



The Ways to Develop the Social Life
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Abstract

The social life is the activities of human behaviour which has rich of typical forms that begin with mankind relation and then communication of countries, all inclusive of social, economy, education and so on. The purpose of this paper is to get success in social life and the wins of self-awakening. Why daily life is important. Everyone has to live with their environment and every nation deal with the neighbouring countries. So, we need to develop social relation. In this research paper, all of the data were collected from the *Sambodhi Sutta*, *Aṅguttaranikāya*, *Aṭṭhakathā*, *Ṭīkā*, *Dhammapada*, etc. using descriptive method. This paper will be art of living beneficial for people range from follower to leader.

Key words: social life, develop, self-awakening, communication

Introduction

“Man is by nature a social creature, we are living with neighbours and interact each other or with environment. We are making mutual relationship with others, participants fundamentally in crowd and then in country, for development of owns’ awareness such as economy, education, knowledge, social and political. One who would like to get development must try to reach the stage of the winning of self-awakening. If everyone put one’s mature stage, all will fulfill their development. Each citizen works hard and matures the country absolutely improved and who lives in thus developed country gets perfect life style, vice versa. That is why individual has an intention to get their goal to developed social life. I would like to introduce in this paper, about the five ways to get the developed social life.

Materials and Methods

In this research paper, for the most part of the data to get good friends, good companions, good comrades, virtue, knowledge, effort and Wisdom were collected from the *Aṅguttara Pāḷi*, *Lokanīti*, *Visuddhimagga*, etc. using demonstrative and descriptive methods. The materials used for the purpose of the research are also taken from *Pāḷi texts*, *Aṭṭhakathās*, *Ṭīkā*, Myanmar-English Encyclopedic dictionary of Buddhist Terms.

Findings

There are five ways to develop the social life.

(1) Good friends, good companions, good comrades, (2) Virtue, (3) Knowledge, (4) Effort and (5) Wisdom.

(1) Having good friends, good companions, good comrades

Man is a social being. We all need people in our everyday life to talk with, share our joys, sorrows, views, etc. Besides, the people of our family, we go out and interact with people from outside everyday. We must have good friends throughout our life, in school, college, office and everywhere. Good friends are always to guide and support us through the ups and downs of our lives.

If you want to have good friends, you must show yourself friendly. A person who wants to get good friends, he should be respected to friends and colleagues: with generosity, kind words, performing for their welfare, impartiality, and honesty. “And, friends and colleagues so respected reciprocate with compassion in five ways: by protecting you when you are vulnerable, and likewise your wealth, being a refuge when you are afraid, not abandoning you in misfortunes, and honoring all your descendants.¹ These ten points are friends indeed.

Sign of a good friend includes;

1. shows the right way as the right way,
2. never urges to undertake the practice that should not be urged to practice,
3. places the right way in the most revered place,
4. never shows anger in admonishing clearly by showing cause and effect, and
5. knows the disciplinary rules of conduct for laymen and monks.²

A true friend has eight characteristics 1. faith/confidence, 2. virtue, 3. knowledge, 4. generosity, 5. effort, 6. mindfulness, 7. concentration and 8. wisdom.³

A true friend will help you when you are in trouble and know how to help you and the handle problems. A good friend is openly generous in personality and character. They will be generous by sharing their time and properties, and they will not hesitate to help you when needed.

(2) Having Virtuous (*Sīla*)

¹. D, III, 155.

². SṬ, II, 409.

³. Udāna, A, 200.

Sīla means virtue, morality, rule of moral code. Virtues can purify bodily actions, verbal actions and mental actions. *Sīla* has two basic kinds: *cāritta sīla*, fulfilling the moral precepts prescribed by the Buddha and *vāritta sīla*, refraining from the immoral conduct prohibited by the Buddha.

Cāritta sīla means keeping up the practice of moral conduct and blameless tasks.

Performance of such social duties as paying respect and veneration to the elders, speaking politely to other, having polite manners, bending forward while passing before the *Bhikkhus*, teachers, parents and elders, never taking a meal before one's teachers and parents and not behaving rudely before the *Bhikkhus*, teachers and parent's means keeping *cāritta sīla*. Furthermore, fulfilling the duties of parents, sons and daughters, teachers, wives, husbands, etc. as shown in the *Sinhalovada Sutta* also means *cāritta sīla*. *Vāritta sīla* means avoiding immoral conduct or demeritorious actions that the *Buddha* prohibited.¹

A virtuous person can get these five benefits: (1) gaining wealth, (2) good reputation, (3) confidence in approaching, (4) dies unconfused and (5) goods life after death. This is the fifth benefit for the virtuous in the perfecting of virtue.²

Five disadvantages of bad conduct are: (1) not gaining wealth, (2) bad reputation, (3) no-confidence in approaching whatever assemblies, (4) confused dying and (5) bad life after death.³

If a person who has virtue, has pure and innocent mind, can develop the concentration. Wisdom is developed by the concentration. One who has wisdom can get happiness not only mundane but also supramundane.⁴

(3) Having Knowledge (*Bahussuta*)

According to the Webster's Dictionary, Knowledge is the fact or condition of knowing something with familiarity gained through experience or association.

A person who wants to have true knowledge, he makes practice nine components of general knowledge: 1. previous effort made for learning, 2. being a constant enquirer, 3. practice of good dhamma, 4. pursuit of blameless knowledge, 5. maturity of faculties such as faith, 6. keeping away from mental defilements, 7. not association with the ignorant, 8. association with the learned and 9. inclination for expending in all postures.⁵

A person who has general knowledge, will accomplish be finished every work and easily can get the words which can develop the social life, in other words he can speech beneficial words everywhere and he can talk on fewness of desires, on contentment, on solitude, on not

¹ . Vism, I. 11.

² . A, II. 221-222.

³ . Abid.

⁴ . VismT. I.30.

⁵ . Khu A, I. 113.

getting bound up, on arousing energy, on virtuous behaviour, on concentration, on wisdom, on liberation, on the knowledge and vision of liberation.¹

4. Having Effort (*Vīriya*)

Vīriya means effort, energy, heroism. Effort is the capacity of physical or mental strength to do work. Effort is about trying to get something done. Knowledge and effort are acquired to get success in life, but effort is more important. If we have not effort, we can't get knowledge. If we have effort, we can get everything we need.

Persons who lack effort are the lazy, the timid; they have excuses in store. One who shuns work or is afraid to take responsibility and one who gives lame excuses such as being too early, too late, too cold, too hot, too hungry, too full, etc. has no effort.

If one wants to be diligent one must practicing these causes of effort; which include: (1) reflection on the agony of realms of misery, (2) the result of on effort, (3) reflection on the path walked by the virtuous, (4) reflection on the noble heritage, (5) reflection on the nobility of one's companions, (6) not association with the idle, (7) association with the industrious, (8) inclination to develop energy in all posture.² If we have acquired these causes of effort, the social lives were developed.

(4) Having Wisdom (*Paññā*)

Paññā means wisdom, understanding, discernment, insight. Wisdom is the ability to apply knowledge skill, understanding and insight. In Buddhism, wisdom is the whole of path. Wisdom requires right mindfulness, right effort and right concentration. It also requires ethical behaviours' right speech, right action and right occupation with right view and right understanding.

There are three ways to be a wise man. 1. due to learning, 2. due to asking, listening, inquiring, 3. due to practicing.³

A person who want to be wise man, should followings' being affectionate and paying respect to the teacher, due to appropriate inquiring from time, being comfortable of body and mentally, fulfilling moral conduct, having much knowledge, trying to develop wholesome deeds, avoiding pointless talk and speaking on the beneficial and dwelling on contemplation of rise and fall.⁴

There are characteristic of the wise; having wholesome thought and right speech, doing good deeds, seeing his misdeed as such, making it amended, pardoning misdeed when the other

¹ . A, III. 163-164.

² . DA, II. 378., MA, I. 297., Vism, I. 128.

³ . Mahāni. 180.

⁴ . A, III. 2-4.

confesses. The wise man never committed misdeed not only for his sake but also for the sake of another.¹

The wise man knows welfare of mundane and supermundane, cause and effect, right and wrong, time, place and individual. A person who has wisdom can get happiness not only in this life but also after life. So, wisdom is the jewel of mankind and the light of the world. Wisdom is the fifth proximate cause for the development of social life. Therefore, we must try to be a wise person.

Discussion

Everyone needs to have good friends. We have to get good friends: we need to try ourselves to be good friends. A good friend guides the way of good deed which is very beneficial. So, as we have a good friend, we can get the ways to develop the social life.

Virtue is the most important practice for everyone. Virtue is a plant of wholesomeness which a person should cultivate. A person who is virtuous has the consciousness. Who is consciousness has the wisdom. Pure virtue causes the arising of wholesome. Virtue is the cause of wholesome and can develop wholesome.

Virtue is the protection like a wall. A person, who has fence of virtue, can get the happiness and develop the social life. Virtue is the only fence against Unwholesomeness. Virtue is main practice to be a good mind in the present life and to attain noble destination in the future. Therefore associating with the virtuous person called *kalyāṇamitta* is quite good. This is the second approximate cause of the ways to develop the social life.

Success and knowledge cannot be separated from each other. If one has knowledge, who can talk on fewness of desires, on contentment, on arousing energy, on virtuous behavior, on concentration, on wisdom, on liberation, on the knowledge and vision of liberation. Knowledge is the dominant force in the modern world. This is the third proximate cause of the ways to develop the social life.

We will need knowledge and effort to succeed, but effort is more important. To run a successful program, we need to do with lots of efforts and knowledge. The Buddha preached; *Vīriyavato kiṃ nāma kammaṃ na sijjhati*, 'To a person with effort, nothing is impossible.'² This is the fourth proximate cause of the ways to develop the social life.

Wisdom gained not only worldly success and benefits but also produced good results in meditation or dhamma practice. After getting this noble inspiration, you must read good books

¹ . Khu, I. 25.

² . Abhidhamma in daily life, 131.

and discuss with learned teachers and wise sages. In order to gain knowledge and wisdom you must be habitually neat and clean in dress and manner.

Wisdom is most important as well. One who has wisdom, can get happiness in this life as well as in after life. If one is educated, one's condition of life will be good and known make and one can proper remarks on proper occasions. This is the fifth proximate cause of the ways to develop the social life.

Conclusion

.One who has good friend, good companions, and good comrades will be virtuous, without trouble or difficulty, can talk concerned with beneficial words base on the knowledge and vision of liberation, arouse energy and will be wise, the wisdom that discerns arising and self-awakening. If we have good friends, we will have best life which fulfill with everything. Therefore, we need to have good friend, good companions, and good comrades. In this paper is presented, basing on the *Sambodisuttath* of the *Aṅguttaranikāya*. A person who has good friends, he will accomplish good deed. If a person who follows the instruction of good friends, he will develop the social life and be endowed with virtue, knowledge, effort and wisdom.

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