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SEARCHING FOR A PURPOSE IN LIFE

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ABSTRACT:

The point in life shifts among people. A craftsman may intend to paint masterwork that will live long after he is no more. A researcher might need to find another wonder, define another hypothesis, or imagine another machine. A government official may wish to be fitting a PM or a president. A youthful official may mean to be an overseeing chief of a worldwide organization. In any case, when you ask the craftsman, researcher, legislator and the youthful official why they point hence, they will answer that these accomplishments will give them a reason throughout everyday life and fulfill them. But will these achievements bring lasting happiness? Everyone aims for happiness in life, yet they suffer more in the process. 'The value of life lies not in the length of time, but in the use we make of them. People may live long without doing any service to anybody and thus, live very little'.



KEYWORDS: *life shifts , craftsman, researcher, legislator.*

PROBLEMS OF HUMAN WORLD

There are so many problems that we are confronting 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 Dhammacakkapavattanasutta. They are as follows;
Birth is suffering; also old is suffering; also sickness is suffering; also death is suffering; sorrow, lamentation and dejection are suffering. Being joined to what is no dear is suffering. Being separated from what is dear is suffering. Not getting

what one wishes is suffering. In brief, the five constituent parts of body and mind that provide fuel for attachment are suffering. In addition we have also problems of industry, work, wages, salary, unemployment, angularity of opportunity, the gap between the rich and the poor. Day to day we are discovering solutions of these problems. But we cannot perform it completely because they appear very complicated as indeed they are. The direction 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 imperative to comprehend the reason for individual life. To get it, we will initially need to contemplate the subject through our experience and knowledge. We at that point will discover for ourselves the genuine significance of our life. Rule can be given, however we should make the fundamental conditions for the emerging of acknowledgment ourselves.

There are a few requirements to the revelation of the motivation behind life. As a matter of first importance we should grasp the idea of man and the idea of life. Next, we should keep up our mind quiet and serene through the

reception of a religious framework. At the point when these conditions are met, the appropriate response, which we find will end up like the delicate downpour from the sky.

UNDERSTANDING THE NATURE OF HUMAN LIFE

Our individuals are clever enough to arrive on the moon and find overwhelming things known to mankind however we presently can't seem to fantasy in to the internal functions of our own brain. The vast majority of people presently can't seem to figure out how their brain can be created to its fullest capacity with the goal that its actual nature can be figured it out.

So far, we are as yet enveloped by obliviousness. So we don't have the foggiest idea what is sought after us. As result, we misconstrue each thing and follow up on misconception since we generally give our consideration on arousing joy as per the idea of conventional person. Truth be told, our whole human progress can't be based on misconception. Our genuine harmony and bliss been free from sufferings can't be discovered dependent at the forefront of our thoughts enclosed by numbness.

As per the teaching of our Buddha, we should endeavor to defeat to reach at acknowledgment and illumination; else, we can't be feeling real glad and quiet. Every single incomparable being are conceived as people from the belly, however they attempted their own specific manner to their satisfaction and objective. Acknowledgment and illumination can't be poured in to the human heart like water in to the tank. Every Buddha had developed his brain to understand the genuine idea of human life.

Of our people one can accomplish his one of a kind objective where is free from a few sufferings on the off chance that he awakens from the "fantasy" that is made by his uninformed personality and turns out to be completely stirred. He should grasp that what he is today is consequence of an untold number of reiterations in considerations and activities. In this way we are not instant; we are ceaselessly in the long lasting procedure of ending up, continually evolving. As per the instructing of our Buddha, we can generally form our character and fortune through the decision of our activities, talks and contemplations due to significant people. To be sure, we should move toward becoming in samsara by importance of the cycle of birth and passing as per our fortune hold by our individual.

There are a few perspectives as for the idea of life. A few people grasp it that life isn't rose bed on account of all of enduring in human life. Some religious instructor comprehend the idea of human life as a spot where blend bliss with sufferings everyday. Anyway, the vast majority of individuals aversion confronting the verified unavoidable truth and want to quiet themselves in to a misguided feeling that all is well and good by sweet envisioning and imaginings. They botch the shadow for the substance and consider wrong bliss as evident satisfaction since they are captives of wanting for arousing joy. They neglect to understand that life is uncertain yet demise is certain. Of the methods for appreciating the idea of life, one path is to confront and grasp the demise, which is just an impermanent end to a transitory presence. Yet, numerous individuals abhorrence even to know about "death". They overlook that "life isn't permanent. It is continually moving. So they ought to comprehend where we originated from, we are going to now".

Perception on death with the correct technique disposition can give an individual mental fortitude and tranquility just as understanding in to the idea of life. We should appreciate that we are carrying on with a real existence that does not generally continue as easily as we might want it to. Hence we should regularly confront issues and troubles. We ought not terrified of them on the grounds that the infiltration in to the very idea of these issues and troubles furnish us with a more profound knowledge in to our life.

The common satisfaction in riches, extravagance, decent position in life which the greater part of individuals are searching for is adulation in light of boundless felling. An advancement of brain without impediment must change in to other position; negative or uplifting position. For example as indicated by Buddhism one who enjoys arousing joy now and again can fulfill his craving however extravagances in erotic delight can't give totally him fulfillment of wants on the grounds that exotic joy are not genuine truth and resemble 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 allowed us call this system 'religious system'.

Religious framework is appearance of the endeavoring person. It is most prominent power prompting self-acknowledgment. It has the best capacity to change one with positive characteristics. It hands shameful over to honorable; oneself fish, unselfish; the pleased, humble; the haughty, shunning; the insatiable, generous; the savage, kind, etc. Religious framework shows us how to quiet down the sense and make our heart and our mind serene. The importance of quieting down the sense is to dispose of connection which is the base of our aggravations. It is significant for us to have satisfaction. The more we long for our riches, the more we need to endure. Property does not give genuine joy to proprietor. A large portion of affluent individuals in this present reality are experiencing various physical and mental issues. Together with all the cash has a place with them they can't purchase an answer for their issues. In any case, the least fortunate men who have figured out how to have fulfillment of wish many make the most of their lives for more than the most extravagant individuals do.

On the off chance that we understand the idea of person life described by disappointment, change and vanity just as the idea of man's voracity and methods for getting them fulfilled, we can comprehend the motivation behind why the satisfaction so urgently looked for by numerous individuals is so tricky like getting shadow a moonbeam in to the water. We attempt to again our satisfaction through gathering of riches over and over. In any case, the extent that we trust, we can't get it. When we are not effective in amassing riches, picking up position, influence and respect getting joy from sense fulfillment, we go tormented and endured, begrudged other people who are fruitful in doing as such. Regardless of whether we are effective in acquiring these things, we endure too on the grounds that we currently dread losing what we have picked up or our wants have now expanded for more riches, higher position, more influence and preeminent joy. Our desires never appear to be totally attractive. In this manner grasping the idea of individual we ought not burn through an excess of time doing outlandish.

In this point the reception of religious framework ends up noteworthy, in light of the fact that it supported satisfaction and asked us to look past the requests of our fragile living creature and inner self. As per the religious arrangement of Theravada Buddhism, without anyone else's input we remind that we are the beneficiary of our activity and the ace of fate. So as to increase incomparable satisfaction we should be set up to surrender momentary happiness.

As indicated by the law of Kamma, resurrection will happen relied upon characteristics of our deeds; an individual who has done numerous great deeds, might be brought into the world in ideal conditions where he appreciates property and achievement, magnificence and quality, solid and meets great profound guardians, companions and instructors. Worthy deeds can likewise prompt resurrection in the sky and other preeminent states. Demeritorious deeds lead to resurrection in enduring states. Consequently understanding the law of kamma, we should try to cease from performing awful activities and to attempt to develop the great actions. By doing as such we increase benefits in this life as well as infuture lives.

To do as such here we should comprehend healthy or merits and unwholesome or negative marks

The Three Main Principles

Before comprehending numbers of merit and demerit roughly, we should examine the nature of them. Herein we should ask by ourselves a question that "how can we judge if an action is good or bad?" According to Buddhism, the answer is very one. The quality of an action based on the intention or motivation (Cetanā) from which it creates. If a person performs an action out of greed, hatred and illusion, his action is thought to be demerit. On the other hand, if he carries out an action out of loving-kindness, charity and wisdom, his action is considered to be merit. Greed, hatred and illusion 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 creates. Therefore, no matter how a person tries to disguise the nature of his action, the truth can be discovered by examining his thoughts, which gives rise to that action. And the mind is the source of all our speech, thought and mind. 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, terror or desire to satisfy some divine beings. If this is so, he is still lacking in knowledge. He is only acting out of fear like the small child who is afraid of being punished for being naughty.

A Buddhist should perform an action out of comprehending 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 understands that his happiness and suffering are self-created through the operation of the law of Kamma. To reduce 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 everyone 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 thing 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. They are charity or alms giving (Dāna), morality or virtue (Sīla) and mental development or meditation (Bāvanā). 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 eliminate greed. Observing moral precepts or virtues in other words keeping the thoughts of loving-kindness can eliminate anger. Meditation can eradicate delusion. Without acting these factors the emotional fires that are 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 proceeds from them. If our mind is unchecked, it has tendency to be ruled by evil tendencies, leading to perform bad deeds and getting into 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 valuable. 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.

Wholesome is very important to help us along our journeys in cycle of birth and death. It's connected with what are good and beneficial foroneself 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 actions follows him from life to life and it cannot be lost by any enemy. A person who possesses good actions will be experience happiness here and now as well as hereafter through the performance of good actions. Merit is a better facilitator; it opens the doors of opportunity everywhere. For example, a wholesome person will succeed in whatever venture, he put his attempt in to. If he likes to do business, he will meet with the right contacts and a good friend. If he wants to be a scholar, he will be awarded with scholarships and supported by academic mentors. If he wants 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 show 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 merits with others (Pattanumodana)
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. Otherwise, all actions in his society influence on him.

The nature of Demerits

There are ten basic unwholesome deeds from which one must avoid in his daily life. . These actions take root in greed, hatred and delusion that will bring suffering to others especially to oneself in this life as well as hereafter. When a person understand the law of kamma and realizes that bad deeds bring bad results, he will then practice right understanding and avoid performing bad actions. A man is basically a private individual but at the same time he is a social being, a member of society. Therefore he has to be concerned not only about himself but also the society in which he lives in. All his actions will influence his immediate associates. Avoidance of these unwholesome deeds helps to lead one's life.

The ten unwholesome deeds are defined as follow:

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

The ten meritorious or wholesome deeds are the opposites of all the above. Of the ten, there are three bodily actions which are kammically unwholesome namely killing of living beings, stealing not given by others and sexual misconduct.

The Noble Eightfold Path

The Buddha advised his followers to follow the middle path or noble eight-fold path to avoid the extreme of sensual pleasure and self- mortification. The middle pathway 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 guidance of moral conduct, not out of fear of any supernatural agency, but out of the intrinsic value in following such an action. He choose this self-imposed discipline for a definite end in view; self-purification.

A person can make true 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 when someone lives by the dhamma. He will also be living in harmony with the universal rule. Every Buddhist is encouraged to mould his life according to

the noble eight-fold path. 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 future lives. He will also be able to develop his mind by avoiding 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 in to three main stages namely *Sīla* (morality), *Samadhi* (concentration) and *Panna*(wisdom).

Morality Group (*Sīla*)

- (1) Right speech (*sammā-vācā*)
- (2) Right action (*sammā-kammanta*)
- (3) Right livelihood (*sammā-Ājīva*)

Concentration Group (*Samadhi*)

- (4) Right effort (*sammā-vāyama*)
- (5) Right mindfulness (*sammā-satī*)
- (6) Right concentration (*sammā-samādhī*)

Wisdom Group (*Panna*)

- (7) Right understanding (*sammā-ditthi*)
- (8) Right thinking (*sammā-sankappa*)

(1) Right Speech

Speech must be true, beneficial and neither foul nor malicious. We should speak always of good things. If we must speak, at least we might say something useful and helpful. Speech must be kind, direct, forceful:

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 thought and it must be unselfish. We should make what we can to help others. We live in society; so whatever we do will be take effect on great many people. All actions are means to be used for services.

(3) Right Livelihood

Mean 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 gain our livelihood by harming any being. Everyone has a right to make a reasonable profit in the course of the livelihood. But he must also look up his duty. In the case of laity, retraining 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 to do good deeds. Buddha made a short statement, "not to do evil deeds, to do good deeds".

Every human being has a certain amount of strength, not only physical, but also mental and can do a certain amount of work: making an effort in the practice of eightfold 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.

(5) Right Mindfulness

Vigilant attention leads us to see correctly and to achieve a point of view. We should be conscious of our movement and acts, both physical and mental. We should be conscious of the feeling, 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, and consequently to acquire right understanding. 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 thing to the higher mental and intellectual levels. Concentration makes our consciousness stable without leakage and meditation fills it with clear vision and wisdom.

As his power of concentration increase 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. 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 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 me 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 achievement of perfection and of the unshakable peace of Nibbana.

(8) Right Thinking

The analytical study of mind and matter, both within and without, in order to come to a comprehension of truth. We can have at the back our minds always the beautiful thoughts. Right thought must never have the smallest touch of evil in it. We must be quite certain that our thoughts are only kind and good. In right aspiration, the disciple who has developed the powerful lens of mind, focus his attention into his own self 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 rebirth. 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, be free from sensual pleasure, from hatred and from cruelty in other wise thoughts of self-renunciation, of goodness and of compassion.

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 noble 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 precepts and guidance of how to live in human world are essential for every human being. The Buddha taught us the practices for us to follow. If we look at them we simply 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 others it may be slow. But there should not be any 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 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.

The Buddha says-
 Be your own isle of refuge,
 Be your own shelter,
 Seek not for any other protection!
 Let the truth be your isle of refuge,
 Let the truth be your shelter,
 Seek not after any other protection!

May all beings be able to live happily and healthily.

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