



MEDITATE ON THE CONFUSION BETWEEN FAITH AND LOVE

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ABSTRACT:

People are confused between faith and love or affection. Many devotees will revere Dhamma teacher with pleasant voice and personalities who gives good instructions. If they respect and honor them only for their good ethical conduct, it's *Saddhā* (Faith) but, if they become attached to such teachers like their own relatives its mixture of faith and love.

KEYWORDS: pleasant voice and personalities, good ethical conduct.



INTRODUCTION

During the Buddha time, disciples such as Venerable Vakkali and Sanna not only revered the Buddha but also loved him personally. So although faith was present in their hearts, there also was attachment which is unwholesome. Some people accept doctrine and instructions through personal attachment such attachments sometimes can promote knowledge and wisdom, enhance fulfillment of perfection (*Pārami*). If wholesome mental factors are cultivated an account of personal attachments, then it's said; unwholesome mental factors can support the formation of wholesome mental factors. (*Akusalodhammadukusalassadhammassaupanissayapaccayenapaccayo*) so even a small unwholesome attachment can lead to good state of mind.

Saddhā is very important to achieve the aim of reality called "*Nibbāna*". A Buddhist is said to have faith if he believes in the perfect one's Enlightenment or in the triple gems (*Triatana*), by taking his refuge to them. His faith however should be "reasoned and rooted in understanding" and he is asked to investigate and test the object of his faith. A Buddhist's faith is not in conflict with the spirit of inquiry and "doubt about dubitable things" should be balance with that of wisdom. It is said "a monk who has understanding establishes his faith in accordance with that understanding". Through wisdom and understanding, faith becomes an inner certainty and firm conviction based on one's own experience.

Faith is called the seed of all wholesome states because, according to commentarial explanations, it inspires the mind with confidence and determination for 'launching out' to cross the flood of Samsara (Round of Rebirth). Unshakable faith is attained on reaching the first stage of Holiness, Stream-entry, when the fetter of skeptical Doubt is eliminated. Unshakable Confidence in the triple gems is one of the characteristic Qualities of the Stream-winner.

Faith is a mental concomitant present in all karmic allies wholesome, and its corresponding neutral consciousness.

Herein a householder is possessed of faith, he believes in the enlightenment of the perfect one (*Tathagata*): Thus, indeed, is that Blessed one: he is the pure one, fully enlightened, endowed with knowledge and conduct, well-gone, the knower of the worlds, the incomparable, leader of men to be tamed, the teacher of gods and men, all-knowing and blessed. This is called the accomplishment of faith.

What is the accomplishment of Virtue?

Herein a householder abstains from killing, stealing, sexual misconduct, lying, and from intoxicants that cause infatuation and heedlessness. This is called the accomplishment of virtue.

What will happen to the person who has the accomplishment of virtue? The person with the accomplishment of virtue leads a happy life, nobody hates, regarded as a completed person, and a good friend to everyone.

If one refrains from killing other beings, one fulfils this, but in the effort for the *Dhamma* (Truth) forces to have the upper hand over not *Dhamma* forces for the peace of one's life and the world. One should take the wider meaning of it as following;

Refraining from taking the life of other beings can also be interpreted as striving for the long life of other beings. Not killing another being though one has the opportunity to do it and striving for the long life of other depend on love and compassion, which are called *Mettā* and *Karunā* in *Pāli*, the *Dhamma* practiced by only Noble person. Here Noble is not separated by their own prosperities but only their moral level as one who treats always to others with his real love and compassion, and not except anything back from others.

According to it, one does so as one has no desire to take life. Such refraining is called '*Samadanavirati* or *Aratiin Pāli*. There is also the refraining the act though one has the wish to kill. Such refraining is called *SampattaVirati* in *Pāli*.

Of the two types, refraining from killing though one has the wish to kill is more difficult than refraining because one has no desire to kill. Though it's easy to refrain from killing a mosquito before it bites one, it's not easy to do so when one is being bitten by a mosquito.

For this reason, much practice is needed to keep the precept. When one is well practiced, it becomes easier to keep the receipt and one can refrain entirely from killing other beings.

Man does not live alone by one-self. He lives with his family, his race, his friends and his country. Therefore, man lives himself, his family, his race, his friends and his country. Sometimes, another country may insult one's country, another race may insult one's race, one's family may be insulted by another family and oneself may be insulted by another man.

Then one may find it difficult to keep the precept of refraining from killing the life of another man. In such a case, the *Dhamma* and *Adhamma* become very important. Man has the duty to stand on the side of *Dhamma*. He must have the courage to enable him to do so. In doing it, sacrifices, can all deeds succeed.

Whatever deed one performs, man needs to have three kinds of qualifications. The first of them is not to be disturbed or influenced by the repercussions of the surroundings. They may be food ones or bad. Whatever they may be, if one is moved by them, one's deed may be affected. So, the first qualification is not to be moved in any way by the repercussions of the surroundings. This is called '*Khanti*' in *Pāli*. The second qualification is not to be losing sight of the goal one has set oneself. If one loses sight of one's goal of the *Dhamma* getting the better of the *Adhamma* because of the repercussions of the surroundings, one's undertaking can go wrong. Whatever obstacles and impediments one may have to encounter, not losing sight of one's goal is the second qualification it is called '*Upakkha*'.

The third qualification is philanthropic. Of the two traits, philanthropy and taking advantage, man, by his inborn nature, prefers taking advantage and dies not like philanthropy. In truth, taking advantage had the nature of renouncing. The nature of acquiring is put in the *lobha* group (Green) and that of renunciation is put in the *Alobha* group (non-green).

The one who likes the *lobha* group is not a noble person and only the one who likes the *Alobha* group is a noble person.

In the performance of deeds, the third qualification of a noble person is, therefore, philanthropy that is renouncing his interests. This is called '*Nikkhamma*' in *Pāli*.

Parents who adore their children always philanthropy themselves for the sake of their children. They never stand on the side that is advantageous to them, but always stand on the side of philanthropy. If one claims that one really adores and has compassion for the world there is no reason whatever for one not to philanthropy oneself for the world. If one declares that one really wants to cultivate a spirit of philanthropy for the world, one first need to nurse loving kindness, and compassion. Then the spirit of philanthropy will arise in one spontaneously.

The two ways of taking advantage and making philanthropy should be understood by thinking of the relation-ship between parents and children. Parents are philanthropic for their children concerning deed as well as benefits arising out of the deeds, because of their *Cetanā* (Good well, benevolence) and compassion towards their children. This is an outstanding example of acts of philanthropy.

In truth, everyone has the responsibility to make philanthropies as well as to work for the welfare of others. Only try discharging the two responsibilities to the best of one's ability will the *Dhamma* gain supremacy in the world and there will be peace.

"Supremacy of *Dhamma* in the world" means not exchanging one's morality with wealth and luxuries, with high offices and positions, welfare and honor.

In the keeping of Abstention from stealing for searching the peace, one can employ either outside of the Buddha's teaching. If outside of Buddha's teaching is use, it is directed only at the well-being of oneself, not at the well-being of the world for the merit of keeping the second precept, one wishes to gain the pleasures and luxuries of human beings, or of the Devas. In short, one wants the samsara (well-being in rebirth)

In truth, man understands *Bhava* (Existence) and *Dukkha* (suffering) as two different and separate things, but he is not one who understands that existence is really suffering and the two are if the same kind. As the result, he doesn't understand that being reborn again and again in the happy abodes is really suffering. He understands it as happiness. When we are practicing in that way, *lobha* (Greed) is included as the foundation. But, when we are practicing the way of inside the Buddha's teaching, *Alobha* (non-greed) is included as the foundation. When we are observing the second precept in the way of inside the Buddha's teaching. One craves neither for human nor god pleasures and luxuries. In short, one does not crave for any Samsara pleasures and luxuries.

Samsara means that, Buddhism believes Samsara that, all beings have to reborn again and over again until we do not attain Nirvana. Those period when we are between one existence and until we do not a attain Nirvana is called Samsara.

In reality, one sees existence as suffering and he also sees samsara as suffering. One sees that the liberation from samsara is only happiness. For this reason, he has no attachment to *Bhava sampatti* (Happiness of existence) or *Bhogasampatti* (Wealth). One however has to put them to use as one cannot do without them, but one uses them without being attached to them, just as one has to use a lavatory to ease one.

If *lobha* (greed) is used as the foundation, the nature of *vanijja* (buying and selling) comes to be involved and one longs for great gain.

If *Alobha* (non-greed) is used as the foundation, the nature of *Muttacaga* (philanthropy which no attachment things for that) is involved and one longs for exterminating craving (*tañhā*). In truth, the more one can kill *lobha*, the more one can gain happiness.

If one really wants to achieve genuine well-being, one should not use the world for his own well-being but should use him for the well-being of the world. In other words, the world should not be the 'Shield' for him, but he should be the 'Shield' for the world.

According to Abstention from stealing which means, taking things not given by their owners, if a thing not given by its owner is taken, it amounts to the breach of this virtue. Therefore, only things given by their owners should be accepted.

Looking from the point of view of commerce, if the people in the world are to be divided into two groups, there will be only two kinds, sellers and buyers. People will have to be invariably included in either of these two kinds. They might be called the givers and the takers.

In the dealings between the giver and taker, they should have kindness towards each other for the peace of the world. Each should be philanthropy for the other. Each should aim at the welfare of the other. If they base on these three considerations in there gave and take dealing with one another, it will amount to the observing of the second precept in essence. In truth, according to the nature of reciprocal response, one will not cause the suffering of a person who loves one, who works for one's welfare and who is philanthropy for one. Then the give and take dealings among human being will be congenital and smooth and the world will enjoy peace. In reality, the world has no peace because in their dealings both the giver and the taker want to be on advantageous side.

If, however, both wish to be on the philanthropic side, there can be no reason for the world not to have peace. So, the keeping of the second precept is very important for the prevalence of peace in the world. If this second precept is kept, not just for appearance sake, but in essence, the world will really be peaceful.

According to the second precept, if one gives something to another person, the letter has the right to accept it, interpreting the precept literally; those who keep the precept just for appearance sake use the stratagem to make the giver 'give'. They us stratagems to make, those who have the power or authority to grant privileges to grant them, to make appointments to appoint them, and to confer honors to confer them. These stratagems are not associated with *Dhamma* (right way) however, because if these stratagems, the power man give and; the taker also accept. In appearance, these deeds do not amount to the branch or the precept. However those who seems here them have doubts about them are unhappy on behalf of the *Dhamma* as the *Dhamma* is unable to get better of the *Adhamma*. The unhappiness for the *Dhamma* means the absence of peace in the world. There is no doubt that the observance of the second precept just for appearance sake can in no way bring about peace in the world. As such only by observing in essence the second precept as the Noble way, will peace flourish in the world? Then only, the attainment of existence as a human being in the world where peace reigns will be worthwhile. So, when the world is looked at to see its peacefulness, one should only exterminate, as much as possible, the selfish mind which, stands on the advantage side in the giving and taking dealings every day. The only will one be able to keep the second precept in essence, will there be peace in the world.

Everybody wishes to be well off and man who belongs to the group of beings also wishes to be well off. Therefore, man, as a being, will invariably strive; for the welfare of his life. In doing so, man bases his effort on *lobha* (Greed) or *Albha* (non-Greed).

Whatever way is to be employed, strenuous effort, for the sweat of the brow to fail on to the toes, is needed. Everybody has two purposes to search for the welfare of his life. Of it, one purpose is for his own possession and another is for others. The first purpose bases on *labha* (Greed) and purpose bases on *Albha* (non-Greed).

In other words, in the effort to be well off, if it's for the sake of oneself and one's associates, which bases on *lobha* (Greed). The well-being attained by this way is surrounded by *Akusala* (non-meritorious deeds). Through it is a vicious well-being, just as the vultures look upon rotten carcasses the most sumptuous meal for them; man thinks it to be genuine well-being.

That is the reason why they via in fierce competition with each other. They are, therefore at enmity with each other while seeking for their well-being in the world. In seeking for their well-being as they have to meet with hostilities, they are encountering suffering which they do not want. Some even have to give up their lives unwillingly in this struggle. At the last moment, they repent uttering "I" been absolutely wrong. This is the epilogue to the lives of those who seek for their own well-being on the basic *Lobha*.

Seeking for the well-being based in *Allobha* (non-greed) takes an entirely different course. From the beginning, though he has to make a strenuous effort the achievement of his aim, perspiring so profusely that his sweat fall on to his toes, he does not aim at his own well-being but for the well-being of the world. He has diminished his greed as much as he can. In as much as he has diminished his greed, he has also diminished *Soka* (worry or sorry). In as much as he is freed himself from dangers, he has peace and happiness. The Buddha said that,

*TañhāyajayatiSokoTañhāyajayatiBhayam
TañhāyaVippamutassaNatthiSokoLutoBhayam.*

It means in essence 'because of *Tañhā* (Craving), Soka (Sorry or Worry) comes into being. Because of *Tañhā*, Danger comes into being. To one who has no *Tañhā*, no sorry or worry arises, not to say of danger. It does not arise at all'.

However, to understand a concept, we should understand that we can only understand complexity if we think about it over and over again. Therefore, there is self at another level; the super mundane self which some people grasp at and hold on to. This is "purity" or perfection of insight which occurs when all of the three modes of self which are;

- (1) The whole body as is generally understood to be one's own self,
- (2) The astral body created psychically, and
- (3) Consciousness have been eliminated, or when this state is mediated upon when three modes of self are being eliminate.

Whether Buddha appears in the world or whether Buddhadoes not appear in the world, it remains a fact, an unalterable condition of existence and an eternal law, that all formations are impermanent, subject to suffering and that exists (*sabbedhamma*) is non-absolute. These characteristic have to experience animate or inanimate and no one, anything cannot be avoid it. If one who understand the real nature of the characteristic by intuitive knowledge, he will be attain the final state offreedom.

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