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THE THINGS MAKE FAME AND ATTENDANT: BASED ON THE BUDDHA'S TEACHING

Htaya Wuntha Linkarya¹ and Dr. S. Thanigaivelan²

¹Ph.D. Research Scholar, Department of Philosophy, Annamalai University, Annamalai Nagar, Tamil Nadu.

²Guide, Assistant Professor, Department of Philosophy, Annamalai University, Annamalai Nagar, Tamil Nadu.

ABSTRACT

According to the Buddha's teaching, there are eight manifestations of worldly vicissitudes, and these are always following living beings. If a man is in the sun, his shadow always follows him – he cannot prevent it from following him. So, like the shadow, these worldly vicissitudes always follow all beings. Similarly, beings are always pursuing worldly vicissitudes. "What are the eight? Gain (Labho), loss (Alabho), fame (Yaso), ill-fame (Ayaso), blame (Ninda), praise (Pasansa), happiness (Sukha), and suffering (Dukkha)." These eight worldly vicissitudes are in pairs: gain and loss, fame and ill-fame, blame and praise, happiness and suffering. Of them, four are desirable and the other four are undesirable.

KEYWORDS: Buddha's Teaching, eight conditions, good speaker, character.



INTRODUCTION

Like the pendulum that perpetually turns to the right and left, four desirable and four undesirable conditions prevail in this world. Everyone without exception must face these conditions in the course of a lifetime. Among the eight conditions, the meaning of second pairs: fame and ill-fame or popularity and unpopularity. There are so many things which are conducive to bring fame or made persons famous in the world: beauty, sound, sport, acting, education, good speaker, character and so on. Some people become famous by good performances while some persons by got notorious, malicious

performance. It refers to the king or government who govern by using military force (dictator) in some countries. In the Kumbhaghosakasetthi of Dhammapada commentary of Buddhist literature, the Buddha mentioned to the Kumbhaghosaka seven factors which uplift fame and glory as one stanza and as follow:

"Utthanavato satimato; Sucikamma nissamma karino Sannatassa ca dhammajivino; Appamatassa yaso'bhivaddhati."

1. Energetic (Utthanavato)
2. Mindful (Satimato)
3. Pure in deed (Sucikamma)
4. Considerate (Nissammakarino)
5. Self-controlled

(Sannatassa)
6. Right-living (Dhammajivino) and
7. Heedful (Appamatassa).

The Things Make Fame and Attendant (1) Energetic

Whoever wants attendant and fame need to be energetic. There is no one who has not made efforts whatsoever achieve fame. The more the reach higher status, the more they strive. In order to keep up their images and respects by others, they deprived of their sleeping hours concentrating more on working. Ours is not a place where we can back in good fortune made in the past lives without working like heaven. If we are idle, good fortune will evade us forever. The king of the forest, lion, however powerful he is, if he doesn't strive, any prey will not automatically come to his mouth. All the activities have to be accomplished only by

hard work. By merely wishing, any result cannot be materialized. One of the celestial king's sons, namely Susima was very lazy. He did not go to the battle even though ordered by his father to fight. One day, Sakka said his son Susima, "If there is place where you can flourish without making effort, you go there and take me as well." In this regard, the Buddha exhorts his followers –

"So, Bhikkhus, if Sakka, lord of the Devas, subsisting on the fruit of his own merit, exercising supreme sovereignty and ruler ship over the Tavatimsa Devas, will be one who speaks in praise of initiative and energy, then how much more would it be fitting here for you, who have gone forth in such a well-expounded Dhamma and Discipline, to toil, struggle, and strive for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized."

(2) Mindfulness

Everyone needs to be endowed with mindfulness to develop much desired wealth and fame what they want. Most people try to undertake their flourishing business with strong will. Amid all these, busy interactions often encounter negligence, e.g., own property hidden and kept somewhere could not be recalled when needed. So, the Buddha preached, "O monks, I say Sati (mindfulness) is useful in all things at all time."

There may be many reasons in being absent-minded such as work burden, misconduct, old age, obstacles or hindrances of all kinds and so on. He, who has moral transgression, must face five bad consequences. Those who are morally corrupted are liable to witness big failure due to forgetfulness. For instance, a person having intoxicants, narcotics, opium, fermented liquor lose consciousness will be incapable of distinguishing good and bad, right and wrong and can suffer from forgetfulness like Venerable Sagata Bhikkhu.

During the time of the Buddha, Mahadhana, son of a wealthy man got along with foolish friends and was daily indulging in intoxicating drink without any meaningful engagements. Some of his friends borrowed money from him and did not return. He failed to remember to ask back his prosperities amid too much intoxicating drinks. The couple, he and his wife reached beggar-hood and asked for their meals handling a cup on account of lost of 80 million which was their parent's heritages.

Using intoxicating drinks caused forgetfulness and it gives rise to loss of prosperity, attendance and fame. On the contrary, for a person accomplished with morality, attendance and fame will befall automatically. "Satimca khvham bhikkhave, sabbtthikam vadami" meanings is – 'mindfulness, Oh! Monks, I declare, is essential in all things everywhere.'

(3) Pure in deed

To have attendance and fame, as if one needs to try and to have mindful, need to have right livelihood also. It is not only for one person but also for all; men and women, monks and nuns, rulers who govern the countries.

Rulers must govern the inhabitants of the country in accordance with the ten duties of kings. Dealers also must have right livelihood and refrain from wrong livelihoods such as trading with weapons, trading in living beings, trading in meat, trading in intoxicants, trading in poison. Monks also must follow disciplines laid down by the Buddha and refrain from wrong livelihood called Micchajiva, wrong mode of livelihood consisting in the Mahasila of Brahmajala Sutta, and Sucimukha Sutta, and also Anesana, improper search and 8 kinds of Kuladusaka, perversion of laity's faith etc...

If one undertakes wrong livelihood, he can be in trouble in the present existence as well as in future existence. For example, concerning undertaking of wrong livelihood, when people do business or action, they can apply incorrect ways without paying attention to right and wrong, being overwhelmed by desire to get fame, wealth and happiness. Sometimes, some people earn fame and happiness through wrong ways also. But it (good result) will not be for long term which will eventually be destroyed by the unwholesome deed (Akusala-kamma).

If livelihood is not right, it will be conducive to impure mind. If it is not pure, he who has wrong livelihood cannot get other's love and affection. If it is purified, one can get attendance and fame not only in this life but also in the next life.

(4) Consideration

Like healing of the disease considered the sources, to do having attended to, having reflected upon the all work, 'if it were thus, I would do thus' and if this work had done, such effect will be' is called as Nisammakari. Human beings need to be considerate. As regards man, it is supposed to be man who knows good and bad, reason and unreason, right and wrong by the Pali Grammar teacher. According to the Pali Grammar, the real ability of human being is to know good and bad, reason and unreason, right and wrong. If every person has these abilities, he can obtain to the fame. If he will do anything which comes to mind without human ability or nature, he cannot get attendance and fame.

Deed or action of the wise man is lovable and adorable but not the foolish man's action. Art or skill (Sippa) and domination (Issariya) of the foolish man produce harm and having got art and domination, he does only harm himself. There is one story in Buddhist Literatures as follow.

A vicious pupil learnt the art of shooting and misused his skill by shooting a stone at a Pacceka-Buddha (one who is enlightened but does not preach truth to the world) and killing him instantaneously. In consequence of this evil deed he is born as a sledge-hammer Peta. Referring to his past skill, the Buddha remarked that the knowledge of the vicious tends to their own ruin. The Buddha uttered this verse –

“Yavadeva anattaya, nattam balassa jayati;
Hanti balassa sukkamsam, muddham assa vipatayam.”

To this ruin, indeed, the fool gains knowledge and fame; they destroy his bright lot and cleave his head.

The wise men not only usually do bodily actions which make a trouble of others, but also tell verbal actions and think of mental actions. Thus, we can consider the action of wise men is only a little of mistake. The wise men and the foolish men are entirely opposite of their action.

(5) Self-controlled

Self-controlling is the restraining of the actions and thoughts not to induce harmful results. To get fame, every person needs to have self-control physically, verbally and mentally. From sunrise to sunset, human beings are working not only well, clothe, shelter and health but also to gain wealth and fame. In doing so, sometimes, they get what they want but not all the time. We should face that out eight types of vicissitudes, the two; gain and loss are in pairs.

Whatever they do, there is not function or movement which is lack of actions: physically, verbally and mentally. Without controlling one of the actions, if one does, he has to suffer evil results not only in this life but also in the next lives. Controlling actions, he is to enjoy happiness.

Supposing a person who plan and think unfairly of the other person's property cheating will take one of the actions. His bad reputation will damage in his surroundings. If so, he dares not to go out from home and how can he enjoy fame and glory? This is feeling of evil consequence in this life. One must control his actions so that he cannot encounter such evil consequences. At least, to control these actions is supposed to be observed the precepts of five, etc.

There are many discourses regarding to the observing of precepts and morality. The Buddha said that he who has observed the precepts, morality, can attain the five advantages including fame or good report. Herein, friends, in the first place, he acquires through industry great wealth. Secondly, good reports of him spread abroad. Thirdly, whatever assemble he attends, whether of nobles, Brahmins, householders, or members of a religious order, he enters confident and undisturbed. Fourthly, he dies with lucid and assured mind. Fifthly, he is reborn to a happy destiny in a bright world.

For example, even business partners who are working together misunderstand because of doing and talking of anything which comes to mind without controlling of all actions and will become estrange each other and besides, lose their business shares, fame or good report as well. Therefore, in doing to get wealth and fame, everyone needs to control every action.

(6) Right livelihood

To nurture prosperity and fame, right livelihood is essential for all. The meaning of right livelihood is that making of properly the matters which must carry one. With regard to the right livelihood, it is to be divided into two types: layman and monk.

For layman, he must carry on living, engaged in occupations, such as farming and trading etc... For dealers, using cunning scales, selling by cheating real and imitations are wrong livelihood, for lawyers, taking bribe, deceiving by other ways are also wrong earning. For the king, the king should rule righteously (Dhammena) and equally (Samena). Rulers in addition to keeping the same precepts as their subjects were expected to possess all wholesome qualities that go to make a good head of the state. The Buddhist books mention ten duties or principles of a king (Dasa-raja-dhamma): Generosity in giving, morality, self-sacrifice or unselfishness, honesty, gentleness, not being given to luxurious living, self-restraint, any anger, any violence, patience and agreeability.

For monks, giving medical treatment, carrying on the work of messenger and servant, giving the fruit and flower etc... are wrong livelihood. In accordance with the law of the Buddha, monk must earn by taking alms. In the context of monk's taking alms, there is a story of the Buddha:

On the day after His arrival in His birthplace Kapilavatthu immediately after His Enlightenment, the Buddha went in quest of alms in the city. King Suddhodana, His father, hearing that his son was begging alms in the city, indignantly ran up to Him and said that He was disgracing him by begging alms in the streets where He formerly used to travel in golden palanquins. Thereupon the Buddha remarked that it was the custom of His predecessors to go seeking alms from door to door, and He uttered these verses: Be not heedless in standing (at people's doors for alms). Observe (this) practice scrupulously. He who observes this practice lives happily both in this world and in the next.

The Buddha expressed that whoever monk or layman are, they must abstain from wrong livelihood and earn right livelihood and if they earn unfairly or without earning impartially, their properties will disintegrate gradually together with vanishing dignities just like the moon waning in the sky. On the other hand, if they earn fairly and impartially, their properties will accelerate gradually accompanied by energized dignities just like the moon waxing in the sky.

(7) Heedful or diligence

Those who are hard working to get fame will hold on to be heedful also. Heedfulness is one of the factors which bring about fame. One's mind must be controlled by heedful. Heedfulness is the main in the field of virtuous actions or merits. Let us bear in mind these words of the Buddha: 'Oh! Monks, I know of no other single thing that brings such great loss as heedlessness. I know of no other single thing that brings such great profit as heedfulness.'

Besides, the Buddha mentioned to the King Pasenadi of Kosala in the Itivuttaka as follow: "Diligence, Great King. just as the footprints of all living beings that walk fit into the footprint of the elephant, and the elephant's footprint is declared to be their chief by reason of its size, so diligence is the one thing which secures both kinds of goodness, the good pertaining to the present life and that pertaining to the future life. Besides, Heedfulness, Appamada is said to be forerunner or proceeding of the entire highest object."

In addition, this heedfulness can carry to Nibbana which is goal of Buddhists. Heedfulness is the only one thing which can lead to Nibbana. What the Buddha taught is as follow: Heedfulness is the path to the deathless, heedfulness is the path to death. The heedful do not die the heedless do. Wanting to be famous has many dimensions. Each is unique because it involves different people. Those who favor sports want to be famous in connection with sports: those who are highly attached to occupations want to be famous with reference to the occupations and education and beauty, and so on.

CONCLUSION

As mentioned above introduction, like the pendulum that perpetually turns to the right and left, four desirable and four undesirable conditions prevail in this world. Everyone without exception must face these

conditions in the course of a lifetime. Among the eight conditions, the meaning of second pairs: fame and ill-fame or popularity and unpopularity.

These seven factors which uplift fame and glory were that which are conducive to bring fame or made persons famous in the world: beauty, sound, sport, acting, education, good speaker, character and so on. Some people become famous by good performances while some persons by got notorious, malicious performance. It refers to the king or government who govern by using military force (dictator) in some countries. In summary, under the title of acquirement of fame (Yasa) – eight manifestations of worldly vicissitudes, these seven factors which the Buddha mentioned to the Kumbhaghosaka in the Kumbhaghosakasetthi of Dhammapada commentary of Buddhist literature, were that how to receive fame and glory.

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Htaya Wuntha Linkarya

Ph.D. Research Scholar, Department of Philosophy, Annamalai University, Annamalai Nagar, Tamil Nadu.

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