

Some Reflection
on
Buddhism a Science of Life and an Art of Living



-Raja B. Shakya

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on
Buddhism A Science of Life and
An Art of Living



RAJA B. SHAKYA

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DEDICATION



Late Chidhi Ratna Shakya
(Aug, 1900 A.D.- Oct, 1974 A.D.)



Late Sanu Maya Shakya
(Dec., 1905 A.D.-Feb., 1992 A.D.)

Dedicated to my Loving Parents who encouraged and inspired me throughout their lives to follow the sacred path of Buddhism in daily life, both in letter and spirit as well, for the wellbeing of the world and the general welfare of its people in general.

- Raja B Shakya

Tewa Tower (4th Floor)

Teku, Kathmandu-12, Nepal

Tel: +977-1-14100124/4100125

Fax: +977-1-4100126

email:bodhitv@bodhigram.com

www.bodhitv.tv, www.bodhigram.com

Dr. Phra Khru Shobhan Dharmapal Mahathera

(Ambassador for peace, Buddhagunupakan)

Chief Abbot,

Shree Shakya Sinha Vihara

Chairman,

Bodhi Television

Best Wishes



It is a matter of great Dhamma Pleasure and gratification for me to see that Mr. Raja B. Vandya, a devoted Buddhist Upasak and an eminent Buddhist scholar and author now has written a new book on Buddhism under the very attractive and appropriate title "Some Reflections on Buddhism, a Science of Life and an Art of Living".

This new book of the author is, in fact, the compilation and collection of various opinions expressed by the author in his Face Book statuses in various different times on various aspects of Buddhism in order to satisfy the queries, inquisitions and the questions raised by his friends directly or indirectly during their conversations, dialogues and meetings with him in the past.

The subjects included in this book cover varieties of different aspects of Buddhism which are very simple, informative, interesting and useful in understanding the Dhamma correctly and in true perspective for the general followers of the Buddha

and so the information included in this booklet provide really rewarding knowledge and experiences to the readers.

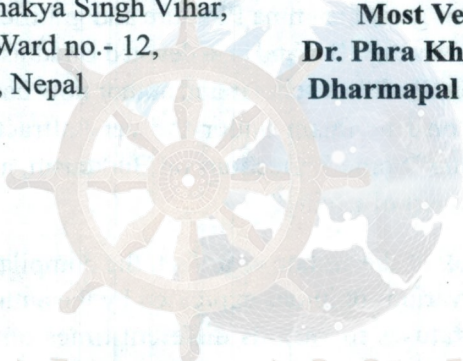
I am confident that this small handbook of Mr.Raja B. Vandy, will, as his earlier publications, be very much popular amidst the Buddhists of Nepal and the world.

Long live Buddha Shasana!

Shree Shakya Singh Vihar,
Thaina, Ward no.- 12,
Lalitpur, Nepal

Bhikshu Dharmapal
.....

**Most Venerable
Dr. Phra Khru Shobhan
Dharmapal Mahathera**



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My Humble Say

This booklet is a compilation and collection of various ideas, opinions and thoughts on various topics, subjects and aspects of Buddhism expressed by me through face book statuses in various times in the past with the humble objective of

- a) clarifying the suspicions and doubts often arising in the minds of general Buddhist followers,
- b) explaining their queries, questions and inquisitions on Buddhism often presented by them on different occasions and contexts in different times in various forums in the past such as individual and/or group religious gatherings and meetings, conversations and talk programs, and
- c) enlightening them on some of the difficult questions and the deep philosophical concepts and notions of Abhidhamma of Buddhism generally taxing the minds and brains of common folk followers of Buddhism in general.

I hope that this small booklet will serve the purpose of useful ready reference book on various topics, concepts and subjects of Buddhism for the laymen and women disciples interested in them.

I am thankful to all my face book friends who have inspired and encouraged me to publish this booklet by compiling my face book statuses for the common benefit of the general followers of Buddhism in general.

I am very grateful to Most Venerable Dr. Phra Khru Shobhana Dharmapal Mahathera, Chairman of Bodhi Television, for sparing his invaluable time for writing very suitable Best Wishes for this booklet. My special sincere thanks are due to Mr. Nikhil Shakya, student of B.E. (Civil Engineering) for his kind, eager, ready and willing help, cooperation and contribution in computer editing and preparation of this booklet, without whose help and cooperation this book would not have seen the light of the publication so early and in time.

I am thankful to the Publisher for his kind efforts for its early publication. Thanks are also due to the Manager of the Press and his colleagues for their eager efforts for printing this booklet so early for publishing it in time.

"Vandya Niwas"

Pukhya Tole, Ward no. 24,
Kathmandu, Nepal.

Raja B. Shakya

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Chapter 1

Buddhism a way of Living

Buddhism is a way of living, not just for learning but for actual practice in daily life. It is just not an imaginative hard philosophy meant for intellectual gymnasium of idle speculative thinkers but a pragmatic scientific approach to life and practical discipline of daily life to be lived in day to day life by its followers for the achievement of the socio-ethical-spiritual-religious peaceful advancement of the individual, society, nation, world and humanity as a whole. **That is why intelligentsia prefer to refer this discipline as Humanism.**

Hope-the basis of the continuation of life.

Our world and mankind are hanging on in this world on the basis of Hope and all sentient beings of the universe are relying on their Faith, Confidence and Belief on the lasting continuation of this world for a long time to come in future. Common folks in this world do face the problems in life with patience even for quite a length of time in the hope and belief that the current problems and sufferings of life would come to an end sooner or later (hopefully sooner than later) to their satisfaction and their dream days and time of health, happiness, joy, peace, progress, prosperity and pleasure and successes in their life would follow again one day (hopefully sooner) as wished and desired. If the

loss of confidence on the resolution of problems is destined to lead to utter frustration in life, the total breakdown of the delicate string of hope in life is sure to lead to disastrous consequence in the lives of ordinary people. **Herein comes, therefore, the significance of the need of the role of Spiritual education like Buddhism and its practical translation in life.**

Definition of Kamma (= Karma in Sanskrit) in Buddhism

Buddhism and some other oriental religions and philosophies believe on Kamma and its laws. But very few devotees are well aware of the vast differences between Buddhism and other religions in their definitions of Kamma. Religions other than Buddhism take all sorts of physical, verbal and mental actions of people as Kamma and all these actions, they believe, beget fruits /or results (=Vipaka). But Buddhism does not agree with them. For Buddhist Law of Kamma is not the fatalistic doctrine. Buddha declares:-Volition/Intention (Cetana= Chetana in Sanskrit) is the Kamma. In other words the Buddha says: -"Cetanaham Bhikkhave Kammam vadaami" According to Buddhism, physical, verbal and mental volitional actions undertaken with intention only become Kamma and such completed actions mostly, not each and every action bear result (=Vipaka) or fruit in this life or future lives to come.

Kamma (=Karma in Sanskrit) is, in fact, the Law of moral causation. Rebirth is its corollary or direct consequence.

Kamma and Rebirth are, in fact, very much interrelated and are fundamental doctrines in Buddhism. Although the Buddha states that people are the heirs of their own actions-i.e. "Sabbe Satta Kammasaka", His doctrine of Kamma is quite different in the sense that he does not assert that each and every thing is due to Kamma only. According to Buddhism, the Law of Kamma is very important but still it is only one of the 24 causal conditions (=Paccaya= Pratyaya in Sanskrit) narrated in Buddhist Philosophy i.e.in "Paccayuddesapali".

Classifications of Kamma

Kamma can be classified into various types according to its fruit bearing time, its function and its priority of effect (Vipakadana) as well.

Classification of Kamma with reference to its time of operation:-

- 1) "Ditthadhammavedaniya Kamma" is Immediately Effective Kamma. This type of Kamma generally gives its result within this life, or to be specific within 7 days. If it does not operate in this life itself, it becomes ineffective. Ineffective Kamma is known as "Ahosi Kamma."
- 2) "Upapajjavedaniya Kamma" is Subsequently Effective Kamma. This Kamma bears fruit in next life itself. If this Kamma does not operate in the next birth itself, this Kamma too automatically, becomes ineffective i.e, Ahosi Kamma.

- 3) "Aparapariyavedaniya Kamma" is Indefinitely Effective Kamma. The effect of this type of Kamma may be reaped at any time or, in other words, this Kamma may take place at any time in the course of one's wanderings in this Samsara or the worldly cycle until the final Emancipation= Nibbana.
- 4) "Ahosi" Kamma is Ineffective Kamma. This Kaama does not operate at all i.e., in other word, it does not bear any fruit at all.

Kamma is classified according to its function as well.

For example:-

- 1) "Janaka Kamma" is known as Reproductive Kamma. This is Kamma which predominates at the final moment of the death i.e. Cuti = Chyuti in Sanskrit and this citta= chitta determines the state of a person in his or her subsequent birth.
- 2) "Upatthambaka Kamma" is Supportive Kamma which assists and maintains the fruition of the Reproductive Kamma. On the other hand,
- 3) "Upapeedaka Kamma" is Counteractive Kamma which intervenes in the fruition of the Reproductive Kamma to produce unexpected unfavorable result in the subsequent birth.

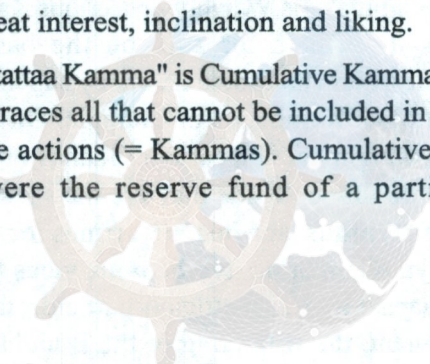
- 4) "Upaghaatak Kamma" is called Destructive Kamma. Because this is a more powerful opposing past Kamma, which, seeking an opportunity, may quite unexpectedly operate just as a counteractive force. This force not only obstructs but also destroys the whole force of Reproductive Kamma.

Kamma may also be classified according to priority of its effect as follows : -

- 1) "Garuka Kamma"= is Weighty or Serious Kamma that produces its effects for sure on the basis of its wholesome or unwholesome nature by superseding the effects of other Kammas. For example: On the moral side such weighty actions are the Jhanas or Extasies, while on the immoral side they are the subsequently-effective heinous actions or crimes or vices or Anantariya Kamma or five heinous vices (=Pancha Mahaa Paapas) such as matricide, patricide, the murder of an Arahant, the wounding of the Buddha, and the creation of a schism in the Sangha.
- 2) "Aasanna Kamma" is Death-Proximate Kamma which might operate when there is no Weighty Kamma to condition the future birth. This is the Kamma or action which a person does or recollects immediately before the dying moment.
- 3) "Aacinna Kamma" is also called Habitual Kamma. This is the Kamma which stands always ready to bear fruit

in life. For this is the Kamma that a person constantly performs in one's life such as regular daily prayers of a devoted Buddhist, daily routine of the daily observations of five moral precepts by such a person, practice of Daan (=Charity), Sheela (= moral code of conduct), and Bhavana (=Cultivation of Mind or Development of Mind or Development of Concentration) and daily practice of meditation by regular Yogi or Saadhaka (= Practitioner of Meditation) and so and so forth and towards which the person has a great interest, inclination and liking.

- 4) "Katattaa Kamma" is Cumulative Kamma. This Kamma embraces all that cannot be included in the aforecited three actions (= Kammass). Cumulative Kamma is as it were the reserve fund of a particular being.



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Chapter2

Buddhas' Teachings

The Four Unthinkable things for the ordinary wordlings

Modern Science has traversed a long way in finding out, knowing and understanding the mysteries of mankind, our world and its environment and surrounding including the vast space around us in course of its untiring search and research works so far. But it is still far from being complete to our complete satisfaction. Because new and ever novel things are constantly being seen, found out and experienced by the scientists and researchers with the passage of time in this world system and the process and the trend of new findings do not seem to have found any glimpse of final full stop and end by mankind. So even for the scientists, Man (and his environments surrounding this world) is still the greatest subject of mystery for its continued research and is destined to remain so, it seems, for a long time to come in future as well. Because in the Words of the Buddha, the subject of the rise (uppati = utpati) of the world (Loka) is Unthinkable (= Achintaniya) i.e. unconsiderable for ordinary human beings i.e. beyond the comprehension of the ordinary word lings. (Please see The Achintya Sutra, Anguttara Nikaya of the Tripitaka).

As per Buddhism, there are three more subjects, concepts or things which are beyond the comprehension capacity of

the ordinary wordlings besides the subject of Lokotpati (=the rise of the Loka (=world=living beings). They are:

- a) Kamma Vipaak (=Fruits or Results of Kamma);
- b) Meditation of the Practitioners of Meditation (=Dhyani's Dhyana) and
- c) the Buddha's Gochara (=the subject of the depth, length, extent, scope and cover etc. of the Buddha).

It is, however, understandable, experience able and well realizable not only by all the Buddhas in this world system and but also some of them partly or fully realizable even by those other capable persons who have earned sufficient merits, capabilities and requisite accomplishments in their lives to see, experience, understand and realize them in their lives themselves. But they are unthinkable subjects for the ordinary word lings only. **The Buddha has never said, stated, expressed or talked about anything which cannot be self seen, understood and realized by the right and capable persons themselves by undergoing through and accomplishing the prescribed processes required for them.** So they are unthinkable only for the common people without the requisite qualities and capabilities. Because they are beyond the comprehension capacity of such ordinary people.

Buddha's Teachings

- 1) **Buddhas' Teaching: "Sabba Papassa Akaranam"** (=to refrain from all evils= vices). The followers of the Buddha or the Buddhists of the world should be

quite clear about the definitions of the basic terms used in Buddhism and/or in their day to day practical lives, talks, behaviors and dealings such as Papa (=Vice or evil) and Kushala and Akushala (= Wholesome or Good Deeds and (Unwholesome or Wrong or Bad Deeds). Buddhist common folks are found to be generally confused about the uses of these terminologies in their daily behaviors and generally believe that all the Good things are Kushala and Punnya (=Meritorious deeds) and all the wrong deeds are Akushala and so Papa (=vices). This common notion of general people is not, strictly speaking in the pure religious sense, always right and correct. Because while all the crimes are virtually vices (Papa), all the vices are indeed wrong deeds (=Aakushal Kamma). But all the unwholesome-wrong deeds (=Akushal Kammas) may not be\are not vices (=Papa). It is, therefore, better and always desirable to clearly know and understand the subtle differences in the meanings and scopes of these dhamma terms for the successful practical meritorious religious lives.

- 2) **Buddha's Teaching: "Kushalassa Upasampada."**
(=To do whatever is good) It is useful and always better for the Buddhists to remember that "All meritorious deeds are good deeds indeed (Kushala Kamma)" but each and every good deed (=Kushala Deeds) sans meritorious deed (punya) may not always be meritorious deed. For instance, let us just take one simple example

from day today life. Common folk Buddhists generally tend to believe that listening to or recitation of Paritta Sutta (=Paritrana Sutra) is itself a wholesome deed (=Kushala Kamma) and meritorious deed (=Punnya Kamma) at the same time. But the truth and correct fact is that it is a wholesome deed indeed but not, strictly speaking in pure religious sense, not still a meritorious deed. But Going to the Triple Gems for Refuge and Observation of five precepts before the Recitation of the Paritta Sutta as well as the offering of charity following the recitation are, of course, meritorious deeds.

- 3) **Buddha's Teaching: "Sachitta Pariyo Dapanam" (=To purify the mind or to cleanse it or mind as a transparent good mirror):** The most important of all the teachings of the Buddha is to purify the mind by cleansing it from all sorts of the defilements and impurities to keep it as pure and transparent as a good mirror. As per Buddhism Suffering (=Dukkha) is the only great, natural and permanent Truth in this world which arises because of the Cause (Dukkha Samudaya). Suffering can be ended permanently through the attainment of Nibbana (=Final Emancipation) (i.e. Cessation of Suffering) and there is correct Path that leads to the Cessation of Suffering (Dukkha nirodhagamini Pratipada Ariya Sacca). These 4 truths are known as Four Noble Truths and the path leading to the cessation of suffering is referred Noble Eightfold

Path. **This Noble Eightfold Path** is classified into Three Parts as Sheela (= Moral Conduct), Samadhi (=Development of Meditation) and Panna= Pragnan (Development of Insight). Meditation is divided into two parts. They are Samatha Bhavana (=Tranquil Meditation) and Vipassana Jhana=Vippasyana Dhyana (=Development of Insight). While Dana (=Charity or Generosity) and Sheela (=Moral Conduct) are, of course, helpful in keeping purity of mind to some extent for a certain period of time, Samatha Jhana =Samatha Dhyana (=Cultivation of Mind or Development of Concentration) is more effective in suppressing the defilements or impurities of mind for sufficiently longer time thereby keeping the mind pure and clean for a substantially longer period. But given the rise of appropriate conditions, the suppressed impurities of restrained mind may again give way to the reversal of old defilements and impurities and the purified mind may again be subjected to Carelessness (=Pamada=Pramada) by crossing all the bonds and walls of restraint and control. So the cessation of the impurities and maintenance of the purity of mind may turn out to be a temporary phase only in the long run.

So, attainment of Ariya Magga and Phala (=Arya Marga and Phala) which are capable enough to eradicate even the latest tendencies of defilements and impurities is not possible by any other means other

than the achievement of Panna =Pragnan (Development of Insight). It is only the attainment of the final stage of Ariya Magga and Phala i.e. Arihanta Magga and Phala or the attainment of Complete Enlightenment i.e. Bodhi Nana =Bodhi Gnana that finally eradicates fully even the latest tendencies of all the defilements and impurities of mind i.e. Nibbana. So if one wants to attain complete Purity of Mind one should try to attain the Nibbana, the full and Final Deliverance or Emancipation. So the above Teaching of the Buddha leads people to the Path of Nibbana.

Development of Insight the real Path to Nibbana

Charity (Dana), Sheela (Code of Conduct) and Samadhi (Cultivation of Mind and Development of Concentration) are all essential good deeds for acquiring requisite merits to proceed to the Final Deliverance (Nibbana). They are certainly essential causes and conditions (=Hetu and Pachhaya =Pratyaya in Sanskrit) for moving forward to the final goal of Nibbana. But Developmet of Insight (Pragna) only finally takes a person to the ultimate Path of the final Emancipation (Nibbana). This is the belief of the Buddhists.

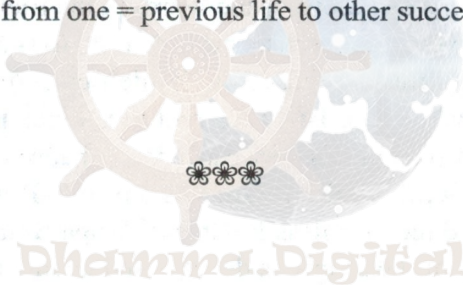
Buddhist and Upasaka/Upasika (= Lay Disciples)

It is worth remembering that a person becomes Buddhist when one takes Refuge in Triple Gems for one's life long

period and the Refuge remains intact and alive for one's life until the person reverts to other Refuge But, it is better to remember or keep in mind that the person isn't yet lay disciple (=upasaka/upasika) in Buddhism until one observes Five Sheelas (=Pancha Sheelas).

Nature of Religion

Religion as such is a matter of personal belief, confidence, conduct and living as per the norms prescribed by it in the daily life. It is not automatically inherited by birth, although Sankhars (=Sanskaras in Sanskrit =cumulative inclinations or impressions of the previous lives) are transferred from one = previous life to other succeeding life.



Chapter 3

Three Fundamental Characteristics of Buddhism

Celestial Beings or Deities in Buddhism

There is, we find, a lot of misunderstanding in the West—even among the educated and the learned people—regarding the place of the Super natural beings (=celestial beings= the deities) and the God, the Creator in Buddhism and the Buddhist Practices. They are generally correct in recognizing that Buddhism does not accept the existence of any Super Natural Personality like God as the Creator of the world and its living beings. For " Attaa hi Attano Natho" (i.e.person himself is his own Lord) is the Words of the Buddha. It does not, however, in any sense, mean that there is no place for the Super natural beings like the deities and the Higher deities such as the Bramhas and the Super Bramhas in Buddhism born in this very earth, in the happy states of the Celestial Realms, the Realms of Form (=Rupa Bramha Lokas) and the Formless Realms (=Arupa Bramha Lokas) as a result of their various degrees and quanta of merits in their previous births in the world cycle. As per Buddhism, a Chhakkawala = Chakkrawala in Sanskrit i.e. roughly a solar system in our common language is made of 31 Lokas (= States of Existences). They are:

- 1) 4 Evil or lower or Nether States or worlds = Apaya Gati;
- 2) One Human Realm; and
- 3) 6 Celestial Realms;

- 4) 16 Realms of Form Bramhas (= Roop Bramha Lokas) and
- 5) 4 Formless Realms (=Aroopa Bramha Lokas).

The above cited worlds No.3, 4 and 5 do very much exist in this our world system itself where the higher strata deities earning relatively greater quanta of merits comparatively in their previous births are reborn to enjoy the fruit of their merits in their previous lives. All of them are definitely the Deities of higher Powers in comparison to human beings. But none of them are still free from the worldly cycle of births and deaths. Meaning thereby they are gods in common men's language but not the Gods as the Creators.

The concept of selflessness- the most difficult truth to grasp in Buddhism

It's a well known truth that of all the three universal characteristics of the Buddhist philosophy, the concept of "Anatta"(= Anatman)" i.e. selflessness or No Soul is the most difficult one to grip. Besides, the concept of Self, Soul, the Great Soul and/or God, the Creator lies so deep rooted in the very core of the mindsets of all types of the worldly beings and is lying so stuck in them as the latent tendency of their previous accumulations from infinite past that they find themselves landing in a big vacuum or totally baseless while pondering over the very theme of the absence of permanent entity like Soul or God without the basic knowledge of Buddhist "Abhidhamma". That is why even modern scientists so highly reputed for their objectivity and

impartiality in their firm refusal to believe in anything without substantial and reliable evidence or objective proof are often found to be referring to God whenever they invented entirely new concept or found new thing like "Higgs boson" or God's Particle whom no body of them could claim to have ever seen Him personally in life. It indicates that Buddhism is still far ahead of modern science.

Buddhism an independent, different and quite distinguished philosophy

Among the groups of various kinds of religions and philosophies prevalent in our world, Buddhism stands alone as the different and distinguished religion because of its entirely novel theory of "Anatta" ("Anatman") =the concept of Selflessness or no soul. The concept of soul, as per the Teachings of the Buddha, has been binding not only the common folks and the famed saints, hermits, recluses and great meditation practitioners of this world but also the powerful deities and Bramhas (=Celestial Beings of 16 Realms of Form and 4 Realms of Formless Lokas) of the universe so tightly that they are being forced to rove in the infinite worldly cycle of unending births and deaths even without their will. This concept is, therefore, -people feel - very very difficult, hard and complex to comprehend, understand, experience and realize it in their life. Buddhism gives the example of two similes to have a rough idea of its difficulty-such as

- 1) the difficulty of finding proper direction in the highly dense forest of His time and
- 2) the problem of separating each and every hair from the tightened never-combed hair lock (= jataa) of the hermit of ancient times with a life period of thousands of years in the past.

Because the only way to well-realize the concept of "Anatta" i.e. No - Soul is the path of the Full Development of Insight wisdom through "Vipassana" Meditation prescribed by the Buddha. Recently our scientists have declared to have traced and found out the Unique Particle which is responsible for forming the world which they preferred to call God's Particle." The concept of God widely prevalent among the all sorts of people in this world is the natural result of their deep rooted belief on Soul, the Great Soul, and/or the Great Creator (=Param Bramha) whom nobody has ever seen in life. Is not it very odd and surprising thing to hear that the modern Scientists who very proudly claim to be free from the superstition are still bound by it without any proof???

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Three characteristics of Buddhism

Buddhist philosophy is based on 3 universal characteristics of the world and all the conditioned things of the universe. They are: 1) **Impermanence**, 2) **Suffering** and 3) **Selflessness or no soul**. Buddhism itself can be defined, summarized and classified into 5 kinds of Lights (=Aalok) such as

- 1) Refined Knowledge regarding Volitional Actions
(=Kamma Sakata Nana),
- 2) the Light of the Analytical Knowledge of the Dhamma
(= the Absolute Realities)
- 3) the Light of the Analytical Knowledge of the Law of
Dependent Origination or Causation,
- 4) the Light of the Knowledge of the Realization of the
Truth of 3 universal Characteristics of life and the world
and
- 5) the Light of the Realization of the Truth of Nibbana
(=the Ultimate Deliverance from the worldly cycles).

In fact among the three principal bases of the above 5 Lights, the most difficult one to comprehend, understand and realize even for the highly educated and religious people of the world as the worldly beings is the third truth i.e. the truth of the Buddhist concept of the "Anatman"= the Selflessness or No Soul. When the modern scientists prepared the book named "Chromosome 1" after ten years of hard effort, they claimed to have access to the knowledge only known to the God. Have any of them seen the God?

Unique Quality of The Buddha

Shakya Muni Buddha became the Fully Enlightened Buddha after gaining 8 Mundane and supramundane extra ordinary Psychic Powers and special Knowledge and 5 extra ordinary

Visions or Knowledge "(=Chakkhus)" 2603 years ago under the Bodhi Tree at Bodh Gaya. He was then known to the world as the Great Omniscient Buddha. There was nothing in the universe which He would not know when He so wished to know. However He was such a Great Truthful but still so very Liberal, Simple and Honest Personality without any trace of vanity in Him that He did not like any type of Exaggerations even in expressions of Appreciation, Admiration and Praise for Him by his disciple monks about His Omniscience. He may be called Omnipresent and Omnipotent as well, as there was no place in the universe where He could not go if He so wished and there was nothing He could not do if He so liked. But still He never desired to be addressed by such titles. Is not it a unique quality?

Modern educated people, intellectuals, inquisitive learned common folks, new philosophers and the teachers, students, supporters and experts of modern science are very often found to be wondering how Sakya Muni Buddha could,-without the help, assistance and association of the modern highly developed, advanced and ultra modern technologies like Nano chips, computers, telescopes, microscopes, spacecrafts and their associated tools, instruments and machinery etc. and the labs connected with them available to the modern scientists, 2603 years ago, see, know, find out, identify, test, feel, and experience the absolute realities "(Paramatth Dhammas)" like subtlest forms and mind and the mental factors "(Nama Rupa Dhatus)" and divide,

subdivide, analyze, and classify them along with their separate individual salient features and characteristics, their specialties, their roles and functions in the life and the world and clearly explain about them in such great details like the clearly visible solid material things of matter ??? . Of course the question is very interesting one. But the answer is very much present in Buddhist texts itself. Because the Buddha is not an ordinary personality. He had acquired 5 very unique extra ordinary Eyes (" chakkhus" = Knowledge or Vision) not comparable with any gods or Bhramhas known to people at that time or even today. They were/or are: -

- 1) Pragya Chakkhu (=Vision of Insight Knowledge),
- 2) Dhyana Chakkhu (=Meditational Eye),
- 3) Buddha Chakkhu (=the Knowledge of Knowing the power of other peoples' sense organs and their psychologies),
- 4) Samanta Chakkhu (= the Knowledge of Omniscience =the Sarbagyata Gyana) and
- 5) the Dhamma Chakkhu (= the Knowledge of all 3 Vehicles of the Nibbana).

Buddha's Emphasis on Long Term Effect of the Dhammas

It is said that man is a rational being. But if we observe the general behavior of ordinary common folks in their practical daily lives in our world and society, and what we find in real life is that man is more a sentimental being than rational

one, generally moved only by own self-interest, self-motive and self-consideration. Ordinary common folks, therefore, take pleasure, feel happy and get gratified in daily life in taking or accepting material gifts, money, property and/or other material valuable things and worldly, material appreciations and praises from others and think that it is the way of happiness. However Buddhism recognizes that the act of bestowing or giving (in other words -charity, generosity or benevolence) gives one much more profound, deep, and lasting pleasure, happiness, joy and inner bliss in one's own life than taking or getting things from others in his or her life. Because if the former joy is only momentary and short-lived one and passes away as soon as the thing is finished with him or her, in the case of the latter i.e. giving, each and every time one recalls, recollects or remembers the old act of pure charity in life later, he or she gets the same joy, happiness and bliss from the very core of one's heart besides earning merit and purity of mind in the process. That is why the Buddha encourages people to engage in pure charity, benevolence and selfless service to the sentient beings.

Honor of the Buddha as the Greatest Scientist of the world

Why is The Buddha honored as the Greatest Scientist of this universe our world has ever seen in this age?? Because He did not propound His ever new novel theory of the Three Universal Characteristics of the existence of our world, its sentient beings and the entire universe made by the material

things and the mind and the mental factors (Nama Rupa) such as 1) the Impermanence, 2) the Suffering and 3) the Soullessness, or impersonality or insubstantiality of entire existence just on the basis of hear-say or the religious books, or the teachings of some authority on religion only without experiencing personally about the truth. After receiving the Prophecy from Deepankara Tathagata about his Buddhahood in this age 4 Incalculable and 100 thousand aeons ago He personally traversed the world cycles for Four Incalculable and 100 thousand aeons thereafter for gaining the insight - knowledge of the true, deep and real nature of the existence, its world and its living beings by his own study, knowledge, observation and personal experience over the period of uncountable births cycles in a scientific manner and then only He declared the 3 universal theories.

Supernatural Powers of Ancient Hermits

Ancient Saints, Hermits, Recluses and the Meditation Practitioners too are said to have gained supernatural powers like those of the deities by virtue of their merits. Deities and Bramhas and Super Bramhas too, according to their respective statuses, are believed to be gifted with far more higher powerful Supernatural Powers compared to humans. However is not it interesting to note that their divine powers are also in no way comparable to the Highest Supernatural Psychic Powers of the Buddha? Our Tathagata possessed 8 Super Natural Psychic Powers of the Highest Grade. They were 5 Mundane Psychic Powers: - 1) Divine Ear, 2) Divine Eye,

3) Super Magical Power, 4) Super Knowledge of Other Peoples' Minds and 5) the Reminiscence of Past Births of any sentient beings. Besides He possessed 1) the Knowledge of the Power of Fulfilling All Wishes, 2) the Full Knowledge of the 3 characteristics of the world i.e. The Laws of Impermanence, Sufferings and the Soullessness of the sentient beings and above all 3) the Special Insight Knowledge or the Comprehension of the Destruction or Cessation of Defilements or Corruptions ="(Asavakkhaya Nana)".Thus He became the Omniscient Buddha.

Unrestricted and Unparalleled Knowledge of the Buddha

It will be interesting and useful in daily religious practice for the sincere disciples of the Buddha to remain well-informed about the Unique Status of the Knowledge, Wisdom and Insight (=Pragya Gyan) of our Tathagata that the Buddha had Unrestricted Unparalleled and Unlimited Knowledge="(Apatihata Naana)"about the Past, Present and Future as well. Unlike the common nature and practice of the word lings,physical verbal and mental actions (common people, intellectuals and most of the so-called saints of this world included) in their lives, there were no such any physical, verbal and/or mental actions or deeds of the Buddha which were not preceded and closely followed by His Insight Knowledge (= Pragya Gyana).

Is not it a curious and interesting subject for discussion amid the inquisitive worldly people of our age that Modern Science

with astonishing speed of researches, inventions and innovations in the various fields of vast Space and Astronomy have not yet been able to locate and identify any one of the Cakkawala System described in such a great detail in Buddhist Texts each of which Cakkawala contains 31 different Lokas i.e. Planes of Existence for the different kinds of sentient beings to live and enjoy or bear the fruits of their good or bad deeds of their previous lives?. As per Buddhism, these planes of existence are very much physically present in our world system. Besides Buddhist texts clearly explain the exact locations of each of these places and their distances from our earth i.e. our human plane of existence. **Can we hope that Science will one day be able to locate and identify them in foreseeable future?**

Thirty one Planes of Existence in each world System (=Chakkawala) and Three Areas of Influence

In Buddhist Terminology the terms -'Cakkawala (=Chakrawala)' or 'Loka Dhatu' and 'World System' are generally used as synonyms. Even the term 'Bramhanda' may also be, in a limited sense, used for the term the world system or Cakkawala. There are 3 kinds of Cakkawala=Lokadhatu= the World Systems explained in Buddhism for the purpose of exposing the Area (i.e. Field=Kheta=Kshetra) of the influence coverage span of the Buddha Tathagata.

- 1) The space area of 10 thousand Loka Dhatus (=Cakkawalas) or the World Systems is known as The

Buddha's Native Field (=Jati Kheta). The celestial beings of this space naturally do always hear or can directly listen to the regular Teachings of the Buddha, while staying in their own places that was delivered by the Buddha in this earth. In fact, these sentient beings do often regularly come to the Buddha to listen to the 'Exalted One' teachings at His own place here.

- 2) The space area of 10 trillion world systems (=Koti Shata Shahashra Cakkawalas) where the Tathagata's Command or Teaching is always well heard clearly is called the 'Aana Kheta i.e. the 'Command Area ' of the Buddha. This is why the Buddhist Monks of our place even today invite the Celestial Beings i.e. the Deities of this Command Area of our world systems to come to our place to listen to the Buddha's Teachings before beginning Paritta Sutta Recitation and other Buddha's Teachings and
- 3) The remaining vast infinite Space area, where our Sakya Muni Tathagata's influence does not normally reach is addressed as ' Bishaya Kheta ' i.e. (the Ananta Kheta =infinite Space). Because the exact number of the world systems of this area is not known to the ordinary sentient beings of our world.

Is not it highly interesting, attractive, encouraging, stimulating, brainstorming and very gratifying thing for the inquisitive Buddhist students to know that Modern Science (Astronomy, Astrology and Space Science included) equipped with the

immense help, cooperation and contributions from ever growing more and more advanced, highly developed, latest as well as most ultra modern sophisticated technologies, tools machineries, computers, telescopes, spaceships etc, etc, is still far far behind The Buddha in their knowledge and information about the Vast Infinite Space and the no. of the world systems in the Space?????. Modern Scientists are still engaged in the race of finding out ever new planets and their sub-planet families in the space. Their research is being continued and they do not still have any idea about its end in any foreseeable future. So in the eyes and vision of modern Scientists this world is expanding. Is their view correct?? Buddhism says - **No, a very Big No.** The Buddha has long long ago - 2600 years ago declared that the world (the Space included as well) is Infinite and its end cannot be conceived by humankind. We will discuss about it later.



Dhamma.Digital

Chapter 4

Buddha as the Greatest Scientist of the World

Why is our Sakya Muni Buddha known as the greatest scientist of this world of this age? Because **He is "Yetha vaadi tathaakari" i.e. as He says so he does in practice as well.** He does not teach anything, any dhamma, any sermon, any subject, any meditational path and/or any practice to his disciples for performing and/or following in daily life which He has not personally seen, tested, examined, analyzed and/or experienced in one or other life or lives of present life or any one or more of the previous lives during his long long wandering or journeying period in the past in the infinite worldly cycle of births and deaths in His untiring persistent tour of life for the attainment of the Great Ultimate Goal of Total Liberation from the worldly cycle i.e. the Great Emancipation-Nibbana. He has not spoken even a single word or sentence which has not himself thus personally tested and experienced and which cannot be experienced and examined by the wise (=Pragyavan) capable followers themselves in their life by traversing the Path correctly as shown by the Buddha. Is not it appropriate at this juncture to remind the followers of the Dhamma that in order to earn this very extra ordinary capability of the Sammasambuddhattwo that even after being equipped with 'Ashta Siddhi' and 8 Samapattis in the previous life as Saint Sumedha itself He travelled the world for four Incalculable eons and 1 hundred thousand Kalpas (=eons) to become the Buddha.

Humanitarian Shasta (=Guru= Teacher) and Humanist Preacher

Our world has so far seen quite a good number of various types and kinds of religious preceptors, preachers, dhamma gurus, philosophers, teachers and propounders of new faiths and religions in this age who each wanted his disciples, supporters and sympathisers to accept him and follow him as the only last authority or the last authoritative representative of the God to take them to their dream goal of Paradise and/or salvation. None of them seemed to have displayed any kind of liberty of sharing his own unique and distinct position of being the Guru or the God's agent or representative with second person even in future as well. The Buddha is the only Great, Most Kind and Compassionate, Extraordinarily Liberal Humanitarian Guru or Dhamma Teacher or Preceptor this world has ever seen in this age who has not only shown the Path of the Great Emancipation - Nibbana to all his desiring aspirant capable disciples and followers in their this very life period but also very openly, sincerely and quite liberally, without any reservation at all, has shown the very Path of becoming The Buddha-The Sammasambuddha itself in future for themselves. Therefore the Buddha can very well be declared as the greatest liberal humanitarian Guru - "Shaastaa of the world.

Meaning of Refuge (=Sarana) in Buddhism)

'Sarana Gamana' or -'Going to Refuge' in Buddhism has totally different meaning, connotation, underlying sense and

explanation than that in other religions. Where Sarana in other religion means the total surrender to the God with total faith without any right and facility to doubt and question his authority or words, 'Sarana Gamana=Going to Refuge in Buddhism means righteous and conscientious dedication of oneself to the Triple Gems with one's right, authority and full facility to doubt and question any aspects of the Teachings intact, without losing one's self esteem, self confidence and self respect. He or She goes to the Triple Gems for Refuge for getting protections, here and now in this life, from worldly sufferings, problems, fears and trepidations besides seeking Peace and Harmony in this life and for wishing and getting effective Safeguards and Preventions from Falling into Evil or Miserable States (= Durgati) in future lives. Buddhists, therefore, daily pray **Buddham Saranam Gachhami-I go to The Buddha for Refuge.**

Final Goal and the Greatest Objective of a Buddhist

The greatest final objective and ultimate Goal of the real serious Buddhists in the world, consciously or unconsciously, knowingly or unknowingly, is/should be the attainment of the Great Emancipation - Nibbana in this life itself as far as possible. So devoted Buddhists are strongly encouraged and inspired to perform lots and lots of meritorious deeds continuously in life in Buddhism so as to enable them to fulfill all the perfections-= Paramis or Parmitas needed for reaching the Nibbana, if possible, in this very life itself. Because even to reach Nibbana as an ordinary Pakati Savaka

= Natural Disciple, one has to practise the 10 perfections-Paramis or Paramitas for 1 Incalculable (=Asankheyya) kappas (Kalpas). Buddhists, therefore, are strongly advised and taught to constantly get engaged always in performing more and more greater and higher meritorious deeds and dedicate the merits thus earned to become the cause and condition for ultimate Nibbana to help them fulfill the requisite perfections for this Nibbana as soon as possible. That is why even while performing the routine daily Buddha Pooja (Worshipping The Triple Gems) Buddhists do definitely wish and pray that the merits thus earned by Buddha Pooja might be the cause and condition for Nibbana (= "Nibbanassa Pachhayo Hotu"). And this amply proves that our daily routine Buddha Pooja is also a very important meritorious exercise for the Buddhist followers which should not, at any cost, be neglected and lightly taken.

Sakya Muni Buddha is thus the greatest scientist ever seen by mankind in this age. For He does neither propound pure dogmatism and wild theoretical speculationism which cannot be self seen, verified and experienced by human beings themselves in life, nor advises people to believe on fatalism and immortality of any being. Similar to the modern theories of modern science, His Teachings i.e. Buddhism is based on Realism, Pragmatism, Objectivism, Law of Karma, Law of Rebirth, Theory of Cause and Effect as well as Analyticism and Anatomism which can be self seen, understood, realized, experienced and achieved by oneself by the capable persons themselves in their lives itself by properly following correctly

the path shown by Tathagata in His Teachings. Even the Path of the Great Emancipation- Nibbana is open to all aspirants. The great goal of life is self realizable and self attainable. And this is, in fact, the beauty and attraction of Buddhism and the great firm Assurance for the Buddhists.

Buddha' Stress on Disassociation with the Fools

Common folks are generally led to wrong practices and bad habits in life because of the close company of the wrong people, thus depriving them of the valuable opportunity of utilizing their rare and scarce life as humans in this world. The Buddha, therefore, declared that Not to associate with Fools ("Asebana cha balanam") is the highest blessing ("Mangala") for the sentient beings.

Three Types of Buddhas

There are 3 types of Sammasambuddhas in this world.

- 1) The Pannadhika Buddha - He fulfils all the requisite Paramitas (Perfections) as a Bodhisatta during the time period of 4 four Incalculable (Asankheyya) Aeons (Kappas) and one hundred thousand aeons.
- 2) The Saddhadhika Buddha - who has to traverse the world cycles for 8 Incalculable Aeons and 100 thousand aeons for fulfilling the requisite Perfections as a Boddhisatta. and
- 3) The Viriyadjhika Buddha - He takes the time of 16 Asankheyya Kappas and 100 thousand Kappas for

fulfilling the required Paramitas as a Bodhisatta. Our Gautama Buddha belongs to Pannadhika type. So He emphasises on Panna (Insight Devt.) He declares- Panna is the Jewel for mankind i.e. "Panna Naranam Ratanam".

In this material world people who help purely with the fine sense of beneficence sans any precondition or selfishness are rare. Rarer are persons who are sincerely grateful to such benefactors. Still more scarce are such grateful enlightened persons who try to return the benevolence with pure sincerity as per their ability and capability. Therefore Buddhism stresses **"Katannyu hotu panino" i.e. People should be grateful.**

The scarce thing in life is Time. Isn't it better to grab it firmly now and use it for service to mankind? For Service is, in reality, the Dhamma.

As has been already discussed in the foregoing paragraphs, Buddha's Teaching stresses on: "Sachitta pariyo dapanam". If Meritorious deeds like Generosity (Dana) and Morality (Sheela) help people to restrain their mind and control their unwholesome deeds to some extent, Cultivation of mind and Development of Concetration (Bhavana) go a long way to effectively suppress the unwholesome deeds- physical, verbal and mental -for a longer period of time to come. But it is only the Development of Insight (Pragya) which helps people to eradicate the entire unwholesome deeds permanently and completely from roots itself.

Well Expounded is the Dhamma

"Swakkhato Bhagavata Dhammo" i.e. Well - Expounded is the Dhamma (=The Teachings and the Doctrines) by the Blessed One. Buddha's Dhamma is very much rightly famed in this world as Well-Expounded. Because the Fully-Enlightened One showed and showered the boundless Great Loving Kindness and the Compassion to all the sentient beings of the worlds including the human beings of the Earth, the celestial beings of the 6 Heavenly worlds, the gods of 16 of Roopa Bramha Realms, the gods of the 4 Formless Bramha Realms as well as the living beings of 4 nether worlds without any kind of differentiation and taught and explained the Dhamma i.e. all those things that were useful to the listeners for their meritorious religious betterment and welfare here and now in their present life as well as future lives and which were helpful in the right path of achievement of the Nibbana, the final Emancipation from the worldly cycles in the present life and/or in future lives to come. If He did not explain any question or questions, they were speculative subjects which were neither useful for getting the Knowledge of Noble Paths and Fruits (Magga Phalas) nor in any way helpful for attaining the final goal of the Dhamma i.e. Nibbana. Similarly He did not share with His disciples those things and subjects of His unlimited vast knowledge which He had personally gained during the long long journey of the worldly cycles in the process of attaining Samma Sambodhi in this life which were neither necessary for the disciples of the present age with a short life span of 120 years of life in general in their path of the Great Final Goal nor in any way helpful for them in the process.

Chapter 5

Thirty One Lokas in a Chakkawala

Various Planes of Existences of Celestial Beings and their Locations and Distances from our world

It should be very much interesting to modern scientists, their supporters and followers and modern intellectuals who are constantly engaged in researches aimed at tracing the planets and other worlds in the vast space in order to explore the possibility of finding living beings there and/or to find the possible human-inhabitable areas there (along with, of course, the followers of Buddhism as well) to know that there are Buddhist Texts which give the details of the exact locations of the heavenly worlds and their exact distances from our living world besides the life- periods of these celestial beings there. Buddhists are aware that there are 6 worlds of the deities in the space over our living world and a number of Bramha Realms above them. As per a Buddhist Text, of the 6 deities' world 1) first world of Chatur Maharaja Deities known as " Chatur Maharaj Bhuvan" is situated in the sky at the height of 42 thousand yojana (equivalent to 336000 miles) over our human world. We will discuss about the age limit of these Devas (Deities) later. 2) The Tavatimsa plane of existence lies 42 thousand yojana (=336 thousands miles) above the first Chatur Maharaja Plane and here Lord Indra =Shakra Deva is the Chief Deity with higher age limit. 42000 yojana above this Deva Loka (=plane of existence)

lies the Yaama state (Deva Loka) with still higher age limit. 24000 yojana (=192000 miles) above this plane of existence lies Tusita Deva Loka with still more age limit of the deities living there. This is the Plane of Existence where the would-be Shakya Muni Buddha was living as a Bodhisatwa (Bodhisatta) before coming down to our world for taking the final birth to attain the Buddhahood in this age. 42 thousand yojana (= 33600 miles) above Tusita Bhuvana (=Tusita Plane of Existence) lies Nimmanarati Deva Loka (Nimmanarati Plane of Existence) whose deities have still higher age limit in comparison with Tusita plan of Existence. 42000 yojana above this Nimmanarati Deities' world lies Paranimmitavasavatti Bhuvana where the Deities enjoy double the age limit of its immediate lower Bhuvana (=world). This is the world where the Mara Deva who tried his utmost best to disturb Siddharta Gotama from attaining the Full Enlightenment (Samma Sambuddhahood) on the Vesaka Poornima Day at Bodhi Gaya 2603 hundred years ago lived.

Bramha Lokas (Realms of Form Bramhas) too are situated in this very world system (Chakrawala) of ours very very high above the worlds of the Deities mentioned above.

If 1) the first Brahma Loka - Brahma Paarisajjaa Form Brahma Loka is situated 5508 thousand yojana above the sixth Devaloka i.e. Paranimmita Vasavatti Loka cited earlier where the Brahma Devas have age limit of one - third of an Incalculable Aeon,

- 2) Brahma Purohita Loka lying virtually at the same level parallel to the first Brahma Loka but at different location have the higher age limit of one -half of an Incalculable Aeon.
- 3) The third Brahma Loka- Mahaa Brahma situated at the same level but at different site in the parallel level enjoy still higher age limit of one full Maahaa Kappa. It is worth recollecting here that One Great Aeon (Maha Kappa) is equal to 4 Incalculable Aeons. Similarly the Buddhist texts explain the locations and distances of all remaining 13 Form Brahma Lokas and 4 Still Higher Formless Brahma Realms as well. Besides the texts also provide their different age limits as well in detail. From the Buddhist Texts it is pretty clear that if compared with the average age limits of other worlds including the three nether worlds (=Apaya Gati) except the nether world of Tirachchhana or Tiryaka Gati (=the lives of most of the animals, birds etc.) mere 120 years of average age limit of the human beings of this Iron Age in this world of ours is too short compared to the age limits of the living beings of other nether 3 miserable worlds (=Apaaya Gati,) such as Duggati (=world of Petas= Pretas), Asura Gati (=world of Asuras) and Narak Gati (= world of Naraka) and those 6 Happy States (Sugati), 16 Form Brahma Lokas and 4 Formless Brahma Realms which are very very long from human beings' age standard.

Greatness of Buddhism in relation to other Non-Buddhist Faiths

When Non-Buddhist faiths or religions of this world refer to their God Brahma (= Deity in Buddhist Reference) they refer to One Brahma and his one Brahma Loka only. They are not even aware of the physical existence of Three Different Separate Planes of Existence (= Brahma Lokas) in this world lying at the parallel level of 5508 thousand yojanas above the sixth Devaloka i.e. Paranimmita Vasavatti Deva Loka enjoying different higher and higher average age limits respectively. Their reference of Brahma, it is pretty clear, does not go beyond one Maha Brahma and His Maha Brahma Loka at the most. Buddhist Texts, however, give the information of 13 more Higher Roopa (=Form) Brahmas and 4 still Higher Aroopa (=Formless) Brahma Lokas lying in this world system itself above Maha Brahma Loka enjoying still higher and higher average age limits there. It amply shows the Greatness of Buddhism in relation to other Non-Buddhist Religions.

Strong urge in Buddhism to utilize current Human Life at least to ascertain the attainment of future birth in one of the Happy Lokas (=Planes of Existences)

Buddhism, therefore, strongly advises the human beings, its followers, to utilize their extremely short human lives in good valuable meritorious wholesome deeds and actions to make it pretty sure that they are not reborn in very very lengthy miserable nether worlds in future births. Should

they fail to attain any Noble Magga Phalas (=Noble Paths and Fruits) in this rare human lives by any reason, they should try their level best, by means of meritorious life here, to get rebirth at least in 7 Happy States including Human Realm. Even Taking Refuge in the Triple Gems for the entire life honestly, and the true Observance of the 5 and/or 8 Precepts religiously for the life guarantee their rebirth in one of the Happy States in future life This is the true belief of the Buddhists. Blessed be one and all sentient beings!!

Age limits of various different Celestial beings of different Celestial Planes of Existence above our Human world

Details of the age limits of the celestial beings of Six Celestial Realms (Deva Lokas) left out earlier will now be discussed hereunder:-

- 1) Chatur Maharajika deities enjoy the average age limit of their 500 celestial years =9 million human years. 2) Tavatimsa deities have the age limit of their 1000 celestial years which is equivalent to 36 million human years. 3) Yama deities get the age limit of their 2000 celestial years which is =104 million human years. 4) Tusita deities enjoy the average age limit of their 4000 celestial years which is =576 million human years. 5) Nimmanarati Realm's deities have the average age limit of their 8000 celestial years which is = 2034 million human years. 6) The deities of Paranimmitavasavatti Realm enjoy the average age limit of their 16000 celestial years which is equivalent to 9216 million human years. The figures

indicate the long long ages of the celestial beings in comparison to human ones.

- 2) But compared to the age limits of the long living deities of the 16 Form Brahma Realms and still higher age limits of 4 Formless Brahma Realms, those age limits of the deities of Celestial Realms however seem distinctly very very low. The average age limit of even the lowest Form Brahma Loka i.e. Brahma Parisajja Loka is so high that it is not practical to define their age limit in number of human years at all.
- 3) So the average ages of various Brahmas or Brahmas are defined in terms of Maha Kappas. It is better to recollect here that One Maha Kappa includes Four Uncountable =Asankheyya Kappas. The average age limit of the Highest Formless Brahma Loka known as Naiva Sannaa Naasannayatana Loka is equal to 84000 Maha Kappas.
- 4) Not only the Human beings of our world, even the celestial beings =deities of 6 Celestial Realms and the so-called gods (= the deities) Brahmas of 16 Form Realms and 4 Formless Realms too are subjected to the three laws of Universal Characteristics of the world i.e. 1) Impermanence, 2) Suffering and 3) Selflessness i.e. No Soul and No Great Soul. Therefore Buddhism recognizes the great importance of the Human Birth here and now and strongly encourages its followers to dedicate their very very scarce human lives as far as possible in this Buddha Cycle itself in their efforts to

attain the Final Goal - Nibbana in this very life here and now during this Buddha Cycle (Buddha Saasana) itself.

Different Meanings of Anicca (=Anitya) and Dukkha (=Suffering) in other Non-Buddhist Religions

There are some other oriental religions and philosophies as well in this world that share the first two universal characteristics of the world recognized by Buddhist philosophy such as Impermanence and Suffering. But their analyses seem more superficial than that of Buddhism. In Buddhism the terminology -Impermanence is widely used to denote the ever-changing and transient nature of all the conditioned things of our world that include not only the solid and material things constituted by the four elements such as Forms (Roopa Dhatu) but also the non visible things like mind and mental factors (Nama Dhatu) that are needed for the existence of sentient beings. All these elements- personal and impersonal, internal and external- are subject to constant change and transition from the very cores of the elements as a result of which people see their ever flow of growth, decay and destruction/ or disappearance in practical life. The world is, therefore, Impermanent. According to Buddhism, whatever is impermanent is Suffering and the cause of Suffering. As per Buddhism since there is nothing in the world that is permanent, substantial and none changing, there is no / or cannot be existence of anything permanent like Soul, the Great Soul or God the Creator. The world is, Buddhism states, is Anatta - i.e. No Soul.



Chapter 6

Miscellaneous Teachings

Significance of Kathina Daan, one of the Eight Great Wholesome Deeds

It is worth recollecting that after the end of Three months retreat period of the Buddhist Monks, Novices and Nuns (Vassabaas) on last Aswin Shukla Poornima (Kaula thwo: Poonhi) = Oct.8, 2014 = 2071 B.S. = 1134 N.S. of this year, the great Buddhist auspicious month of Kathina Daan started which lasts for one month only up to coming Nov 6, 2014=Kartik Shukla Poornima, 2071=Sakimana Poonhi, 1135 N.S. this year. The rare opportunity of earning merit and virtue of one of the 8 rare Great Wholesome Deeds (=Asta Maha Kushal Daan) can be performed in this one month period only by offering Kathin -Yellow Robe to the Bhikkhu Maha Sangha. This is the occasion when the Buddhists participate in their own humble ways as per their individual will, confidence and capacity with great zeal and vigor in such programs in Nepal. Because even the lay Buddhists know clearly that Buddhism is the only Dhamma which provides that all the participants of rare meritorious charity who happily acquiesce the meritorious rare great wholesome deed (= offer Anumodana) too are equal beneficiary of the great virtue as the Donor of the Kathin Robe himself. So Kathin Daan merit naturally takes the form of a great festival celebration itself in Nepal. This is one of the great unusual

special features of the Buddha's Teachings (Buddhism), hardly found in other disciplines elsewhere. Buddhism is, therefore, regarded as, not only the most scientific and Humanistic discipline but also one of the most liberal discipline as well.

As per the old text of Maha Yana (=Greater Vehicle) Buddhism, there are 5 days= occasions in a year on which occasions Charity (=Dan) offered to the Buddha and/or His Shravaka Sangh (= the monks) beget uncountable = unlimited merits (i.e. the merits of which charity are so great that they cannot be put in figures). Four of these days are the days of the rise of four different ages in this world. For example :-

- 1) Vesaka (= Baisakh) Shukla Tritiya =the Third Day of the Rising moon forth night of the Vesaka (=Baisakha) month is the holy day of the rise of Dwapara (Third) Age (=Yuga);
- 2) Shrawan Krishna Trayodasi = the Thirteenth Day of the Wayning Moon forth night of Shrawan month is the sacred day of the rise of Satya (= Golden) Age;
- 3) Kartik Shukla Nawami = the Ninth day of the Rising Moon forth night of Kartika is the day of the rise of Iron Age= Kali Age;
- and 4) Magh Shukla Poornima = the 15th Day or the Full Moon Day forth night of Magha is the auspicious day of the rise of Treta (= the second) Age (= Yuga).

The Fifth such an auspicious Uncountable -Merit-Begetting Day is the Kartika Shukla Ashtami=the Eighth Day of the Rising Moon forth night of Kartika Month. The Mukhashtami Day i.e. the Eighth Day of the Rising Moon forth night of Kartika month =October 31st of 2014 was one such auspicious holy

days which Nepalese people have been traditionally observing as a very sacred day. These especial days in Nepal are being observed with a lot of various types of merit making activities for the well being of themselves and the world as a whole.

Lay men and women disciples of Buddhism desirous of earning plenty of virtues and merits by their religious activities should clearly know about and understand all the 8 Great Wholesome Charitable deeds (=Ashta Mahakushal Daan) as per Buddhist practices and Buddhism. What are these 8 great wholesome generosity=charities=daanas? They are:-

- 1) Yellow Robe Offering (Kathin Chibar Daan) to the Bhikkhu Maha Sangha (=Association of the Monks);
- 2) Charity (Giving) of 8 Indispensable (Absolutely Necessary) Things (Ashta Parishkar) to the Bhikkhu Maha Sangha/Sangha (=Association/Assembly of the Monks;
- 3) Erection of (= Giving) Vihar (=Monastery) for the use of the Sangha (=Monks);
- 4) Charity of (=giving) the appropriate land for the construction of Vihar (=Monastery);
- 5) Construction of toilet/ bathroom in the monastery and giving it for their use;
- 6) Offering the Buddha's statue;
- 7) Offering Alms (=Lunch= Bhojan) to the Bhikkhu Sangha along with the Buddha; and
- 8) Offering the gift of Buddhist Religious texts or Books.

People of course earn merits by performing varied types of religious = charitable activities with pure mind and well intention. But the Charity of these Eight Great wholesome Gifts does provide immense merits or virtues to the pious donors. This is the belief of Mahayani Buddhists of Nepal.

Attha Parikkhara (=Eight Indispensable Things) of Monks

Therabadin Monks too can retain the 8 indispensable things (Attha parikkhar =Ashta pariskar) as their personal belongings. People are already aware that the Offering of these 8 essential commodities on charity to the association of monks is also regarded as a Maha Kushal Daan (= Great Wholesome Deed). What are the commodities (things) that are included in these 8 parikkhar (=Asta Parishkar) for the monks? They are as follows:- a) Three wearings---

- 1) Two sided robe (=Chibara) known in Pali as Sanghaati;
- 2) One Single -fold robe known in Pali as Uttaraasang;
- 3) Inner wear known in Pali as antarwasak;
- 4) an earthen or iron Begging Bowl known in Pali as Pinda patra);
- 5) oneRazor known in Pali as Khur;
- 6) Cotton belt known in Pali as Kaayebandhana;
- 7) Filter =water- filter clothe known in Pali as Parissawana and
- 8) Thread and needle known in Pali as Soochika.

Description of Characteristics and Qualities of Charity in an ancient Buddhist Verse

A Sanskrit very popular Buddhist verse on the distinctions of Charity summarizes the effects of charity very beautifully in the following words as follows:--

"Charity acts as a Decoration in the world. Charity saves one from fall in the Nether World in the future birth. Charity acts as a staircase to the Paradise = Heavenly World. Charity begets Peace and Bliss." (In Sanskrit Language this verse is read as follows:-

"Danam Bibhushanam Loke, DanamDurgati Nivaranam, Danam Sworgasya Sopanam, Dana Shantikaram Shubham.").

Nepalese Traditional Householder Buddhist Sravakas (=Nepalese Disciples of the Buddha by birth and tradition), such as **Shakya Bhikshus, Buddhacharya Bhikshus, Bajracharya Bhikshus, Brahmacharya Bhikshus, Bhaishajyacharya Bhikshus and Chailaka Bhikshus included**, as per 600 years old ancient typical Nepalese Buddhist tradition of the country, recite this very popular Verse of Charity to describe the special characteristics and advantages of Charity while accepting the alms from the householder donors on special historical sacred days traditionally being observed in Nepal from time immemorial in the past like **Pancha Dana (= Offering five commodities as gift) on the sacred pious days like Thirteenth day of the waning Moon Cycle of Shrawana Month each year**

(= Shrawana Krishna Trayodasi) (=which is the sacred day of the Rise of the Golden Age in this world) in order to remind the lay donor Buddhist followers about benefits and results they could expect and, in fact, are entitled to receive from their Activity of Charity so as to increase their joy, happiness and gratification in their religious deed and to encourage them in meritorious activities like that.

Explanation of Benefits of various Meritorious Activities

In the course of narrating the benefits of various meritorious activities another Buddhist verse in Sanskrit dialect further proceeds that:--

- a) Charity begets varied types of happiness and pleasant life to be enjoyed in life;
- b) Nothing will be gained by causing trouble to others;
- c) Moral Conduct (=Sheela) leads one to the Heavenly world, not by climbing the mountain;
- d) Truth will clean and purify one, not by sinking into the water i.e. not by washing the body with water; and
- e) Salvation is achieved by Wisdom or Insight, not by exploiting one's body by giving it unnecessary pain and trouble.

Description of the Operation of Vicious Circle of Stealing (=Adatta Dana i.e. Adinna Dana in Pali) in Sanskrit Buddhist Verse Adatta Dana (=Stealing or taking anything without the owner's permission) leads to poverty in life.

Poverty leads one to undertake wrong deeds (=commitment of Vice). The undertaking of Vice leads one to the Nether world like Hell and even after getting freedom from the Hell, the person, because of the lack of Merit in previous life will again go to the Hell.

Appreciation of Charity, Moral Conduct, Wisdom (Insight) and Meditation (in Sanskrit Buddhist Verse).

Poverty is destroyed by Charity. Moral Conduct prevents one from fall in the Nether World. Ignorance is destroyed by Insight and Meditation destroys the never ending Cycle of Birth and Death (= Bhava).

Admiration of Merit and its varied roles and functions in Sanskrit Buddhist Popular Verse For people of the world Merit is a matter of great importance and use. It

acts like Light in Utter Darkness. It works as an able Guard for protection from Fear. It acts like one's own Good Relative at the time of Trouble. It functions like a reliable good Physician and Medicine during the time of Sickness. Above all it guides one to cross the Great Ocean of Worldly Cycle.

Great Confusion about the Nature and Form of Blessing (=Mangala) and the Buddha's Teaching.

As per the Buddhist Texts before the rise of Sakya Muni Buddha in this world 2638 years ago and His Attainment of Supreme Enlightenment= Bodhi Gnana at Bodhi Gaya 35years after His Birth at Lumbini of Nepal 2603 years ago in the first quarter of this Iron Age there was a great confusion about the definition of Blessing or Auspiciousness or Welfare

(=Mangala) among the human beings and deities of this world included. So they were having great debate among themselves for full 12 years about the definition of Auspiciousness or Blessing or Welfare to come to an agreed unanimous definition of Blessing i.e. what was auspicious and what was not in this world for the sentient beings. But they could not come to any one conclusion which was acceptable to everybody at that time. Because even at that time too deities and human beings were found to be divided into various groups on the matter of auspiciousness of various things. Some of them were Sutta Mangala Vaadi i.e. Groups of people who believed that hearing some pleasing words like please come, or the sound of the beautiful birds, or the sound of the prayers etc. were auspicious. There were other Groups who believed that seeing some things like fully filled water pitchers, or pure milk, or curd etc. were auspicious. They were known as Drishta Mangal Vaadi (=Believers in seeing particular things as auspicious). There were still other Groups who believed that touching particular things like curd, fish, flower etc. were auspicious. They were called Mutta Mangala Vaadi (=Believers in Touching the particular things as welfare). Since the deities and human beings of that time could not come to any agreed consensus on the subject and got failed to discover the Thirty Eight Factors of Auspiciousness= Blessings, the deities then decided to send a deity to Lord Buddha at Jetavana Vihara to ask about the subject of 38 Mangalas (the Highest Blessings) and get the subject explained by Him. Lord Buddha, then, showering

his usual Compassion (=Karuna) and Loving Kindness (Metta =Maitri) on them, explained the Thirty Eight Auspicious Factors of the Highest Blessings which destroy all evils and act for the welfare of the whole world.

The 38 Mangalas (Factors of Wellbeing or Blessing) preached by the Buddha are given below:--

- A) 1) Not to associate with Fools, 2) To associate with the Wise, 3) and to honor those who are Worthy of Honor—this is the Highest Blessing.
- B) 4) To reside in a suitable place, 5) To have performed meritorious actions in the past lives and 6) to set oneself in the Right Course ---this is the Highest Blessing.
- C) 7) Vast learning (=Wide Extensive Knowledge), 8) Knowledge of perfect Handicraft, 9) to get oneself Highly Trained in Buddhist Discipline, and 10) Speaking True and Pleasant Speech----this is the Highest Blessing.
- D) 11) Supporting and Attending the Parents (= Father and Mother), 12) Taking good Care of one's spouse and Children, 13) Following Peaceful Profession --- this is the Highest Blessing.
- E) 14) Engaging in Charity, 15) Involving oneself in Righteous Wholesome Conduct, 16) Supporting and Helping the Relatives, and 17) Carrying out Innocent Blameless Activities----this is the Noblest Blessing.
- F) 18) to cease and abstain from Evils, 19) to refrain from Physical and Verbal Wrong Evil Deeds, 20) to abstain

from the use of Intoxicants, and 21) Steadfastness in Virtue --this is the Noblest Blessing.

- G) 22) Paying of Due Reverence to the Worthy, 23) Humility and Modesty in Behaviors, 24) Contentment with one's Possession, 25) Gratitude (i.e. to remain grateful to the benefactor and to try to repay the gratitude at opportune time), and 26) Opportune Hearing of the Dhamma (=Teachings of the Buddha) --this is the Highest Blessing.
- H) 27) Maintenance of Patience, 28) Obedience (=to be obedient to the worthy elders), 29) Visiting the Samanas (=to see the Samanas=the monks), and 30) Participation in Religious Discussion at proper times-----this is the Highest Blessing.
- I) 31) Exercise of Self-control on one's sense faculties, 32) Chastity (=Maintenance of Holy Life), 33) Perception of the Four Noble truths, and 34) The realization of Nibbana =the final Emancipation. ---this is the highest Blessing.
- J) 35) To stand steadfastly with an unshaken mind while facing worldly contingencies like eight worldly conditions known as 8 Lokadhammas without any kind of flutter such as a) Gain and Loss, b) Honor and Dishonor, c) Praise and Blame and d) Happiness and Misery, 36) To be free from Sorrow, 37) To possess a mind free from the stains of all defilements like Greed (=Lobha), Hatred (=Dosa) and Ignorance (=Moha), and 38) To possess a peaceful mind secure and free the bonds of Sense-desires (Kama Tanha), Becoming (=Bhava Tanha), False Views (=Ditthi) And Ignorance (Avijja) --- this is the Noblest Blessing.

According to Buddhism whosoever abide by and follow these thirty eight factors of welfare or blessing overcome all the hardships and difficulties in life and achieve peace, progress, prosperity and success in present life as well as future lives as well. Therefore these 38 Rules of life are called the highest auspicious things or blessings.

It is a pity that in spite of the fact that although nearly 26 centuries have been passed since Lord Buddha had, out of great boundless compassion and loving-kindness for the people, preached the Discourse on Thirty Eight Blessings for the great Happiness, Peace, Prosperity, Success and Wellbeing (both worldly and spiritual) of the world and its sentient Beings, there are still millions and millions of people in this world who believe in the date expired old fashioned fatalistic concepts of auspiciousness and accept that Seeing Certain things is good (=Dittha Mangala Vadi), Hearing certain things is auspicious (=Sutta Mangala Vadi) and Touching specified things is blessing (=Mutta Malgala Vadi).

Extraordinary Qualities and Astonishing Superb Faculties of the Buddha

The Dharana Paritrana Sutra of Buddhism narrates some extra ordinary rare qualities and astonishing superb faculties of present Sakya Muni Tathagata and other Samma Sambuddhas which no Gods (=Dieties), Celestial Beings and even so called highly accomplished Saints, Hermits, Recluses, Yogis and Meditation Practitioners could ever

claim to have possessed in their present life or in any previous lives a few of which are given below:--

- 1) Lives of the Buddhas are free from any danger of being killed by any force or power of the world. In other words, there is no force or power in the world who or which can ever endanger the lives of the Buddha Tathagatas.
- 2) The Buddhas possess Unrestricted, Unhindered and Unobstructed Knowledge about the Past (= "Atitamse Appatihatam Nanam").
- 3) The Tathagatas have Unrestricted, Unhindered and Unobstructed Knowledge about the Future (= "Anagamse Appatihatam Nanam").
- 4) The Samma Sambuddhas own Unrestricted, Unhindered and Unobstructed Knowledge about the Present ("Pachchuppanamse Appatihatam Nanam").
- 5) All the physical actions of the Buddhas are in fact preceded by the Knowledge (= Insight Knowledge) and the actions just simply follow the knowledge.
- 6) All the verbal actions of the Buddhas are in fact preceded by the Knowledge and the actions simply just follow the knowledge.
- 7) All the mental actions of the Buddhas are in fact preceded by the Knowledge and the actions just simply follow the Knowledge.
- 8) The Buddhas neither conduct or perform a) any

unwholesome or wrong physical actions, b) nor conduct any unwholesome or wrong verbal actions, c) nor conduct or commit any unwholesome or wrong mental actions etc.

If compared with the physical, verbal and/or mental actions of ordinary human beings or other sentient beings one will find that the case is simply different and contradictory. This shows the specialty of the qualities of the Buddhas.

Arrival of Third Country Foreign Tourists at Lumbini in 2014 A.D.

It is good news that in 2014 Lumbini received 40.57% more visitors than 2013. The number of visitors reached 1193828 last year. Out of the total no. of visitors, 902621, however, were internal Nepalese Tourists. If Tourists from India numbered 154216 only, the total number of foreign tourists from third countries could not cross 136991. Although Lumbini is the sacred birth place of Lord Siddhartha Gotama, the Buddha -the oldest Buddhist Pilgrimage centre- historically renowned, unanimously recognized by U.N.O. and religiously recognized even by the ancient Buddhist Text- Tri Pitaka as well, the number of foreign tourists (=Buddhist Pilgrims) visiting Lumbini last year as well, was relatively very small, hardly comparable with the number of Foreign tourists visiting annually in the other Buddhist Pilgrimage Centres in India. Even if compared with the number of third country foreign tourists visiting annually

in Piparhawa centre, the newly built pilgrimage area by the neighboring provincial government of our Southern Neighbor Country India, the number of foreign third country tourists visiting last year 2014 in Lumbini itself is also relatively very small, less than 8%. If compared with the number of foreign tourists (=24733tourists) visiting Tilaurakot, The Heart of the Capital of Sakyan Kingdom Kapilbastu and other original historical areas where Prince Siddhartha Gotama, the Buddha spent 29 years of youthful life before renouncing princely life in last year 2014, the figure hardly comes to 3%. It shows that Lumbini Development Trust of Nepal and the Government of Nepal have to tread a long path of effective planning even for the promotion of religious tourism in Tilaurakot and Ramgram and other Buddhist Pilgrimage Areas adjoining them.

It is, however, worth appreciating and recollecting that even though a small number, tourists of 62 countries of the world have started to visit Tilaurakot, the original Native playground area of Prince Siddhartha Gotama, the Buddha.

Dhamma.Digital



Author's books published so far

S.N.	Name of the book	Year of the Publication		
		B.S.	A.D.	N.S.
1	Biography of Sangha Nayaka (Late Ven. Pragyananda Maha Thera-Nepal Bhasha	2032	1975	1095
2	Kakabaliya Merchants 'Story (Translation)	2032	1975	1096
3	Sangha Nayaka Ven. Pragnananda Mahasthabir (A Concise Biography)-English	2035	1978	1099
4	Abhidhamma in daily life (Translation in Nepalese) -Nepali	2041	1984	1104
5	Five Lights (Translation in Nepalese) Nepali	2042	1985	1105
6	Biography of the Lifelong Dharmanushasaka of All Nepal Bhikshu Maha Sangha Ariya Dhamma rakkhita Nepal Buddha Sasana Vansalankar Siri. Most Ven. Pragnananda Mahasthabir (Nepal Bhasha Language) -Nepal Bhasha	2043	1986	1107
7	A Brief Biographical Account of Ariya Dhamma Rakkhita Nepal Buddha Sasana Vansalankar Siri Sangha Mahanayaka Most Venerable Pragnananda Mahasthabir The Life long Dharmanushasaka of All Nepal Bhikshu Maha Sangha, Nepal -English	2043	1986	1107
8	An Introspective System of Elemental Differentiations (Translation in Nepalese) (Dhatubhedanu passana)-Nepalese	2044	1987	1107
9	Buddhism and Modern Science (Nepalese Language)	2044	1987	1107
10	Sangha Mahanayaka Agga Maha Pundita Bhikkhu Pragyananda Maha Thera (Nepalese Language)	2056	1999	1119

11	Buddhism in the Eyes of Modern Science (Nepalese Language) – Nepalese	2058	2001	1121
12	Buddhapuja in Theravad Buddhist Tradition (Nepal Bhasha)- Nepal Bhasha	2058	2001	1121
13	Abhidhamma for the Assured Attainment of Sugati The Happy States (Nepalese Language)- Nepalese	2060	2004	1124
14	Dhatu Bhedanupassana An Introspective System of Elemental Differentiations for the Assured Attainment of Magga Phala (Revised & Improved)-Nepalese	2061	2005	1125
15	Nepal-The Sacred Land of the Buddha (Nepal Bhasha) – Nepal Bhasha	2062	2005	1125
16	History of Ashoka-Charumati Stupa & Buddhism in Nepal- English	2063	2006	1126
17	Buddhism in Nepal, the Sacred Land of the Buddha-a Buddhist perspective (Nepal Bhasha)- Nepal Bhasha	2064	2007	1127
18	Appeasement of the mother (Nepal Bhasha)- Nepal Bhasha	2066	2009	1130
19	Pancha Aloka (An Exposition of Five Kinds of Light)- Nepalese	2066	2009	1130
20	Shree Shakya Sinha Vihara, An Introduction-English	2067	2010	1130
21	Nepal – The Birth Country of Three Buddhas-English	2069	2012	1132
22	Development Planning and Management in Nepal (Retrospect and Prospect) –English	2071	2015	1135
23	Some Reflection on Buddhism, a Science of Life and an Art of Living -English	2071	2015	1135

Mobilization of Mobile teams on the basis of the mutual conciliation, wherever possible, in the rural areas in the presence of local people and their representatives in Kathmandu, Lalitpur and Bhaktapur while working as Land Administrator there for the control and elimination of corruption in Land Administration offices and providing easy, efficient, economic and accessible justice to the ordinary public.

29. ii) Liberalization of office and legal procedures for the general benefit of the common people.
30. iii) Contribution in the Introduction of Easy Printed forms for Land registration
 - a. purposes for controlling unwanted corrupt practices in Land Registration.
31. iv) Peaceful conducting of National Referendum in 2037 B.S. (1980 A.D) in Saptari while working as CDO there without using any force whatsoever.
32. v) Exemplary Contribution in the Smooth and Speedy clearance of Nepalese Traffic in Transit through and from Kolkata Port while working as Dy. Consul General to mitigate the sufferings of Nepalese People.
33. vi) Historical Contribution in Liberalization of Nepal India Trade and Transit Regimes through more liberal Nepal- India Trade and Transit Treaties in 1996 and 1999 while working in the Ministry of Commerce, Nepal and R.N.E. New Delhi (1982-2000 A.D) etc.

Institute of Agriculture
and Animal science
Tribhuvan University

Prof. Dr. Shanta Man Shakya, PhD
Ex. Assistant Dean

Sangha Biratnagar, x) Shree Pati Vihar, xi) Shree Tri Ratnakirti Vihar, xii) Buddha Bhumi Maha Vihar, Tokha xiii) Dharmodaya Sabha.

d. i) Advisor, Shree Shakya Singh Vihar Reconstruction and Renovation Committee.

e. ii) Advisor and Life member, Pragyananda Memorial Free Clinic.,

iii) Advisor, Buddhist women Organization, Nepal.

iv) Advisor, Gana Mahavihar Reconstruction and Renovation Board.

f. Hon. Member, Y's Men's Club, Baguio, the Phillippines.

16. Literature: Literary articles published in "Arpana" and "Aarati" Nepali Monthly Literary Magazines (2021-2025 B.S., 1964-1968 A.D)

17. Books Published so far: 22 books on various subjects in Nepal Bhasa (6), English (6) and Nepali Languages (10 books).

18. Important Books so far Published:

19. a) Autobiographies of Late Sanga Maha Nayak Agga Maha Pandita Most Venerable Pragyananda Mahathera, (Nepal Bhasa, Nepali and English Languages).

20. b) Four Books on various aspects of Abhidhamma.

21. c) Two Books on Buddhism and Modern Science etc.

22. d) Three Books on History of Buddhism in Nepal (English 2, Nepal Bhasa 1)

23. e) Nepal is the Birth Country of Three Buddhas

24. f) Development Planning and Management in Nepal

25. Literary Activities: Beginning of writing literary articles in the pen name of R.B. Vandya from 1961 A.D.

26. Religious Service: Publication of the first Buddhist Hymn in Nepal Bhasa in the Pen name of R.B. Vandya in 1962 A.D.

27. Notable Services to the Society, Government and Nation under the inspiration of Buddhism:

28. i) Launching Exemplary especial Innovative Drives from time to time for the free and Speedy Disposal of Land cases on the spots itself through the

11. Contribution:

- a. Significant Contributions in the management and development of Land Reforms and Administration System in Nepal.
- b. Historical Contribution in the improvements and development of Trade and Transit Regimes of Nepal.

12. International Travel: Australia, Papua Guinea, The Philipines, India, Italy, France, United Kingdom, Thailand, Sri Lanka, Maldives, Singapore, Hongkong, Iraq, Yugoslavia, People's Republic of China, Bangladesh, U.A.E. etc.

13. Decorations and Medals:

- a. Vikhyat Trishakti Patta,
- b. Suprabal Gorkha Dakshin Bahu,
- c. Prabal Gorkha Dakshin Bahu by the King.
- d. Five Medals from Govt. of Nepal and the King.

14. Appreciation and Honour from Private Sector:

- a. Letter of Appreciation by Nepal Bouddha Pariyati Shiksha in May 1976
- b. Prashansa Padak (Medal) by Nepal Bouddha Pariyati Shiksha in 1976
- c. Letter of Honour by Shree Shakya Sinha vihar in April 2000 and Ceremonial Shawl by it in April 2001.
- d. Letter of Felicitation by Yeshodhara Mahavihar, Asahaya Sewa, Lalitpur, Nepal on Sept. 9,2007 along with Ceremonial Shawl and sacred scarf "Khada".

15. Social and Religious Activites:

- a. Vice Chairman, Economic Society, Tribhuwan University while student in TU.
- b. Member: i) Nepal Bouddha Pariyati Shikshya.
- c. Life Member: I) Shree Shakya Singh Vihar ii) Shree Sumangal vihar, iii) Shree Nagarmandapa Shrikeerti Vihar, iv) Shree Pranidhipooma Vihar, v) Shree Gana Mahavihar, vi) Shree Ashoka Charumati Stupa Vihar, vii) Shree Vishow Shanti Vihar, viii) Shree Muni Vihar, ix) Shree Birat Bouddha

Author's Profile



1. **Name:** Raja B. Shakya (Ex. Minister Economic)
2. **Pen Name:** R.B. Vandya (Eminent Buddhist Scholar and writer)
3. **Date of Birth and Place:** Wednesday, September 23, 1942, (Ashwin 7, 1999 B.S.), Pyukha Tole, Kathmandu, Nepal.
4. **Family Monastery:** Shree Jambunandan Poorna Buddha Mahavihar (Pichhe Bahal) - A Branch of Shree Dharma Chakra Mahavihar, Wotu, Kantipur, Nepal.
5. **Formal Education:** M.A. (Economics) - Tribhuwan University (Top position in Economics Faculty in 1965).
6. **Foreign Study Tour under U.N., F.A.O. Fellowship Programme:**
 - a. Australia and Papua New Guinea February 25, 1971 to August 25, 1971.
 - b. The Philippines and India - February 15, 1973 to May 15, 1973.
7. **Profession:** Government service (Sept. 1965 to Sept. 10, 2000) (Now Retired)
8. **Proficiency in Languages:** Nepal Bhasha (Mother tongue), Nepali, Hindi, English.
9. **Hobbies:** Literature, Religion, Philosophy.
10. **Positions held during Government Service:**
 - a. Lands Administrator in Kathmandu, Acting L.A. in Lalitpur and Bhaktapur
 - b. Chief, Planning Cell, MOLR, Govt. of Nepal.
 - c. C.D.O. Saptari during the period of Historical Referendum in Nepal.
 - d. Under Secretary, MOC, Govt. of Nepal.
 - e. Dy. Consul General, RNCG, Calcutta (Feb 1989 to March 1992)
 - f. Joint Secretary, MOC, Govt. of Nepal, (Sept. 1994 to March 1998)
 - g. Minister Economic, Nepalese Embassy, New Delhi, India (March 1998 to Sep. 2000). (Retired from Govt. Service in New Delhi on completion of the prescribed age).

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