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HOW TO LIVE IN HUMAN WORLD

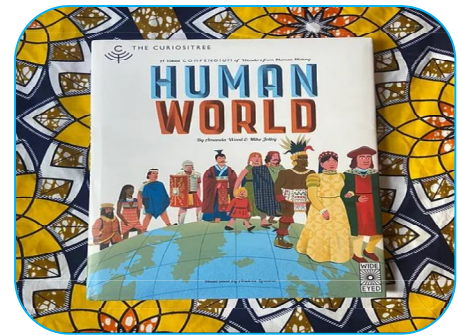
Khemacara

**Ph-D. scholar, Center for Mahayana Buddhist Studies, Acharya Nagarjuna University,
Guntur, Andhra Pradesh, India.**

ABSTRACT:

Being a person is an amazing journey, but it can also be challenging and confusing. We occasionally experience feelings of uncertainty and overwhelm due to the complexity of society, the nuances of interpersonal interactions, and the desire of personal progress. But don't worry; this manual will give you the confidence and honesty you need to deal with life's complexities.

We shall examine the fundamental rules that underpin peaceful existence in the human world in this extensive manual. We will travel on a transformative journey together, fostering self-awareness, appreciating variety, and developing strong relationships and empathy. Our mission is to enable you to lead a meaningful life that has a positive impact on both your own life and the planet.



KEYWORDS: *personal progress, Amazing journey, Interpersonal interactions, Manual.*

PROBLEMS OF HUMAN WORLD

There are so many problems that we are facing to as long as we are in Sansāra, the cycle of birth and death. Our Buddha preached these problems as suffering in his first sutta namely Dhammacakkapavattana sutta. They are as follows;

Birth is suffering; old is suffering; sickness is suffering; death is suffering; sorrow, lamentation and dejection are suffering. Contact with what is unpleasant and separation from the pleasant are suffering. Not getting what one wishes is suffering. In brief clinging to the five aggregates of the personality – body, feeling, perception, disposition and consciousness – as possessions of “myself” is suffering.

In addition, we have also problems of industry, labor, wages, unemployment, angularity of opportunity, the gap between the have and the have-nots. Day to day we are finding out solutions of these problems. But we cannot do it completely because they appear very complicated as indeed, they are. The aspiration of human being is a simple one; he merely wishes to be able to live in peace and happiness, with freedom to build his own little world in human dignity.

THE PURPOSE OF HUMAN BEING

It is necessary to understand the purpose of human being life. To know it, we will first have to study the subject through our experience and insight. We then will discover for ourselves the true meaning of our life. Guideline can be given, but we must create the necessary conditions for the arising of realization ourselves.

There are several prerequisites to the discovery of the purpose of life. First of all we must understand the nature of man and the nature of life. Next, we must keep our mind calm and peaceful through the adoption of a religious system. When these conditions are met, the answer, which we seek, will become like the gentle rain from the sky.

Understanding the Nature of Human life

Our human beings are clever enough to land on the moon and discover ponderous things in the universe but we have yet to delusion in to the inner workings of our own mind. Most of human beings have yet to learn how their mind can be developed to its fullest potential so that its true nature can be realized.

As yet, we are still wrapped in ignorance. So we do not know what is expected of us. As result, we misinterpret every things and act on misinterpretation because we always pay our attention on sensual pleasure according to the nature of ordinary human being. In fact, our entire civilization cannot be built on misinterpretation. Our real peace and happiness been free from sufferings cannot be found based on our mind wrapped in ignorance.

According to the teaching of our Buddha, we must make an effort to overcome to arrive at realization and enlightenment; otherwise, we cannot be feeling real happy and peaceful. All great beings are born as human beings from the womb, but they worked their own way to their happiness and goal. Realization and enlightenment cannot be poured in to the human heart like water in to the tank. Every Buddha had cultivated his mind to realize the real nature of human life.

Of our human beings one can attain his goal where is free from several sufferings if he wakes up from the “dream” that is created by his ignorant mind and becomes fully awakened. He must realize that what he is today is result of an untold number of repetitions in thoughts and actions. Therefore we are not ready- made; we are continually in the life long process of becoming, always changing. According to the doctrine of our Buddha, we can always mould our character and destiny through the choice of our actions, speeches and thoughts because of significant human beings. Indeed, we must become in samsara by meaning of the cycle of birth and death in accordance with our destiny hold by our human being.

There are several aspects with regard to the nature of life. Some people understand it that life is not rose bed because of all of suffering in human life. Some religious teacher understand the nature of human life as a place where mix happiness with sufferings day to day. Any way, most of people dislike facing the true fact of life and prefer to lull themselves in to a false sense of security by sweet dreaming and imaginings. They mistake the shadow for the substance and consider false happiness as real happiness because they are slaves of craving for sensual pleasure. They fail to realize that life is uncertain but death is certain. Of the ways of understanding the nature of life, one way is to face and understand the death, which is nothing more than a temporary end to a temporary existence. But many people do not like even to hear of the word “death”. **They forget that “life is not stationary. It is always moving. So they should know where we came from, we are going to now”.**

Realization on death with the right method attitude can give a person courage and calmness as well as insight in to the nature of existence. We must understand that we are living a life that does not always proceed as smoothly as we would like it to. Very often therefore we must face problems and difficulties. We should not afraid of them because the penetration in to the very nature of these problems and difficulties provide us with a deeper insight in to our life.

The worldly happiness in wealth, luxury, respectable position in life which most of people are seeking is an illusion because of limitless felling. A progress of mind without limitation must change in to other position; negative or positive position. For instance- according to Buddhism one who indulges in sensual pleasure sometimes can satisfies his desire but indulgences in sensual pleasure can not give completely him satisfaction of desires because sensual pleasure are not ultimate truth and are like dream.

The Religious System

To understand the real purpose of human being life, it is necessary for us to choose and follow a religious system; restraining from evil deeds, encouragement to do good action and enabling to purify our mind. For simplicity let us call this system "religious system".

Religious system is expression of the striving human being. It is greatest power leading to self-realization. It has greatest power to transform one with positive qualities. It turns ignoble in to noble; the self-fish, unselfish; the proud, humble; the haughty, forbearing; the greedy, benevolent; the cruel, kind and so on. Religious system teaches us how to calm down the sense and make our heart and mind peaceful. The keynote of calming down the sense is to eliminate attachment which is the root of our disturbances. It is very important for us to have contentment. The more we crave for our property, the more we have to suffer. Property does not give real happiness to owner. Most of rich people in this world today are suffering from numerous physical and mental problems. With all the money belongs to them they cannot buy a solution to their problems. Yet the poorest men who have learnt to have satisfaction of desire many enjoy their lives for more than the richest people do.

If we realize the nature of human being life characterized by unsatisfaction, change and egoism as well as the nature of man's greed and means of getting them satisfied, we can understand the reason why the happiness so desperately sought by many people is so elusive like catching shadow a moon bean in to the water. We try to again our happiness through accumulation of property again and again. But as far as we wish, we cannot get it. When we are not successful in accumulating wealth, gaining position, power and honor deriving pleasure from sense satisfaction, we go pained and suffered, envied others who are successful in doing so. Even if we are successful in getting these things, we suffer as well because we now fear losing what we have gained or our desires have now increased for more wealth, higher position, more power and greater happiness. Our desires never seem to be completely satisfactory. Therefore understanding the nature of human life we should not waste too much time doing impossible.

In this point the adoption of religious system becomes important, because it encouraged contentment and urge us to look beyond the demands of our flesh and ego. According to the religious system of Theravada Buddhism, by our selves we remind that we are the heir of our action and the master of destiny. In order to gain greater happiness we must be prepared to give up short-term pleasure.

According to the law of Kamma, rebirth will take place depended on qualities of our deeds; a person who has done many good deeds, may be born in favorable conditions where he enjoys wealth and success, beauty and strength, good health and meets good spiritual parents, friends and teachers. Wholesome deeds can also lead to rebirth in the heavens and other sublime states. Unwholesome deeds lead to rebirth in suffering states. Therefore understanding the law of kamma, we must make the effort to refrain from performing bad actions and to try to cultivate the good actions. By doing so we gain benefits not only in this life but also in many other lives. orld

To do so here we must understand wholesome or merits and unwholesome or demerits.

The Three Main Principles

Before understanding numbers of wholesome and unwholesome roughly, we should examine the nature of them. Herein we should ask by our self a question that "how can we judge if an action is good or bed?" According to Buddhism, the answer is very one. The quality of an action based on the intention or motivation (Cetanā) from which it originates. If a person performs an action out of greed, hatred and delusion, his action is considered to be unwholesome. On the other hand, if he performs an action out of loving-kindness, charity and wisdom, his action is considered to be wholesome. Greed, hatred and delusion are known as the "three evil roots", while loving-kindness, charity and wisdom as the "good roots". The word "root" refers to the intention from which that action originates. Therefore, no matter how a person tries to disguise the nature of his action, the truth can be found by examining his thoughts, which gives rise to that action. And the mind is the source of all our speech and action. In Buddhism, a person's first duty is cleanse himself of the mental defilements of greed, hatred and

ignorance. If a person performs good action, he does not perform so because of fear or desire to please some divine beings. If this is so, he is still lacking in wisdom. He is only acting out of fear like the little child who is afraid of being punished for being naughty.

A Buddhist should perform an action out of understanding the law of cause and effect and wisdom. He performs wholesome deeds because he realizes that by so doing he develops his moral strength which provides the foundation for spiritual growth, leading to liberation from mental and physical suffering. In addition, he realizes that his happiness and suffering are self-created through the operation of the law of Kamma. To minimize the occurrence of troubles and problems in his life, he makes the effort to refrain from doing evil. He performs good actions because he knows that these will bring him peace and happiness. Since every one seeks happiness in life and since it is possible for him to provide the condition for happiness, there is every reason for him to do good and avoid evil. Furthermore the uprooting of these mental defilements, the source of all anti-social acts, will bring great benefits to other in society.

Furthermore, to understand merits and demerits, we have to first study qualities of these main principles preached by our Buddha to follow for human beings. There are three main principles which we have to practice adhere to. They are charity or alms giving (Dāna), morality or virtue (Sīla) and mental development or meditation (Bhāvanā). In order to dispel the three kinds of impurities namely greed, hatred and delusion, which produce all suffering or human problems we need to, perform these three kinds of meritorious deeds. Offering alms or giving a charity can eradicate greed. Observing moral precepts or virtues in other words keeping the thoughts of loving-kindness can eradicate anger. Meditation can eradicate delusion. Without performing these factors the emotional fires that stem from impurities can never be extinguished. Therefore these meritorious factors are very important to make our mind purified and get real happiness and peace.

The Nature of Merit and Demerit

The performance of good actions gives rise to merit, a quality which purities and calmness proceed from them. If our mind is unchecked, it has tendency to be ruled by evil tendencies, leading to perform bad deeds and getting in to troubles. Merits purify the mind of the evil tendencies of greed, hatred and delusion.

The greedy mind encourage a person to desire, accumulate and hoard the hating mind drags him to dislike and anger and deluded mind make him become entangled in greed and hatred thinking that these evil roots are right and worthy. Demeritorious deeds give rise to more suffering and reduce opportunities for a person to know and practice the dhamma Leading to get real happiness and peace which one wish to.

Merit is very important to help us along our journeys in cycle of birth and death. It's connected with what are good and beneficial to oneself and other and can improve the quality of the mind.

While gathering the material wealth, one's possession can be lost by thief, flood, fire and confiscation etc. But the benefit of good deeds follows him from life to life and it cannot be lost by any enemy. A person, who possesses merits, will be experience happiness here and now as well as hereafter through the performance of good deeds. Merit is a great facilitator; it opens the doors of opportunity everywhere. For instance, a meritorious person will succeed in whatever venture, he put his effort in to. If he wishes to do business, he will meet with the right contacts and a good friend. If he wishes to be a scholar, he will be awarded with scholarships and supported by academic mentors. If he wish to progress in meditation, he will meet with a skillful meditation teacher, who guides him by his spiritual development. Any way merits what had been performed by someone, follows to one like a shadow of him.

Our Buddha preached ten meritorious deeds for us to perform in order to gain a real happiness and peaceful life as well as to develop knowledge and comprehension of true life.

The ten meritorious deeds are as follow;

1. Charity (Dāna),
2. Morality (Sīla),
3. Mental culture (Bhāvana),
4. Reverence or respect (Apacayana),
5. Service in helping others (Veyrāvecca),
6. Sharing merits with others (Pattidāna),
7. Rejoicing and
8. Preaching to the dhamma (Dhammadesanā),
9. Listening to the dhamma (Dhammasavana),
10. Straight one's view (Ditthijukamma).

The performance of these ten meritorious deeds will not only benefit to one self but other as well because a human being is a member of society and his actions influence on his society. On the other hand, all actions in his society influence on him.

MERITS AND DEMERITS

There are ten basic demeritorious deeds from which Buddhist are advised to keep away. These actions take root in greed, hatred and delusion and will bring suffering to others but especially to oneself in this life as well as hereafter. When a person understands the law of kamma and realizes that bad deeds bring bad results, he will then practice right understanding and avoid performing these actions. There are of personal as well as of social significance. A man is basically a private individual but at the same time he is social being, a member of society. Therefore he has to be concerned not only about himself but also the society, which he lives in. All his actions of the society influence him. That is because of this mutual influence that an individual soiled leads a life that is beneficial to himself as well as to the society. Observance of these demeritorious deeds helps to lead such a life.

Herein let us examine ten demeritorious deeds preached by the Buddha. They are;

1. Injuring and killing any living being,
2. Stealing possession of anything not given by others,
3. Wrong conduct in sexual pleasure,
4. False speech,
5. Tale bearing,
6. Harsh talk,
7. Useless chatter,
8. Covetousness,
9. Ill will and
10. Wrong view.

The ten meritorious deeds are opposites of these. Herein let us examine the results of them through both ways: the negative and positive sides to these precepts.

There are three bodily actions which are kammically unwholesome: namely killing of living beings, stealing not given by others and unlawful sexual intercourse.

The Noble Eight-Fold Path

The Buddha advised his followers to follow the middle path or noble eight-fold path so as to avoid the extreme of sensual pleasure and self-mortification. The middle path is a righteous way of life, which does not advocate the acceptance of decrees given by someone outside oneself. A person practices the middle path, the guide for the moral conduct, not out of fear of any supernatural agency, but out of the intrinsic value in following such an action. He chooses this self-imposed discipline for a definite end in view; self-purification.

A person can make real progress in righteousness and insight by following this path, and not by engaging in external worship and prayers. According to the dhamma anyone who lives in accordance with the dhamma will be guided and protected by that very law. When someone lives according to the dhamma, he will also be living in harmony with the universal law. Every Buddhist is encouraged to mould his life according to the noble eight-fold path as taught by the Buddha. He who adjusts his life according to this noble way of living will be free from miseries and calamities both in this life-time and hereafter. He will also be able to develop his mind by restraining from evil and observing morality.

The middle path can be compared to a road map. Just as a traveler will need a map to lead him to his destination, we all need the middle path, which shows us how to attain our final goal of human life, real happiness, and ultimate peace.

The eight-fold path is divided into three main stages namely *Sīla* (morality), *Samādhi* (concentration) and *Paññā* (wisdom).

Morality Group (Sīla)

- (1) Right speech
- (2) Right action
- (3) Right livelihood

Concentration Group

- (4) Right effort
- (5) Right mindfulness
- (6) Right concentration

Wisdom Group

- (7) Right thinking
- (8) Right understanding

(1) Right Speech

Speech must be true, beneficial and neither foul nor malicious. We should speak always of good things. If we must talk, at least we might say something useful and helpful. Speech must be kindly, direct, forceful and not silly.

- Refraining from telling lies,
- Refraining from back biting and calumny,
- Refraining from using abusive language, harsh words, speech harmful to others,
- Refraining from frivolous talk.

(2) Right Action

The fundamentals of morality are opposed to killing, stealing, sexual misconduct and drunkenness. Action must be prompt and yet well considered and it must be unselfish. We should do what we can to help to others. We live in society. So whatever we do will be take effect on great many people. All actions are meant to be used for services.

(3) Right Livelihood

Way of living by trades other than those, which increase the suffering of all beings. The livelihood may cause no harm to any living thing. We should not obtain our livelihood by harming any being. Everyone has a right to make a reasonable profit in the course of their bargain. But he must also look up his duty, In the case of laity refraining from wrong livelihood by means of immoral physical and verbal actions.

(4) Right Effort

Right effort is a prerequisite of right attentiveness. What is desired of us is not mere abstinence from evil, but the positive doing of good. Buddha made a short statement, "cease to do evil, learn to do good."

Every human being has a certain amount of strength, not only physical, but also mental and can do a certain amount of work. Making effort in the practice of eight fold path so that those vices (evil practices) that have never arisen during the present existence may not arise even for a moment in future existences.

It is the effort, which we make in "overcoming" old, and "avoiding" fresh bad actions by body, speech, or mind and the effort which we make in "developing" old and "cultivating" fresh actions of righteousness, inner peace and wisdom.

(5) Right Mindfulness

Vigilant attention leads us to see correctly and to attain a point of view from which we see beyond the pairs of opposite. We should be conscious of our movement and acts, both physical and mental. We should be conscious of the feelings which arise in us and recognize them.

The practice of perfect attention is a means of learning to know oneself and to know the world in which one lives, consequently to acquire right understanding. The stages are "alarms of mind." It is the ever-ready mental clearness in whatever we are doing, speaking or thinking, and keeping before our mind the realities of existences, i.e. the impermanence (anicca), unsatisfactoriness (dukkha), and impersonality (anatta), of all forms of existence;

In breathing and out breathing,
Painful and pleasurable feeling,
Consciousness rooted in lust or danger,
Sensuous lust.

(6) Right Concentration

It is right concentration of thought upon a single object, narrowing the field of attention. Meditation is to be practiced only after concentration. In concentration we start with simple objects and in meditation we carry the clear conception of that simple object to the higher mental and intellectual levels. Concentration makes our consciousness steady without leakage and meditation fill it with clear vision and wisdom.

As his power of concentration increases the nature of forces in him becomes more and more vivid. By meditation on a chosen object we will observe that object clearly and understand the function of it in conjunction with other things. We enlarge our knowledge and wisdom therefore. When meditation is fully developed, it opens up ways of intuition and many supernormal powers. These powers may be obtained even before one reaches the state of Nibbana.

(7) Right Thinking

The analytical study of mind and matter, both within and without, in order to come to a realization of truth. We can have at the back of our minds always high and beautiful thoughts. Right thought must never have the slightest touch of evil in it. We must be quite sure that our thoughts are only kind and good. In right aspiration, the disciple who by then has developed the powerful lens of mind, focus his attention into his ownself and by introspective meditation makes an analytical study of the nature.

Right thinking is free from greed and sensuous desire, aiming at an escape from the cycle of birth and death. Right aspiration is for the welfare of all living beings and non-injury of all living beings. "Right thinking" i.e. a pure state of mind, free from sensual lust, from ill will and from cruelty; in other words thoughts of self-renunciation, of goodness and of mercy.

(8) Right Understanding

The aim and object of Buddhism is right understanding of the true nature of existence. Whenever he contemplates, there arises in him the right understanding of the real fact that there is no such thing as you, somebody, and I else, head, hand, etc; but only a collection of elements.

After the right understanding, knowledge arising has come clear in respect of the whole body. Person who understand and practice the true Dhamma, possess tranquility of mind. To be of real perfect, to ensure an absolute inner progress, all our efforts must be based upon our own understanding and insight. All absolute inward progress is rooted in right understanding, and without right understanding there is no attainment of perfection and of the unshakable peace of nibbana.

After observing the three constituents of the morality-group, the practice of wisdom-group is undertaken. The three constituents of the concentration-group come along together with the two constituents of the wisdom-group. Thus this liberating eightfold path is a path of inner culture, of inner progress. By merely external worship, mere ceremonies and selfish prayers, one never can make any real progress in righteousness and insight.

CONCLUSION

The aforesaid surveys of how to live in human world are essential for every human being. For human beings, these practices had been routed by the Buddha as routines in their life. If we look at them in general way, we can see simply routines as three main principles. Someone who follows these practices can attain his real happiness, peace of mind and liberation from all sufferings sooner or later. It may be rapid for some progress and for others it may be slow. But there should not be doubt these practices of how to live in human world will lead to our satisfaction, real happiness of mind and supreme happiness of nibbana.

Taking these practices of human as foundation of real peace of mind, Anyway, we have to apply ourselves with the energy, mindfulness and knowledge to attain our final goal. When we build the foundation of peaceful realm of human we should not forget these practices laid down by the Buddha as routines in our life and we subject to our own action.

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