



REVIEW OF RESEARCH

ISSN: 2249-894X

IMPACT FACTOR : 5.7631(UIF)

VOLUME - 14 | ISSUE - 3 | DECEMBER - 2024



THERAVADA BUDDHIST PHILOSOPHY'S VIEW OF MORAL DEGRADATION AND DREAD

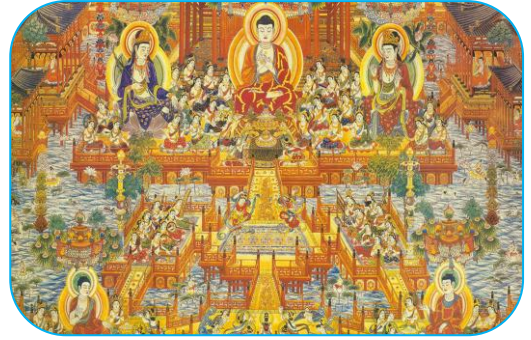
Sujata

Acharya Nagarjuna University.

ABSTRACT

*"Hiri ottappa sampanna, sukkadhamma smmahito.
Santo sappurisa loke, deva dhammati vuccare."*

The background of this article will be accompanied by this pail stanza. The literal meaning of the stanza above is that "the person who has fulfilled the application on moral degradation and dread; which is called the white Dhamma; may be dubbed the noble person or the world guardian who can defend the world as a deva." There are two guardians of the world according to the teachings of the Buddha. They are Moral Shame and Moral Dread. They are called Hiri and Ottappa in Pali words. The term Hiri means to be ashamed of evil whereas ottappa means to be afraid of evil. According to the teachings of the Buddha, these two qualities are called world protectors.



KEYWORDS: Hiri, Ottappa, Caga and Panna.

INTRODUCTION

There are many different religions and religious adherents throughout the world. Among them is Buddhism. To awaken to the truth is the meaning of Buddhism. The founder of Buddhism, Siddhattha Gautama, was granted the title of the Buddha more than 2500 years ago. The Gautama Buddha was born in the sixth century BC on the Visakha full-moon day of May in Kason, close to Kapilavatthu, which is now Lumbini Park on the boundary between India and Nepal. His mother, Queen Maya, passed away seven days after his birth, and his father, King Suddhodana, ruled the kingdom of Sakya. He married Princess Yasodara, his lovely cousin when he was sixteen years old. They had one son, Rahula, at the age of twenty-nine.

The renunciation according to the later text came into his mind from seeing four signs in four different stages an old, a sick, a dead and a monk. It is simply stated that Siddhattha realized impurity that home life was full of inherences and the life of the recluse was free from the world, refraining from committing wrong thoughts and wrong deeds. At the age of twenty-nine, he left the palace secretly at night on his horse Kandaka and Canda. Then entered into the life of a hermit and travelled to several villages and practised several methods as the teaching of Arada and Udaka hermits, but never satisfied and realized the methods were in vain. Then he processed his practice and met the five astatic well-known as pancavaggiya, Kondanna, Vappa, Baddiya, Mahanama and Assajji in the Buddhist literature. After that, he continued his spiritual practice. It was in the evening, sat under the bodhi tree and attained enlightenment at the age of thirty-five. After attaining enlightenment, the Buddha went to Isipatana Park near Varanasi and delivered the teaching of the wheel of Dhamma to the five astatic

there. From that day, the Buddha taught several Dhamma to all classic men and women, kings and poor, Brahmans and foolish, bankers and baggers, holy men and robbers without making the slighted distinction between them for forty-five years. After completing his work of propagation his teaching and organizing the monastic institution, on the Visakha full-moon day in 543 BC at the age of eighty the Buddha passed away ament the Sala tree in Kusinara in Malla, now Uttar Pradesh in India.

The followers of Buddhism are called the Buddhists. The Buddhists follow the teachings of Siddhattha Gautama, given the title the Buddha- 'the enlightened or awakened One'. The Buddha lived in northern India in the 5th and 6th centuries BC. As mentioned above, he spent many years trying to understand the cause of suffering and find a way to end it, before he reached enlightenment.

Buddhists believe that we are tied to the cycle of death and birth through desire and can be born again in many different forms. But they believe they can find a way to escape this cycle to be finally released from reincarnation to reach nirvana.

DISADVANTAGES OF HIRI AND OTTAPPA

Lack of moral shame is called shamelessness. Shame is also called Hiri in Pali word. So, the opposite of Hiri is Ahirika in the Pali form, shamelessness. All immoral, unwholesome deeds are like faeces. Shamelessness, ahirika, is like a village swine. Faeces are very disgusting; being soiled with it is embarrassing in the presence of people. But for the swine faeces is fine food. It is not disgusting and so there is no need to be embarrassed when soiled with it. Swine surely enjoy rolling about in faeces and partaking of it.

Similarly, ducaritas, or wrongdoings, such as murder, theft, and so on, are repulsive to the upright. Even if such actions are unintentional, the virtuous will consider them dishonourable. However, Ahirika has no aversion to wrongdoing and is not ashamed of her actions. The shameless take joy in their wrongdoings.

When Moha arises, it leads to ahirika (shamelessness); so even the wise do wrong shamelessly when deluded. Therefore, those who are acclaimed to be wise should judge with their own experiences the truth of what is said. There are many disadvantages of lacking moral degradation in modern society and the ancient world. No matter how long the time is changed to the present life, the results of lacking moral degradation are the same. For instance, if one lacks moral degradation, he will lose his pure clan, Jati, because moral degradation happens based on Jati. In the same way, when one lacks moral degradation, he will lose his adult age, Ayu, his heroism, Bala, his learned education, Bahusuta because moral degradation can arise based on one's birth, one's age, one's heroism, courage and strength and wide experience.

According to the Atthasalini Atthakatha, there are four disadvantages of lacking moral degradation such as mentioned above. Moral degradation can arise because of consideration of one's clan, one's adult age, one's heroism, and wide knowledge, when someone of a respectable family does not want to act as someone who has not had a proper education. If someone of a respectable family does not apply the moral degradation, he will lose the virtue of his family. When someone who is an adult does not want to behave like a child, someone can control his old age as an adult without acting like a child. Otherwise, he will lose his old age because moral degradation arises from consideration of one's age. Someone does not want to act like a weakling because moral degradation can arise from the consideration of heroism. If one does not apply moral degradation even, if he is strong, he will be a weak person. Someone does not want to act, speak, and think like a fool who has not learned anything because moral degradation can arise from consideration of wide experience. If one does not apply moral degradation even if he has a lot of wide experience, he will lose his wide experience.

These consequences are manifold. There are many degrees of akusala kamma and these produce different degrees of result called vipaka, result, and affection. Some akusalakamma produce their results in the course of our life by way of unpleasant experiences through the senses; when someone is blamed by others or receives punishment it is the result of Kamma. There is also Kamma which produces results by way of an unhappy rebirth. When we consider the consequence of akusala we should not only think of the vipaka it produces, but we should also see the danger of accumulating

more and more tendencies to Akusala. Because of defilements, we have no happiness; we have no peace of mind in this modern society.

Because of clinging to "self" one becomes more and more enslaved to gain and loss, praise and blame and the other vicissitudes of life. So long as defilements have not been eradicated, we have to continue to be in the cycle of birth and death. Even if one cannot see the danger of rebirth, one may understand that is sorrowful that defilements are bound to arise again and again.

The disadvantage lacking of moral degradation can be found in the Dhammapada which the Buddha taught in a verse No. 66 in Pali ored. "*caranti bala dummedha amitteneva attana karonta papakam kammam yam hoti katukapphalam.*" This verse means to say that with themselves as their enemies, fools lacking in intelligence move about doing evil deeds which bear bitter fruits. The Buddha taught this story concerning Suppabuddha, a leper while he was residing at the Jetavana monastery, at Savatthi.

Suppabuddha, the leper, while sitting at the back of the around and listening attentively to the discourse given by the Buddha, attained Sotapatti Fruition. When the crowd had dispersed, he followed the Buddha to the monastery as he wished to tell the Buddha about his attainment of Sotapatta Fruition. Sakkas, king of devas, wishing to test the leper's faith in the Buddha, the Dhamma and the Sangha, appeared to him and said, "You are only a poor man, living on what you get by begging, with no one to fall back on. I can give you immense wealth if you deny the Buddha, the Dhamma and the Sangha and say that you have no use for them." To this Suppabuddha replied, "I am certainly not a poor man, with no one to rely on. I am a rich man; I possess the seven attributes which the ariyas possess; I have faith (Saddha), morality (Sila), a sense of Shame to do evil (Hiri), a sense of fear to do evil (Ottappa), learning (Suta), generosity (Caga) and knowledge (Panna).

Then, Sakka went to the Buddha ahead of Suppabuddha and related the conversation between himself and Suppabuddha. To him, the Buddha replied that it would not be easy even for a hundred or a thousand Sakkas to coax Suppabuddha away from the Buddha, the Dhamma and the Sangha. Soon after this, Suppabuddha arrived at the monastery and reported to the Buddha about his attainment of Sotapatti fruition. On his way back from the Jetavana monastery, Suppabuddha was gored to death by an infuriated cow, who was an aggress assuming the form of a cow. This aggress was none other than the prostitute who was killed by Suppabuddha in one of the previous existences and who had vowed to have their revenge on him. When the news of the death of Suppabuddha reached the Jelavana monastery, the Bhikkhus asked the Buddha where Suppabuddha was reborn and the Buddha replied to them that Suppabuddha was reborn in Tavatimsa, the deva realm. The Buddha also explained to them that Suppabuddha was born as a leper because, in one of his previous existences, he had spat upon a Paccekabuddha.

To sum up this story, Suppabuddha became a leper because he did not apply the moral degradation in his previous existence. So, he had received the affection for his disadvantage of lacking moral degradation. If one does not apply moral degradation, he has to pick up what he has grown in his garden. In addition, the Buddha taught about the disadvantage of lacking moral degradation in the story of Thera pilotikatissa. In this story, Thera pilotikatissa is a shabbily dressed youth going around begging for food because he acted wrongly and shamelessly to the monk in his previous life.

Therefore, many disadvantages can be found in the Pali Cannon. If one does not apply moral degradation, he is an absolutely shamelessness person, he will act wrongly, he will speak unskillfully, and he will think unwisely. Finally, he will lose his attention to get peace of mind.

CONCLUSION

Buddhists are individuals who practise Buddhism. Buddhists follow the teachings of Siddhattha Gautama, who was given the title Buddha, which means "the enlightened or awakened one." In the fifth and sixth centuries BC, the Buddha lived in northern India. Before achieving enlightenment, he spent many years striving to understand the source of agony and discover a way to end it. Buddhists believe that our desire binds us to the cycle of death and rebirth and that we can reincarnate in a variety of

ways. They believe, however, that they can find a way to break away from the cycle of rebirth and achieve nirvana.

Buddha's teachings are a guide for all Buddhists who want to perfect the virtues of wisdom, compassion, and harmlessness. They can finally awaken and reach the ultimate peace and liberation known as nirvana. Regardless of how many followers change their minds, the Buddha's teachings are still useful around the world for eliminating crime and terrorism in today's society. That is why Buddhism remains one of the world's biggest religions today. The name Theravada has two meanings: 'Thera and Vada.' They represent elders or senior monks, while Vada refers to doctrines, so Theravada means "older doctrine." Theravada is the most well-recognised name for Buddhism's oldest existing school. Theravada Buddhists have preserved their version of Gautama Buddha's teachings in the Pali canon.

REFERENCES

1. A Manual of Abhidhamma. Vol. I. Yangon, Myanmar: Ti Ni Publishing Centre, 1992.
2. A.P. Mahathera, Concise Pāli - English Dictionary, Delhi: Motilal Banarsidass, 1944.
3. Ananda K. Coomaraswamy and I. B. Horner, The Great Thoughts of Gotama the Buddha, Crest Publishing House, New Delhi, India, 1996.
4. Atissa, The Book of Wisdom-Discourse on Atissa's seven Points of Mind Training. Kandy: Buddhist publication Society, 1993.
5. Bhikkhu Bodhi, The Noble Eightfold Path: The Way to the End of Suffering (PDF book). Buddha Dharma Education Association Inc, 1999.
6. Bhikkhu Bodhi; The Dhammapada: The Buddha's Path of Wisdom, Buddhist Publication Society, Kandy, Sri Lanka, 1985.
7. Bhikkhu Mannayo, Teaching and Training at Pa Auk Forest Monastery, Kualalampur: Wave Publication, Myanmar, 2008.
8. Bhikkhu Nāṇamoli (Tran). The Minor Readings (Khuddakapatha Voll). London: Pāli Text Society, 1991.
9. Bhikkhu Pesala, The Debate of King Milinda, England: Association for insight meditation, Press 2001.
10. Binayendra Nath Chaudhury, Dictionary of Buddhist Doctrinal and Technical Terms, Kolkata: The Asiatic Society, 2005.
11. Binayendra Nath Chaudhury. Dictionary of Buddhist Doctrinal and Technical Terms. (Kolkata: The Asiatic Society, 2005.



Sujata
Acharya Nagarjuna University.