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PREFACE

Dhamma is the most important concept in Buddhist philosophy. The term *Dhamma* denotes numerous meanings in early texts. The term *Dhamma vijaya* (Conquest through Dhamma), is very similar to the meaning *Chakkavatti Dhamma* which Emperor Asoka has promulgated (273-236 BC). In a broad sense it can be interpreted as the law of nature. Romila Thapar has interpreted Emperor Asoka's idea of Dhamma as 'the building of an attitude of mind' in which social behavior, i.e. the behavior of one person towards another, is of prime importance. It was a plea for recognition of the dignity of man and for humanistic spirit in society. Emperor Asoka's movement of '*Dhamma Vijaya*' is not confined to conversion to Buddhism. Instead it refers to a great revolution which penetrates both spiritually as well as socially.

The '*Dhammavijaya*' journal provides a forum for exploring Buddhist teachings. The Journal welcomes quality papers from scholars and readers of Buddhism related to Buddhist Philosophy, Buddhist culture, archaeology, psychology and social welfare. The journal comprises selected papers which looks at the subject from different contextual standpoints and perspectives. The criteria for selection of papers are their uniqueness of thought, comprehensiveness, and quality.

We take this opportunity to express our gratitude

and heartfelt thanks to the authors for submitting thought provoking papers. This being the maiden volume, we wish to continue this work into many more years to come. I recall with gratitude the guidance and encouragement provided by Professor Samantha Illangakoon, Dean, Department of Buddhist studies, Buddhist and Pali University of Sri Lanka, Dr. Rajitha Pushpakumara, Senior Lecturer, University of Kelaniya and Ven. Pepiliyawala Narada Thero, Asst. Lecturer, University of Kelaniya, in this endeavor. Their suggestions have been most useful to us.

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On my first call for articles, Colonel Adam L. Barborich took a keen interest and forwarded one of his precious work namely, ‘An analysis of the Buddhist doctrines of Karma and Rebirth in the Visuddhimagga’. Once again I wish to convey my heartfelt gratitude to all the authors for their valuable contributions.

I also wish to thank Ven. Pathegama Chandaratana Thera, President, “*Sri Bodhi Dharmavijaya Buddhist Organization*”, Sri Sumangalarama Viharadipathi Ven.

Badigamuwe Abhayatissa Thera, Ven. Kadawatha Uttarananda Thera, Mr. S.W.Wickremaratne, Vice President, and Executive Committee members: Mr. Upali Gamakumara, Mr. W Shilamega, Miss. Kalyana Edirisinghe, Mr.Varuna Gunawardena, and Mrs.D.G.D.Jayasuriya.

Finally I thank all the members of the “*Sri Bodhi Dharmavijaya Buddhist Organization*” and others who helped in numerous ways towards successful completion of this endeavor.

May the Noble Triple Gem Bless all!

Siripala Ukwatte,

Editor-in-chief.

12.12.2018

An analysis of the Buddhist doctrines of karma and rebirth in the Visuddhimagga

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Abstract

In the *Visuddhimagga*, there is movement from an early Buddhist phenomenalist epistemology towards essentialist ontology based in rationality and abstraction. The reductionist methodology of the *Abhidhamma* and reactions to it brought forth a theory of momentariness not found in early Buddhism. *Abhidhamma* reductionism and the concept of phenomenal *dhammas* led to a conception of momentary time-points and the incorporation of a cinematic model of temporal consciousness as a direct consequence of momentariness. Essentialism was incorporated into the *Visuddhimagga* precisely because of Buddhaghosa's commitment to momentariness. This is seen in Buddhaghosa's treatment of karma and rebirth. Karma, particularly death-threshold karma, receives more emphasis in the *Visuddhimagga* than was previously found in the *Suttas*. This is due to the need to explain the continuity of the process of karmic rebirth in light of the theory of momentariness, making it necessary for Buddhaghosa to synthesise momentariness with the tri-temporal existence of the *Sarvāstivādins*.

Key Words: Karma, Rebirth, Time and Temporality, Buddhism, Buddhaghosa, Visuddhimagga

The concept of karma

The literal definition of the Sanskrit word karmaⁱ is action, particularly action of a ritual variety. The incorporation of karma into rebirth eschatologies appears to be a distinct feature of Indic thoughtⁱ and it is believed to have arisen from the ritual actions and sacrifices of the Brahminsⁱⁱ dating back to the Vedic periodⁱⁱⁱ. In their simplest terms, or what Karl Potter called the “Classical Karma Theory of India”, karma theories declare that certain fundamental features of one’s present life, particularly “one’s birth, length of life and type of experiences”, are conditioned by one’s actions in previous existences and are outcomes of “one’s own past actions and no one else’s”^{iv}.

With the exception of the Ājīvikas, who recognised the existence of karma but denied the efficacy of human action in conditioning rebirth^v, and the Cārvakās, who denied both karma and rebirth, karma and rebirth are usually taken as functioning together in Indian eschatology. However, as Obeyesekere famously demonstrated, although rebirth eschatologies have been quite common in small-scale societies throughout history, only Indian rebirth eschatologies seem to have been ethicised by means of a theory of karma^{vi}.

Given this historical context, it is unsurprising that an ethicised karmic rebirth eschatology is found in Buddhism. However, it is fair to say that the Buddha revolutionised both karma and rebirth by putting forth the doctrine of no-self / non-substantiality (*anatta*). Whereas other Indian karmic rebirth eschatologies depended on the existence of a substantial transmigrating self / soul (Sanskrit: *atman*), life monads (Sanskrit: *jīva*) or some other theorised substantial element, the Buddhist conceptions of karmic rebirth were centred entirely in the notion of causality via the doctrine of dependent arising (*paticcasamuppāda*) and intention (*cetanā*).

When one explores the mechanisms of karmic rebirth in light of the doctrine of *anatta*, it becomes apparent that while Buddhism uses the same vocabulary as other Indic theories of karma and rebirth, the theories are actually quite different. The mechanism of karmic rebirth in other Indian religious philosophies was dependent on the reincarnation / transmigration of a substantial soul or essence, whereas the Buddhist conception of rebirth, or rebecoming (*punabbhava*), took great care to point to the non-existence of any substantial entity or essence capable of reincarnating or transmigrating.

The lack of a substantial transmigrating entity led to philosophical difficulties in explaining karmic continuity across existences. The Buddhist conception of continuity in the absence of a substantial entity or essence is laid out in the canon. In the *Suttas*, rebirth is the logical outcome of the process metaphysics^{vii} of dependent

arising (*paticcasamuppāda*), with karma itself acting as the “strong principle of continuity”^{viii} across a potentially infinite succession of dependently arisen existences. In keeping with the classification of the Buddha’s teaching as process metaphysics, or what Whitehead referred to as the “philosophy of organism”^{ix}, karma is an organic metaphor for causation^x. A karmic act is likened to the planting of a seed which needs many other conditions like rain, sun and appropriate temperature in order to bear fruit. Using a metaphor from the *Bhava Sutta* (A.I.223), we can say that while an individual villager has little control over the seed or rain necessary for his crop, he does have a great, if ultimately limited, influence on the field in which the seed is planted. This is the field of karma in early Buddhism.

However, aside from the general relation of karma to the process metaphysics of dependent arising, the particular mechanics of the karmic rebirth process are not detailed in the *Suttas*. The groundwork for explaining the functioning of a karmic rebirth mechanism is drawn from the *Abhidhamma*, and expanded on in the commentaries, with the emergence of *dhamma* theory. *Dhamma* theory is the idea that “all the phenomena of empirical existence are made up of a number of elementary constituents, the ultimate realities behind the manifest phenomena. These elementary constituents, the building blocks of experience, are called *dhammas*”^{xi}. The mechanics of rebirth are demonstrated in this theory of *dhammas* by inferring continuity across time from the contiguity of the infinitesimal *dhammas* in sequential experience.

Early Buddhist karma theory

Buddhist karma theory is primarily based on intention (*cetanā*) and produces conditions of existence rather than retributive consequences in the form of “rewards and punishments”^{xii}. In other traditions, karma may be thought of as an absolutistic and deterministic law of retribution. Among the Jains, karma was conceived of as a substance working in the physical realm, while among the Ājīvikas, past karma was operative, but at the same time, impossible to expiate and ultimately irrelevant to one’s escape from the rebirth process^{xiii}. Given the shared vocabulary among several different Indian traditions, it is unremarkable to note that aspects of Buddhist karma theory are often conflated with aspects of other Indic theories of karma. We contend that the main cause of these misunderstandings regarding particularly Buddhist conceptions of karma is a tendency toward the conflation of multiple karmic functions into one essentialist, overarching and unwieldy karmic theory. In order to remedy this difficulty in the analysis of Buddhist karma, we must examine the various aspects of all Indic karma theories separately and in doing so, we find three major functions.

1. Karma as causality;
2. Karma as ethical theory;
3. Karma and its relation to rebirth/ salvation from rebirth.

In early Buddhism, the karma as causality functions *descriptively* to illustrate principles of causality and continuity in a conventional and instrumental relation to the larger process metaphysics of *paticca-samuppāda*, while the ethical and rebirth-oriented aspects of karma function *normatively* to affirm the efficacy of human action in leading a moral life. Karma as causality describes why the circumstances of one's life are the way they are. The ethical theory of karma demonstrates the efficacy of human action in changing one's circumstances now and in the future. The relation of karma to rebirth both reaffirms the descriptive aspects of karmic causality and offers an avenue of escape via ultimate liberation from karma by the attainment of *nibbāna*^{xv}.

All three facets of karma are derived from a phenomenological analysis of the world in which one perceives that while one has no control over the circumstances of one's birth and only limited control of experiences resulting from these circumstances, one does have the ability to bring about wholesome or otherwise positive results for oneself within society now and into the future, through engaging in "wholesome / skilful" (*kusala*) ethical action and thought.

In Buddhism, karma as an aspect of causality functions as a denial of determinism and an affirmation of the efficacy of human action, even if it is limited by circumstances beyond one's control. This is best contrasted with the complete determinism of the Ājīvikas.

While Buddhism does not put forth an argument for complete freedom of will, it does leave space for moral action. According to the Buddha, Ājīvika determinism and fatalism did not provide a valid reason for living a moral life (D.I.47; A.I.286; M.I.517) and the Buddha explicitly rejected this view. In fact, the Buddha declares that Ājīvika doctrine is the worst of all doctrines specifically because it denies “karma, deed and energy” (A.I.287) and proclaims (M.I.483) that no Ājīvika has made an end of suffering and that the only Ājīvika who was reborn in heaven over 99 aeons was a believer in karma (*kammavādin*).

However, while the Buddhist notion of karma as causality rejects strong determinism, it also recognises the role that non-intentional and external conditions play in one’s experience and comprehends the presence of limits on complete freedom of action, with karma as only one of many causal factors involved in the present and possible future states of the individual (S.IV.230). It is precisely in this undetermined, but limited “field of action” (A.I.223) that intention and volitional action can operate and from which Buddhist conceptions of karma as causality can be coherently ethicised.

Karma as an ethical theory in Buddhism rests upon the move from karma as action to karma as intention (A.III.410). Bronkhorst points out that “Buddhism psychologised the notion of karmic retribution”^{xvi}, by shifting away from the emphasis on deed found in other Indian schools towards an emphasis on desire

and intention. It is this move that is the key to Buddhist soteriology. The usual Indic view of karma as action and latent substance leads to theories of liberation through inaction to avoid making new karma coupled with austerities to annihilate existing karma. In contrast, the Buddhist theory of karma avoids inaction and austerities by focusing on the elimination of mental defilement (*kilesa*) through psychological practice^{xvii}. This is the essence of the Buddha's "middle way" and it accommodates an ethical and active soteriology, rather than one based on immobility and austerity.

Karma as an ethical theory may be said to presuppose the existence of a moral order, a moral order best thought of as an explanatory construct rather than as a metaphysical concept like a "moral law". This is due to the philosophical problems inherent in the existence of a moral law in the absence of a moral "lawgiver". While ethical aspects of karma are seen as part of a predictable, yet undetermined, process in which unskilful (*akusala*) intentions will tend to produce unpleasant results and vice-versa, it must be remembered that an action is not unskilful or "wrong" because it brings about unpleasant results; it brings about unpleasant results because it is wrong.

Failure to make this distinction may result in a misunderstanding of karma as a strong type of naturalistic ethical determinism. While there is some canonical support for an intrinsic moral order resembling a western conception of poetic "justice", such as the lascivious male's

three rebirths as animals that were to be castrated (Thig. 437-4), the effects of a karma are not to be understood as determined in a one-for-one fashion. Instead, they depend on the nature of the person and circumstances in which the karma was done,^{xviii} (A.I.249) as part of an “indeterminate (yet non-random) process”.^{xix} It is clear from the Buddhist rejection of Ājīvika determinism in regard to causality that any doctrine of karma as strong ethical determinism must also be rejected. It may be that since karma as an ethical theory is primarily directed toward lay practitioners as a basis for practical morality in Buddhist society, karmic depictions of poetic justice can be taken as evidence of a doctrine of “moral naturalism”^{xx} and / or as pedagogical instruments to teach ethics to lay followers of the Buddha.

The final point to be made regarding karma as an ethical doctrine is that it inculcates in the practitioner a desire to consider the consequences not only of their ethical actions, but to cultivate consistent moral practices, mentally, physically and verbally, with the aim of affecting their intentions. Karma as ethics encourages humility and selflessness through contemplation of the innumerable factors in the process of dependent arising and how they necessarily produce consequences. The ethics of karma also takes emphasis away from abstract ethical thought experiments about the essence of “right” and “wrong” and focuses effort on producing compassionate ethical actors whose cultivated moral sensibilities continually inform their intentions and actions when morally significant situations are presented to them.

The final aspect of early Buddhist karma theory is the function of karma in the Buddhist soteriological project. In this scheme, karma is seen as something to be overcome and ultimately rendered irrelevant with the attainment of *nibbāna*. In other Indian schools which define karma as action and the fruit of action, karma can only be annihilated through the most extreme forms of inaction and immobility. However, due to the Buddhist conception of karma as intention, karma can be rendered inoperable through a purification of the mind that results in actions that are free of the poisons of greed (*lobha*), hatred (*dosa*) and delusion (*moha*), which causes them to produce karma that is “neither dark nor bright with neither dark nor bright ripening, that conduces to the exhaustion of karma” (M.I.387).

Karma in the Visuddhimagga

In this paper we are primarily concerned with the different aspects of karma and rebirth as presented in the *Visuddhimagga*. We contend that Buddhaghosa brought into Theravada Buddhism an essentialism that is not found in early Buddhism, due to a shift away from the process metaphysics of the Nikāyas towards the sectarian *Abhidhammic* conceptions of atomistic *dhammas* as mind-independent, elementary constituents of existence; followed by another shift toward a notion of *dhammas* as discrete, atomistic time-moments due to the inclusion of a theory of momentariness.^{xxi} We contend that there was an increasing shift away from the process metaphysics of the

Nikāyas toward an essentialist metaphysical view from the time of the schism following the 2nd Buddhist Council that eventually culminates in Buddhaghosa's synthesis of momentariness with the doctrines of karma and rebirth in the *Visuddhimagga*.

This subtle shift away from process metaphysics to essentialism was an effect of the doctrine of momentariness that developed logically from the reductionist methodology of the early Buddhists. The Buddha himself was primarily a religious teacher concerned with salvation from suffering rather than a builder of a systematic metaphysics, and as such left an incomplete view of ontology. Therefore, the metaphysics of early Buddhism closely resemble process thought approached from a phenomenologically "realist" perspective. The Sarvāstivādin and Vātasīputrīya sects approached their versions of Abhidhammic theory from the same realistic perspective as the early Buddhists, which led to the formation of a school of "personalism" (Pudgalavādins) in the case of the Vātasīputrīyas and to the concept of tri-temporal existence of *dhammas* (*dhammas* that exist in all three periods of time, past, present and future) in the case of the Sarvāstivādins. Both the personalism of the Vātasīputrīyas and the realism of the Sarvāstivādins would be vehemently opposed by the Sautrāntika and Madhyamaka sects as forerunners of Yogācāra, while it would be left to Buddhaghosa to synthesise the doctrines of the Sarvāstivādins and Sautrāntikas with the doctrines of the Theravādins.

As phenomena were reduced in the various sectarian *Abhidhamma* philosophies, this reduction to *dhammas* conceived of as the smallest perceptual building blocks of experience resulted in a tendency to reconstruct them as discrete ultimate entities (*paramattha-dhamma*). Although, as Karunadasa contends, “In the Pāli tradition, it is only for the sake of definition and description that each *dhamma* is postulated as if it were a separate entity”^{xix}, when the same logical reductionism that gave rise to *dhamma* theory was applied to time, a theory of momentariness arose. This atomistic momentariness of time was ultimately coupled with the conception of *dhammas* as discrete, ultimate entities, which introduced a philosophical difficulty in accounting for continuity between these *dhammas* conceived of as discrete time-moments. Without a way of establishing continuity between these time-moments, a great difficulty was also raised in establishing karmic continuity across lives, which threatened the entire soteriological project of Buddhism.

The Sarvāstivādins appear to have held fast to the realist phenomenology of early Buddhism, but with an explicitly eternalist view of time. They fully accepted the real existence of the past, present and future *dhammas*. Even after adopting momentariness, the Sarvāstivādins continued to believe in the past, present and future existence of *dhammas*, while attributing full causal powers only to the momentarily present *dhammas*. Furthermore, the entire concept of past, present and future is condensed into the momentarily present *dhamma* by defining the

“time-moment” as the interval in which a *dhamma* arises, persists and perishes. This is the Sarvāstivādin theory of tri-temporal existence and it was also vehemently opposed by the Madhyamaka and Sautrāntikas.

The Vātasīputrīya responded to the problem of karmic continuity across lives by resorting to personalism, postulating the *puggala* as a non-eternal, but existing, personal entity to maintain personal identity in karmic rebirth. This concept of *puggala* was taken to be heretical by the other sects at the time, and it is certainly considered heretical by modern day Buddhists. However, according to Hiuen Tsang in the 7th Century ACE, Pudgalavādins were the most numerous of sects at that time in Indian Buddhism. Due to the strong acceptance of Sarvāstivāda and Pudgalavāda in classical India, we contend that it is likely that there was wide-spread doctrinal acceptance of ontological realism prevalent in classical Indian Buddhism that is underappreciated today.

The Madhyamaka rejected the entire concept of momentariness and denied the absolute reality of time itself (as well as the entire conception of dhammas, postulating that reality itself was a conceptual construct) on the basis that the past, present and future cannot logically exist in each other and that a non-static time cannot be grasped as the absolute present continues to flow into the past.^{xxiii}

The Sautrāntikas committed themselves to non-substantiality (*anatta*) by avoiding essentialism

while accepting a radical momentariness that resulted in a commitment to durationless *dhammas* resembling infinitesimals, and a notion of radical presentism in regard to time. The Sautrāntikas accepted a cinematic model of temporal consciousness fully and followed it to its logical conclusion by postulating *dhammas* that arise and cease without persistence or duration. This position is rigorously logical in avoiding essentialism, but it does little to answer the question of how a *dhamma* that ceases immediately upon arising can have causal power or continuity. The Sautrāntikas displayed the same hard-headed logical consistency and attributed on-going causal efficiency to the series of moments rather than to the enduring effects of the individual momentary *dhammas*. They banked on immediate contiguity to account for change rather than postulating any change in the *dhamma* itself, due to the *dhamma*'s lack of persistence over time. Instead, the *dhamma*'s activity was reduced to its existence. In this account, time is no more than the succession of infinitesimal *dhammas* perishing immediately after their origination.

Buddhaghosa dealt with the difficulty of establishing karmic continuity across lives by inferring continuity from the contiguity of time-moments in line with the Sautrāntikas. In the realm of karmic rebirth, this was accomplished via the rebirth-linking consciousness (*patisandhi-viññāna*), which is postulated as “existing” momentarily between the cessation of the death consciousness (*cuti-citta*) and the arising of

mentality-materiality (*nama-rupa*) and the life-continuum consciousness (*bhavanga-citta*) at the moment of rebirth-linking. The existence of the rebirth-linking consciousness is a logical necessity for Buddhaghosa in order to explain the continuity between the processes of death and rebirth in keeping with the Buddhist doctrine of non-substantiality (*anatta*). The rebirth-linking consciousness is inserted to avoid any troublesome gaps between existences. The *bhavanga-citta* of the new existence is simply classified as a resultant state of consciousness (*vipaka-citta*) conditioned by the karma that in turn conditioned the rebirth-linking consciousness of the previous existence (Vism.XI.2).

This is an elegant philosophical explanation of how continuity is maintained across lives and a useful tool for meditation on this subject. It also accounts for the ability of spiritual adepts to recall past lives by tracing one's continuity of subjective experience from the present existence back (Vism.XIII.14). Even non-Buddhist adepts are said to be able to recall past lives, but only as a succession of aggregates. Buddhists are said to have a more privileged insight by tracing both the succession of aggregates and death and rebirth-linking, while a Buddha can skip the succession of births and deaths in his own or another's stream of consciousness (*viññāna-sota*) and speak of any particular point at will (Vism. XIII.17). Finally, Buddhaghosa is able to demonstrate the mechanism by which the *arahant* is liberated from the cycle of existence (*sansāra*), with the attainment

of enlightenment (*nibbāna*) stopping the formation of another rebirth-linking consciousness at the cessation of the death consciousness in the present lifetime (Vism. XIV.124).

Buddhaghosa takes as his premise the idea that just as one conscious moment invariably conditions the next conscious moment in one's present life, the death consciousness invariably conditions the rebirth-linking consciousness, which in turn, conditions the resultant consciousness in exactly the same manner as in the present succession of moments (Vism.XVII.126). The entire metaphysics of the *Visuddhimagga* depends on this uninterrupted succession of *dharmas* as discrete time-moments. It is for this reason that the common folk belief in the existence of an intermediate state (*antarābhava*) is also denied in this metaphysical system to maintain continuity (Vism.XIX.23).

Temporality and Momentariness in the Visuddhimagga

A significant problem arises in putting forth a metaphysically satisfying account of the nature of continuity inferred from the succession of contiguous, momentary *dharmas*, of which the rebirth-linking consciousness is just another example. The Sautrāntikas were only able to deal with this issue by attributing causal efficiency to the series of moments with each individual *dharma* fully replicating the preceding *dharma* as well as bringing to fruition its own momentary, individual, causal efficiency. The *dharmas* as wholly independent and

durationless time-moments can combine interdependently with other *dhammas*, but cannot interact with those other *dhammas* as they are each indivisible time-moments that cannot exist long enough to be acted upon each other or act as a catalyst^{xxv}.

The phenomenological realism of early Buddhism avoided this problem by accepting a common-sense extensional model of temporal consciousness^{xxvi} that accepted one's immediate experience as constituting a succession of finite temporal experiences, each with some duration over time, constituting a "specious present"^{xxvii}. This is similar to a Whiteheadian "actual entity", whose very being is constituted by its process of becoming^{xxviii}. These "drops of experience, complex and interdependent"^{xxix} can accommodate the momentary arising and cessation of phenomena in a theory of momentariness into a single, conscious perception of an extensional specious present that endures through a short period of time. This idea of an extensional specious present that is a product of conscious perception *of the world*, but which does not rely on the ontological status of things *in the world*, supports Kalupahana's assertion that early Buddhism followed the "middle path" regarding time; rejecting both the concept of absolute time and the hypothesis that time is an illusion of the intellect as two extremes. Instead, the Buddha "seems to have considered time as an essential feature of the universe and the experience of it".^{xxx}

Likewise, in Whitehead's version of process metaphysics, the impossibility of perceiving an abstracted temporal location such as the "absolute present" is remedied while avoiding "the fallacy of misplaced concreteness"^{xxxii} by postulating an "enduring physical object",^{xxxiii} which is in reality, a nexus of processes functioning as "actual entities" (occasions of experience) in time. Much like *dhammas*, these "actual entities" are postulated purely as logically atomized instruments of definition and description rather than as ultimate entities.

With the existence of an explanation in early Buddhism that does not contradict the doctrine of impermanence (*anicca*) and coheres with the *dhamma* theory of the *Abhidhamma*, why then does Buddhaghosa resort to essentialism in his metaphysics?

The simple answer is that while Buddhaghosa was careful to avoid attributing metaphysical essence to the own-nature (*sabhava*) of *dhammas* he remained committed to the theory of momentariness that arose from the application of the reductionism used to create *dhamma* theory to the concept of time. The addition of a momentary, atomised conception of time to the idea of *dhammas* as elementary constituents of existence logically led to the conception of *dhammas* as atomistic time-moments along the lines of those postulated by the Sautrāntikas. This created the aforementioned difficulty with causation as this type of momentary *dhamma* could not be said to endure long enough to condition the successive *dhammas*

that arise following each *dharmā*'s cessation without granting *dharmas* some form of substantiality, essence and experiential "thickness". It also created a problem with the idea of direct perception of the external world, to which Buddhaghosa and many other commentators and philosophers were also committed.

An unwillingness to grant any substantiality to *dharmas* leads to a Sautrāntika type of "cinematic model of temporal consciousness" in which, "Our streams of consciousness are composed of continuous successions of these momentary states of consciousness... analogous to movies, which (as displayed) consist of rapid sequences of still images"^{xxxiii}. This cinematic model of temporal consciousness is the usual end result when a reductionist methodology is applied to the concept of time. However, this model is subject to the serious objection that a succession of experiences is not the same thing as an experience of succession. The Sautrāntikas maintained their commitment to the reduction of time by committing to the theory of representationalism rather than direct perception.

The Sautrāntika solution posed a great difficulty for Buddhaghosa because he was committed to direct perception of *dharmas* as actual experiences of events *in time*, or even *as time*, in the manner they were presented in early Buddhism, while also being intellectually committed to the abstraction of momentariness. While the Sautrāntika commitment to avoiding essentialism

and accepting momentariness resulted in a commitment to durationless *dhammas* and radical presentism, the Sarvāstivādins resorted to the concept of tri-temporal existence in which the *dhammas* were said to exist at all three periods of time; past, present and future. Other schools of Indian Buddhism saw the Sarvāstivādin commitment to the existence of *dhammas* in all time periods as the doctrine of substantiality by another name, but it had the advantages of complementing the doctrine of dependent arising (*paticcasamuppāda*) and accounting for the perception of past and future *dhammas* in line with direct perception. However, according to Karunadasa, the tri-temporal theory of existence introduced among the Sarvāstivādins resulted in the emergence of:

A metaphysical dimension to the doctrine of *dhammas* and thus paved the way for the erosion of its empirical foundation. For this theory makes an empirically unverifiable distinction between the actual being of the *dhammas* as phenomena and their ideal being as noumena. It assumes that the substances of all *dhammas* persist in all the three divisions of time—past, present, and future—while their manifestations as phenomena are impermanent and subject to change. Accordingly, a *dhamma* actualizes itself only in the present moment of time, but “in essence” it continues to subsist in all the three temporal periods. As is well known, this resulted in the transformation of the *dhamma* theory into a *svabhavavada*, “the doctrine of own-nature.” It also paved the way for a veiled recognition, if not for a categorical assumption, of the

distinction between substance and quality.

Given Buddhaghosa's commitments to both momentariness and direct perception, he was forced to resort to this Sarvāstivādin essentialism in order to underlie his metaphysics in the *Visuddhimagga*. He accomplished this by incorporating tri-temporal existence into his conception of *dhammas* by conceiving of *dhammas* as containing within them (rather than existing in) all three periods of time, past, present and future.

Buddhaghosa accomplished this by way of the metaphysical postulation that material *dhammas* endure longer than mental *dhammas*, by a ratio of sixteen to one (Vism.XX.24). This allowed Buddhaghosa to assign a tri-temporal categorisation of past, present and future (by way of arising, persisting and ceasing) to *dhammas* themselves, thus giving endowing them with traditional causal efficiency; while at the same time maintaining the concept of *dhammas* as discrete infinitesimal time-moments. This ingenious concept also had the added effect of maintaining direct perception and symmetrical causality. While direct perception and symmetrical causality are not explicitly stated doctrines in early Buddhism, they do fit well with the phenomenological realism of early Buddhism.

However, Buddhaghosa's manoeuvre succeeded at the cost of ascribing misplaced concreteness to momentary mental *dhammas* in order to differentiate them from momentary material *dhammas*. It also called into question

the very definition of momentariness. Essentialism necessarily emerges from this coupling and Buddhaghosa was forced to downplay the phenomenological and empirically asymmetric nature of extensional temporal causality found in early Buddhism, in which the present is associated with becoming^{xxxviii}, in favour of this new essentialist paradigm. Although this appears to be a minor philosophical innovation undertaken in order to harmonise diverse doctrines, it results in concretisation of the doctrine of momentariness and a final shift away from non-substantiality in Theravāda Buddhism.

The early Buddhist extensional model of temporal consciousness allowed the contents of conscious perception to extend *through time*, and therefore had no need of a theory of momentariness. It also allowed for the presence of past events in the extensional consciousness without according them a type of ontological existence or substantiality. The early Buddhist model of temporal consciousness is in line with the empirical and phenomenological experience of a “specious present” and it avoided the metaphysical problems of a lack of continuity and diachronic complexity found in the cinematic model of temporal consciousness used by the reductionist Sautrāntikas. While it seems that Buddhaghosa was aware of the danger in attributing substance in the guise of own-nature (*sabhava*) to *dharmas*, he was less attentive to the problem of essentialism arising from the atomisation of time via the theory of momentariness. It was this move toward an analysis of existence into a succession of

discrete time-moments that fundamentally transformed Theravada Buddhist epistemology into an essentialist enterprise.^{xxxix} Ironically, the theory of momentariness that arose in part to avoid the ideas of essentialism and enduring substances became the vehicle by which essentialism entered Buddhaghosa's thought.

We contend that Buddhaghosa could not simply discard the theory of momentariness because he could not accommodate the asymmetric nature of temporal causality in trying to account for a durationless and abstract "absolute present", rather than an extensional specious present. In the experience of time, the "absolute present" can only be perceived as the past, as is found in retentional models of temporal consciousness^{xi}, and the causal impacts of the past on an unperceivable (absolute) present and future are necessarily a product of inference, not direct perception, due to the asymmetrical nature of temporal causality.^{xii}

Buddhaghosa did recognise this problem of the "absolute present" when he stated that while a material *dhamma*'s ability to act as a causal condition begins with the arising of said *dhamma*, and karma can only condition subsequent events when it is past (Vism.XIX.9). This is because the concept of non-simultaneity means that karmic fruit cannot be said to ripen in the present from karma that is simultaneously being created in the present. Of course, Buddhaghosa's concept of sixteen mental time moments occurring in the amount of time allotted

for the passing of each material time-moment means that the duration between past karma and its fruition could be infinitesimal. Nevertheless, the idea that present karma cannot bear present fruit and that future karma obviously cannot bear fruit until it too is past karma, does indicate that Buddhaghosa was aware of the difficulty in attributing purposeful activity (including karma as intentional action) to any time but the absolute past cognised as an extensional specious present. This was also recognised by the Sautrāntikas, who also held to their commitment to the theory of momentariness. In throwing out the phenomenological and empirical *experience of time* in favour of a purely logical and *abstract analysis of time*, one invariably finishes with a conception of durationless moments of experience like those found in the cinematic model of temporal consciousness. It was this logical move from an extensional model to a cinematic model that created the problem of demonstrating continuity between successive dhammas as well as between successive existences.

Conclusion

If one conceives of the cycle of existences as an uninterrupted succession of subjective experience, whether the successive experience of momentary *dhammas* or Whiteheadian “actual entities”, the perceived gap separating the end of one existence and the beginning of the next existence (Vism.XVII.164) has no ontological reality (Vism.XIX.23) and is not an obstacle to explanation. However, in spite of acknowledging the lack of ontological reality for the perceived gap, Buddhaghosa cannot help but to fill this perceived gap with the rebirth-linking consciousness because he is committed to an acceptance of the theory of momentariness.

Buddhaghosa is clear to point out that no factor is unconditioned and that rebirth is primarily a result of conditioned desire throwing one forth into renewed existence. However, in emphasising the effects of karma and constructions / dispositions (*sankhāra*), whether good, bad or indeterminate (Vism.XIV.129), as the primary driver of the conditions of existence across lives, we begin to see the emergence of a more essentialist metaphysics of rebirth, which leads to a more ethically deterministic interpretation of karma than that found in early Buddhism. This is one reason why we see Buddhaghosa’s metaphysics attach primary importance to the karma that manifests itself before death (thereby directly conditioning the rebirth-linking consciousness), and why his four-fold classification of karmas that

manifest as rebirth-linking (Vism.XIX.15) emphasises weighty, habitual and death-threshold karmas as distinct from other accumulated karmas. This is in contrast to the depiction of karma in relation to one's overall behaviour that is found in the *Suttas* and is a direct result of the fact that for Buddhaghosa, a particular "karma, sign of karma or sign of destiny" (Vism.XIV.111) must appear at the time of death as an object for the rebirth-linking consciousness.

While there is canonical support for the idea that death-threshold karma can be particularly significant (M.III.214), McDermott points out that the Buddha emphasises that it is the totality of a man's character that may shape his thoughts at the moment of death.^{xlii} While the idea of death-threshold karma (or weighty / habitual karmas manifesting as or influencing death-threshold karma) directing the rebirth process is plausible in most cases, it fails to account for cases such as that where one is unconscious at the moment of death. Therefore, it is likely that while admitting death-threshold karma may be particularly significant, the Buddha emphasised it far less than Buddhaghosa does in the *Visuddhimagga*. We contend that this is due to the logical necessities found in the metaphysical systematisation undertaken by Buddhaghosa and in his acceptance of momentariness. Buddhaghosa's entire metaphysics depends on the succession of momentary *dharmas* conditioned by karma and karmic constructions to provide an object for the rebirth-linking consciousness.

Therefore, Buddhaghosa was left to formulate a way in which the contiguous and sequential *dharmas* could exert causal influence on each other while still maintaining that these same *dharmas* existed momentarily. He did so by classifying a moment as encompassing the entire process of arising, presence, and dissolution of a *dhamma* (Vism.XIV.190) and through an emphasis on an “unconscious” consciousness called the life-continuum (*bhavanga*). The former move of incorporating the three stages of tri-temporal existence within a single momentary *dhamma* allowed *dharmas* causal efficacy while the life-continuum provided a type of metaphysical substrate on which mental continuity could be established. This transformation and commitment to essentialism is the reason that Buddhaghosa is forced to assign a more decisive role to the influence of karma, over and above other causal factors, in shaping the process of rebirth than that which is found in the *Suttas*.

While the aforementioned accounting of the rebirth process is quite elegant and speaks to the desire for a rationalised and systematised accounting of karmic rebirth, we begin to see a move away from karma as one part among many (S.IV.230) in a larger chain of causality, including rebirth, toward a growing emphasis on karma as a decisive conditioning factor in an essentialist metaphysical system of karmic conditioning. In turn this leads to a tendency to conflate the Buddhist doctrine of karma with determinism, leading to a tendency among some Buddhist laypersons to see the karma in an overly deterministic or retributive light.

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MIND IN BUDDHIST AND WESTERN PSYCHOLOGY

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The Western Psychology is presenting a broad definition of mind, therein, according to Sigmund Freud, who is considered as the father of the Western Psychologyⁱ, there are three occasions emerge in mind subject to the behavior of an individual. Those are known as Unconscious Level, Pre-or sub-conscious level and Conscious level. In explaining the nature of these three occasions, there is a teaching indicated Id, Ego and Superego.

In the first occasion, the mind is named as unconscious level. Its nature is fears, unacceptable sexual desires, violent motives, irrational wishes, immoral urges, selfish needs, shameful experiences like that. As well as, it is accepted that the all conditions relevant to the structure of an individual are deposited in it². The life instincts of an individual, otherwise, *libido* teaching in Freudian definition is also contained in this *Id layer*. Hence, it is important to be aware of the fact in brief here.

According to the early Freudian definition, the *libido* concept was meant only sexual energy. Nevertheless, later, when presenting one of his concepts called “*Theory of Motivation*”, the life instinct has been used in naming it. When *libido* functions through *Id*, it is functioning through the administration of ego and superego. But out of that, ego state carries out more work load. It helps to make libido function in two ways. (1) It comes to existence originally in order to obtain satisfaction for the basic bodily needs and (2) The ego also serves the life instincts by transforming the death instincts into form that serve the ends of life instead of those of death³. However, according to Western writers, it is relevant to mention, this *libido* cannot be defined in exact meaning. Once, venerable *Walpola Rahula*⁴ has mentioned that this concept of libido can somewhat be compared with the Buddhist concept of “*manosañcetanāhāro*” (the nutriment of Mental Volition)⁵. When considering its commentary definition, which term is connoted as “*manosañcetanāhāro tayo bhavē*” (the nutriment of mental volition feeds rebirth)⁶. Further, Dr. *Padmasiri De Silva* observes on ‘*libido*’ in the Buddhist term of ‘*lobha*’. “The word ‘*libido*’ comes from the Latin word for ‘*lust*’ which, as pointed out by Carl Jung, has etymological affinities with the Buddhist concept of *lobha* (greed). Later Freud came to accept that even self-love (narcissism) was a *libidinal* complement of the egoistic part of the self-preservative instinct. These *libidinal* drives could be gratified, repressed or handled by such defence mechanisms as reaction formation, displacement, identification, etc. The repressed impulses remain active

at the unconscious level.”⁷

In the Buddhist doctrine, the term ‘*lobha*’ is synonymously used with ‘*rāga*’ (passion) ‘*tanhā*’ (craving) etc.⁸ further, in which this term is explained as the craving of three matters. (1) craving for sensual pleasures (*kāma-tanhā*), (2) craving for existence, (*bhava-tanhā*) and (3) craving for non-existence, (*vibhava-tanhā*). Therefore, “*manosañcetanāhāro*” (the nutriment of Mental Volition) and the term ‘*lobha*’ (greed) are synonymous. In such a context, it is important to pay our attention on the comment given by *Piyadassi thera* in relation to the above discussion as thus, “the three-fold *tanhā* or craving may be compared with that of the Freudian conception of the *eros*, *libido*, and *thanatos*.”¹⁰ According to this definition, the idea can be conceded as follows.

1. *kāma-tanhā* (craving for sensual pleasures)
Eros
2. *bhava-tanhā* (craving for existence)
Libido
3. *vibhava-tanhā* (craving for non-existence)
Thanatos

On the other hand, *Dr. Padmasiri De Silva* also tries to point out that the Buddhist concept of *kāmarāgānusaya* is parallel to the concept of *libido* of the Western Psychology. Further, the *patighānusaya* is paralleled with the ‘Death Instinct’ and *mānānusaya*, *ditthānusaya* and *bhavarāgānusaya* with the Freudian concept of ‘Ego’ Instinct’.¹¹

Therefore, this concept called *libido* is not merely a sexual energy, but as indicated in the Freudian definition, it also contains the energy that needed into next life after death and also individual's desire against fundamental needs otherwise, sensual pleasures in this life as well as after life. In order that there are several definitions have been given to define this concept. Indeed, it is very interesting to pay our attention to a such definition to get this matter further clarified. In fact, according to a definition, this term is clarified as follows.

“When men hit *fifty* and women go through menopause, some will complain of lack of *libido*, or sex drive. Freud used the term *libido* more broadly as psychic energy, encompassing sexuality but also including the desire for pleasure through stimulation and achievement. In other words, *libido* is our life force, driving us not only to the bedroom but to the refrigerator, the mall, yoga, and a painting class. It is that nebulous, unmeasurable energy called *chi* by the Chinese, *prāna* by the Hindus, and *orgonne energy* by Freud's contemporary Wilhelm Reich.”

The elucidation is highlighted that a Chinese belief called *chi*, Hindu's concept called 'prāna' and 'orgonne energy' presented by Freud's contemporary Wilhelm Reich are synonymous concepts for *libido*.

After that, second state of mind is called as fore-conscious level. There, thoughts are being controlled. That is becoming under control through hindrances

such as ethics or law. Further, recallable memories and knowledge are stored in that occasion. The third occasion can be called conscious level. Its nature is again letting functioning under control as said above. The ordinary mind otherwise perception, does activities like experience.

These three occasions of mind are explained by Sigmund Freud in taking a huge Ice-berg as an example. It can be seen only a small part of a huge Ice-berg that is floating on the sea. That is called *superego*. The part under water, but which is shallow is called *ego*. What is under the deep water is explained as *Id*. Therefore, it could be said that an attractive definition can be seen even in Western Psychology on the human mind from a functional aspect of *viññāna*. That definition could be folded as follows.

- | | | | |
|-----|------------------------------|---|-----------------|
| 01. | Conscious | → | <i>superego</i> |
| 02. | Sub or pre-or fore-conscious | → | <i>ego</i> |
| 03. | Unconscious | → | <i>Id</i> |

As how it comes in this definition, *viññāna* of what is said and done by one is the first one mentioning above¹³. Feelings of thoughts which are removed by *viññāna* and also memories are hidden and settled down in sub consciousness. One can recall it whenever he wants. They are in a possibility to enter spontaneously into consciousness from time to time. ¹⁴Past feelings of thoughts and memories obtained by the mind of Consciousness are hidden in deep unconsciousness. But we can never recall them the way we like. However, there is a possibility to

recall them by using special methodologies like Hypnosis.

In the Buddhist Psychology, Scholars have shown that consciousness and unconsciousness could be used in making these three fluxes meaningful. Consciousness taught in Buddhist Psychology is named as *vīthiccita* and unconsciousness is named as *bhavanga-citta*. There, consciousness otherwise *vīthiccita* is indicated as consciousness state which is represented by Western Psychology and unconsciousness otherwise, *bhavanga-citta* is indicated as pre-or sub-consciousness and unconsciousness which is taught in Western Psychology.¹⁶

The conscious	(superego)	→	<i>vīthi citta</i>
The subconscious	(ego)	}	<i>bhavanga-citta</i>
The unconscious	(id)		<i>Vithimantta citta</i>

O. H. De Wijesekara tries to compare that the concept of *bhavanga citta* and Freudian concept of unconscious by covering large range of sources. He says, “According to him (Freud) mental life is the function of an apparatus made up of several portions, which he compared to a telescope or microscope. To the oldest of these he gave the name of *id*, which he believed contains everything that is inherited, above all, the biological instincts which according to him originate in the somatic organization.” In comparing this concept of *id* with *bhavanga*, he asserts that which concept had already in the early Buddhism in order to constitute the individuality. He has given enough evidences for attesting the concept of *bhavanga*

which is not a production of post canonical Abhidhamma which was already in canonical doctrine¹⁷. According to that, as the above mentioned *sankhāra* and *viññāna* which are in the context of *Paticcasamuppāda* indicate the role of *bhavanga*. In short, the concept of *bhavanga citta* had already been in *Anguttaranikāya* (*rūpanga, vedananga, saññanga, bhavanga* ii. 79) in order to cover both *sankhāra* and *viññāna*. Therefore, he says that in *paticcasamuppāda*, *sankhāra* and *viññāna* appear to elucidate the process of becoming to the existence (*bhava*) and if *avijjā* is the reason for arising individuality, between the *Avijjā* and *Nāma-rūpa*, the occurrence of *sankhāra* and *viññāna* should be meaningful. In the light of these facts, he asserts that there is no doubt to accept that the *bhavanga* appears to cover both *sankhāra* and *viññāna* in the early Buddhism (ii. 79). Further, he says that this idea of *bhavanga* is supported by *sarvāstivāda Abhidharma* in which the term ‘*bhavangāni*’ has been applied to cover all twelve factors of *paticcasamuppāda*.

In the canonical doctrine, *sankhāra* and *viññāna* signify in many different contexts. Usually, *sankhāra* is recognized as pre-dispositions and *viññāna* as consciousness. However, O. H. De Wijesekara assumes that these two have significant identity in the context of *Paticcasamuppāda*. It is very clear that *sankhāra* means pre-dispositions or retributive aspect of *Kamma*. It is the approximate condition for arising *viññāna* when constitutes the *nāma-rūpa*. This is the very crucial point we are suggested to understand carefully that *nāma*

encompasses the *vedana*, *sañña*, *sankhāra* and *viññāna* and therein, *viññāna* means consciousness. Further he mentions that *viññāna* which is in the *paticcasamuppāda* must be understood as in a potential form. Which idea is more lighted by the term “*viññānasota*” which appears in the early Buddhism¹⁸. On the other hand, it also parallels to the exposition of Freudian Psychology in which it is said that conscious, pre-conscious and unconscious are also interacted¹⁹. Hence, it can be conceded as follows²⁰.

- | | | | |
|-----|-------------------|----------------------|---------------------------------|
| 01. | The conscious | - six <i>viññāna</i> | |
| 02. | The subconscious- | <i>viññāna/sota</i> | } bhawanga
(the unconscious) |
| 03. | The unconscious | - <i>sankhāra</i> | |

Western philosopher Karl Jung, who sees to have influenced by Asian religious teachings²¹, has concentrated a concept called “Unconsciousness” which is widely explained the human mind by developing the Freudian concepts on mind furthermore. The newest concept brought by him which is called ‘*Collective-unconsciousness*’ which is very important in the theory of mind in studying the mind in Western Psychology. Once, *Karl Jung* has mentioned about this concept as thus;

“A more or less superficial layer of the unconscious is undoubtable personal. I call it the *personal unconscious*. But this personal unconscious rests upon a deeper layer, which does not derive from personal experience and is not a personal acquisition but is inborn. This deeper layer I call the *collective unconscious*. I have chosen the

term “collective” because this part of the unconscious is not individual but universal; in contrast to the personal psyche, it has contents and modes of behavior that are more or less the same everywhere and in all individuals. It is, in other words, identical in all men and thus constitutes a common psychic substrate of a supra personal nature which is present in every one of us. Psychic existence can be recognized only by the presence of contents that are *capable of consciousness*.”²²

When considering all these factors, it can be understood through the interpretations given of human mind that there are impressive divergences between both Western concepts and the Buddhist teachings. In a comparative study, it is needed to have an awareness of those concepts separately. Indeed, it should be noticed here that the Buddhism is of a broad definition on the human mind which is undoubtedly regarded as the uppermost exposition and there is no any concept or teaching that can compare with it. Indeed, the Buddhist teaching has evidently been found in order to explain illusional mind and its own form by the Buddha. Owing to the facts, it is obvious that there can be seen an interest and meaningful exposition of mind in the Buddhism as well as Western Psychology therein Buddhist exposition has been absolute inasmuch as it discusses human mind at large than the exposition includes in the Western Psychology.

End Note

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2. Calvin S. Hall, A prime of Freudian Psychology, p. 22.
3. Calvin S. Hall, A prime of Freudian Psychology, p. 58.
4. Rahula, Walpola, What the Buddha Taught, p. 31.
5. Sn. II. p. 12., Mn. I. p. 48.
6. Mn.A. I. p. 210. “kāma-tanhā bhava-tanhā vibhava-tanhā”
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8. A I. p. 134. ‘lobha, dosa, moha, (tīni nidānāni kammānan samudayāya,) there are three causes of the arising of Kamma described., An. I. p. 159. rāga, dosa, moha.
9. Sn. III., pp. 25, 38, 158.
10. Piyadassi Thera, The psychological aspect of Buddhism (wheel publication No 179), p. 13.
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ALCOHOLISM: A BUDDHIST PERSPECTIVE.

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Abstract

The aim of this article is to examine the origin of alcohol and to examine the negative aspects of alcoholism, and also to show the practices in Buddhist teachings. The fifth precept concerns abstaining from distilled and fermented intoxicating liquor.

When we lose sight of the middle way and fall off our balancing point, we create pain for ourselves. We create our own sense of emptiness and anxiety around loss. We deceive ourselves into believing that we are less than who and what we are by virtue of attaching ourselves to things, objects, situations, emotions and anxieties that take us away from ourselves. This is the engine of addiction.

The history of alcoholism goes back thousands of years. There were fermented beverages made in China dating back to 7000 B.C. There is also ancient Greek literature that talks about the dangers of alcoholism. Alcohol abuse and addiction have been around us from thousands of years ago.

In Buddhism, long, long ago in the reign of King Brahmadatta in Baranasi (India), a forester accidentally

discovered a strong drink and it led to the ruin of all India (Kumba Jataka – PTS).

From 2500 years ago, Buddhist ethics clearly reflects on the fifth precept. "I undertake the precept to abstain from liquor that causes intoxication and indolence." *Majjapamadatta veramani sikkapadam samadiyami*" . Total abstention from intoxicants is emphasized in the Buddha's teachings.

Definitions

Alcoholism: the syndrome due to physical dependence on alcohol such that sudden deprivation may cause withdrawal symptoms -tremor, anxiety, hallucinations, and delusions.(Oxford Concise Medical Dictionary, p.17),

Alcohol: any of a class of organic compounds formed when hydroxyl group (-OH) is substituted for a hydrogen atom in a hydrocarbon. The alcohol in alcoholic drinks is ethyl alcohol (ethanol). Methyl alcohol (methanol) is extremely poisonous. (Oxford Concise Medical Dictionary, p.17)

Alcoholic: a person affected by alcoholism (in British).

Key Words

Alcoholism, Intoxicants, health, ethics, mindfulness, Buddhism, Fifth Precept.

Alcoholism: A Buddhist perspective

Alcohol and all sorts of beverages are detrimental to health and also to inter-personal relations and the social standing of an individual. Such serious consequences emerge from the compulsive and uncontrolled consumption of alcoholic drinks. All sorts of intoxicants are discussed under this theme. Alcoholism is an illness or malady (lack of health) more than a disease (caused by an infection or internal disorder).

According to medical science, it leads to serious health problems, physical and mental. Two common terms used are the *alcohol abuse* and *alcohol dependence*. This is also known as the “*alcohol dependence syndrome*” (set of symptoms which together indicate a particular disease or abnormal condition). Another term used in the 19th century was “*dipsomania*” (extreme dependence on alcoholic drinks).

However, those who suffer from alcoholism are often called “*alcoholics*”. Alcoholism is refers to a dual disease: it damages both the mental and physical aspects of an individual. Although the biological causes of alcoholism are not very clear, it is evident that the social environment, stress, mentality, family history, age and gender are some of the causes of alcoholism.

It is a well proved fact that long-term alcohol abuse produces changes in the brain structure and chemistry. It

damages every organ of the body, especially the brain and liver. However, serious physical and psychiatric issues arise from the chronic use of alcohol.

Physical health problems are cirrhosis of the liver, pancreatitis (the pancreas is an organ within the human body connected to the liver, which produces and secretes insulin in the blood stream. Inflammation of the pancreas is caused when the pancreatic enzymes that digest food are activated in the pancreas instead of in the small intestine. The most common symptoms are acute abdominal pain, nausea and vomiting, that worsens with eating; epilepsy (neurological disorder where the person simply loses body control and slumps to the ground); polyneuropathy (many nerves throughout the body malfunction simultaneously, which may be acute and appear without warning or chronic and develop gradually over a long period of time); alcoholic dementia (madness with loss of power of thinking); heart disease, nutritional deficiencies, peptic ulcers, cancer and sexual dysfunction, etc. It has been proved that alcohol damages the central nervous system and the peripheral nervous system. The mortality rate among alcoholics is also high.

In addition to physical health problems, long-term alcoholism affects mental health. The most common problem is severe cognitive problems (process of acquiring knowledge by reasoning or intuition or through the senses). Dementia, anxiety (uneasiness in the mind), depression (low spirits, no enthusiasm) are other common disorders.

In addition to serious health problems, its effects on human society are also very serious; criminal offences such as child abuse, domestic violence, rape, burglary, assault, murder and intimidation are some of the most common. Other serious problems are loss of employment, drunk driving and accidents, and immoral behaviour in public places. Alcoholism also affects our social environment: marital conflict, divorce, isolation from family and friends, and child neglect.

Some theorists (Milam & Ketcham) have pointed out certain stages in the development of alcoholism.

- **Adaptive Stage:** At this stage the person does not experience any negative symptoms. Physiological changes happen but they pass unnoticed. The mental impact is noticeable both to the alcoholic and others. Slurred speech, euphoria, impaired balance, loss of muscle coordination, flushed face, vomiting, reddened eyes, reduced inhibition and erratic behavior are common.
- **Dependent Stage:** Symptoms build gradually. In order to avoid them, they become dependents. Take small amounts frequently. Make it a habit. Make ground for various health family and social issues. Coma can occur.
- **Deterioration Stage:** Various organs are damaged. Serious mental and physical problems are developed.

Domestic and social problems become serious. Death and coma can occur.

In the Buddhist discourses, we find many a teaching related to alcoholism. The most common Pali terms used for are “sura” and “meraya”. Both are equivalent in meaning and denote intoxicants, liquor, wine, spirits. A distilled beverage, spirit, or liquor distilled by means of fermenting grain, fruits or vegetables are included. However, these two terms refer to various kinds of liquor made out of different ingredients. Thus they represent two different categories of liquor based on the ingredients used for its making. Under the term ‘sura’, there are five kinds of liquor (fermented intoxicants):

- *Pittasura*- fermented liquor from flour/powder,
- *Puvasura*- fermented liquor from juice/cake,
- *Odanasura* - fermented liquor from cooked rice/grain,
- *Kinnapakkhittasura* - fermented liquor made from thrown away materials,
- *Sambharasanyuttasura* - mixed ingredients.

Under the term ‘meraya’ there are five kinds of spirits (distilled intoxicants):

- *Puppasava* - extracts flowers,
- *Phalasava* - extracts from fruits,
- *Madhvasava* – extracts from honey,
- *Gulasava* - extracts from sugar,
- *Sambharasamyuttasava* – mixed ingredients.

In addition to “*sura* and *meraya*”, other terms used are “*majja* and *pamada*”. *Majja* denotes vulnerable behaviour, *Pamada* signifies carelessness, negligence, indolence, remissness. The term ‘*dathana*’ also has many shades of meaning. It literally means “place, region, locally, abode, part”, but it can also mean “an occasion” or “casual condition”.

Thus, these two terms indicate the physical and mental behaviour of the individual under the influence of liquor or mind altering substances.

Basically there are six consequences of mind altering substances:

- *Sanditthikadanjani* - loses wealth in this world,
- *Kalahappavaddhani* - increase of quarrels physically and verbally,
- *Roganamayatananti* - susceptibility to disease,
- *Akittisamjanani*- bad reputation due to attacking and accusing parents, wife, children and others.
- *Kopinanidamsani* - shameless exposure of body,
- *Pannayadubbalikarani*- weak knowledge.

Thus, physical and mental health, social status, economic stability and behavioural are affected by alcoholism.

In addition to the above, there are many other consequences of taking liquor.

- Loses the ability of perception (*atthamnajanati*),
- Loses the discernment between good and bad (*dhammamnajanati*),
- No respect for mother, father, Buddha etc. (*matuantarayam, pitu, Buddha antarayamkaroti*),
- Receive blame from others (*ditthadhammegaraham*),
- Goes to woeful states after death (*samparayeduggatim*),
- Lead to madness, distraction, (*aparapariyeummadanammoanam*),

Total abstention from intoxicants is emphasized in the teachings. The above conditions clearly depict the distortion of perception. One loses the ability to reason out. Then, the immoral behaviour arises in those who take intoxicants. There is no social recognition. It is total mental distraction and madness. Taking intoxicants is a habit among low quality people. Three characteristics of the person who takes intoxicants are: mad or fanatic; deluded; and foolish.

In the *Dhammika Sutta*, it is said that if a lay person thinks of consuming liquor, he should think that it is madness, delusion, and the delight of fools. Fools commit evil deeds as a result of drunkenness and cause other people to commit evil.

Hence it is said that:

- One should not indulge in taking intoxicants (*nasamacareyya*),

- One should not encourage others to consume (*napayaye*)
- One should not approve of others' taking intoxicants (*napibatamanujanna*)

KUMBHA JATAKA(ORIGIN OF ALCOHOL)

Evil consequences of the consumption of intoxicants are well explained in the *Jataka* story of *Kumbha*.

The Buddha then returned and sat down in his chamber. Visakha bowed to him once more and asked, “Venerable Sir, what is the origin of this custom of drinking alcohol, which destroys a person’s modesty and sense of shame? In answer to Visakha’s question, the Buddha revealed this story from the distant past.

Long, long ago, when Brahmadata was reigning in Baranasi, a hunter named “*sura*” went to the Himalayas from his hometown in Kasi to look for game. In that remote jungle there was a unique tree whose trunk grew to the height of a man with his arms held up over his head. At that point three branches spread out, forming a hollow about the size of a big water barrel. Whenever it rained, the hollow filled up with water. Around the tree grew a bitter plum tree, a sour plum tree and a pepper vine. The ripe fruit from the plum trees and the pepper vine fell directly into that hollow. Nearby there was a patch of wild rice. Parrots plucked the heads of the rice and sat on the tree to eat. Some of the seeds fell into the water. Under

the heat of the sun, the liquid in the hollow fermented and became blood red.

In the hot season, flocks of thirsty birds went there to drink. Swiftly becoming intoxicated, they widely spiralled upwards, only to fall drunken at the foot of the tree. After sleeping for a short time, they woke up and flew away, chirping merrily. A similar thing happened to monkeys and other tree-climbing animals.

The hunter observed all this and wondered, “What is in the hollow of that tree? It can’t be poison, for if it were, the birds and animals would die”. He drank some of the liquid and became intoxicated the same as they. As he drank, he felt a strong desire to eat meat. He kindled a small fire, wrung the necks of some of the parrots, fowls, and other creatures lying unconscious at the foot of the tree, and roasted them over the coals. He gesticulated drunkenly with one hand as he stuffed his mouth with the other.

While he was drinking and eating, he remembered a hermit named “Varuna” who lived nearby. Wishing to share his discovery with the hermit, Sura filled a bamboo tube with the liquor, wrapped up some of the roast meat, and set out for the hermit’s leaf hut. As soon as he arrived, he offered the hermit some of the beverage, and both of them ate and drank with gusto.

The hunter and the hermit realized this drink could be the way to make their fortune. They poured it into large

bamboo tubes which they balanced on poles slung across their shoulders and carried them to Kasi. From the first border outpost they sent a message to the king that drink-makers had arrived. When they were summoned, they took the alcohol and offered it to the king. The king took two or three drinks and became intoxicated. After a few days, he had consumed all that the two men had carried and asked if there was any more.

“Yes, Sir,” they answered. “Where?” asked the king. “In the Himalayas”.

“Go and fetch it,” ordered the King.

Sura and Varuna went back to the forest, but they soon realized how much trouble it was to return to the mountains every time they ran out of the stuff. They took note of all the ingredients and gathered everything needed so that they were able to brew the alcohol in the city. The citizens began drinking the liquor, forgot about their work, and became poor. The city soon looked like a ghost town.

At that point the two drink-makers left and took their business to Baranasi, where they sent a message to the king. There, too, the king summoned them and offered them support. As the habit of drinking spread, ordinary business deteriorated, and Baranasi declined in the same way as Kasi had. Sura and Varuna next went to Saketa, and after abandoning Saketa, proceeded to Savatthi.

At that time the king of Savatthi was named

Sabbamitta. He welcomed the two merchants and asked them what they wanted. They asked for large quantities of the main ingredients and five hundred huge jars. After everything had been combined, they put the mixture in the jars and tied a cat to each jar to guard them against rats.

As the brew fermented, it began to overflow. The cats happily lapped up the potent drink that ran down the sides, became thoroughly intoxicated, and lay down to sleep. Rats came and nibbled at their ears, noses and tails. The king's men were shocked and reported to the king that the cats tied to the jars had died from drinking the escaping liquor. "Surely, these men must be making poison," the king concluded, and he immediately ordered that both be beheaded. As Sura and Varuna were being executed, their last words were, "Sir, this is liquor! It is delicious!"

After putting the drink merchants to death, the king ordered that the jars be broken. By then, however, the effects of the alcohol had worn off, and the cats were playing merrily. The guards reported this to the king.

"If it had been poison," the king said, "the cats would have died. It may be delicious after all. Let us drink it." He ordered that the city be decorated and that a pavilion be set up in the courtyard. He took his seat on a royal throne under a white umbrella and, surrounded by his ministers, prepared to drink.

At that moment, Sakka, the king of the gods, was surveying the world and wondering, “Who is dutifully taking care of his parents? Who is conducting himself well in thought, word, and deed?”

When he saw the king seated in his royal pavilion, ready to drink the brew, he thought, “If King Sabbamitta drinks that, the whole world will perish. I will make sure that he does not drink it.”

Sakka instantly disguised himself as a Brahmin and carrying a jar full of liquor in the palm of his hand, appeared standing in the air in front of the king. “Buy this jar! Buy this jar!” he cried. King Sabbamitta saw him and asked, “Where do you come from Brahman? Who are you? What jar is it that you have?”

Listen! Sakka replied. This jar does not contain butter, oil, molasses, or honey.

Listen to the innumerable vices that this jar holds.

- “Whoever drinks this, poor silly fool, will lose control of himself until he stumbles on smooth ground and falls into a ditch or cesspool. Under its influence, he will eat things he had never touch in his right mind. Please buy it. It is for sale, this worst of jars!
- “The contents of this jar will deprive a man of his wits until he behaves like a brute, giving his enemy

the fun of laughing at him. It will enable him to sing and dance stupidly in front of an assembly. Please buy this wonderful liquor for the obscene gaiety it brings.”

- “Even the most bashful will lose all modesty by drinking from this jar. The shyest man can forget the trouble of being dressed and can shamelessly run nude around the town. When he is tired, he will happily rest anywhere, oblivious to danger or decency. Such is the nature of this drink.

Please buy it, it is for sale, this worst of jars!”

To sum up – According to medical science, alcoholism leads to serious health problems, physical and mental. It is a well-proved fact that long-term alcohol abuse produces changes in brain structure and chemistry. It damages every organ of the body, especially the brain and liver. However, other serious physical and psychiatric issues arise from the chronic use of alcohol.

In addition to physical health problems, long-term alcoholism affects mental health. The most common problem is severe cognitive problems. It effects on human society very badly, with criminal offences such as domestic violence, the lost of employment, drunk driving and accidents, and immoral behavior in public places. Alcoholism badly affects our environment.

The *Dhammika Sutta of Suttanipatha* mentions that if a lay person thinks of consuming liquor, he should think that it is madness, delusion and the delight of fools. Fools commit evil deeds as a result of drunkenness and cause others people to commit evil. So it is said that one should not indulge in taking intoxicants, one should not encourage others to consume and one should not approve of others taking intoxicants. Moreover, by observing the fifth precept, one can abstain from unwholesome mental excitement, and develops mindfulness.

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RESPONSIBILITY OF AN ACTION

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*“Yādisam vapate bījam tadisam harate phalam;
Kalyanakari kalyanam, papakari ca pāpakam;
Pavuttam tata te bijam, phalam paccañubhossasi’ti’*

“Whatever the seed that was planted, that fruit will be quoted; Doer of kindness quotes kindness; Evil doers picking evil.’ Unto the seed has been planted; Thus, you will experience the fruit. (*Samuddaka Sutta I. 227 Samyutta Nikaya*)

INTRODUCTION

Among all kinds of beings who live on the Earth, humans rank the highest in intelligence and thinking. In contrast to animals which have only the instinct for eating and regeneration, the humankind goes far beyond it all. In the hands of human beings this world can move forward and develop. In the hands of humans this world can also move towards chaos, even decline. All this is because humans have the ability to think and act and be responsible for their actions. Responsibilities are intimately connected with obligations and become a foundation for the achievement of self-perfection. For that purpose, the Buddha gives guidance on how to behave well together with positive advice about the responsibilities that

should be borne for the benefit, welfare, and happiness of individuals, nations and even countries. Here, in this short note, we see how Buddhism looks at the importance of action and its connection with responsibility for their worldly needs as well as for spiritual progress.

DISCUSSION

A. HUMAN BEINGS AS INTELLIGENT CREATURES

Human resources are among the most important elements of society. But very few humans have developed their inner self, their inner thoughts so as to be helpful to others. There will be no civilization, culture, economic development, technology, security or prosperity without the fruit of human thought. The inner self can be developed only with one's own genuine effort and without the intervention of unseen beings considered as omnipotent. All human achievements are the result of human intelligence and personal effort.

In Pali, the word “human” is derived from the term “*manussa*”, a roots of the word “*mana*” which means “*mind*” and “*ssa*” means ownership. So, “*manussa*” are creatures who have thoughts and the ability to think¹. As they have high intelligence they are human (“*manassa ussannatāya manussā*”).² Obviously, men have the ability to create good or bad states, noble or ignoble thoughts even worse than animal behaviour.³ Thus, what is noble emerges and is created by themselves; there are no other creatures who can make others pure.

B. CAUSES OF ACTION

Freewill should be understood as the freedom to choose one's action, be it moral or immoral, good or evil. Humans have the power and the ability to choose. Buddha never proposed or taught the concept of destiny (*niyati*) which teaches that man must submit to the fate already determined by a super power who is the ruler of everything⁴. The concept of destiny depicts man as a puppet and God as its puppeteer. The puppeteer does whatever he likes, he is the mastermind who directs the puppet and sets up their scene. But in fact, we alone determine the play of our lives. We are the architects of our life journey. If there is really a God that determines the happiness and suffering of men, so of what use is it for people to do something even for their own development. Just wait for what God wills. They are destined be the servants of God without power, even free will to do what they want.⁵

In the Buddhist perspective, all human deeds arise from the three roots of mental impurities that lie latent in the human mind. The negative side of an act stems from the roots of unwholesomeness, i.e., greed, hatred and delusion. (*lobho dosa moha nidānam kammānam samudayāya*)⁶. It does not mean endless, all those impurities will change to pure states of mind when sainthood is reached with non-greed (*alobha*), love or friendliness or non-hatred (*adosa*) and wisdom or non-delusion (*amoha*)⁷.

C. THE IMPORTANT ASPECT OF RESPONSIBILITY

How would it be if the leader of society does not carry out his duties and obligations and is not responsible for the security and welfare of others? How would it be if teachers of religion do not teach and guide their learners in the path of virtue? How would it be if the head of a family is not responsible for the education and welfare of his/her children? How would it be if a wife is uncared for by her husband? Imagine how devastated and disrupted human beings are if every individual was indifferent to his/her responsibilities for society, the environment and even for himself.

On the one hand, the Buddha was firmly against the idea of a saviour above human power able to give salvation, even redemption of sins of sinners. On the contrary, He stresses the freedom of the individual to choose and of course be responsible for all his actions done by himself. As by oneself, evil deeds are done; by myself I become stained. By oneself evil is avoided; by myself I become holy. Purity and impurity depend on yourself. No one can purify another person⁸.

Sāmaññaphala Sutta recorded that *Makkhali Gosala*, one of the other six religious teachers had a wrong view. He denied responsibility and human free will with firm assertions *natthi attakāro* (nothing can be done by oneself), *natthi parakāro* (nothing can be done by others), *natthi purisakāro* (nothing is done by the individual),

natthi balo (no power), *natthi viriyam* (no energy), *natthi purisathāmo* (no personal power), *natthi purisaparakkamo* (no private effort). He taught a theory called *Akiriyaavāda*, i.e., denying the result of actions as well as denying the responsibility for an action⁹.

The Lord Buddha emphasized that human beings have a free will to do but with responsibility. They have to account for every deed, even the slightest, in the future. The law of Karma says that any seed is sown, so the fruit will be picked. Any deed performed will eventually return to the doer itself. Just as a gem grinds hard diamond so will crimes committed grind the doer¹⁰.

D. PRACTICES TO DEVELOP RESPONSIBILITY

1. Realize how precious life is and do not overlook the slightest mistake.

Coming into the world as a human being is very profitable. It is a very rare event compared to the birth of other creatures in the world. The Buddha gave a parable of a blind tortoise which lived in the deep ocean. When a man throws a holey axle at its center the wind sweeps it in various directions. A blind tortoise appears on the surface of the water every one hundred years to try to insert its neck into the holey axle. But his effort is still faster than that of the fool who fell into hell to be reborn as a human being. So people should value the preciousness of human life with good conduct and never ignore even the slightest mistake.¹¹

2. Always reflect on good or bad deeds to be performed.

There are many Buddhist teachings on how to create happiness for all mankind. The teaching itself cannot make any transformation whatever. The most important thing is the practice and its implementation leading to success and peace. Many of Buddha's discourses teach that everyone should follow social ethics for their benefit and of others. Before we do something, we should always contemplate carefully again and again whether it is beneficial or harmful, brings happiness or misery for ourselves and others, whether it invites praise or censure from the wise and is in accordance with the *Dhamma*.¹²

3. Fix the errors that have occurred and do not repeat them and try to turn it around for the better.

According to the law of Karma, one's deeds are an important factor that determines one's next birth, whether low or high. In the *Cūlakammavibhanga Sutta Majjhimanikaya*, the Buddha explains that humans occupy various statuses and positions because of their previous actions. But that does not mean someone has no hope of changing it. A person can change his life's journey for the better if he tries diligently. The Buddha said that humans have three stages to change his life fate, viz. childhood, adolescence and old age. If this period of time is wasted just looking for fun, for the gratification of the senses, then at the end of the period of his life that person will suffer and regret not seeking and collecting useful things here and now and

for the future like an old stork looking for fish in a lake where there were no fish in it¹³.

The Buddha emphasized the importance of developing the qualities of life needed to succeed in this world and in the future. All that, of course, does not arise spontaneously but needs hard work and constant effort. Just as other living beings who expect happiness reject suffering and unhappiness, so does one who surely expects happiness. Whosoever does evil and cruelty to other creatures for the sake of personal pleasure will never acquire real happiness.¹⁴

4. Understand your duties and obligations as well as responsibilities.

Sigalovada Sutta of the Dīgha Nikāya and many other Buddhist discourses show that if a task is not done properly and responsibly, then there will appear various problems and disasters largely due to behaviour that causes the loss of peace and harmony in the world. If everyone understands his duties and obligations, so will beneficial conditions remain in the world.¹⁵

5. Practice self-control and abandon inappropriate action either in speech or thought.

The basic principle of Buddhism is the five precepts of morality (*Pañca Sila*). Through these practices, peace, harmony and security will be realized. It is the universal

practice that can be observed by all people regardless of their religion, nationality, etc. because the five precepts fulfill the basic needs of humans who want to live in peace. If anyone practices the five precepts, he lives in peace and safety. Further, the four noble residences (*Brahma Vihāra*), namely loving-kindness (*metta*), compassion (*karunā*), sympathy toward others happiness (*muditā*) and equanimity (*upekhā*) will enable people to live as a Brahma, the greatest divine.¹⁶

Besides that, live in the appropriate environment and associate with wise people, i.e., friends who practice serenity (*saddha*), morality (*sila*), generosity (*caga*), and wisdom (*pañña*)¹⁷. Giving (*dāna*), pleasant speech (*priya-vācā*), a way of life that is beneficial (*attha-cariyā*), and inner peace without arrogance (*samānattatā*) were also important practices that should be developed by each individual in order to live peacefully.¹⁸

Also, there are several ways to create positive thoughts:

1. Continually pondering and fostering confidence in the glory of the Buddha, Dhamma, and Sangha are incomparable, thus you will experience inner progress.¹⁹
2. Grow the belief or confidence in something that deserves to be believed (*saddhā*), good conduct (*sīla*), broad knowledge and skills (*bāhusacca*), diligence and energy (*araddhavīriya*), as well as wisdom, understanding truth of the good and the bad (*pañña*).²⁰

3. Always reflect on noble deeds as wealth. Make sure that your physical deeds and sayings will certainly bring happiness.²¹

CONCLUSION

Human beings are special creatures with a mind of their own mind, and ability to determine and decide their own fate in this life. Any decisions taken will affect the journey of their lives along with their intentions and actions as well as goals to be achieved. The most important thing is that everyone should have responsibility for their actions.

Keep in the mind that a sense of responsibility is the will to carry out the duties or obligations of interest and benefit of many people and not to insist on personal rights. Material possessions can still be judged in the world with a price, but human lives cannot be assessed with any price. Life is valuable beyond gold or jewels if lived in the right way.

Living one day with deeds, sayings, and thoughts under control is more valuable than living a hundred years with deeds, speech, and evil thoughts. The brave one is the one who regrets all his faults and fixes them and most importantly, not repeating them. Therefore developing a sense of responsibility will create human character that upholds the values of life and vigilance in action, speech, and thought.

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9. Sāmaññaphala Sutta I. 53Dīghanikāya, see Walshe, Maurice (tra). (2012). The Long Discourses of the Buddha. Boston: Wisdom Publications.p.95.
10. Attavagga XII.161 Dhammapada, See Narada, Bhikkhu (tra). (2000). The Dhammapada. Nedimala: Buddhist Cultural Centre. p.146
11. Bālapanditasutta III. 169Majjhimanikaya, see Ñānamoli and Bhikkhu Bodhi (tra). (2009). The Middle Length Discourses of the Buddha. Boston: Wisdom Publication. p. 1021.

12. dhīpateyya Sutta I. 147 Anguttara Nikāya, see Bodhi, Bhikkhu (tra). (2012). The Numerical Discourses of the Buddha. Boston: Buddhist Publications. p.242.
13. Jāravagga XI.155 Dhammapada, See Narada, Bhikkhu (tra). (2000). The Dhammapada. Nedimala: Buddhist Cultural Centre. p.142.
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Religious Resolutions for Challenges

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Introduction

Religion is an organized institution with a collection of beliefs and a cultural system. The term ‘religion’ which is derived from Latin term of ‘*religio*’ means faith, reverence, or respect. In this sense, the term ‘Religion’ means respect or reverence for God. “Religion is a belief in an invisible superhuman power together with the feelings and practices that flow from such a belief” “Religion is quest for the values of the ideal life, and for the means of achieving them, and includes quest to the surrounding universe”²

Religion has been leading to both mental and material developments of the individual. Therefore, the objective of this research is to investigate the utility of religious concepts to conquer challenges of the young people. The comparative methods applied in this study are the primary resources, prepared discussions with Buddhist young people from twenty to thirty-five years old.

Definition on Religion

“Religion guides individuals to realize the ultimate reality of the universe and makes awareness to understand

the good and bad.”³ “Religion shows the right path which should be practiced by people, indeed, if one lives righteously, that it is the meaning of the religion.”⁴ “Religion makes hopes of future and leads the life for the accurate path”⁵ “Religion grows good qualities of soul after the birth of a human being.”⁶

Human beings are fallen to suffering with their birth; therefore, they need a religion to the cessation of sufferings. It guides to cultivate mind and humanism among individuals. In this respect, it is difficult to live without a religion. These definitions indicate the significance of the religions. In this sense, all people believe that the religions perform a big role in their lives.

Why Youth Need a Religion?

Young people are the lifeblood of any ethnic group. According to the United Nations Educational, Scientific and Cultural Organization; ‘young people are the fountain of thoughts for the innovation’. They live with thousands of yearnings and ambitions. To conquer those goals they have to face variety of challenges. Varieties of challenges elaborated in terms of three categories are as follows;

- 1) Psychological challenges
- 2) Physiological challenges
- 3) Sociological challenges

Establishing self-confidence is the most effective remedy, which can be practiced in religions. On the other hand,

if the young people do not achieve their goals through challenges, they will be collapsed to the repentance. It is mentioned in the Dhammapada as thus; “They who have not observed proper discipline and gained wealth in their youth languish in their old age, like old herons in a lake without fish and repent pondering over their past, like fallen arrows on the ground.”⁷

“The purpose of Religion is to control yourself;
Not to criticize others” (Dalai Lama)

The purpose of this study is to show that the religious thoughts and its cultures are very much significant to establish the self-confidence among young people, which really influence to conquer challenges of their lives.

Religious Solutions Challenges

In this study, it is obviously acknowledged that most of the young people believe and accept their religious scriptures provide better solutions for the challenges that they face throughout their life. Therefore, I do hope to describe here, some significant religious concepts which the young people explicated me at the discussions. They said that the following religious teachings are very much helpful for them to establish the self-confidence as the most effective remedy, which can be practiced in religions.

Young people have to come across variety of challenges, such as psychological challenges, physiological challenges and sociological challenges, etc. The situation

of the tasks are different from one to another, sometimes it may be glad and sometimes it may be miserable. The Middle path (*Majjhimāpatipadā*) in Buddhism will help to overcome those types of challenges. It is mentioned in the *Mangalasutta* as follows;

“A mind unruffled by the vagaries
of fortune, from sorrow freed;
from defilements cleansed, from fear
liberated-this is the greatest blessing”⁸
(11th Verse)

Buddhism leads to have “a sound mind in a sound body.” Well-practiced mind should bring the joyfulness or the happiness for the individuals. In *Dhammapada* it is mentioned as follows;

“Hard to hold down, nimble, alighting wherever it likes:
the mind, its taming is good, the mind well-tamed brings
ease”⁹ (3:35)

Wealth management is another challenge that the young people have. For that purpose, Buddhist Canonical Literature has given an enough account that can be applied as a practicable theory, In the *Dīghanikāya* elucidates that explanation as follows;

“Once wealth is accumulated, family and household life
may follow, by dividing wealth into four parts, true
friendships are bound;”

“One part should be enjoyed; two parts

invested in business; and the fourth set aside; against future misfortunes”¹⁰
(*Sigālakasutta*)

When the young people associate the people in the society, they have to associate various types of individuals. In such an occasion, they can be easily fallen to the indelicate groups. In just a position, Youngsters who have observed religious thoughts can deal with any crowds without falling to the wrong paths. Therefore, one who lives according to the religion can conquer the challenges of the life with a happy mind.

Youngsters are the people who have a variety of thoughts and feelings. They would be problematic to achieve their goals. Sometimes, those thoughts and feelings can be destroyed the fame of them. In such a situation, it is better to concentrate on the religious notions to get rid of the bad thoughts and feelings.

Practicing the mankind and humanism are the meanings of religion. If the young people could be able to understand the reality of the universal law, they would be able to manage the psycho, physio and socio challenges without any stress. The belief system (religion) and its culture can demonstrate that actuality which help the youngsters. The *Bhagavathgītā* states as follows;

“Whatever happened, it happened well.
Whatever is happening, it is happening well.
Whatever will happen,

it will also happen well.
What of yours did you lose?
Why or for what are you crying?
What did you bring
with you, for you to lose it?
What did you create,
for it to be wasted or destroyed?
Whatever you took, it was taken from here.
Whatever you gave, it was given from here.
Whatever is yours today,
will belong to someone else tomorrow.
On another day, it will belong to yet another.
This change is the law of the universe.”¹¹
(*Bagavathgītā*)

The better understanding of the universal law is very much significant to the individuals to lead their lives and overcome or conquer the challenges of the lives. Dignity of the young individual is highly substantial to live without any stress. In that context, it is obvious that the improvement of the spiritual life, the *Thirumandiram* always emphasizes some important sayings, viz;

Inner core (the spiritual heart) is the great temple;
Fleshy body, the seat of the soul,
(the place of union with *Paramātmā*) is the temple;
For the compassionate lord,
the mouth is the tower – entrance;
For those with mental clarify, *Jīva* (life force; soul) soul
is the *Śivalingam*;

“The (deceiving) five senses are the burning lamp with within the temple.”¹²
(*Thirumandiram*; 1823)

Well-practiced and observed sense organs are assisted to the better life of the young people. It is the meaning of the religion. There is no need of a big temple to practice them. Our own brain, our own heart is the temple of ours. The purpose of all major religious traditions is not to construct big temples on the outside, but to create temples of goodness and compassion inside, of our hearts.¹³ Objectives of the whole of the religions (Gods) are to perceive the human beings in the spiritual fruit, but not the religious nuts. Indeed, religion is the gold bridge which makes connection of the life and spirituality of the individuals.

Conclusion

Challenges are parts of life. The real understanding of the occurrences and establishing the self-confidence are effortlessly make the pathway for a better lively-hood or they guide the young individuals to overcome the challenges of the lives. All the religious traditions lead them to establish self-confidence. In this respect, the religious teachings and its spirits very much helpful to overcome or conquer the challenges of the young people.

Endnotes

1. Hall, William (ed), Introduction to the Study of Religion, p. 1
2. Ibid
3. Defined by Buddhist Youngsters
4. Defined by Buddhist Youngsters
5. Defined by Buddhist Youngsters
6. Defined by Hindu Youngsters
7. Dhammapada, 11:10, (PTS)
8. “Putthassa loka dhammehi - cittan yassa na kampati;
asokam virajam khemam - etam mangala muttaman,”
KN.v, Mangalasutta, (PTS), p.3
9. “Dunniggahassa lahuno, yatthakāmanipātino;
cittassa damatho sādhu, cittan dantan sukhāvahan”
KN.ii, Dhammapada, (PTS), p.4
10. “Evan bhoge samāhatvā alamatto kule gihī;
catudhā vibhaje bhoge, sa ve mittāni ganthati”
“ekena bhoge bhuñjeyya, dvīhi kamman payojaye;
catutthañca nidhāpeyya, āpadāsu bhavissatī,”
DN,iii, Sigālakasutta, (PTS), p.187
11. Bagavathgītā
12. Thirumular, Thirumandiram, 1823
13. Tenzin Gyatso, 14th Dalai Lama

Buddhist Cognitive Behavioral Therapy for Hyperactive Children

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Introduction

Nowadays generally children are quite smart and extremely active and quite capable of understanding everything in no time. But some of these children are hyperactive. They can never sit in one place, they keep running here and there, are restless, talkative, unable to concentrate on one single task and lack patience. ‘Hyperactivity’ is a behaviour pattern in which children have difficulty concentrating and are constantly overactive. Over-activity in itself does not indicate that a child is hyperactive. A stressful home environment or physical illness may also cause this kind of disorder. It is common among all young children. Once they start growing and are unable to concentrate on anything such as studies, sports, or any other work involving responsibilities, they become troublesome to the parents and society.

Research Issue

According to Western medical science, the two main reasons for hyperactivity are genetic, birth or caused by bodily chemical changes. It makes the mind of the child unstable and makes him resort to mischief. He

creates difficulties not only for others but ends up hurting himself also at times. If a proper solution is not found to this problem, then there is a possibility that they start losing their self-confidence. [An opportunity of the writer to offer a cognitive behavioral of the insignificant therapy in Buddhism which is acceptable to be applied in this modern era.?)]

Hypothesis

Every hyperactive child is subject not only to external factors but also to internal factors (*mind*). Since the child has been disciplined through verbal and behavior (*sīla*), concentration (*samādhi*) and gains knowledge (*paññā*), he or she is enjoys a state of well-being.

Aim and Objective

“Ārogyaparamālābhā, santutthīparamamdhanam¹ vissāsaparamāñāti, nibbāmparamasukham” (Health is the best gain, happiness is wealth, a trusted friend is the best companion and Nibbāna is the highest contentment). The aim of the Buddha’s noble mission was to provide people with right understanding to uproot craving and to achieve emancipation. Buddhism encourages the promotion of mental health to lead people towards the cessation of suffering.

Research Method

The textual part of this research is based on knowledge derived from primary Buddhist sources such as the Tripitaka, commentaries, Buddhist encyclopedia, and secondary sources such as Dhamma books, e-book, electronic media, etc. and discussions with experts.

Findings

Certain Buddhist psychotherapy methods can be used as follows:

A. Psychology of Moral Purification

Bear in mind, the child can be motivated by artistic things. In the Buddhist tradition, religious emotional activities bring benefits for oneself and others such as observing the basic five-precepts (*pañca-sīla*), offering flowers to the Buddha image, lighting an oil-lamp, burning an incense stick, watering the Bodhi tree, offering alms to the monks, listening to Dhamma sermons, etc.

The *Visuddhimagga*, the commentary on the Buddhist scriptures, introduces morality (*sīla*) as volition, as consciousness, as restraint, as non-transgression². *Sīla* is the volition present in one who abstains from killing living things, does not take a thing that is not given, refrains from misconduct, and does not tell lies and refrains from intoxicants. Here, morality in Buddhism

develops both consciousness and understanding. The reward of wholesome morality in a causal order is freedom from suffering, as a result of which comes joy, happiness, concentration of vision and knowledge of reality.³

B. Inner Process Activity

Buddhist therapy generally does not encourage the use of western medicine since it weakens the child's nervous system, rather than treating him or her by applying the technique of insight meditation like deep-breathing (*ānāpānasati*)⁴, mindfulness of an object *kasina*⁵ (*kasina*, a physical element of meditation, helps in bilateral brain hemispheric stimulation, to settle the mind, to process negative memories and emotions) and be mindful of feelings.⁶

There are several objects of mindfulness practice in Buddhism but in the case of healing hyperactive children the priority is for the method of body-awareness. As explained above, the hyperactive child cannot sit in one place, has an unstable mind and lacks of patience. This meditation skill is takes or a whole session of thirty to forty-five minutes before and after bed. This method deals with *Abhidhamma* literature, when the nerves of the body are relaxed, and the mind is calmed, the *pañca-viññāna*⁷ becomes clear. As a result the hyperactive child can engender positive thoughts. Generally, meditation also helps to heal physical ailments of the heart, blood pressure and blood circulation.

In the Dhammapada, the fifth *Sutta Pitaka*, mentions that it is better to live one day virtuously and meditatively than to live a hundred years immorally and uncontrolled “*Yocavassasatamjīve– dussīloasamādhito, ekāhamjīvitamseyyo – sīlavantassajjhāyino*”⁸.

Thus, being virtuous, controlled, restrained, strenuous and resolute is a prerequisite for mental development “*Yocavassasatamjīve – kusītohīnavīriyo, ekāhamseyyo - viriyamārabhatodalham*”⁹.

C. Mental Immunity Food

Such hyperactive children do not eat properly and adequately; they are not healthy and strong and tend to be very thin physically. Thus, they cannot concentrate and take right decisions. Eating snacks, chocolates or other tit-bits in between meals makes the child eat less food.

Due to the Buddha’s compassion all beings are treated as equal. Mental illnesses arise in respect of the three mental aspects -*sattva, rajas, and tamas*; these three terms can be compared with *lobha, dosa* and *moha* in Buddhism. Without a balanced diet, the child’s personality becomes warped. For instance, a hyperactive child eats too much meat or junk food, which makes him aggressive and impatient.

Food can be categorized into three types: *Rājasika* food, *Tamasika* food and *Shatvika* food.

- *Rajasika* food such as meat, fish with artificial flavors, alcohol, tobacco, prawns, crabs, skipjack, tuna, sardine, fried meat, cannabis, tobacco, drugs promotes an aggressive and violent mind and immoral behaviour.
- *Tamasika* food such as rice, bread, hoppers, noodles, sweet potato, cassava, breadfruit, jackfruit, milk and curd promotes a lazy mind.
- *Sativa* food such as fresh vegetables, grain, leaves and fruits, papaya, avocado, winter melon, Malabar spinach, cassava leaves, winged beans, drumstick (*murunga*), shallot, curry leaves (*karapincha*) and goraka tranquilizes the mind and develops the mind. ¹⁰

Of these three types of food, *Shatvika* food is highly recommended. The hyperactive child should take it daily to develop his immunity system and blood pressure. With mental immunity, the child definitely becomes both physically and mentally healthy, develops confidence, positive thoughts and a good appetite.

D. Buddhist Educational Approach

The hyperactive child is over-talkative and likes asking intelligent questions. Try to make him or her understand the uselessness of such talk by improving his/her knowledge of the Buddhist educational approach. Some facts that can

be considered as the educational objectives are as follows:

- Self-actualization with Right Motivation

The *Vesala Sutta* states that one becomes a Brahmin not because of his wealthy family background but by performing wholesome activities in this very life¹¹. Some parents consider the abnormal behavior of children to be caused by genetic or physical illness, making their lives hopeless. The expert motivates the child to practice deep-breathing meditation daily in order to cultivate positive thinking and concentration and eliminate violent feelings. Somehow he or she may be talented in art, sports, and languages and the parents can help in the development of such abilities.

- Storytelling

Storytelling is an effective activity to make the hyperactive child sit properly and concentrate for a long period. The *Jātaka* tales consist of over five-hundred stories of the past life of Gautama Buddha. In addition, contextual and emotional realities can be acknowledged, valued and integrated into storytelling process. This system is intended to build the child's capacity to listen and gain new experiences based on the stories.

- Right Countering System

Hyperactive children are highly energetic and willing to listen [talk to them, they are always on the

move when they are talking.?) Another characteristic is that they disturb their classmates during lessons or play with new things and put away their toys as useless very soon. The countering system is *meant to* deal with their mischief using the right ethics. In an incident where the Buddha persuaded King Pasenadi Kosala to abstain from over eating,¹² the Buddha says, “If a man be ever mindful and observes moderation in eating, his suffering will be slight. He will grow old slowly preserving his life.¹³” The story of a monk who was living in the wilderness is illustrated in the *Anagatabhayani Sutta*¹⁴ where a person undeveloped in body is one whose mind is invaded by feelings of pleasure and a person undeveloped in mind is one whose mind is invaded by feelings of pain.

The term ‘*dosa*’ means disorder and ‘*adosa*’ a state of health. Buddhist therapy is concerned with the relief from hatred and the attainment of compassion. Hyperactive children develop opposite qualities when they have pleasant experiences of being cured. They may also be advised to adopt wholesome attitudes when playing with friends.

- Socratic Method

Socrates, the Greek philosopher questioned his students in an unending search for truth. He sought to get to the foundations of his students’ and colleagues’ views by asking continual questions until a contradiction was exposed. Hyperactive children are generally very curious

and therefore ask lots of questions like how it happens, why it happens, etc. His elders give with right explanation as well. Like in the debate of *Milindapañha*, King Milinda questioned the venerable Nāgasena to satisfy his curiosity thus:

“How many ‘rainy seasons’ did you experience, Nāgasena? Seven, Your Majesty.

How could you say it was seven; was it you who saw seven or was the number that was seven?

Then Nāgasena said. Your shadow is now on the ground. Were you the king, or was the shadow the king?

I was the king, Nāgasena, but the shadow came into being because of me.

Just so, O king, the number of years was seven, I was not seven, but it was because of me that the number seven came into being and it was mine in the same sense as the shadow was yours.”¹⁵

Conclusion

The conclusion derived from the above discussion is that hyperactive children still can hope to achieve self-confidence and patience if they are entrusted with some responsibilities. In the threefold Buddhist path of *sīla*, *samādhi* and *paññā*, *sīla* promotes wholesome physical and verbal attitudes, *samādhi* promotes concentration and internal activities of the mind, and *paññā* promotes knowledge that leads to wholesome deeds and brushes off unwholesome activities, and also a balanced diet, well being and social harmony.

End Notes

1. Adikaram, Dhp.204, p. 229
2. Nyānamoli, Vsm., Ch.1, p.10
3. Walse, MahāparinibbānaSutta, D.ii.86-87
4. SatipatthānaSutta, M.i.56-57- “Mindful he breathes in, mindful he breathes out. Breathing in long, he understands he breathes in long, or breathing out long, he understands he breathes out long”. This breathing process is of great therapeutical value, it is easy to practice and to comprehend.
5. The term ‘kasina’ is used in Pāli Buddhism as one of another objects meditation. This term aims to healing method. Colors provide emotional strength and creativity. Selective colors are so important to the healing process, colors in generally are used for mental therapy are yellow, light blue, red, black and white. The use of colors affects the mind more than it affects the body.
6. Feelings are momentary experiences. There are three kinds of feelings in Buddhism: pleasant, unpleasant and neutral.
7. Pañcakkhandha (five aggregates) relates to pañca-viññāna (five consciousness) contact with its objects respectively. Eye faculty contacts a form arises eye-consciousness (cakkhu-viññāna), ear faculty contacts sound arises ear-consciousness (sota-viññāna), and so on.
8. Adikaram, Dhp.110, p.124
9. op.cit, p. 126
10. Bhesajjamañjusa, P.T.S, pp. 365-66
11. Sn.1.7, PTS. Sn.116
12. Dhp.204.
13. S.I.81.
14. A.5.77 PTS: A.iii.100.
15. Pesala, Miln. Pp. 35-36

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SEXUAL HARASSMENT ACCORDING TO THE BUDDHIST VIEW

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Introduction

In recent research from the United States ‘Equal Employment Opportunity Commission (EEOC)’ it is stated that there “79% of women and 21% of men have experienced sexual harassment in the workplace, and 51% are harassed by their supervisor”ⁱ. Sexual harassment is classified under the category of sex discrimination. According to the Oxford Dictionaries, the word ‘sexual’ is relating to the instincts, physiological processes, and activities connected with physical attraction or intimate physical contact between individuals. Its origin is found in the mid-17th century Late Latin terms *sexualis* and *sexus* from which we derive the English word ‘sex’ⁱⁱ. ‘Harassment’ derives from the verb ‘harass’ means to subject someone to aggressive pressure or intimidation and it originates in early 17th century from the French *harasser*, from *harer* ‘set a dog on’, and from the Germanic *hare*, a cry urging a dog to attackⁱⁱⁱ. The term ‘sexual harassment’ was first used in 1973 in a discrimination report named as “*Saturn’s Ring*” by Mary Rowe in Massachusetts. The scope of sexual harassment is a vast area, including:

- actual or attempted rape or sexual assault,
- unwanted pressure for sexual favors,

- unwanted deliberate touching, leaning over, cornering, or pinching,
- unwanted sexual looks or gestures,
- unwanted letters, telephone calls, or materials of a sexual nature,
- unwanted pressure for dates,
- unwanted sexual teasing, jokes, remarks, or questions,
- sexual comments,
- turning work discussions to sexual topics... and so on.”^{iv}

From the Buddhist perspective, there are 4 principal transgressions for monks and 8 principal transgressions for nuns in the *Vinaya*. The nuns who have to uphold 311 rules, much more than the monks who only have 227 rules^v. And ‘sexual intercourse’ is the most serious transgression which is an obstacle to individual enlightenment. If we review some of the incidents that happened among the monks or nuns during the Buddha’s time, it is not difficult to determine that some rules were laid down with the purpose of preventing serious transgressions that would be considered as sexual harassment today.

The Buddhist attitude towards sensuality

The Buddha promulgated the rule for his ordained disciples that any physical contact with the opposite sex is strictly prohibited. For example, monks are not allowed to hold a woman’s hand,^{vi} to hold a braid of her hair, or to rub against her limbs and nuns are not allowed to accept a

lusting man's rubbing, rub up against, take hold of, touch a man below the collar-bone and above the circle of the knees^{vii}. Furthermore, it is also not permitted to speak to a member of the opposite sex with lewd words related to unchastity^{viii} or to speak in their presence in praise of ministering to sense-pleasures which are connected with sexual intercourse^{ix}. In order to avoid a serious offence or criticism by the laity, monks or nuns also have to avoid sitting in private, or with opposite sex on a seat^x. Besides members of the opposite sex, nuns are also not allowed to share a single bed, blanket or sleeping mat with members of their own sex or to rub or massage with each other if not for the purpose of treating an illness.^{xi} In fact, this is a recognition that sexual harassment can happen not only in the context of heterosexuality, but it also exists in the context of homosexuality.

Apart from these rules for monastics, the Buddha also advised lay people to avoid sexual misconduct, which is the 3rd of the 5 precepts for laity. In a nutshell, it obviously shows that Buddhism maintains a very strong ethical attitude in relation to sexual behavior and human relationships.

As was said before, sexual harassment is a form of bullying of sexual nature that is victims are unwilling to accept and do not consent to. In the Sigmund Freud's Theory of Sexuality, he amplified the meaning of sexual by using the technical term "libido" instead of the term "sexuality". This word "libido" derives from the Latin term for "lust", which translates in *Sanskrit* to

“*rāga*” or into *Pali* as “*lobha*”, which is one of the three unwholesome roots found in Buddhism, namely, *lobha* (greed, desire, and sensuality), *dosa* (hatred), and *moha* (ignorance). As we know, these three unwholesome roots lead to unwholesome *kamma* (action) that leads to the continuation of rebirth in *sansāra*. The *KāmaSutta* of *SuttaNipāta* states that:

“A man who is greedy for fields, land, gold, cattle, horses, servants, employees, women, relatives, many sensual pleasures, is overpowered with weakness and trampled by trouble, for pain invades him as water, a cracked boat. So one, always mindful, should avoid sensual desires. Letting them go, he’d cross over the flood like one who, having bailed out the boat, has reached the far shore.”^{xi/xii}

Relationship between craving and sexual harassment

In the Buddha’s teaching of Four Noble Truths, the Second Noble Truth “*Dukkha Samudaya Sacca*” clearly explains that *tanhā* (thirst, craving or hunger)^{xiv} is the cause of suffering. It can be divided into three types:

1. *Kāmatanhā* - craving for sensual pleasure
2. *Bhavatanhā* - craving for becoming
3. *Vibhavatanhā* - craving for non-becoming^{xv}

Kāmatanhā is generated through the contact between our internal sense organs (eye, ear, nose, tongue, body and mind) and external sense objects (visible form, sound, smell, taste, touch and dhamma). Because of this

connection, sense consciousnesses (eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness and mind consciousness) arise. The clear explanation can be found in the *Madhupindika Sutta of Majjhima Nikāya*. This process leads to feelings that are pleasant, unpleasant or neutral. When we are feeling happy, we will crave such feelings and our greed arises. In contrast, hatred arises due to unpleasant feelings. In the case of sexual harassment, the harasser bullies the victim through some form of sexual words, symbols, actions, gestures or behaviors in order to obtain sensual pleasure. On the other hand, a new study by Debbie Dougherty at the University of Missouri-Columbia pointed out that the sexual harassment in the workplace, including schools, universities and hospitals comes from the abuse of power rather than sexual desire^{xvi}. With this in mind, we may come to believe that *bhavatanhā* (craving for becoming) may also be one of the causes of sexual harassment due to the nature of ego. *Bhavatanhā* is craving for existence and it deems that there should be an ego (self) in existence which is permanent. In *Buddhist and Freudian Psychology*, Padmasiri states:

“This ego-illusion is not merely intellectual construction, but is fed by deeper affective processes like the desire for self-preservation, self-continuity (personal immortality), self-assertion (power), self-display, and self-respect.” ^{xvii}

Therefore, the cause of sexual harassment can be produced by either *kāmatanhā*, *bhavatanhā* or both of these together.

Conclusion

In summing up all the above, we conclude that if a human does not have any belief in a righteous religion or strong ethical character, he or she may do whatever they want to achieve their aims and fulfill their own desires and satisfy their craving for sensual pleasure selfishly. They will not concern themselves about whether these kinds of ideas or behaviors are harmful to others. However, as a Buddhist who vows to take refuge in the *Buddha*, *Dhamma* and *Sangha*, we have been educated to uphold the precepts with the purpose of purifying our bodies, minds, and speech in order to get rid of all defilements. Thus, we can gradually strive for enlightenment and liberation from continually sinking into the *samsaric* ocean. We should do whatever is possible to avoid attempts to gain our own happiness by doing harm to others. Also, we should practice what we learn from the Buddha, cultivate the Four *Brahmavihāras* – *mettā* (loving kindness), *karunā* (compassion), *muditā* (sympathetic joy), *upekkhā* (equanimity) and strive to love all living beings as if they were our only son, as is found in the interpretation of the following citation in *Metta Sutta* of *Sutta Nipāta*.^{xviii}

“Like a mother protecting her only son’s life would think, Develop that same thought towards all beings limitlessly. Develop loving kindness too towards all beings limitlessly Above, below, across, without an obstacle, anger or enmity.”^{xix}

End Notes

- i. https://en.wikipedia.org/wiki/Sexual_harassment accessed on October 30, 2018.
- ii. <https://en.oxforddictionaries.com/definition/sexual> accessed on November 07, 2018.
- iii. <https://en.oxforddictionaries.com/definition/harass> accessed on November 07, 2018.
- iv. <http://www.un.org/womenwatch/osagi/pdf/whatiss.pdf> accessed on October 30, 2018
- v. 348 precepts for nuns and 250 precepts for monks in Dharmaguptakaschool.
- vi. Horner, I. B., (trans.), (2014), The Book of the Discipline - Vinayapitakam, Australia: SuttaCentral, p.269.
- vii. Ibid, p.1066.
- viii. Ibid, p.283.
- ix. Ibid,p.292.
- x. Nuns are not allowed to talk with a man alone either in a concealed place, an open place or in the darkness of night without a light.
- xi. Horner, I. B., (trans.), (2014), The Book of the Discipline - Vinayapitakam, Australia: SuttaCentral, pp.1321-1323.
- xii. <https://www.accesstoinsight.org/tipitaka/kn/snp/snp.4.01.than.html> accessed on November 04, 2018
- xiii. <http://metta.lk/tipitaka/2Sutta-Pitaka/5Khuddaka-Nikaya/05Suttanipata/4-attaka-vagga-e.html> accessed on November 08, 2018, “Khetṭamvatthunhiraññānāvāgavāssandāsaporisaṇ Thiyobandhuputhukāmeyonārōanugijjhati. Abalānaṇḍaliyanti maddattaṇṇapaṛissaṃyā, Taṭṭaṇḍukkhaṇṇavetinaṇṇabhīntaṇṇivaḍaḍaṇṇa. Tasmājanatasaḍasatokaṇṇāṇiparivaḍḍaye, Tepahāya taṇṇe oghannāvansitvāva- paṛagutī.”
- xiv. Rhys Davids, T. W. and Stede, William, (1921-1925), Pali-English Dictionary, London: Pālī Text Society, p. 330
- xv. <https://www.accesstoinsight.org/tipitaka/mn/mn.044.than.html> accessed on November 04, 2018
- xvi. <https://psychcentral.com/news/2007/04/04/power-drives-sexual-harassment/729.html> accessed on November 05, 2018
- xvii. Padmasiri De Silva, M. W., (1973), Buddhist and Freudian

- Psychology, Colombo, Sri Lanka: Lake House Investment Publishers, p. 119.
- xviii. <http://metta.lk/tipitaka/2Sutta-Pitaka/5Khuddaka-Nikaya/05Suttanipata/1-uragavagga-e.html> accessed on November 08, 2018
- xix. Ibid, “Mātāyathāniyanputtanāyusāekaputtamanurakkhe. Evampisa bbabhūtesūmānasanbhāvayeaparimānan. Mettancasabbalokasmin mānasanbhāvayeaparimānan. Uddhna dhocatiriyañcaasambādhanav eransapattan.”

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- http://www.buddhanet.net/winton_s.htm accessed on September 29, 2018.
- https://www.eeoc.gov/laws/types/sexual_harassment.cfm accessed on November 04, 2018
- <https://en.wikipedia.org/wiki/Harassment#Religious> accessed on November 5, 2018.

- https://en.wikipedia.org/wiki/Buddhism_and_sexuality accessed on 29 September 29, 2018.
- <https://www.fairmeasures.com/workplace-issues/harassment-in-the-workplace/buddha-sexual-harassment/> accessed on November 1, 2018.
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- <https://sapac.umich.edu/article/63> accessed on November 04, 2018.
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