



THE WAYS OF LIVING ACCORDING TO ĀLĀVAKA SUTTA IN THERAVĀDA BUDDHISM

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ABSTRACT :

As long as one cannot completely eradicate all defilements, he must wander about the rebirth round. Meanwhile, with the different stages of life, he wanders around; sometimes, as a human being, as an animal, etc. He should therefore attempt hard to be of a high standard of living. It is called life, combining minutes, hours, days, months, and years. The one who values life should therefore save time. For someone who wishes to save time, the day is a fruitless day for him without getting any of three types; merits, wealth, and expertise. One who wastes time squanders a life of his own.



Therefore he should create his own best by living usefully in the current life in order to lift his career.

KEYWORDS : *merits, wealth, and expertise.*

INTRODUCTION:

Different individuals have distinct imaginations, distinct destinations, distinct goals, etc. One must therefore indicate one's own imagination, etc. He requires professor, guide and techniques to be effective in one's own imagination just as one who makes the trip requires map. In this document, the methods of living will be described through canonical texts based in Suttanipāta on the basis of ālāvaka sutta. The main aim of this article is to mention the manner in which individuals can live in the correct manner in accordance with the tradition of Theravada. The main purpose of this paper is to practice the Dhamma in the right way to be able to live in a high and happy position as long as one exists in the round of existence and eventually liberate from the round of existence.

To illustrate these goals, methods, guidelines, the ways of living are presented depending on the questions and answers of the ogre, Ālāvaka, and the Buddha in somewhere in Ālāvaka sutta, Suttanipāta. On one occasion, the Blessed One was residing at Ālāvaka, the Yakkha's haunt, the ogre attacking the Buddha with nine types of missiles and four most powerful weapons. Despite his attack, Ālāvaka was unable to make the Buddha flee. Then Ālāvaka understood the Buddha's power, he recalled his difficulty that his parents had learnt the question numbering eight, together with their answers from Kassapa Buddha, then he recalled his trouble that his parents had learned the question numbering eight, along with their responses from Kassapa Buddha, whom they revered, to know the authority of the Buddha. When he was young, the parents taught him the whole question and answered him. At the time, Ālāvaka forgot the answer but remembered just questions. Then he said rudely "O great monk Gotama, I am going to put some question to you.

If you cannot answer thoroughly, I will make you mad, or cause your heart to burst, or hold you by your legs and throw you across the river. "Hearing the Buddha's words, the Buddha said," I do not see

anyone in this term, friend, with his devas, Mara, and Brahma, in this generation, with their ascetics and brahmins, their devas and human, Who could make me crazy or divide my heart or grab my feet and hurl me through the Ganges. But ask whatever you want, friend. "Ālāvaka told the Buddha 13 questions, and for each of them the Buddha replied only one primary point. Their issues and responses relate to life. The ways of life are therefore provided depending on them.

The way to happiness

Most individuals believe kings can live in a happy felling. Can wealthy people be pleased? In reality, because they are worried about their ownership, they are not pleased. Although in any degree their ownership makes them happy, in contrast with divine happiness they are small. Divine joy is comparable to Nibbāna's bliss. Whoever is wealthy or poor, whoever practices Dhamma rightly gives joy like human happiness, divine joy, and Nibbana's bliss. Because it gives joy to the one who practices it, it is called Dhamma and leads to excellent location and Nibbhāna, without leading to four woeful countries. One who observes good exercise lives happily in this globe as well as in the next? It is illustrated that when the Brahman in the village of Sāla asks questions about the cause of birth in Duggati and Suggati and their fundamental causes after death, the Buddha replied that one who performs ten unhappy actions will be reborn in Duggati after his death because of his evil actions while one who carries out ten healthy activities will be resurrected after death in Sugati because of his excellent deeds. Therefore, for the purpose of living happily in this world as well as in the next, one must follow appropriate exercise.

The ways of living the best in life

Most individuals believe he can live the best if one lives in luxury as one's desire. If one travels as one's wish, the best way to live is his life. But if you live without knowledge, you cannot efficiently spend your time. Just as ship without coxswain goes around here and there, so one without understanding can spend one's life with ineffective and evil deeds. Only one with wisdom can efficiently spend his life. Wisdom is therefore vital to life. Although there are many individuals in the globe, they are split into three types: (1) An individual who lacks both eyes, namely the eye of intelligence in worldly growth and the eye of intelligence in super mundane growth, is called andha-puggala, an individual whose both eyes are blind. (2) One who has only an intelligence eye in worldly growth and lacks an intelligence eye in the Dhamma is called ekacakkhu, one eye. (3) The person who has both eyes of intelligence is called the dvicakkhupuggala, the person whose eyes see both.

The ways to overcome the problems of life

One meets different kinds of trouble, threat, enmity, and difficulty as long as he lives or wanders in the round of life. No matter if you do the meditation or do company, you encounter the issue, risk, etc. Then, based on four variables, he has to overcome them; namely; trust, mindfulness, effort, and wisdom. One requires these four as the basis in performing the act of giving, morality and mental development. Trust is vital to courageous life's issue, to fix life's issue solemnly. Faith is very essential when practicing meditation or doing company to overcome the trouble of life. One dares to do anything, risks, and just because of trust makes sacrifice something. Furthermore, trust is vital for one to solve the issue of life as he can cross the four whirlpools through faith, cross the ocean of saṅsāra, overcome the round of pain and be aloof from moral impurities.

The way to overcome the Ocean of Saṅsāra

One may suddenly experience risk, life's issues. Meanwhile, you need to be careful to determine them correctly and rapidly. Just as every curry without salt is not delicious, one can also lose the importance of life and one's own characteristics without being careful. Moreover, one who neglects to indulge in five sensual pleasures will not be able to go beyond the sea of saṅsāra. One who is conscientious can overcome the sea of saṅsāra. Just as the act of giving, morality and mental development are accomplished with faith

and trust, so should they be accomplished with consideration. Only when they are well-guarded by carefulness can they endure for a long time because it prevents the occurrence of defilements. Sati implies mindfulness, English recollection. It has the feature not to wobble, i.e. not floating off the item. Its role is a lack of confusion or a lack of forgetfulness. It is expressed as guardianship or as the state in which an objective field is confronted. Their proximate cause is powerful perception (thirasaññā) or the four basis of mindfulness.

There are different sati types. For instance, one recalls the worthy acts conducted in the past; one listens attentively to recall the discourses of the Dhamma. While meditating, one is deeply focused on not losing the meditation object. That is sati's nature. Sometime one looks forward to future or future worthy actions. One requires care not to break any precepts, but to follow moral precepts. One is conscious of curbing the rise of greed, rage, pride, and ignorance. One recalls your teachers' counsel. Only those forms of awareness about healthy matters are called sati (consciousness). Such real awareness is also called appamāda, vigilance, vigilance.

There are four kinds of mindfulness parts. They are as follows; (1) carefulness and clear understanding in the seven movements such as moving forward, moving backward, etc. (2) non-association with careless and negligent individuals; (3) association with conscientious individuals; (4) inclination to create awareness in all postures.

If one is aware of what one experiences at the six sensory doors just as ' seeing, seeing, ' or ' hearing, hearing, ' etc., one can prevent defilements from entering the mind. Sati is likened in this context to a gatekeeper who prevents thieves and robbers from entering the town. Sati also belongs to the five spiritual faculties as well as to the five spiritual forces. It is also one of the seven causes of Enlightenment (bojjhaṅga) and the seventh link of the noble Eightfold Path. When one acquires the authority to remember previous births when mindfulness is extremely developed. So sati can work as a memory. Every day, the Buddha reminded His disciples not to forget wholesome acts and always be mindful of fulfilling one's commitment to strive for deliverance from all miseries. Now that it is explained in Dhammapada by the Buddha that "heedfulness is the route to the deathless Nibbāna, negligence is the route to death," the foundations of mindfulness should be developed with the purpose of achieving the deathless Nibbāna.

There are four fundamentals of mindfulness; (1) the basis of mindfulness in bodily contemplation; (2) the basis of mindfulness in feeling; (3) the basis of mindfulness in consciousness contemplation; (4) the basis of mindfulness in mental object contemplation. Providing defilements appear in mind; it is impossible to liberate oneself from the ocean of saṃsāra. Therefore, one has to create these four bases of awareness, lest defilements might appear in mind. The deathless Nibbāna can be attained by creating four principles of mindfulness.

CONCLUSION

This paper was tried to offer an impression of the lifestyles in compliance with canonical texts based on the Ālavaka Sutta. It is up to the reader to follow practically as mentioned in this document, having acquired helpful understanding of the best for life, the ways to solve the issue in life and the methods to get necessity for this life as well as the next life.

When you travel, you need food, meals, and clothes as a supply. He should therefore search for them and prepare them before his trip. Likewise, one who is in in the rebirth round should attempt to get five variables outlined in the third section; wisdom, wealth, fame, friends for the current life. Moreover, for the lack of sadness in the next life, truthfulness, wisdom, physical and mental energy, and kindness. One who possesses them is able to live in the current life and future existence at a high level and happily. This document can assist the reader to some extent even if, as mentioned in this article, he is not willing to exercise to any extent. He is able to live in a high place and gladly in the current life as well as in the future existence as long as he remains in the round of existence, provided that one practices as stated in this document. What is more, he can achieve deathless Nibbāna, there is no pain.

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