

FOR THE SUCCESS OF THE HUMAN LIFE THE USAGE OF DHARMA FACTORS IN SUTTHA PITAKA; SPECIAL ATTENTION TO DHAMMACHAKAPPAWATHTHANA SUTTA, MANGALA SUTTA AND PARABHAWA SUTTA

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ABSTRACT

In all over the countries of the world people are suffering from unrest, risk and depression. So we have to do research and we have to find strategies to control this situation. When we are studying in-depth Buddha's concept there are many important solutions. Specially in this research I have drawn my attention to Suttapitaka Religion makes a human society alive. Even though the primitive communities did not possess strong human thinking and scientific human ethic system, but religion makes them disciplined and creative. When we contemplate philosophies of all the religions in the world the Buddhist philosophy has a superior position. This fundamental factor further verifies when we compare the Buddhism with modern science, the Buddhism goes beyond the science.

The modern revelations and inventions found through science have been expressed in the Buddhist philosophy that wonder more than thousand years ago. Modern science including the scientists accept the finding and the core of Buddhism. Hence without any argument Buddhism prove to be true and scientific religion. The

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analysis of human, the human body in Buddhism has been the foundation of discourse of modern biology. No scientist other than Lord Buddha has expressed the reality of the life. Particularly the facts stated in the Dhamma Chakkappawaththana Suthra , Parabhawa Suthra, Wasala Suthra & Mangala Suthra are astonishing our mind. Dhammapada is a hand book for practicing successful human life. This research focuses the Health communication strategies in Buddhism.

1. INTRODUCTION

Society has been formed based on different social structures. Human are by born varied in their attitudes, ideas, concepts and thinking patterns. Not only, that the sensitivity and the creativity of mankind are also different in one another. The religion is the eternal foundation for the development of human thinking, discipline and the virtue.

As a consequence of first and second world wars, the necessity of rapid development needs arisen. The human activities, conduct, and behaviors excited up to the above period radically changed owing to the repercussions of those wars. There have been many challenges for the human qualities individually and collectively. When the human thinking and the behavioral patterns are deviated from the self-control, the ultimate outcome had been very critical and dangerous, when studied it biological aspect. Owing to the facts many inhuman conduct and acts evolved. There was a rapid competitiveness, among communities despite their age levels. Many unnecessary mundane human needs developed. Due to this situation, moral system eventually degraded. Many conflicts developed in individual families whom lived very affectionately. With the rapid development needs, there have been many challenges for the physical development as well as spiritual development of the mankind, nationally and internationally. Human desires and aspirations have been developed without any limit.

As a result of it, the impatience intolerance, stress, depression, impulsion, discontent and desperate mentality were spread among human being. The man could not control himself. There were many human conflicts in the society. So that the man became ill

physically and mentally. Little by little the humanity of mankind degraded. There were antipathy and anger among each other. Final outcome of this episode and the era is that the man became non self- controllable person. Further, the human society reached to a stage where unreligious practices and norms were abundant.

Therefore, we have to study very seriously and scientifically the factors such impatience intolerance, stress, depression, impulsion, discontent and desperate mentality. Also it is critically to be studied the concern subject with a theoretically and applied basis. With this study, it is able to explore the Cause and effect of this problem. Lord Buddha also expressed that every individual fact involved with a Cause and effect base.

“Hethun patichcha sambuthan

Hethu banga nirujjathi”

(Most Venerable Ananda Mythree Thero, Sri Shakyamunindrawadana nam wu Buddha Charitha)

Even though thousand years passed, Buddhist philosophy has been the reality of modern science. Therefore, following points have to be studied thoroughly. Definition of each is given below.

Impatience

Intolerance

Stress

Depression

Impulsion

Discontent

Desperate mentality

Intolerance

The fact of refusing to accept ideas, beliefs, or behaviour that are different from your own: (<https://dictionary.cambridge.org/dictionary/english/intolerance>)

Stress

Stress: In a medical or biological context stress is a physical, mental, or emotional factor that causes bodily or mental tension.

Stresses can be external (from the environment, psychological, or social situations) or internal (illness, or from a medical procedure). Stress can initiate the “fight or flight” response, a complex reaction of neurologic and endocrinologic systems.

(<https://www.medicinenet.com/script/main/art.asp?articlekey=20104>)

Depression

Depression, in psychology, a mood or emotional state that is marked by feelings of low self-worth or guilt and a reduced ability to enjoy life. A person who is depressed usually experiences several of the following symptoms: feelings of sadness, hopelessness, or pessimism; lowered self-esteem and heightened self-depreciation; a decrease or loss of ability to take pleasure in ordinary activities; reduced energy and vitality; slowness of thought or action; loss of appetite; and disturbed sleep or insomnia.

(<https://www.britannica.com/science/depression-psychology>)

Depression symptoms can vary from mild to severe and can include:

- Feeling sad or having a depressed mood
- Loss of interest or pleasure in activities once enjoyed
- Changes in appetite — weight loss or gain unrelated to dieting
- Trouble sleeping or sleeping too much
- Loss of energy or increased fatigue
- Increase in purposeless physical activity (e.g., hand-wringing or pacing) or slowed movements and speech (actions observable by others)
- Feeling worthless or guilty
- Difficulty thinking, concentrating or making decisions
- Thoughts of death or suicide

(<https://www.psychiatry.org/patients-families/depression/what-is-depression>)

Impulsion

Showing behavior in which you do things suddenly without any planning and without considering the effects they may have:

(<https://dictionary.cambridge.org/dictionary/english/impulsive>)

Today, the man is suffering from above factors very seriously all over the world. On the hand the Mass media and new medial caused to improve that situation. Bad conducts and practices prevailing in the mass media and new media in different countries make this situation to a danger of the society.

Basically, there are four major objectives in mass media.

- i. Information
- ii. Socialization
- iii. Persuasion
- iv. Entertainment

In addition to above four major objectives, following objectives can be seen.

- i. Cultural promotion
- ii. Social integration

Though, the objectives given above have similar priorities, the new trend is to focus on entertainment. The major reason for that is emotional condition of the man.

For improving the objectives of mass media the modern communication scientists have introduced as an infotainment by amalgamating above first and fourth objectives. However, the new media has given a serious challenge. New approaches and social media, pornographic websites have been challenged and objected for developing pious society.

It can be seen a spiritual decay in the society owing to the uncontrolled and indiscipline operation of new media. 60% of total Asian population use internet for accessing pornographic websites (Sri Lanka Telecom - 2017). Therefore, step have to be taken to

control and minimize this critical trend in order to safeguard the society, national and international level.

Research Problem

The research problem of the study is how Buddhist philosophy and practices apply for developing the human thinking pattern and moral conduct and behavior which has been demoralized now.

Objectives

The principal objective is to investigate how Buddhist thought and Buddhist philosophical elements would contribute for answering key issues faced by the society.

The other objectives were to examine what are key factors influencing the decadence and ruin of modern day societies. The other objective was to select what are the key Sutthas which contributes for social development. The study conducted to select key points, elements and the areas which are embedded in Thripitakas.

Hypothesis

The complete human society can be brought to a very pious society by compulsorily embracing theoretical and practical elements of Buddhist philosophy and thoughts.

Research Methodology

Following key elements are discussed under research methodology.

Research method

Principal research method is the content analysis.

Research Area

The Dhammachakappawaththana Sutta, Mangala Sutta and Parabhawa Sutta are the area of the research, which content the path for a good life and understanding life and self.

Data Collection

Primary data collected from different classical Buddhist scriptures. With a help of content analysis, refined primary data were collected.

Data Analysis

The principal research method is the content analysis and the most essential, valuable and applicable, relevant and more effective elements selected from above three Suttas in Suttha pitaka were analyzed.

Limitations of the Research

The research limits to Suttas of Dhammachakappawaththana Sutta, Mangala Sutta and Parabhawa Sutta though there are many theoretical and practical elements available in the Buddhist philosophy and thoughts.

2. RESULTS AND FINDINGS

Dhammacakkappavattana Sutta

“dvēmē bhikkhavē antā pabbajitēna na sēvitabbā. yōcāyaṃ kāmēsu kāmāsukhallikānuyōgō hīnō gammō pōthujja nikō anariyō anattasaṃhitō. yō cāyaṃ atthakilamatānuyōgō dukkhō anariyō anattasaṃhitō, ētē tē bhikkhavē ubhō antē anupagamma majkadhimā paṭipadā tathāgatēna abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambōdhāya nibbāṇāya saṃvattati.

katamā ca sā bhikkhavē majkadhimā paṭipadā tathāgatēna abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambōdhāya nibbāṇāya saṃvattati?

ayamēva ariyō attharīgikōmaggō, seyyathidaṃ, sammā diṭṭhi, sammā saṃkappō, sammā vācā, sammā kammantō, sammā ājīvō, sammā vāyāmō, sammā sati, sammā samādhi.

ayaṃ khō sā bhikkhavē majkadhimā paṭipadā tathāgatēna abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambōdhāya nibbāṇāya saṃvattati.

idaṃ khō pana bhikkhavē dukkha ariyasaccāṃ, jātipi dukkhā jarāpi dukkhā vyādhipi dukkhō maraṇampidukkhaṃ appiyēhi sampayōgō piyēhi vippayōgō dukkhō yampiccharaṃ na labhati tampi dukkhaṃ saṃkhittēna pañacupādānakkhandhā dukkhā.” (vachisara therā, 2005, p. 107, 108, 109)

“There are these two extremes that are not to be indulged in

by one who has gone forth. Which two? That which is devoted to sensual pleasure with reference to sensual objects: base, vulgar, common, ignoble, unprofitable; and that which is devoted to self-affliction: painful, ignoble, unprofitable. Avoiding both of these extremes, the middle way realized by the Tathagata — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding.

“And what is the middle way realized by the Tathagata that — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding? Precisely this Noble Eightfold Path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the middle way realized by the Tathagata that — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding.

“Now this, monks, is the noble truth of stress: Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved is stressful, separation from the loved is stressful, not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.

Mangala Sutta

- i. “bahu dēvā manussā ca - maṅgalāni acintayum ākaṃkhamānā sotthānaṃ - brāhiṇī maṅgala muttamaṃ
- ii. asēvanā ca bālānaṃ - paṇḍitānaṃ ca sēvanā pūjā ca pūjanīyānaṃ - ētaṃ maṅgala muttamaṃ
- iii. patirūpadēsavāsō ca - pubbē ca katapuññatā attasammā paṇidhi ca - ētaṃ maṅgala muttamaṃ
- iv. bāhu saccaṃ ca sippaṃ ca - vinayō ca susikkhitō subhasitā ca yā vācā - ētaṃ maṅgala muttamaṃ
- v. mātā pitu upaṭṭhānaṃ - puttadārassa saṅgahō anākulā ca kammantā - ētaṃ maṅgala muttamaṃ 6. dānaṃ ca dhammacariyā ca - nātakānaṃ ca sangahō anavajjāni kammāni - ētaṃ maṅgala muttamaṃ 7. ārati virati pāpā - majjapānā ca saññamō appamādō ca dhammēsu - ētaṃ maṅgala muttamaṃ

- vi. gāravō ca nivātō ca - santuṭṭhi ca kataññatā kālēna dhamma savaṇaṃ - ētaṃ maṅgala muttamaṃ 9. khantī ca sōvacassatā - samaṇānaṃ ca dassanaṃ kālēna dhamma sākacchā - ētaṃ maṅgala muttamaṃ
- vii. tapō ca brhma cariyaṃ ca - ariyasaccānadassanaṃ nibbāna saccakiriyaṃ ca - ētaṃ maṅgala muttamaṃ
- viii. phuṭṭhassa lōkadhammēhi - cittaṃ yassa na kampaṭi asōkaṃ virajaṃ khēmaṃ - ētaṃ maṅgala muttamaṃ
- ix. ētādisāni katvāna - sabbatthamaparājitā sabbattha sotthim gaccharanti - tēsaṃ maṅgala muttamaṃti”

(vachisara therā, 2005. p13, 14, 15, 16, 17, 18)

“Not to associate with the foolish, but to associate with the wise; and to honor those who are worthy of honor — this is the greatest blessing.

To reside in a suitable locality, to have done meritorious actions in the past and to set oneself in the right course — this is the greatest blessing.

To have much learning, to be skillful in handicraft, well-trained in discipline, and to be of good speech — this is the greatest blessing.

To support mother and father, to cherish wife and children, and to be engaged in peaceful occupation — this is the greatest blessing.

To be generous in giving, to be righteous in conduct, to help one’s relatives, and to be blameless in action — this is the greatest blessing.

To loathe more evil and abstain from it, to refrain from intoxicants, and to be steadfast in virtue — this is the greatest blessing.

To be respectful, humble, contented and grateful; and to listen to the Dhamma on due occasions — this is the greatest blessing.

To be patient and obedient, to associate with monks and to have religious discussions on due occasions — this is the greatest blessing.

Self-restraint, a holy and chaste life, the perception of the Noble Truths and the realisation of Nibbana — this is the greatest blessing.

A mind unruffled by the vagaries of fortune, from sorrow freed, from defilements cleansed, from fear liberated — this is the greatest blessing.

Those who thus abide, ever remain invincible, in happiness established. These are the greatest blessings.”

Parabhava Sutta

‘parābhavantam purisam mayam pucchāma gotamam
bhagavantam puṭṭhumāgamaṃ kiṃ parābhavato mukham
suvijāno bhavam hoti suvijāno parābhavo dhammakāmo
bhavam hoti dhammadessī parābhavo

asantassa piyā honti sante na kurute piyam asatam
dhammam roceti tam parābhavatō mukham

niddāsīli sabhāsīli anuṭṭhātā ca yo naro alaso kodhapaññāṇo
tam parābhavato mukham

yo mātaram vā pitaram vā jīṇṇakam gatayobbanam
pahasanto na bharati tam parābhavato mukham

yo brāhmaṇam vā samaṇam vā aññam vāpi vaṇibbakam
musāvādena vañceti tam parābhavato mukham

paḥūtavitto puriso sahirāṇño sabhojano eko bhuñjati
sādūni tam parābhavato mukham

jātitthaṇḍo dhanatthaṇḍo gottatthaṇḍo ca yo naro saññātim
atimaññeti tam parābhavato mukham

itthidhutto surādhutto akkhadhutto ca yo naro laṇḍam
laṇḍam vināseti tam parābhavato mukham

sehi dārehi santuṭṭho vesiyāsu padissati dissati paradāresu
tam parābhavato mukham

atītayobbano poso āneti timbarutthanim tassā issā na
supati tam parābhavato mukham

itthim soṇḍim vikiraṇim purisam vāpi tādisam issariyasmiṃ
ṭhāpeti tam parābhavato mukham

appabhogo mahātaṇho khattiye jāyate kule so ca rajjam
patthayati tam parābhavato mukham

ete parābhave loke paṇḍito samavekkhiya ariyo
dassanasampanno sa lokam bhajate sivanti’

(vachisara thera,2005.p184,185,186,187,188,189,190,191
,192,193)

Easily known is the progressive one, easily known he who declines. He who loves Dhamma progresses; he who is averse to it, declines.

The wicked are dear to him, with the virtuous he finds no delight, he prefers the creed of the wicked — this is a cause of one’s downfall.

Being fond of sleep, fond of company, indolent, lazy and irritable — this is a cause of one’s downfall.

Though being well-to-do, not to support father and mother who are old and past their youth — this is a cause of one’s downfall.

To deceive by falsehood a brahman or ascetic or any other mendicant — this is a cause of one’s downfall.

To have much wealth and ample gold and food, but to enjoy one’s luxuries alone — this is a cause of one’s downfall.

To be proud of birth, of wealth or clan, and to despise one’s own kinsmen — this is a cause of one’s downfall.

To be a rake, a drunkard, a gambler, and to squander all one earns — this is a cause of one’s downfall.

Not to be contented with one’s own wife, and to be seen with harlots and the wives of others — this is a cause of one’s downfall.

Being past one’s youth, to take a young wife and to be unable to sleep for jealousy of her — this is a cause of one’s downfall.

To place in authority a woman given to drink and squandering, or a man of a like behavior — this is a cause of one’s downfall.

To be of noble birth, with vast ambition and of slender means, and to crave for rulership — this is a cause of one’s downfall.

Knowing well these causes of downfall in the world, the noble sage endowed with insight shares a happy realm.

3. CONCLUSION

It is worldly seen fact that social decadence and collapse have become today owing to man's mundane attachment to unnecessary needs and desires. Anger, hatred untrustworthiness for one another in society lead to social exclusion and expulsion from social bondage. Lustiness and voracity are major sources of people to change their good conduct to bad conduct. World history denotes this as an eternal truth. Modern communication systems and practices have become fundamental factors to increase this menu to a very serious issue today. Whatever the law, judicial or political systems are there, it is too difficult to find solutions for this critical situations faced by the modern society. However, the preaching of Lord Buddha and his virtuous suggestions in other term Buddhist philosophical practices have shown us from it is very beginning the merits and benefits for social harmony and existence of humankind. The Chaturarya sathya, Aryaastangika margaya, the three sutthas which are discussed above very clearly illustrate how such Buddhist practices would help to develop and re-establish the demoralized social strata in to a very just, virtuous society which people can live very happily,calmly and very spiritually. The paper revealed that Buddhist thought and philosophical viewpoints of Buddhism would pave the way for evolving a very just and prosperous society.

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