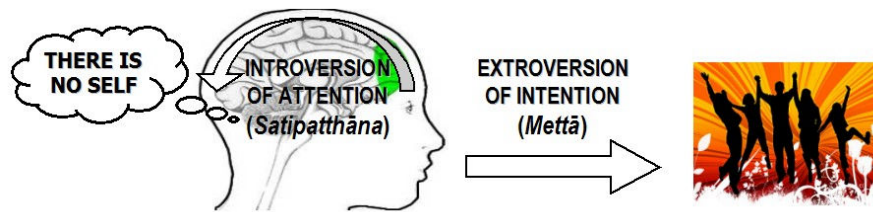


Buddhist Civilization - by Ven Dr M. Punnaji Maha Thera

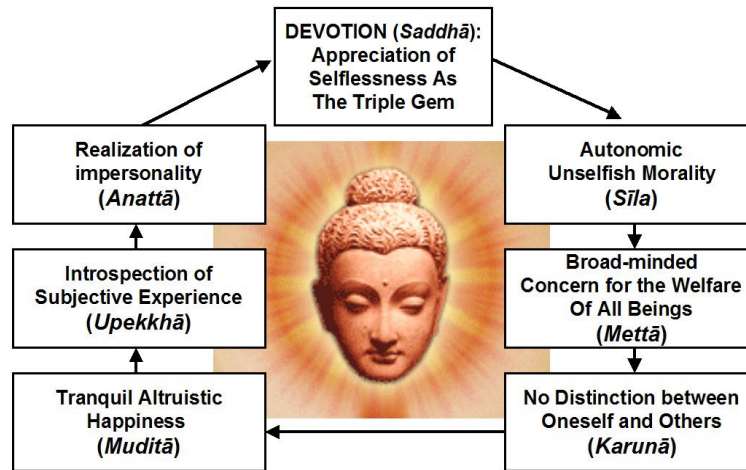
Extroversion Of Intention

- With no “Self” to attend to, we transform the “selfish” way of living into an unselfish way of living by cultivating wholesome intentions for the welfare of all sentient beings – **Extroversion of Intention.**
- We practice extroversion of intention to become **social-centered** instead of self-centered – this is the discipline of unselfishness;
- We channel the energy of the Affective Process (“affection”) into wholesome social-centered intentions (***Kusala citta***);



- This begins a **Virtuous Cycle of Selflessness** which is reminiscent of the life of the **Buddha** and his awakened **Disciples**.

VIRTUOUS CYCLE OF SELFLESSNESS



SELF-SACRIFICE (Cāga)

- With the understanding of the Dhamma derived from Study (Suta), we begin to practice Unselfishness in a more advanced way;
- This means we become able to recognize the importance of others in a more practical way – that is we are able to make a sacrifice of whatever we have to help another;
- For instance: If I am hungry and I have food, and another person is also hungry but does not have food, then I shall share my food with the other person even if IN doing so I do not have enough food to satisfy my own hunger;
- In the same way, we might help others by sharing our energy, time, money, or any other resources we may have;
- This is done like the mother being concerned for her child and will unconditionally sacrifice whatever resources she may have for the well-being of her child.

INSIGHT (Paññā)

With advancement in the practice of the Selfless Way of Living, and having gained an intellectual insight (cognitive) into the delusion of the "Self" (**Bhava**), we begin to experience **Selflessness** in an affective manner:

- Self-centeredness ("Ego") is the **Delusion (Moha)** associated with **Lust (Lobha)** and **Hate (Dosa)**, which means Selflessness is not merely intellectual but also emotional;
- The pleasures we pursue in life are unstable (Anicca) and produce insecurities and anxieties (Dukkha);
- What is unstable and insecure is not as we want;
- What is not as we want cannot be personalized as "mine", and that refers to even what we call our body and our mind;
- This leaves nothing to refer as my "**Self**" (**Anattā**);
- We are experiencing an impersonal circumstance without a "self" or a "world" – this results in an emotional vacuity of dispassion;
- We realize that the **Ego (Māna)** we are aware of is an unconscious emotional construct that has been consciously and rationally de-constructed;
- Therefore we learn to be **social-oriented** instead of self-centered, which is the essence of Buddhist Civilization.

Buddhist Civilization



UNWHOLESOME 3 C's

SELF-CENTERED / EGO : MĀNA

❖ **SELFISHNESS**

- Compare/envy (*Issā*)
- Compete/greed (*Maccharya*)
- Conceit/selfishness (*Māna*)

"*Akusala mūla*":

Lobha, Dosa, & Moha

X Self-centeredness or "Egotism".



WHOLESOME 3 C's

SOCIAL-CENTERED: METTĀ

❖ **SELFLESSNESS**

- Connect/friendliness
- Communicate/mutuality
- Cooperate/sharing

"*Brahma-Vihāra*": Divine Dwelling

Mettā, Karunā, Muditā, Upekkhā

✓ It is about Universal Benevolence.

MONASTIC PRACTICE

There are 5 stages of cultivation in **Monastic practice**:

1. Devotion (**Saddhā**);
2. Will-power (**Viriya**);
3. Introversion of Attention (**Satī**);
4. Tranquility of Mind (**Samādhi**);
5. Insight (**Paññā**).