



EXPOSITIONS OF THE TEN PERFECTIONS RELATING TO THE THERAVADA BUDDHIST LITERATURE

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ABSTRACT

There are various religions that we can see all over the world. Among them, this paper is going to focus on the Buddhism and explains about the perfection. Buddhism was founded by the Gautama Buddha who Awakened One by fulfilled ten perfections (Paramita) in the past lives. And also, Buddhism is the world's fourth largest religion with over five hundred million followers, or over 7% of the global population, known as Buddhists. All religions probably have their own histories, own teachings, and own final goals. Hereby, we are going to show concerned about Buddhism's history, teaching, and final goal briefly in this article. There is no effect without cause.

KEYWORDS: *Perfection = Paramita, Awakened One = Buddha, Sacrifice.*

INTRODUCTION

The roots of perfection and its characteristics

Here, we can see the roots of perfection in the Theravada pitaka which is the Buddha taught for forty-five years. According to Khuddaka texts, bodhisatva become a Buddha as a result of the completion of perfections (paramita). (1) In the Apadana, five perfections are mentioned by name: Nekkhamma, Khanti, Metta, Sacca and Adhitthana. (2) In the Cariyapitaka, seven paranitas are illustrated in the stories: Dana, Sila, Nekkhamma, Adhitthana, Sacca, Metta and Upekkha, while the Uddana-gatha mention ten: Dana, Sila, Nekkhamma, Adhitthana, Sacca, Metta, Upekkha, Khanti, Viriya and Panna. These ten are given in the Buddhavamsa, too. The Jataka stories are also meant to illustrate these ten perfections. Of them the ten perfections (Dasaparamis), according to the Buddhavamsa are as follows:

1. Dana (Generosity/Giving)
2. Sila (Virtue/ Morality)
3. Nekkhamma (Renunciation)
4. Panna (Wisdom)
5. Viriya (Energy)
6. Khanti (Patience)
7. Sacca (Truthfulness)
8. Adhitthana (Determination)
9. Metta (Loving-kindness)
10. Upekkha (Equanimity)

Furthermore, we should know some explanations of the ten perfections. These below mentions are given some explanations of the ten perfections found in the Atthakatha.

1. Dana (Generosity or Giving)

Dana is the Buddhist term for charity or generosity. And the perfection of this virtue, according to Buddhavamsaatthakatha, involves the practise of giving at three levels, namely:

1. the giving of material wealth, including food, clothing, shelter, medicine, etc,
2. the giving of one's limbs or any part(s) of the body (including the organs and tissues of the body),
3. The sacrifice of one's own life.

The practice of the perfection of giving (Danaparami) is the first of the Ten Perfections which are the pre-requisites for the attainment of supreme Enlightenment. In Buddhist literature such as the Jataka (Stories of the Buddha's former births) there are a number of instances where the Buddha, in his previous lives, as a Bodhisatta-aspiring for perfection or Buddhahood, had sacrificed only his material wealth, but also his limbs and other bodily possession, including his own life, for the welfare and happiness of others. There is no limit for the fulfillment of the Bodhisatta's perfection of generosity or giving. Then the text gives to illustrate the perfection of giving.

Cariyapitaka-atthakatha further elucidates this as follow:

'Having given what should be given as gifts means having given and abandoned things that should be given, such external things as kingdom, etc, or internal things as limbs and eyes of a Great Being who has entered upon the path of the highest vehicle in order to attain the incomparable supreme enlightenment.'

Then the text gives for illustration the former births of the Bodhisatta as Akittibrahmana, Sankhabrahmana, Visayhasethi, Velama and Sasapandita.

2. Sila (Morality)

The second parami is morality (sila), the foundation of all skilled states. Founded in morality does not deteriorate as to skilled states, one acquires all the mundance and supramundance special qualities. They are four morality in terms of 'plane' (bhumi). They are:

1. control by the Patimokkha (Patimokkhasamvarasila)
2. control over the senses (Indriyasamvarasila)
3. complete purity of mode of livelihood (Ajivaparisuddhisila) and
4. Relying on the requisites (Paccayasannissitasila).

Dhammapala explains sila as the complete restraint in bodily and verbal (action), the restraint in both bodily and verbal (action) the restraint in senses, the pure life which knows the measure as to food. They are called the virtues of a Bodhisatta (Bodhisattasila).

The text then gives the following Jatakas for illustration: Silavanagaraja, Campeyyanagaraja, Chaddanta and Sankhapala.

3. Nekkhamma (Renunciation)

Culasutasoma Jataka mentioned that the highest perfection of nekkhama is said to be the abandonment of a kingdom without attachment (to it). GotamaBodhisatta too did so.

Cariyapitaka-atthakatha states that 'having gone to the perfection of renunciation' means 'having gone to the perfection, the supreme and highest in the threefold grate renunciation'.

The text gives the following illustrative Jatakas: Yudhanjaya, Somanassakumara, Hatthipalakupara, Maghadeva and Culasutasoma.

4. Panna (Wisdom)

Buddhavamsaatthakatha quotes, in this instance, the Sattubhattaka Jataka (J.No.402) in which the Bodhisatta is known as Senaka.

Cariyapitakaatthakatha, on the other hand, explains that the perfection of wisdom (pannaparami) is to realise the wholesome volitional actions and their fruits, such as knowing what is good and bad and what is blameable and blameless, etc.

The former births of the Bodhisatta given in the text for illustration include Vidhurapandita, Mahagovindapandita, Kuddalapandita, Arakapandita, Bodhiparibbajaka, Mahosadhapandita and Senakapandita.

5. Viriya (Energy)

The Mahajanaka Jataka (J.No.539) is quoted as the ultimate perfection of energy because of crossing the great ocean. Dhammapala says that energy (viriya) is the highest effect because it is able to bring one to supreme Enlightenment.

The following former births of the Bodhisatta are mentioned in this connection: Mahasilavaraja, Pancavudhaku mara, Mahavanarinda and Mahajanaka.

6. Khanti (Patience)

This perfection is illustrated by the Khantivada Jataka (J.No.313). Dhammapala says that 'having gone to the perfection of patience' means having attained the supreme and highest state of patience such as 'adhivasanakkhanti' (endurance-patience) etc.

For illustration the following former births of the Bodhisatta are given: Mahakapi, Mahisaraja, Rurumigaraja, Dhammadevaputta and Khantivadi.

7. Sacca (Truth)

This is explained by means of the Mahasutasoma Jataka at Buddhavamsa and Jataka atthakatha. Cariyapitakaatthakatha adds that the speech of truth to be protected means having protected the truthful speech, shunning like excrements, ignoble expressions harmful to one's life, having avoided (them) and having protected the state of being a speaker of the truth. The Bodhisatta's former existences are also cited here as follow: Kapiaraja, Saccatapasa, Maccharaja and Mahasutasoma.

8. Adhitthana (Resolute Determination)

This perfection is the determination to seek omniscient knowledge which is the only thing dear to a Bodhisatta. It is illustrated in the Mugapakkha Jataka Cariyapitakaatthakatha, on the other hand, states that it is the determination of the observance of skilled (deeds). The former births of the Bodhisatta mentioned here are Jotipala, Sarabhanga, Nemi and Temiyakumara.

9. Metta (Loving-kindness)

This perfection from the point of view of the altruistic nature of the Bodhisatta-career may indicate the most important motive to tread upon the path of Bodhisattahood. It is illustrated by the Ekaraja Jataka. Dhammapala says that metta has the characteristic of 'bringing together limitless welfare to all beings'.

The Bodhisatta's former births mentioned are Culadhammapala, Mahasilavaraja, Samapandita and Suvannasama.

10. Upekkha (Equanimity)

The perfection of Upekkha is explained by the Lomahamsa Jataka. Dhammapala explains it in reference to the phrase 'respect and disrespect' in the Cariyapitaka that is meaning is, 'I have attained the highest and incomparable omniscience, having become steadfast, level minded and unperturbed everywhere in worldly things; (Be it) respect (shown by people through) honor, devotion, hospitality and the like, or disrespect (shown by them) by spitting, etc.'

The former births of the Bodhisatta are as Vanarinda, Kasiraja, Khemabrahmana, Atthisenaparibbajaka and Mahalomahamsa.

CONCLUSION

To be concluding this article, giving to other as much as one can make the easy way to find out what is important and what is not important in the world of human society in the present moment.

Although our Theravada Buddhism gives a essential message to the followers that the ten perfections can be filled to be a Buddha, but these ten perfection can make not only to be filled to find out the truth but also to find out peace and harmony in the human society. For instant, by giving something to the other one can win the friendship in everywhere and everything, and so on.

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