

Pāramitā In The Day To Day Life

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Introduction

According to the Holy 14th Dalai Lama: "The ultimate source of happiness is our mental attitude." And Mahatma Gandhi also said that: "Happiness is when you think, what you say, and what you do are in harmony".

The bad or good action is basic human virtues, these qualities that testifies to the depth of life and capacity of oneself, therefore, cultivation of the virtues of *Pāramitā* will support for anyone who are aspirants of enlightenment and attain the goal of *Nibbāna*. And it would achieve anyone who cultivate *Pāramitā* both in the Mundane and Supra-mundane world. In the teachings of the *Buddhism* shows that, by practicing of *Pāramitās* (perfections) the spiritual life will be developed. These *Pāramitā* virtues may be introduced in other aspects, such as the law of cause and result, Dependent Origination, cultivation of the Four Sublime States. All these methods are interdependence and are beneficial for oneself as well as others, it also bears happiness in day to day life.

For the Buddha, the key to liberation is mental purity and correct understanding, for this reason he rejects the notion that we can gain salvation by leaning on any external authority. The *Buddha* says: By oneself is evil done, by oneself is one defiled. By oneself is evil left undone, by oneself is one purified. Purity and defilement depend on oneself; no one can purify another. The goal of spiritual development aims at the attainment of Liberation. Liberation is freedom from bondages, such as greed, hatred and delusion. So, it is that without development practicing there can be no Liberation.

The Buddha did this by propounding a goal is *Nibbāna* that acknowledged man's capacity for attaining spiritual life which also reminded fully respectful of the enlightenment and autonomy of human beings. *Nibbāna* is the ultimate goal and it is also ultimate happiness. Should be see that, all people as oneself and that he is as well as themselves, they

are process of inter-origination and interdependence of all events, both those which are happening and those which will happen by the Dependent Origination.

Pāramitā in the Mundane Life

The Mundane Life is the life which is not associated with the super-mundane, in which every mental or physical phenomenon of the destitute person or the noble one, as well as the practitioner who cultivate *Pāramitās* (perfections) virtue. Neither practice all other methods or not practice. Even, paths and fruitions of *Sotāpatti*, etc... All of them are called mundane life or worldly life. Therefore, the Buddha's teachings center around human character and show the way of extinguishing the flame of craving (*Tahṇā*), the root cause of human suffering is the cause that gives rise to rebirth in life (*Saṃsāra*).

Concept of Lokiya (Mundane Life)

Lokiya is *Pāli* word, it means Mundane or worldly. The term *Lokiya* mentions all phenomena comprising the world form subtle states of consciousness as well as all phenomenon, even, objects in meditation and its attainments. In these words, *Lokiya* is known as mundane life or worldly, not only of this world but all experience and knowledge of any world, any existence, and represents all that is conditioned, the *Lokiya* is shown to sustain the round of rebirths; whatever, unwholesome or wholesome *kamma*, that is led for renewed of existence.

Three types of Saṃsāra

There are three types of *Saṃsāra*, or three rounds of Dependent Origination, in discussion of "Dependent Origination" (*Paṭicca-samuppada*), it presents different expositive methods for understanding this teaching's (twelve factors) and is divided into three rounds. They are:

- The "round of defilements" (*kilesa-vatta*)
- The "round of kamma" (*kamma-vatta*)
- The "round of results" (*vipāka-vatta*), or round of suffering, round of action, round of defilements (*Dukkhaṇṇavattakammavattakilesavatto*).

Kilesa-Vatta(Round of defilements)

In *Sanskrit* *Kilesa* is known as *kleśa*, in *Pāli* it is *kilesa*, and རྩོམ་སྤོང་ལྔ་ལྔ་ | *nyonmongs* in Tibetan. *Kilesa* means defilement, *Kilesa-Vatta* is of ten types of defilements. In Buddhism, *Kilesa-Vatta* are mental states that cloud the mind and manifest in unwholesome

actions. *Kilesa* include states of mind such as anxiety, fear, anger, jealousy, desire, depression, etc." *Cittamkelissāti'tikelisa.*"

Karma-vatta(Round of kamma)

Karma is a Sanskrit word. In *Pāli* it is known as *Kamma*. *Karma-Vatta* means all of actions, deeds, moral duties, effect, etc. This term refers to the fact that actions and intentions have or produce consequences, both appropriate and inappropriate tendencies or habits lead to actions that ultimately produce fruits or consequences. *Kamma* includes the intentional actions of past and present life. In the other hand, general definition of *kamma* is wholesome or unwholesome action are called *kamma*. These wholesome or unwholesome actions are act through body (*kāya-kamma*), speech (*vacī-kamma*) and mind (*mano-kamma*).

Vipāka-vatta(Round of results)

Vipāka is known as both in Sanskrit and *Pāli* word, Buddhist term for the ripening or maturation of *kamma* or intentional actions. The theory of karmic action and result (*kamma-vipāka*) is a central belief within the Buddhist tradition. As mentioned above, *Kamma-vipāka*. *Kamma* is the action and *Vipāka*, the result, though generally the word *Kamma* is used to cover both actions and results. Therefore, *Vipāka-vatta* means the round results of *kamma* or round its reaction.

Paṭiccasamuppāda (Dependent Origination)

Paṭiccasamuppāda is fundamental of the *Dharma*, it awakened by the *Buddha* on the night of His Enlightenment under Bodhi tree. The *Paṭiccasamuppāda* is *Pāli* word, in Sanskrit it is known as *Pratītyasamutpāda*. *Paṭiccasamuppāda* combined by two terms: *paṭicca* and *ppāda*. *Paṭicca* means "having depended" in the sense of "confirmation, dependence, acknowledge origin", *samuppāda* means "arising" "rise, production, origin". Therefore, *Paṭiccasamuppāda*, commonly translated as dependent origination, or dependent arising. *Paṭiccasamuppāda* is a key principle in Buddhist teachings, which states that all *dhammas* (phenomena) arise in dependence upon other *dhammas*: "If this exists to be that exists; if this ceases to exist, that also ceases to exist".

Pāramitā in the Practice of Spiritual Life

Prince *Siddhattha* (*Siddhārtha* in Sanskrit), who became the *Buddha* through the gradual development and perfection of *Pāramitā* such as *dāna* (charity), *sīla* (moral conduct), *nekkhamā* (renunciation) and so forth over aeons spanning innumerable life-times. His practicing *Pāramitā* potential that finally led him to supreme enlightenment, it was the

Pāramitā that contributed to the spiritual attainments path of *Arahat* and *Pacceka-buddha*. Hence the belief in good *kamma* marks one possible the spiritual life to become the *Arahat*, *Pacceka-buddha* or the *Buddha*.

Concept of Lokuttara (Supra-Mundane) State

According to *Pāli* dictionary, the word *lokuttara* is root of '*loka*' plus '*uttara*', *loka* means world and *uttara* means beyond or transcending, to becomes '*Lokuttara*', therefore, *Lokuttara* means supra-mundane. That which transcends the concept of threefold world: The world of living beings (*sattaloka*), the physical universe (*akasaloka*) and the world of formation (*sankaraloka*), and of conditioned phenomena, physical and mental and unconditioned element, they are called Supramundane State.

In other words, '*Loka*', means the five aggregates, and '*Uttara*' means above, beyond or that which transcends. *Lokuttara* means greater than worldly things higher than worldly. The supra-mundane consciousness that enables one to transcend this world of mind body, and represents the unconditioned.

Four Brahmavihāra Dhamma (Four Sublime States Objects)

The *Brahmavihāra* word is combined by two terms *Brahma* and *vihāra*, "*Brahma*" means "Noble", the word "*vihara*" conveys the meaning of "Dwelling" or, "Abiding", or "Living". Hence, "*Brahmavihāra*" purports the meaning of "Noble living", or rather, "Living in the exercise of good-will." Therefore, *Brahma-vihāras* means "sublime attitudes,"

However, *Brahmavihāra* are a series of four Buddhist virtues and the meditation practices made to cultivate. They are also known as the four immeasurable minds of:

- Loving-kindness (*mettā*),
- Compassion (*karuṇā*),
- Sympathetic joy (*muditā*), and
- Equanimity (*upekkā*).

Four Brahmavihāra Dhamma (Four Sublime States Objects) are the teachings from the Buddha's heart, therefore, anyone who connects directly to deeply practice, he would bear benefits for himself and others.

Pāramitā Leading to Ultimate Happiness (Nibbāna)

During forty-five years of preaching *Dharmas*, the *Buddha* only teaches suffering and the way cessation of suffering. So, what is origin of suffering? That is craving for sensual pleasures, craving for being and craving for non-being. To be happy, man must be giving up,

relinquishing, letting go and rejecting of those cravings, this is called the cessation of suffering. Therefore, the *Buddha* described the Four Noble Truth is the Path as the Noble Truth of the Practice Leading to the Cessation of Suffering. And cultivation of the Noble Eightfold Path is the path leads practitioner to ultimate happiness (*Nibbāna*).

Concept of Happiness

In *Pāli* dictionary, Happiness is 'Pīti', Happiness is used in the context of mental or emotional states, including positive or pleasant emotions ranging from contentment to intense joy, it is also used in the context of life satisfaction.

According to the 14th Holy Dalai Lama: "Happiness is not something ready-made. It comes from his own actions." It's what people do, not what they get, that grows happiness. So the path to happiness is also the path to mental stability, serenity, awareness, integration and purity of mind. The *Buddha* who said that, future happiness requires overcoming self-inflicted suffering in now.

The Path of Nibbāna (Ultimate Happiness)

Nibbāna is the earliest common term used to describe the cultivated goal of the path in Buddhism. *Nibbāna* is *Pāli* word, in *Sanskrit* is known as *Nirvāna*, *Nirvāna* combined by root "Nir" and "vana." Prefix, *Nir* means "no" and *vana* means "craving", *Nibbāna* means 'No more craving', 'no more attachment and no more selfishness'. *Nibbāna* also means liberated from binding in the *Samsāra* (round of rebirth). Or simply, it meant peace and also described a state of extinction of sufferings.

Conclusion

According to the Holy 14th Dalai Lama: "The ultimate source of happiness is our mental attitude." So long as man live entangled in this world of sensual pleasures person will never experience true happiness. Of course it is true that they experience some kind of happiness in life but it cannot be termed "happiness" in the absolute sense of the word because it is not permanent, it is no truth happiness.

One's best life is to understand The Four Noble Truth and cultivate virtues of *Pāramitās*,

Brahma-vihāra, The Noble Eightfold Path, and so on. The *Buddha* did not leave the world to find the ideal happiness or a way to attain it, therefore, he searched a path to transcend birth aging, sickness and death in this world. Whether one is in *Samsāra* or whether he is in *Nirvāna* depends on one's mind. This proclaims that, the ultimate aim of life can not be obtained happiness through gratification of all sense desires, happiness is listening to

Dharma, to think about *Dharma*, and to embody *Dharma* in their life, to application the *Buddha's* teachings in one's life that is bring of peace and happiness for him and for all others. Practicing good *Dharma* and attain good result, is going to liberation path

Nibbāna has been interpreted as a transcendental reality, beyond any forms of conceptualization or logical thinking. This has been largely the result of the influence of the absolutistic and transcendentalist views stemming from the Vedic tradition, the *Buddha* in his own teachings characterized as falling within the class of eternality doctrine. The *Buddha* does not attempt to define it, since *Nibbāna* is the true principle, is nature of all *Dharmasso* is indefinable. Man cannot experience *Nibbāna* because they have craving, attachments and selfishness. Whenever, get rid of these defilements one can experience happiness of *Nibbāna* in their Day to Day Life.

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