cycle of desire.

2.4.4 *Kammic as Dukkha and The effect of kamma*

It is very important to note there are very few works on *kamma* in Theravāda Buddhism and it is very important to understand the idea of *kamma* and its interlinkages with *dukkha*.

The whole idea that Buddhism is pessimistic religion has been disproved. Works on *Theravāda* Society in Sri Lanka and Burma has shown that they are two types of orientation with Gombrich calls as *Nibbānic and Kammatic*-oriented toward *nibbana* and *kamma* respectively.

According to dhamma talk by *HH Somdet Phra Nyanasamvara*, the 19th Supreme Patriarch of Thailand said that “Buddhism does not teach people to fear *kamma*, or that they are slaves of *kamma* and under its power. Buddhism instructs people to recognize *kamma*, have power over *kamma*, and control their *kamma* in the present.” In the Book name “*Somdet Phra Nyanasamvara The People's Patriarch In His Own Words*” also mention about *kamma* as “*Kamma* is anything and everything that people do every day, every moment; it is composed of volition (*cetanā*) which

¹²³ A.III.442.

means deliberate intention. When anyone is going to take some action, to say something or to think something, volition (deliberate intention) always precedes that action. On any day, one must do this or that, must say this or that; it is according to the individuals' intention to speak, to act, to think. This is ones' kamma in a single day; thus one commits many types of actions and kamma cannot be avoided. According to the teachings of the Buddhist religion, the main aim is to have people consider and recognize their present kamma: what is good, what is evil, what should or should not be done. This is to refrain from evil and improper action, to commit good deeds and act properly. The Lord Buddha taught that an individual is capable of abandoning evil action and committing good deeds, and taught that this is what should be done”¹²⁴

The *Dhammapada* mention that:

“*Na taṃ kammaṃ kataṃ sadhu –*

Yaṃ katvā anutappati

Yassa assumukho rodāṃ

Vipākāṃ paṭisevati”¹²⁵

“That deed is not well done when, after having done it, one regrets, and when weeping, with tearful face, one reaps the fruit thereof.”¹²⁶

¹²⁴ Somdet Phra Nyanasamvara, *Somdet Phra Nyanasamvara The People's Patriarch In His Own Words*, ed. Phra Shakyavongvisuddhi (Anil Sakya) (Bangkok, Thailand: Wat Bovoranives Vihara, 2014),p.75.

¹²⁵ Dh.67. See also; K.sri Dhammananda, *The Dhammapada* (Malaysia: Sasana Abhiwurdhi Wardhana Society, 1988).p.158.

¹²⁶ Ibid.

The idea of good and bad *kamma* is one of the most important distinction made in Buddhist society and getting good kama and good merit is important orientation in life¹²⁷ Therefore *kamma* is not negative out of the world concept which indicated with all from the world rather the kamatic with orientation of the lay tradition directed toward the gaining of good *kamma* helps to take an active part in every life and thus, come to terms with the necessary activity for the reproduction of society. Gombrich has likely appointed of that there are very few references to *kamma* in the early *Theravāda* Text after a detail interaction with his student L. SriDhamma foind meager references and showed that there are very few theorizations of *kamma* in the early *Theravāda* tradition which compounds the problem.

2.4.5 Rebirth as *Dukkha*

One of the main problems with regard to Buddhism is the rack of theorization with regard to rebirth in the early *Theravāda* text. There are several problems associated with this. One of the basic problems center on the concept of rebirth and rebirth has to be understood in the specifically Buddhist context as other instances where rebirth is equal to reincarnation is not accepted in Buddhism. There is another problem more comforting that is since Buddhism reject the concept of soul the term used it consciousness. Because the Buddhist idea of *Anattā* mean no soul (*Soullessness*) base on the idea of the soul being autonomous entity. Therefore the idea of clinging for a better rebirth is another type of attachment which only produces

¹²⁷ Richard Gombrich, 'Buddhist Karma and Social Control', *Comparative Studies in Society and History* 17, no. 2 (1975): 212–20.

more dukkha. It is because of this problem of attachment and working toward the rebirth that lead to attachment which again lead to dukkha is another problem the ultimate solution is *Nibbāna* are freedom from rebirth.

First, one should clearly understand the sentence “*Jātipi dukkhā* or Birth is suffering” which appeared at the Four Noble Truths in *Dhammachakkapavattana Sutta* as Venerable Ajahn Chah from the monastic recorded in the book, *The Flood of Sensuality* also talks about “birth” as “*Vatta*, the wheel of conditioned existence, operates like this. People cling to *bhava*, they depend on *bhava*. If they cherish *bhava*, this is birth. And if they fall into suffering over that same thing, this is also a birth. As long as we can't let go we are stuck in the rut of *samsāra*, spinning around like a wheel. Look into this, contemplate it. Whatever we cling to as being us or ours that is a place for birth. There must be a *bhava*, a sphere of birth, before birth can take place. Therefore the Buddha said, whatever you have, don't "have" it. Let it be there but don't make it yours. You must understand this "having" and "not having," know the truth of them, don't flounder in suffering”¹²⁸

“Aneka jāti samrāram —

sandhāvissam anibbisam

Gaha kārakam gavesanto —

*Dukkhā jāti punappunam.”*¹²⁹

¹²⁸ Ajahn Chah, “The Flood of Sensuality,” *Ajahnchan*, March 2008, http://www.ajahnchah.org/book/Flood_Sensuality1.php.

¹²⁹Dh..153. K.sri Dhammananda, *The Dhammapada* (Malaysia: Sasana Abhiwurdhi Wardhana Society, 1988),p.326.

“Through many a birth I wandered in saṃsāra. Seeking, but not finding, the builder of the house. Sorrowful is it to be born again and again”¹³⁰

Definitely, Rebirth is not happiness. Due to Buddhism principle as mention it that life is suffering. In this Buddhism view, one that intelligent or have wisdom will not want to rebirth because birth become decay, sick and death and not only that in between life time human also must encounter to so many stories that their mind suffering and be distress again and again.

In this context the idea of Nibbana is the four Noble truths that help one to overcome attachment to temporary phenomena.

2.4.6 Other type of suffering

There are also many other aspect of suffering that were encounter by the layman and in cause of their interaction with Buddha we get the idea of the debate on suffering. Both the human body and external phenomena are capable of producing suffering and though sickly speaking therefore under the various classification of suffering, that was explain earlier we find some of them being treated are type of suffering base on the constant questioning regarding suffering in everyday life.

The Internal as Suffering

“*Bhikkhus*, the eye is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not myself.

¹³⁰ Ibid.

The ear is suffering... The nose is suffering... The tongue is suffering.... The body is suffering The mind is suffering. What is suffering is nonself. What should be seen as it really is with correct wisdom thus: This not mine, this I am not, this is not myself.

Seeing thus ... He understands: ... this is no more for this state of being.”¹³¹

The External as Suffering

“*Bhikkhus*, forms are suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus; ‘This is not mine, this I am not, this is not myself.

Sounds...Odours...Tastes...Tactile objects....Mental phenomena are suffering. What is non-self should be seen as it really is with correct wisdom thus; ‘This is not mine, this I am not, this is not my self’

See thus...He understands; ‘...there is no more for this state of being’”¹³²

The above quotation thus, explains that suffering is everywhere and here we get an idea that suffering is all pervasive and one need to engage with suffering on constant basis.

2.5.0 Liberation from *dukkha*

The popularity of Buddhism is the main question and it answers by the simple fact that there is in the definite solution to *dukkha* which is possible by one’s own agency.

¹³¹ S.II.3.

¹³² Ibid.

It is the Four Noble Truths which clearly show the path to liberation from dukkha. Just as the analysis of dukkha was very detailed, similarly the path to the cessation of dukkha also follows these same lines and it is also a matter that is discussed in the early discourses in detail. This aspect of liberation from the cycle of birth and rebirth since all birth and death is suffering, the early western understanding of nibbāna did not acquire understanding of dukkha more than a hundred years since the end of the 19th century.¹³³ During this period the main idea of Buddhism was that represented by idolism, ethicism and hedonism. The Sanskrit term Nirvana was translated by the Tibetan equivalent as delivered from suffering.¹³⁴ It was the rise of Pāli that a new idea of Buddhism, the Theravāda, emerged, which was distinct from the Sanskrit-based Tibetan Buddhism. The search finally in Pāli does with the question of Shakyamuni's final Nibbāna. The last day of the Buddha was now related. It was said that at his end (the Buddha's end), "like a distinguishing of the lamp, his mind was liberated"

The truth of the cessation of *dukkha*

In the description of the cessation of suffering it is the cessation of the origin that is stated by the words that which is ... of that same craving, and so on. Why is that? Because the cessation of suffering comes about with the cessation of its origin. For it is with the cessation of its origin that suffering ceases, not otherwise. Hence it is said:

“Just as a tree cut down grows up again

While yet its root remains unharmed and sound,

¹³³ Madura Venkata Ram Kumar Ratnam, *Dukkha: Suffering in Early Buddhism* (India: Discovery Publishing House, 2003), p.198.

¹³⁴ Ibid.

So with the tendency to crave intact

This suffering is ever reproduced”¹³⁵

So it is because suffering ceases only through the cessation of its origin that, when teaching the cessation of suffering, the Blessed One therefore taught the cessation of the origin. For the Perfect Ones behave like lions. When they make suffering cease and when they teach the cessation of suffering, they deal with the cause, not the fruit. But the sectarians behave like dogs. When they make suffering cease and when they teach the cessation of suffering, by teaching devotion to self-mortification, etc., they deal with the fruit, not the cause. This, in the first place, is how the motive for teaching the cessation of suffering by means of the cessation of its origin should be understood.¹³⁶

Walpola Rahula (Born 1907-Died 1997), said The Third Noble Truth is that there is emancipation, liberation, freedom from suffering, from the continuity of *dukkha*. This is called the Noble Truth of the Cessation of *dukkha* (*Dukkha nirodha ariyasacca*), which is *Nibbāna*, more popularly known in its Sanskrit form of *Nirvāna*.

To eliminate *dukkha* completely one has to eliminate the main root of *dukkha*, which is 'thirst' (*tanhā*), as we saw earlier. Therefore Nirvana is known also by the term *Tanhakkhaya* 'Extinction of Thirst'¹³⁷.

¹³⁵ Dh. 338. Also see: K.sri Dhammananda, *The Dhammapada* (Malaysia: Sasana Abhiwurdhi Wardhana Society, 1988).p.565.

¹³⁶ Bhadacariya Buddhaghosa, *Visuddhimagga The Path of Purification*, trans. Bhikkhu Nanamoli, fourth (Kandy, Sri Lanka: Buddhist Publication Society, 2010).p. 519.

¹³⁷ Walpola Rahula, *What the Buddha Taught: Revised Edition*, Revised edition (Taiwan: The Corporate Body of the Buddha Educational Foundation, 1978).p.35.

Liberation of suffering¹³⁸

The Extreme of sensual —▶ The Middle Path ◀— The extreme of mortification.

(*Kāmasukhallikānuyoga*) (*Matchimāpatipphā*) (*Attakilamathānuyoga*)

“The *Tathagatha* avoids the two extremes and talks about the Middle Path. What this is, that is; this arises, that arises. Through ignorance volitional actions or karmic formations are conditioned. Through birth, decay, death, lamentation, pain etc. are conditioned. When this is not, that is not; this ceasing, that ceases. Through the complete cessation of ignorance, volitional activities or karmic formations cease. Through the cessation of birth, death, decay, sorrow, etc. cease.”¹³⁹

After the corporeal body of the Buddha had decay, when this dead was announce “final bowling out or *Mahāparinibbāṇa* was announce, many of the monks and laymen felt unhappy but then they were reminded of that teaching that Buddha had at many times given to *Ānanda* that all thing originating must perish. By the end of the last century there is more clarity among the west and the east has come to term to attain a clear meaning they will call Karupana understand that nibbāna is natural and suffering is not and this is a stage of return to a luminous mind”¹⁴⁰

Conclusion:

It is difficult to summarize in the few word the work of many centuries-the detail, pointed and highly philosophical discussion on *dukkha* and there rereading and reintegration over this century. *Dukkha* is one of the central tennis of Buddhism in

¹³⁸ Vin. I.10;S.V.420.

¹³⁹ Shi Neng Rong and Edited by Ke Rong, “Buddhism - The Middle Path,” *Buddha.net*, 1996, http://www.buddhanet.net/cbp2_f4.htm. Accessed by April 2013.

¹⁴⁰ Anderson Tyson, ‘Kalupahana on Nirvāṇa’, *Philosophy East and West* 40, no. 2 (1990): 224, doi:10.2307/1399229.

Pāli language as the deeply comprehended phenomena not only of the concept of *dukkha*, but its arising and maturation and cessation are dealt in detail and each step is seen as a part of a whole. The classification had come as the earlier classifications had adopted different typologies to understand the different status for the many situations and more importantly the different mental stages. Care has to be taken to understand that the single equivalence of *dukkha* cannot be adopted as equivalence of suffering. The Three main types of *dukkha* are; (1) *Dukkha-dukkhatā* or Physical and mental pain, (2) *Vipariṇāma-dukkhatā* or Resulting from or *dukkha* inherent in change, (3) *Saṅkhāra-dukkhatā* or *saṅkhāra-dukkha* or *Dukkha* Inherent in conditioned phenomena, inherent in everything that originates, and the sub type of *dukkha* as (1) Birth, (2) Ageing, (3) Death, (4) Grief, (5) Lamentation, (6) Physical pain, (7) Distress and anguish, (8) Frustration and despair, (9) The association with disagreeable people or things The separation from cherished people or objects, (10) Not obtaining what one wants; Disappointment, (11) The five aggregates, which are the foundation for clinging, all of these types also represented graphically show that there is a pointed understanding a possibility that may not lead to misjudgment.

The classificatory types, theological scheme reviews the energy and sophistication that went into the evolution of this scheme. Why there was a certain problem in translation that gave a wrong idea of *dukkha* to the western audiences, the later interest in Pāli text and early *Theravāda* Buddhism by 20th century shown must have a more mature understanding and a wide variety of explanation. It thus brought forth analytical rigour and philosophical sophistication to the understanding of *dukkha*. Why

desire is one of the main problems in the chain of causality as review in the *Paṭiccasamupāda*, It is craving or *taṇhā*

We may thus conclude that *dukkha* is one of the most important issues of philosophical debates that was given great importance in Buddhism. Centuries of debate within the *Theravāda* Tradition using the primary sources have led to a multiplicity of meanings and approaches. We get a large number of methods and debates on various positions that offer an understanding which is very balanced and analytical. One of the points that need to be emphasized is that there are different types of *dukkha* that cause different phenomena and should therefore not be grouped broadly as it would lead to a false understanding that is again equal to ignorance. It is ignorance which is again one of the causes leading to *dukkha* and in this process dispelling ignorance that what should not get into the trap of misunderstanding of *dukkha* for, it would lead to a false understanding of reality to overcome such practical problems the discourse of *dukkha* was eliminated and the constant interaction between the different sections of the society and the monks led to the evolution of a sophisticated system of the analysis of *dukkha*. The interface of western philosophy and the rise of Buddhist studies and the academic discipline have also sharpened the focus on the discourses of *dukkha*.

Chapter III

THE NARRATIVE OF DUKKHA AS REPRESENTED IN THE LIFE STORIES OF THE EARLY PRACTITIONERS

Introduction: The study of life stories has become an integral part of the Buddhist tradition since the early period. Drawing from the early Indian narrative tradition of iconographic treatment, Buddhism adopted this traditional framework. In addition to the narrative of the great man, many other stories were also taken to Buddhism and replaced for the new audiences and such influences had contributed to development of the studies of life stories in details. Many of the life stories are also drawn from the early Indian tradition and have used folk themes and other themes that are popular with the masses. This depiction and storytelling and retelling also aimed to create awareness about Buddhism in all these stories, the personality of Buddha is preminent. While some of followers wanted the entire text in a properly modified form, there were in the minority. These narratives were produced and reproduced over centuries and thus had develop a regular model. These models have enabled the common man to draw upon discourse of cultures. Many of the personalities are very effective and who have gone to the extremes and thus have set a very important example by reforming after lightly understanding the main principle of Buddhism. One can therefore draw from these practices to follow the four noble truths and eightfold path. Thus the study of the life stories offers an important synthesis of the ideas and practices.

3.1.0 Title of Chapter: The Narrative of *Dukkha* as Represented in the Life Story of the Early Practitioners

Generally, the term Buddhism has very broad meanings. Nevertheless, it investigates deeply into the core which the Buddha taught, that is called as the Buddhadhamma. *Theravāda* Buddhist tradition has 84,000 textual units as found in *Tipitaka*. The main concepts involve practices that lead to understand the way of living that describes all about what is *dukkha*, the cessation of *dukkha* and the way that leads to the cessation of *dukkha*. Thus, many among these 84,000 textual units have the narrative of *dukkha* as represented in the life story of the early practitioners of Buddhism, its origin dates back to almost 3,000 years ago but still remains in relevance today.

3.2.0 The Tradition of Narrative in the Early Buddhist Tradition in the Buddha's Life Time

As an endeavour to grasp of the narrative in the early Buddhist tradition in the *Buddha* life time, this research selected eight role models of life stories of practitioners which show how humans are stuck in *avijja* or ignorance and then overwhelmed by *dukkha* and how they deal with *dukkha* continuously and how the transformations of the personality takes place. Remarkably, in all eight role models, life stories of practitioners, they listened to the *dhamma desanā* or sermon directly from the Buddha. This is the important key to receiving right views and lots of people can attain *ariya-puggala*¹ or noble individuals namely *satāpanna* or one established in the fruition of stream-entry, *sakadāgāmi* or one established in the fruition of once-

¹ A.I 62.

returning, *Anāgāmi* or one established in the fruition of non-returning, *Arahanta* or one established in the fruition of *arahantship*.²

As mentioned above these people learned and listened to *dhammadesanā* or s from the Buddha. For this reason they show the virtues of *dhamma* or attributes of the *dhamma*. In *Majhimanikāya Mūlapaññāsaka* and *Āṅguttaranikāya* 3 mentions about the attributes of the *dhamma* as follows:

1. *Svākkhāto bhagavatā dhammo*: This term can be explained as *Dhamma* was expounded by Buddha and well proclaimed by Blessed One. It is excellent at the beginning, excellent in the middle, and excellent at the end. This is scrutinized as the virtuous truth of the *dhamma* about the principle of well living that can lead to the supramundane (*Lokuttarra*).

2. *Sandiṭṭhiko*: The sincere practice of the *dhamma*, its advantageous results would be visible for oneself here and now and must be seen for oneself.

3. *Akāliko*: *Dhamma* would not be delayed or timeless, it is not bound by time. Also the beneficial effects to be derived from the practice of the *Dhamma*. The Noble truth never becomes old or dies.

4. *Ehipassiko*: In this regard, open for one to come and see and invite inspection. *Dhamma* is pure and the unwavering truth of the sublime *Dhamma*.

5. *Opanayiko*: means worthy of inducing in and by one's own mind. These are the way of trial by practice until they find themselves fully free from all *dukkha*.

6. *Paccattam veditabbo viññūhi*: directly experienced by the wise or to be experienced by the wise for themselves. No people can realize the *Dhamma* on behalf

² D.III; A.IV; Pug 73.

of another person. One must practice by his own efforts. Dhamma can only be understood by the wise man³.

One of the key notes from the collective of data which shows the way and the main substance in the content of Buddha taught, it can be categorized in the agreeably group as follow:

First, the three aspects of the Buddha's teaching or the Buddha's manners of teaching culminate the followers to obtain confidence in conduct, faithfulness and pleasure. The three aspects can be divided in three aspects such as

(a) *Abhiññāya-dhammadesanā* means the *Buddha* having him fully comprehended, *Buddha* teaches others for the full comprehending of what should be fully comprehended; teaching with full comprehension.

(b) *Sanidā-dhammadesanā* — *Buddha* teaches the doctrine that has a causal bias. *Buddha* teaches in terms of or with reference to causality.

(c) *Sappāṭihāriya-dhammadesanā* — *Buddha* teaches the doctrine that is wondrous as to its convincing power and practicality. *Buddha* teaches in such a way as to be convincing and practical.⁴

Second, *Buddha-cariyā* or The Buddha's conduct or functions as

(a) *lokattha-cariyā* means conduct for the well-being of the world.

(b) *ñātattha-cariyā* means conduct for the benefit of his relatives

³ M.I.37; A III.285

⁴ M.II.9; A.I.276.

(c) *Buddhattha-cariyā* means the beneficial conduct as functions of the Buddha.⁵

Third, *Buddha-ovāda* or The Admonitions or Exhortations of the *Buddha*: Those are the main substance library of the content as do well and be good.

(a) *Sabbapāpassa akaraṇaṃ* or not to do any evil

(b) *kusalassūpasampadā* or to cultivate good

(c) *Sacittapariyodapanāṃ* or to purify the mind.⁶ All those principles of Buddhism called *Ovāda-Prātimokṣa* that *Buddha* gave those 1,250 *Arhantas* in *Māgha Pūjā day* at Full Moon in the third lunar month.

Fourth, in the narrative of *Dukkha* as represented in the life story of the early practitioners show us about the way the Buddha taught; He taught only the truth and valued the usefulness of the audiences. Buddha taught *dhamma* from knowledge by attaining Enlightenment. *Buddha* always taught with *mettā*⁷ or loving-kindness and anticipated for high benefit for the one who Buddha taught. *Dhamma* that the Buddha taught was completely practiced by himself until he attained enlightenment.

From the discussion above we get a detail understanding of the interconnection between *kamma*, *causality*, *dukkha*, *paticacamupada*, and the different context in which they interact. It shows that we cannot have simplistic understanding but a much nuanced explanation from the life stories. We can summarize by saying that the life history shows a great range of human behavior and

⁵ AA.I.98; Dh.III.441.

⁶ D.II.49; Dh.183

⁷ AIII.226; Dh.262; Vism.320.

includes most of the concepts that serve as a bridge between theory and practice in Buddhism

The personality of Buddha and the transition of different stages is encountered by many individuals in the world at one point is that many of them make wrong choices because of their failure to understand the true nature of reality that three principles of Buddhism the four Noble truth and eightfold part are part of the life story of Buddha. While the Buddha's life history is very clear, the life history the others are at a slightly different distance from the Buddhist idea and therefore, they follow the different paths which show that the everyday experiences and the long term goal need to be balance and the study of life stories.

In times of confusion and distress, the Buddha's life serves as a reference point for the step forward and therefore clearly makes a difference between decision and indecision. While the studies of life stories of the Buddha and the stories present a traditional approach, modern day life stories approaches also contain similar structures. The richness of the *Jatāka* is one of the examples to show that the importance of the life stories of practitioner should be studied. We see that while the Buddha is far away, has a special birth and was born in the royal family, The life stories from the other side show that they come from ordinary backgrounds. The lay people can therefore identify with them easily and trough them, the Buddha. We may conclude be saying that as *Bhikhu Buddhadasa* (May 27, 1906 – May 25, 1993), a Thai Buddhist monk had said that the Buddha life is also a resolution of many paradoxes.

3.3.0 Summarizing the Content

This chapter studies about five life stories of the early practitioners to show clear contents about the concept of *dukkha* as; The early life of practitioners, major influences and the shift to a new roles, The intervening period and the course of a shift, *dukkha* as a factor in initiating this shift, The early life and *avija*, *Dukkha* and liminal period, Dealing with *Dukkha* continuously and the transformation of the personality. The contents will highlight on the narrative of *Dukkha* as represented in the life story of the early practitioners for eight persons namely:

1. *Devadatta*: jealousy and greed and later become a solitary Buddha (*Pacceka Buddha*) named *Attissara*.
2. *Yasodharā*: Majestic of *Siddhārtha Gautama* and the attainment of arahantship
3. *Āṅgulimāla*, the murderer, later attained Arahantship
4. *Kisāgotami*: Sadness with her dead child, later attained Arahantship
5. *Paṭācārā*: a mad woman, later attainment of arahantship and preserver of the Vinaya

3.4.0 The Life Story: *Devadatta*,⁸ Jealousy and Greedy Man

Devadatta was the brother-in-law of *Siddhārtha Gautama*, later known as *Sākyamuni* Buddha. *Devadatta's* sister was *Yasodharā*, *Siddhārtha Gautama*

⁸ “Devadatta (Sanskrit and Pali: देवदत्त devadatta; Sinhalese: ධේවදත්ත; Burmese: □□□□□□; Thai: เทวทัต Thewathat; Lao: ຕູວະທັດ; Chinese: 提婆達多; Japanese: 提婆達多 Daibadatta; Vietnamese: Đè-Bà-Đạt-Đa” see more: Wikipedia, the Free Encyclopedia, August 24, 2015, <https://en.wikipedia.org/w/index.php?title=Devadatta&oldid=677673565>.

Bodhisatta's wife. Devadatta was the son of King *Suppabuddha*, and Queen *Pamitā*, sister of the King *Suddhodana* (*Siddhārtha Gautama's* father) or aunt of *Buddha*. His father's *Devadatta* was a *Koliya* and his mother came from a *Shakya* family. Despite the fact that he was ordained by the Buddha, known as *Eki Bhikkhu*, he always considered Buddha as his deadly enemy. The life stories of *Devadatta* form a good life study in the case of from where the real cause of *dukkha* originates from greed, anger and delusion. Due to this cause, Devadatta's mind shadowy with mala⁹ or stains such as *kodha* or anger, *makkha* or detraction; depreciation, *issā* or jealousy, *māyā* or deceit, *musāvāda* or false speech, *pāpicchā* or evil desire and *micchādiṭṭhi* or false view. Though he had a chance to listen to *Dhamma* directly from Buddha, he could not restrain himself from bad deeds. Nevertheless, at the very last moment of his life he felt regret of his misdeeds and finally he could transform himself though it was too late for his present life, in this Buddha era.

The early life of the life story of *Devadatta* and the Buddha might be stated with the phrase hate at first sight. In the Jataka stories¹⁰ *Devadatta* and *Buddha* were traders in the kingdom of *Seri* according to those who had same name as *Serivan* but had totally different character like black and white or the earth and the sky. The story had started when they had been travelling to sale the goods at the city of *Andhapura*, where there was the river *Neelavahini* in India.

When both of them reached at the city of *Ahdhapura*, they had agreed to separate the routes of their business. Coincidentally, they went to the same house but at different times, where a poor old lady lived with her niece. The old lady wanted to trade her old bowl (she did not know it was made from gold) with the jewelry for her

⁹ Vbh.389.

¹⁰ JA.1.

niece. *Serivan*, the greedy trader cheated the poor old woman customer by telling her lies. So, he told the old woman that her old bowl was worthless. It could not be exchanged for any goods from him. After he told the old woman, he left her home with bad plan in his mind that he will come back for exchanging the goods with the golden bowl this evening. He had begun day dreaming about high profits without paying anything.

Later, *Serivan* pundit came to the old woman's house but with correctness and honesty with wholesome action instead of the unwholesome action that he had committed. Then, the old woman had shown him an old bowl. *Serivan* pundit considered that this was the golden bowl. *Serivan* pundit told her that he did not have any high-priced goods for exchanging with her. The golden bowl is invaluable and he did not have goods for such value. Even though, the old woman agreed to exchange the bowl with *Seri* pundit because she liked the way he talked, polite and honest. So *Serivan* pundit gave not only the accessory for her niece but he gave all the goods, valued as five-hundred *kahapana*¹¹ to the old women including coins, five-hundred *Kahapana*. *Sesivan* pundit left the old woman's house with coins, 8 *kahapana* for renting the boat, scale and golden bowl.

Not so long, *Sirivan*, the greedy man had returned to the old woman's house. He found out that the golden bowl was sold out to *Seriva* pundit. His bad plan was not successful. The old women abused and scolded him and told him that *Serivan* pundit gave her 1000 *kahapana* but he said the golden bowl was not valuable. He hurriedly ran to the ferry landing at river *Neelavahini* to meet *Serivan* pundit. At ferry landing, He saw *Serivan* pundit at the middle of the river *Neelavahini*. He shouted the ferry

¹¹ ancient times currency

man to come. The ferry man would not listen; He followed *Serivan* pundit's advice and proceeded swiftly. Due to this situation, *Serivan* the greedy trader was filled with *dukkha* of anger. He became unconscious. *Serivan* the greedy trader had extreme hatred in his mind when he first met the *Bodhisatta*. Before his death, He vowed to hold grudge against *Bodhisatta*¹² which lasted for 78 lives.¹³ The wrath towards the Buddha was the root of the suffering in *Devadatta's* life as written above in *Serivan jātaka*. From that time to the present life in Buddha era, He became an enemy of the *Bodhisattva* who later became the Buddha ¹⁴ *Devadatta* had followed Buddha with hatred in his. *Devadatta's* in his previous life according to the *Vessantara Jātaka*¹⁵ born as a beggar *Jujaka*, a greedy old *brahmin* who had a young beautiful wife, *Amittada*. Finally, He was born as Prince *Devadatta*, as the cousin of *Buddha* in present life in Buddha era. Due to the close relationship between *Devadatta* and *Buddha*, they knew each other when they were the little boys. As the story continued from previous life to look upon with hatred with Buddha, so in *Devadatta's* view *Siddhārtha Gautama* was his enemy. *Devadatta* had a big quarrel and fight and changed for the worse and the worst case was that *Devadatta* had tried to kill Buddha.

Devadatta shot a swan: Returning to the *Buddha* era, when *Devadatta* was young he had a fight with *Siddhārtha Gautama* about the white swan, as to whom did it belong to? *Devadatta* had shot a swan by his bow and arrows and swan fell down to the earth from the sky. Both of them ran to the swan. *Siddhārtha Gautama* reached to the swan first. He nicely pulled out the arrows *from the* wounded swan. *Siddhārtha*

¹² Chalmers, Robert, trans. 'The Jataka, Volume I: Book I.--Ekanipāta: No. 3. Serivāṇija-Jātaka', 1895. <http://www.sacred-texts.com/bud/j1/j1006.htm>.

¹³ Phra Palat Kamphond Panyawuttho, 'An Analytical study of kamma of Theravada Buddhism' (Mahachulalongkornrajavidyalaya University, 2014).p.67.

¹⁴ *Jātakatṭhakathā Ekanipātavaṇṇanā*

¹⁵ *Vessantara Jātaka* No. 547.

Gautama took care of the swan until the bleeding stopped. *Devadatta* was so angry he told *Siddhārtha Gautama* to give him the swan. He said that the swan belonged to him. But *Siddhartha Gautama* strongly denied giving the swan to *Devadatta*. Due to this issue, *Devadatta* brought the charge against *Siddhartha Gautama* to the court.

The essence of the charge was to verify who the owner of the swan should be. *Devadatta* wanted to destroy swan's life. The swan had been kept alive by *Siddhartha Gautama's* care and concern. The swan must belong to *Siddhartha Gautama*. So, the final judgment from the court was that the swan definitely must rightfully belong to *Siddhartha Gautama* who cared for and saved the swan's life. A swan could not have belonged to *Devadatta* because he was trying to murder the swan. Due to the final judgment from the court, *Devadatta* suffered from extreme anger and malevolence.

Ordained as a Buddhist monk: Later, *Devadatta* followed the Buddha to ordain as a monk, known as *Eki Bhikkhu* when the Buddha had first returned to *Kapilavastu* along with *Bhaddiya*, *Anuruddha*, *Ananda*, *Bhagu*, *Kimbila*, and their barber *Upali*,

Totally six monks except *Devadatta* had attained *ariya-puggala*¹⁶ or the status of noble individuals. *Bhaddiya* attained arahantship¹⁷ or worthy one with *tevijja*¹⁸ or the threefold knowledge. *Auruddha* had *Dibbacakkhu*¹⁹ or *divine eye*, later attained arahantship. *Ananda* attained *satāpati-phala* or the fruition of once-returning. *Bhagu* and *Kimbila* practiced *vipassanā-bhāvana*²⁰ or insight development after that they

¹⁶ A.I.62.

¹⁷ Vism.710.

¹⁸ Vism.710.

¹⁹ D.I.76-84; M.II.17., *Vijjā* or supernormal knowledge

²⁰ D.III.273; A.I.60.

attained arahantship too. For *Devadatta* had talented meditation with psychic powers in mundane realms.

This is the point of degeneration of *Devadatta*. He attained only five types of psychic powers. There five were *Iddhividhaā* or magical powers, *Dibbasota*: divine ear, *Cetopariyañāṇa* or penetration of the mind of others, *Pubbenivāsānussati* or remembrance of former existences and *Dibbacakkhu* or divine eye²¹. *Devadatta* could not attain to *Āsavakkhayañāṇa* or knowledge of the exhaustion of all mental intoxicants although he had psychic powers but he lacked the knowledge to destroy three points of *kilesa* or defilements. There three points were greed, hatred, delusion. His mind still had been being controlled by *kilesa* which made him degenerate.

As days passed, the bitterness, abhorrence and jealousy increased more and more in the mind of *Devadatta*. He was ambitious and attempted to destroy the Buddha with power of law of action by bad deed which he did for many previous lives. He aspired to head the Order of the monks to replace the Buddha's duty and attempted to kill the Buddha three times, with reference to *Devadatta* in

Following in the *Dhammapada*, *Yamaka Vagga* (17) as follow:

“Idha tappati pecca tappati —

pāpakāri ubhayattha tappati

Pāparṁ me katan ti tappati —

bhiyyo tappati duggatim gato.”²²

²¹ D.III 281;AIII.280.

²² Dh.17. K.sri Dhammananda, *The Dhammapada* (Malaysia: Sasana Abhiwurdhi Wardhana Society, 1988)..p.57.

K.Sri Dhammananda translated in to English as “Here he suffers, hereafter he suffers. In both states the evil-doer suffers. ‘Evil have I done’ (thinking thus), he suffers. Furthermore, he suffers, having gone to a woeful state.”²³

Devadatta instigates Prince *Ajātasattu*: When *Buddha* lived at *Kosambi*; a large number of people were offering food, clothes and medicine to the Buddha and to the congregation of disciples. All the people of *kosambi* came to the Buddha image hall and asked each other for example “Where is the *Buddha*?”, Where is *Sāriputta Thera*?, Where is *Moggallāna Thera*?, Where is *Mahākassapa Thera*?, Where is *Bhaddiya Thera*?, Where is *Anuruddha Thera*?, Where is *Ananda Thera*?, Where is *Bhagu Thera*?, Where is *Kimbila Thera*?, But none asked-“Where is *Devadatta Thera*? *Devadatta* wondered why, as he also was a Prince from *Sakya* family who was ordained as a Buddhist monk at the same time. Why no one honored him? In his mind, he became corrupted by jealousy and anger. Then, he sought for accomplice who will worship and honor him as well as make an offering to him. First *Devadatta* thought about King *Bimbisara*, later he realized *King Bimbisara* attained to *satāpanna* or established in the fruition of stream-entry. His plans were not successful; King *Bimbisara* would not become his accomplice. After that, *Devadatta* made the decision to persuade Prince *Ajātasattu*, son of King *Bimbisara* and Queen *Vaidehi* because Prince *Ajātasattu* was still young and had a glorious future.

At that time, He had left *Kosambi* city and headed for *Rājagaha* (or *Rajgir* is the city in *Nalanda* district, *Bihar*, India) to meet Prince *Ajātasattu*. At this point, *Devadatta* used his supernatural powers to gain Prince *Ajātasattu* for showing his

²³ Ibid.

power and hoped that prince *Ajātasattu* would adore him and then Prince *Ajātasattu* will worship him. *Devadattu* was transformed by psychic powers such as eleven poisonous snakes on his body as eight poisonous snakes hold on both of hands and ankle joints, one poisonous snake hold on his neck, one poisonous snake put on top his head, one poisonous snake, one poisonous snake put across one's shoulder like an ornamental chain. *Devadatta* soared into the air and appeared on Prince *Ajātasattu*'s lap. Then Prince *Ajātasattu* was frightened, and panicked. *Devadatta* soothed him and told him to not be afraid of him, as he is a monk. Then he transformed his body to *Devadatta*. Then Prince *Ajātasattu* had faith in psychic powers of *Devadatta*. Prince *Ajātasattu* asked for patron to *Devadatta*. After that Prince *Ajātasattu* built a temple at *Gayāsīsa* for him. Prince *Ajātasattu* went to see him by caravan of 500 royal chariots every morning and evening and offered 500 trays of food for him. *Devadatta* had fulfilled his aspiration. *Devadatta* was receiving much praise and honor as well as offerings. Then he began to lose his self-control. He aspired to be appointed as head of the Order of the monks and replace the Buddha, and tried to break up the Order of the monks. Suddenly as his mind had got an evil notion so his psychic powers had gone. In the meantime, *Moggallāna*, foremost in supernatural powers narrated above story to the Buddha when the Buddha was staying at *kosambi*. Buddha told about the law of action as whatever *Devadatta* did, the retribution will happen. Afterwards, Buddha went to *Veluvana Vihara, Rājagaha* where the group of monks told Buddha about the story of Prince *Ajātasattu* who had been a patron of *Devadatta*. The Buddha said that In the future, People will lose faith, lose honor and not offer him anything. He also lost good deed.

Asked to be appointed as the head of the Order of the monks: With the feeling of envy towards the Buddha and the inert aspiration to head the Order of the monks.

The *Dhammapada* mentions that “One day, while the Buddha was preaching at the *Veluvana* Monastery in *Rājagaha*, he approached the Enlightened One with a selfish idea. He suggested that the Order be entrusted to his care, on the grounds that the Buddha was getting old. The Buddha did not accept his suggestion and admonished him, saying that he was not worthy of holding this responsibility. So, the Buddha asked the Sangha to carry out an act of proclamation of penalty”²⁴

Devadatta went to meet Prince *Ajātasattu*²⁵. *Devadatta* instigated Prince *Ajātasattu* to kill King *Bimbisara*,²⁶ his father, after that Prince *Ajātasattu* took over the kingdom of Magadha from King *Bimbisara*; Prince *Ajātasattu* had succeeded to the throne.²⁷ *Devadatta* thought to kill the Buddha and then be appointed as the head the Order of the monks. Prince *Ajātasattu* was too young and lack of right knowledge. So he fell into the trap of *Devadatta* by completely believing in the wrong view of *Devadatta*.

Three times attempted to commit regicide against the Buddha. Prince *Ajātasattu* proclaimed himself as the king after King *Bimbisara* passed away. *Devadatta* had continued his criminal plan, to become the new head the Order of monks. Once he had been allotted a group of Archers, 31 persons with the poisonous

²⁴ Pāli: *Pakasaniya kamma*. Also see: K.sri Dhammananda, *The Dhammapada* (Malaysia: Sasana Abhiwurdhi Wardhana Society, 1988).p. 57.

²⁵ r. c. 492 – c. 460 BCE

²⁶ 558–491 BCE.

²⁷ *Tipitaka*, Thai Language (Bangkok, Thailand: Mahachulalongkornrajavidyalaya University, 1992). Vin.6-7 [7/336-339/pp.141-145], Dha. 1/pp.187-188

arrows for killing the Buddha. But his criminal plan did not succeed. Rather, the Buddha produced an effect that the 31 Archers could not shoot the Buddha. The Buddha was teaching the *Dhamma* to a group of Archers. Most of them attained to the stream – entered or one who has entered the stream of Path and ordained to monks after that attained liberated person or *Arahantship*.²⁸

Next, a new criminal plan started with an evil intent, *Devadatta* climbed up to the top of *Khitchakut* Mountain. The Buddha was far away at the foot of mountain. *Devadatta* rolled down a big stone but the overhanging rock caught the stone. His criminal plan did not succeed again. However, Buddha was injured by stone flakes on the Buddha's foot, *Lohituppāda*²⁹ or causing Buddha to suffer a contusion or bleeding. After that the Buddha told to *Devadatta* that he had accumulated much unwholesome course of action with evil intent by attempting to commit regicide against the Buddha. Then the Buddha addressed to a group of monks, *Devadatta* did *Anantariya-kamma* or heinous crimes.³⁰

Devadatta did not give up; He made a new plan to attempt to commit regicide against the Buddha. *Devadatta* knew that the elephant's Prince *Ajātasattu* was in the rut, called *Nalagiri*, the brutal elephant. *Devadatta* went to the elephant stables then order to the mahouts to ply *Nalagiri* with sixteen pot of liquor. *Nalagiri* got drunk. In that early morning, the Buddha and congregation of disciples came

²⁸ *Tipitaka*, Thai Language (Bangkok, Thailand: Mahachulalongkornrajavidyalaya University, 1992). Vin.6-7 [ᾱ.ḡ.]7/340/pp.147-150, JA. [ḡ.ḡ.ḡ.] 64/pp.149-152. Dha. [ḡ.ḡ.ḡ.] 1/pp.188.

²⁹ A.III146; Vbh.378. *Anantariya-kamma*:- 1. *Mātughā*: matricide 2. *Pitughāta*: patricide 3. *Arahantaghāta*: killing an Arahant 4. *Lohituppāda*: causing Buddha to suffer a contusion or to bleed. 5. *Saṅghabheda*: causing schism in the order. There are five call *Anantariya-kamma*

³⁰ *Tipitaka*, Thai Language (Bangkok, Thailand: Mahachulalongkornrajavidyalaya University, 1992). Vin.6-7 [ᾱ.ḡ.] 7/340/pp.147-150, JA. [ḡ.ḡ.ḡ.] 64/pp.149-152. Dha. [ḡ.ḡ.ḡ.] 1/pp.188.

down on that road for receiving the food in the alms bowl. *Nalagiri*, the brutal elephant was set loose on the same road.” Meanwhile *Ananda* saw the brutal elephant; he was in a dreadful situation. So, *Ananda* stood to block the way of the elephant for protecting the Buddha. The Buddha told him to step aside from the elephant. The Buddha had subdued the *Nalagiri* with *mettā* or loving-kindness. Thus Symptom of drinks and brutality that the Elephant suffered from were completely healed by Buddha. People saw this situation, most of them acclaimed salute, rejoicing in *Buddha*’ merit and faith in the Blessed One.

During this same time, People started criticizing *Devadatta* as he was an instigator who undoubtedly had been expelled for his multiple attempts to murder the Buddha. He committed much evil such as appointing the archers to kill the Buddha or by throwing a stone to kill the Buddha or by using the elephant to Kill the Buddha, and also instigating *Bimbisara*’s son to kill his father. Thus according to The *Dhammapada* in *Atta Vagga* or the Self it mentions about what the bhikkhus told the Buddha about what that they were talking about *Devadatta* as;

“...*Devadatta* is indeed a man without morality; he has tried to gain name and fame by getting the confidence of King *Ajātasattu* by unfair means. He has also tried to convince the king that by getting rid of his father, he (*Ajātasattu*) would immediately become a powerful ruler. Having been thus misled by *Devadatta*, *Ajātasattu* killed his father by torturing him. *Devadatta*, has even attempted three times to kill you. *Devadatta* is, indeed, very wicked and ambitious”³¹

³¹ K.sri Dhammananda, *The Dhammapada* (Malaysia: Sasana Abhiwurdhi Wardhana Society, 1988). 339.

After that the Buddha told about the wickedness and ambitiousness of *Devadatta's* story in his previous life that He had attempted to kill the Buddha. According to the Buddha;

“*Yassa accanta dussilyam* —

Māluvā sālam iv' otatam

Karoti so tatha' ttānam —

Yathā nam icchatī “.³²

“He whose excessive bad conduct is spread out (over him), like a *māluvā* creeper spread out over a *sāl* tree, does to himself just as his enemy wishes to do to him.”³³

After this sermon, many people attained to *ariya-puggala* or noble individuals namely *satāpanna* or one established in the fruition of stream-entry as henceforward.

By the way, this story had quickly spread. Most of the people in *Rajagriha* knew *Devadatta's* evil nature. People had blamed King *Ajātasattu* because he supported *Devadatta*. In the meantime, King *Ajātasattu* also knew the reality of *Devadatta's evil mind* so he was ashamed. King *Ajātasattu* cut-off all support to him and also asked the people not offer food to him too³⁴ causing a schism in the Order (*Saṅghabheda*)³⁵: Later, *Devadatta* made a living by cheating people who still

³² Dh.162. K.R Norman, trans., *The Word of the Doctrine (Dhammapada)*, Pali Text Society Translation Series 46 (Oxford: Pali Text Society, 2000).p.24.

³³ Dh.162. Ibid.

³⁴ *Tipitaka*, Thai Language (Bangkok, Thailand: Mahachulalongkornrajavidyalaya University, 1992). Vin.6-7 [ᾗ.ᾗ.]7/342/pp.150-153/ JA. [ᾗ.ᾗ.ᾗ.]62/pp.337-343, Dha. [ᾗ.ᾗ.ᾗ.]1/pp.188-190

³⁵ A.III.146; Vbh.378. see: *Anantariya-kamma*: heinous crimes which bring immediate.

believed in him. *Devadatta* went with his a group of *bhikkhus* who strived to do evil, however all of his efforts failed.

They offence caused a schism in the Order (*Saṅghabheda*). Then *Devadatta* came to meet the Buddha while Buddha was staying at the *Veluvana* Monastery with a group of *bhikkhus*. He propounded description of five control rules to the Order. By the way he wanted to show his performance to a group of *bhikkhus* that he had been a disciplinarian. There were five control rules as (1) Live in the forest by duty; (2) Live only on food received in the alms bowl of monks by duty; (3) Wear robes dedicated to the deceased by duty; (4) Reside under trees by duty; and (5) Should not take fish or meat by duty. If the Orders were to not follow the rules, they would be punished. So that the five rules can help the Orders get in to the solitude and become unambitious as this would serve the objective of the Buddhism.

The *Dhammapada* mentions the response of the Buddha as

“The Buddha did not have any objections to these rules and did not restrict those who were personally willing to observe them, but for various valid considerations,³⁶ he was not prepared to introduce these rules of discipline as binding laws on the Order in general.”³⁷

After that *Devadatta* persuaded the people to believe in him and follow his teaching. *Devadatta* had created the plan to break up the Order from the Buddha. The early morning while *Ananda* asked for alms, *Devadatta* said to him to tell the Buddha about his requirement as in the Treasury of Truth Illustrated *Dhammapada* by *Weragoda Sarada Maha Thero* mentioned below:

³⁶ K.sri Dhammananda, *The Dhammapada* (Malaysia: Sasana Abhiwurdhi Wardhana Society, 1988),p.340.

³⁷ Ibid.p.340.

“*Ananda*, from today I will observe the sabbath (Uposatha), and perform the duties of the order separately independent of the Buddha and his order of monks”³⁸

After Ananda informed to the Buddha that *Devadatta* was trying to schism in the order. This below was his the exclamation about from the Buddha in

“*Sukarāni asāhūni* —
Attano ahitāni ca
Yam 've hitaṅ ca sādhuṅ ca —
taṃ ve parama dukkaraṃ”³⁹

“Evil deeds, and those harmful to oneself, are easily done. What indeed is both beneficial and good, this indeed is very difficult to do.”⁴⁰

Then on the *Uposatha* day, *Devadatta* persuaded five hundred newly ordained *Vajjian* monks to follow his company and went to *Gayasisa*. The teaching of *Devadatta* said that the doctrine of Buddha was not *Dhamma* but the doctrine of *Devadatta* was *Dhamma*.⁴¹

As these five hundred newly ordained *Vajjian* monks were disciples of *Sariputta* and *Moggallana*, Major *Arhat* disciples of the *Buddha*. With kindheartedness or *metta*, the Buddha told *Sariputta* and *Moggallana* to lead them back to right view. Most of five hundred newly ordained *Vajjian* monks returned back with *Sariputta* and *Moggallana* to the *Buddha*. After that *Kokālika* told the story and

³⁸ Weragoda Sarada Maha Thero, *Treasury of Truth: Illustrated Dhammapada* (Singapore Buddhist Meditation Centre, 1993).p.694.

³⁹ Dh.163. K.sri Dhammananda, *The Dhammapada* (Malaysia: Sasana Abhiwurdhi Wardhana Society, 1988).p.341.

⁴⁰ Dh.163. K.R Norman, trans., *The Word of the Doctrine (Dhammapada)*, Pali Text Society Translation Series 46 (Oxford: Pali Text Society, 2000).p.24.

⁴¹ *Tipitaka*, Thai Language (Bangkok, Thailand: Mahachulalongkornrajavidyalaya University, 1992). Vin [๓.๑.]7/343/pp.156-159, JA. [๑.๓๓.๑.] 58/pp.338, Dha. [๑.๕.๑.]1/pp.190-191.

blamed *Devadatta* because *Devadatta* believed in *Sariputta* and *Moggallana*. *Kokālika* hit with the knee, hot blood gush out from *Devadatta*'s mouth. *Devadatta* got sick since then.⁴²

The last days of *Devadatta*: *Devadatta* was severely ill for nine months. Finally, he felt guilty and repented that he committed such bad actions against the Buddha. Before he died, he wanted to see the Buddha and confess to him and ask for forgiveness from him. Then he asked his followers to take him to see the Buddha at *Jeta* Grove Monastery. Nevertheless, on the way to *Jeta* Grove Monastery, His followers who had carried *Devadatta* went on a trip until *Jeta* Grove Monastery. When they reached the lake, the followers had put the doolie under the shade near the shore of the lake then they went to drink water and wash themselves. In meantime *Devadatta* *also* wanted to take a bath. Suddenly at that moment, he stood on the earth then sank down in to the earth called quagmire for sinners. *Devadatta* repented his grave offences and sank down.

Following this The *Dhammapada* mentions that "*Devadatta* did not have the opportunity to see the Buddha because of the evil deeds done against the Enlightened One. After his death, he was reborn in a very miserable and suffering state where he has to pay for all the evil deeds that he had committed"⁴³

Through bad deeds and harmful actions, *Devadatta* had been causing schism in the order, called *Anantariya-Kamma* or heinous crimes. This action endured

⁴² *Tipitaka*, Thai Language (Bangkok, Thailand: Mahachulalongkornrajavidyalaya University, 1992). Vin.6-7. [နိ.၅.] 7/345/pp.161-163, JA.[ပု.ဘိ.ဝ.] 56/pp.569-570, Dha. [ပု.ပ.ဝ.] 1/pp.192.

⁴³ Dh. 17., K.sri Dhammananda, *The Dhammapada* (Malaysia: Sasana Abhiwurdhi Wardhana Society, 1988)..p.59.

suffering and sent him to *Avīci Niraya*⁴⁴ where he was given the most painful woeful state of planes of loss and woe.

The explanation about the permanent state of *Devadatta* from *K.Sri Dhammananda* as “After paying for his evil deeds over an incredibly long period of time, *Devadatta* will one day become a *Pacceka Buddha*⁴⁵ due to his earlier attainment of certain spiritual development. In *samsāra* (cycle of birth and death), neither hell nor heavenly worlds are permanent or ever-lasting. *Nibbāna* is the only permanent state.⁴⁶

The major influence and shift to a new row that lead him to the hole of *dukkha* was the process of the law of retribution. *Phra Palat kamphon Panyawuttho* was an analytical study about the cycle of *Devadatta*'s life as “*Devadatta*'s retribution which appeared in *Theravāda* Buddhism in 78 sections was the process and the effect of two *kamma*, *Akusala-kamma* and *kusala-kamma*. The retribution in body action, verbal actions, and mental action which were three *kamma* and black evil as four *kamma*. Black evil and his result was suffering, loss of fortune, loss of rank and blaming according to the result of *kamma*.”⁴⁷

According to *Jātakas tale Devadatta* was born in his various lives as a male deity, water-demon, human (for example King, King's son, King's minister, priest,

⁴⁴ One of the eight great purgatories (*mahaniraya*) (J.v.266). It is ten thousand leagues in extent and forms part of a *cakkavala* (SnA.ii.443). 1. “*Avīci, Avīci: 5 Definitions - Wisdom Library*,” accessed September 30, 2015, <http://www.wisdomlib.org/definition/avici/index.html>.

⁴⁵ *Pacceka Buddha* = Individually Enlightened one. *Atthissara*

⁴⁶ *K.sri Dhammananda, The Dhammapada* (Malaysia: Sasana Abhiwurdhi Wardhana Society, 1988),p.59.

⁴⁷ *Phra Palat Kamphond Panyawuttho, 'An Analytical study of kamma of Theravada Buddhism'* (Mahachulalongkornrajavidyalaya University, 2014).p. 67.

robber, doctor, nude ascetic and so on) and animal (for example monkey, king of beasts, elephant, horse, crocodile, fox, tree lizard and so on.)

An important point is that in his life as *Davadattu* he accepted his mistake but was too late. Before *Devadatta* accepted his mistakes, he committed many bad deeds, leading to uninterrupted and uninteruptible results. He was causing the Buddha to suffer a contusion or to bleed or *Lohituppāda* and causing schism in the order or *Saṅghabheda*. From this point of view, the present of life's Devadatta and Buddha is very important. One ought to examine it in detail to develop a clear understanding of the concept of *dukkha* in *Theravāda* Buddhism.

Dukkha as a factor in initiating this shift: “Monks, *Devadatta*, overcame and his mind was controlled by eight wrong conditions which doomed him to his Downfall to *Niraya*, hell, staying there for an aeon, incurable period. What eight wrong conditions were these? His mind was controlled by lack of gain...by fame...by lack of fame ...by honorsby lack of honors...by evil desire....by evil friendship which doomed him to the Downfall...which was later incurable.⁴⁸

What matters here is the early life and *Devadatta*'s *Avijjā*? *Avijjā* or *Devadatta*'s *ignorance*, lack of essential knowledge called *Avijjā* namely: First, Ignorance of *dukkha*, Second, ignorance of cause of *dukkha*, third, ignorance of cessation of suffering and Fourth, ignorance of the path leading to the cessation of *dukkha*.

⁴⁸ I.B. Horner, trans., *The Book of The Discipline (Vinaya-Pitaka)*, vol. V (Cullavagga), V vols, Sacred Books of Buddhists (Oxford: The Pali Text Society, 1997). p.283.

To put it in a nutshell *Devadatta*'s ignorance is because he lacked The four Noble truths⁴⁹ or *Ariyasacca*⁵⁰ . Due to these above mentioned characteristics, they led *Devadatta* to a path where he only got ignorance of the past, ignorance of the future and ignorance of both past and future and ignorance of states that dependently originated according to specific conditionality⁵¹.

All deeds that *Devadatta* committed in several former lives led to both *kusala-kamma*⁵² or wholesome action and *Akusala-kamma*⁵³ or unwholesome action but this paragraph will show about *akusala-kamma*⁵⁴ that makes clear about the cause of *dukkha* from his *kamma*⁵⁵ or action such as instigating someone to kill the king, leading the people into a mistaken notion or a wrong view from conscience or moral dread or *Hiri* and *Ottappa*⁵⁶, trying to kill his son, corruption, graft, malversation, alcoholic, ungrateful, wrong means of livelihood, not abstain from sexual misconduct, Pursue to stealing, adopt to intoxicants causing heedlessness, Persistence for killing humans and animals, foes in the guise of friends or *Mittapṭirūpaka*⁵⁷, have a great malice, be jealous, bear malice, murder and so on.

⁴⁹ Vin.I.9; S.V.421; Vbh.99.

⁵⁰ S.II.4;S.IV.256;Vbh.135.

⁵¹ Dhs.190,195;Vhh.362.

⁵² Ibid.

⁵³ Ibid.

⁵⁴ Ibid.

⁵⁵ Ibid.

⁵⁶ A.I.51;It.36.

⁵⁷ D.III.187.

3.5.0 The life story: *Yasodharā* or *Bhaddakaccānā*⁵⁸

In the *Gautama* Buddha's era, *Bhaddakaccānā Theri* was a person of importance, considered as *arahatā*. Before she attained *arahatā*, she was the Princess *Yasodharā*, the wife of *Bōdhisattva Siddhārtha*, who later became *Guatama Buddha*. Princess *Yasodharā* was born on the same day and year with *Bōdhisattva Siddhārtha*. Final life's Princess *Yasodharā* was referred to call as *Bimbādevī*, *Bimbaasundarii*⁵⁹ and *Rāhulamātā* or *Rāhula's* mother. Because Princess *Yasodharā* committed good deeds by performing meritorious acts in her past life, so when she became a *Bhikhuni* as *Bhaddakaccānā Theri*, she attained Arahantship. In the meantime, she also practiced until she got the supernormal powers (*mahābhiñña*). She had been able to recall a former incarnation, infinite number of times. The Buddha ranked *Bhaddakaccānā Theri* as foremost chief among *Bhikhuni*, among those who was in the possession of supernormal powers. (*mahābhiññappattānam*)

It is quite evident, *Bhaddakaccānā Theri's* life history has come down to us largely based on her own saying before she passed away to unconditioned state or *Nibbāna* at seventy eight years old before the Buddha attained *Nibbāna* two years. So, *Bhaddakaccānā Theri* informed the Buddha that she took leave. The Buddha requested her saying to sound people about her wholesome action⁶⁰ as a deed done on a various previous existence lives. This is summarized from the *Apadāna* of the *Khuddaka as; Bhaddakaccānā Theri* in the previous existence, She had a long bind up with the Buddha such among highest of the numerals reincarnation since four

⁵⁸ “*Rāhulamātā*,” accessed November 1, 2015, http://www.palikanon.com/english/pali_names/r/rahulamata.htm.

⁵⁹ Ibid.

⁵⁹ Ja.II,392; IV,478.

⁶⁰ A.I.104,263; It.25,55. Wholesome action or Kusala-kamma

*Asamkheyya*⁶¹ and one hundred thousand *Maha-kappa*⁶². She lived confederated of *Bodhisatta* like his shadow. She resolved to support Bodhisattva's determination fulfilled not in only in the final life but also in many previous birth of *Bodhisattva* that to be reborn in uncountable cycle of rebirth. Princess *Yasodharā* had supported the *Bodhisatta* for adopting the ascetic life and practiced strict self-denial as a measure of the ten perfections; stages of spiritual perfection achieved by a *Bodhisatta* on his path to Buddhahood which caused this condition make her face *dukkha* for a long time in *samsāra* as featured many time such as in the *Jātaka* tales in *Tipitaka*.

The early life story of Princess *Yasodharā* starts from the time when she had resolved to support the *Bodhisatta* as the co-performer in developing through the stages of spiritual perfection achieved by a *Bodhisatta* on his path to Buddhahood since the pair had seen the *Dīpaṃkara* Buddha. In that incarnation in the *Dīpaṃkara* Buddha era, Princess *Yasodharā* was named as *Sumitta* and *Bodhisatta* was born as *Sumedha* in a wealthy Brahmin family, later he became an ascetic of supernatural powers in the *Himālayan* forests, and was called as *Sumedhadabosa*. One day; he saw people reclaiming the road to cordially receive *Dīpaṃkara* Buddha. When he knew that, He also came to help the people for road reclamation. As people came to know that *Sumedhadabosa* had supernatural powers, then they left a difficult portion of the job for him, he thought of that in an opposite way, He would not use supernatural powers for that job, He rather wanted to reclaim this road by his hand by offering service to *Dīpaṃkara* Buddha. Thus because of that When the *Dīpaṃkara* Buddha came, He could not finish his work. Due to his highly faithful self, *Sumedhadabosa*

⁶¹ Incalculable Aeon or Epoch

⁶² "Great Aeon or World Cycle (Maha-kappa) A *maha kappa* or aeon is generally taken to mean a world cycle."

lied down and stretched himself on a groove for *Dīpaṃkara Buddha* to walk over his body. *Dīpaṃkara Buddha* saw *Sumedhabosa* and knew his determination that he had been willing to be a Buddha in the future. *Dīpaṃkara Buddha* knew of his future and gave the declaration that his determination would later make him *Gotama Buddha*.⁶³ At the same time, *Sumitta* saw the story since *Sumedhabosa* soared from the air to the earth by his superpowers and reclaimed the road by his own hand and laid down the body like a bridge for the *Dīpaṃkara Buddha* over the groove until *Dīpaṃkara Buddha* announced that *Sumedha* would be a Buddha in the future. She was feeling highly faithful towards *Sumedhabosa*, so she gave five bouquets of lotus to *Sumedhabosa* and kept for herself only three bouquets of lotus and worshipped the virtuous *Dīpaṃkara Buddha* together. *Sumitta* also approached to the *Dīpaṃkara Buddha* that she was willing for co-rebirths in uncountable times with *Bodhisatta* as a supporter in ten perfections fulfillment until the final life for enlightenment to *Gautama Buddha* as numerous stories that feature in the *Jatāka*⁶⁴ and mention as “the queen consort in the *Abbhantara*, *Sammillabhāsini* in the *Ananusociya*, *Samuddavijayā* in the *āditta*, *Udayabhaddā* in the *Udaya*, the potter's wife (*Bhaggavī*) in the *Kumbhakāra*, the queen in the *Kummāsa*, the queen consort in the *Kurudhamma*, *Pabhāvatī* in the *Kusa*, *Candā*, in the *Khandahāla*, the queen in the *Gangamāla*, the female in the two *Cakkavāka Jātakas*, *Candā* in the *Candakinnara*, *Sumanā* in the *Campeyya*, the woman ascetic in the *Cullabodhi*, *Candā* in the *Culla Sutasoma*, the queen in the *Jayaddisa*, *Sītā* in the *Dasaratha*, the queen in the *Pānīya*, the wife in the *Bandhanāgāra*, *Sujātā* in the *Manicora*, *Manoja's* mother in the

⁶³ J.i.2ff.; DhA.i.68; Bu.ii.5ff.; SNA.i.49.

⁶⁴ *Rāhulamātā*. Accessed November 21, 2015.

http://www.palikanon.com/english/pali_names/r/rahulamata.htm.

Manoja, *Sīvalī* in the *Mahājanaka*, *Subhaddā* in the *Mahāsudassana*, the mother deer in the *Lakkhana*, *Visayha's* wife in the *Visayha*, *Maddī* in the *Vessantara*, *Suphassā* in the *Supatta*, the queen in the *Susīma*, and the smith's wife in the *Sūci*, and etc.”⁶⁵

Due to her determination that was caused her rebirth in *samsāra* for supporting *Bodhisatta's* perfection fulfillment. In the *Yasodharā* in Sinhala Literature referred in the book name as ‘*Yasodharā* the wife of the *Bodhisattva*’ mentions as:

“For a long time in *samsāra* I lived united with you like your shadow. I was always faithful and supportive of you in all the different places we lived. However, women are frail and have little intellect. So you may at times find shortcomings [on my part]. But if you look with wisdom at each of these wrongs you will know that they did in fact help to strengthen your *pāramitā* (perfections or virtues needed to become a Buddha). Thus even wrongs done by me were in fact a source of benefit to you.”⁶⁶

Princess *Yasodhalā* sacrificed and donated all physical strength and moral support to Buddha. Although, *Bodhisattva* gave meritorious action consisting in generosity by all of his possessions, she had faced physical suffering and mental suffering, though plunged in an agony of hopeless grief, innumerable times yet she never complained or got angry, on the contrary she felt altruistic joy in his meritorious action consisting in generosity for developing the virtue of perfect charity. With her kind mind she was engrossed in making a huge sacrifice to Buddha, she had assisted *Bodhisattva's* wish, fulfilled not in this life but also in many previous birth's *Bodhisatta* until the final life and due to this cause. Her existence stayed among the

⁶⁵ Ibid

⁶⁶ Ranjini Obeyesekere, trans., *Yasodhara the Wife of the Bodhisatta* (New York: State University of New York Press, 2009), p.11.

ocean of tears that came from *dukkha* and was still stuck in the abundance of *dukkha*, still traveled in *samsāra*, the wheel of life for such a long time.

In the final life, Princess *Yasodharā* was born on the same day with *Siddhārtha Gautama Bodhisatta* and awakened together. *Siddhārtha Gautama Bodhisatta* attained enlightenment to the *Buddha* and also Princess *Yasodharā* or Princess *Bimbā* attained to the *Arahant*, the fruit of the worthy one. Her father was a King *Suppabuddha*, and Queen *Pamitā* who was a sister of the Prince *Siddaratha*'s father *Suddhodana*. When Princess *Yasodharā* was sixteen years old, she got married with *Gautama Bodhisatta*. Later, when she was twenty-nine years old she gave birth to the first child. Then, *Siddhārtha Gautama Bodhisatta* renounced the royal throne and left the palace to the great renunciation for search of liberation of *dukkha*. He restrained himself from desire and attachment from wife and a new born baby, called *Rāhula*. Before the Buddha left the palace, ultimately, he looked at his wife and new born baby. They were sleeping; He could not see *Rāhula*'s face because Princess *Yasodharā*'s had embraced *Rahulā*.

After Princess *Yasodharā* came to know that her husband had departed and abandoned herself and son, her mind began trembling and all her happiness was destroyed, her joy from her heart was gone and she was overwhelmed with depths of her *dukkha* by the loss of husband and the father of her son. Due to her love and attachment with her husband, whenever she heard the news about him like for example In the book of '*Yasodharā the Wife of the Bodhisatta*' recited her action arises from her deep effect and was more than a momentary feeling love, see as below:

“ *Siddhatta* had shaved his head, she did likewise; when she heard that he had left off the use of perfumes and ornaments, she also refused their use. Like her husband she had eaten at appointed times from an earthen bowl only. Like him she had renounced high beds and splendid coverings and when princes asked her in marriage she replied that she was still his.”⁶⁷

In one single day, Princess *Yasodharā* had a new born son and on the same day she lost her husband too. At that time, it seemed like she was a widow whose husband had forsaken her and that she must take care of her son as a single mother, so she was feeling disdained by society that it was shameful and embitter. Princess *Yasodharā*'s lament made her change her personality; she was not adorning with any jewelry. Her skin looked gloomy with her grief. Although her cousin was there to help her to soothe her feeling but it could not relieve her lament. Finally, her cousin reluctantly left her alone with sadness. Due to her sadness, her family was very doleful with this situation. King *Suppabuddha*, her father was rankle and angry, Thus, He always tried to find the way to take vengeance on the Buddha⁶⁸

In the *Vinayaṭṭhakathā*⁶⁹: Seven years later, The Buddha came back to *Kapilavatthu* to visit his relatives. On the second day when he came, *Yasodhara* called her son, *Rahulā* and said, that this monk among 20,000 *Arahants* group was his father. He (the Buddha) looked elegant as inhabitant of the higher heavens and had a beautiful skin as gold. He left him at the day he was born. In that day it was the first

⁶⁷ *Mahāvagga in The Sacred Books of the East*, vol. XII, verses 1–V, (Oxford, 1881), p. 18, quoted in Paul Carus, *Buddha, the Gospel* (Chicago: Open Court Publishing, 1894). Referred at; Ranjini Obeyesekere, trans., *Yasodhara the Wife of the Bodhisatta* (New York: State University of New York Press, 2009), p.6.

⁶⁸ Dh.1/2/3/61-65. In *Tipitaka*, Thai Language (Bangkok, Thailand: Mahachulalongkomrajavidyalaya University, 1992).

⁶⁹ VinA.3

time that Rahulā saw his father. Her son kept on following his mother's words and went to meet his father."⁷⁰ When he met the Buddha even the Buddha did not say anything but he felt happy. "How pleasant is your shadow, O Monk."⁷¹ That time the Buddha did not reply to *Rahula*. Later, The Buddha was going back to *Nigodharama* temple, Rahula was following him closely and said: "Give me my inheritance, O Monk."⁷² Then the Buddha gave him inheritance (*Dhamma*) that can lead him to beyond these worlds and told to *Sariputta* to ordain him."⁷³ That time, *Yasodharā* was suffering from his son ordaining again.

"*Rahula* was follow The Buddha and asked for inheritance"⁷⁴ Finally, Buddha came to meet *Yasodharā*. She could not stop crying about her. With much of ruefulness she had nestled her face with tears on his foot. Then the Buddha had told his disciple to let Princes *Yasodharā* do whatever that she wanted to do, to not stop her. King *Suddhodana* also told about her sadness and honest with the Buddha. For *Yasodharā* this time was her final life. The Buddha gave *dhamma* to be free from *dukkha*. Later she became a *Bhikkhuni* name as *Bhaddakaccānā* and attained to *Aranataship*.

⁷⁰ VinA.3

⁷¹ "Buddhist Studies: The Buddha and His Disciples - Rahula," accessed November 20, 2015, <http://www.buddhanet.net/e-learning/buddhism/disciples13.htm>.

⁷² Ibid.

⁷³ Vin,IV:81., "Buddhist Studies: The Buddha and His Disciples - Rahula," accessed November 20, 2015, <http://www.buddhanet.net/e-learning/buddhism/disciples13.htm>.

⁷⁴ Ashin Janaka Bhivamsa (Aggamahapandita) and Artist: u Ba kyi, "Illustrated History Of Buddhism | Saraniya Dhamma Meditation Centre | Manchester | Salford," Saraniya Dhamma, accessed October 27, 2015, <http://www.saraniya.com/page/buddhism/illustrated-history-of-buddhism.html>.

3.6.0 The Life Story: *Aṅgulimāla*, the Murderer and The Attainment of Arahantship⁷⁵

The analysis of the life story of *Aṅgulimāla*, the robber and murderer. This case is a very good example of the one who lead his life in the wrong view and made a bad deed⁷⁶ in livelihood. Then one day, The Buddha made him wake up and made him realize that thing he did evil *kamma*. So the man wanted to free from evil and purify his mind and wanted to develop himself. The life story of *Aṅgulimāla*, is one of the best that people can learn from his conversion to monkhood and later to *arahatship* that means *Aṅgulimāla* which can transform to attainment of final emancipation which is the highest freedom from all *dukkha*.

The early life's *Aṅgulimāla* before he attained *Arahata*⁷⁷. According to the *Suttantapīṭaka* in the *Majjhimanikāya* 'Collection of Middle Length Discourses' at Volume 13 *Majhimappannāsaka* 'the middle batch of 50' covers the next 50 middle length discourse. One of discourse is *Aṅgulimāla Sutta* and also according to commentarial texts recorded the conclusion as follows: -

Aṅgulimāla was born in the Buddha's life time. His father was Bhaggavā *Gagga*, the grand chaplain⁷⁸ of King *Pasenadi*, of the Kingdom of *Kosala*. His mother was *Mantāṇī*. They stayed at *Sāvattihī* a city of ancient India where in the present time it is called as *Shravasti* in Uttar Pradesh near *Balrampur*, north-east of *Lucknow*.

That night when *Aṅgulimāla* was born, a big strange incident occurred which was highly unexpected. The entire weapon and the armory in the city and at the King's

⁷⁵ Arahantship: final emancipation

⁷⁶ A.I 104, 263, It.25, 55.Bad deed: Akusa-kamma.

⁷⁷ Arahanta means Final Emancipation

⁷⁸ Purohita Brāhmana

bedroom began to sparkle a brilliant light.⁷⁹ The King was so scared that night that he could not sleep. At that time, *Bhaggavā Gagga* was checking his son's horoscope and he felt sick with worry because he noted that his child was born under the robber-constellation. This phenomenon that caused the weapon to flashes of light was showing an inauspicious omen. Early next morning, *Bhaggavā Gagga* went to talk with the King *Pasendi* and told him about the phenomenon last night. He said that it was because of his son. The son's horoscope showed that the baby will become a notorious bandit. *Bhaggavā Gagga* wanted the King feel relaxed in his mind. He asked the King if he wanted him to kill his child or not? The King then asked as to what the horoscope predicted. Was the child going be a lone bandit or the chief of a gang and would will be attacking the property of the King or not? *Bhaggavā Gagga* said his son will be a lone bandit. Then the King made the decision to not kill the baby. The King advised to *Bhaggavā Gagga* as "As he would be a loner, O Teacher, let him be raised and properly educated. Then, perhaps, he may lose his evil propensities."⁸⁰

Ahimsaka was the name of *Āṅgulimāla*: because of *Āṅgulimāla*'s birth horoscope falling under the robber-constellation; the family gave the boy's name as *Ahimsaka*, which means harmless. The Name *Ahimsaka* and its meaning was exactly opposite of his horoscope. *Bhaggavā Gagga* hoped that the good meaning of the name *Ahimsaka*, would be able to change his son's future life to not become to a bandit as predicted by the horoscope. *Bhaggavā Gagga* followed the King's advice,

⁷⁹ *Tipitaka*, Thai Language (Bangkok, Thailand: Mahachulalongkornrajavidyalaya University, 1992). M.A.2/2/p.154

⁸⁰ Hellmuth Hecker, 'Angulimala: A Murderer's Road to Sainthood', *Access to Insight*, 18 June 2010, <http://www.accesstoinsight.org/lib/authors/hecker/wheel312.html>.

Bhaggavā Gagga and *Mantānī* spent time to take care and instruct his son with good education, and by the religious practice. All they did to ensure that *Ahimsaka* grew up with a virtuous and moralistic mind and will not become a bandit. When *Ahimsaka* grew up, his body was unusually strong as he had the power and energy equivalent to power of seven elephants. *Bhaggavā Gagga* sent him to study at *Disapamok*⁸¹ at *Takkasila (Taxila)*, the ancient and famous centre of learning in the Buddha's time.

Ahimsaka was an outstanding and a conscientious student. He did his studies well and followed all the school rules. He also served his teacher and his wife with humility and respect. Not only that, the way *Ahimsaka* spoke very symphonically and was very polite. His teacher and wife were highly impressed, so they accommodated him with food, hostel, and knowledge. They treated him as member of the family. Due to mannerism of *Ahimsaka* which made his fellow students feel very jealous because the teacher and his wife gave him a lots of love and compassion⁸². The fellow students were conspiring to plan for breaking the relationship between the teacher and *Ahimsaka*. The plan was successful.

The teacher believed the story. So he turned to hate *Ahimsaka*. He thought, if he kills *Ahimsaka* then people will know the story that the teacher killed his student, so then no one would come to study with him and he will lose the fortune. Then *Disapamok* created the story which had the perfect pretext. *Disapamok* requested *Ahimsaka* to kill a human for one-thousand persons. *Ahimsaka* requested and negotiated with *Disapamok* that he grew up from peach-loving, respectable, harmless

⁸¹ The well know important students graduated from *Disapamok of Takkasila (Taxila)* such as The King *Pasenadi* and *Jivaka Komarabhacca* was the Buddha's personal physician and the father of Buddhist medicine.

⁸² *Tipitaka*, Thai Language (Bangkok, Thailand: Mahachulalongkornrajavidyalaya University, 1992). M.II.13/347/p.421.

atmosphere family. Also his family never engaged in violence so how can he kill innocent people? *Disapamok* persuaded him by saying that the one cannot deny as for one who has completed his studies; it is his duty to learn this special knowledge and give a gift of ceremonial homage to his teacher. Because of believing *Disapamok*, *Ahimsaka* was going to kill him from his students, therefore he had to kill *Ahimsaka*. *Disapamok* had big hope and confidence that in between time, *Ahimsaka* would be killed before he can finish killing one-thousand people.

The early life and *Avijā*⁸³: As *Ahimsaka* was trapped in conditions that were difficult and in tight corner between acts in accordance with *Disapamok's* command, the one he respected and revered as own father and avoided the bad deed. Finally, He made decision to follow his teacher's command. Thus he thought he also could follow his passion to graduate from this school and also fulfill the desire to have special knowledge as teacher told him. Owing to *Ahimsaka's akusa-kamma*⁸⁴, which he was born and reborn as a murderer for at least four times⁸⁵. Innocent *Ahimsaka* was totally wronged in his view with lack of essential knowledge⁸⁶ it made him jump into the profession of being killer and he began to collect the fingers of those that he killed. By that time, he became an infamous bandit and earned the new name as "*Aṅgulimāla*" or necklace of fingers.

Aṅgulimāla had violated the law and also morality. His hideout was in a secure area in *Jālinī* forest located at *Kosala*. *Jālinī* forest was such a good location

⁸³ S.II4; S.IV256, Vbh.135. *Avijjā*: ignorance; lack of essential knowledge.

⁸⁴ *Akusa-kamma*: Bad deed; unwholesome action; evil deed; bad deed.,A.I 104, 263, It.25, 55.

⁸⁵ H.T. Francis and R.A. Neil, trans 'The Jātaka Vol. III, No. 398: *Sutano-Jātaka*', 11 November 2015, <http://www.sacred-texts.com/bud/j5/j5006.htm>,

H.T. Francis, 'The Jātaka, Vol. V: No. 513.: *Jayaddisa-Jātaka*,' Sacred Texts, 1905,

<http://www.sacred-texts.com/bud/j5/j5006.htm>,

H.T. Francis, trans., 'The Jātaka, Vol. V: No. 537: *Mahā-Sutasoma-Jātaka*,' Sacred Texts, 1905,

<http://www.sacred-texts.com/bud/j5/j5030.htm>.

⁸⁶S.II4; S.IV256, Vbh.135. *Avijā*.or Lack of essential knowledge

that overlooked from the top of the mountain which he can clearly see the innocent victim who passed on the big road. He ambushed about to kill innocent people. After he began to kill and cut off the victims' fingers, after that he hung the fingers on a tree. But the fingers were being eaten by buzzard and crow. There were some fingers that fell to the ground and started rotting.

When *Aṅgulimāla* counted the fingers, the fingers were not enough to reach the mission. Thus, he continued to kill more and then started to cut off the fingers again. He made strings of the fingers and wore them as garland that it looped over his shoulder. His bad deed got him the name "*Aṅgulimāla*"⁸⁷

In addition, *Majjhimanikāyaṭṭhakathā (Papañcasūdanī)* describes something quite similar, as *Ahimsaka* paid respect to *Disapamok* and then went to the forest. Later, he killed the people that came in to the forest and edge of forest. After he killed, He tried to remember amount of the people that he killed, in his mind but when he started killing more and more then he started to get confused and could not remember how many he killed, though basically he was so intelligence but killing the people made him lose his intelligent brain. For remembering the number of the dead people after he killed he was cutting off the fingers and used to keep them but the fingers were spoiled. In this cause make him name as "*Aṅgulimāla*"

Aṅgulimāla travelled in the jungle until no one dared go into the forest to find firewood. *Aṅgulimāla* had to go out from the forest for to the village at night. He kicked the door to kill the people who were asleep. Due to such inhuman act *Agulimāla* made no one live near the border of the forest. He killed so many people in the village. Villagers with their family ran away from home. They moved towards to

⁸⁷ ThagA.2.

Sāvattihī. They were camping at suburban of the city. They pleaded with the King *Pasenadi* that the kingdom's King *Pasenadi* had a dangerous bandit name as *Āṅgulimāla* who murdered many villagers.⁸⁸ *Theragāthā* also mentions that in that above time when villagers evacuated to *Sāvattihī* to plead with the King *Pasenadi*. *Āṅgulimāla* collected 999 fingers and to reach his goal he had to just kill only one person then he will have 1000 fingers.⁸⁹

Majjhimainkāyaṭṭhakathā (Papañcasūdanī) too mentions *Bhaggavā Gagga* as the Father of *Āṅgulimāla* to know about the gruesome news of villagers pleaded with the King about dangerous highway bandit that made villagers so much afraid and made them suffer. Certainly *Bhaggavā Gagga* thought that the killer was his son. So, he came to inform *Mantāṇī* his wife that because of *Āṅgulimāla*, the bandit and the murderer a lot of the villagers were suffering. That bandit was *Ahimsaka*, his son. The King proclaimed to capture *Āṅgulimāla*. In that time, *Bhaggavā Gagga* did not know what he should do next. His wife asked him to save their son from the King. *Bhaggavā Gagga* could not do. But in heart of mother as *Mantāṇī* she must save her son from danger. She made strong decision she will save his son by her own⁹⁰ But then again, *Khuddakanikāyaṭṭhakathā Theragāthāvaṇṇanā (Paramatthadīpanī)* noted that early morning, The King's drummer declared from the royal throne, the urgent proclamation of mobilizing soldiers to capture *Āṅgulimāla*. *Mantāṇī*, mother of *Āṅgulimāla* heard about the news, then she talked with her husband that his son was a murderer who had killed people. *Bhaggavā Gagga* must persuade him to stop being a highway serial killer and save him from being killed by the King. *Bhaggavā Gagga*

⁸⁸ M.A.2.

⁸⁹ ThagA.2.

⁹⁰ M.A.2.

talked with his wife that he did not want his son like that. Let the King do as he wants. *Mantāṇī* had deeply loved his son. She planned with a view to leave home with the parcel of food. She had the determination to save his son from death and persuade him to step on the right path.⁹¹

When he was about to kill his own mother, the Buddha intervened. *Aṅgulimāla* was saved from the heinous crime of matricide. He entered the order of monks and later became an *Arahant*. At that time, the *Buddha*⁹² knew that *Mantāṇī* went to save her own son and wanted to bring him back with her. Buddha saw in his vision If *Mantāṇī* had met *Aṅgulimāla*, she would face the danger from her son. *Aṅgulimāla* surely would kill his own mother to achieve his mission for completing one-thousand fingers. The Buddha decided to save *Aṅgulimāla* from committing matricide⁹³ and prevented him from heinous crimes which brought immediate results.

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That early morning after the meal on that day, the Buddha dressed and took his bowl and robe he walked for 30 *yōt* away⁹⁵ along the road for saving the robber *Aṅgulimāla*. Even though cowherds, goatherds, yeomen farmers and travellers, they dissuaded the Buddha for his safety but it was fruitless. According to *Aṅgulimālasutta*⁹⁶ noted what people told to the Buddha as: “Do not, recluse, get out along this road. There is a robber on this road called *Aṅgulimāla*, a hunter, bloody-handed ...Through him villages are depopulated...he wears a garland of fingers. This

⁹¹ ThagA.2.

⁹² The Buddha was stayed near *Sāvatti* in the *Jeta* Grove in *Anāthapiṇḍika*'s monastery.

⁹³ A.III.146. Matricide is one of the five most heinous offences that produce irreversibly. (immediacy-deeds)

⁹⁴ A.III.146.

⁹⁵ *Yōt*: league; [old unit of distance, equal to about 16 kilometers].

⁹⁶ *Aṅgulimālasutta*: Discourse with *Aṅgulimāla*.

is a road, recluse, along which ten or twenty or thirty or forty men set out only after they have collected together, and even they are at the mercy of the robber *Aṅgulimāla*.⁹⁷

Then The Buddha became silent, went on. *Khuddakanikāyaṭṭhakathā Theragāthāvaṇṇanā (Paramatthadīpanī)* explained that the cowherds, goatherds, yeomen farmers and travellers, no one knew the one that they spoke with was the Buddha because the Buddha travelled alone.⁹⁸

It is noteworthy, why the Buddha helped a hunter, bloody-handed as *Aṅgulimāla*. According to the book name *Aṅgulimāla* by Dr. G.K. Ananda Kumarasiri described the reason as “The Enlightened one knew that *Aṅgulimāla* was born a virtuous, noble child and had the potential, due to his past whole some *kamma*⁹⁹ to attain *Nibbana*¹⁰⁰ in this life¹⁰¹. He saw that *Aṅgulimāla* had sufficient innate virtue as well as the potential to enter the *Bhikkhu Sangha*¹⁰² and attain *Arahanthood* or Sainthood.¹⁰³

The later part of book *Aṅgulimāla* describes more about the fact that The Buddha knew that *Aṅgulimāla* was a virtuous person who had been misguided by his *accariya*¹⁰⁴ to become a ruthless murderer. Due to his blind faith in his *accariya* and his selfish desire to attain the pinnacle of learning, he had gone about fulfilling his

⁹⁷ M.II. 98.

⁹⁸ ThagA.2

⁹⁹ A.I.104,263, It25,55. Kamma mean action or deed that in the big picture can divide for 2 types as 1. Akusala-kamma: unwholesome action: evil deed; bad deed. 2. Kusala-kamma; wholesome action; good deed.

¹⁰⁰ The definition of Nibbana mean the release from the cycle of rebirth and the extinction of all desires and aversions; the attainment of enlightenment.

¹⁰¹ *Pacchimabhavikasatta*.

¹⁰² *Bhikkhu Sangha* or Order of monks.

¹⁰³ Dr. G.K. Ananda Kumarasiri, *Aṅgulimāla* (Malaysia: Ambassado Dato’ Dr.Ananda Kumarasiri, 2004).p.32.

¹⁰⁴ *Accariya* or Teacher

*Guruakshinā*¹⁰⁵ with an unwavering commitment. He was confident that Angulimāla could be brought to a noble, righteous person again through *mettā*¹⁰⁶ and *karuṇā*^{107,108}

During the same time when the Buddha was seeking out *Aṅgulimāla*. *Aṅgulimāla* saw a woman travelling from afar, indeed she was his mother. At that point, his thought was filled with *dukkha* with desire that he wanted to fulfill his mission and that just only one more finger was required, whoever came even though the woman was his mother he would kill for collecting the complete 1000 fingers. He ran towards that woman and raised his sword. At that moment, the Buddha came in between *Aṅgulimāla* and his mother. When *Aṅgulimāla* saw the Buddha, then he was thinking instantly to change his mind to killing the Buddha and stop to attack his mother immediately.

Majjhimanikāya Majjhimaṇṇāsaka writes about *Aṅgulimāla*'s thought as "Indeed it is wonderful, indeed it is marvelous, This is a road along which ten or twenty or thirty or forty men set out only after they have collected together, and even they are at my mercy. And now this recluse is coming along alone, without a companion, it seems from choice. Suppose I were to deprive this recluse of life?"¹⁰⁹

According to *Khuddakanikāyaṭṭhakathā Theragāthāvaṇṇanā* (*Paramatthadīpanī*) mention that "No useful to kill his own mother. Mother should be alive. He will kill monk and cut off his finger. Then a bandit *Aṅgulimāla* had rose up his sword and followed after the Buddha."

¹⁰⁵ *Guru Dakshinā*: Tradition offering to one's teacher.

¹⁰⁶ AII 226; Dhs262; Vism. 320. *Mettā* or loving-kindness; friendliness; goodwill.

¹⁰⁷ Ibid. *Karuṇā* or compassion.

¹⁰⁸ Dr. G.K. Ananda Kumarasiri, *Aṅgulimāla* (Malaysia: Ambassado Dato' Dr. Ananda Kumarasiri, 2004), p.32.

¹⁰⁹ M.II. 98-99.

Following In *Majjhimanikāya Majjhimaṇṇāsaka* recorded in detail about *Aṅgulimāla* was dueling with Dukkha continuously and the transformation of the personality as:

“Then the Lord performed such a wonder of psychic power that the robber *Aṅgulimāla*, although walking with all his strength, was not able to catch up with the Lord who was walking at an ordinary pace. Then it occurred to the robber *Aṅgulimāla*: ‘Indeed it is wonderful, indeed it is marvellous. Although formerly I could attack and seize a running elephant ... a running horse... a running chariot... a running deer, now I, although walking with all my strength, am not able to catch up with this recluse who is walking at an ordinary pace.’ Standing still, he said to the Lord: “Stand still, recluse, stand still, recluse.”

“I am standing still, *Aṅgulimāla*, you too stand still”

Then it occurred to the robber *Aṅgulimāla*: There recluses, sons of the Sakyans, are truth-speakers, approving of truth. But yet this recluse, while he is walking, says: ‘I am standing still, *Aṅgulimāla*, you too stand still’ Suppose I were to question this recluse?” Then the robber *Aṅgulimāla* spoke out to the Lord in verses:

“While you are walking, recluse, you say: ‘I am standing still,’ and you tell me who am standing still. That I am not standing still.

I ask you, recluse, about this matter: How is it that you are stand still, yet I am not standing still?”

“I, *Aṅgulimāla*, am standing still, having for all beings everywhere laid aside the stick,

But you are unrestrained regarding creatures; therefore I am standing still, you are not stand still.”¹¹⁰

Since *Aṅgulimāla* had discussed with a great sage as the Buddha. He woke up from the dark size and had deeply realized that all he did in the part of life it was truly *micchādiṭṭi* or truly false view¹¹¹ that it lead him to the real *dukkha* phenomena. After Aṅgulimāla transformed his thought, he said to the Buddha that

“Long it is since a great sage was honored by me, yet this recluse is penetrating the Great Grove.

I will soon get rid of evil, hearing *dhamma*¹¹² in a verse of yours”

When the robber had spoken thus, he hurled his sword and weapons down a cliff, into a pit a chasm.

The robber honored the Well-farer’s feet; there he asked for the going forth.

The Awakened One and compassionate great sage who is the teacher of the world with it devas,

Thereupon said to him: “come, monk” This itself was monk’s status for him.

Aṅgulimāla’s evil in his mind all erased by good as refer in *Dhammapada*¹¹³

“Yassa Pāpam kataṃ kammaṃ —

kusalena pithīyati

So imaṃ lokaṃ pabhāseti —

abbhā mutto’ va candimā

¹¹⁰ M.II.99-100.

¹¹¹ Vbh.389.

¹¹² Dhamma or fundamental teaching; the Doctrine.D.II.154.

¹¹³ *Dhammapada* or The word of Doctrine.

“Whose evil deed when done is covered up by a good one, be illuminates this world like the moon released from a cloud.”¹¹⁴

3.7.0 The life story: *Kisā Gotamī*, Sadness with Her Dead Child

Actually, one of the causes that can make people go to great pains are those such as separation from the loved one especially family members or someone whose love was dead. Indeed, the entire human is born, will die but humans do not realize this truth that can happen to them. This is the reality of life that their mind finds it difficult to realize and accept. The life story of *Kisā Gotamī*, the mother with dead son in the Buddha’s time will be highlighted in this chapter about how she confronted and realized the truth of life. Later she became a *bhikkhuni* and is considered an *arahatā*.

In the commentaries of *Manorathapurani Ekanipāta vaṇṇanā* (*Buddhaghosa; 5th c.*) Commentary of *Āṅguttaranikāya Ekanipāta* which interpret about *Kisāgotamītherīvatthu* that The Story about the Elder Nun *Kisā Gotamī* as “in word of *“Lūkhacīvaradharānan¹¹⁵”* translated as amongst those who have on robes made of rough materials¹¹⁶ Name *Kisā* comes from her slim shape. *Kisā* means slim. *Gotamī* was her family name. So, the people who knew her would call her as *Kisā Gotamī*. In one of the previous life she was born in the *Buddha Padumuttara* era at *Hamsavatī*

¹¹⁴ Dh.170., K.R. Norman Translated and Introduction, *The word of Doctrine (Dhammapada) Translation Series No.46*, Pali Text society oxford, 2000.p.350.

¹¹⁵ AN 1.5.12, AA 1.5.12 “*Aggatharivattthu* - The Foremost Elder Nuns - Home Page,” Ancient Buddhist Texts, accessed October 6, 2015, <http://www.ancient-buddhist-texts.net/Texts-and-Translations/Aggatharivattthu/index.htm>.

¹¹⁶ “*Aggatharivattthu* - The Foremost Elder Nuns - Home Page,” Ancient Buddhist Texts, accessed October 6, 2015, <http://www.ancient-buddhist-texts.net/Texts-and-Translations/Aggatharivattthu/index.htm>.

city. She had a chance to listen to the *dhamma* sermon from *Buddha Padumuttara*. In the meantime she saw a *bhikkhuni* that *Buddha Padumuttara* found a *bhikkhuni* as a chief among the *bhikkhuni* with respect wore robes made of shabby materials. After that she did *Adhiṭṭhāna*¹¹⁷ or self-determination to assume that position. Counting number 100,000 aeons, she was reborn as realm of gods or human realm again and again in *vaṭṭa*¹¹⁸ or the triple round¹¹⁹. Later in *Gotama* Buddha's time, she was reborn in a poverty-stricken family in *Sāvattḥī*. When she grew up, she married with a wealthy man. Her husband's family looked down upon her that she was born from poor and lower class family. Later, she delivered a boy then her husband family became esteemed and started to respect her. Unexpectedly, the severe suffering arose in her heart. She could not accept her son's death. Then she carried her son and roamed to the door of many villagers. She asked many people for the medicine that could help her dead son to resurrect.

Following the *Kisāgotamītherīvattḥu* recorded as “Where did you ever see medicine for one who is dead?” clapped their hands and mocked her. Although they spoke like this, she wasn't convinced. Then, after a certain wise man had seen her, and thought: ‘Her mind has been overthrown by grief for her son, but although no one else will know of a medicine, the One of Ten Powers will know,’ he said: “Lady, there is no one knowing the medicine for your son other than the Greatest Person in the world with its gods, the One of Ten Powers, who dwells in a nearby monastery, go

¹¹⁷ Bv.6.

¹¹⁸ Comp.137.

¹¹⁹ Vism.581.

into his presence and ask (Him).”¹²⁰

After *Kisā Gotamī* heard that she thought the man spoke the truth. Thus she carried her dead child son to see the Buddha. She stood at the end. In that time, the Buddha was sitting on his platform seat. She respectfully informed him asking him to please give medicine for her son. The Buddha saw her deed done in a former existence that meritorious action. The Buddha said that it is advantageous for her that she came here for medicine. The Buddha told her to go to the town and bring a mustard seed back from the home that has not been a death of a person. She went into the town with big hope. Finally she could not get it. She found out when she had entered to the third house. Even she came in the town; she did not find a house without a dead person which must have been foreseen. After that she realized and had been feeling pity and regretted the truth. So she departed from the town and went to the cemetery. She held her son’s hand and spoke as not only her baby was dead but commonly the human must die. Thus she left her son’s dead body at the cemetery.

“Na gāma-Dhammo no nigamassa Dhammo,

Na cāp’ yaṃ ekakulassa Dhammo,

Sabbassa lokassa sadevakassa,

Eseva Dhammo, yad-idaṃ aniccatā.” Ti”

“Not a village Teaching, nor a town Teaching,

Nor is this a Teaching for one family alone,

For the whole of the world with its gods,

¹²⁰ “12. The Story about the Elder Nun Kisa Gotami,” accessed October 6, 2015, <http://www.ancient-buddhist-texts.net/Texts-and-Translations/Aggatharivathu/12-Kisa-Gotami.htm>.

There is this Teaching of impermanence.”¹²¹

After that she went to the Buddha’s Monastery and met the Buddha. By the time, the Buddha asked her about a mustard seed. She replied, she did not need a mustard seed any more. Now, she was seek for a guide, please guide her.¹²²

The Buddha’s utterance in the *Dhammapada*, The Path (*magga vagga*),

Kisagotami Vatthu, verse 287 as below:

“*Tam putta pasusammattam* —

Byāsatta manasam naram

Suttam gāmam mahogho’ va —

*maccu ādīya gacchati.*¹²³

“As a great flood carries off a sleeping village, death carries off that man who is intoxicated by sons and cattle, whose mind is distance.”¹²⁴

After the Buddha taught her, She stood and established *Ariya-puggala*¹²⁵ or noble individuals as *Sotāpattiphalein*¹²⁶ or in the fruition of stream-Entry. So Kisā Gotamī requested the Buddha to ordination. The Buddha gave her permission to *bhikkhunī*. Not so long, *Kisā Gotamī was practiced Vipassanā-bhāvanā*¹²⁷ or insight

¹²¹ Kisā Gotamī, Therī-Apadāna, 3.2 vs. 27. also see: “12.The Story about the Elder Nun Kisa Gotami,” accessed October 6, 2015, <http://www.ancient-buddhist-texts.net/Texts-and-Translations/Aggatharivatthu/12-Kisa-Gotami.htm>.

¹²² Saraṇa. also see: Kh. I.

¹²³ Dh.287. K.sri Dhammananda, *The Dhammapada* (Malaysia: Sasana Abhiwurdhi Wardhana Society, 1988).p.511.

¹²⁴ Ibid.

¹²⁵ A.I.62.

¹²⁶ D.III. 255; A.IV.291; Pug73.

¹²⁷ D.III.273; A.I.60.

development and *Yonisomanasikāra*¹²⁸ or thinking by way of causal relations or by way of problem-solving. It is following *K.sri Dhammananda*, in the *Dhammapada* mentioned below:

“One night, She lighted some oil lamps. Having lighted the oil lamps, she went and sat down a short distance away. Then she started to look at the flames. With her mind focused on the flames she noticed that while some flames flared up some others flickered out. With her mind concentration on the flames as her subject of meditation, she meditated as follows, ‘Even as it is with these flames, so also is it with living beings in this world: Some flare up, while others flicker out; only those who have attained *Nibbāna* are more seen’”¹²⁹

In the meantime The Buddha verse at *Jetavana* Monastery that appears in *Dhammapada*, Thousands (*Sahassa Vagga*), Verse 114 as below:

Yo ca vassasatam jive —
apassam amatam padam
Ekāham jivītam seyyo —
passato amatam padam

“And if anyone were to live for one hundred years, not seeing, the place which is death-free, living for one day would be better for him seeing the place which is death-free.”¹³⁰

¹²⁸ S.V.2-30; A.I.11-31;It.9.

¹²⁹ Dh.114. K.sri Dhammananda, *The Dhammapada* (Malaysia: Sasana Abhiwurdhi Wardhana Society, 1988),p.240.

¹³⁰ Ibid.

At the end of the above verse, *Kisā Gotamī* established in the fruition of *Arahantship*¹³¹. According to the Buddha verse about *Kisā Gotamī* in *Dhammapada*, The Brahman (*Brāhmaṇa*), Verse 395

“A creature wearing clothes from a dust heap, thin, with his veins showing, meditating alone in the forest, him I call a brahman.”¹³²

At the *Gijjhakuta* hill in the occasion when *Sakka* came with his followers to worship and listen to the *dhamma* sermon from the Buddha. *Sakka* saw *Kisā Gotamī* and wondered who was she? With reference from the Buddha replied *Sakka* recorded in book name The *Dhammapada* mentioned about the story of *Kisā Gotamī* from the Buddha spoke above verse as follow

"O *Sakka!* She is my daughter *Kisā Gotamī*. Once, she came to me in sorrow and distress through the loss of her son and I made her see the impermanent nature of all component things. As a consequence of that she comprehended the Dhamma, joined the Order, and attained *Arahanthood*. She is one of my eminent female disciples."¹³³

In the Elders' Verses II recorded about the *Buddha* was found the places of the *Bhikuni*, "The Buddha ranked *Kisā Gotamī* as foremost among those who wore rough garments: *etad aggaṃ lūkha-cīvara-dharānaṃ, yad idaṃ Kisā Gotamī*^{134, 135}."

Here the Buddha verse as bellow:-

¹³¹ Kh.A.178,183;Vism.587,666,710.

¹³² Dh.395. K.R Norman, trans., *The Word of the Doctrine (Dhammapada)*, Pali Text Society Translation Series 46 (Oxford: Pali Text Society, 2000).

¹³³ Dh.395. K.sri Dhammananda, *The Dhammapada* (Malaysia: Sasana Abhiwurdhi Wardhana Society, 1988). p.632.

¹³⁴ A I 25

¹³⁵ Thig 213-23. K.R Norman, trans., *The Elders' Verses II Therigatha*, Pali Text Society Translation Series 40 (Oxford: The Pali Text Society, 1995).pp.99-100.

“*Paṃsukūla dharaṃ jantum* —

kisaṃ dhamani santhataṃ

Ekam vanasmim jhāyantaṃ —

tam ahaṃ brūmi brāhmaṇaṃ

The person who wears dust-heap robes, who is lean, whose veins stand out, who meditates alone in the forest, — I call a *brāhmaṇa*.”¹³⁶

After the Buddha’s sermon finished, many people attained to *ariya-puggala* or noble individuals such as *sotāpanna* or one established in the fruition of stream-entry *ariyapuggala* and so on. In the collection of “*Therīgāthā*”, *Kisā Gotamī* considered her path of leading to the cessation of suffering. She admired about the Buddha who advised sources for the arising of right view as her Noble friend or *Kalyāṇamittatā*¹³⁷. *Kisā Gotamī* told as:

“The sage has emphasized and praised
Noble friendship for the world
If one stay with a Noble Friend,
even a fool will become a wise person.
Stay with them of good heart
For the wisdom of those who stay with
And while one is staying with them,
From every kind of *dukkha* one is free

¹³⁶ Dh. 395. K.sri Dhammananda, *The Dhammapada* (Malaysia: Sasana Abhiwurdhi Wardhana Society, 1988).p.632.

¹³⁷ S.V.2-30;AI.14-18;It.10.

Dukkha one should know well,
and how *dukkha* arises and ceases,
and the Eight fold path,
and the Four Noble Truths”¹³⁸

3.8.0 The life story: *Paṭācārā*: Preserver of the *Vinaya*

Paṭācārā noted in the elders’ verses *Therīgāthā* as The Buddha ranked *Paṭācārā* foremost of those who were versed in the rules of the order: *Etad aggaṃ vinaya-dharāna, yad idaṃ paṭācārā.*¹³⁹ In addition to *Paṭācārā* is given as an example of one whose grief was assuaged by listening to the *Dhamma*.¹⁴⁰ *Paṭācārā* was a daughter from a millionaire family in *Savatthi*. When she was sixteen years old and she was a gorgeous girl. Her father and mother took care by preservation so they arranged her to stay on the seventh floor of castle for protecting her from the any man. However, unexpectedly she had an affair with a servant at her home. Later, her father and Mother arranged her marriage with the man who has in an equal rank and was also a millionaire. Before the wedding day *Paṭācārā* was talking with the servant that she was in love with that her parents will send her to another family. Then her lover will not find her again. She requested her lover to take her away from home and go to live together in somewhere away from home.

Finally, *Paṭācārā* ran away from her home and family. They went to live in a village far away from her family which made sure that no one able to find them. Both

¹³⁸ Thig. 213-215. Hellmuth Hecker, *Buddhist Women at the Time of the Buddha*, trans. Sister Khema, Access to Insight editon,1994, The Wheel Publication 292/293 (Kandy, Sri Lanka: Buddhist Publication Society, 1994).p.31.

¹³⁹ Thig. K.R Norman, trans., *The Elders’ Verses II Therīgāthā*, Pali Text Society Translation Series 40 (Oxford: The Pali Text Society, 1995).p.86.

¹⁴⁰ DA.III.746; MA.I.188; UdA.127.5

of them worked in the forest to collect firewood, vegetables to earn their life by conventionally. She had to work like a farmer to fetch water, cooking by herself that made she have truly suffered because she had never done the work like a farmer before.

As days passed, *Paṭācārā* conceived her first child. When pregnancy was getting older, she begged her husband to take her back home for childbirth. Because in her tradition she should give childbirth at her home if not it would be dangerous. But her husband was not agreeing with her. He feared of punishment from his wife's parent. She tried to persuade her husband because she realized her husband would not take her back home.

One day, her husband went to work, afterwards *Paṭācārā* decided to go to her parent's home. When her husband knew from his neighbors that she had gone to her parent's home. He rushed out to follow his wife. Finally on the way home he found his wife and begged her to stay with him, not go home. His wife was not agreeing with him. Suddenly, *Paṭācārā* was bearing-down for childbirth. Her husband took her to under the shade at side walk in the forest. She had been feeling heavily pains, wallowing in self-pity on the ground. Finally, her son was born safely. After that, *Paṭācārā* and her husband came back home because she had no reason to go back home. They turned back home with new son and stayed together at the village.

The poisonous snake bit her husband and he died: Not for long time, *Paṭācārā* was pregnant again. She begged her husband to take her to give birth at parent's home but her husband did not give the consent. Later, she carried the son and left home. When her husband found her in the forest and persuaded her to go back home with him. She refused. Then he continued by her way but not too far, the heavy

storm and rain started. At the same time, her pain-birth arose. They stopped on the side walk, her husband walked away to keep the twig for apron from the devastating storm and rain.

But unfortunately, a poisonous snake bit her husband until died. *Paṭācārā* suffered from pain-birth. A violent disturbance of the atmosphere with strong winds and heavy rain continued and her husband disappeared. Finally, her son was born by disorderliness. Both of her sons cried nonstop. She held two sons under her body by bending down with hand and knee-elbow position for protected her sons among storm all night. She had got really egregious suffering. Until the next dawn, her husband was not to come back. So, she held her new-born baby and lead older son by the hand to seek her husband. Then she found her husband died near the anthill. She was bemoan crying that her husband died because of her. Due to her husband's death, she had no reason to come back to the village. She made the decision to continue journey to see father and mother at *Sāvattihī* city. Among her sadness she held her new-born baby and lead older son by the hand with tangle, heavy exhaustion and pitiful.

The story of the death of two sons started when she reached the river bank *Aciravati*,¹⁴¹ because of the heavy rain last night, the water swollen of the river. Due to the weakness of body after giving birth and her woefulness, she could not take her sons across of the river at the same time. She told her older son to wait for her on the river bank and she held new-born baby wade across the river first. When she reached the opposite site, she searched for leaf and laid her baby. After that, she had waded across the river again for pick the older son while feeling anxious about new-born baby. That why when she crossed the river, in the meanwhile she kept eyes back to

¹⁴¹ *Aciravati* River at of Uttar Pradesh, India.

new-born baby. In middle of the river, she saw a hawk fly over her new-born baby. Suddenly a hawk swoops down to scrape her baby. She was very shocked and did not know what to do. One thing that she did, she yelled, scream and wave her hand for drive out a hawk. However it was not successful, a hawk took her baby for food. At the side of older son saw his mother at the middle of the river and heard yells of his mother from river bank. He misunderstood that his mother called him to across the river then he ran to river with naive mind. Finally, her son was swept off with the strong current. She was grief-stricken as both of sons and her husband all passed away the same day.

Misfortune, the loss of husband and her two sons within one day, *Paṭācārā* plunged in an agony of hopeless grief. However she thought she still has her parent at *Sāvattī* city. *Paṭācārā* continued journey to parent's home by single-handed. She was hungry and tired from inestimably hurt in body and mind. It is following the *Dhammapada* written down that:

“ So she wept and lamented loudly ‘A son is carried away by a hawk, another son is carried away by the current, my husband is also dead, bitten by poisonous snake!’ Then, she met a man from *Sāvattī* and tearfully asked after her parents. The man replied that due to a violent storm in *Sāvattī* the previous night, the house of her parents had fallen down and that both her parent, together with her only brother had died, and had been cremated. On hearing this tragic news, *Paṭācārā* went stark mad. She did not even notice that her clothes had fallen off from her and that she was half-naked. She went about the streets, shouting out. ‘Woes is me!’”¹⁴²

¹⁴² Dh.113, K.sri Dhammananda, *The Dhammapada* (Malaysia: Sasana Abhiwurdhi Wardhana Society, 1988), p.237.

Everyone saw her and they thought she was a mad women so they throw stone, clod of earth to her. Some people scatter dust on her head. Nevertheless, *Paṭācārā* keep walking like nowhere to go with her heart plunged in an agony of hopeless grief. In the same time, The Buddha was teaching among with his followers at *Jetavana* Monastery, The Buddha investigated her insights and note that she had performed meritorious acts. With her performed meritorious acts in many previous lives lead she walked into the *Jetavan* Monastery by the *Buddha* inspired. People saw a mad woman and not allowed her to come in congregation where they listened *dhamma* sermon from the *Buddha*. With her perfections or *pāramī*¹⁴³ the Buddha allowed her to come in. *Paṭācārā* came to see the Buddha. The Buddha told her “to keep mindfulness” She realized that she did not wear any clothes. She sat down shamefacedly. One man threw a piece of cover to her for her to cover herself. She worshipped the Buddha with prostration in which the head, hands and feet touch the ground near the foot of the Buddha. *Paṭācārā* told the Buddha that how she was grief-stricken when her husband, two children, her brother and her parents all passed away at the same day.

With attributes of the Buddha, He consoled her after that her mind totally changed to the right way as detailed below:

“*Paṭācārā*, have no fear; you have now come to one who can protect you and guide you. Throughout this round of existences (samsara), the amount of tears you

¹⁴³ Bv.6.

have shed on account of the death of your sons, husbands, parents and brothers is voluminous; it is even more than the waters of the four oceans.”¹⁴⁴

Later, the Buddha presented *Anamatagga Sutta* from *Samyuttanikāya Nidāvagga*¹⁴⁵ for relieving and destroying her *dukkha*. So, the Buddha continued to teach her that “one should not think too much about those who were gone, but that one should purify oneself and strive to realize *Nibbāna*.”¹⁴⁶

After the end of the discourse, *Paṭācārā* had got the noble result. *She* attained *Sotapatti* fruition who established in the fruition of stream-entry.¹⁴⁷ Later, she ordained as a *bhikkhuni*, called *Paṭācārā Theri*. The words in The Elders’ Verses II Therīgāthā describe about the way of *Paṭācārā* practice, diligently with the path leading to the cessation of suffering. Soon later, she attained the *arahanta*¹⁴⁸ or worthy one as detailed below:

“Having washed my feet, I paid attention to the waters; and seeing the foot-water come to the low land from the high land (=flowing downhill), then I concentrated my mind, like a noble thoroughbred horse.”¹⁴⁹

The *Dhammapada* by *K.sri Dhammananda* describe more that:

“One day, She was cleaning her feet with water from a water-pot. As she poured the water for the first time, it flowed only a short distance and disappeared;

¹⁴⁴ Dh.113. “The Dhammapada: Verses and Stories,” accessed October 19, 2015, <http://www.tipitaka.net/tipitaka/dhp/verseload.php?verse=113>.

¹⁴⁵ S.II

¹⁴⁶ Dh.113, K.Sri Dhammananda, *The Dhammapada* (Malaysia: Sasana Abhiwurdhi Wardhana Society, 1988).p.237.

¹⁴⁷ D.III 255;A.IV.291;Pug 73.

¹⁴⁸ See more: Vism.710.

¹⁴⁹ Thig.114. K.R Norman, *The Elders’ Verses II Therīgāthā, Pali Text Society Translation Series No.40* (Oxford: Pali Text Society, 1995).p.14.

then she poured for the second time and the water went a little farther, but the water she poured for the third time went the farthest. As she looked at the flow and disappearance of water poured out successively for three times, She came to perceive clearly the three stages in the life of beings.”¹⁵⁰

In the same time at *Jetavana* Monastery, the Buddha with his supernormal power made as though the Buddha stood in front of *Paṭācārā*, and told her in *Dhammapada* Verse 113, *Patacara theri Vatthu* mentions about the Buddha teaching as:

“*Yo ca vassasatam jīve* —
*apassam udayabbayam*¹⁵¹
Ekāham jīvitam seyyo —
*passato udayabbayam*¹⁵²

“And if anyone were to live one hundred years, not seeing arising and passing away, living for one day would be better for him seeing arising and passing away”¹⁵³

Paṭācārā attained to *arahanta* or worthy one and The Buddha ranked *Paṭācārā* foremost of those who were versed in the rules of the Order.^{154, 155}

After *Paṭācārā* attained to *arahanta*. *She was examined and repeated about the way her practice, when she was the learner or sekha.*¹⁵⁶ She said that in The

¹⁵⁰ Dh.113. Dhammananda, K.sri. *The Dhammapada*. Malaysia: Sasana Abhiwurdhi Wardhana Society, 1988.p.237.

¹⁵¹ *Udayabbayam*: the arising and the dissolving of the five aggregates (khandhas). Udayabbayanana is the knowledge acquired through Insight Development Practice, indicating the impermanent characteristics of the five aggregates. See more: “The Dhammapada: Verses and Stories,” accessed October 19, 2015, <http://www.tipitaka.net/tipitaka/dhp/verseload.php?verse=113>.

¹⁵² Dh.113, K.sri Dhammananda, *The Dhammapada* (Malaysia: Sasana Abhiwurdhi Wardhana Society, 1988).p.237.

¹⁵³ Dh.113, K.R Norman, trans., *The Word of the Doctrine (Dhammapada)*, Pali Text Society Translation Series 46 (Oxford, 2000).

¹⁵⁴ A. 125

¹⁵⁵ Thig 112-116. K.R Norman, *The Elders’ Verses II Therīgāthā*, Pali Text Society Translation Series No.40 (Oxford: Pali Text Society, 1995).pp.14-15.

Elders' Verses II *Therigāthā* as below:

“Ploughing the field with ploughs, sowing seeds in the ground, nourishing wives and children, young brahmans find wealth¹⁵⁷

“Why do I, possessed of virtuous conduct , complying with the teaching of the teacher, not obtain quenching? (I am) not slack, nor puffed-up.”¹⁵⁸

“Having washed my feet, I paid attention to the waters; and seeing the foot-water come to the low land from the high land (=flowing downhill), then concentrated my mind, like a noble thoroughbred horse.¹⁵⁹

“Then talking a lamp I entered my cell. Having inspected the bed , I sat on the couch.”¹⁶⁰

“Then talking a needle I drew out the wick. The complete release of my mind was like the quenching of the lamp.”¹⁶¹

Conclusion:

The study of life stories is one of the most important themes in the history of Buddhism. It is link between the highly metaphysical discourse on one hand which gives explanatory frameworks to the Buddhist teaching again the background of a strong philosophical base and a purely practical standing. It is very clear that there

¹⁵⁶ A.I.62.

¹⁵⁷ Thig. 112., K.R Norman, *The Elders' Verses II Therigatha*, Pali Text Society Translation Series No.40 (Oxford: Pali Text Society, 1995).p.14.

¹⁵⁸ Thig. 113.Ibid.

¹⁵⁹ Thig. 114.Ibid.

¹⁶⁰ Thig. 115.Ibid.p.15.

¹⁶¹ Thig. 116.Ibid.

are many questions which the Buddha did not want his followers to waste time upon therefore, the life stories as short hand for synthesizing a large number of disparate and disconnected concepts informing *Dukkha* and the part of *dhamma*. Like the *Jatāka* stories, the life story has become her geography for not only serving as the guild but also had an object of admiration.

One of the important elements is the compensation of philosophy and morality in the local languages as there are free from the scripture dogma of the text it is has thus therefore fixable and also easily adjustable to different context. We may conclude by saying that the life has become a substitute for military heroes and through them we find the culture heroes of Buddhism. In the life stories, the audience at their level can interpret and understand the concepts based on their difficulty and thus the children find a simplistic understanding and as one proceeds from young age to maturity and one's worldview increases, the person also becomes more and more philosophical and is able to find deeper meanings in the life stories.

Chapter IV

THE CONTEMPORARY RELEVANCE OF DUKKHA

Introduction: This chapter is concerned with understanding the relevance of Buddhism and more specifically the concept of *dukkha* in its various manifestations in the contemporary period. The objective is to find out how the process of *dukkha* is seen as one of the important problems in modern society as a universal idea. It further questions whether *dukkha* is present in different forms today but can be causally explained by the earlier understandings which, evolved during the period of the Buddha ¹ and was developed later. Proceeding from this emerges the question of whether the explanation of *dukkha* that is given today are faithful to the earlier understanding and explanation of *dukkha* or are they reworking's of the ancient texts in the modern period.

4.1.0 The Importance of the Context.

It would be prudent to take up a survey of the importance of the context of Buddhism society over different periods of time. It is important to emphasize this aspect as there has been a great of the discussion on the rise of Buddhism in north India during the sixth century B.C. and this specific historical conditions of the period. It is also a similar method of concern for scholars that the present context has given rise to the new religious movements. The context is also important for scholars working within the Marxist tradition as history is conceived of as a five stage process beginning from primitive communism to slavery to feudalism to capitalism to socialism and finally

communism.¹ Each state of society is characterised by a mode of production which is destroyed and a new mode of production emerges. The cause for the destruction of one mode of production and its replacement by the other is class conflict. While slave and slaves are specific to the slave mode of production, and lords and serfs are specific to the feudal mode of production, the common element is class conflict. Thus, slavery has slaves but a deeper understanding would characterise slaves as a class. We can therefore say that in the Marxist tradition the context is very important and while class and class war a universal. Therefore, as Marx said “The water mill produced the feudal lord, the factory produced the industry and worker”. It had been argued that there have been many such as examples”. The present period also has been categorized by many philosophers as postmodern or late Modern, Broadly meaning that in the present period the advancement of the shift in the process of production and consumption and can thus been characterized as late modern. In all these discussions we find some specificity and also some universal features.

4.1.1 The Important of the Context in the Early Buddhist Tradition.

It is well-known that the sixth century B.C. what an age of philosophical ferment. We get the idea of this from the rich historical tradition in modern India. Let’s categorize the six century B.C. as an age of religious ferment. Similarly other historians had also called the six century as the period of second urbanization in India. Some others call this

¹ Gerald Allan Cohen, *Karl Marx’s Theory of History: A Defence* (Oxford: Clarendon Press, 2000), pp.80, 93, 187-201.

period as the first axial age². Thus, that is the large scale churning and linkages between the material condition and the religious thought. While the material conditions are constantly changing, the religious idea also to some extent change but cannot fully be modified as the basic idea would thus be lost. We can get example from all the world religions: Buddhism, Hinduism, Christianity Islam and Judaism. (Religion of the world have been classified in to world religion, local religion and folk religion and new religious movement). In the current period we see the presence of world religions and new religious movements and disappearance of rational religions. It has thus been argued that the disappearance of traditional or folk religion and the rise of world religions is because the replacement of the world view of the folk religion by the world religion. Thought the world, we see the conversion of many tribal people in to world religion such as Christianity, Islam. It has been argued that such a conversation is largely because of the missionary activity of the world religion. Why this may be partly true, it cannot account for the fact that the disappearance tribal religions it enters reduce to the missionary activity. Also the rise of the question of what is strong in the world religion and missing in the tribal religion is important and the answer can be said that the tribal religions do not have a greater tradition and others are able to acquire a greater tradition after the contact with the world religions. But the world religions take over the tribal religion. In essence, we may say that why the world religions have both a greater tradition and a little tradition, the folk religion lack greater tradition. The greater tradition thus it is able to address the questions in our period and it is therefore relevant and it

² Robert N. Bellah and Hans Joas, *The Axial Age and Its Consequences* (Cambridge,Massachusetts,London,England: Harvard University Press, 2012). pp. 126-128, 139-140.

shows the relevance of the greater tradition to fit in to the historical period.³ Therefore, the greater tradition has certain features that are universal across different historical contexts⁴. So while the context is important to understand specific phenomena, there are also certain phenomena that can be understood without large scale reference to context. In this case the question of Buddhism and modernity is one such question to understand the variety of the contemporary of relevance of *dukkha*.

4.1.2 The Question of Modernity

While the question of labelling the contemporary period as modern, post-modern or late modern is an issue, it is more of academic interest and similarly the period immediately preceding the modern is called by many people as pre-modern where as it was referred to as medieval till recently. The idea of dividing time into different period is very old and has many justifications of the same also exist. Ancient, medieval and modern is one such famous classification. While there are disagreements on many terms, the term modern it's not very problematic because of its near universal acceptance. What is more problematic are the different definitions of what constitutes modern and modernity? One of the ways to understand modernity is to treat the historical evaluation of society. The arrival of human beings constitutes the first historical period and move of human being from wandering hunter-gatherers to sedentary society is known as Neolithic revolution. Before this, all human societies were hunter-gatherers. Which the Neolithic revolution saw the rise of settlements and agriculture. This change affected most human

³ Dawa Norbu, 'Cultural Precondition for Development: Tradition and Modernity Reconsidered in the Light of Post-Modernism in Saraswati, Baidyanath', *Interface of Cultural Identity and Development Indira Gandhi National Centre for the Arts*, 1997. pp. 225-227.

⁴ Ibid.

societies and all the world religions are part of the agrarian society. In eighteenth century Europe the large scale use of machinery has been characterized as the period of industrial revolution. All societies in the world has moved towards this industrial phase. We understand this movement as a movement towards Industrialization. In other words it is also movement towards modernity. While traditional societies were organized in villages based on agriculture and people live according to tradition born of customary relationship, modern societies are organized in towns and cities based on contact rather than customary and tradition bonds. The important features of modernity are the rise of science and technology on one hand and rationality on the other hand. Then, the question of modernity is also a question of reorganizing society according to the industrial order and by extension the values of society requirements of the industrial age. In the traditional society ideas were accepted because they were coming from established authorities like kings, philosophers, monks etc. In the industrial period ideas were accepted not because they come from authority but only if ideas are able to convince the people through reason⁵. Therefore religion was earlier accepted because it was part of the traditional culture and value. But, today large number of the people do not follow religion as they have become modern thus do not respect traditional authority and institutions as they have failed to convince them of their relevance in today's fast changing world.

⁵ Alvin Toffler, *Previews & Premises: An Interview with the Author of Future Shock and The Third Wave* (Canada: Black Rose Books Ltd., 1987).p.12.

4.1.3 Traditional Society and Encounter with Modernity

Many of the problems in last century and centuries are concerned with adapting to modernity. The rise of west started in the eighteen century and now the west had become the global leader in terms of economic prosperity and 'development'. In 1960's, the world was divided into the first world, the second world, and the third world. United States of America and the west comprised the first world and were called so because they were the richest country on earth and these riches came from a very strong industrial base and a corresponding social and political organization base on secular values that avoided religion and a social contract between the citizen and state based on democracy⁶. In contrast to this was the third world which was not industry life but agrarian and rule by Kings, chiefs as in the case of democracy is still ruled by powerful traditional aristocracies in the ruler area. It was thus imagined that the rise of the third world to the higher status should be to become modern as quickly as possible⁷. The path to becoming modern was to eliminate tradition and most of the societies in Africa, Latin America and Asia were on this part of organization and started to imitate and copy the western society. They felt that this was the path to development, in other words a short cut to development by embracing modernity. Large countries like India, Indonesia, Malaysia, Singapore, Brazil, Argentina and a large number of African countries also started to move on this path of modernization. Rapid modernization meant creating new structures it was understood that this traditional structures were the obstacle to modernization. Many

⁶ Paul Barry Clarke and Joe Foweraker, eds., *Encyclopedia of Democratic Thought* (London and New York: Routledge, 2003). p.686.

⁷Francis Fukuyama, *The End of History and the Last Man* (New York: Simon and Schuster, 2006).pp. 133-134, 204.

countries followed different paths to modernity but all of them had one similarity that the movement forward was only true modernity. In the Arab world as also in the other parts of the world, after the World War II there was a massive wave of decolonization in Asia and Africa. Many of the newly independent countries were ruled by the colonial powers and the local traditional elite. A large number of countries become independent now and the days of monarchy were over starting from world war I when the four great empires – the Habsburg, German, Ottoman and the Russian empire collapsed. Both in Russia and Turkey they were a radical movement toward modernization. All these countries of Asia, America, Russia, Latin America, wanted to catch off with the advanced west. In this race, they was no greater difference between the capitalists this and communist countries.⁸ Other examples could illustrate this point better. One of the commonalities is that tradition and modernity are seen as opposites.⁹

4.1.4 The Relevance of Tradition in the Modern Period.

In his book titled “Culture and the politics of Third world nationalism”, *Dawa Norbu* argues for the relevance of tradition in the Modern Period.¹⁰ He said that. theorists of modernity had assumed the replacement of tradition with modernity.¹¹ In the last century there were two important movements and they were revolution and modernity

⁸ Ibid. P.304.

⁹ Joseph R. Gusfield, ‘Tradition and Modernity: Misplaced Polarities in the Study of Social Change’, *American Journal of Sociology* 72, no 4 (1967). pp.351-53.

¹⁰ Dawa Norbu, *Culture and the Politics of Third World Nationalism* (London and New York: Routledge, 1992).p. 21

¹¹ Ibid. pp.17, 223.

and it was thought that both of these would replace tradition with modernity. However, this did not happen as tradition was too strong to be eliminated.¹²

In countries like China where *Mao* launched the cultural revolution, there was an all-out attack on tradition. Traditional practices in language culture and agriculture etc. were deemed as backward and had to be replaced by scientific practices. It was a project of creating a new man-a socialist man.¹³ Science was seen as universal and tradition was seen as particular and backward. In the cultural revolution in China there are many changes in traditional practices that led to large scale damages. Even then tradition could not be eliminated. Chinese communism was different from Soviet communism and it was an expression of a regional particularity. Chinese communism parted with Soviet communism and a new slogan emerged “Socialism with Chinese characteristics” became important ‘Chineseness’¹⁴ thus meant the articulation of Chinese tradition.

While European tradition was drawn from European modernity, why could not the other traditions draw upon the traditional cultural resources for modernity.¹⁵ It is therefore argued that the resilience of tradition cannot be erased.¹⁶ Therefore, an opposition between tradition and modernity is a faulty position. Thus, we have established since tradition cannot be destroyed it has a power to sustain. In the same vein we can say that the contemporary relevance of *dukkha* is one part of the Buddhist tradition that is its relevance. The crisis in many countries that has come across by the large scale revolution

¹² Ibid. p.223

¹³ Chen Therodor Hsi-en, ‘The New Socialist Man. Comparative Education Review’, p.90. in Lenki Gerhard, *Marxist Experiments in Destratification: An Appraisal Social Forces* 57, no. 2 (1978): pp.364–83, doi:10.2307/2577674.

¹⁴ ‘China at 60’, *Economic and Political Weekly* 44, no. 43 (2009).p.6.

¹⁵ Dawa Norbu, *Culture and the Politics of Third World Nationalism* (London and New York: Routledge, 1992). pp. 91-92.

¹⁶ Ibid. p.223.

has been addressed by drawing on the resources of tradition. The large scale encounter which modernity in Tibet in 1959 led to mass destruction which could not be easily addressed and china could not fully destroy Tibetan culture it proves residence of the Tibetan great tradition.¹⁷ Similar such projects in central Asia and Eastern Europe by Soviet Union on so could not fully succeed as tradition could not be fully eliminated.

It leads out to the question of what are sources of traditions. Culture Language and religious practices are some of the importance sources of tradition. While they need institution as support, they can also survive without institutional support, thought it does not have a very strong impact.

It is also important to mention that there were large scale changes in Buddhist society and with the exception of Japan, South Korea, Thailand, Bhutan and parts of India and Nepal, all the traditional Buddhist Societies had been in large scale violence china, Vietnam, Laos, and Cambodia along with the Buddhist regions of the soviet union suffered heavily as religion was prohibited to a large degree and a new generation of people who did not have interest in religion emerged. However, the Soviet Union lead to a failed repression of religion even though the Soviet Union was an existence for more than seventy years.¹⁸

4.1.5 The Context of Contemporary Relevance

We have established that the great tradition of the religion is valid and viable to survive and secondly the use of traditions as the continuation of culture is seen.

¹⁷ Fang Lizhi, in 'Tibetan Chinese Human Right', in Cao Changqing and James D. Seymour. *Tibet Through Dissident Chinese Eyes: Essays on Self-Determination*. M.E. Sharpe, 1998. , p.39

¹⁸ Dawa Norbu, in 'Post-Communist' Societies: Return of the Reformed Natives', *Economic and Political Weekly* 31, no. 2/3 (1996).pp.81-91.

Cambodia offers most important case studies to test the validity of concept of *dukkha* in contemporary Buddhist Society. It is too well known to be repeated here that the rise of the Khmer Rouge had led to a serious crisis in Cambodia and large number of the Cambodian people had died brutally. In such as situation, what was the solution? Orthodox Marxists and others within the liberal tradition would not accept the categories of *dukkha*. However, the concept of *dukkha* is one of the most important aspects of Cambodia life. How could one account for the death of so many people and how does one come to terms with the seam. Meditation by focusing on this facet of the death of people in the villages made them concentrate more and more on the ability to come to term with a reality there rang up many teachers who are able to convey the relevance of *dukkha* the common people in its philosophical understanding. A process of healing in Cambodia also involves the painful process of coming to terms with the reality in this case the killing of large number of people and their absent broad in to focus the question of attachment and *kamma*.¹⁹ The fact that attachment relate to grief and such grief of mainly due to the fail understand the impermanent of life. Thus, the concept of *dukkha* was one of the main aspects towards renunciation in Cambodia.

¹⁹ Monique Skidmore, 'In The Shade Of The Bodhi Tree: Dhammayietra and the Re-Awakening of Community in Cambodia', *Crossroads: An Interdisciplinary Journal of Southeast Asian Studies* 10, no. 1 (1996). pp. 17-19.



Picture No.2 “Killing fields run by the Khmer Rouge in the middle and late 1970s.”²⁰

4.1.6 The Relevance of *Dukkha* in Contemporary Tibet

The History of Tibet is one of the most contested histories in modern period. Tibet was an independent country totally free of any foreign control from 1911 when the last Ambans of the Qing dynasty left till the year 1949. When China tried to impose control and the seventeen point agreement was forced on the Tibet by the Chinese in 1951. In 1959, The 14th Dalai Lama fled to India with one hundred-thousand followers, the Tibetans also resisted the Chinese rule. There were large scale military action and repression by Chinese army in which one hundred thousand Tibetans died. During the culture revolution in 1960 under *Mao Zedong* one hundred thousand or more Tibetans were killed, in prison and tortured. Many more fled into exile. Tibetan was one of the

²⁰ Widener/AP and Anthony Kuhn, ‘Khet Takeo: November 2011’, 17 October 2011, http://khettakeov.blogspot.in/2011_11_01_archive.html.

many places in the world with large scale systemic human rights violation.²¹ Since there was no freedom in Tibetan, Most of the discourses of freedom started from exiled, particularly in India and more so from the central Tibetan administration, popularly known as the Tibetan Government in Exile and a large number of Free Tibet supporters.²² The death of millions of Tibetan has led to what can be called a ‘state of exception’.

A state of exception can be defined as a period when all rights are suspended that are in existence during normal period. States of exception are states when normalcy is suspended.²³ Vietnam (1974-1979) Cambodia (1975-1988) Laos (1964-1975) also have similar periods during this conflict and the most import images the come to mind are the self-immolation of the monks in Vietnam in 1963, the image of napalm dropped on the running girl.

²¹ Thomas Laird, *The Story of Tibet: Conversations with the Dalai Lama* (New York: Grove/Atlantic, Inc., 2007). pp. 360-362.

²² “Understanding the Real Tibet Issue,” No.s 05-07, Vol. 1, Tibetan Review (May-July 2015): p.122. www.tibetanreview.com

²³ Giorgio Agamben, *State of Exception* (Chicago and London: University of Chicago Press, 2008).p.32.



Picture No.3: “Running and screaming: the photo that changed a war”²⁴

Such images in the world are justified as the part of the war and therefore was a period of exception. However, though no armed conflict exists in Tibet officially, The Tibetans are being continuously jailed and subjected to various form of torture. Many important thinkers have debate on the question a like the 14th Dalai Lama,²⁵ Venerable Samdong Rinpoche, the former president of the Tibet Government in Exile.²⁶ They have elaborated on the concept of *dukkha* in contemporary Tibet by stressing on the need not to hard work

²⁴ “The Girl in the Photo from Vietnam War - CNN.com,” *CNN*, accessed December 24, 2015, <http://www.cnn.com/2015/06/22/world/kim-phuc-where-is-she-now/index.html>.

²⁵ The Dalai Lama, *My Land and My People: The Original Autobiography of His Holiness the Dalai Lama of Tibet* (New York: Hachette Book Group, 2008).pp.143-145.

²⁶ Samdhong Rinpoche and Donovan Roebert, *Samdhong Rinpoche: Uncompromising Truth for a Compromised World : Tibetan Buddhism and Today’s World* (Indiana: World Wisdom, Inc, 2006). pp.116-118,137,163-167.

any hatred against Chinese.²⁷ And in state focus on forgiveness and look forward to a meaningful dialog. The central teachings of Tibetan Buddhism focus on universal compassion toward sentient beings. Even in times of hardship one should not fall into the trap of hating the other who is the oppressor, in this case China. Thus, Tibetan Buddhism has gained in popularity more during the period after 1959 when Tibetans had gone into exile.²⁸ There are numerous Tibetan networks of lamas who have popularised Buddhism to the west. While a few of the adherents or practitioners are interested in the philosophical issue, most of them are attracted towards Tibetan Buddhism because of its meditative aspect. Some more important lamas and Anis are for example Zopa Rinpoche²⁹ and Pema Chodron.³⁰

4.1.7 New Age Buddhism and Question of *Dukkha*

The modern period is categorised by large scale changes in production consumption and life style patterns which has led to new situations and problems of rapid organization, the rise of nuclear family and relationship and instability has led to large number of problems. For, the busy lifestyle has also led to many other anxieties. It is not a big surprise that the largest cause of death in today's world is its ischemic heart disease that is caused largely by anxieties and stress.³¹ As the response to such conditions large numbers

²⁷The Dalai Lama, Dalai Lama, and Victor Chan, *The Wisdom Of Forgiveness* (London: Hachette UK, 2005), p.72.

²⁸ Daniel Goleman, *Healing Emotions*, ed. Daniel Goleman (Boston & London: Shambhala Publications, 2003).

²⁹ Lama Zopa Rinpoche, *How Things Exist: Teachings on Emptiness* (USA: Lama Yeshe Wisdom Archive, 2008), pp.15-16,85-87.

³⁰ Pema Chodron, *When Things Fall Apart* (USA: Shambhala Publications, 2002), pp.22-23.

³¹ 'WHO | The Top 10 Causes of Death', *WHO*, May 2014, <http://www.who.int/mediacentre/factsheets/fs310/en/>.

of people are taking drugs for reducing stress and many of these medicines act on the nervous system and other part of the body to reduce stress.³² They cure only the symptoms. Many of the people thus take refuge in alternative therapy. Zen meditation, Chakra Meditation and various other forms of eastern meditation have suddenly become popular. Many of this becomes part of the new age new religious movement.³³ While some of them are overtly commercial, large numbers of them also are free. What is important is not the question they are commercial or free but the question of why such a large number of people are attracted to such a therapy. One of the important aspects that come to mind is the question of how people deal these every day anxieties that can also be labeled as diseases of the mind.

In this situation we find large number of people interested in a various forms of Buddhism among this form of Buddhism one notices that there is a trend towards non sectarianism in the modern world this type of Buddhism have less to do with religion and more to with meditation and therapy. It is this appeal that brings people from different religions to explore these new therapies. A surface reveal understanding may point to the absent of in the religion input but one cannot denied the action the associated the philosophical understanding. One of the aspects to philosophical understanding is a critique of modernity and the positing of authored paradigms. They rest on the idea that unhappiness and stress are interrelated. In another way, they are actually arguing for the presence of *dukkha*.³⁴

³² Elizabeth Wurtzel, *Prozac Nation* (Boston & New York: Houghton Mifflin Harcourt, 2014).p. 255.

³³ Thursby Gene R, 'The Study of Hindu New Religious Movements', *Nova Religio: The Journal of Alternative and Emergent Religions* 15, no. 2 (2011): 6–9, doi:10.1525/nr.2011.15.2.6.

³⁴ www.tricycle.com

Larger question of the information age and the process of globalization and the rise of new communication technology have led to the rise of new social arrangements. In his celebrated work, *The Rise Of The Network Society* Manuel Castells argues for calling this period and the society the network society. In such a society the fundamental characteristic of dichotomy is between the net and the self. The individual is a product of a new social economic and political condition that had led to new problems and we have witnessed large scale increase in problem of the mind. Coupled with this is a problem of approaching all phenomena through a scientific viewpoint in such of the situation many alternative therapy have become increase the popular with explain the socialization behind the move to alternate religion there is the strong sense of vacuum created by the disappearing past. Many aspect of new age Buddhism though aims to fill up of this vacuum by offering alternate a practices and explanation. The practice of exercises, breathing teaching and meditating technic. Here the idea of *Dukkha* is not explain according to the traditional Buddhist method rather it a very nuanced and circuitous way *Dukkha* is approach. The stress on a material and the consequence economic social and political factor has a led one dimensional explanation. The following excerpts from the main teaching of this schools we give us an understanding of the way *dukkha* is explain in the new frame work as below:

‘The Truth of *Dukkha*’ had explained by *Thich Nhat Hanh* as: “When the Buddha set out to teach and to help people, the first thing he asked people are to look directly into their suffering. Suffering is not an abstract thing; suffering is there, very real. Suffering is one of the basic truths called holy truths, the Noble Truths. Suffering is a holy truth.

Why? It makes you suffer. And you have to look at it. Why is suffering a holy truth? Because, without suffering, you have no way out and to transform your suffering. That is why suffering is the basic truth and a holy truth.”³⁵

Dhamma talk from *Phra Bodhinyana Thera* (Ajahn Chah)³⁶ in the topic “Sense Contact - the Fount of Wisdom” as: “Wherever they looked there was only suffering, that's all. It's just like a big iron ball which has just been blasted in a furnace. It's hot all over. If you touch the top it's hot, touch the sides and they're hot - it's hot all over. There isn't any place on it which is cool”.³⁷

The 14th Dalai Lama wrote in ‘The Art of Happiness’ as: “In accepting that suffering is a part of your daily existence, you could begin by examining the factors that normally give rise of feelings of discontent and mental unhappiness.”

“However, if we can transform our attitude towards suffering, adopt an attitude that allows us greater tolerance of it, then this can do much to help counteract feelings of mental unhappiness, dissatisfaction, and discontent.”

4.2.0 The New Global Order and the Rise of New Discourse Of *Dukkha*

We are at the cross roads of the turning point and many new problem are surfacing and many new groups have also entered history and thus we find many new voices articulating many problems. The United Nation has recognized five main problems

³⁵ Steven Goodheart, “Thich Nhat Hanh-The Holy Truth of Suffering,” Metta Refuge, accessed December 1, 2015, <https://mettarefuge.wordpress.com/2010/06/02/thich-nhat-hanh-the-holy-truth-of-suffering/>.

³⁶ Chah Subhaddo (Chao Khun Bodhinyana Thera) (Thai: พระสุภัทโท, alternatively Achaan Chah, occasionally with honorific titles Luang Por and Phra; 17 June 1918 – 16 January 1992).

³⁷ Ajahn Chah, “Sense Contact - the Fount of Wisdom,” accessed December 1, 2015, https://www.ajahnchah.org/book/Sense_Contact_Fount.php.

confronting humanity and include war and terrorism, economic deprivation and social justice, environmental problem, digital divide, gender and identity.³⁸ There is now a need for reinterpreting these to address such questions in a modernist frame work. The 14th Dalai Lama has popularise the term secular ethics.³⁹ It is thus one step in the answer to the problem using Buddhist inside but not using religion vocabulary. With regard of to the question of environment, we see that that is unsustainable lifestyle on Account of large scale human destruction of the environment toward consumption. Buddhism is one of the few religions that have spoken against storage for a simple reason that storage led to more acquisition and increases the desire for more and more setting in motion a chain of events that lead not to satisfaction but to unhappiness or *dukkha*.⁴⁰ The current state of the planet shows that there is a strong environmental crisis which is a very dangerous problem and can lead to disaster as has happened in many parts of the world because of deforestation, clearing of the forest land for farming and rampant environmental pollution. There is thus a new term called green philosophy and the idea of the unlimited desire creating an environmental problem is critiqued as that has gone too far to be stopped and green philosophy purposes simple life and *Theravāda* concept of *dukkha*

³⁸ “United Nations Global Issues - Home.” Accessed December 8, 2015.

<http://www.un.org/en/globalissues/>.

³⁹ His Holiness The Dalai Lama, *Beyond Religion: Ethics for a Whole World* (USA: Houghton Mifflin Harcourt, 2011).p.12.

⁴⁰ Donald K. Swearer, ‘Buddhist Virtue, Voluntary Poverty, and Extensive Benevolence’, *The Journal of Religious Ethics* 26, no. 1 (1988): 71–74.

similarly supplements this. In a way Buddhist ethics can contribute philosophically to the green debate.⁴¹

In the Post war period, there is an increase in small scale conflicts which has led to large number of casualties and deaths more than in the world war II and all conflict can be solved by negotiations and this is the link between violence and *dukkha* that has been elaborated very clearly by the Buddha.

War has become an episode in the very day life and it is a matter concern as terrorist, ethnic conflict and different form of violence have become legitimate by extreme ideology and the crisis from 1946 till date in places like first Korea, Vietnam Afghanistan, Bosnia, Somalia, Former USSR, Cambodia, Lao, Papua New Guinea, West Asia, Pakistan, Sri Lanka, and other insurgencies in Africa, Latin America and Asia have led to death, injury and loss of life too. Ideology and difference are one of the main causes of war leading to the question of finding solution. Theravada Buddhism is of the opinion of all violence is *dukkha* and cannot be justified in any form however we see that to stop war we also have to stop the causes that lead war and the sense of difference based on religion, region, identity etc. are one of the main causes for war. Many other theories point out that there are these differences in negotiation and is one of the important ways to create a world free of conflict. Dialogue is one of the one of the most important element and there are now a large number of interfaith dialogues among the major religions of the world. One of the understandings that have emerged from these dialogues

⁴¹ Suniti Kumar Pathak, *Buddhism And Ecology* (India: Bauddha Sanskriti Kendra, 2004)., Mary Evelyn Tucker and Duncan Ryūken Williams, *Buddhism and Ecology: The Interconnection of Dharma and Deeds* (USA: Harvard University Center for the Study of World Religions, 1997).

is that though identity and difference are thought to be important are but one part the problems only. Poverty in the one of main problems and it is an important element of mobilization of poor people who are manipulated by leaders under the garb of communist ideology and this can explain the large scale of mobilization of poor people in Cambodia Vietnam, Laos and China under communist ideology by showing the traditional elite as class enemies. The Buddha had long back declared that poverty breeds hatred and one of the solutions was the welfare of the large number of people known as *Bahu Jana Hitaya* or welfare of the many.⁴² Thus, *dukkha* emerges from the religion and cultural differences is more speeds by the last scale poverty.

4.2.1 Gender and New Issue of Identity.

The Traditional explanation equated Sex and Gender which the result that there are two genders male and female. Now a days, It is accepted that while sex is biological (male and female), gender is performative and not biological. Issue of transgender, sexual identity and men trapped in women's body or vice vers like the *Hijras* of India and Pakistan, and the *Katei* in Thailand etc.⁴³ the pain of a different identity has led to personal grief and large scale disagreement with the main stream value of society. This is not compatible with the democratic value of modern world. One of the questions there fore is how to address the problem of such of minority and in this a manufacturing of

⁴² M.N. Rajesh, *Gompas in Traditional Tibetan Society* (India: Decent Books, 2002).p.131.

⁴³ Wikipedia, Source. 2013. *Transgender Identities: Drag Queen, Drag King, Hijra, Two-Spirit, Kathoey, Trans Woman, Mukhannathun, Bacha Bazi, Trans Man, Uranian, Sissy, Muxe, Fa'*. Books LLC.

dukkha.⁴⁴ Why one may criticize the traditional society of value and reject them in wholesale, in will not lead to any great transformation if large scale changes are not there. Now we see that the same tradition can be reworked, all the other work the traditional values of both India and Thailand have cultural resources that can be used to address such type of identity problem of LGBT can be address not only by reference to western model but also by drawing on indigenous resources. In this context one may specify that Buddhism is open to change the Buddha has very clear of status that change the only content and that nothing that permanent. In the discourses of permanent he pointed out that the only thing permanent is impermanent thus, human body and our construction all the same. The physical body and sensation produces different type of conscious and early Buddhism was aware of this. In the recent debate on gender, the point that had come above is the possible emancipation of people choosing the own gender identity as the main cause calling *dukkha*

We have also seen that many discourses on *Dhamma* have been able to address this group of people who have gender problems due to a mismatch between the socially addressed and performative gender identities. What is important here is that the identity LGBT with causes of *dukkha* to the person because of one's sexual orientation has become unimportant issue that has affected all religion and also civil society.⁴⁵ While the orthodox monastic tradition does not allow for full ordination of nuns they have been ordination in the Tradition and also in Taiwan. The Dalai Lama has recently taken a new

⁴⁴ Franz Metcalf and Monk Song Yoon, *Buddha in Your Backpack: Everyday Buddhism for Teens* (Canada: Ulysses Press, 2002).p. 124.

⁴⁵ Uma Chakravarti, *Everyday Lives, Everyday Histories: Beyond the Kings and Brahmanas of 'Ancient' India* (New Delhi, India: Tulika Books, 2006).p.313.

step for full ordination of nun to make them eligible for greater degree.⁴⁶ Thus, while early Buddhism allows for nunnery the tradition was supported in the early Buddhism the tradition of nun was somehow lost during the later period and so the relevance of tradition it one way off drawing upon the culture resources for the better present and a future it also shown that it is possible to rework tradition as there are not static or forces in time It is one the main complain of women and forms part of the feministic of religion of the particular Buddhism. Why radical feminist argue for the total rejection of all religion patriarchal we find that, there are certain possibility of a new organization that can led to changes in a positive way by an institutional intervention. It is possible to see the future a Buddhism women clergy handicapped of interpreting and functioning as religion practitioner exercising their own agency in matters of religion. Such a positive step is not far away as most of the texts that were under the control of certain institution are now available to all and more so to the internet. We also now have secure university and institution where such texts are though without following any religion requirement.⁴⁷ Many are the texts and practices are now being reinterpreted to address the presents they needs. As women are legal life this process is easier.

4.2.2 The Question of Environment and the Other Non-Sentient Beings.

It has been argued that Buddhism has placed more than emphasis on the sentient beings much to the neglect of nonsentient entity. Two aspects need clarification here,-one is the lost knowledge on the nonsentient being which is imagined in later Buddhist

⁴⁶ Tsamchoe, 'Socio- Economic Context of Tibetan Nunneries in Exile in India' (University of Hyderabad, 2009).

⁴⁷ www.ox.ac.uk/mst in study of religion is one the example.

tradition and secondly the explosion of knowledge that has bridged the national social sciences.

The landscape of early Buddhism reviews several habitats like forests, mountains, lakes, rivers, streams, rocks, and different type of ecosystems. Here human beings interact to produce social landscape. The connection of between the human world and physical world was mediated to in many cases through spirit and other supernatural being. One of the best examples for this is the *Bhumisparsha mudra* of the Buddha after attaining *nibbāna* in *Bodhi-gaya*.⁴⁸ He is pinpointing his finger to the ground and called on *Bhumi Devi* of the mother earth to be witness to the enlightenment when questioned by *māra*. In another instance this snake *Mujirinda* protects the Buddha and the scene is also in the iconography and painting. It was however the *Jainism* who went one step over the Buddhists in practicing nonviolence toward organisms which are both visible and invisible, for example by training the water that one link to prevent the accidental death of any microorganism that is not visible to the naked eyes to be lighted by the present drinking the water. Similarly many of the Jains particularly monks and nuns sweep the path they are walking so as to prevent any trampling of insects or other organisms. Other examples of the contemporary period come from Tibet, where many Tibetan farmer which in Tibet and Diaspora painfully remove the earth worms and other insect from the soils when cultivating. Another example is that of Tibetan lama eating the meat of only dead animals and not live animal butcher this meat known as the *dhhi-thsa*. This explain the rationality of eating meat and yet doing so in a nonviolence manner the question of

⁴⁸ Damien Keown and Charles S. Prebish, *Encyclopedia of Buddhism* (London and New York: Routledge, 2013), pp. 77- 78.

environment and Buddhist ethic has a chief new significant particularly in the large tunicate with the rise of environmental crisis and environmental activism after the reason headlines since 1970 after the this traction of rain forest in Amazon, South East Asia, nuclear tests, value of mega dam projects, famine and displacement.⁴⁹

On Account of the entire global problem, environment has become an important topic in international relation and there are many international submits like the real, Kyoto and the recent Paris talks to reduce global emission are greenhouse gasses cause by the greenhouse effect.⁵⁰ Not a single day passes by without some news of environmental problem in any part of the world. A large number of headlines in the world regarding crisis are not of a politics or war alone but largely environmental and they are translational national like the south East Asia smog, flood in Europe, Thailand, Pakistan, China and part of India. All this events have had their effect in the many discourses and thus all the discipline including the natural and social science had become affected by this in the large way. Terms like greenfield, clean energy, renewable energy, ethanol base engine, sustainable environments, zero waste emission, ecological balance, eco-criticism, eco-feminism, deep ecology and some of the new concept and one of the latest is the idea of the Anthropocene⁵¹ this time was coin recently to explain the in fact of humans on the planet that had led to a period of crisis. The Anthropocene is a successor to earlier agrological and geological period like the Eocene, Pliocene, Innocence, Holocene and

⁴⁹ Elizabeth Kolbert, *The Sixth Extinction: An Unnatural History* (London: Bloomsbury Publishing, 2014), pp.153,158.

⁵⁰“Paris Climate Talks COP 21: Finance Remains a Barrier.” Accessed December 8, 2015. <http://time.com/4138150/finance-paris-climate-conference/>,

“Why the Paris Climate Summit Is All About the Money | TIME.” Accessed December 8, 2015. <http://time.com/4138150/finance-paris-climate-conference/>.

⁵¹ Kolbert, *The Sixth Extinction: An Unnatural History* (London: Bloomsbury Publishing, 2014), p.92, see also: www.Antropocene.info.

finally the Anthropocene. It is the last period of human excitement of human being on planet earth. Therefore the debate has acquired urgency. The whole is now agreed on the destructive nature of development. However this particular modern mode of development based on western ideas that had become dominant since the 18th century when the industrial period started in Europe. In this current period, the crisis has not only led to many inequalities in society economy but also in the due to the ecological impact. The current lifestyle of the average American requires four more planets like the earth to supply them with all their needs to maintain the current lifestyle.⁵² This lifestyle is therefore environmentally unsustainable and the current crises are only symptomatic of the larger global problem which is referred to as climate change and global warming both of them having very strong ideological underpinning.⁵³ What are the solutions? There are more questions and answers. And it is here that Buddhist approach to environment can make the significant difference.

One of the clear problems is the western idea that man is the master of nature and therefore nature has to be tamed and is at the disposal of man for his enjoyment. In sharp contrast to this is the Buddhist idea of environment which promotes an eco-friendly attitude which is in harmony with nature. The introduction to the *50 Key Thinkers In Environment* includes the Buddha⁵⁴ who promoted a simple life and the curbing of desire and man is thus not the master of environment but only one in a large number of

⁵² Charlotte McDonald, 'How Many Earths Do We Need?', *BBC News*, 16 June 2015, <http://www.bbc.com/news/magazine-33133712>.

⁵³ Tim Hrenchir, 'Climate Change vs. Global Warming: How Politics Created a New Term', *Newsmax*, 14 November 2014, <http://www.newsmax.com/FastFeatures/climate-change-vs-global-warming-politics/2014/11/14/id/607457/>.

⁵⁴ Joy Palmer, David Cooper, and Peter Blaze Corcoran, *Fifty Key Thinkers on the Environment* (Kentucky: Taylor & Francis, 2002).p.126.

interconnected entities that make up the whole of environment and thus the Buddhist approach is a holistic approach. It would be apt to understand the Buddhist context of nature by the teaching of the Dalai Lama who emphasizes interconnectedness to the teaching of *Nagajuna*. He disagrees with the view that human beings with however violent a nature are basically human beings and have nonviolent nature. Environment also is only one side of the material reality and the other side is the ethical responsibility for the next generation. So, when the Dalai Lama talks of environment or preservation of environment, he emphasizes that it is related with many other things. Ultimately the decision must come from the heart and this is the key point that is a genuine sense of universal responsibility which is based on universal compassion and clear awareness.⁵⁵ Universal responsibility means understanding the interdependence with all things and it is a key of human survival. The Dalai Lama also talks of the fact that we are on the verge of a great extinction and is similar to what the scientists refer to as the next great extinction to occur in sixty-five million years. The idea of interdependence is a fundamental of law of nature where oceans, clouds, forests and flowers that surround us arise independently upon subtle patterns of energy. Without a proper interaction they wilt and decay. What emerges from this understanding of the Buddhist idea of nature is that there are two important aspects- one that stress on the fact that nature is not subordinate to man and secondly the interconnectedness of all entities in the environment.⁵⁶ Like the Dalai Lama's concept of interdependence, the *Paṭiccasamuppāda* already explains interdependence and

⁵⁵ Dalai lama, "Universal Responsibility and the Environment | The Office of His Holiness The Dalai Lama," accessed December 12, 2015, <http://www.dalailama.com/messages/environment/universal-responsibility>.

⁵⁶ Dalai Lama, "Address at Rio Earth Summit | The Office of His Holiness The Dalai Lama," accessed December 21, 2015, <http://www.dalailama.com/messages/environment/address-at-rio>.

was elaborated by the Thai Monk *Buddhadatu Bhikhu* who said “The entry cosmos the core operative” The entities are conjoined to each other to share suffering (*dukkha*) and this is explained to the environment. The idea of environment in the Buddhist tradition it is given good shape largely by Thai monk who follow different approaches like ecoapologism, ecoconstructors, ecoethicliism, and ecocontextualism. These ideas are not explained only in abstract theoretical form but also touch upon matters of practical importance the illustration of the idea the philosophers have shown. One of the important philosophers who have spoken about eco-constructionism is the Thai monk *Prayudh Payutto (Phra Bhramagunabhorn, Born: 1938)*⁵⁷

We are on clearer round when you take up some concrete issue like climate change though there are many apologists for climate change. The Thai Buddhist writer *Sulak Siwarak*⁵⁸ says that climate change the is because of the excess consumption and greed and the climate we have to change it the climate of greed and fear and to do this that is remove suffering they suggest, the simple life at home. This is the modification of the four noble truths. The destruction of environment has led to not only material consequences but also create *dukkha*. Recent pronouncements by scientists has warned of the sixth extinction. Buddhist ethic an approach to environment very clearly connect with this challenge and another important question and it thus able to engage with question of the current planetary crisis in all it dimension for example bio pollution, nano technology, etc. Recent advantages in medicine have bought cures to many resources which is hailed as the progress of science. Ethical questions are important in the aspect

⁵⁷ Donald K. Swearer, ‘Buddhist Virtue, Voluntary Poverty, and Extensive Benevolence’, *The Journal of Religious Ethics* 26, no. 1 (1998):32.

⁵⁸ *Ibid.*

and one of the questions, the medicine at sell many are created based on the repeated suffering of animals and how far it is justified. This question has acquired importance because of the view of recent advantage in farming industry and the growth of sunrise sciences. One needs to make a clear distinction between the use of animals in laboratory as Buddhists have engaged with this question and vigorous debates on the use of animals with many Buddhist and others strongly objecting to the use of any animals in research. In this context we may clarify that Buddhism and the concept of *dukkha* and is an important element in the debate on the policy matter for a new world which has been shaped today the final point is the material progress alone cannot be an idea unless it is balanced by the concept of *dukkha*. Only then can answer some question of contemporary relevance.

4.3.0 Conclusion

Ethics have mediated all human actions and in the case of environment the recent challenges have only brought ethics one again to the center of discussion and debate. It is accepted that there is a serious problem with the present idea of modern development and this has failed not only because of the material problem but also because of man's greed and has brought about a critique of modernity for the development of society in the holistic way by eliminating *dukkha* which is one of the significant elements that cannot be ignored. We may say that the idea of the future can be taken forward only if it is tempered with ethics and understanding of the interconnectedness and universal responsibility. Ignoring this could lead to suffering on the large scale which is related by both Buddhist and others in the contemporary period.

In the long history of humanity the present century is the one where we have seen the maximum number of changes in such a short span of time leaving many people and societies simply behind. The pace of change had also brought about the rise of a new fields and areas like ICT, Nano science, biotechnology, robotics leading many to characterize this period as the period of hyper modernity. Why most of these changes have been accepted, because they promise a better tomorrow, the process of a movement toward this change has also generated tension this are such brought the question of ethics in the idea of development. If the environments have brought happiness, it should be happiness for all and not suffering in misery for some. The benefit of the new advancement in computers medical science in far structure etc., have differently led to the material advancement of some societies and peoples. Many of the people who are not yet beneficiaries of the development still do not fully critique this model because they feel that this a process and the ends justifies the means. For many people and even entire societies, the ends do not justify the means for the simple reason that the means themselves are full of suffering. How do we reconcile this contradiction? There is an example of a person who is a practicing Hindu in the laboratory while conducting experiments on animals; he was already in his personal hell. Such views are also heard from many Buddhists who find the idea of torturing animals for future benefits like medicine to be very unethical. Such idea of suffering as a critique of development has led to an understanding that suffering can bring about *dukkha* as a part of the development it is clear idea that the contemporary world can benefit from a critique of how the modern world can be interpreted using the concept of *dukkha*. This discourse is already being

carried out in cyber space and also in many other academic for a and points to the contemporary relevance of *dukkha*.

Chapter V

CONCLUSION

Dukkha is one of the central concepts of Buddhism and also one of the most important ideas that have been intensively debated. A case for research on this topic has to be grounded in the position that even though the large number of works on this topic one of the changeless concern is to address the contemporary relevance of *dukkha* by trying to contextualize contemporary form of suffering. While Tibetan and Zen Buddhism have become very popular, one forgets the fact that at one point or the other they return to early Buddhism at the end. *Theravāda* Buddhism became one of the important areas of investigation in both academic and monastic debates across traditions to understand the original teachings of the Buddha. *Pāli* texts and the Theravada understanding practices have acquired a new relevance in Buddhist discourse both monastic and lay. *Dukkha* has reclaimed an important space in contemporary period for the need to understand the role of the Theravada tradition and also to evaluate the practice of Buddhism as a key to understanding and being with suffering in today's world. *Dukkha* therefore has become an important site of debate on account of the large debate concerning Buddhism and we therefore are compelled to engage with a variety of internecine perspective to understand *dukkha* and its relevance in the contemporary world.

There is large body of secondary literature on Buddhism and *dukkha* which one is forced to deal with. After the critique of orientalism and the decay of the western orientalist view coupled with the rise of the rigorous studies on Buddhism, new vistas

have emerged. A variety of influential works have appeared that have become part of the compulsory reading for anyone interested of Buddhism. It is also interesting to note that some of these works have been well received in monastic circles while another trend associated with this is the rise of many new publishing houses devoted exclusively to Buddhist studies. One may mention Wisdom Publication and *Pāli* society, *Serindia* Publication, the Buddhist Publication Society etc. One may concur with *Dawa Norbu's* assertion that Tibetan Buddhism has become a minor industry in the post-modernist western society. We can extend this argument to Theravada Buddhism though eliminated way, based on the monastic network and Buddhist studies program in the west. One of the commonality of all this approaches to the study of Buddhism is the stress on *dukkha* texts and here one may include the cyber space also and the weightage given to the study of *dukkha* here.

Among the landmarks in book surveyed, one may begin with the translation of the *Visuddhimagga* and the *Samyuttanikāya*, the *Majhimanikāya* and *Dīkanikāya*. This *Pāli* sources serve as important point for the study of Buddhism and the current reinterpretation suited to a modernist audiences. The important names are that of *Bhikkhu Bodhi*, *Ñyanatiloka Maha Thera*, *Ñyanaponika Maha Thera*, *Bhikkhu Buddhadasa*, *P.A. Payutto*, *PhraAjarn Chah Subhaddo*, *Walpola Rahula*, *Richard Gombrich* , *Melford Spiro* to name a few. Mediating in the process of understanding the texts and the secondary works is the set of specialized dictionaries like that of *G.P. Malalasekera*, *Charles Prebish* may be mentioned. What emerges from this reading is that certain new themes related to the study of *dukkha* have surfaced. The idea of *dukkha* as the fifth wheel and the gate way to the four Noble truths is one such repeated analogy.

Dukkha is now approached not as a negative aspect that characterized the earlier historiography of Buddhism by referring to it as pessimistic religion. This move has also brought about new themes and thus a holistic understanding of *dukkha* has emerged. *Dukkha* is now approached from a nuanced position which stresses on its interconnections in all aspects and action of life. This new understanding also displaces some earlier generalizations of Buddhism.

Dukkha is part of the causal links dependent on action of the three types of *dukkha* and the twelve subtypes associated with them to point to the need to have a very clear understanding of the type of *dukkha*. This clarity of position helps us to arrive at a precise understanding which, would should otherwise lead to a highly misplaced understanding of *dukkha*. It is significant to mention here that *dukkha dukkha* is different from with *vipariṇāma dukkha* and pain and pleasure are not polar opposites but why pain is easy to identify as *dukkha* pleasure is also *dukkha*. Such a point is missed out because of the generalization and simplification of Buddhism. Therefore it leads to a false understanding which once again is circular in effect leading one to fall more in to *dukkha*? One more point of emphasis is the relation between *dukkha* and *kamma* which again produces results that lead to the condition creating more *dukkha* because the failure to understand the true nature of reality. Reality is not fixed and it is always changing and change brings about the *dukkha*. The Eight Fold Path is one of the easy paths to liberation and has been explained many times and its connection with *dukkha* has been established and such understanding is needed for a holistic understanding of *dukkha* and *kamma* in the larger perspective.

The discourses on *Dukkha* have been analyzed in the philosophical details on one hand by the monks and the literally in the lay Buddhist society. On the other hand the laity accesses this discourse to the traditional relative in the a popular tradition and such an understanding is encapsulated in the meanings of *dukkha* in short hand without much analytical rigour and so can be understood by the layman such stories from part the narrative and a largely drawn from the life stories of the eminent monks and nuns. These stories contain important events that were specially emphasized to give greater weightage the events which correspond to the Four Noble Truths. In this case we see that the idea of *Anicca* and impermanent and the Buddhist idea of the body in capture of the *Kisāgotami*. In the single sentence a powerful example of the impermanent of life is set out when the Buddha ask her to get mustard seed form many house that has not with death. It is a powerful example of commonsense and the philosophical message packed into one. Similar is the story of *Paṭācārā* who lost her husband on the same day and had met the Buddha at *Jetavana* monastery. Her grief was unexplainable and no amount of advice could heal her. The impermanence of the body and of all relationships is an idea and is difficult to understand but equally difficult to the deliver and the Buddha's message was quickly grasped by *Paṭācārā*. Both of the above example illustrate the role of the *Bhikkhuni Sangha* who are regularly mentioned in the early texts but seem to fade away later. As iconic women they have also both about a certain personality trait that is worthy of emulation by the laity. From the story of *Aṅgulimāla* it also illustrates a person however bad can become reformed person an account of good *kamma* and thus escape from the cycle of *dukkha*. This *avijja* or ignorance is caused by a false understand due to the ego and obstruction of the self in addition to the other *klesas* in mind. There is

however hope for both philosopher and common man in the teachings of Buddhism and it is the multivocal message of the life stories that make them popular.

While the narrative of the life stories are under the artistic tradition, they also have been adapted to the modern mode of narration. However, they contain only traditional themes and explore the question regarding the relevance of *dukkha* in the contemporary period. The rise of modernity and question of relevance of tradition are one of the important aspects in this regard. We now have a large number of global crises like terrorism, environmentalism, economic depression, and individual unhappiness. In this context the relevance of *dukkha* cannot be fully narrated using the traditional narrative method because they suffer from a lack of engaging with the new contexts and in cooperating with new themes. It is therefore the rise of new themes that has led to a new Buddhist practitioner who have repositioned the message for the modern day using the language of the contemporary period to engage with the new audiences. Even thinkers from other traditions of Buddhism like *The Dalai Lama*, and *Thich Nhat Hanh* constantly refer to the original teachings of the Buddha as a reference point and thus to seek to address the issues of today and for this seek meaning in the early teaching.

Issue of gender, difference and new age problems can easily be solved by the early approaches as the texts of the early period deal with similar human situations but in different forms from the early settings. New challenges are understood as expressions of older problems in new forms and it thus seems that the content is the same but the forms have changed and barely become recognizable. It is therefore, the new age Buddhism that has brought about this understanding by repackaging the ancient truths to suit the modern reality in a modernist framework. By using this method and languages and at the same

time drawing from earlier ideas that have been discussed before and analyzed with a strong philosophical legacy, the universal message of the early Buddhist text can be adapted to the modern period. The question of a validity of the early texts to the contemporary period and practices is discussed basing on the case that there is the universal unity to the narrative of Buddhism. These assumptions proceed from a fact that the human subject is the focus of enquiry as also human society and the message has worked well based on the study of practice.

We may conclude by saying that in the contemporary period the two great transformations namely revolution and modernity could not erase tradition which does explain for the continuity the early Theravada tradition. The universality of this tradition and its trans-historical relevance point to the continued relevance of Buddhism and the possibility for engaging with this tradition in the contemporary period. It is this potential which has shown that the modern day suffering can be understood through the analytical frames of *dukkha* and these have already been in practice in the Buddhist society in south East Asia. Thus, the idea of *dukkha* in the various forms have to be found and engaged with and remain ever relevant today. It is only that the new forms of *dukkha* have emerged while the causes remain the same and hence the theory of causality and reference to *dukkha* remain ever relevant today.

A GLOSSARY OF PĀLI AND BUDDHIST TERMS¹

A

Abhiññā:

Intuitive powers that come from the practice of concentration: the ability to display psychic powers, clairvoyance, clairaudience, the ability to know the thoughts of others, recollection of past lifetimes, and the knowledge that does away with mental effluents.

akāliko:

Timeless, unconditioned by time or season.

anāgāmī:

Non-returner. A person who has abandoned the five lower fetters that bind the mind to the cycle of rebirth, and who after death will appear in one of the Brahma worlds called the Pure Abodes, there to attain nibbāna, never again to return to this world.

appamāda:

Heedfulness, diligence, zeal. The cornerstone of all skillful mental states and one of such fundamental import that the Buddha's stressed it in his parting words to his disciples: "All fabrications are subject to decay. Bring about completion by being heedful!" (appamādena sampādetha).

¹ 'A Glossary of Pali and Buddhist Terms', accessed 10 January 2013, <http://www.accesstoinsight.org/glossary.html>.

arahant:

A "worthy one" or "pure one"; a person whose mind is free of defilement, who has abandoned all ten of the fetters that bind the mind to the cycle of rebirth (see *saṃyojana*), whose heart is free of mental effluents, and who is thus not destined for further rebirth. A title for the Buddha and the highest level of his noble disciples.

ariya:

Noble, ideal. Also, a "Noble One".

ariya-puggala:

Noble person, enlightened individual, an individual who has realized at least the lowest of the four noble paths or their fruitions.

ariya-sacca:

Noble Truth. The word "ariya" (noble) can also mean ideal or standard, and in this context means "objective" or "universal" truth. There are four: stress the origin of stress, the disbanding of stress, and the path of practice leading to the disbanding of stress.

āśava:

Mental effluent, pollutant, or fermentation. Four qualities sensuality, views, becoming, and ignorance — that "flow out" of the mind and create the flood of the round of death and rebirth.

asubha:

Unattractiveness, loathsomeness, foulness. The Buddha recommends contemplation of this aspect of the body as an antidote to lust and complacency. See also *kāyagatā-sati*.

avijjā:

Unawareness, ignorance, obscured awareness, delusion about the nature of the mind.

āyatana:

Sense medium. The inner sense media are the sense organs: eyes, ears, nose, tongue, body, and mind. The outer sense media are their respective objects.

B

bodhi-pakkhiya-dhammā:

"Wings to Awakening" — seven sets of principles that are conducive to Awakening and that, according to the Buddha, form the heart of his teaching: [1] the four frames of reference (*satipatthāna*); [2] four right exertions (*sammappadhāna*) — the effort to prevent unskillful states from arising in the mind, to abandon whatever unskillful states have already arisen, to give rise to the good, and to maintain the good that has arisen; [3] four bases of success (*iddhipāda*) — desire, persistence, intentness, circumspection; [4] five dominant factors (*indriya*) — conviction, persistence, mindfulness, concentration, discernment; [5] five strengths (*bala*) — identical with [4]; [6] seven factors for Awakening (*bojjhaṅga*) — mindfulness, investigation of phenomena, persistence, rapture (see *pīti*), serenity, concentration, equanimity; and [7] the eightfold path (*magga*) — Right View, Right Attitude, Right Speech, Right Activity, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

D

dosa:

Aversion, hatred or anger. One of three unwholesome roots in the mind.

E

ekaggatārammana:

Singleness of preoccupation, "one-pointedness." In meditation, the mental quality that allows one's attention to remain collected and focused on the chosen meditation object. Ekagattārammana reaches full maturity upon the development of the fourth level of jhāna.

evaṃ:

Thus, in this way. This term is used in Thailand as a formal closing to a sermon.

G

gotrabhū-ñāna:

"Change of lineage knowledge": The glimpse of nibbāna that changes one from an ordinary person to a Noble One.

J

jhāna:

Mental absorption. A state of strong concentration focused on a single physical sensation or mental notion. Development of jhāna arises from the temporary suspension of the five hindrances through the development of five mental factors: vitakka (directed thought), vicāra (evaluation), pīti (rapture), sukha (pleasure), andekaggatārammana (singleness of preoccupation).

K

kammaṭṭhāna:

Literally, "basis of work" or "place of work." The word refers to the "occupation" of a meditating monk: namely, the contemplation of certain meditation themes by which the forces of defilement (kilesa), craving (taṇhā), and ignorance (avijjā) may be uprooted from the mind.

kāyagatā-sati:

Mindfulness immersed in the body. This is a blanket term covering several meditation themes: keeping the breath in mind; being mindful of the body's posture; being mindful of one's activities; analyzing the body into its parts; analyzing the body into its physical properties (see dhātu); contemplating the fact that the body is inevitably subject to death and disintegration. [MORE]

khandha:

Heap, group, aggregate. Physical and mental components of the personality and of sensory experience in general. The five bases of clinging: nāma(mental phenomenon), rūpa (physical phenomenon), vedanā (feeling), saññā(perception), saṅkhāra (mental fashionings), and viññāṇa (consciousness).

L

lobha:

Greed, passion, unskillful desire. Also rāga. One of three unwholesome roots in the mind.

lokuttara:

Transcendent, supramundane.

M

moha:

Delusion; ignorance (avijjā).. One of three unwholesome roots in the mind.

muditā:

Appreciative/sympathetic joy. Taking delight in one's own goodness and that of others. One of the four "sublime abodes".

N

nibbidā:

Disenchantment, aversion, disgust, weariness. The skillful turning-away of the mind from the conditioned samsaric world towards the unconditioned, the transcendent — nibbāna.

P

pariyatti:

Theoretical understanding of Dhamma obtained through reading, study, and learning.

paṭipatti:

The practice of Dhamma, as opposed to mere theoretical knowledge (pariyatti).

paṭivedha:

Direct, first-hand realization of the Dhamma.

pīti:

Rapture, bliss, delight. In meditation, a pleasurable quality in the mind that reaches full maturity upon the development of the second level of jhāna.

S

sabhāva-dhamma:

Condition of nature, any phenomenon, event, property, or quality as experienced in and of itself.

sakadāgāmī:

Once-returner. A person who has abandoned the first three of the fetters that bind the mind to the cycle of rebirth, has weakened the fetters of sensual passion and resistance, and who after death is destined to be reborn in this world only once more.

sakkāya-diṭṭhi:

Self-identification view. The view that mistakenly identifies any of the khandha as "self", the first of the ten fetters (saṃyojana). Abandonment of sakkāya-diṭṭhi is one of the hallmarks of stream-entry.

sampajañña:

Alertness, self-awareness, presence of mind, clear comprehension.

saṃsāra:

Transmigration, the round of death and rebirth.

saṅkhāra:

Formation, compound, fashioning, fabrication — the forces and factors that fashion things (physical or mental), the process of fashioning, and the fashioned things that result. Saṅkhāra can refer to anything formed or fashioned by conditions, or, more specifically, (as one of the five khandhas) thought-formations within the mind.

saññā:

Label, perception, allusion, act of memory or recognition, interpretation.

sotāpanna:

Stream winner. A person who has abandoned the first three of the fetters that bind the mind to the cycle of rebirth and has thus entered the "stream" flowing inexorably to nibbāna, ensuring that one will be reborn at most only seven more times, and only into human or higher realms.

U

Upekkhā:

Equanimity. One of the ten perfections and one of the four "sublime abodes".

V

vaṭṭa:

The cycle of birth, death, and rebirth. This denotes both the death and rebirth of living beings and the death and rebirth of defilement within the mind.

vicāra:

Evaluation; sustained thought. In meditation, vicāra is the mental factor that allows one's attention to shift and move about in relation to the chosen meditation object. Vicāra and its companion factor vitakka reach full maturity upon the development of the first level of jhāna.

vimutti:

Release, freedom from the fabrications and conventions of the mind.

viññāṇa:

Consciousness; cognizance, the act of taking note of sense data and ideas as they occur.

vipassanūpakkilesa:

Corruption of insight, intense experiences that can happen in the course of meditation and can lead one to believe that one has completed the path. The

standard list includes ten: light, psychic knowledge, rapture, serenity, pleasure, extreme conviction, excessive effort, obsession, indifference, and contentment.

virīya:

Persistence; energy. One of the ten perfections (pāramīs), the five faculties (bala; see bodhi-pakkhiya-dhammā), and the five strengths/dominant factors (indriya; see bodhi-pakkhiya-dhammā).

vitakka:

Directed thought. In meditation, vitakka is the mental factor by which one's attention is applied to the chosen meditation object. Vitakka and its companion factor vicāra reach full maturity upon the development of the first level of jhāna.

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