

Relieving Unwholesome Roots with Five Balas

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Abstract

Not having greed, hatred and delusion is living a life with the real happiness. Unwholesome or greed, hatred and delusion, destroys the happiness in life. To relieve the unwholesome roots is significant. Those who cannot relieve the unwholesome roots have to live stressful and sorrowful, and cannot find the way to meet the bright side of life. The practitioners in Satipatthana consisting of Five Balas; Confidence, Effort, Mindfulness, Concentration, and Wisdom, can find the peace and happiness without unwholesome, and can improve their lives. The practitioners in Satipatthana accomplished with the balance of Five Balas will be mindful, careful, able to find a good way in living a life, and able to analyze what is advantage and disadvantage to life. They can control their physical action, verbal action, and mental action from unwholesome roots, and can bring happiness to themselves and others.

Keywords: Relieve, Unwholesome roots, Five Balas

Introduction

Without any mental protection, mental unwholesome can occur regularly and continuously. Since human beings have to struggle to survive and compete to the top in living a life, honours and politics. To obtain what they want may sometimes exchange with wrong action, corruption, cheating, stealing, robbing, adultery, and lying. The cause of all these actions is greed. (Anuruddhacara, 2011)

The failure results to one's own mind first causing dissatisfaction, sorrow and trouble, and then having impacts to the surrounding people. According to Abhidhamma, this negative result arises from anger. (Anuruddhacara, 2011)

Greed and anger occur from ignorance in the reality of living a life, not knowing what the real advantage to life is. That ignorance is called "delusion". Greed, hatred and delusion all together are called "Unwholesome roots". Unwholesome roots are the main causes of troubles and destroy peace and happiness one their own, others, family, society, and nation.

How to relieve the unwholesome roots, the Buddha said in Bala Samyutta, "Monks in this Dhamma and Vinaya cultivate Power of Confidence, Effort, Mindfulness, Concentration, and Wisdom eradicating lust (greed) at the end, hatred at the end, and delusion at the end." (Sam. M. 31/1105/114)

Objectives of the Study

1. To study unwholesome roots and how to relieve the unwholesome roots in Buddhism,
2. To study Five Balas in Buddhism,
3. To integrate the relieve of the unwholesome roots with Five Balas in Buddhism, and
4. To propose a guideline and a new body of knowledge on "Model of Relieving Unwholesome Roots with Five Balas in Buddhism".

Research Methodology

The steps and processes of this qualitative research are as follows:

1. To study unwholesome roots and how to relieve the unwholesome roots in Buddhism from

the Tipitaka, documentaries, literary works, and Abhidhammatthasangaha,

2. To study Five Balas in Buddhism from the Tipitaka, documentaries and literary works, and

3. To conduct in-depth interviews with 14 Buddhist experts in 2 aspects;

3.1 5 Buddhist experts in Buddhist academics, teaching, preaching and writing books concerning Buddhism, and

3.2 9 meditation masters,

4. To propose the guideline and a body of knowledge on “Model for relieving Unwholesome Roots with Five Balas in Buddhism” by a descriptive method.

Research Results

The unwholesome roots are classified into 3 groups; 1) Greed, to focus and take belongings of others to oneself with influence of desire, the greed pollutes the mind and is the root of unwholesome. The greed is classified into 3 levels; subtle, moderate, and rough (Rianglaem, 2007). The strong greed that causes cheating and stealing is called the rough greed (Indasara, 2006). 2) Hatred or Anger; the ill-will originated from hatred can cause catastrophe to oneself and others (Paññadhano, 2013). 3) Delusion or Moha; ignorance or not realizing the true cycles of the five aggregates in arising, existing and declining at the end. (Sam.S. 27/320/391).

Methods in Relieving the Unwholesome Roots

There are 3 methods in relieving the unwholesome roots; 1) Relieving greed with giving, preserving the precepts, contentment, effort, and considering the greed in the cycle of the law of the Three Common Characteristics; arising, existing, and declining (Rianglaem, 2007). 2) Relieving hatred with 10 methods; 1. Re-entering to the absorption, 2. Concentrating on the Buddha's teachings, 3. Having a positive attitude, 4. Self-reflecting, 5. Considering the dhamma, 6. Considering the Buddha's characteristic behaviours, 7. Considering the relation of each other in the Round of Existence, 8. Considering the advantages of Loving-kindness, 9. Considering by element analysis, and 10. Giving and charity (AsabhaThera, 1967). 3) Relieving delusion with 7 methods; 1. Inquiry based on aggregate, element, spheres, sense-faculties, power, enlightenment factors, path components, absorption components, concentration meditation and insight meditation, 2. To tidy internal and external factors, 3. To balance the sense-faculties, faith and wisdom, and concentration and effort should be adjusted equally, 4. To avoid the wicked, 5. To accompany with the wise, 6. To concentrate and reflect everything with wisdom, and 7. To have truth investigation in every posture (M.Mu.A. 17/160-4).

The Five Balas in Buddhism

In Buddhism, the Bala that can relieve the unwholesome roots consists of 5 components; 1. Confidence; the belief in kamma, the fruits of kamma, all beings having their own kamma, and the enlightenment of the Lord Buddha, 2. Effort; to protect new demerit occur in one's mind, to eradicate the form demerit from one's mind, to accumulate wholesome in one's mind, and to preserve the existing merit in one's mind (Ang. Catukka. 35/14/41), 3. Mindfulness; to recall the Four Foundations of Mindfulness, the Four Great Efforts, the Four Paths to Accomplishment, the Four Sense-faculties, the Four Powers, and Enlightenment Factors as the Noble Path, Concentration, Insight, Noble Truths, Wisdom, Salvation, and Supramundane states (Abhi. Sam. A. 75/329), 4. Concentration; the one-pointedness of mind consisting of momentary, access, and attainment concentration (Dhammapidok, 1993), and 5. Wisdom or Understanding; realizing the five aggregates as impermanent, suffering, and non-self (Vi. Maha. 6/20/52-3), realizing the true side of all spheres as impermanent, suffering, and non-self (M. Mu. 17/143/ 618-9), wisdom obtaining in the Dependent Origination Vi. M. 4/1/1-2), and understanding in the Four Noble Truths (Vi. M. 6/14/45).

Relieving the Unwholesome Roots with the Five Balas

With the confidence in the Buddha's teaching that greed is the cause of suffering, and if we can reduce and eradicate the greed, we can live a life peacefully and happily. That confidence can help relieve the greed (Ñānasamīlankara, 2017). The confidence in the Buddha's teaching can create effort in giving, observing the precept, and cultivating meditation to relieve greed (Narindo, 2017).

The confidence in the Buddha's teaching that hatred is the cause of catastrophe, if the hatred is reduced and relieved, the happiness is occurred. The confidence will lead to relieving of hatred (Ñānasamīlankara, 2017).

The confidence in other Dhamma principles, such as the Four Noble Truths, that can lead to the cessation of suffering, no any doubt in the cessation of suffering, and apply the Eightfold Path to relieve delusion until achieving wisdom or insight as the known, awakened, enlightened, and releasing from ignorance (Wichanati, 2017).

The unwholesome occurring to those who accomplish with effort (in the Foundations of Mindfulness) cannot be occupied their mind for a long time because they have the effort to release and to take care of the unwholesome all the time (Mahayajin Dhammadharo, 2017). The practitioners concentrate their mind 15 minutes a day for a week, and then increase it 5 minutes each week until they can meditate for 45 minutes each time. After that they can observe their improving concentration by themselves, at the same time, with the gradual reduction of unwholesome mind, the calmness and happiness will occur (Dhammika, 2017).

Mindfulness can protect harmfulness from unwholesome (Dhammasami, 2017). The Buddha mentioned the advantages of mindfulness cultivation in Mahasatipatthā Sutta that "Monks, this only path leading to purification of all beings to overcome sorrow and lamentation, to extinguish suffering and mental displeasure, and to realize Nibbana is Satipatthana" (Di.M. 14/273/209).

It is also mentioned in the Commentary of Abhidhamma that "Concentration is the ultimate principle of all teachings because every wholesome can be accomplished with concentration (Samādhi) as similar to the top finial is the top of building structures" (Abhi.Sam.A. 75/325). Using concentration in relieving unwholesome is to concentrate the mind with present moment on arising, existing, and declining of sense-objects of meditation" (Devindabhipala, 2017).

Wisdom in Buddhism is the wisdom in the Four Noble Truths. It is mentioned in Majjhimanikāya that "Monks who have one-pointedness of mind can realize the truth that this is suffering, this is the cause of suffering, this is the cessation of suffering, and this is the way leading to the cessation of suffering" (Sam.M. 31/165/404). That kind of wisdom can purify the mind from unwholesome as the Buddha said "Purified by wisdom" (Sam.S. 25/843/423).

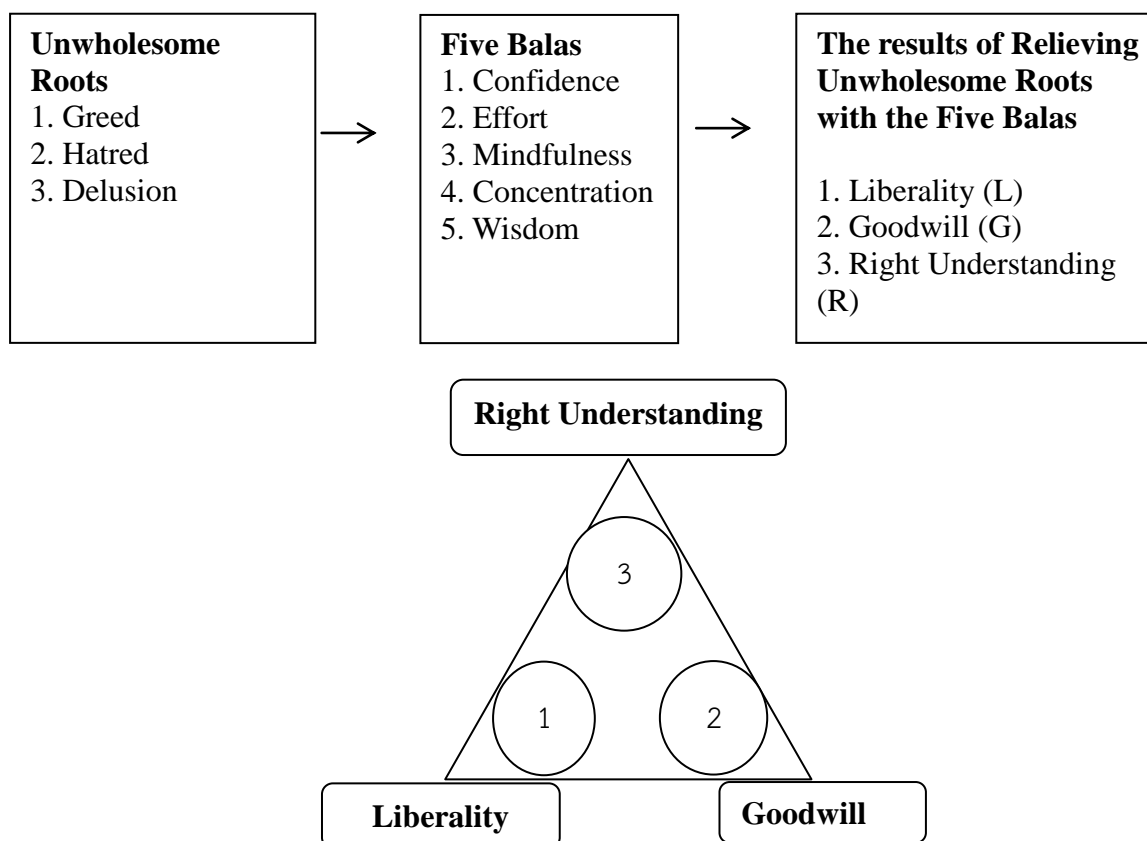
Integration of Five Balas in Relieving Unwholesome Roots

To make it clear in practice, the Five Balas will be integrated in relieving unwholesome roots as follows:

Giving, observing the precepts, and meditating to relieve unwholesome roots must consist of the Five Balas and the Five Balas has to be adjusted equally or in a balance. It is mentioned in Commentary that "Those having strong confidence, strong faith, but weak wisdom can go out the track of practice. Those having strong wisdom but weak confidence can be self-willed. Those having strong concentration but weak effort can be lazy. Those having strong effort but weak concentration can be flurry and worry. Mindfulness is in need everywhere" (Dhi.M. 14/289/334-5). The Five Balas can lead to other Dhamma until free from unwholesome. Even though the practitioners cannot completely relieve themselves from unwholesome, but they can control their mind and have happiness.

Discussion

The body of knowledge on relieving unwholesome roots with Five Balas consists of; 1) Relieving the greed with Balas results to liberality or generosity, 2) Relieving the hatred with Balas results to positive attitude and Goodwill or Loving-kindness, and 3) Relieving the delusion with Balas results to the Right Understanding. Generosity, Loving-kindness, and Right View of the Noble One who practices the Five Balas can be increased higher than of the worldly person. The synthesis of relieving unwholesome roots with Five Balas can be concluded in “LGR Model” as the following chart:



Relieving the Unwholesome Roots with the Five Balas in Buddhism can be concluded as follows:

Liberality means charity or generosity, without selfishness, not desire others' belongings in immoral ways, not stealing, not adultery, and not attach to the five aggregates.

Goodwill refers to Loving-kindness to oneself and others, to have a good wish and sincerity to others, not harmful to oneself and others, to have positive attitude, no malice, anger and sorrow.

Right Understanding means no delusion, to have the right view in living a daily life, and to realize the truths in the Four Noble Truths.

Suggestions

Suggestions for Policy

Giving, observing the precepts and cultivating Satipatthana meditation consisting of the Five Balas even not leads to the ultimate advantage of the practice, but it can benefit to the daily life living. Those who follow the principles of Balas can control their mind in goodness and that result to good verbal and bodily actions. Controlling the mind with Balas can protect

unwholesome and find peacefulness and happiness in life.

Suggestions for further study

For the further study, the researchers should focus on the following topics;

1. Using Five Balas to enhance the Five Precepts Observation,
2. Using Five Balas to enhance the Five Virtues Practice, and
3. Relieving Wrong Action with Five Balas.

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