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APPROACH TO THE TEACHINGS OF THE BUDDHA



ABSTRACT: -

Among the founders of religions the Buddha, if we are permitted to call him the founder of a religion in the popular sense of the term, was the only teacher who did not claim to be other than a human being, pure and simple. For 45 years after attaining Enlightenment, Gotama Buddha preached the Dhamma for the benefit of many, for the happiness of the many, out of compassion for the world, for the good, for the advantage, for the benefit and happiness of gods and men. The teachings were systematically and orderly collected by the elder monks including Venerable Mahakassapa three month after the demise of the Buddha. The teachings taught by the Buddha are, in terms of Pitaka, known as Vinaya, Sutta and Abhidhamma. In Buddhism, its aim is to reach Nibbana or to attain liberation from the cycle of birth and death. The main point of the teachings of the Buddha is as follows:

"Sabbapapassaakaranam, kusalassaupasampada, Sacittapariyodapanam, etambuddhanasasanam".

It means that not to do any evil, to do good deed and to cultivate mind; it is the essence of the Buddha teachings.

KEYWORDS: Ten Kinds of Immoral Acts, Ten Kinds of

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Moral Acts, Ten Kinds of PunnaKiriyaVatthu and Two Kinds of Meditation

INTRODUCTION

According to the historians from the beginning of human existence, man started his existence in alone in a family which gradually developed in to groups or a society. Anyhow it can be known that in the remote past man was dominated by fear and reward. It is true that human life has been full of fearful events and things that create desire and longing. For example, overflowing of streams and rivers, due to tides, storms and other natural dangers, the harm of snakes, leopards, tigers, wild elephants, enemies, etc., are called dangers of living beings and there exist troubles of human existence itself which are painful to life itself such as illness, old age, disease, death. Seeing and experiencing all kinds of dangers and troubles, man began to have a sense of fear. And consequently, in order to overcome such troubles and pains, man sought some kind of religion. They wanted peace and security. Hence, out of fear and desire, man sought refuge.

At one time, the Buddha said to the Brahman Aggidatta "persons who are threatened by fear go to mountains and to forests, sacred trees and shrines for refuge". Peoples are searching for something for refuge because of fear. Even those, who claim they believe in irreligion, are searching for something for refuge.

Many belief systems are existed in our world but all are not much more familiar. Today in the world, twelve religions such as Vedic religion or Hinduism, Judaism, Zoroastrianism, Buddhism, Jainism,

Shintoism, Confucianism, Taoism, Christianity, Islamism, Sikhism and Baha'ism are recognized as universal religions. All these religions have good essence and every scripture is useful for teaching, for correction, for training in righteousness and for attaining virtue. However, of twelve universal religions, four, Hinduism, Buddhism, Christianity and Islam, are most known. Of them, others have founders except Vedic religion or Hinduism, the oldest religion. Christianity was founded by Jesus, the messenger from God and Islamism was founded by Mohammad, the prophet from God. Each has the teaching to be followed. In Vedic religion or Hinduism, four Vedas, Upanishas, Ramayan, Mahabharata, Bhagavagita are the literatures to be followed and learnt in Daily life. The aim of Vedic religion is to association with Brahma one day and the essence of its literatures is to make sacrifice and to donate offering to Rishis, etc.

In Christianity, Old Testament and New Testament are to be followed and learnt in Daily life. The aim of it is to reach to the Eternal Heaven, full of happiness and the basis essential practices of it has ten kinds. They are as follows:

1. You shall have no other God before me.
2. You shall not make for yourself a carve image – any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.
3. You shall not take the name of the Lord your God in vain.
4. Remember the Sabbath day to keep it holy.
5. Honor your father and your mother.
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness against your neighbor.
10. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, and nor anything that is your neighbor's.

In today's context:

1. God is the God.
2. Don't worship idols, statues and other human being.
3. Don't use God's name inappropriately. In other words saying "Oh my God" when you are in shock or mad is considered a sin.
4. Go to church every Sunday or Saturday.
5. Respect your parents.
6. Don't kill.
7. Don't cheat on your husband or wife.
8. No stealing.
9. The essence of this commandment is honesty. Just don't lie.
10. Be happy with what you have and don't envy other people's belongings.

In Islam, the aim of its religion is to reach to Eternal Heaven full of pleasure and the basic essentials in "The Practice of Islam" are summed up in the five pillars of faith.

- 1. The confession of faith**, there is no god but Allah, and Muhammad is the messenger (apostle) of Allah.
- 2. Prayer**, this is the duty of every Muslim (able to do so). The prescribed ritual prayers five times daily, at prescribed times, with the prescribed posture, has to be observed. During these five prayers a fixed prayer-text must be recited seventeen times altogether (twice in the morning; four times at noon; four times in the afternoon; three times in the evening and four times at night). This is called by many Persian and Indian Muslims 'namaz'. The wording of this prayer is found in the appendix.
- 3. The giving of alms (Zakat)** is a religious duty and should amount to not less than 2.5% of the income above ones needs.
- 4. Keeping the Fast during the month of Ramadaan (Sawm)** is a duty for all, except the sick, travellers, pregnant women, nursing mothers and children. The fast is to last from the rising of the sun until sunset.
- 5. Pilgrimage to Mecca (Hajj)** is required once in a lifetime during the month of Zu'l-Hijjah, if the means allow this.

There is also a minor pilgrimage (Umra), which is performed at other times. We ought to realize that very considerable cost is involved in a pilgrimage, quite apart from the travel fare.

6. Some add to this the **Holy War** (Jihaad). Today in the West this concept is often interpreted as 'the spreading of your faith.

While residing at *Jetavana* monastery, the Buddha told *Anada* not to do any evil, to cultivate good and to purify one's mind; this is the teachings of all Buddhas. Here, not to do any evil means not to do ten kinds of immoral act in Pali '*Akusalakamma*patha'. To cultivate good means to make meritorious deeds that cause to arise to the four planes, as seven Kama planes, *Rupa* planes, *Arupa* realms, and *Lokuttara* realm. To purify one's mind means to remove five kinds of hindrance to purify one's mind with *Arahattamaggacitta*. There are ten kinds of immoral act, namely, taking life, taking what is not given, committing sexual misconduct, telling lies, slander speech, harsh speech, vain-talking, covetousness, ill-will and wrong view. The ten kinds of immoral act leads to downfall, to degradation and finally to four woeful states of existence called *Apaya*. They are wrong roads to evil. They are called *Akusalakamma*patha in Pali. Ten kinds of immoral act are divided into three groups, namely physical evil action, verbal evil action and mental evil action. Taking life, taking what is not given and wrong conduct in sensual pleasure are called *Kaya-kamma* because of generally its occurring through the body, telling lies, slander speech, harsh speech and frivolous talk are called *Vaci-kamma* because of its generally occurring through the speech and covetousness, ill-will and wrong view are called *Mano-kamma* because of its occurring generally only in the mind.

Ten kinds of immoral act are as follows:

1. *Panatipata* = killing living beings or life-taking
2. *Adinnadana* = stealing other's property or theft
3. *Kamesumicchacara* = committing sexual misconduct
4. *Musavada* = telling lies, speaking untruths, false speech
5. *Pisunavaca* = slander, backbiting, defaming
6. *Pharusavaca* = harsh speech, rude speech
7. *Samphappalapa* = vain talk, useless speech, idle talk
8. *Abhijjha* = covetousness, avarice, envy
9. *Byapada* = harmfulness, Destructive thought
10. *Micchaditthi* = wrong belief, false view, heresy

It is important to avoid four modes of committing such unwholesome deeds by oneself:

1. By actual deed done by oneself
 2. By commanding and suggesting to others to do evil
 3. By tell others with so-called immediate mundane benefits or advantages, with advice to do evil
 4. By having joy and satisfaction when someone has committed one or many other evils mentioned above.
- Therefore, an evil person gets altogether in the full transgression forty demerits. Multiply ten evils by four modes, one gets forty. With regard to evil deeds, the following dangers are impending:
- a. *Attanuvadabhaya* is the danger of having blame, despise oneself, losing self-respect and having no self-esteem. Such a person will be oppressed by the thought, "Though many people think I am a virtuous gentlemen, I know myself; I am not a virtuous man as they think so. I am wicked man who does evil deeds thievishly."
 - b. *Paranuvadabhaya* is the danger of being blamed, being despised by others in this way, "You are a wicked one, doing unwholesome, evil deeds."
 - c. *Dandabhaya* is the danger of sufferings and punishments such as being killed by others for having committed murder; being beaten by the owner for having stolen his property; being killed for committing adultery; being imprisoned for vicious criminal acts.
 - d. *Duggatibhaya* is the danger of suffering from great remorse over one's evil deeds only on one's deathbed and the prospect of being reborn in the four woeful abodes in the next existence.

Through artfulness, guile and cunning, one may be able to avoid the first three dangers brought about by his evil deeds, but one will not be able to avoid the danger of falling into the four planes of misery in the next

existences. Hence, evil deeds are very dreadful indeed. These evils must be avoided because the Buddha said thus: that deed is not well done an evil deed of a man must regret, and the reward of which he receives crying and with a tearful face. And the Buddha said "O monks, physical, verbal and mental misdeeds and evils create pain on oneself, also they harm other living beings. The evils surely oppress both one-self and others".

Good and wise men fear to do such evil things because they know them to be fearsome things. The Buddha and his *Ariya* disciples do not give approval and recommendation to ten evil actions known as Ten *Ducarita*. The first moral precept is the avoidance of killing or harming sentient being and the last one is to overcome heretical view and belief. Such evil actions lead to unfortunate rebirths in four unhappy states. This means serious evil deeds bring great evil consequences according to the law of *Kamma*. Minor evils can bring minor bad resultants. So these unwholesome deeds, whether small or great, should be shunned and controlled as much as possible in every life's situation. It is always good to keep away from evil deeds. In *Pali*, evil deeds or transgression are known as "*Ducarita*." *Du* means bad, unwholesome, evil, and impure and *carita* means performance, deed, habit, action. Not to do even any little evil, the Buddha also said thus "Think not lightly of evil, saying: it will not come to me. Even a water-pot is filled by the falling of drops. Likewise the fool, gathering little by little, fills himself with evil. "There is no place to hide for evil-doer" the Buddha also preached thus "Neither in the sky, nor in mid-ocean, nor in the clefts of the rocks, nowhere in the worlds is a place to be found where one is safe from evil deeds."

To cultivate good means to avoid ten kinds of immoral act or to do meritorious deeds that cause appear to the four planes. There are ten kinds of moral act. They can be divided into three groups, namely physical act, verbal act and mental act.

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|----------------------------------|--|
| 1. <i>Panatipatavirati</i> | = refrain from killing living beings |
| 2. <i>Adinnadanavirati</i> | = refrain from stealing other's properties |
| 3. <i>Kamesumicchacaravirati</i> | = refrain from sexual misconduct and adultery |
| 4. <i>Musavadavirati</i> | = refrain from telling lies |
| 5. <i>Pisunavacavirati</i> | = refrain from slandering |
| 6. <i>Pharusavacavirati</i> | = refrain from harsh speech |
| 7. <i>Samphapalapavirati</i> | = refrain from vain talk |
| 8. <i>Anabhijjha</i> | = non-covetousness, refrain from envy |
| 9. <i>Abyapada</i> | = non-harming, refrain from cruelty |
| 10. <i>Sammaditthi</i> | = right view, refrain from false views the law of <i>kamma</i> and its results |

Out of them, 1 to 3 belongs to physical act, 4 to 7 belong to verbal act and 8 to 10 belong to mental act. The ten evil conducts must be categorized into two group; i.e. those concerned with one's profession and those, which are not. For instance, killing in order to rob, to assassinate or to earn one's living as a hunter or as a fisherman etc., are evil deeds which are concerned with earning a livelihood, *Micchajiva*. Taking life due to anger or hatred is *ducarita* not related to profession. Likewise all other evil deeds can be divided into two classes. In the case of false witness or advocating for unjust cause in court, earning an income by telling tales and fables as a narrator etc. are unwholesome deeds related to livelihood. False speech, verbal rudeness, making up false statements, etc. are *vaciducarita* not related to profession.

Abstinence from *Kayaducarita* and *Vaciducarita* is called *Virati* (abstinence). If it refrains from telling falsehoods related to profession even though chance is had to lie, it is *Sammavacavirati* (abstinence for the sake of good speech). But if the abstinence is concerned with one's profession or livelihood, it is *Sammaajivavirati* (abstinence for the sake of right livelihood). The avoidance of killing even if chance is got is *Sammakammantavirati* if not related to livelihood. But if this avoidance is concerned with livelihood it becomes *Sammaajivavirati*.

In life, there are also other good deeds, which are not of the nature of the three abstinenes mentioned above. They are *Kusala* (good actions) not associated with these *viraticetasikas*. Such deeds as saying good words, reciting *Pāṇi* formula for observance of precepts such as "*Panatipataveramanisikkhapadam samadhiyami*" etc., are known as *Sammavaca*(good speech). They form wholesome *cetasas*. Alms-giving, paying

homage to the Buddha, listening to the *Dhamma*, etc. are *Sammakammanta* (good deeds). Such good speech and good deeds originate from wholesome *cetana*. Traditional occupations such as trade and commerce are *Sammaajiva* (good livelihood). But in all these cases, as there is no *viraticetasikas* involved; they are said to be just *Kusalacetasikas*.

There are three practical aspects of each of the three *virati* mentioned above. They are *Sampattavirati* (abstinence in spite of opportunity obtained), *Samadanavirati* (abstinence because of observance) and *Samucchavedavirati* (abstinence with eradication). Any particular precepts have not been observed, but reflecting on their own birth, age, experience, etc., and saying, 'It is not fit for us to do such a bad thing,' concerning an object met with are not actually transgressed. The abstinence is to be considered as 'in spite of opportunity' (*Sampattavirati*).

Punna means that which purifies the mind, which in fact means good deeds. *Kiriya* means that which ought to be done. *Vatthu* means that which produces prosperity and welfare. These ten moral deeds give the highest blessing called the Auspicious in *Pali* term *Mangala*. The performance of good actions gives rise to merit, a quality which purifies and cleanses the mind. If the mind is unchecked, it has the tendency to be ruled by evil tendencies, leading one to perform bad deeds and getting into trouble. Merit purifies the mind of the evil tendencies of greed, hatred and delusion. The greedy mind encourages a person to desire, accumulate and hoard; the hating mind drags him to dislike and anger; and the deluded mind makes one become entangled in greed and hatred, thinking that these evil roots are right and worthy. De-meritorious deeds give rise to more suffering and reduce the opportunities for a person to know and practice the *Dhamma*.

Merit is important to help us along our journey through life. It is connected with what are good and beneficial to oneself and others, and can improve the quality of the mind. While the material wealth a person gathers can be lost by theft, flood, fire, confiscation, etc., the benefit of merits follows him from life to life and cannot be lost, although it can be exhausted if no attempts are made to perform more merits. Happiness will be experienced here and now as well as hereafter through the performance of merit. Merit is a great facilitator: It opens the doors of opportunity everywhere. A meritorious person will succeed in whatever venture great efforts are put into. Dreams will be realized through the grace of his treasury of merit. It is merit which enables a person to be reborn in the heavens and provides him with the right conditions and support for his attainment of *Nibbana*.

There are several rich fields of merit (recipients of the deed) which give rise to bountiful results to the performer of the good deed. Just as some soil can yield a better harvest, a good deed performed to some persons can give rise to more merits than to others. The rich fields of merits include the *Sangha* or holy people, mother, father and needy. Good deeds performed to these persons will manifest in many ways and be the fountainhead of many wondrous results. The Buddha taught ten meritorious deeds for all to perform in order to gain a happy and peaceful life as well as to develop knowledge and understanding. The ten *PunnaKiriya Vatthu* are:

1. *Dana* = generosity or giving in charity
2. *Sila* = morality
3. *Bhavana* = meditation; cultivation of the mind
4. *Apacayana* = paying due respect to those who are worthy of respect
5. *Veyyavacca* = service, helping others in performing good deeds
6. *Pattidana* = sharing merits with others after doing good deeds
7. *Pattanumodana* = rejoicing in others' good deeds and saying well-done!
8. *Dhammassavana* = listening well to the Doctrine
9. *Dhammadesana* = teaching the Doctrine
10. *Ditthijukamma* = straightening one's view or in *Kamma* and its result

In Buddhism two approaches are recognized to meditative development which are calm and insight. Of the two, the development of insight is the distinctively Buddhist form of meditation. This system of meditation is unique to the Buddha's teaching and is intended to generate direct personal realization of the truths discovered and enunciated by the Buddha. The development of calm is also found in non-Buddhist school of meditation. To

purify one's mind means making one's mind free from five kinds of hindrance. In the *Abhidhammasangaha*, six kinds of hindrance are stated; the hindrance of sensual desire, ill-will, sloth and torpor, restlessness and worry, doubt and ignorance. The hindrances are so called because they obstruct the way to a heavenly rebirth and to the attainment of *Nibbana*. According to the commentary the hindrances are mental factors which prevent un-arisen wholesome states from arising and which do not allow arisen wholesome states to endure. The first five hindrances are the major obstacles to the attainment of the *Jhanas*, the sixth hindrances are the major obstacles to the arising of wisdom.

The Pali term *Kammatthana* means literally "field of action or workplace". The term is used to designate a subject of meditation, the workplace for the meditation to develop the special attainments in the field of contemplation. However, in the Buddha's teaching calming meditation is taught because the serenity and concentration which it engenders provide a firm foundation for the practice of insight meditation. Each of the two types of meditation has its own methodology and range of meditation subjects.

The word *Samatha*, rendered "calm," denotes quietude of mind. The word is almost synonymous with concentration, though it derives from a different root, *sam*, meaning to become peaceful. Technically, *Samathais* defined as the one-pointedness of mind in the eight meditative attainments – the four fine material sphere *Jhanas* of the *Suttantasytem* and the four immaterial sphere *Jhanas*. These attainments are called calm because, owing to the one-pointedness of mind, the wavering or trepidation of the mind is subdued and brought to an end.

For some, the term "*Samatha*" is difficult to understand fully and practically. Five hindrances or obstacles of calm, peace and liberation are met by all. These hindrances block the path of *Jhana* as well as the *Magga* and fruition *citta*. Since *Samatha* (concentration, calmness of mind) suppresses these five hindrances, it is called *Samatha* in Pali. It really means concentration or serenity of mind of a meditator in serious holy work. As calm will discard five hindrances, this is called *Samadhi* technically.

So the two terms "*Samatha*" and "*Samadhi*" can be interchangeable under Buddha's teaching. The work of *Samadhi* involves always mind training or mental discipline in daily life. All *samathas* must have associated with one's mind for strict, vigorous training to get higher calm or concentration. One shall attain this *samatha* also called "*Samadhi citta*" in practice when five faculties are suppressed and finally withdrawn. Thus one's thought, word and deed change for the better state of mind. So, good character emerges. The five faculties or controlling powers are eye, ear, nose, tongue, and body. They must be withdrawn by withdrawal of the senses by *samatha* or *samadhi*. Hence, the inner will and power of the mind takes holy strength to be able to have one-pointedness on a single object only. Mind is now civilized enough to keep under control and it will not wander to superficial or evil objects. One can check, note, evaluate a person whether he or she has faculties under control. It can be known that whether *samatha* or *samadhi* is attained. Their states of faculties manifest themselves to show true states or true natures they have possessed. No one can live in secret or in hypocrisy. Faculties show their true character, openly and clearly.

There are forty meditation Objects for calm meditation. They are ten kasinas, (totalities) ten kinds of foulness, ten recollections, four illimitable or divine abodes, four immaterial states, one perception and one defining or analysis.

Herein, **the ten kasinas are:** *earth kasina, water kasina, fire kasina, air kasina, blue kasina, yellow kasina, red kasina, white kasina, light kasian and limited-space kasian*. **The ten kinds of foulness are:** the bloated corpse, the livid corpse, the festering corpse, the cut up corpse, the gnawed corpse, the scattered corpse, the hacked and scattered corpse, the bleeding corpse, the worm-infested corpse, and a skeleton. **The ten kinds of recollections are:** the recollection of the Buddha, the recollection of the Dhamma, the recollection of the Samgha, the recollection of morality, the recollection of generosity, the recollection of the devas, the recollection of peace, the recollection of death, mindfulness occupied with body, and mindfulness of breathing. **The four illimitables, also called divine abodes are:** loving-kindness, compassion, appreciative joy and equanimity. **Four immaterial states are:** the base consisting of boundless space, the base consisting of boundless consciousness, the base consisting of nothingness and the base consisting of neither perception nor non-perception. One perception is the perception of loathsomeness in food. One defining or the one analysis is

the analysis of the four elements.

The word *Vipassana*, rendered "insight", is explained as seeing in diverse ways. Insight is the direct meditative perception of phenomena in terms of the three characteristics – impermanence, suffering and non-self. It is a function of the mental factor of wisdom directed towards uncovering the true nature of things. The term *Vipassana* means constant, bare awareness and noting one's own mind and matter in flux. This means special seeing, looking, and watchfulness on the factors of common daily life. Individuals or persons are composed of five *Khandas*, briefly mind and matter in all changing state, showing impermanence, suffering and non-self. Life means three great characteristics which show the deepest truths to eliminate greed, ill-will and ignorance. So, good devout persons should practice *Vipassanameditation*. Among the all meritorious deeds, the *Vipassana* is the best because of its holiness, sacredness and purity leading to liberation. This is the only way to true happiness and peace here and now. It brings the highest praise from the compassionate Buddha. It leads to Noble state. So, *Vipassana* also has full praises from chief disciples just like the praises uttered by the Buddha.

In summary, looking up the trails of different beings in different places, the Buddha taught the teachings for forty five years for the good and happiness of many, out of compassion for the world, for the benefit, for the advantage and for the happiness of gods and men. The verse "*Sabbapapassaakaranam, kusalassupasampada, sacittapariyodapanam, etambuddhanasasanam*" can be found in so many places in *Tipitakaliteratures*. No matter how the Buddha preached the Dhamma for forty years, all teachings can be stated with one verse above mentioned, i.e. the essence of the teachings of the Buddha includes in this verse. It means that not to do any evil, to do good and to make purify one's mind.

Ten kinds of immoral act and the results of committing them in the present life as well as next are mentioned as a first step. It intends to undo any evil, more or less. Not to do what should be done is better than to do what should not be done. To avoid from committing immoral acts is more crucial in order to be free from bad conditions not only in this life but also next lives as we are traveler from one life to another life through the cycle of birth and death and we are ordinary persons. Human being is the best of educated and trainable person. So, it is important to avoid from physical immoral acts, such as abstaining from taking life any creature whether big or small, abstaining from stealing what is not given whether value or not, and abstaining from sexual misconduct today in the world rape is on the increase. And it is crucial to restrain from verbal immoral acts, such as telling lies, slander speak, harsh speech and vain talking as the more we speak, the more we see fault. And it is necessary to be free from covetousness, ill-will and wrong views. The Buddha said who do any evil grieves here and hereafter in both worlds, mourns and is afflicted beholding his own foul deeds and "I have done evil" is the thought that torments him. Still greater is his grief when he goes to the states of woe.

Ten kinds of moral act and ten kinds of meritorious deeds are mentioned as a second step. It aims to do good more or less. In this step, three kinds of abstinences are mentioned, namely, *SamadanaVirati, SampattaVirati and SamucchedaVirati*. We, especially ordinary people, are, more or less, doing in daily life one of two kinds of things, such as good and bad. Sometimes we do good and sometimes bad. It is necessary to do what should be done although what should not be done is avoided. In daily life, what should be done are meritorious deeds, such as giving charity, morality, meditation, etc. For a long journey-maker, trouble must be faced with if he did not take bottle of drinking water and slipper. So too, for ordinary people in the cycle of birth and death, bad condition will be faced with in his lives if he did not make giving charity, morality, developing meditation, etc.

In the third step, two kinds of meditation, i.e. Calm meditation and Insight meditation are mentioned. To purify one's mind is very important in daily life and it is necessary to control one's mind by developing any meditation whether calm meditation or insight meditation in order to purify one's mind. The Buddha preached "The mind without control is like a wild buffalo that walks hither and thither in the jungle. Hard to control, unstable is this mind, it flits wherever it lists. Good is it to subdue the mind. A subdue mind brings happiness. Mind is forerunner of making things whether good or bad." The Buddha also stated that all mental states have mind as their forerunner, mind is their chief and they are mind-made. If, with an impure mind, one speaks or acts, then suffering follows one even as the wheel, the hoof of the ox. And mind is the forerunner of all mental states, mind is their chief and they are mind-made. If, with a pure mind, one speaks or acts, happiness follows him close

like his never-departing shadow.

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