

M a de e e i he *J! taka* , *Avad! na* , a d Pā i *Nik! ya*

Ma i T. Ada <sup>1</sup>

N d a e i  
T de e ha i i f  
T if he i d  
Thi i he eachi g f he B ddha  
(*Dhammap! da* 183)

## ABSTRACT

In early Indian Buddhism the moral development of the individual through time is conceived of as taking place over many lives and through a number of distinct phases. The aim of this chapter is to provide an overview of moral development as described in three categories of early Buddhist scripture: *j takas*, *avad nas* and the P!li *Nik yas*. The discussion begins by distinguishing two related understandings of morality in the texts, with the deeper of the two senses based on considerations of the agent's inner constitution rather than outer behavior. The argument proceeds in relation to two consecutive paths whose contours are traced: one

f he i di id a ca aci i e a ?T ha e e a di ha e e i hi  
ca aci e fec ib e? O ha ba i ?T ha deg ee i i de e c ?

The di c i i di idedi h ee a .Pa Iai ide a acc ae  
ge ea e ie f he a e i hich B ddhi he e e de ad a  
de e e a e ee edi he e ca eg ie fe .I Pa II he g ai ffe a  
dee e a a i f he fa e fc ce de ig he d c i e f a  
de e e di c ed.I b h eci he e fe a ai a ed a f he  
e he e e .We c c de,i Pa III, i h a b ief cha ace i ai f he  
e igi idea ba ed ea ie a a i .792593.7468c BT-0.0001Tc1Tf ba/TT11Tf[ )-0.1 e)(

he a e i e, e dd e ide if h e e ec i hich he B ddha  
eachi g c i e a e a hie a chica



I he B ddhi adi i he eci a i f he *pañca-s(la* cc f a , i a  
cca i , a

485). He e d! na a d s(la a ea a e a a e i e ; hi i ie , ceagai , ha he  
e s(lad e ha e he a e e a ic a ge a heE gi h d morality --  
i ce gi i g, a a ac ice, i cea

samm! -kammanta)

ef ai i g f    a i g ha i    gi e  
ef ai i g f    e a i c d c

5. igh i e ih d  
samm! -!jiva)

ef ai i g f    ha f f    fea i ga i i g

6. igh eff

di c age a i e    h e e a e f i d

$s(la)$



*lokuttaramagga*), i c a h e d a h *lokiyamagga*) aciced i i i a .<sup>10</sup>  
U e e i g h a a d a e a h, h e a c i i e h i e f a e c e i e h e  
d e i g a i b e (*ariya*) -- i d i c a i g h a a f d a e a i i a a f a i  
h a c c e d . F e d e e d a d i a e *puthujjana*), h e f e f h e  
a h i d e i g a e d a b e

### 1.32 Buddhist narrative literature

Th ,f di a

a if a *j!taka* ).<sup>14 15</sup> A ge e a i f c a be ee he e ge e ca be  
d a i e f he e eci e ga f hei he e .I he *j!taka* he *bodhisatta* i  
ai i g bec e af a a e ed B ddha (*samm! sambuddha*); i he *avad!na* he  
ag i i i i g f a aha hi .



a e e , he a ea a a a i a -- a dee , a i , a e , a a -- a e fi d  
de a ed i he f i g , a fi h:

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MITACINTI-JĀTAKA JA 114, a . C e 1957, 256-257)

*They twain in fisher's net.* -- Thi a d b he Ma e hi e a Je a a a,  
ab aged E de . A fe a ai - ea e i a f e i he c he  
e ed ee he Ma e , a d g ge he i i f hei e . B  
he

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Hi d, he Ma e , a B ddha, eci ed hi a a:

The ai i fi he e a e a e ;  
The Th gh f a e a d fee agai .

Hi e e ded, a d he F T h e ded a he c e he e f he aged  
B e h e gai ed f i i f he Fi Pa h),<sup>20</sup> he Ma e ide ified he Bi h b  
a i g: The e B e h e e e he O e - h gh f a d Th gh e , a d I  
Th gh f .

FIN.

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I hi e a e e ca di ce a be f fea e ica *fj!taka* . A e d f he  
he B ddha ide ifie hi e fa e fi cha ace . O he e e da  
e age a e a ide ified a h gh hi fea e



O e f h e b a i c d i f f e e c e



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/(. !60< )!0)!.#&!/&( .!02!2%0<&3/!( )6!1)6&3/ . ( )6\$) \*!+ , !6\$/; 0/\$.\$0)4!7\$66#(..#(4  
%&(6&3!02! .#&!<03%64!6&'%(3&6!\$+ ; &3+ ( )&)' &@!!

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AB#&!203+ (. \$0) /!(3&!\$)6&&6!\$+ ; &3+ ( )&).4/15c&' .!.0!(3\$/\$) \*!( )6!6&' ( , 8!?(-\$) \*!

*2.1 What is it like to be a noble disciple? (To*

he a h a ed, he e a i g, he ie e e ie ced, a di deed he e  
h ea i ed. A ih a he c ce af a i he ai fhi i e





i e fec . A ih he bedi ci e e e ie ce fa ach e a d feed , e  
ca a ec gie a a e he i c e fee ig *effort*. A e a ce d  
a g he a da e ah, e i e gge bec e fe e a d he eff  
eeded ac i e b de ead e a a . O e ha i d e ha  
e ha d . Whe e fi a eache he e d f he ah, eff i ge  
e i ed. O e ha bec e a a i .

### PART 3: NO MORE VIEW, NO MORE PATH

The ab ec ide ai gge ha he B ddhi adi i ec gie f da e a  
diffe e ce be ee he i e a i e f he di a e a d he be  
di ci e. Th fa , h e e , e ha e aid e i ec ce ig he hi da d fi a  
ca fage he ibe a ed bei g *arahant*. If a a di a ce e i be ee he  
e ai a d e c d c fa bedi ci e a d h e fa di a e ,

*arahant* e f e c d c i e a e, ified a e f i e b f he  
e a i a i f he

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