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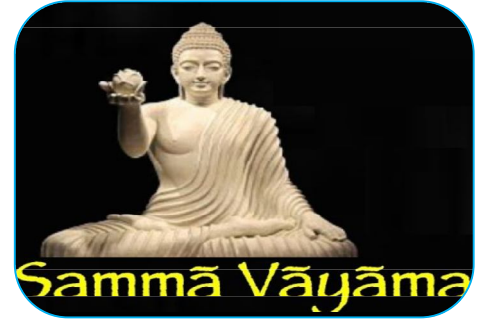
## "SAMMĀ VĀYĀMA'S IMPORTANCE FOR PERSONAL AND SOCIAL ADVANCEMENT"

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### ABSTRACT

The present study is divided into five main steps including the introduction and conclusion in this article. The first step deals with the significant background of *Sammā Vāyāma* for Personal and Social Progress according to the Theravāda Buddhist literature. And the second reason will be mainly focused on the General View on the Concept of *Sammā Vāyāma*. The third meaning discusses about *Sammā Vāyāma* for Personal Progress and the fourth one will present *Sammā Vāyāma* for Social Progress. As to the final step, the most significant facts and proper solutions by over-viewing the findings of the entire study will be offered as a conclusion so that the readers can understand with clear mind in this paper.



**KEYWORDS** - *Sammā Vāyāma*, *Vīriya* and Its Function, Four Supreme Efforts, The Buddha's Advices on Right Effort and *Sammā Vāyāma* for Social Progress.

### INTRODUCTION

The Noble Eightfold Path, which includes *Sammā Vāyāma* (Right Effort), is the only route, in accordance with Buddhism, to achieve the highest level of spiritual development. It is clear that emancipation from the cycle of birth and rebirth is not possible without following these noble routes. In this regard, *Mahāparinibbāna-sutta* informs us that no ascetic of the first, second, third, or fourth degree is found in whatever *Dhamma* and discipline the Noble Eightfold Path is not found. However, these ascetics can be discovered in a *Dhamma* and discipline where the Noble Eightfold Path is found. They can be found in the first, second, third, and fourth grades.<sup>1</sup>

We learned from the Buddhist canonical texts that *Sammā Vāyāma* plays a very significant role in the development of spiritual and material wealth. It is said that no one succeeds without effort. Some people strongly believe that success is dependent on effort. In the *Dasabala-sutta* of *Samyutta-nikāya*, the *Buddha* said that supreme stage is attained by many strength, by many energy, by many exertion.<sup>2</sup> The *Suvīra-sutta* also gives further information about how the effort is very important for all living beings to achieve happiness (in brief, to gain everything that they wish to attain).<sup>3</sup>

<sup>1</sup> D.ii p.151. Translation is rendered from the Long Discourses of the *Buddha* by Maurice Walshe.

<sup>2</sup> *Na bhikkhave hīnena aggassa patti hoti, aggena ca bhikkhave aggassa patti hoti*, S.ii pp.29.

<sup>3</sup> *Ibid*.i p.217.

## Meaning and Definition of *Sammā Vāyāma*

The term *Sammā-vāyāma* is a combination of two words: *Sammā* and *Vāyāma*. The former refers to as 'rightly, properly' and the latter renders as 'effort, exertion, striving, toil, vigour, etc. According to the Buddhist texts, the word *Vāyāma* is synonymous with the term *Vīriya* which is frequently translated as energy or effort.<sup>4</sup> However, *Vīriya* can appear in either wholesome or unwholesome forms. This mental factor fuels desire, aggression and violence on the one hand, and generosity, self-discipline, kindness, concentration, and understanding on the other. In fact, the effort associated with wholesome mental factors is called *Sammā Vāyāma* (right effort) and the effort connected with unwholesome mental states is named *Micchā Vāyāma* (wrong effort).

From the canonical texts, we learned that Right Effort is referred to frequently all through the *Pāli* Canon in stock lists, including Four Predominants (*Adhipatī*), Four Supreme Efforts (*Sammappadhāna*), the Four Bases of Power (*Iddhipāda*), Five Faculties (*Indriya*), the Five Faculties or Powers (*Bala*), the Seven Factors of Enlightenment (*Bojjhaṅga*), the Noble Eightfold Path (*Maggāṅga*), and the Ten Perfections (*Pāramita*).

## *Vīriya* and Its Function

The state or behavior of a robust person is known as *vīriya*. Supporting, exerting, and marshalling are its traits. Its purpose is to maintain the states it is connected to. It shows up as non-collapse. A sense of urgency (*saṃvega*) or a catalyst for arousing energy, that is, anything that prompts one to take swift action, is thought to be its approximate cause.<sup>5</sup> Energy upholds and supports all the connected states and prevents them from progressing, just as new timbers added to an old home keep it from collapsing or just as a powerful reinforcement allows the king's army to overcome the enemy.<sup>6</sup>

## Eleven Factors of Developing Energy

According to the *Satipatthana Sutta* commentary, there are eleven factors of development of energy.<sup>7</sup> They can be listed as follows:

### Reflection on the dangers of lower worlds of existence (*Apāyabhayaṃpaccavekkhanatā*)

"He who reflects in this way will grow in energy," If I don't put forth enough effort, I risk being reincarnated in the realms of suffering (*Apāya*). If I am reborn in one of the four realms of suffering, the realm of endless suffering (*Niraya*), I will experience excruciating pain from numerous acts of terrible torture; if I am reborn in the animal world, I may experience all kinds of human maltreatment; or if I am reborn in the ghost realm (*Petaloka*), I will experience excruciating hunger for extended periods of time (of world cycles) between the appearance of one Buddha and another. Or, if I am reincarnated in the world of demons (*Asuraloka*), I will experience heat, cold, or winds because of my enormous body, which is made entirely of bones and skins and is sixty or eighty cubits in length. I won't have a chance to cultivate the four Right Exertions in any of these horrible rebirths. My only opportunity to do so is in this life.

### Perceiving the benefits accruing from the development of energy (*Ānisamsadassāvītā*)

"Energy will grow in the person who, after examining and realising the benefits of doing so, reflects as follows: "A lethargic person can never attain the supramundane Paths and Fruition States and escape the cycle of rebirths (*Samsāra*). Only those who are diligent can obtain them. The achievement of supramundane Paths and Fruition States, which are so challenging to obtain, is the good outcome of effort.

<sup>4</sup> Here are some synonyms and cognate terms for *Vīriya* such as Ardent (*atāpi*), Arousal (*arambha*), Enthusiasm (*ussolhī*), Exertion (*opakkama*), Power (*bala*, *iddhi*) and Striving (*padhāna*).

<sup>5</sup> *Ussāhalakkhaṇaṃ vīriyaṃ, Upatthambhanarasam. Asamsīdana paccupatthānaṃ, Saṃvega padaṭṭhānaṃ. Dhs.A p.121.*

<sup>6</sup> *Bodhi, Bhikkhu. (2006). Comprehensive Manual of Abhidhamma. Kandy: BPS, p.82.*

<sup>7</sup> M.A.ii p.293.

### Reviewing the Path to be tread (*Gamanavithipaccavekkhanatā*)

"Energy will develop in him who reflects thus, "All *Buddhas, Pacceka Buddhas* and Noble Disciples of a *Buddha* realize their goals by walking along the path of industry. Exertion is the straight path trod by the Noble Ones. No idle person can follow this road. Only the industrious take to this path."

### Honouring the alms food of devotees (*Piṇḍpātāpacāyanatā*)

"*Bhikkhus* are particularly concerned about this factor. Energy will grow in him if he thinks, "These devotees are not my relatives; they give me this alms food not because they want to make their living by depending on me; they do so only because of the great merit that accrues from giving," when he is admiring and appreciating the rich food offered by devotees (to the Sangha). The Buddha forbids us from leading carefree lives or eating alms food with a carefree attitude. He only authorizes it if you're doing it to practice the *Dhamma* and get rid of *Samsāra*. Food given as alms is not for the idle or unmotivated. Only diligent folks are deserving of it.

### Reflection on the nobility of the inheritance (*Dāyajjahatta paccavekkhanatā*)

"He who reflects in this way will grow in energy," The seven types of the Buddha's legacy, which his followers are to receive as "the treasures of the righteous," are: faith (*Saddhā*), morality (*Sīla*), learning (*Suta*), liberality (*Cāga*), wisdom (Panna), moral guilt (*Hiri*), and moral fear (*Ottappa*). The Buddha forbade the lazy from inheriting from him. Lazy people acquire the "treasures of the virtuous" as inheritance from the Buddha, much as wicked children who have been abandoned by their parents are not allowed to inherit from them. Only diligent guys are deserving of this inheritance.

### Reflection on the nobility of the Teacher, the Buddha (*Satthumahatta paccavekkhavatā*)

"He who reflects in this way will grow in energy," The ten thousand world universe shook when my teacher, the Buddha, took birth (as a Bodhisattva for his last life), renounced the world, became the Enlightened One, preached the first sermon (*Dhammacakka Pavattana Sutta*), performed the twin miracles at *Sāvatti* to drive out the heretics, descended from the *Tāvatisā* Deva world to *Sankassa Nagara*, renounced the vital principle Should I be carefree and indolent without making an effort to put his teachings into practice if I am truly the son (or daughter) of such a noble Buddha?

### Reflecting on the nobility of own lineage (*Jātimahatta paccavekkhanatā*)

He who thinks in this way will grow energetic. My ancestry is not lowly; I am of pure and high caste, descended from (the first king) *Mahasammata*; I am *Rāhula's* brother, who is the grandson of King *Suddhodana* and Queen *Mahā māyā*, who belonged to the House of King *Okkāka*; *Rāhula* is the son of the Buddha; since I have also adopted the name of the Buddha's son of Sakyan ancestry, we are brothers. Given my aristocratic ancestry, I should not live a life of indolence but instead make an effort to follow the noble Teaching.

### Reflecting on the nobility of companions in the holy life (*Sabramacārimahatta paccavekkhanatā*)

The thought, "My friends in the holy life, the Venerable *Sāriputta* and *Mahā Moggallāna*, as well as eighty Great Disciples who practiced the noble *Dhamma*, have already attained the supramundane Paths and Fruition States, would give rise to energy in the person who thinks it. I ought to live a holy life in accordance with the example of my illustrious companions.

### Keeping away from those who are indolent (*Kusītapuggala parivajjanatā*)

"He who avoids idle ones, or those who give up all physical, verbal, and mental activity to lie down and roll around in slumber like a python that has had its full, will grow in energy.

### Associating with people who are industrious and energetic (*Āradhāvīriyapuggala sevanatā*)

"He who surrounds himself with diligent, enthusiastic people who are completely devoted to their task only can acquire energy."<sup>8</sup>

### Inclination towards development of Energy in all four postures (*Tadadhimuttatā*)

"He who is determined and motivated to cultivate energy in all four postures—lying down, sitting, standing, and walking—will grow in energy."<sup>9</sup>

### *Sammā Vāyāma* for Personal Progress

As have been noted earlier, *Vīriya* means effort or endeavor. This *Vīriya* plays a very significant part in the achievement of secular and religious goal. It is quite evident that an industrious person who exerts effort decisively and boldly realizes his aims. On the contrary, the lazy and timid person who lacks effort, who shuns work or is afraid to take responsibility and who gives lame excuses such as being too early, too late, too cold, too hot, too hungry, too full, etc. to dodge work, always lags behind in every aspect. According to the *Theravāda Abhidhammā*, the two unwholesome mental factors: sloth (*Thina*) and torpor (*Middha*) are the very opposite of *Vīriya*. It is said that these two mental factors are the main source of failure in every material, social and spiritual progress. Therefore, those who wish to achieve something in life need to avoid these two mental states and instead, they should cultivate right effort in order to gain the material and spiritual prosperity.

### The Buddha’s Advices on Right Effort

From the Buddhist canonical literature, we learned that the *Buddha* repeatedly encouraged his disciples to make right effort based on mindfulness so as to make an end of all sufferings, saying that "O Monks! Strive on with diligence! (*Appamādena Sampādettha*)" and also praised those who tried hard for the purpose of achieving the higher level of spiritual stages. In another place, he said, "*Vāyametheva puriso* - true men are always industrious; *Na nibbindeyya paṇḍito* - the wise are never indolent."<sup>10</sup> It is also said that "*Vīriyavato kim nāma kammam na sijjhati* - to a person with *Vīriya*, nothing is impossible."<sup>11</sup>

The Buddha exhorted his disciples to put up a lot of effort in order to achieve their spiritual objectives in various places throughout the *Pāli* canon. 'Willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry up on my body. But my energy shall not be realized as long as I have not attained what can be attained by manly strength, manly energy, and manly persistence,' is how a faithful disciple should conduct himself if he is intent on understanding the Teacher's Dispensation. The Bodhisattva used these exact words to make a pledge at the base of the Bodhi tree before he attained Enlightenment.<sup>12</sup>

According to the *Dhammapada*, "You yourself should make the effort; the *Buddha* alone can demonstrate the way. People who regularly engage in serenity and insight meditation are free from the *Māra's* shackles. (*Tumhehi kiccaṃ ātappa, akkhātāro tathāgatā. patipannā pāmokkhanti, jhāyino mārabandhanā*).<sup>13</sup> Additionally, it is said that "the glory of him who is active, mindful, and pure in deed, discerning and self-controlled, virtuous, and attentive, ever radiates. (*Tejhāyino sātatikā, niccan*

<sup>8</sup> "Men of dedication (*Pahitatta*) are always determined not to leave off their efforts in carrying out a set task success is achieved (or if not successful until death). Those lacking dedication hesitate even before beginning a work with the thought, "Shall I succeed or not? While carrying out the work, if the expected goal is not easily achieved, he flinches with the thought, "Even though I carry on with the work, I shall not succeed" and thus they stop putting effort."

<sup>9</sup> Translation is taken from The Great Chronicle of Buddhas contributed by the Most Venerable Mingun Sayardaw. (1991). Yangon: Ti-Ni Publishing Centre, pp.240-143.

<sup>10</sup> J.A.i p.268.

<sup>11</sup> Pdsmt p.25.

<sup>12</sup> J.A.i p.71.

<sup>13</sup> Dhp p.77. (Verse-276.)

*dallhaparakkamā, phusanti dhīrā nibbanan, yogakkheman anuttaran.*)<sup>14</sup> The Buddha said, "Let the wise one build for himself an island which no torrent can overwhelm by effort and heedfulness, discipline and self-mastery. (*Utthānavato satimato, sucikammamassa nisammakarino, sannatassa dhamajivino, appattassa yasobhivaddhati.*)<sup>15</sup>

### The Outcomes of Right Effort

We've already mentioned that wealth, both monetary and spiritual, cannot be attained without labor. We can prove that with further hard data. (In reality, the introduction already mentioned a few proofs.) The *Anottapp-sutta of Samyutta-nikya* states that in this regard, "One who is not ardent and who is unafraid of wrongdoing is incapable of enlightenment, incapable of *Nibbna*, incapable of achieving the unsurpassed security from bondage; but one who is ardent and who is afraid of wrongdoing is capable of enlightenment, incapable of *Nibbna*, incapable."<sup>16</sup>

The *Dhammapad* commentary also highlights how the right effort is very essential to the material and spiritual wealth. Once, in the city of *Vāraṇasī*, there was a millionaire couple who spent all their property together with twice the amount of eighty million cores on liquor. One day the *Buddha* seeing the millionaire accepting the thrown away food from the novices at the sitting hall, manifested a smile. Seeing it, venerable *Ānanda* asked for the reason to manifest a smile. Answering him the teacher said to *Ānanda*: "See *Ānanda*, this millionaire having spent twice the amount of eighty two cores of wealth in this very city itself, today goes on a begging round with his wife."

"Had this person utilized that wealth in some industry during the first stage of his life he would have become the Chief Millionaire in the city. If he entered the Order, he would have attained Arahantship. His wife too could have attained the stage of *Anāgāmi*. Had he utilized that money at the second stage of his life he would have become the second Millionaire in the city. Had he entered the Order he would have become an *Anāgāmi*. The wife too could have become a *Sakadāgāmi*." "Now had he utilized that wealth on some industry at the last stage of his life he would have become the Third Millionaire in the city. Had he entered the Order he would have become a *Sakadāgāmi* and the wife could have attained the spiritual state of *Sotāpatti*. Today they are fallen off from their mundane and supramundane prosperity and face destruction like a heron in dried mud without fish" and further uttered following stanzas:

"Those who in youth have not let the holy life, who have failed to acquire wealth, languish like old cranes in a pound without fish. (*Acritvā brahmacariyaṃ, aladdhā yobbane dhanam, jīṇakoñcā va jhāyanti, khīṇāni va pallale.*) And, those who in youth have not led the holy life, who have failed to acquire wealth, lie like worn-out arrows (shot from) a bow, sighing over the past. (*Acritvā brahmacariyaṃ, aladdhā yobbane dhanam, Senti cāpātikhīṇāva, purāṇāni anutthanam.*)"<sup>17</sup>

When we speak of the material development, we find that a person who wants to lead a happy and wealthy life needs to be energetic and skillful. It is quite evident that energy and exertion are considered to be the factors conducive to acquiring wealth. On the contrary, sloth and non-exertion are considered to be the obstacles to acquiring wealth. This fact is explained in the *Vyagghapajja-sutta* in a comprehensive manner. In this *Sutta*, *Dighajānu* asked the *Buddha* how to gain material profit and happiness both in this life and next life. In response to his request, the *Buddha* preached four conditions that are advantageous for this life and four for the next life. Out of them, achievement in alertness (*Utthānasampadā*) is clearly mentioned as a first condition.<sup>18</sup> It means that whoever earns his living, whether by ploughing, cattle rearing, archery, serving the state, or by any of the crafts, he must be energetic and tireless, gifted with an inquiring turn of mind into ways and means of doing the work in

<sup>14</sup> Ibid p.7. (Verse-23.)

<sup>15</sup> Ibid p.7. (Verse-24.)

<sup>16</sup> S.ii pp.195-196. Translation is directed from *Bodhi, Bhikkhu*. (2012). *The Connected Discourses of the Buddha (Samyutta Nikāya)*. Boston, USA: Wisdom Publications, p.663.

<sup>17</sup> Dhp.A.iii pp.129-13

<sup>18</sup> A.iv p. 281.

hand. He must be capable of organizing and carrying out his job with interest and perseverance. All these facts already mentioned show that both material and spiritual progress need the right effort.

### **Sammā Vāyāma for Social Progress**

The role of *Sammā Vāyāma* (Right Effort) for personal advancement was primarily covered in the previous, with particular reference to *Theravāda* Buddhist literature. We will discuss the importance of *Sammā Vāyāma* for social advancement in detail in this chapter. The acquisition of material and spiritual prosperity for oneself and others does, as we have already indicated, require effort and exertion. In our perspective, someone who makes the correct effort can contribute greatly to the wellbeing of society. If he is a teacher, for instance, he can instruct the pupils. If he is a doctor, he can treat the patients. If he supports a peaceful and harmonious society, he can help solve many social issues that now exist in the globe. If he is a scientist, he may create something that is advantageous to humanity and the entire planet. We can see from both the past and the present that an individual's initiative can have a significant positive impact on their entire family, society, or even nation. In order to become the Fully Enlightened One and to save the beings that had drowned in the ocean of the circle of existence (*Samsāra*), the *Bodhisattva* (the Buddha-to-be) completed the ten perfections, including *Vīriya Pāramī* (Perfection of Energy). He actively and diligently worked for the remainder of his 45-year life after attaining enlightenment to spread his teachings to all beings. Many people have experienced worldly and spiritual success as a result of his enormous effort and labor.

Additionally, we learned that the *Buddha* urged the monks to journey to various parts of the nation to spread the *Dhamma's* teachings for the welfare and benefit of the many, saying, "O *Bhikkhus*, go and wander forth for the gain of the many, for the welfare of the many, in compassion for the world; for the good, for the gain, for the welfare of gods and men." O *Bhikkhus*, proclaim the lofty doctrine and urge them to lead flawless and holy lives. There are creatures with a little dust in their eyes that are deteriorating because they are not hearing the *Dhamma*, but if they learn the *Dhamma*, they will grow."<sup>19</sup> Since that time, the monastic Order's members have worked tirelessly and ardently to provide the many people and other sentient beings with the best service possible by illuminating the path to overcoming sorrow and lamentation, purging the world of impurities, acting honorably in society, being a good citizen, etc. Their zealous and vigorous efforts have also contributed to the secular and religious happiness of countless beings.

The commentary on the *Jātaka* highly enlightens us that an industrious person can save the many lives from the danger. On one occasion, a group of five hundred merchants travelled on the business to a remote country. One day, they faced with the shortage of water in the middle of the very wide desert. The merchant quickly assessed their situation, realized the gravity of their plight and thought, "If I give up, all of us will perish." Determined to save his caravan, he walked all around the campsite while it was still early and somewhat cool. At last, he came upon a clump of *kusa* grass. "This grass must mean there is water below!" he reasoned. He ordered his men to bring a spade and to dig a hole there. When they had dug sixty hatthas, their spades struck a rock, and everybody lost heart. The merchant climbed down into the hole, put his ear to the stone, and listened. He was sure that he could hear the sound of water flowing beneath the rock. He climbed back up and said to a young lad standing there. "My boy, if you don't make an effort, we will all perish. We all depend on you, so you must take heart. Go down into the hole with this iron sledge-hammer, and break the rock."

While everyone else was in despair, the youngster remained resolute and carried out his master's instructions. The massive stone that was blocking the spring shattered in half with one powerful stroke. A hole in a fountain that was the height of a palm tree was spewing water. As the men drank and took showers, the entire caravan exulted. For the rice, they cut up their extra oxen and yokes. The men fed their oxen following their meal. They raised a bright flag at the side of the well for other travelers as soon as the sun went down, and then they moved on to their destination.<sup>20</sup> In the

<sup>19</sup> Vin.i p.21.

<sup>20</sup> J.A.i pp.106-110. Translation is directly taken from Kawasaki, Ken and Visakha. (2012). *Jātaka Tales of the Buddha*, Vol.i. 4<sup>th</sup> ed. Dehiwala: BCC, pp.10-11.

*Mahākapi Jātaka*, the commander of a troop of 80,000 monkeys is also mentioned; whose tenacious and zealous efforts brought the large number of people to a secure and uninquiring location. This *Jātaka* claims that the *Bodhisatta* was born in the Himalayas as a monkey while *Brahmadatta* was king of *Vārāṇasī*. When he was fully grown, he was very powerful and active and rose to become the leader of a troop of 80,000 monkeys. There was a huge mango tree on the banks of the Ganges with two giant branches that were covered in so many leaves that resembled mountains. Its sweet fruit had a delicious aroma and taste. While the other branch reached out into the river, one branch covered the riverbank. The monkey king was enjoying a juicy piece of fruit one day when he had the thought, "If some of this fruit ever fell into the river, enormous danger could come to us." He instructed the monkeys to remove all of the mango blossoms or little fruit off that branch in order to stop this. However, the monkeys missed one fruit because it was shielded by an ant colony. It matured and then fell into the river.

The King of *Vārāṇasī* was at that moment enjoying himself in the river while taking a bath. Every time the monarch took a bath in the river, he had nets set up both upstream and downstream of him. The mango sank into the net upstream of the king as it floated down the river. The fisherman drew in their net that evening as the monarch was leaving and discovered the fruit. They presented it to the king since they had never seen a fruit like it before. The monarch questioned, "What fruit is this?" They responded, "We don't know, sire. Who will be informed? The foresters are the sire."

The foresters informed the monarch that the fruit was a mango when he called for them. The monarch used a knife to chop it, and when the foresters had eaten some of it, he took a bite. Additionally, he donated part of the fruit to his wives and the pastors. The monarch was unable to forget the mango's sublime flavor. He called the foresters again and inquired about the location of the tree out of an obsession with the novel fruit. He put many rafts together and sailed upstream to find it after learning that it was on the river's bank. The king and his entourage eventually arrived at the location of the enormous tree. The king made camp after setting foot on land. He retired for the night on a bed that had been set up at the base of the tree after eating some of the delicious mangoes. Guards were posted on each side, and fires were lit.

The monkey king and his troop arrived at midnight, after the men had dozed off and everything was calm. Eighty thousand monkeys were munching mangoes as they walked from branch to branch. The sound awoke the king, who then called out his archers. He gave the command, "Round up those monkeys eating mangoes and shoot them." We'll eat mango fruit and monkey flesh tomorrow. To follow the king's orders, the archers ready their bows. When the monkeys spotted the archers, they understood they had no chance of escaping. They dashed to their leader in terror, crying, "Sire, there are soldiers with bows all around the tree preparing to shoot us." Can we do anything? He assured them, "Fear not. I'll save both of your lives." Then he ascended the branch spanning the river. He sprung from its end, jumped one hundred bow lengths, and landed on the Ganges' other side. He estimated the length of his jump and said, "That is how far I came." He then cut a long vine, thinking, "This much will be fixed to a tree, and this much will go across the river," from which he had found it. He tied the vine's other end around his own waist and fastened the other end to a strong tree. He then leaped across the river once more at the speed of a wind-blown cloud. He failed to account for the length that would need to be knotted around his own waist, making it impossible for him to reach the mango tree's trunk. He extended his arm and took a branch firmly with both palms. "Quick!" he said as he motioned to the colony of monkeys. Step on my back and dash for safety along this vine. Good luck to everyone!

One by one, the 80,000 monkeys respectfully greeted the monkey king, begged for his forgiveness, and then used this method to flee. The final monkey in the troop, however, had long harbored animosity toward the boss and wished to remove him. "This is my chance to see the last of my opponent," he rejoiced upon seeing the monkey king hanging there. He scaled a tall branch and then, with a terrible blow that shattered the monkey king's heart, threw himself down on his back. The evil monkey proudly made his way away after inflicting his adversary with agonizing anguish, leaving the monkey king to suffer by himself. The monarch observed all that had taken place while he was sleeping and noted, "This wonderful monkey king, not worrying for his own life, has safeguarded the protection of his tribe. To kill such an animal would be wrong. He will be taken care of and brought down by me."

He gave his soldiers the order to carefully lower the monkey to a raft in the Ganges. The monarch anointed the monkey with the purest oil after washing him and bringing him to land. The monarch spread an oiled skin on his own bed and placed the monkey king on it before wrapping him in a yellow robe. The monarch himself took a low seat and addressed the honorable animal after providing it with sugared water to drink, saying, "Noble monkey, you built yourself a bridge for all the other monkeys to pass over to safety. What do you mean to them and what do they mean to you? He questioned.

"Great King, I watch the herd," the monkey said in explanation. Their chief and lord, I am. I leaped a long way to save them when they were terrified of your archers. I came back to this mango tree after I had a vine wrapped around my waist. Even when my strength was almost completely gone, I was still able to hold the branch so that my monkeys could cross my back and get to safety. I don't fear death since I can save them. I could ensure the happiness of all under my rule, just like a good king. Sire, be aware of this reality! The prosperity of your kingdom, your cities, and your people must be dear to you if you want to be a just ruler. It must mean more to you than life itself. This tale demonstrates how a person can contribute to the well and prosperity of their community by working consistently and nonstop.<sup>21</sup>

## CONCLUSION

From the above mentioned facts, we have clearly and precisely learned that *Sammā Vāyāma* is literally defined as right effort and it plays a very significant role in the development of personal and communal progress. We also learned that without effort, no progress: both mundane and supramundane can be achieved. It is said that one of the well-known religious philosophers named *Makkhaligosāla* disseminated his doctrine, saying thus: "There is no self-power or other-power, there is no power in humans, no strength or force, no vigour or exertion." This statement indeed clearly indicates that he neglected the value of human effort. Unlike this religious teacher, the *Buddha*, when he came into existence, advocated the value of human strength and power, and many a number of people came to realize that the effort (*Vīriya*) plays a very significant part in the achievement of secular and religious goal. In this regard, in the *Dasabala-sutta* of *Samyutta-nikāya*, the *Buddha* said that supreme stage is attained by many strength, by many energy, by many exertion.

The *Suvīra-sutta* also gives further information about how the effort is very important for all living beings to achieve happiness. *Mahājanaka Jātaka* shows that one who shows great effort can overcome all of hardships, difficulties and problems that has arisen to him or her. The story of a millionaire couple in *Vāraṇasī* also highlights how the effort is very essential to the material and spiritual wealth. It is quite evident that due to lacking of right effort, they were fallen off from their mundane and supramundane prosperity and faced destruction like a heron in dried mud without fish. It is needless to say that the *Buddha* attained Omniscience *Sabbāññuta-ñāna* and became the Enlightened One due to his unique right effort. Even after attaining Buddhahood, he diligently taught the *Dhamma* to sentient beings for forty five years and a large number of beings benefits materially and spiritually from it in a great scale.

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<sup>21</sup> J.A.iii pp.370-372. Translation is directly taken from Kawasaki, Ken and Visakha. (2012). *Jātaka Tales of the Buddha*, Vol.i. 4<sup>th</sup> ed. Dehiwala: BCC, pp.612-615.



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