

There are a Few Conditions to Be a Genuine Buddhist

Requirement: Whoever, more than ever, one day absent from the class will drop the list of names. This is because the class will take times only five days and one daytime is one hour only. The class will start July 4th, on every Saturday: will end on August 1st. Whoever will continue to attend the class will receive the certificate, “A WELL BUDDHIST; A GOOD HEARTED. ONE IS A MEMBER OF BUDDHA SÂSANA”

Chapter one

Love and Hate: In Buddhist Ethics Perspective

Love- which happens in the lover. In *Pāli, issā* – the meaning is jealousy to someone.

Hate - which happens in the hater. In *Pāli, macchāriya* – the meaning is envy to someone.

In this point, according to Buddhist Ethics if you know the following *dhamma-pada* verse, one will complain no one.

*Sabbesankhāraaniccā, Yadāpaññāyapassati.
Athanibbindatidukkhe, Esamaggovisiddiyā.*

Translation: “All conditioned things are impermanence -- when one sees this with (insight) wisdom, one turns away from suffering. This is the path to purification.”

According to the Buddhist Ethics perspective, if you know the meaning of the verse, you will not complain oneself as well as the others or both. However, the love which happens in the lover (due to the attachment); the hate - which happens in the hater (due to the hateful condition of moment), he/she oneself hasn't know it via wisdom, known as *avijjā* in accordance with the *Paticcasamuppāda* teaching.

“The one doesn't know it” means according to *Paticcasamuppāda*, *avijjā* – ignorance or no wisdom, that means, one doesn't know the nature of the phenomenon truly via wisdom.

According to *Paticcasamuppāda*, *avijjā* means ignorance or no wisdom: doesn't know the true nature of the phenomena. However, it doesn't mean that no wisdom to know all. It means that he/she doesn't know the truth as a truth, instead, it is wrong: the wrong seems to be the right. Such indeed is like *avijjā* (ignorance).

Due to *avijjā*, there are three conditions which makes efforts.

1. *Puññābhisankhāra* - making effort to reach a good existence, such as human and celestial existence, (due to the wholesome deed associated to *avijjā*, no wisdom).
2. *Apuññābhisankhāra* - making effort to be born in faulty existence the four states of suffering world (*apāya* existence), (due to the unwholesome deed associated to *avijjā*, no wisdom).
3. *Āneñjābhisankhāra* - making effort to be born in a *Jhānic* existence i.e. *brahma* existence, (due to the wholesome *Jhāna* deed associated to *avijjā*, no wisdom).

Those Buddhists from *avijjā*(no wisdom) to *vijjā* (wisdom) via knowledge, know the process of mind and body as impermanence (*anicca*), suffering or unsatisfactoriness, (*dukkha*), impersonality or non-self (things itself happened) (*anatta*).

Anicca(impermanence, subject to change);here means after becoming, it goes off. After going off, there is no return. According to the Buddhist ethics, in *Abhidhammā*commentary, it is defined as “*aniccamkhayaṭṭhena*”. Indeed, whatever he/she knows or not. The one is lack of wisdom, but through knowledge.

Dukkha(unsatisfactoriness);here meanssuffering, undesirable things for living beings of mind and body (*nāma-rūpa*): whose *āsava* are strong and whose suffering are subject to *kam* (*kamma*), consciousness (*citta*), temperature (*utu*),nutrient (*āhāra*).The one is lack of wisdom, but through knowledge.

Anatta(non-self, impersonality); here meanswhatever humans think – whenever things are happenings: whenever things are decaying are demand byoneself or creator: mind-body is its own value: anything is beyond one’s control. The one is lack of insight wisdom, but via leaning knowledge (i.e.concept).

Theinsight wisdom is defined as “*anattāasāraṭṭhena*”. Such understanding, according to *paticcasmuppāda*teaching, is called wisdom (*vijjā*).

Question and Answer:

1. What condition blames to oneself or to others or to both?
2. What is of three deeds that causes to be born a Brahma world in the next existence?
3. How do you explain the meaning of *anatta*?

Chapter – 2

According to *Patīccasamuppāda* teaching, the essence of the teaching doesn’t ignorethe truth (*saccā*). (the analyzing of the cause and effect is the essence of the *Paṭīccasamuppāda*.)

“If there is a cause, there is an effect. If there is no cause, there is no effect”.

According to *Patīccasamuppāda* teachings –

*avijjāpaccayāsaṅkhārā, saṅkhārapaccayāviññāṇam*etc.∴ these are becoming*AnulomaPāli*. (There is a cause of *avijjā*, there is dependent on *saṅkhāra* etc.).

*Avijjāyatvevaasesavirāganirodāsaṅkhāranirodo, saṅkhāranirodāviññāṇanirodo*etc.∴ these are becoming*PaṭṭilomaPāli*. (There is no cause on*avijjā*, there isno dependent on *saṅkhāra*: there is no dependent on *saṅkhāra*, there is no *viññāna* etc.)

For instance, those who clear *dhamma* vision of *sotāpatti-magga*, that is, purified from mist and dust of mental defilement, came to light upon *Upatissa*(to be Venerable *Sariputta*). One who

knows very well about the summery of *Paticcasamupāda* teaching via perfect wisdom will became *Sotāpan*, an *Ariyā* individuals.

Pāli. *Ye dhammāhetuppabhavā, tesamhetumtathāgatoāha.
Tesamcayonirodo, evamvādīmahāsamano.* (VinayaPiṭaka, MahāvaggaPāli. 117)

Traslation: *All dhammas are based on (effect of) condition. The Tathāgata addressed (the cause of) those conditions. He also expressed the cessation of those conditions. This is the doctrine of the great Monk Mahāsamana.*

Being a mere Buddhist is to accept the nature of the law of *kammaviva* study knowledge (*sutamayañāna*). Being a genuine Buddhist is to accept the nature of the law of cause and effect via insight wisdom (*bhāvanāmavanñāna*) .

They are accepted such indeed:

1. The knowledge that is a quality to know the nature of the law of *kamma* (*kusala and akusalakamma*): the law of cause and effect known as(*kammasakatāsammādiṭṭhi*).
2. The knowledge that is a quality to know the nature of a right or a wrong conduct (*sucarita and ducarita*), that is, differentiation of right and wrong (*sucarita* and *ducarita* conduct via leaning knowledge.
3. The knowledge that is a quality to know the nature of a right or a wrong concept via leaning knowledge only. For a genuine Buddhist, it is vitally important to difference between right view(*sammādiṭṭhi*) and wrong view (*micchādiṭṭhi*).
Moreover, the terms which is conventional true (*samuti-saccā*), but is not an ultimate true (*paramattha-saccā*) via *abhidhammā* knowledge.

As a Buddhist, he/she commonly ponder whatever the one has been done unwholesome deeds for a day. Sorry for the day for that performance, otherwise.

According to *Abhidhamma teaching, Kusala and Kamma are combined. Kusalameans* that the action or deed is faultless and happy result ended. In *Aṭṭhasālinī* commentary, it is mentioned thus: *anavajja-sukhavipāka-lakkhanam* (the character of faultless and happy result).

In Buddhist world, Buddhists commonly apply the word, *cetanā* (volition). In this regard, what is the meaning of *cetanā*?

Cetanā means – (Pali) *cetanāhambhikkhavekammamvadāmi. Cetayitvākammamkaroti – kāyena vācāyamanasā.* (*Aṭṭhasālinīatṭhakathā* p 130)

(translition): Monks, *Cetanā*(volitional energy) is called *Kamma* (action). This volition is the course the action: via bodily, verbally, or mentally.

The action can be categorized into two; right conduct and wrong conduct (*kusalakamma* or *akusalakamma*).

The good intention is to the cause of good *kamma* and the bad intention is to the cause of bad *kamma*. Those intentions are classified into three -three into volitional intentions: *bodily-cetanā* (*kāya-kamma*), *verbal-cetanā* (*vacī-kamma*), and *mental-cetanā* (*mano-kamma*).

Buddhists practice three *kammās* into three trainings as well: morality (*Sīla*), concentration (*Samādhi*), wisdom (*Paññā*).

A Buddhist observes the bodily and verbal wrong conduct via morality known as *sīla*. That means they usually avoid attempt to wrong conducts by practice of morality. A Buddhist observes mental wrong conduct either via concentration (*Samādhi*). A Buddhist examines whether conducts are right or wrong via knowledge or insight wisdom (*paññā*).

Therefore, to become a genuine Buddhist is to differentiate the difference between wholesome and unwholesome: during that day by paying homage whether or not, to three triple gems; they try not to breaking whether or not their morality.

There are different types of Buddhist moralities: therefore, it is necessary to learn the five precepts (*pañcasīla*), the eight precepts (*aṭṭhaṅgasīla*), the ten precepts (*dasasīla*), *sāmanera* precepts (*samanerasīla*) and monks' *sīla* (*Pātimokkha-samvara-sīla*).

Question and Answer:

1. What is *anuloma Pāli* of *Patīccasamuppāda* teaching? Answerer complete a sentence.
2. What is of dependent on ..., the effect of *viññāna* arose?
3. How will you interpret the *Patīccasamuppāda* teaching?

Chapter 3

The virtue of Morality (*sīla*) is unnecessary for a good Buddhist to mention in terminology because it consists of already *sīlamaggaṅga* which clearly explains in the Four Noble Eightfold paths.

In the teaching, *sīlamaggaṅga* (moral *maggīn*) is called as a *kamma* (good deeds or good actions). They are:

- | | |
|--------------------------------------|--------|
| 1. <i>Kāya-kamma</i> (bodily action) | 3 |
| 2. <i>Vacī-kamma</i> (verbal action) | 4 |
| 3. <i>Mano-kamma</i> (mental action) | 3 + 10 |

Kāya-kamma - 3

1. *Pānātipātā-veramani*. (refrain from killing)
2. *Adinnādānā-veramani*. (refrain from stealing)
3. *Kamesumicchācārā-veramani*. (refrain from sexual misconduct)

Vacī-kamma - 4

1. *Musāvādā-veramani*. (refrain from telling lie)

2. *Pisunavācā-veramani*. (refrain from slandering, back biting)
3. *Pharusavācā-veramani*. (refrain from harsh speech)
4. *Samhappalāpā-veramani*. (refrain from frivolous talk)

Mano-kamma – 3

1. *Anabhijjhā*[refrain from covetousness:making effort to lessen greed (*lobha*)]
2. *Avyāpāda*. [refrain from ill will:making effort to lessen anger (*dosa*)
3. *Sammā-ditṭhi*. [refrain from wrong views or concepts, or making effort to lessen dilution (*moha*)]

Thus you may know the ten types of *sucarita* and the contrary is evil actions, known as ten type of *duccarita* (wrong conducts).

After a Buddhist knows well about the precepts (*sīla*): right conduct (*sucarita*) and wrong conduct (*duccarita*), Buddhists attempt to increase the energy of the Buddhist attitude to practice concentration (*samādhi*), and wisdom (*paññā*).

For being concentrated to oneself, a Buddhist attempts to develop the procedure of more and more concentration (*Samadhi*) as well. Concentration here means Mental development to maintain one's mind not to go towards other locations through mindfulness (*appamāda-dhamma*).

As concentration power maintains one object, that is, power stays on an object, physical body becomes quiet and more stable. Mental development is getting better: The absorption power is getting stronger.

Due to the concentration power to see things based on concentration power, the Buddhist yogis are able to see the truth as they really are. They trust oneself more, ever before. At that time, the Buddhist believes in more religious teachers as well as other yogis.

The teachers also can see the disciples who believes in concentration powers, advise more teachings recalling for the nine virtue of the Buddha (*Buddhānussati-bhāvanā*), mental development of the universal loving kindness (*mettā-bhāvanā*), the reflection of Impurity (*asubha-bāvanā*), and the reflection of Death (*maranānussati-bhāvanā*). These four are known as “The Four Guardian Meditation (*caturārakkha-bāvanā*)”.

There are many trainings in Theories: however, a Buddhist can learn any training from any teachers together with any suitable technique until it is to make mental development.

By means of mental development, one can see one's mental behavior which is right or wrong; which is weak or strong and so on. As a result, one can see the mental behavior that freely open it to be the right or wrong to oneself. That is why, Buddhists attempt to make oneself first to see it.

Question and Answer:

1. Write the ten *Sucarita* down that the Buddhists believe?
2. Why Buddhists believe in concentration (*samādhi*) is very important?

3. How do you describe the four guardian meditation?

Chapter 4 The Practice of wisdom not to lose the aim of the genuine Buddhists

To be a good Buddhist, one attempts to practice mental development first and wisdom in many ways. That means all Buddhists carry on as theory that has been represented by teachers or friends. According to ancient words by heard down: however, it seems to be modern words.

They are two kinds of *bhavanā* (mental development):

1. *Samathabhāvanā* – (concentration power): (development of mental culture as well as (*Jhāna*, absorption)
2. *Vipassanābhāvanā* – (insight wisdom): (development of insight of wisdom by means of impermanence (*anicca*), unsatisfactoriness (*dukkha*), and non-self or impersonality (*anatta*).

In the regard of *Samathabhāvanā*:

A good Buddhist attempts to make mental development, concentration power (*Samādhi*). By means of the *samādhībhāvanā* a yogi attempts to develop first *Jhāna*, second *Jhāna* etc till all *jhāna* (including eight kinds of *samāpatti*, absorption power).

Those who have obtained *pañcamajhāna* may attain and exercise psychic powers (*iddhi*) as well as supernatural powers (*abhiññāna*). There are five kinds of *abhiññāna* power namely Iddhividā-abhiññāna, Dibbasota-abhiññāna and so on. [you may search the five or eight kinds of *abhiññāna* any teachers or in several *Abhidhamma* books of *Buddhism*].

By means of *vipassanābhāvanā*:

A good Buddhist attempts to make insight wisdom (*vipassanā-ñāna*). The most of *vipassanā* teachers in Burma, go straight to *vipassanā-ñāna* during the training of the time, due to not enough time of yogis, (what one believes).

How do they know *vipassanābhāvanā*? *Vipassanābhāvanā* means the nature of naturally happening in the one's own body as *anicca* (impermanence), *dukkha* (unsatisfactoriness) and *anatta* (non-self, impersonality). They have intention to differentiate between concept (conventional truth) and reality (ultimate truth) as well. (*vipassana* = *vi* + *passana* = *vi*-differences, variously + *passanā* – seeing via wisdom)

According to *Abhidhammattha-saṅgaha*, there are shown only ten types of the progressive insight knowledge (*10-insight wisdom*): however, most of teachers in Burma used to say sixteen types of insight wisdom) based on *Visuddhimagga* treatise.

[You may get the ten types of insight knowledge from any teachers or in the *Abhidhammā treatises*].

After practicing until the ending of *vipassanā* (insight wisdom) including the ten types of insight wisdom via insight knowledge, a Buddhist becomes unshakable belief in three *Sarāna* (triple gems) as well as his/her morality (*sīla*). Since then, he/she is significantly named as an *ariyā* individual of *sotāpanna*.

By mere *samatha-bhavanā*, after developing either breathe in and out meditation (*ānāpānakammaṭṭhāna*) or the roundish of kasina(*kasina-kammaṭṭhāna*) or the nature of the element (*dhātukammaṭṭhāna*) and then after obtaining first *jhāna* and second *jhāna*, one can be born accordingly in suitable existences after developing *jhana*. In this regard, according to the concept of Buddhist Ethics, by mere *samatha-bhāvanā*, one cannot reach *Nibbāna* directly due to lack of insight wisdom as well as path and fruition wisdom.

Therefore, Buddhists believe that by balancing the four body postures, by practicing either *ānapāna-kammaṭṭhāna* or rising and falling (*vāyodatu-kammaṭṭhāna*) or the nature of the elements (*dhātu-kammaṭṭhāna*) or *vipassanā* insight (*vipassanākammaṭṭhāna*), one can attain the path and fruition wisdom, i.e. *Nibbāna* (the enlightenment).

According to Buddhist ethics *samaṭṭhaya*ogis can start either *samaṭṭha* meditation or switch to *vipassanā* meditation to attain *Nibbāna* (the cessation of suffering). Therefore, a good Buddhist aim is to attain *Nibbāna* as well.

In brief, for a good Buddhist, they are always long for *appamāda*, (mindfulness, awareness) to everything including whatever: the power of faith (*saddhā*), energy, effort (*virīya*), concentration (*samādhi*) and wisdom (*paññā*), until the time to attain *Nibbāna* (the cessation of life cycle).

Question and Answer:

1. What does enlightenment of *sotāpanna* mean to you?
2. Why Buddhists believe in difference between *samatha-bhāvanā* and *vipassanā-bhāvanā*?
3. There are different meanings of *Nibbāna*? What do you think so?

Chapter 5

Nearly all Buddhists fell in doubt which are the two truths (*saccā*) through wisdom theoretically

There are the two truths *saccā*: (1) *samutisaccā* (conventional truth)
(2) *paramatthasaccā* (ultimate truth)

As he/she is unable to differentiate between right view, (*sammādiṭṭhi*) and wrong view, concept (*micchādiṭṭhi*), the one cannot be *sotāpanariya* or true Buddhist, no matter what one has proclaimed. The one keeps on consider thus, in this world without believing in concept of “I, (ego), you, man, woman, sold, and self of sold, or self of consciousness”, it is impossible to survive in human world.

In this regard, what is *sammādiṭṭhi*? *sammādiṭṭhi* means right understanding via wisdom. For example, there is mind and body (*nāma-rupa*) of man or woman. Most of people assume sole, self of sold, considering of self-existence. This concept is not correct assuming, but assumingly addressed *samutisaccā* in accordance with Buddhist ethics.

Samutisaccā means that most worldly people accepted name only, the knowledge, discrimination of gender, Theories, Degrees all are the human assumption of conventional truth

as truth. However, such concept may be truth from the standpoint of *samutisaccā*, but according to *paramatthasaccā* all these are subject to mind and body (*nāma-rupa*) via wisdom.

paramatthasaccā means ultimate reality, further goes beyond the nature of mind and body though its assuming “men and women” is worldly truth (*Loka-saccā*). It is indeed, if it is assuming to be seen the element of mind and body (*nāma-rupa*), by means of ultimate truth or via wisdom it has become an ultimate reality (*paramatthasaccā*).

Therefore, it is important for a Buddhists to distinguish the nature of mind and body (*nāma-rupa*) and self, him, her, men, women, self of sold, self of consciousness via wisdom.

Thus, for a good Buddhist there are not many requirements indeed. For the sake of meditators (yogis) there are many meditation teachers, meditation centers all over the world. For them, one can study the difference between right view (*sammaditthi*), i.e. the ultimate truth (*paramatthasaccā*) and wrong view (*micchādītthi*), i.e. the conventional truth (*samutisacc*). Thus, one may make oneself the *dhammapogross* of insight wisdom soon.

For a good Buddhist, we have to study the whole lecture including from chapter one to five: however, in brief, there is not much requirements, indeed. A few requirement that one needs are:

1. One should know the virtue of *Buddha, Dhamma, Sangha, gratitude of Parents* as well as *Teachers*.
2. To learn how to observe the virtue of the three *sarana* (three jewels or gems): how to observe the five precepts by means of belief system.
3. One should know the law of *kamma* i.e. the nature of the law of cause and effect.
4. One should know the difference between the nature of right conduct (*sucarita*) and wrong conduct (*ducarita*).
5. One should know the difference between the nature of right concept (*sammādiṭṭhi*) and wrong concept (*micchādiṭṭhi*).

Thus, the requirement is more than enough to become a good Buddhist or genuine Buddhist either.

May all beings be sleep well under the peaceful Metta of the Buddha.
Ashin Dhammapiya (USA)

Question and Answer:

1. What does right conduct (*sammādiṭṭhi*) mean to you?
2. Why Buddhists need to differentiate between right view (*sammādiṭṭhi*) and wrong view (*micchādiṭṭhi*)?
3. Why do you think of it is necessary to be a good Buddhist in order to differentiate between the conventional truth (*samutisaccā*) and the ultimate truth (*paramatṭha saccā*)?