

The Profits Of Recollection In Buddhist Literature

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Abstract

“Humans’ habit is thinking or recollection and birds’ habit is flying” as the nature way, we are always recollection about of something. Most people squandered by remembering or thinking in their life. But when we are recollecting we must check the thought that it is able to be benefits or not. The highest philosopher gave the guidelines to the followers regarding recollection to be good benefits. According to philosophy and practical ways, there are many types recollections in the literature.

Key words - Recollection, remember, benefits, benefactor, deeds, belief, effort, concentration and happiness.

Introduction

Human is a kind of beings very good intelligence. Due to good intelligence beings we remember any special cases from childhood and in a long past time. By satisficing we remember both side mutually between families, lovers, partners, and friends. Nobody likes to forget them. They remember the things that are very useful and beneficial for them along time. Because of recollection evidence it is not easy to forget. For human being not only remember for good deed but also remember the bad deed. If you remember the good deeds, he will be good benefit. If one remembers the bad deed he will

be bad benefit. Here we can say that the benefits product from only mind because of recollection. Some remembering can attain until *Nibbāna*. The recollection is not slightly like normal objects. Even it is a case of mindfulness, the meditator must needs the firm belief, strong effort and sharp wisdom. Being completed the factors the recollection can get the best happiness.

THE TYPES OF RECOLLECTION

The remembering is a culture of human. Without doing any work we cannot remember. The more one remembers the thing that is better benefit than others. By remembering or recollecting in good deeds we can collect the merits. When we remember some matter in the past, it appears like a doing now. So, Some thing lifeless and living beings are essential things for human. Because of their qualities of present the one's effect will be different in the future. Remembering and recollections are only mental actions.

According to the book *Abhidhanappadipikasuchi* we can see the meaning of *Anussati: Anupunappunam saranam Anussati*.¹ It means the things are recollected and remember things again and again. When we are doing anything our mind stands only on it a gain and a gain because of a precise and careful object. Clearer object is better and easier to recollect. According to *Abhidhammattha siṅgha* there are ten types of things to recollect for meditators:²

A. *Buddhānussati* - The recollection of the Buddha.

B. *Dhammānussati*- The recollection of the *Dhamma*.

C. *Saṅghānussati* - The recollection of the *Saṅgha*.

D. *Silānussati*- The recollection of the morality.

E. *Cāghānussati*- The recollection of the generosity.

F. *Devatānussati*- The recollection of the Deva.

G. *Upasamānussati*- The recollection of the peace.

H. *Marānussati*- The recollection of the death.

I. *Kayaḡatāssati*- The mindfulness occupied with the body.

J. *Ānāpānassati*- The mindfulness of breathings.

¹*Abhidhanappadipikasuchi* p25

²*A Manual of Abhidhamma* c 9, p 120

THE WAY OF RECOLLECTION

Among them, the meditator recollects the qualities of the Buddha with firm belief. The word *Buddhānussati* compounds two words: *Buddha* and *Anussati*. *Buddha* means The Bless One who knows the four Noble Truths. *Anussati* means recollection. His qualities with firm belief. In *Dhamma*, *Saṅgha* and *Upasama* recollection the meditator also recollects these qualities. How does the meditator recollect qualities of them? While the meditator is sitting, standing, walking and lying down, collect the Buddha's qualities by body, verbal and mind, seeing statue of the Buddha, *stupa* or image he recites:³ *Itipiso Bhagavā Araham, Sammāsambuddho, Vijjhācaranasampañño, Sugato, Lokavidu, Anuttaro purisa Dhammasārathi, Satthā Devamanussanam, Buddhō, Bhagavā*. Not only reciting the qualities of the Buddha but also he knows the meaning of the words. It is timeless one or two and three hours. He recollects the Buddha's qualities as much as he can. The more one recollects, the more one is better. Some meditator recollects only the object for the whole day. Similarly meditator recollects also *Dhamma*, *Saṅgha* and *Upasama*'s qualities.

But most meditator recollects only the Buddha's qualities. Why does the meditator collect the Buddha's qualities? Because of the greatest benefactor we must recollect it. It is right, everybody has benefactor in life. Benefactor means the one who helps anything to the other who needed: by paying anything needed and by protecting to free from any suffering. If the one helped us one time, we shouldn't forget to him because he is our benefactor. The remembering of benefactor is a characteristic of righteous men. Regarding that matter there are signs of good men:⁴ Grateful, repay gratitude, association firmly with virtuous person, and helping respectfully others who are in trouble. If so, The lord Buddha is the first benefactor of all living beings due to His *Dhamma* we can know distinctly: Wholesome, unwholesome, cause and effect, right deeds and wrong deeds etc. The knowing is a very essential thing for all living beings on account of trying to be free from suffering. By following his teaching many living beings are free from suffering. That is why He is a greatest benefactor for us. By remembering the Buddha's qualities, it already remembers other qualities of two *Dhamma* and *Saṅgha*. According to *Anuttariya*

³DN b 1 *Silakkhandavagga* pali p 46

⁴KN *Jataka atthakatha* b 5 p 155

sutra in the sixth book of *Aṅguttara Nikāya* there are six types of unsurpassed things and superiorities:⁵ seeing superiority, hearing superiority, gaining superiority, training superiority, servicing superiority, and recollecting or remembering superiority. If the one recollects the things he must have the primary powers:⁶ the power of faith, power of effort, power of mindfulness, power of concentration and power of wisdom.

Without faith, effort and mindfulness on any thing we cannot hope any benefits. Because of the three powers we can get the last two powers: concentration and wisdom. By reflection any qualities again and again with faith, effort and mindfulness intensively we can concentrate on the object. Due to concentration we can see clearly the nature of object. Being completed the five primary powers the one can observe all types of recollections. People recollect or remember many things in their past: son, wife, wealthy, gaining some things good and bad things. These are no causes of happiness by remembering of them. The one remembers to the Buddha and His follower's qualities with firmly belief.

THE BENEFITS OF RECOLATION

Due to that recollection the meditator's mind purify from defilements, it can overcome from sorrow and lamentations, it can destroy the suffering of mind and matter, it can attain the path of Knowledge and it can realize *Nibbāna*. Among them regarding the last one superiority benefit,

In historical view one monk proved his merit of the past. By recollecting the qualities of the Buddha in his past he got the good benefits in many past life and he urge to others to recollect the qualities of the Buddha. Regarding recollecting qualities of the Buddha, it is not one time, one hour, one day, one month and one year. Except sleeping time the meditator recollects the qualities of the Buddha equally with time. Regarding unsurpassed recollection the monks who named *Subuti* urged his followers with the verse:⁷

*Bāvehi Buddhānussataim bāvanānāmanuttara
imam sataim bāvayittvā purayissati mānasam.*

⁵AN b sixth p 892

⁶Ibid b five p 9

⁷KN Thera apadan Subutithera b 1 p 76

It means Let's recollect the qualities of the Buddha. It is a incomparable one among forty concentration meditations. Due to contemplate the meditation the meditator will complete all his wishes. Whether the one knows or not because of reciting with mouth the quality of the Buddha can save the one. One story appeared in the Buddha's time at the *Rājagaha*.⁸ There are two babies in near home: one is Buddhism and other is another religion. Doing emulation his friend he plays games by recollection the quality of the Buddha. He thought his win because of reciting the qualities of the Buddha. So he got the belief firmly to the Buddha. The baby who was a wood-cutter's son recites the word (*Namo Buddhassa*-I pay homage to the Buddha) apart from sleeping time. He was always mindful and was in the habit of contemplating in the Buddha's unique quality. So he was frees from danger, he gets many properties from the king *Bimbisāra* and he attended the first path of enlightenment. These stories pays guideline to us: how to recollect and it is difficult or not, when contemplating any meditation we need to do essential things.

According to *Cariya Pitaka atthakatha* there are four things to belong ourselves:⁹requisite ingredients, nonstop striving, a long time and thoroughly striving. These four things are able to attain final goal for runner. Before complete the requisite ingredients we shouldn't hope the final goal we need to accumulate them to be complete. One needs to persevere to gather the factors for any final goal. On account of coming up standard qualities the one can get the final goal. It is called *Sabbasambāra bāvana*. If one needs to get the final goal, he must continue to be end. In real say, before arriving final goal the one should avoid resting, gawking, wandering, and wasting. It is called *Niramtarabāvana*. Without interesting the benefits never be taste for anyone. So if we try to get anything we must do it carefully and interestingly. In our journey we lost some opportunity because of careless and underestimated.

To avoid carelessness we need mindfulness in our deeds. To avoid underestimate in every deeds we need to improve humility. The humility is the best quality of humanity. It is called *Sakkiccha bāvana*. Because of careful or mindfulness the one can control his ability. By tying with the four things the one sure get the fabulous effect. In trying to get any benefit, some benefits need to try with three actions, some benefits need to try with

⁸ K.Sri Dhammananda *the Dhammapada* Pub Sasana Abhiwurdhi wardhana society Malaysia 1988

⁹ *Cariyapitaka Atthakatha* p19

two actions and some benefits need to try with only one action. Buddha, *Dhamma*, *Saṅgha* and *Upasāma anussati* are same outside objects from the body and another six things are inside objects. *Silānussati* means recollection a gain and a gain pure morality oneself: five precepts, eight precepts, ten precepts and *Patimokkha* precepts for monk. By observing paragon of virtue he recollects his qualities of virtue. When he was facing whatever cases the one has a precedence of only for morality. He never break his virtue and tries to be blamelessness.

Cāghānussati means liberality, the one recollects a gain and a gain his liberality and generosity. He offered to others and helps others as he can. If he offered the gift one time but he remembers and wishes to get it a gain and a gain, it is also can called *Cāghānussati*. *Devatānussati* means by seeing the qualities of Devas, he thought I have same qualities with Deva. Because of these qualities: belief, virtue, generosity, and wisdom, they attained the Devas realms. By remembering like that he recollect a gain and a gain the qualities of Devas. Even it call *Devatānussati*, he recollects his qualities.

Maranassati means recollection of death: I will die one day, it is sure, the life is impermanent Death is permanent. I can die in any time I know surely it, but I cannot know when today or tomorrow and day or night, where and why I die. If one is recollection on death his mind leads to do good deeds. Due to knowing the truth of nature life the one can reduce all defilements step by step. The death is a nature of life. Due to ignorance most people forgot to consider it. It is called *Maranassati*. *Kāyagatāṣati* means the meditator concentrates on the body: four postures, every actions and the loathsome at body. Some people recollect the thirty-two parts of the body; from hair to urine.

By contemplating the loathsome of body the one will reduce the attachment of body. Meditator must recollects the thirty-two parts of the body to eradicate the craving on his body. It is also called *Kāyagatāṣati*. *Ānāpānassati* means concentrating on the breathing. Regarding recollection of breathing in the *Ānāpāna Samyutta*, *Samyutta Nikāya* the Buddha taught many benefits.¹⁰ By contemplation the ten types of recollection, our mind is free from defilements. Hence, our mind is clear we can try other good deeds easily. The more you remember, the more you get benefits. The better benefits will support our life higher than before. Only the people can recollect

Conclusion

Even we can do all good deed completely because of indifference in work deeply we lost many benefits in our life. By disdaining the benefits of work we miss the good opportunity in human life. We have the chance to get good benefits by doing recollection things. According to The Buddha philosophy way the recollection is the main point of all good benefits. Without recollection our life is not different lunatic person. It is very important and essential thing for our humanity. By contemplating anyone recollection a gain and a gain we accumulate good deeds. If the one contemplates any thing, the qualities of recollection appear in one's mind. Because of the qualities of every recollection the one real get many benefits. While we are getting the human life and facing the teaching of the Buddha we should try to recollect the good deeds.

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