

THE CONCEPT OF MAN IN BUDDHISM

Duan Kamdee

INTRODUCTION

In Buddhism, It is well-known that man is of paramount significance in the teachings of the Buddha. The Buddha aimed at the development of a new type of the man from desire and attainment of happiness. Before examining the concept of man, it is essential to high-light first the doctrine of man from other sources.

At first, it should be considered the meaning of man according to the sacred texts earlier Jewish religious books, Genesis, which become the first book of the Christian Bible. The Genesis chapter I says, "Man was created by God as His image. God creates humans as climax of His previous five days work. With divince blessing they are granted dominion over the rest of creation."

In the Genesis chapter II, man is created first and then the Garden of Eden with all the plants and animals and then finally woman. But the animals are still created for the benefits of human life and it is Aden who gives them their names. In this way, God had given humans the right and their descendants dominion over the world for their benefit.

It is because that the world was seen as a planned and ordered creation made by God in His goodness that would survive until the day of judgment. The ordering of natural world was evidence of the work of a benevolent Creator. Humans enjoyed a wholly different status from other animals as the only creatures with a soul a life after death.

Among early greek philosophers Aristotle defines man as a 'rational animal'. At another place he also said in this very connection that man is a social or a political animal. As maintained by him, with a society man is either a beast or a god. It is only within a social order that moral consciousness man arise in man because by becoming self-conscious of one's own being and of one's own responsibility, man is able to play a vital role in relation to other human beings. It is the main purpose of which the

development of man's character has been regarded to be very important. Besides these basic remarks about the nature of man, there are hardly any attempts in the early Western thought to define man either objectively or subjectively.

To examine the general atmosphere of religious thinking during the Buddha's time, it will be well to begin with the view in the Vedas and contemporaries of the Buddha respectively. The Vedas had tried to define man that man was in a state of total dependence of external process of nature. He was totally a helpless creature unable to frame his nature. Fastinated by the terrific powers of nature, he directed his prayers towards them. At this stage, human mind was pure. Man is more outward looking. Ultimate aims was to attain material prosperity.

At the time of Upanishads, man came to realize the meaninglessness of all prayers, worship and ritual and began to direct his attention inwards. And finally, man attempted to discover the supreme reality. He also found misery in his inner being and started to find out the ways. We, however, are concerned here with the treatment of six views as appear in the *Dīgha Nikāya*. (Davids & Carpenter 1949: 52-59) Here the six eminent teachers of the time, are mentioned, namely, Purāṇa Kassapa, Makkhali Gosāla, Ajita Kēsakambala, Pakudha Kaccāyana, Sañjaya Velatthaputta and Nigantha Nātaputta.

According to the doctrine of Purāṇa Kassapa as moralist, simply denying the law of causality, he says, "One might do whatever one pleases without becoming sinful or virtues." For him, ethical distinctions between actions were unreal because Kamma itself was unreal. This view of man may be termed Akiriyavāda as it denies the efficacy of both good and bad actions. All things including human beings appear accidentally in the world and there is no meaning in doing good or bad actions. This teaching is complete denial of free will to the individual, a denial of any basis for ethics or morality.

The second of them, Makkhali Gosāla, he clearly denied any cause and reason behind the imperfection or perfection of man. Therefore he considered the destiny itself as ultimate principle. Consequently, his view may be termed Niyativāda or determinism where there is no scope for human free will and human action because he considered man bound to the cycle of rebirth by a force-Kamma, caused by Niyati, over which man has no voluntary control.

The third, Ajita Kesakambala, as materialist, his view is summed up that a human being is built up of the four elements. When he denies the earthly in him return and relapses to the earth; the fluid to the water, the heat to the fire, the windy to the air, and his faculties pass to the space. The four bearers, on the biers as a fifth, take his dead body away, till he reaches the burning ground, men utter faith eulogies, but there his bones are bleached, and his offerings end in ashes. It is a doctrine of fools, this talk of gifts. It is an empty lie, mere idle talk, when men say there is profit therein. Fools and wise alike, on the dissolution of the body, are cut off annihilated and after death they are not. It is evident that this view of man is a kind of annihilationism or Materialism.

The fourth, Pakudha Kaccayāna, his view appears as eternalism believed in seven ultimate substances : earth, water, fire, air, ease, pain and the soul. These substances exist immutably in emptiness. No interaction between natural elements is possible. Any interaction between natural elements is possible. Any interaction between the substances is impossible. Hence any action involving interaction is also impossible. There is no scope for any moral responsibility in this view as this world is nothing but the accumulation of seven substances, having no interaction at all.

Another line of thinking current on the problem of man was agnostic, Sanjaya Valatthaputta the fifth, his thought somehow has not definite teachings. He put wringles out of his attitude to this or that point without any definite answer. He thought that the other world, the Opāpatika beings, the law of Kamma and future life of the 'released' were matters on which no certain knowledge was to be had. Therefore, all the questions related to the human existence as well as the moral action or life after death are answered by him in the some vague manner.

For the last of six, Nigantha Nātaputta, his view of man has been identified by the scholars as Kiriya-vāda. He stated his view that man is a supreme being and has vast potentiality. The soul in its essential nature transcends all possible experience. The pure knowledge of soul mirrored the entire universe within itself. Later on, it was held that when free from the dross of kamma-matter the soul enjoys unhindered power of action. Therefore whatever is experienced within Samsāra by man is painful in the final analysis, there are references of various limitations under which man acts and lives in the world. But this only preliminary to 'nirjara' which implies in practice hard

penances or self-mortification. It is propounded that through nijjara of Kamma by means of ascetic practice, man is able to attain the freedom from suffering and attains omniscience.

Thus, their views, as mentioned above, were rejected by the Buddha on the ground that they did not solve the burning problems of human existence and even their concept of man was not very consistent and reasonable.

THE NATURE OF MAN IN BUDDHISM

Human beings, according to Buddhism, are special, unlike any other kinds of animal. What makes them special is sikkhā, or education, namely learning, training and development. Human beings who have been trained, educated or developed are called "noble being". They know how to conduct a good life for themselves and also help their society fare securely in peace and happiness. To be truly involved in this education, human being should acquire the seven fundamental qualities known as the auroras of a good life.

In *Samyutta Nikāya*, they are mentioned as : 1) seeking out sources of wisdom and good examples (kalyāṇamittatā) ; 2) having discipline as a foundation for one's life development (sīlasampadā); 3) having a heart that aspires to learning and constructive action (chandasaṃpadā) ; 4) dedicating oneself to training for the realization of one's full human potential (attasaṃpadā) ; 5) adhering to the principle of conditionality, seeing things according to cause and effect. (ditthisaṃpadā; 6) establishing oneself in heedfulness (appamādasampadā); 7) thinking wisely so as to realize benefit and see the truth (yoniso manasikārasaṃpadā). Therefore the ideal man, or perfect human being, who can be counted as a truly valuable member of the human race, and who can be called a complete person, able to lead his community and society to peace and well-being, is one who is endowed with choosing a suitable environment, associating with good people, establishing oneself rightly, and having a good capital foundation.

Nature of human life is nothing but the collection of coporeality (rūpa), feeling (Vedanā), perception (saññā), mental formation (saṅkhāra), and consciousness (viññāna) which is known as the five aggregates (pañcakkhandha). It is nothing but the

repeated existence of a being, and a repeated existence is nothing but the continuous flow of groups (khandhas). The groups (khandhas), however, are being destroyed every moment and have refreshed existence like the flame of a lamp.

The previous set of groups is destroyed every moment but at the same time it becomes a cause for the appearance of the next. Nothing in this phenomenal world can exist without some causes. Human life has no essential reality of its own. Individual life is an inconstant process, everchanging and neverstopping to be. We are not entities but process. Anyone who has seen things are causally determined processes will not attach permanent value to his individuality.

In the Dīgha Nikāya, the Buddha has prescribed state of man and his body as:

"There are these three ways of getting a self, Potṭhapāda, namely : the getting of a physical body self, the getting of a mind-made self, and the getting of a formless self.

And what, Potṭhapāda, is the getting of a physical body self? It is that which had a form, is composed of the four great elements, and it is fed on material food. That is the physical body self.

And what, Potṭhapāda, is the getting of a mind-made self? It also had a form and is made of mind, complete in all its limbs, possessed of the supersense-organs. That is the mind-made self.

And what, Potṭhapāda, is the getting of a physical body self? It is that which had no form? But it is made of consciousness. That is the getting of the formless self.

Now I, Potṭhapāda, teach you a teaching for the rejection of the getting of any self : a way by practising which impure conditions can be put away by you and pure conditions brought to increase, and by which one, even in this very life, may attain unto the fulfilment and perfect growth of the wisdom, realizing it by his own abnormal powers, so as to abide therein.

Now it may well be, Potṭhapāda, that this thought might come to you : "Yes, impure conditions may be put away : pure conditions may be brought to increase and one may even in this life attain these things and abide therein. But yet one remains sorrowful!"

But that, Potṭhapāda, is not the way to look at it. For when these things are

done...there will be, as result, Joy, Zest, Calm, Mindfulness, Self-possession, and the Happy Life.

(And the same may be said of the getting of the mind-made self and of the formless self.)

And if, Poṭṭhapāda, other s should ask us this question : "But what, friend, is that getting of a physical body self, a mind-made self and formless self, (about which you say all this)?" Then we should thus reply : "It is this same self of which we speak... for at the time when anyone of these three modes of self is going on, it is not reckoned as one of the other two. It is only reckoned by the name of that particular personality that prevails..."

For all these are merely names, Poṭṭhapāda, terms, ways of speaking, definitions of everyday use...These the Tathagata uses (when He speaks), but He is not deceived by them".

These five aggregates can be explained as follows :

1. The four elements (dhātus) of earth, water, fire and air, grouped together as this body are called rūpa.
2. Feeling (ārammaṇa) which are pleasant (sukha) - in other words, well-being of body and heart; or which are unpleasant (dukkha)-distress of body and heart; or which are neutral-in other words, neither unpleasant or pleasant, are called vedanā,
3. Perception-in other words, remembering forms (rūpa), sounds, smells, tastes, touch and mental objects, is called saññā.
4. Mental formations-in other words, the states (ārammana) which arise in the heart which may be good, called Kusala, or bad, called Akusala or neither good nor bad, called abyākata, are all called saṅkhāra.
5. Consciousness of sense objects (ārammana) at the monent where, for instance, forms (rūpa), contact the eyes, is called viññāna (Davids, 1940: 1)

NAMA AND RŪPA

It is necessary for us to understand the meaning of the word 'Nāma and Rūpa' (Sumyutta Nikaya vol.3, 1960: 47) before going to classify the concept of man into many categories. Nāma is that wihch leads and that is dominant. Experiencing,

perceiving, intending, contact-these are the functions of mind. This is called *nāma* or name.

The four chief elements of *phassa* (sense-contact), *cetanā* (thinking), *Vedanā* (feeling), *saññā* (perception) and the form that exists in dependence upon the other four chief elements-this is called *Rūpa* or form. To understand the nature of mental or physical process, one has to learn the nature of phenomena, regarding the chain of events relation to an act, the *Dhammapada* says, "The mental natures are the results of what we thought; are chieftaired by our thought; are made up of our thoughts". All things proceed from mind. A man cannot be happy if his mind and heart are not right.

In this context, we have seen that mind is the most important in man. It is essential for man to have mind-culture. Any improvement or retrograde step must occur initially in the mind of man concerned whether it proceeds to external manifestation immediately or at some later stage.

Man is a thinking being and he is changing every second in body and mind. Man is creature of external forces and his mind is the creature of his body. Just as the changes in man's body are due to changes in environment, so the changes in man's mind are due to changes in his body. In their relationship, both are continually interrelating in an infinite number of ways, Every man has definite outlook of life. Due to the power of the mind he has got a definite thinking, craving, desire, hope, character, temperament, taste and attitude. For the gratification of the mind these desires, cravings, etc., are constantly repeated and these acts leave definite impression upon the mind.

Thus the personality of man, including the external world, is analysed into five *khandha*, twelve *āyatanas* (spheres) and eighteen *dhātus*. The genuine name for all the three is 'dhamma' or the 'element of existence'. Being made up of *sankhāra* or compound elements and being impermanent by nature, the universe including man, is regarded as a state of constant flux. Since man has nothing stable in him, he is a condition not of static being but of perpetual becoming (*bhava*). Therefore the phenomenal world is a world of continuous flux or flow and all things are nothing but chains of momentary events. This very fact is also explained by means of the law of dependent-origination. According to it there is not total destruction of one thing and no new creation of another and no influx of one substance into the other. there only

a constant, uninterrupted, graduated change. According to this concept, man is only a bundle of elements and a stream of successive states originating and existing in dependence on other previous states. The human individual does not remain the same for two consecutive moments. The nama (conscious aspect) of the human being and its material frame (rūpa) are linked together by law of dependent origination (paṭiccasamuppāda).

Thus it follows that personality, in Buddhist point of view, is a complex and compound thing. Being compound it is transitory (aniccā). Because it is transitory, it is full of suffering (dukkha). Therefore, from the static aspect of the characteristics of unsubstantiality (anattā) the two remaining characteristics of all phenomena are also deduced. It is also evident that the continuous existence of man in saṅkhāra is also indicated by the fact that viññāna (consciousness) is associated with mental states (saṅkhāras) composed of its moral and immoral functions.

A man is a compound of body together with its organs of sense, of feelings and perceptions, by which he is constant touch with the external world of dispositions or formations and summing them all up, of consciousness. When man begins his present life, he brings the kamma of his many previous births as his inheritance. During his present existence in this world he also accumulates fresh kamma through his actions, thoughts and desires. These karmas affect every moment of man's life, which changes its character constantly. At death his corporeal bond holding man's personality together, falls away and man undergoes only a relatively deeper change. The unseen potencies of his previous kamma beget a new person. His new body is determined by his kamma and is fitted to that sphere in which he is born. Thus when a new life is produced its component elements are present from its very inception although in an underdeveloped condition. The formula of paṭicca-samuppāda explains the production of man's new life together with its background.

According to this law the first moment of new life of man is called 'viññāna'. Further more its antecedents are the kamma-formations (saṅkhāra) or activities either good or bad done in the previous lives due to ignorance regarding the true characteristics of anicca, dukkha and anattā.

These saṅkhāras contain latent in them the anussaya, which are the resultant of all the impressions made in the particular flux of elements (saṅtāna) conventionally

called an individual in the whole course of its repeated births and deaths. The new man psychologically, if not physically, continues with the deceased and suffers or enjoys what his 'predecessor' had prepared for him by his behaviour. The same formula of 'paticcasamuppáda' also expounds clearly that these elements constituting the empirical individual are changing constantly. But these elements will never disappear totally till the conditions holding them together and impelling them to rebirth are finally extinguished. Thus this law of 'particca-samuppada' explains how man comes into existence as well as also the way to get rid of this chain of births.

THE CHARACTERISTICS OF MAN

According to Samyatta Nikāya, The Buddha says :

"All conditioned things are impermanent;

All conditioned things are dukkha, unsatisfactory;

All dhamma (things) are without a self, a soul" (Samyatta Nikāya, Vol.3, 1960: 47)

It is meant that the mentioned three common characteristics are the nature of human life, that is, there is nothing in this world that does not come within the realm of the causal law. Causality explains the arising and passing away of all things.

Hence, the direct corollaries of the theory of causality are that all things in the world are: (1) impermanence, (2) unsatisfactory or suffering, and (3) no-selfness. This should be examined that a thing is impermanent because it consists of suffering and of no-self; these three concepts of Buddhism are closely related, each being explained other two. In delivering this doctrine the Buddhist concept of three characteristics of Existence was for the first time introduced in the history of human thought. This concept is diametrically opposed to the concept of Atman of orthodox Hinduism or Brahmanism. In preaching this dhamma, the Buddha initiated a revolutionary movement in the religious and philosophical schools of ancient India. And Buddhism has become an antithesis of Brahmanism which believes in the existence of a permanent substance or atman. Therefore these three characteristics were emphasized.

Each of man consists of nothing else, but Náma and Rūpa both of which are changing every moment. Thus the Buddha explains it thus :

The five aggregates, O Monks, are impermanent; whatever is impermanent, that is dukkha, unsatisfactory; whatever is dukkha, that is without Self. What is without Self, that is not mine, That I am not, that is not my Self. Thus should it be seen by perfect wisdom (*sammāpaññāya*) as its reality is, his mind not grasping is detached from taints, he is liberated” (Davids & Carpenter, 1949: 47)

Human life is improvement and subject to constant change in the stream of life. And during its short life-span, it is full of suffering, the elimination of which is a basic problem. All things in this phenomenal existence are compounded and therefore they are all impermanent. A man is nothing but the composition of the five aggregates which are found to be impermanent because of non-eternity and because of having a beginning and end. Man has basic transitoriness or that a moment a man is born, the death is destined for him. Another one of the characteristic of the man is suffering. In the context of dukkha, man as name and form consists of the five aggregates. In the process of individual becoming, he became manifested in various forms according to the law of causality. The five aggregates are in a whirl, nothing escapes. This is inexorable unceasing change and because of this transitory nature, nothing is really pleasant, there is happiness but very momentary, it vanishes like a flake of snow, and brings about unhappiness, suffering.

In the context of Anatta (*Sumyuttā Nikāya*, vol. 5, 1960: 1) The five aggregates are changing, but men, because of their ignorance, think that there have an ability, undurable entity. They think, “This is ‘I’ .This is “mine”. This is my *atta*. The “*Attā* ” here dose not mean the self of actual experience usually expressed as “oneself”. But it refers to that conception which is held as to the permanent nature of anatta, Self, Soul or Ego. According to Buddhism, the term ‘*attā*’ has four meaning: mine, body, nature and supreme self. This *Paramattha*, supreme or true self or soul- a reality behind all the physical and mental qualities of individual is meant here by the word ‘*attā*’. That such a thing exists, identical with any part of individual whether material or non-material, is denied by the word ‘*anattā*’ or non-self. The cause of suffering is craving. More properly it is the impulse of life generating desire. it makes its manifestation in many ways, which are divisible into the craving for sensual

satisfaction, the craving for enduring life, and craving for the superiority and honor. These lead into greed and become the cause of illusions. Man is ignorant of the truth of desires and so he becomes attached to them. This is the cause of all human suffering.

From the foregoing, it is clear that man, according to Buddhism, is a composite of a psychical and physical components (nama-rupa) and its very nature is changing and impermanent. In relation to it the presupposition of 'I' and 'mine' arises. Yet it is neither some by-product of merely material elements nor "the divine creation of God". Its value does not depend upon the two principles, namely, the materialistic and the theistic, but is conditioned by the practice, through the human effort, of the three cultural principles of morality (sila), mentality (citta), and wisdom (paññā). Man possesses a free will and effort in the field of threefold action : in thought, in speech and in deed.

The glory of human life, individual as well as social, lies in this element, but it is also the source of difficulties and sometimes of degradation of mankind. Man has human value in the individual who acts in a worthy way for his own welfare and for that of others. Everyone expresses himself through body-with-mind, is a chooser, he has the choice between free play of will and restraint of will by regulation. He wants what he believes to be better and it is of his nature to seek freely, through many 'betters' a 'best'. He is aware of an inner motivation to act or not to act, he lives with others; each is a willer, each is a chooser, existing according to his own choice—a choice for the improvement of humanity.

Man's position according to Buddhism is supreme. He is his master and there is no higher being nor power that sits in judgment over his destiny. The Buddha taught, encouraged and stimulated each person to develop himself to work out his own emancipation. Man has the power to liberate himself from all bondage through his own personal effort and intelligence and he is solely responsible for his affairs. As in the *Dhammapada*, the Buddha says :

"One truly is the master of oneself, for who else a master could be? With oneself fully controlled one gains a mastery which is hard to gain". (The *Dhammapada*, Narada Thera, Vajirarama, 1972 : verse 160)

THE CLASSIFICATION OF MAN

In Buddhism, there are two kinds of person who are different in their mental graduation : ordinary man or puggala sometimes it is called Puthujana and Noble one or Ariyapuggala. (Angutlara Nikaya, vol. 10, 1961 : 62) The distinction of individuals will be explained.

1. Ordinary man (Puthujjana)

Ordinary man means a living being who is badly associated with Kama, Rupa Lobha Ahankara Moha, etc., and sensitive factors. It should be said that ordinary person is nothing but a budles of groups (Khandhas) which are in flux and changeable. Thus the person stands for an individual who is impermanent, tempory and transient, and he rebourst under the delusion of 'I-ness' and 'mine-ness'. He thinks that he has form (Rupa), feeling (Vedana), etc. not knowing the true law, he develops. He has the attachment to things which he should avoid.

2. Noble man (Ariya Puggala)

Ariya puggala means a 'Noble-individual'. The term 'Ariya' is used as right, dealing with the Four Noble Truths, considered as noblest and most righteous of all truths. Thus the idea of 'Ariya' in Buddhism indicates the right and it is not mere rightness, but rightness in actual discipline. There exists the detailed path by which one gradully loses one's illusions and goes to the direction of a higher stage of mind called as the noble eightfold path (Ariya-atthangika-magga). This path keeps one from felling self-contented or different during the practices of to disciplines. the most important division in this path is that of the common man (a puthujana) and that of the Noble one.

The state of 'Ariya' is known as the holy state and it s attainment is called the holy fruit (phala), since it is attained as a resultant reward of the Noble discipline. the qualities of 'Ariya puggala' are called the true holy qualities and a group of Ariya puggala is the holy assembly. To be Ariya puggala, it is necessary to follow Ariya-magga or noble eightfold path thgrough oneûs own efforts from the beginning to the end.

Ariya puggala is also called Ariya-sangha and Ariya-savaka. He is a noble

individual who has transcended the state of worling (Anariya). He has realisaen one of the eight states of perfection, namely, the four-supremundane paths (Lokuttara Magga), and the four supre-mundane fruition or Lokuttara Phala. These may be classified as:

- | | |
|--------------------|---|
| 1. Sotapattimagga | 1. Sotapattiphala |
| 2. Sakadagamimagga | 2. Sakadagamiphala |
| 3. Anagamimagga | 3. Anagamiphala |
| 4. Arahattamagga | 4. Aratattaphala (Digha Nikāya, vol.3, 1949: 255) |

The left group in the classification is related to the right one like cause and effect. The process by which one enters the eight stated of Maggas and Phalas is described that one becomes free from the lower fetters (samyojana), namely, personality-belief (sakkayaditthi), sceptical doubts (vicikiccha), and clinging to more rule and ritual (silabbata-paramasa) sensual lust (kamaraga) and repulsion (patigha).

The stream-Winner (Sotapanna) is already free from them. Through the path of once-retwining (Sakadagami) one becomes merely free from the fourth and fifth fetters or higher fetters, namely, sensuous, craving and malice. Through the path of re-twining (Anagami) one becomes fully free from the above mentioned five fetters. Through the path of Arahatsip one becomes free from the five higher fetters, namely, craving for material existence (ruparaga), craving for immaterial existence (aruparaga), conceit (mana), restlessness (uddhacca), and ignorance (avijja).

Person of the right, regarded as highest one in Buddhism is Arahanta. The 'arahanta' is derived from the root 'araha' (to deserve ; to be worthy, to fit) and is used to denote a person who has acheived the good religious life.

He is the Noble man par exellence, although all others who are progressing towards emancipationare titled to that name. He is wihtout desire, and the fear of oldage, decay and death has been destroyed. His consciousness has gone beyond realms of Rūpa, Arupa nad Kama. He has transeceded the conditions of gods and men. The wisdom of the highest or supreme path by which all desires have been destroyed; root and branch, The Four Noble Truths, have been compodtely realised, is the last state of purity of insight. And it is the complete destruction of defilements that has qualified the Arahanta to the worthy.

THE STAGE OF HUMAN LIFE (Bhūmi)

Bhūmi or stages of existence means the stages or planes where all creatures find their footing, generate and grow, depending on their degree of spiritual development. According to Buddhism, there are four kinds of stages or planes of consciousness :

1. Sensuous stage (kamavacarabhumi)
2. Form stage (rupavacarabhumi)
3. Formless stage (arupavacarabhumi)
4. Supramundane stage (lokuttarabhumi)

By the 'Sensuous stage' is meant the realm of those sentient beings whose minds are still dominated by the desire for sensual pleasures. The minds of ordinary human beings and those of six celestial stages (catumaharajika, tavatimsa, yama, tusita, nimmanarati and paranimmitavasavatti) are included in this stage of development.

The next degree of development is the mind of those who have won achievement in the form meditation i.e. one that is based on contemplation of a material object. From this level onwards the mind can transcend the desire for sensuality and is absorbed instead in the transcendent bliss and ecstasy of meditation.

Next come the minds of the mystics who have merged into the formless meditation i.e. one that is based on contemplation of an immaterial object.

Highest on the scale are the minds of those who have realized the supramundane stage. Such a mind is incapable of retrogression and refers to Noble disciple or ariya puggala.

These four kinds of stage may be concluded into two kinds :

1. The stage of an ordinary man (puthujana bhumi)
2. The stage of the Noble man (ariya bhumi)

These two kinds of stage may be explained as follows :

Puthujana-bhumi is the state of the puthujana, an ordinary or normal being, and speaking in the sense of ultimate truth, it is nothing but the hallucination of views. All creatures of the ordinary worldly kind live in the

world making this ditthi-vipallasa, or erroneous view, their restion place, their main support, their standing ground. "There is in me or in my body something that is permanent, pleasurable and substantial".

In this connection, it is essential to point out that according to Buddhism, every man has within himself the potentiality of becoming a Buddha. The state of Buddha is so perfect in his humanness that he becomes to be regarded later in popular religion almost as a superman. Man's position according to Buddhism is supreme, Man is his master and there is no higher being or power that sets in judgment over his destiny. The Buddha taught, encouraged and stimulated each person to develop himself to work out the power to liberate himself from all bondage through his own personal effort and intelligence.

SELECTED BIBILIOGRAPHY

- Allen, G. F. 1959. *The Buddhist Philosophy*. London: George Allen & Unwin.
- Anguttara Niyaka, vol.10*. 1961. London: PTS.
- Bahm, A. J. 1958. *Philosophy of the Buddha*. London: Rider.
- Barua, B. 1970. *A History of Pre-Buddhist Philosophy*. Delhi: Motilal Baranasidas.
- Bavat, P.V. 1976. *2500 Years of Buddhism*. New Delhi: Government Of India.
- Das Gupta, S. N. 1922. *History of Indian Philosophy*. London: Cambridge University Press.
- DeWijesekera, O. H. 1963. *A Buddhist Ethics*. Kandy: Buddhist Publication Society.
- The Dhammapada, Narada Thera, Vajirarama*. 1972. Colombo: [n.p.].
- Dauids, C. A. F. Rhys. 1912. *Buddhism*. London: PTS.
- Dauids, Rhys. 1932. *A Manual of Buddhism*. London: PTS.
- Digha Nikaya, vol.1, 3*. 1949. London: PTS.
- Goodpaster, K. E. and Sayer, K. M. (eds.) 1979. *Ethics and Problems of the Twenty-First Century*. Notre Dame, Ind: University of Notre Dame Press.
- Hartack, J. 1965. *Wittgensetein and Modern Philosophy*. London: Methven.
- Jayasuriya, W. F. 1976. *Psychology and Philosophy of Buddhism*. Kuala Lumpur: Buddhist Missionary Society.
- Keith, A. B. 1932. *Buddhist Philosophy*. London: Oxford University Press.
- Kalupahana, David J. 1976. *Buddhist Philosophy*. Honolulu: The University of Hawaii.
- Khuddhaka Nikaya*. 1959. London: PTS.
- Lal, Mani Joshi. 1977. *Studies in the Buddhist Culture of India*. Delhi: Motilal Baranasidas.
- Nanaponika. 1971. *Anatta and Nibbana*. London: George Allen & Unwin.
- Narads. 1973. *The Buddha and his teachings*. Colombo: Messess Apothecaries.
- Piyadassi. 1964. *The Buddha's Path*. London: Rider.
- Radhakrishnan, S. 1964. *Indian Philosophy*. London: Humanities Press.
- Ronald, Fussed. 1955. *The Buddha and His Path to Self-Enlightenment*. London: The Buddhist Society.

- Siddhi, Butr-Ind. 1973. *The Social Philosophy of Buddhism*. Bangkok: Mahamakut Buddhist University.
- Sumyuta Nikaya, vol.3, 5*. 1960. London: PTS.
- Sunthorn Na-Rangsi. 1976. *The Buddhist Concepts of Karma and Rebirth*. Bangkok: Mahamakut Rajavidyalaya Press.
- Sujib Panyanubhab. 1965. *Some Prominent Characteristics of Buddhism*. Bangkok: Mahamakut Buddhist University.
- Taylor, J. L. 1993. *Forest Monks and the Nation-State*. Singapore: Institute of Southeast Asian Studies.
- Thomas, E. J. 1969. *The Life of the Buddha*. London: Routledge & Kegan Paul.
- Vajiranana, P. 1975. *Buddhist Meditation in Theory and Practice*. Kuala Lumpur: Buddhist Missionary Society.
- Vajiranana, P. 1971. *The Buddhist Doctrine of Nibbana*. Kandy: Buddhist Publication Society.
- Vajiranavarorasa, H. R. H., Prince. 1969. *The Entrance to Vinay (Vinayamukha), vol.I*. Bangkok: Mahamakut Buddhist University.
- Vibhanga*. 1940. London: PTS.
- Visuddhimagga*. 1950. Ed. by H. C. Warren. Harvard Oriental Series. [n.p.]: Harvard University Press.
- Weeraratne, W. G. 1977. *Individual and Society in Buddhism*. Colombo: Metro Printers.
- พระคริสตธรรมคัมภีร์เดิม**. 1970. แปลจากภาษาเดิมมาเป็นภาษาไทย. พระนคร: สมาคมพระคริสตธรรมคัมภีร์ในประเทศไทยและลาว.