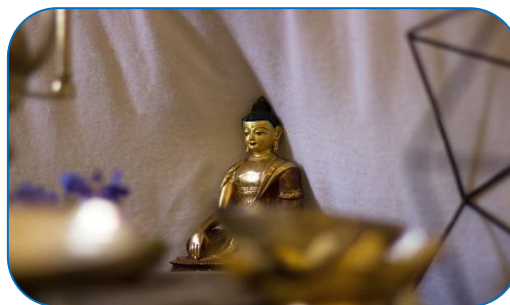




THE FOUR CONDITION FOR WEAL AND HAPPINESS IN THIS LIFE AND AFTER LIFE

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The Four Conditions for Weal and Happiness in this Life

The Buddha taught the Dhamma about 45 years after His Enlightenment. He spoke no phrases that have no purpose or benefit. Every Sutta taught by the Buddha has purpose and benefit; this is the wealth and happiness of all humans. In the **Vyaggapajja Sutta** of **Anguttara Nikāya**, According to Buddhist moral education, Buddha was requested by **Vyaggapajja**, "Oh, lord Buddha, We are laymen who appreciate worldly enjoyment, who lead a life packed with wives and kids, who use sandalwood from **Kasi** where the item is a very renowned perfume cabinet with garlands and ointments, who use gold and silver. To those like us, we would like to know something that leads to well-being and happiness in this life and in the life to come. I kindly ask you to teach these stuff.

The compassionate Buddha instructed them, "There are four conditions that lead to well-being and happiness in this very life and in future life." What are four circumstances that lead to well-being and happiness for a householder in this very lives? They are;

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| (1) Utthāna Sampadā | = The accomplishment of persistent of effort, |
| (2) Ārakkha Sampadā | = The accomplishment of watchfulness, |
| (3) Kalyānamittatā | = Having good friendship and |
| (4) Samajivikata | = Balanced livelihood. |

(1) **Utthāna Sampadā** = The accomplishment of persistent of effort,

What is the achievement of a constant effort The Buddha himself asks this question because he answers himself? Here in Vyaggapajja, by whatever means, the householder earns his living, whether by farming, by trading, by rearing cattle, by archery, by serving under the king, or by any other kind of craft, that he becomes skillful and not lazy. He is endowed with the authority of discernment by the correct means and implies that he is capable of performing and assigning (duties). This is called the achievement of constant effort. According to this teaching of the Buddha, there is a need to recognize the persistence of effort.

The Buddha also wanted individuals to be freed from the incorrect economic systems. He taught five types of trading to give up because these are poor economic systems and lead individuals to poor habits. Thus, the attainment of constant effort is a condition of material and spiritual well-being and happiness.

(2) **Ārakkha Sampadā** = The accomplishment of watchfulness

The Buddha expounded what the achievement of watchfulness is, whatever riches he obtains by working hard with five enemies; Water, Fire, King, Thief, and ill-possessed heirs. Therefore, one who develops his wealth should protect and protect it from enemies and keep it closely. So that the wealth

could have existed in his hand for a long time. Here in, Vyagghapajja, No matter what wealth a householder is in possession of, by the dint of effort gathered by the force of his arm, by the sweat of his forehead, justly acquired by the correct means, such couples well-guarded and watched so that the kings would seize it, the thieves would not steal it, the fire would not burn it, the water would not take it away, the ill-disposed heirs would remove it.

(3) Kalyanamittatā = Good friendship

Not to associate with the stupid, but to associate with the wise; and to honor those who are worthy of honor, there is higher blessing (Mangala satta of Suttanipāta). Association with good people, Sappurisupanissaya, is a very helpful thing. In order to lead to happiness and prosperity, the function of healthy friendship in human society is very crucial. In the Buddhist manner, it can be thought of as two kinds of friendship. They're good friendship and bad friendship. What's the good and the bad friendship? How can they comprehend it?

The Buddha stated in his sutta, "Singalovāda," this link of good and bad friendship in detail. Friendship with the sound of the heart clearly has a higher impact on our social dealings as well as our private well-being.

Once Ānanda is said to have told the Buddha that half of the Noble life (Brahmacariya) depended upon the friendship, association and intimacy with good friends. There, the Buddha said it wasn't just half of it, but the whole thing. In the same vein, the Buddha once said, "Monkeys, I do not know of any other condition that is helpful to the emergence of what is healthy that has not yet arisen and to the elimination of what is evil that has already arisen as friendship with the good."

(4) Sammajivikatā = Balanced livelihood

As we know, money is talking in the world, if we don't have money, we can't get wealth, food, clothing, shelter, and so on. So we're supposed to do a job to get cash. Food, and then. Suppose we get a lot of money or wealth, we don't spend too much or too little in proportion to our revenue. I. e. We should not avariciously hear riches, nor should we be extravagant.

Whoever experiences profit and loss should proceed his company serenely, not being unduly elated or depressed by seeing that his expense does not exceed his revenue. Without being miserable or extravagant, he must be alert to create both ends meet. At the same moment, he should refrain from dissipating his wealth through adultery, drinking, gambling, and dealing with evil people. The lord Buddha explained Vyagghapajja what balanced livelihood is as follows;

There are four sources of riches; abstinence from debauchery, abstinence from drunkenness, non-indulgence in gambling, and friendship, companionship, and intimacy with the good. Just as in the case of a large reservoir with four inlets and four outlets, if a individual is to open the inlets and near the others, and there should also be appropriate rainfall, an rise in water is definitely to be expected in that reservoir and not a decline, even though these four circumstances are sources of increased accumulated riches. In this manner, balanced livelihoods are also a condition of worldly progress. The Buddha said "These four conditions, Vyagghapajja, conduce to householder's" weal and happiness in this very life.

The Four Condition for Weal and Happiness In the future life

The Buddha gave guidance to wealthy householders on how to maintain and boost their prosperity, and how to prevent riches. Wealth, however, does not create a full person or a harmonious society. All possession of riches can be increased by the desire of men. It is in the pursuit of amassing more riches and authority. However, this unrestrained craving leaves him unhappy and stifles his inner growth. It generates conflict and disharmony in culture through the resentment of the underprivileged, who feel affected by the consequences of unbridled desire. Therefore, the Buddha follows his recommendation on material welfare under four basic circumstances for spiritual welfare and happiness in the future life. They are;

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| (1) Saddha Sampadā | = The accomplishment of Faith |
| (2) Sila Sampadā | = The accomplishment of Virtue |
| (3) Cāga Sampadā | = The accomplishment of Charity |
| (4) Paññā Sampadā | = The accomplishment of Wisdom |

These four circumstances will give man a feeling of greater values. He will not only follow his own material concern, but will also be conscious of his obligation to society. To mention one of the implications; wisely and generously employed liberality will decrease social tensions and disputes.

(1) **Saddha Sampadā = The accomplishment of Faith**

Belief is the first characteristic of Saddha. Incorrect belief rejects the truth of the kamma{ Deed or Action What We Do} and its results, the truth of the existence of past and future lives; the omniscience of the Buddha; the human person who knows all these truths, His teachings of the Dhamma and His disciples, the Sangha who preserves the teachings of the Buddha, such refusals are complete disbelief, which differs from the skeptical doubts of partial acceptance. Here, Saddha is also called a "Saddhadhimokha" decision based on a healthy mental factor.

The second feature of Saddha is clarity of mind. While providing alms or observing precepts, or meditating, one's mind becomes filled with faith and clarity. It is just a ruby of the universal monarch, when placed in muddy water that will cause the impurities and sediments to sink and make the water crystal clear, so that saddha, too, will remove all doubts, scepticism, and other mental defilements and purify the mind.

(2) **Sila Sampadā - The accomplishment of Virtue**

The term 'Sila' is defined as precepts, discipline, morality etc. In fact, the precepts are practically indispensable for the reduction, control or elimination of rude passions through thought, word and deed. Basically, there are five precepts for lay individuals to observe continually as 'the obligation of the layman' discovered by Dhammika Sutta of Suttanipāta. The five precepts are practical, such as refraining from murdering a living being, taking what is not provided, sexual misconduct, lying, and bringing intoxicants. Don't encourage others to conduct them, too. Moral behavior gives advantages to oneself and to society. It is thought that when an individual observes the precept of not murdering, he controls his hatred and cultivates loving kindness. He regulates his greed and cultivates non-attachment by watching the second precept. By observing the third precept, he regulates the sexual lust and cultivates its contentment. He refrains from speaking falsely and cultivates truthfulness in the fourth precept. He refrains from a wholesome mental thrill and grows mindfulness through the fifth precept. Thus, the precepts are fundamental practice in Buddhism and instructions for human humans to follow the correct route. If each person is able to follow these values, there will be peace, joy and harmony for the individual everywhere. Purities of mind and body can be gained and free from suffering.

(3) **Cāga Sampadā - The accomplishment of Charity**

Cāga means giving or charity. A further explanation: if, during the donation of alms-food to the Sangha, the donor has as his object of consciousness the food he provides and the Sangha he gives, then a constant stream of volition happens incessantly in his mind-continuum. That volition occurs and disappears in a very fast sequence, but does not vanish completely. The forces generated by the volition lie dormant only to generate the respective outcomes later. Taking into account that more and more disappear within the snap of fingers, one could imagine the magnitude of the volition that occurred during the alms giving a rite that lasts, say, three hours.

Although donation, such as alms-food and recipients of donation, cannot guide the donor to the next life and give benevolence, it definitely helps to foster a strong donation among donors. For instance, providing specially prepared alms— food to SANGHA stimulates energetic volition while providing ordinary alms— food stimulates powerful volition, while charity to normal recipients

stimulates frail volition. In this way, giving donated and the persons receiving the charity help promote a keen volition in the mind of the donors.

The Quantity of Charity

The corresponding attempts to offer a distinct number of offers may vary accordingly. For zealous attempts to obtain a big number of products, a powerful Cetanā will emerge. Procuring only a small number of offerings will naturally require less effort and the corresponding Cetanā will be relatively less. If the charity is great and luxurious, so is the volition. During the period of charity, the will at the moment of giving will also be in proportion to the charity. After the charity has been produced, volition after the time of giving will also be of equal magnitude whenever you think again and again of this charity. Such a state of mind is a prevalent event.

Some donors offer alms food, houses, clothing, ritually or per functionally. If so, even though charity may be extravagant and grand, their volitions do not match it; they do not feel appreciative pleasure because the good deed was accomplished with little will. Consequently, the quantity or quality of the offerings alone cannot determine the generosity of the donor. When Dutthagamani Abhaya was on his death-bed, he did not feel much joy in his merit of building the Great Mahacetti Pagoda, instead he felt great joy in recalling his small merit of offering one meal to a monk in the forest. Because of this excellent volition, he was reborn in the heavenly abode of Tusita Devas. Keep in mind, therefore, that volition alone will determine your destiny, not the quantity or value of the gifts you have offered, volition is more important than the lavishness of your charity.

(4) Paññāsampadā - The accomplishment of wisdom

Understanding, Knowledge, Wisdom, Insight, comprises a very wide field. The specific Buddhist Knowledge or wisdom, however as part of the Noble eightfold path 1. Right Understanding, 2. Right Thought, 3. Right Speech, 4. Right Bodily Action, 5. Right Livelihood, 6. Right Effort, 7. Right Mindfulness, 8. Right Concentration. is the path leading to extinction of suffering. That intuitive knowledge which brings about the four states of holiness and the realization of Nibbana, and which consists in the penetration of the impermanence, mercy and impersonality of all types of life. As regards the situation of this understanding, there are three types of knowledge: knowledge based on thinking, information based on teaching, information based on mental development.

Herein a householder is wise: he is endowed with wisdom that knows the emergence and cessation of the five aggregates of life: he is possessed by a noble penetrating insight that leads to the destruction of pain. This is called the achievement of wisdom. These four circumstances, Vyagghapajja, lead to the well-being and happiness of a householder in his future life.

CONCLUSION

Man doesn't live by himself alone. He's living with his family, his race, his friends and his nation. As a result, man lives himself, his family, his race, his friends and his nation. Sometimes we find that another nation can insult one's nation, that another race can insult one's race, that one's family can be insulted by another family, and that another person can insult one another. So, Man has an obligation to stand on Dhamma's side. Because men depend on each other.

Lord Buddha had instructed the Dhamma about 45 years after His enlightenment. He did not say any phrases that had no objective or benefit. Every Sutta taught by the Buddha has a purpose and a good that is the well-being and happiness of all humans. The Buddhist social element is based on righteousness and is acknowledged by human society. So the Buddhist social ethic is leading to the well-being and happiness of both this life and the future. We live in a culture, in this globe, so we required to follow the values of religion. If we were to bring it, we would have peace and happiness in our lengthy lives. This attempt of mine is to convey the Fundamental Social Ethics of Buddhism and its Status and the Laws of Welfare and Happiness. In our Buddhist Society, we followed every day the Buddha's teaching, aiming at the welfare and happiness in the life and after life.

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