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GRT THE TWO GREAT GUARDIANS OF THE WORLD IN THERAVADA BUDDHISM (HIRI AND OTTAPPA)

Thaw Bi Ta

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

Abstract:- *Hiri* and *Ottappa* protect you from immoralities putting restraints on son from misconduct with mother as well as on brother from committing sin with sister. They are regarded, therefore as two great guardians of the world (*Lokapala Dhamma*) protecting you from immoralities. So they are pure and wholesome ideals, known as *Sukka Dhamma*. These two Dhamma keep human beings in moral discipline and moral restraint that distinguish them from animals. Without *hiri* and *ottappa*, mankind will sink into evil depths and be reduced to the state of animals. Today many people are void of moral shame and dread so that they dress, eat and behave indecently. If this moral decay continues to proliferate, the world will soon end in complete ruin. For mankind will turn into animals. A person acquires *hiri* and *ottappa* by means of sympathetic considerations for others and by holding the honor and dignity of his close acquaintances. But if you have no sympathetic consideration for your family, teachers, etc., you lack both *hiri* and *ottappa* and you will do many evil deeds in your life.

Keywords: *Hiri*, the sense of shame, *Ottappa*, fear of blame.

INTRODUCTION

The Buddha expounded shame and fear as guardians of the world as well as the purification of the human world. The world will not exist long without shame and dread as if there is no shame and fear to do evil. Therefore, these two Dhammas are the main sources of purifying the world. A person who has no shame and dread will not afraid to commit evil deeds.

According to the Buddhism, there are mentioned three kinds of world: the world of being (*Sattaloka*), the conditioned world (*Sa?kh raloka*) and the world of place (*Okasaloka*). They depend on one another. The conditional world which is mind depends on beings and beings also depend on place. All the crimes, violence, troubles and strife in the world, arise out of shamelessness and fearlessness. So the conditional world is destroyed by lack of shame and fear. When the conditional world is perished, beings are also destroyed and when beings are destroyed, the world where beings are living is destroyed. Therefore, shame and fear can protect the world and prevent it from being destroyed.

In view of this, *hiri* and *ottappa* differentiate man from beast by restraining indulgence in immoral acts such as sexual relations between mother and son or between father and daughter even at the time of very low civilization. So, *Hiri* and *Ottappa* are known as '*Lokapaladhamma*'.

These two virtues usually exist together and the advantages brought about by them are quite broad. First of all, these two states regarded as 'two bright states that protect the world' (*Lokapaladhamma*).

These two bright states; the sense of shame and fear of blame, protect the world. If they do not protect, one will not consider this is as a mother or mother's sister, uncle's wife or teacher's wife, or wife of honorable men. The world would not come to confusion and promiscuity such as exists among goats and sheep, fowls and swine, dogs and jackals.

This teaching emphasizes the importance of these two qualities that are essential in protecting the world. Their existence reminds people from behaving like animals and to respect those worthy of respect.

Hiri like the Daughter of a Good Family

A man rejects evil through conscience out of respect for himself, as the daughter of a good family does. To exaggerate this saying, the woman of the good family, being in respect of one's lineage, is disgusted to have an affair with another man, other than her husband. Likewise, woman who possesses *hiri*, in consideration of one's virtues such as lineage, elderly age, having wide knowledge, courage, feels disgusted and avoids from evil misconduct, thinking 'such a person as I should not do any such evil misconduct'.

Ottappa Like a Courtesan

In case of *ottappa*, it is compared to a courtesan. He rejects evil through shame out of respect for another, as a courtesan does. Through *ottappa*, one considers, 'In the world, the deities including the guardian deities of oneself and those who possess supernatural powers can see those who are secretly committing evils. If I have thought that I am safe and commit evil, I would be condemned by those powerful ones.' In such respect of others, *ottappa* is feared from doing evil misconducts. Due to its restraint in various ways, these two states are thus considered as 'the Guardians of the World'.

Hiri and Ottappa as Foundation for Morality and Conditions for Wisdom

Regarding the higher spiritual attainments, clear comprehension of virtue or morality is crucial, being the foundation for the progress. Venerable *Buddhaghosa*, who wrote *Visuddhimagga* asserts *hiri* and *ottappa* as the proximate cause of virtue (*sila*). Purity of virtue embraces 'purity of body' (*kayasocceyya*) 'purity of speech' (*vacisocceyya*) and 'purity of mind' (*manosocceyya*).

It is said that when there is *hiri* and *ottappa*, there arises in a person virtue (*sila*). In the absence of *hiri* and *ottappa*, *sila* does not arise in a person, not to speak of its prevalence. *Hiri* and *Ottappa* are not only indispensable for the foundation for morality, but also equally crucial as the first condition for obtaining the wisdom.

Hiri and *ottappa* are two sources of human conscience because they appear to be the near cause of virtue or morality (*sila*). They may be called as 'the motivating force' which encourages people to refrain from committing evils. *Hiri* has self-respect as its origin and respect for others as the origin of *ottappa*. The role of *hiri* and *ottappa* has been discussed above. Herein, the role of *hiri* and *ottappa* in the spiritual progress we will be examined.

Of the threefold trainings; *hiri* and *ottappa* not only serves as the foundation for morality but also as the condition for wisdom. The Buddha has encouraged his disciples to set up *hiri* and *ottappa* thus:

'Here, a monk lives in dependence on the Teacher or on a certain fellow monk in the position of a teacher, and he has set up towards him a keen sense of shame and moral dread and regards him with affection and respect. This is the first condition for obtaining the wisdom fundamental to the holy life when it has been obtained and for bringing about the increase, maturation and fulfillment by development of wisdom that has already been obtained'.

The commentary to the *A?guttara Nikaya* explains that 'wisdom fundamental to the holy life' (*adibrahmacariya pañña*) as insight serving as the foundation for the holy life of the noble path (*maggabrahmacariyassa adibhuta vipassana*). In this way, *hiri* and *ottappa* serves as the conditions for wisdom to obtain, increase and mature. Such a person will be highly esteemed by his fellow monks as one who truly sees, and these qualities lead to affection, esteem, concord and unity.

Advantages of Hiri and Ottappa

To walk along the spiritual path, it is essential to have the pure state of mind. In the *Devadhamma jataka*, the Buddha has praised the two virtues of '*hiri* and *ottappa*' as the 'pure dhamma' (*sukka dhamma*) or 'celestial states' (*devadhamma*).

'In this world, a virtuous person is one who is endowed with (virtues such as) knowing one's gratitude, etc; is calm in the behavior of the body, performs the wholesome actions having possessed moral shame and fear of wrong doing. He is the one dwells in the celestial abode'.

This term 'celestial abode' is explained in more details in the commentary thus: 'Having *hiri* and *ottappa* as its motive, a person makes exertion to be endowed with the wholesome virtues by performing meritorious actions that can convey one to the celestial abode or to attain the purification of mind, etc.'

From this teaching, *hiri* and *ottappa* are the motives that motivate people to make effort in performing meritorious deeds which can purify one's mind or convey to the celestial abode.

CONCLUSION

In Buddhist view, *Hiri* and *Ottappa* are the best known as the "guardian of the world". The Buddha has taught that due to the existence of these states, the people in the world do not behave like animals, and can

discriminate between family members and persons worthy of respect from other man or woman. Therefore, the existence of Hiri and Ottappa are needed to be peaceful and harmony in the world and not to be violence, crime, rape, strike and harmful others.

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