



HOW TO LIVE IN HUMAN WORLD

Tran Thi Mai

Ph.D Research Scholar, Centre for Mahayana Buddhist Studies,
Acharya Nagarjuna University, Guntur, Andhra Pradesh.

ABSTRACT :

It is observed that a more significant percentage of human beings need to develop their mind to their fullest capability to realize its true benefits being a human being. The human nature at the beginning of its young mind is considered innocent and ignorant of what merits and demerits that could be obtained living in this mortal realm. Without the real basis of measurement to assess the merits and demerits, they tend to interpret and evaluate the value of things based on sensual pleasure. Therefore things of sensual pleasures are regarded as being of high importance. In other words, it could be said that our human civilization at the beginning of our history would attest to this fact. We find human being was unable to find the true peace and happiness in this mortal realm until the emergence of the teaching Buddha in 550 BC. That was the beginning of this Buddha Sasana when the Lord Buddha discovered the correct pathway to liberation. It was then that, human being began to understand the good and bad actions.



KEYWORDS : *real basis of measurement , sensual pleasure , human civilization.*

INTRODUCTION:

This dissertation addresses the natural features of dhammas including how to accrue merits and demerits which living through the Samsara, in the context of living in this human realm. Buddha-dhamma has laid down a straightforward pathway for the human to understand the meaning of sufferings and how to seek the way of ending the pains, which is the eventual liberation. Many teaching Buddhas and PeccekaBuddhas or Arahants have achieved their ultimate freedom while living in this human realm. The understanding of Buddha Dhammas does not naturally come to each; one must cultivate an understanding through each effort. It is through each effort that one would then put an effort to go to the knowledge of wanting to seek the final liberation.

Statistical data on “How to Live in the Human world” has shown that many major religions teach the same principle of how to live in peace and harmony. However, it is the Buddhism that is unique in stating that the final goal for all is to seek out an escape route, to be liberated from the Samsara – living through the 31 plains of existence. Every individual religion set their ground rules on “how to live in the human world.” We can freely say that these rules are very much routine in tradition and culture depending on where one lives. By following this routine while living through one’s daily life, and with the full understanding of the Dhammas, one can achieve his or her liberation, the Nibanna...

Buddha teachings are straightforward; it is an elaboration of three factors: Sila, Samadhi, and Panna. There are set rules that a faithful should follow to achieve the final goals. It must be noted here that the

speed at which one could make the ultimate goal would varied: some could quickly reach its final goal whereas others may find it very slow to fruition. The law of Kamma would prevail. In any event, we all could come to one common conclusion of reaching the final liberation.

SUFFERINGS

The Buddha dhammas stated that as long as one lives in any one of the 31 planes of existence, having to live through the cycle of birth and rebirth, it is sufferings. So living in this human world and living through the Samsara is therefore sufferings. The Buddha's definition of suffering defined in his DhammacakkapavattanaSutta.

In the Dhammacakkapavattanasutta; Suffering was defined as: Birth is suffering; old is suffering; sickness is suffering; death is suffering; sorrow, lamentation, and sadness are suffering. Contact with what is unpleasant and separation from the pleasant is 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 one's possessions are suffering.

Besides, we also have problems of industry, labor, wages, unemployment, unequal opportunity, the gap between the haves and the have-nots. Day to day we are finding out problems and bringing out the resolution to these problems. In spite of our effort to resolve each one of them, we could not address them all. We know that human being loves to live in peace in his little world and enjoy life to the fullest, yet calm and harmony is not an easy thing to achieve.

The Purpose of Living

We sometimes love to ask ourselves "what is the purpose of living in this human realm"? When sages have defined the living as being living in suffering, it is evident that a good understanding of the definition is required. To get the sympathy of it, it is only practical for one to live through it himself and experiences a taste of the life of living. Only through one's experience, would one understand the true nature of sufferings. The condition of living is not created to suit one's wishes; and hence, any change to the desired environment of the living state would create discomfort; and therefore sufferings would result.

There are many prerequisites to the discovery of the purpose of life. First of all, we must understand the essence 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 we sought will become evident and simple to understand.

Understanding the Nature of Human life

A man has made many discoveries, and the breakthrough can be considered as astounding. However, we can still see we have not developed our mind to its fullest potential, only because we still have yet to learn the inner working of our mind. The exact nature of our brain has yet to be discovered. One thing is sure are that our minds are still immature and is so involved in ignorance that we still think in term of sensual pleasure and assess things on that basis.

We know we are seeking peace and happiness, but we have not found a way to escaping from the sufferings living in this human realm until the discovery of the noble eightfold path by the Buddha. Buddha said that to avoid the pains, one must seek enlightenment. He then said, I will show you the way, and he laid out the pathway to liberation. That he said is the pathway to lead one to escape from sufferings and an eventual escape from Samsara.

Buddha then expounded the theory of Kamma: man must accept the natural law that what he is nowadays is the result of an untold number of actions that took place living through the dangerous cycle of birth and rebirth through the Samsara. He then said that to shape for a better future, it is up to one to continually indulge in a better choice of our actions, speeches, and thoughts. That is genuinely true to the statement that said: I am the master of my destiny and the captain of my soul. This understanding of the law of Kamma is so critical in bringing an understanding of Buddhism.

There are many pros and cons of looking at life living in this human realm: some take it leisurely thinking it is like sleeping on a bed of roses; while some make it as sufferings. In an imaginative world, one could create a false sense of happiness, which is not true happiness. In its real sense of understanding, the cycle of birth and rebirth is transient and living in this Samsara is also transient and hence, facing the reality of death is also transient. This is the very essence of living in this human realm – transient. All sufferings are, and we should seek out a way to escape from this transitional life. Based on this transitory theory, even sensual pleasure would serve one for a momentary desire only; and after the passion has faded, you still would crave for more desires. That is sufferings living in this human realm.

CONCLUSION

The precepts as mentioned earlier and guidance of how to live in the human world are essential for every human being. The Buddha taught us the practices for us to follow. If we look at them, we only see three main principles routines: Dana, Sila, and Bhavana. Someone who follows these practices can attain real happiness, peace of mind and liberation from all sufferings sooner or later. It may be rapid for some and for others it may be slow. But there should not be any doubt these practices of how to live in the human world will lead to our satisfaction, real happiness of mind and supreme happiness of Nibbana.

They are taking these practices of human as a foundation of real peace of mind. 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 lay down by the Buddha as routines in our life.

The Buddha says-
 Be your owned island of refuge,
 Be your shelter,
 Pursue not for any other preservation!
 Let the truthfulness be your isle of refuge,
 Let the fact be your shelter,
 Seek not after any other protection!
 May all be able to live happily in the way genuinely Buddhist.

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Tran Thi Mai

Ph.D Research Scholar, Centre for Mahayana Buddhist Studies, Acharya Nagarjuna University, Guntur, Andhra Pradesh.