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THE PHILOSOPHICAL IDEA OF THREEFOLD TRAINING IN THERAVADA BUDDHISM

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ABSTRACT:-

According to Theravada Buddhist texts the threefold training leads to the rejection of greed (lobha), hatred (dosa), and delusion (moha). One who has fully accomplished in this training can attain Nibbana which is emancipation of free from cycle of birth and death called Samsara.



In the AnguttaraNikaya Text, there are three types of training which is the most important to be free from suffering in Buddhism. They are: training in "higher virtue- Sila" consists of following the Patimokkha which is moral codes of Buddhist monks and nuns, training in "higher mind- Samadhi" or sometimes simply referred to as

"concentration" includes entering and dwelling in the four Jhanas which is absorption, trance, intense concentration of mind, and training in "higher wisdom- Pañña" contains directly understanding the Four Noble Truths. The threefold training is very important to be free from suffering in Buddhism. Anybody who has completely perfected these can attain Nirvana.

KEYWORDS: Sila, Samadhi, Pañña, Buddhism and Nibbana.

INTRODUCTION :

The Lord Buddha founded the Dhamma which contains morality, concentration and wisdom in brief by himself in the ancient holy land of India over 2500 years ago. He propagated the Dhamma to the entire world for the purpose of escape from the bound of suffering, misery, grief, and ignorance, which have been faced by all sentient beings and achieved peaceful life and sublime state, Nibbana. By practicing the teachings of the Buddha, it really can help those people who are suffering physical pain and mental pain also. People are searching for the peace day after day but they unfortunately find nothing what they want. That is because there in the outside world has no peaceful. We are wrongly searching for the peace out of our body. We have to actually search for it inside part of our body. If one practices the Dhamma, the Dhamma will protect one in return. So, the Buddha said that:

All those who practice the excellent Dhamma will be protected by it. Those who are disregarding or ignoring the Dhamma will not be protected. To those who are not, Dhamma will bring a failing of serenity and ease. It can send forth them to be higher abode. There in our religion has no creator, the savior who can help all creatures to escape from the guilty that before they have been committed, but has the Buddha only who just shows the way. "You yourself must strive; I only show the way, those meditative ones who tread the path are emancipated from the bound of Māra" said the Buddha.

DEFINITION OF MORALITY(SILA)

Perfection among human kind and even among deities, if desire for, is not difficult to get for him whose

virtue is completed. Morality or Sila means is maintaining physical, mental and verbal action not to act bad behavior by the body, not to imagine the bad things by mind and not to speak out the bad words by the mouth without controlling the three kinds of action. Sila or moral conduct is the principle of human behavior that promotes orderly and peaceful existence in a community. Rules of moral conduct are to be found in every religion but according to religious system, they may be different way or Sila. However, Sila is very importance things of our life. In Buddhism, although there are many kinds of Sila, in part I will mention two kinds here briefly. The first one is the Sila that observe by the monk and the other is the Sila that observe by the lay people. In Sila, which keep by the laity has been separated two kinds that people formerly observe five precepts (Pañcasila), abstain from killing, stealing, sexual misconduct, wrong speech and intoxicants, which are causes of intemperate behavior but they especially keep eight precepts (Atthangasila) by adding three kinds of Sila, abstain from eating at wrong time i.e. between 12 noon to 5 am, abstain from dancing; singing; instrumental music; worldly entertainments; adorning oneself with garlands, perfumes or cosmetics; wearing jewelers and abstain from using high or luxurious beds in that five precepts on Sabbath day. There are 227 monastic disciplines for the monks. They are the four Parajika. (The defeaters) A Bhikkhu who breaks any of these four Parajika rules automatically falls from being a Bhikkhu. The other is the thirteen Sanghadisesa (Requiring formal meetings of the community), the two Aniyata (Indefinite or Undermined), the thirty Nissaggiya Pacittiya (Confession with forfeiture), the ninety-two Pacittiya (Expiation through confession), the four Patidesaniya, (To be acknowledged), the seventy-five Sekhiyavatta (Trainings) and the seven Adhikaranasamatha (Settlement of issue) respectively. The Buddha addressed that: 'When a wise man, established well in virtue, 'Progresses Consciousness and Comprehending, 'Then as a Bhikkhu ardent and sagacious 'He succeeds in disentangling this tangle' these words were preached by the Buddha who was dwelling at Savatthi, a certain deity. According to this message of the Buddha, Virtue or Sila can disentangle various forms of the inner tangle and the outer tangle.

Likewise the needed circumstance for the triple clear-vision is shown by Virtue. For with the provision of completed virtue one arrives at the three kinds of clear-version, but nothing besides that, the avoidance of the extreme called devotion to indulgence of senses-desires is shown by virtue, the means for surmounting the states of loss in shown by virtue, the abandoning of opposites of is shown by virtue, prevention of defilements' transgression is shown by virtue, purification from the defilement of misconduct is shown by virtue and the reason for the states of Steam-entry and Once-return is shown by virtue.

The benefits of morality (Sila)

Additionally, there are five benefits for the virtuous in the completing of virtue. What are the five benefits? Here, one who has been virtuous, possessed of virtue, becomes into a great opportunity as a result of endeavor; this is the first benefit for the virtuous person in practicing of virtue. Again, of one who has been virtuous possessed of virtue, a fair name is spread abroad this is the second benefit for the virtuous person in practicing of virtue.

Again, whenever one who has been virtuous, possessed of virtue, come into an assembly, whether of Khattiyas (warrior nobles) or Brahmanas or householders or ascetics, he does so without fear or hesitation; this is the third benefit for the virtuous person in the completing of virtue. Again, whenever one who has been virtuous, possessed of virtue, dies without confusion; this is the fourth benefit for the virtuous person in the accomplishment of virtue. Again, whenever one who has been virtuous, possessed of virtue, on the breaking of the body, after death, reappear in a happy fortune, in the heaven world this is the fifth benefit for the virtuous person in the perfection of virtue. On the contrary we can think about the five benefits for the lack of virtuous in the imperfection of virtue.

Concentration (Samadhi)

The word "Samadhi-concentration" has been shown in the Visuddhimagga. In what sense is it concentration? It is concentration (Samadhi) in the sense of concentrating (Samadhana). What is this concentrating? It is the centering evenly (Samam) and rightly (Samma) on a single object; placing, is what is meant. So it is the state, in virtue of which consciousness and its concomitants remain evenly and rightly on a

single object undistracted and unscattered that should be understood as concentrating. For those who are practicing meditation and want to be achievement of the sublime state (Nibbana), it is really needed the three factors that are firstly virtue (Sila), the second one is concentration (Samadhi) and the third one is Wisdom (Pañña). One who has no virtue cannot concentrate what is happening in our body or in our mind also.

Similarly, one who has no concentration cannot get right knowledge or wisdom. So the first to concentrate is Virtue. Concentration based on it and could be termed “unification of the mind.” It could be developed by one who has perfected and purified virtue. A person who has no virtue cannot concentrate on everything. The three factors (Sila, Samadhi and Pañña) are relating one and another respectively. If one was broken, the rest two are not too easy to get them. Here, there are two sorts of concentration. They are right and wrong concentration. Accordance with these two the Buddha taught that: Micchasamadhi (wrong concentration) has impiety or unrighteousness and so much of unwholesome are become the cause of it, it is no advantage. Sammasamadhi (right concentration) has piety or righteousness and so much of wholesome are increasing the cause of it. It is advantage. So, it is very important to know that what is Sammasamadhi and what is Miccasamadhi, leading to the four stages of Jhana. Therefore, we have to cultivate the two: Sila and Samadhi that mentioned above to promote our good behavior and character. The last wisdom is also vital and essential to gain the final goal of Nibbana.

Wisdom(Pañña)

“Wisdom never becomes perfect in one whose mind is not steadfast, who knows not the good teaching and whose faith wavers.” The term Pañña or wisdom can found in the Tipitaka. Here we find the terms like Cakkhupada, Dhammacakkhu, Nanadassana, Sacchikiriya, Uttrimanussadhamma, Atthupanayika, Alamariyañanadassana, Pañña, Mahapañña, Adhipaññayavineto, Paññakkhandhenasamnnagato, Vijja, Aloko, absence of Moho and Ditthisampada etc., which are directly or indirectly connected with wisdom. Several other words have also been used to express the sense of practical knowledge in day-to-day life. Besides, the way leading to attainment of wisdom and also the advantages out of attainment of wisdom have vividly, been explained.

When we see the Noble Eightfold Path listed in sequence, one being with Right View and yet in the context of the three-fold division of upright conduct, development of mind and wisdom, wisdom comes at the finale. We are interested in exchanging this knowledge from mere book learning to real living experience. And the way this is done is through the cultivation of decent conduct and precisely through the cultivation of developmental mind.

In different circumstances, anybody can read in a book the elucidation of the four noble truth and so forth and yet this is not the same as achieving wisdom. As the Buddha Himself said, it is through falling to knowing the four noble truths and dependent origination that we have all run on this samsara called cycle of rebirth and death. Clearly when he said this, He meant something profounder that simply failure to be acquainted intellectually with these substances of doctrine. Understanding here has to be taken in the sense of Right View, direct understanding in the sense of seeing. This is perhaps why so often the language of seeing is used to express the achievement of wisdom. We speak in terms of seeing the truth, of seeing things as they really are because the achievement of wisdom is not knowledgeable or academic exercise. It is seeing, understanding these truths directly. When this kind of direct understanding of the truth is gained, this is equivalent to obtaining enlightenment. It opens the door to freedom from suffering and to Nibbana. Wisdom is the key thing of Buddhism. In other religions, we find that meditation is highest as for example in Yoga. In Buddhism, faith is preliminary and meditation is instrumental. The real heart of Buddhism is wisdom.

When knowledge or wisdom arises, delusion or ignorance (moha) dies away then there. Wisdom is just like a lamp. The moment, lamp is brought to a dark room, darkness vanishes away and light appears and spreads everywhere. In the same way, the lamp of wisdom destroys the darkness of ignorance and spread the light of knowledge everywhere in which one can see things in their real form. The Lord Buddha “Bhikkhu there are four kinds of light said it. What are they? They are the light of moon, the light of sun, the light of fire and the light of wisdom. Bhikkhu! Wisdom is very great one among them.” Therefore, we really need to develop and cultivate wisdom which can eradicate all defilements. A person who has cultivated the three fold, morality, concentration

and wisdom is easy to attain Nibbana, the real peaceful state of our final goal what we wanted.

CONCLUSION

Buddhism is the path leading to the peace of the entire world and is also the path searching for the peace of individual by seeing the above letters in Buddhism. It always advises anyone not to hurt, not to kill, not to give any trouble to anyone, not to steal, not to destroy anything belonging to anyone, not to commit, not to lie to somebody, not to speak malicious and unkind speech, not to drink or enjoy intoxicating effects of alcohol and drugs such as liquor. Those are the paths come down from Buddhism. Refraining from above those is called morality in Buddhism. That is the base to get the real peace. Without refraining from above these, anyone cannot have the peace in the mind. If so, the peace cannot spread out among people in the world.

Moreover, the Buddha encourages anyone to follow loving kindness, compassion, sympathy in others' welfare and patience. These are to be easy in practicing the morality. Without those in the mind, he or she certainly finds difficulty in practice morality. Loving kindness wishes anyone to be well, to be free from not only physical enemies but mental grief, lamentation, displeasure, tribulation, etc. too. The nature of the compassion is very unhappy when the beings fall in suffering. So it does not wish anyone to fall in suffering.

Sympathy wishes anyone to have been welfare. It is happy to hear the good news on others' welfare. Patience is self-control in order not to retaliate against others. If one could not apply loving kindness, compassion, sympathy in other's welfare and patience, he or she certainly hurts or kills against others. If there is killing, the safe is not there for everyone. If there is stealing, the safe is not there for everything. In the same way, if anyone goes, there cannot be seen even the sign of the safe in the place where he or she is.

Therefore, morality and the above four particular principles come down from Buddhism are the base of the peace and vital important to be peace in the mind of individual and in the world as well. If all practice the morality and apply the loving kindness, compassion, sympathy in others' welfare and patience, the peace must certainly spread out of the world. At that time, there is no war, no fighting each other. The world is no war zone. The peace must be always shining in the world. People look at others with lovely eyes. The Buddha always praises looking at each other with lovely eyes and unison of each other like mixing of milk with the water. Through morality, we have to continue for the development of concentration and wisdom. If we practice them carefully, we can attain to Nibbana which is free from suffering, exactly at the end.

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