

# Effect Of Completeness (Sampadā) And Cause Of Getting Well-Being

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## Abstract

It is to understand how important the completeness (*sampadā*) is when we live in this present and what the cause of getting 'well-being' is for both of the present and next existence. Especially, there will be the nature that most of everyone would like to get and feel the physical and mental 'well-being' however only a few people who know the cause of getting 'well-being' will be in the world but the people who don't know it will be a lot.

Otherwise, though some people accept the present life, they complain about the next existence in distrust. But then, the Buddhists accept both of the present and next existence of all creatures and the intelligent persons of Buddhists think about how they can feel physical and mental well-being in both their present life and the next existence and they do it as much as they can as indicated by the Buddha. Especially, the present article intends to disclose the four kinds of complete-ness (*sampadā*) extracting from Buddhist kinds of literature as an effective way to understand the physical and mental 'well-being' in both the present life and next existence.

After knowing the completeness (*sampadās*), some individuals who appreciate Buddhism much better will follow and practice as the teachings of the Buddha and they will necessarily gain its profits and benefits, and well-being for their present and next existence. However, everyone needs to know the sole cause to gain and feel the well-being in both their present and next existence. One who knows and realizes the sole cause of getting the well-being will wholly hold its effects "benefits and profits, and well-being", free from quite a lot of physical and mental suffering.

**Keywords:** Buddhism, Sampadā (completeness), Present life, Next existence, well-being.

## Introduction

A common Buddhist would reflect on the profits and benefits in both the present life and the next existence as his minimum expectation. In the event that one is a high-level Buddhist, he will think about the profits and benefits in both the present existence and *Lokuttara* (the highest of the world) his final expectation.

Having an expectation like this, doing the good deeds which should be done in the "*kamma* existence", is in accordance with Buddhism. The words "it is in accordance with Buddhism" mean one follows and practice the teachings (*Dhamma*) taught by the Buddha. Expecting and longing for the profits and benefits like this, one who practices in life according to teachings (*Dhamma*), is said to be completed with "un-forgetfulness".

Now what should have to be mentioned here is about the cause and effect relating to the profits and benefits in both the present and next existence. These teachings (*Dhamma*) was taught by the Buddha, referring to the question asked by the Brahmin Ujjaya. The Brahmin Ujjaya asked: “Oh Gautama Buddha! We want to travel to another place. Please, preach and instruct us on the uses for the sake of profits and benefits, and well-being in the present life as well as for the sake of profits and benefits, and well-being in the next existence”.

Here, the results (effect), “profits and benefits” and “well-being” mentioned in the longing (of Brahmin), should be clarified. These two groups of words are being concerned with “interest”, but it does not mean “wealth, property” only. In addition to the economy, it also means “the development of physical and mental, getting achievement in social, education, health and merit deeds affairs”. ‘Well-being’ means ‘being peaceful and happy’ in both body and mind. It does not mean ‘having wealth’. The Buddha taught to the Brahmin Ujjaya as follows.

#### Four Kinds of Completeness (*Sampadā*)

“Brahmin! These four kinds of deeds are good for the sake of profits and benefits, as well as for the sake of well-being in the present existence of a good man. What four kinds are: (1) being completed with diligence; (2) being completed with protection; (3) being completed with having the good friend; and (4) earning one’s living fairly”, said the Buddha.

A description in further detail of these four kinds of deeds is as follows.

(1) “*Uṭṭhāna sampadā*” (being completed with diligence) Skillful in the works, having no lazy; being completed with knowledge of investigating those works; having the ability to do the work; as well as having the ability to manage the work.

(2) “*Ārakkha sampadā*” (being completed with protection) Protection of wealth (properties) which are received in line with ‘correct profession’, from being destroyed by rulers, thieves, fire, water, and unloving (bad) heirs. This is being completed with protection and safety.

(3) “*Kalyāna Mittatā sampadā*” (being completed with having the good friends) Associating with those who are completed with high morality, ‘*saddā*’ (feeling complacence) ‘*sīla*’ (precepts), ‘*suta*’ (knowledge), ‘*cāga*’ (giving away in charity and ‘*paññā*’ (wisdom); following and practicing like them, one is completed with ‘*saddhā*’, ‘*sīla*’, ‘*suta*’, ‘*cāga*’ and ‘*paññā*’.

(4) “*Samajīvita sampadā*” (earning one’s living fairly) Knowing about the increase of property (income) and degeneration (expenditure), one has a profession fairly (i.e., the gap should be neither too large nor too small).

The second cause ‘*Ārakkha sampadā*’ (being completed with protection) means the cause of protection of wealth from the calamity of five enemies: In the event that there is no that kind of deed (cause), the wealth will be destroyed. ‘Being completed with the protection of wealth’ can be obtained through earning the money, or doing the kind of work in line with ‘*sammā ājīva*’.

The third cause '*kalyāna mittatā sampadā*' (being completed with having the good friends) means 'making friends with the people being completed with the deeds of upright, conscientious, having '*sīla*' (precepts). Then, one himself will be completed with the deeds of upright, conscientious such as having '*saddhā*', '*sīla*', '*suta*', '*cāga*' and '*paññā*'. Concerning the cause for the sake of 'profit and benefit', and 'well-being' in the next existence, the Buddha taught as follows.

“Oh’ Brahmin! These four kinds are good for the sake of profit and benefit as well as for the sake of well-being in the next existence of a good man. What four kinds are-

1. being completed with '*saddhā*' (feeling complacency);
2. being completed with '*sīla*' (precepts);
3. being completed with '*cāga*' (giving away in charity); and
4. being completed with '*paññā*' (wisdom) said the Buddha.

A description in further detail of these four kinds of deeds is as follows.

1. Being completed with '*saddhā*'. One has feeling complacency in '*arahatta magga*' intellect and '*sabbañyuta*' intellect of the Buddha; he has feeling complacency in '*arahan*' attribute (of the Buddha, who was worth being beheld reverentially) and '*bhagava*' attribute (a great glory of the Buddha).
2. Being completed with '*sīla*' (precepts). (i.e., observing five ordinances of precepts).
3. Being completed with '*cāga*' (giving away in charity). (i.e., taking delight in giving away in charity); having a lack of dis-obligingness (*maccariya*).
4. Being completed with '*paññā*' (wisdom) (i.e. the excellent wisdom and the excellent wisdom knowing the '*dhamma*' (teaching) of the cause of attaining '*nibbāna*' 'bliss'). As a person who is completed with these four kinds, is an un-forgetful one, committing no evil demerit deeds, he will get the good interests and well-being in the next existence.

In the present existence, everybody wants to live physically and mentally in well-being, having economic development. One wants to enjoy good results rather than suffer from bad results. Similarly, every Buddhist would long for living physically and mentally in well-being, having profit and benefit development in the next existence since he believed '*kamma*' and the results of '*kamma*'. Besides, he would have a desire to enjoy the good results at a good destination in the next existence.

To get the good results in both the present and next existence, generally, every Buddhist believes that in the event that one wants the good results of '*kamma*', he has to do the good '*kamma*'; if one commits the bad '*kamma*', he will suffer from the result of bad kamma. Furthermore, they want to know precisely which kinds of '*kamma*' deeds, the cause or supportive should be done and which kinds of results of '*kamma*' will be obtained. Because of that, some people like the Brahmin Ujjaya addressed the Buddha.

## The Sole Cause of getting “Well-being”

Then, the Buddha preached the teaching more precisely, together with the cause, depending on the type of questions. However, the Buddha lectured the results of ‘*kamma*’ (action) in the present and next existence differentially, as the causes were different for the different results. For the sake of ‘benefit’ and profit as well as ‘well-being’ in the present existence, ‘*kamma-patha*’ (the causes of ‘*kamma*’) due to be done are:

1. being completed with diligence;
2. being completed with protection;
3. having good friends;
4. earning one’s living fairly.

For the sake of ‘benefit and profit’ as well as ‘well-being’ in the next existence, ‘*kamma-patha*’ due to be done are:

1. being completed with ‘*saddhā*’ (feeling complacence);
2. being completed with ‘*sīla*’ (precepts);
3. being completed with ‘*cāga*’ (giving away in charity);
4. being completed with ‘*paññā*’ (wisdom). They are these four kinds.

The subject matter, now due to be presented here is on the question: Can there be a sole cause, ‘*kamma-patha*’ (i.e., having no differences between two causes) for the interests in both the present and next existence? It concerns with a sole cause, through which one can enjoy the good results (interest) not only in the present the existence, but also in the next existence as well. The person who raised this question was the king Pasenadi Kosalla of Kosalla Kingdom. The king Pasenadi Kosalla asked:

“Oh’ the Buddha! Is there a sole cause that holds together a couple of interests such as the one due to be enjoyed in the present existence and another one due to enjoyed in the next existence? Then the Buddha said: “Majesty! There is a sole cause which holds together a couple of interests such as the one due to be enjoyed in the present existence and another one due to be enjoyed in the existence. Majesty! A sole cause, which holds together a couple of interests such as the one due to be enjoyed in the present existence and another one due to be enjoyed in the next existence, is ‘*appamāda*’ (un-forgetfulness) deed.

Majesty! For example, foot-prints of all creatures living on the land, meet together at the foot-print of the elephant. Since the foot-print of the elephant is large, it was said that it exceeded any foot-prints of creatures living on the land. Majesty! Similarly, a sole cause which holds together a couple of interest such as the one due to be enjoyed in the present existence and another one due to be enjoyed in the next existence, is ‘*appamada*’ (un-forgetfulness) deed,” said the Buddha.

‘Mindfulness and consideration intellect appear only when one bears in mind of consideration property (*yoniso-manāsikāra*)’. Then ‘*saddhā*’ (feeling complacence) appears. That feeling complacence (*saddā*) appears only at a person who would listen (with regard and acceptance) the teaching (*dhamma*) of upright,

conscientious and adhere to the upright of committing the evil deeds, is stimulated by feeling complacency (*saddā*) to do the merit deeds, he is not forgetful to do the merit deeds.

Those who have a lack of *hiri* (wholesome shame) and *ottappa* (wholesome fear) are the forgetful ones they have '*pamāda*' (forgetfulness) deed. Accordingly, the Buddha said: "*Bhikkhu!* This person has no shame and fright is a forgetful one."

One who has 'un-forgetfulness', listens (with regard and acceptance) the teaching (dhamma) of upright, conscientious; he adheres to the upright, conscientious ones. Consequently, peace of mind appears. The Peacefulness (*passadhi*) deed is obtained and enjoyed. Those who have 'forgetfulness' as well as a lack of cause for doing the merit '*kamma*' deed (*dāna*, *sīla*, etc.); in the event that one tries to find out the nearest cause, *hirī* and *ottappa* (shame and fright) deeds can be found to be the nearest cause. In other words, *dāna* (generosity) and *sīla* (morality) and so forth can appear at those who have 'shame and fright'. How will those who have a lack of shame and fright, do the merit deeds? they will commit the demerit deed only.

One who has '*sati* (mindfulness or caution) and *sampajana* (comprehension)' is peaceful physically and mentally. In order to prevent the appearance of distress, *sati* (mindfulness) leads and rejects it with the help of *paññā* (wisdom). One who has '*saddhā*' (religious belief) deed, gets a pleasure owing to living with 'un-forgetfulness'.

He is also un-forgetful according to the merit deeds, such as '*dāna* (generosity) and *sīla* (morality)' and so on and the merit deeds, such as *samatha* (tranquility) and *vipassanā* (insight) meditation, etc.

Accordingly, every '*kamma-patha*' (the cause of *kamma*) which is to do for appearance of interests in the present and next existence, is finally ended and rooted at '*appamāda*' (un-forgetfulness), as the footprints of all creatures living on the land met at the footprint of elephant, bring unable to exceed the footprint of elephant. The Buddha thus continued preaching to the kind king Kosalla as follows.

"One who longs for (either living one's life, or having no disease, or having good appearance, or being in the 'devas' world (Heaven world), or excellence in race, or taking delight in, or all excellences in each level), should do with un-forgetfulness. The Wiseman praised 'un-forgetfulness' in doing the merit deeds. An un-forgetful wise man can seize a couple of interests. Owing to getting a couple of interests such as the one due to be enjoyed in the existence and another one due to be enjoyed in the next existence, the person having 'wisdom' should be called '*pañḍita*', said the Buddha.

## Conclusion

In accordance with the viewpoint of the Buddhist economy, we can understand to analyze that those four kinds of completeness (*Sampadā*), mentioned above, is the most essential bodily and mental qualities to feel-good benefits and profits in the present life. Otherwise, the four kinds like *Saddā* (feeling complacency), *Sīla*

(precept), *Cāga* (giving away in charity, *Paññā* (wisdom) are very good for sake of benefits and profits in both the present and next existence.

Long long ago, the virtuous persons (like *Kumbhaghosaka*, *King Bimbisāra*, *King Kosalla*, *Anāthapiṇṭika*, *Female Visākhā*, etc.) who followed the Doctrine of the Buddha, apply these teachings actually. Hence, we can study in the Buddhist scriptures that they are wealthy in worldly properties physically as much as they get peaceful mentally. The present people also should much more emulate and follow the way and behavior of the old virtuous persons at the time of the Buddha.

We have a proverb. It is “to meet the Buddha is not important; only to meet and understand the teaching of the Buddha is the most important”. This word is very right because some people had met the Buddha but they did not know and understand His Doctrines (like *Devadatta*, *Ajātasattu*, *Ciñcamāna*, etc.), thus, they went to the hell after their deaths, and some people did not meet the Buddha but then they knew and understood the teaching of the Buddha (like *Moggaliputtatissa*, *Nāgasena*, *Nigrodha-sāmanera*, *King Milinda*, *King Asoka*, etc.), hence, they went to Heaven and *Nibbāna* after their deaths.

In fact, if we will advance our bodily and mental states with these Doctrines, our minds will, step by step, develop into the superior mental state from inferior mental situations. At that time, we can get well-being in both the present and next existences as well as to attain to the *Nibbāna* that liberate from all of the sufferings.

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