

A Study on Non - Violence (*Ahimsā*) and Ethic Value in Angulimāla Sutta

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Abstract: Today, the advancement of science and technology has helped modern society to develop rapidly and create adequate material abundance, making the needs of human life more comfortable. However, when we look at the state of society, we still cannot solve the problems of life such as school violence, domestic violence, social conflict, or other evils ... Posting on newspapers. Therefore, the teachings of the Buddha and the Nikāya Sutras system will greatly help modern society on the path of a lifestyle to lead everyone to peace and happiness. Therefore, here, please share with everyone the conversion method that the Buddha taught to Angulimāla. The Buddha advised sentient beings to abandon extremist thoughts. Buddha taught people to practice compassion and nonviolence in life.

1. Introduction

In the life of the Buddha, one of the most special and vivid stories that many people know is the story of the Buddha sensing the robbery Angulimāla recorded in the Majjhima Nikāya. This story tells that, in the country of Kosala reigned by King Pasenadi, the notorious bandit named Angulimāla, and was a brutal hunter. He will kill anyone if he meets them. This makes the villagers very afraid. Since this bandit appeared, every village, hamlet, the national level is no longer peaceful. Every time he kills, he cuts his right index finger into a wreath. This gruesome murderer kills until the corolla strikes 1,000 such fingers to pay the teacher's tuition.

One morning, as usual, the Buddha put on his robes and brought the bowls to Savatthi to beg for alms. After alms-eating and finishing his meal, he returned and walked the path of the Angulimāla bandit every day. Those who walked and worked in the fields, herding cows nearby felt so wholeheartedly, but the Buddha kept silent, kept walking, without fear. Seeing the Buddha walking alone, the bandit Angulimāla appeared. He was very happy and immediately started killing him. He just waited for that, because there is only one missing finger is enough for the wreath made of 1,000 right index fingers from 1,000 killed by him. He took the sword and shield, put on the bow and arrow, and followed the Buddha's back.

Then the Buddha used supernatural power to make the bandit Angulimāla, unable to catch up to him walking at normal speed despite giving away with all speed. The robber Angulimāla thought: catch the elephant, the horse, the deer and the wagon are running, but now it is impossible to catch up to the Blessed One who is walking normally. "He stopped and called to the Blessed One. "Stop, Recluse! Stop!". Buddha reckoned: "Angulimala, I have stopped. You stop too! ". The bandit thought the Blessed One never lied, so what did this mean? So Angulimāla asked, "You go and say, 'I have stopped,' and when I stop, what do you mean why I don't stop?" Buddha explained: "With all beings, I give up the staff, sword; and you, not restraint, sow killing and hatred, so I have stopped but you have not stopped."

When the Buddha said these words, Angulimāla stood still, thinking deeply. Seemingly these gentle words struck the

bandit's mind, so Angulimāla lowered his voice and said, "The Blessed One, my sins are very bad." How can I turn my head? " Seeing that Angulimāla had changed his mind and felt uneasy with his deed, the Buddha opened up an opportunity for those who turned around and said he would take Angulimāla into the Sangha so that he could renew his life, abandon evil deeds, cleansing the mind of purity, wholeheartedly practicing good. After listening, Angulimāla threw his sword and weapons down to the abyss, bowed to the Buddha and asked to be ordained. Since then, the notorious murderer of Savatthi has become the disciple of Buddha. Angulimāla diligently practiced Dharma (Dhamma) under the guidance of the Buddha and the Sangha, and soon, attained a state of complete liberation.

2. The great renouncing on Violence of Angulimāla

With a saying of the Buddha that awakened Angulimāla is also the path for the world to transform to achieve a noble way of life. That method is the abandonment of the staff, letting go of the violence in the mind, to live with the spirit of self-control of desires to neutralize defilement, the unwholesome and purify the body and mind. From there, the image of "Turn the head and there is the shore" of Angulimāla became more and more vivid and became the image of the transformation.

This transformation is one of the very practical educational spirits that are preserved throughout the Buddha's teaching system in general and the Angulimāla of Nikāya in particular because mind transformation is an important part indispensable on the path to the truth—the good—the beautiful of worldly life. Here, Buddha emphasized the mind factor, but it is not enough to transform on the body. When the original deviant view causing suffering and damage still exists, how can the green tops and branches be given to him? This is evidenced by the image of Angulimāla: before he met the Blessed One and the Dharma, he was also a famous student with more intelligent intelligence than people, so there was jealousy of his friends, so he was confronted poisoned by the evil conspiracy of the teacher that leads to becoming a murderer that everyone must be horrified when they hear the name. Such intelligence, but lacking in true awareness or the path of the Dharma, has failed to control oneself and fall into the cycle of sins of suffering. Then,

when he met the Dharma, he realized the path and determination to practice to transform mistakes, to get out of the suffering sins of the flowing stream:

"Great Lord, imagine you were to see that Angulimāla had shaved off his hair and mustache, placed on a yellow robe, and gone from home life to homelessness; that he had abstained from murdering human creatures, from taking away what is not granted, and from speaking falsely; that he was having just one meal a day, and that he was celibate, pure, of good character. When you had to see him like that, how should you treat him like that?"¹

"Venerable sir we would pay homage to him, or rise for him, or invite him to be seated; or we would invite him to accept robes, alms food, a resting place, or medicinal requisites; or we would arrange for him lawful guarding, defense, and protection. But, venerable sir, how could such as immoral man, one of evil character, ever have such virtue and restraint?"²

The renunciation of evil deeds to practice the virtuous way of life, strict observance of the precepts, the strong practice of good Dharma is a good example, showing human beings that: although in the past, they we have unwholesome actions, but we can transform to become useful people for life. This idea is very valuable to the human world, because modern society develops but there are still many problems that we cannot solve. Therefore, the conversion method of Angulimāla becomes even more useful. They will contribute to the orientation and supplementation of the method to transform the root of evil and evil deeds. That is the factor that modern society should be concerned about in life. So human education and the path of spiritual education need to go hand in hand to be able to transform unwholesome actions of body, speed and mind.

So the way of purifying the mind to perfect the personality is to transform the mental afflictions of attachment, hatred and delusion within oneself. When transforming the greedy delights, the happiness will manifest, so in the Nikaya Tripitaka mentioned: "The end of greed, the end of the anger, the end of ignorance, this is called Nirvana".

3. The power of repentance

Buddha's words to Angulimāla such as:

"Angulimāla, I have stopped forever,
I abstain from violence towards living beings;
But you have no restraint towards things that live:
That is why I have stopped and you have not"

This word of Buddha has a great effect and brought unexpected results: Angulimāla began to stop! The heart of repentance, repentance at the heart of a cold-blooded bandit is touched and the change in mind in a positive way thanks to the majesty of the Buddha is a valuable lesson for all human beings. Angulimāla was truly reimbursed after being declared by the Buddha and expressed for this attitude of

turning back, he threw all his weapons into the abyss, knelt down, bowed down to the Buddha to ask for repentance, and requested to join the Sangha, praying fully. Blessed life follows the Buddha and the monks.

Angulimāla has fully realized the meaning of penance, a self-critical attitude. Repenting in the true sense of the word - repentance, remorse for the mistake you have made, commanding yourself from now on to leave the same mistake - only truly takes place in the mind when the person has a change of words in perception and This is followed by an attitude that gradually affects the behavior for a thorough and thorough change. This is not easy because the actions used in a certain direction will create an inertial force, such as pushing the car forward in the direction it is operating. Therefore, it takes a big impact from the outside to create resistance, plus a great effort from the inside to be able to do this difficult job. "Stopping" with Angulimāla is the wonderful result of such a combination of internal and external forces.

This miracle has come at the right time so that the phenomenon of "stopping" and "turning" takes place when there is a significant impact on the mind to work to divert thought and action. en by Angulimāla. If these behaviors have formed a reaction path and manifest in an inertia, changing these behaviors is extremely difficult. In the case of Angulimāla, the barbaric act of killing someone, killing, cutting the index finger of the victim's right hand, which has been done by this thief nearly a thousand times, has become a habit of behavior, so extremely difficult to remove.

However, the dread of the power of kindness that the Buddha sent to Angulimāla struck the mind of this robbery at the deepest level. The profound psychological impact of this deep layer creates an extraordinary power, which redirects the whole of Angulimāla's awareness, attitude and behavior.

4. Confident with Spiritual Effort

We cannot believe that a bad person can change to become a good person. Angulimāla did this with great determination and revered spiritual effort. The radical change of the root of an evil person is seemingly impossible. King Pasenadi and many others also did not expect a dramatic change in the mind and behavior of a person with a bad past. His hands were stained with blood. When Buddha asked King Pasenadi that, if he saw Angulimāla shave his hair, put on a robe, renounce, renounce his family, live without family, give up killing, give up for nothing, give up speaking liar, eat once a day, live a good life, observe the precepts, practice good deeds, how would the king react. King Pasenadi said he would pay homage and make offerings to any monk. King Pasenadi did not believe this at all, so when Buddha pointed to a monk who was diligent in his meditation practice and said it was Angulimāla, King Pasenadi was frightened, his hair flipped upside down. This is a surprise not only for King Pasenadi but for everyone.

And Angulimāla did that incredible job. Angulimāla's efforts and successes, from a notorious brutal bandit to a saint, have aroused the confidence of all of us. Turning our heads to the

¹The Middle Length Discourses of the Buddha – A Translation of the MajjhimaNikāyaStr by Bhikkhu Bodhi, 1995, p. 712

²Ibid, p. 713

shore, if we make great efforts, use internal strength as a driving force to become good people. We will find happiness and enlightenment right away. If we are confident to overcome our guilt, if we are confident to overcome the doubts of outsiders, we will know how to overcome all past sins. It is never too late for those who know how to return to goodness. General Angulimāla robbery but also can turn to austerities.

Moreover, we also change our attitude toward others through this lively story. We should have a positive view of the efforts and determination to renew everyone. We learn from this vivid reality, practice opening expectations and accepting positive change from others. People who make mistakes are not bad, new mistakes are bad. If we are too strict, looking at people in a "photographing" way - imprinting in an image a certain image without ignoring the change, vividness, continuous operation of life, including human change That mistake, is not a good idea. At some point, they made a mistake, now; maybe they have modified and improved? We should not frame the awareness in the image we "capture" at some time in the past and then use that as a basis for awareness and behavior in the present. Once cognitive change, the behavior accordingly changes. Angulimāla can do it, others can.

5. Karma and the result of karma

Angulimāla tried to change his career with the thought that "man is the owner of the karma"³. The karma is transferred or not, and to what extent, to what extent it depends on our attitude and determination towards our karma. Angulimāla has done great things, transformed his entire life, from a thief who caused extreme suffering, is the obsession of many people, has become a Saint to bring happiness and happiness to many people. The radical change in the mind of Angulimāla is recorded quite carefully in the Maijjhima Nikāya when Venerable Angulimāla experiences the meaningful life of a disciple of Buddha, day and night effortlessness does not distract, stay in mindfulness, restorative body, mouth, pure mind, complete liberation, place the burden of birth and death, experience the ultimate happiness. This makes us believe in the renewal, change in a positive way to turn negative karma into good karma, and of course, education plays a significant role in this career transition.

The karma is transferred or not, and to what extent, to what extent it depends on our attitude and determination towards our karma. Angulimāla did a wonderful thing, transforming his entire life. He is a thief who causes extreme pain, is the obsession of many people, has become a saint to bring happiness and happiness to many people. The radical change in the root of Angulimāla's mind is recorded quite carefully in the Maijjhima Nikāya when Venerable Angulimāla experiences the meaningful life of a diligent and diligent Buddha disciple day and night. in mindfulness, body, mouth, mind, purity, complete liberation, put the burden of birth and death, experience the ultimate happiness. This shows us about renewal, positive change to turn negative karma into

good karma, and education plays a significant role in this career transition.

Angulimāla Sutta, the Maijjhima Nikāya, No. 86 records that, living in the blissful liberation, every morning, Angulimāla disengaged step by step mindfulness into Savatthi alms round. Angulimāla has become a completely different person, with inner calm, full of love. However, due to the mistakes made earlier, He still has to suffer the wrath of many people. Some threw the ground, some threw stones at Him, some beat him with a stick, and when he got to the semen, he suffered a hole in his head, bleeding, broken bowls, and torn robes. In this pathetic condition, the Buddha advised Angulimāla, "Be patient. He is reaping in the present retribution of karma that he should have boiled in hell for years, hundreds of years, even thousands of years". Angulimāla happy to accept the Buddha's teachings and diligently practice Dharma, rejoice to repay the old karma without a complaint.

Thus, the lesson of karma and karma is clearer through the case of Angulimāla. With personal effort, determined to abandon the actions that cause suffering to people, devoting all of his time and energy to the practice of Dharma, effort without distraction, Venerable Angulimāla witnessed the fruits of the Dharma after a while at disciple Buddha, experiences the bliss and happiness of liberation on his own. However, the old karma was sown; pains created for many families, Venerable Angulimāla could not avoid outrage from relatives of the victims. This is the result of retribution, even though it was a testimony. True that:

Na antalikkhe na samuddamajhe
na pabbatanam vivaram pavissa
na vijjati so jagatippadeso
yatthatthito mucceyya papakamma.⁴

Verse 127, which means: "There is no place in the sky, nor in the middle of the ocean, nor in the cave of the mountain, nor anywhere else, where one can escape the consequences of evil deeds."⁵

Understanding this, we do not complain, blame anyone or any situation and casually accept in all life situations with patience, joy, and love. After all, being patient with adversity and rejoicing in things that are not good in life are ways for us to repent of the mistakes we have made in the past. With this attitude, our minds will be happy to overcome challenges and difficulties - which are an integral part of life - more easily and diligently in our path of transforming consciousness. and change your behavior.

6. The power of kindness

With kindness and compassion, loving someone for wrong views, and straying into the path of sin, Buddha used supernatural powers to approach Angulimāla. Then there are explanations, analyzes full of love and sympathy for a lost person like Angulimāla. It is the power of the compassionate heart that moves the murderer's heart to act as a drag that helps Angulimāla "stop" - stopping the killing, causing

³Ibid, p. 1053

⁴Dhammapada, No. 127

⁵Ibid

suffering for so long. Angulimāla himself also confirmed that many people can be inspired by the sword and staff, but Angulimāla himself is inspired by the loving teachings of the Buddha.

That's right, the sword's strength, Angulimāla has excess, plus the brutality, the power is multiplied, so the power of force cannot possibly be able to take care of this notorious bandit. Only love from the bottom of the heart of understanding and empathy is more powerful than any weapon. It is the vast, flexible love of the Buddha that flows to every corner of the soul and touches the bottom of the murderer's seemingly dry heart. When the mind from the Buddha watered the heart of Angulimāla so much suffering, the change happened miraculously. With kindness, the Buddha accomplished the teaching of magical power in Angulimāla photography.

Having changed his life through washing the Buddha's kindness, Angulimāla brings this experience to life, from the heart to suffering beings. When being thrown to the ground, kicked, beaten with sticks to get injured on the way to beg for alms, the Buddha taught Angulimāla "to be compassionate towards all sentient beings". Angulimāla practiced according to Buddha's teachings, starting from those people. Although they regarded him as an enemy, Angulimāla still wished they would not harm anyone, having the predestined encounter with the Dharma, being close to inner peace, patience, meekness, and knowledge to the practice Dharma.

Another prominent event recorded in the sutta that one day on the way to beg for alms in Savatthi, Venerable Angulimāla saw a woman giving birth, very critical and painful. Seeing that, Ton started of mercy, thinking that "it is painful for all beings!" but don't know how to help. After alms-eating, Venerable Angulimāla returned to the White Buddha monastery. As a teacher, he immediately instructed Angulimāla on how to spread compassion to help the woman who is suffering. As a result, the woman gave birth safely.

The educational environment plays an important role in the process of developing a person's personality. What you take for it is easy to see as an indispensable product in the education process. A child who is raised in violence becomes someone who likes to use violence against others. In the same way, Angulimāla met an evil teacher who became a brutal murderer to sow misery for many before he had a chance to meet the Buddha. Since being inspired by the Buddha with kindness, and especially after joining the Sangha, nourished by loving-kindness, Angulimāla has lived and behaved with kindness since patiently enduring the wrathful actions of many people on the road begging for alms.

7. The power of dedication

By sharing kindness towards the woman in pain during labor, Venerable Angulimāla helped the woman safe during childbirth. The sutta recounted that, when witnessing the pain and discomfort of the woman, Angulimāla immediately returned to the Buddha hoping to find ways to help. The Angulimāla Sutta, the Majjhima Nikāya, No. 86, says that:

the Buddha told Angulimāla to return to Savatthi to meet the woman and said, "Sister, I have never intentionally killed the sentient beings' life, I hope that with that fact, you'll be safe, and give birth safely!" Angulimāla did not agree and thought that was intentional lying because the false Venerable intentionally killed many lives.

At that time, the Buddha taught, go to that woman, saying, "Sister, I have never intentionally killed the life of the living being, since I was born by the Holy One, hoping that with that truth, she is safe and the childbirth is safe." So the woman is safe, the mother is square.

Today, Buddhists in countries following the Theravada Buddhist tradition, most commonly in Sri Lanka, often recite this blessing from Venerable Angulimāla as a prayer for a pregnant woman, especially in miscarriage and many other blessings. The word in Pāli is as follows:

Yato'hamñ bhagini ariyāya jātiyā jāto
Nābhijānāmi sañcicca pānam jīvitā voropetā,
Tena saccena sotthi te hotu sotthi gabbhassa.

This 18-word blessing is as popular among Buddhists in the countries of Theravada Buddhism as the mantra of Great Compassion in the countries of Northern Buddhism. Buddhists believe that with sincerity, this blessing is a way of giving merit, dedicating one's merit to others so that this peaceful energy can be transferred to the object we want.

Virtuous practice creates a great source of energy and this energy can be shared. In the case of Angulimāla Venerable, the energy of merit gained from Angulimāla's ordination as a disciple of Buddha, never starting to intentionally kill the life of sentient beings, has considerable power and can be divided by others. This story is the testimony of the capacity for peace that can be given to others through dedication.

This give-and-take effect depends on the donor's training energy, the devotion of the giver, and the receiving energy of the object. It is a miracle that the more this peaceful energy is given, the more its owner is. It seems a bit confusing if we compare this with the matter, there's nothing to give away and the rest is more than before. However, if compared to happiness, it is easy to feel and accept that the more peaceful energy, as well as happiness, is the more we give. The person who knows how to share peaceful energy is a person of kindness, and if he has kindness, when he gives others peaceful energy, his heart feels more happy and peaceful. Peace is infinite; don't be afraid of missing without sharing. Please share with an equal mind for more peace and happiness.

8. Conclusion

The story of Angulimāla reminds us of the importance of the teacher to the students during the practice. The teacher has a guiding role, opening the eyes for learners to understand people and the world. Moreover, the personality and behavior of the teacher have the ability to directly affect the attitude and actions of the student. In the case of Angulimāla, before having met the Buddha, Angulimāla followed the deviant teacher and his path was lost from here. The wrong actions, guilt with determination to make a

corolla made of 1,000 right index finger of the victim to do tuition for the teacher. Angulimāla followed the guidance of the evil teacher and became a brutal murderer

Then, thanks to the Buddha, Angulimāla learned to return to the righteous, ethical path, to live the meaning of a lifetime. The life of a bloodthirsty bandit has changed direction from here. Maintaining a meager life of need, tranquility in the mind and liberating all constraints, ending all evil causes leading to samsara rebirth is the purpose of this Venerable Venerable. The effort not distracted under the protection, support, and guidance filled with the kindness of the Buddha - the truest of the masters - has made Angulimāla an exemplary disciple, liberating birth, death, peace, and happiness between the worlds. Venerable Angulimāla likens the "stopping" and turning his head like a moon out of the clouds, shining throughout the world (*Dhammapada Sutta*, verses 172, 173 and 382).

The teacher is not the one who created the brain for the student, nor the person who put a certain amount of information mechanically in the head of the learner, but has a guiding role, so the way the teacher will teach a guide for a long way too many people's lives. For laypeople, this role is much more important. In this role, it is necessary to have a master who is not only knowledgeable but also ethical, not only has professional skills but also has a broad mind to be able to understand psychology and acquire everything with affection communication, forgiveness, patience, and wholeheartedness towards the benefit, peacefulness, and happiness of students. What a learner needs to learn from a teacher is the skill of arousing and developing all the good qualities hidden within him and nurturing the art of living peacefully and happily in life.

The Maha Nirvana Sutta taught that "each person must light a torch on their own". But the lamp should be lit up from the true teaching of the true teacher. Therefore, having a monk who helps us open our eyes and mind on the path of cultivation is the greatest happiness of the person who is on the spiritual path.

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