

**BUDDHIST PERSPECTIVE ON HAPPINESS AND THE
ERADICATION OF MENTAL DISORDERS; A STUDY WITH
REFERENCE TO ANAṄGAṄA SUTTA**

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Introduction

This research is based on Happiness and being happy in the present moment or happiness without worry. It is because nowadays, people do not know how to be happy in the present moment, therefore a number of troubles are arisen related to the family and society. These troubles should be overcome by practising Buddhist strategies of happiness. In the case of destroying defilements, Buddhism is the correct path.

Methods and procedure

This research examines how happiness is identified in primary and secondary sources of the literature of the Pali Canon. Specially, the main attention of this research goes to the Ana ga a Sutta in the Majjhimanikāya Texts, related to the field, are observed on the purpose of collecting some information. Facts that are collected from the Ana ga a Sutta and other sources are clearly analyzed to identify the nature of happiness described in Buddhism and how the eradication of mental disorders impacts on it.

Results

In this research, following facts can be established.

- Because of unnecessary aspirations, unhappiness will appear in mind.
- 'Blemish' or Anaga can be destroyed as soon as it appears.
- Realization should be available behind the actions.
- Realization is more valuable than knowledge.

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- If unnecessary aspirations are not built up in mind, there are no any mental disorders.
- Blemish or Anagaa cannot be recognized through the external appearances.
- People will die with the corrupted mind if they cannot understand wholesome or unwholesome actions.
- As a result of cultivating wisdom, the happiness will always be present.

Discussion

Many problems can be seen in the current society because of mental illness. But only thing is, there are no salutations materially for those mental disorders. Therefore, people have use to do many things for happiness because happiness is very important for day today lives. So, Dhammapada has mentioned "*Santutthi parama dhana*" (happiness is the ultimate wealth). On the other hand, good health will be lost due to unhappiness. Health is much needed for lives too. "*Ārogyā paramālābhā*" (healthy is the ultimate profit). Buddhism has given salutations for mental disorders. 01 the 4 kinds of person. (*cattārome āvuso puggalā santo sa vijjamānā lokasmi ,katamecattāro...?*). The Ana ga a Sutta (M 5/1:24-32) is a discourse by Ven. SĀriputta, the Buddha's right hand monk, declared to be the foremost of the monks with "**great wisdom**" (mahĀ, paññĀ). He opens the teaching by mentioning the four kind of persons [2 with regards to "blemish" (a a ga a), that is a fault [1.2], thus:

- 1) One who has a blemish but does not truly know it,
- 2) One who has a blemish but truly know it,
- 3) One who has no blemish but does not truly know it,
- 4) One who has no blemish but truly know it.

(Idhāvuso ekacco puggalo sā ga o'va samāno 'atthi me ajjhata a ga a'nti yathābhuta nappajānāti. Ida panāvuso ekacco puggalo sā ga o'va samāno 'atthi me ajjha ta a gana'nti yathābhuta pajānāti. Idhāvuso ekacco puggalo ana ganova samāno 'natthi me

ajjhatta a gana'niti yathābhuta nappajānāti. Idha panāvuso ekacco puggalo a ganova sāmāno 'natthi me ajjhanta a gana'nti yathābhuta pajānāti.[2]

Two term can be seen as “*Yathābhuta jānāti*” and “*Yathābhuta nappajānāti*” this part is very important because whatever is done, should be truly realized before doing some things. Realization is more deferent than knowledge as well as knowledge can be achieved by anyone. Knowledge probably depends on subject matters but realization is on the experience. These terms can be seen in Sinhala language also like “*Denuma*” and “*Avabodhaya*” this concept is very useful to overcome psychological problems. According to Sutta, of the first pair of person, the one who has a blemish but truly knows it is the superior (*settho*) person, that is, the better person. Of the last pair, too, the one who does not have a blemish but truly knows it is the superior. The answer is obvious: the second person is in both pairs have self-knowledge.

02. *Self-knowledge.* Ven. Moggallāna, the Buddha's left-hand disciple, immediately questions Ven. Sāriputta as to the reason for his statement. Sāriputta *Thera* answers using the parables of the bowls, explaining that those who lack self-knowledge are unlikely to do anything about their blemish, while those with self-knowledge are more likely to put in effort to better themselves. Hence, the former would die “with a defiled mind, with greed, with hate, with delusion,” while the latter would die without a defiled mind. Then here can be clearly understood. Mental disorders can be destroyed from realization.

03. “The spheres of bad unwholesome wishes.” Again, when asked by Ven. Moggallāna, Ven. Sāriputta define “blemish” (*agana*) as “The spheres of bad unwholesome wishes” (*pāpaka akusala icchā'vacara*), exemplified as “anger and upset” (*kopaappaccaya*) (MN1:143), as mentioned in the refrain [etc.]. The term *akusala icchā'vacara* is found only here in the in the *Ana gana Sutta*, but it is more common in the Commentaries. Such a usage, as well as the subject matter,

Buddha has preached "Atīta nānu soceyya"etc... Do not be distressed about past, do not be dreamed about future, keep mind in the present then happiness can only be present in the mundane lives. Due to unnecessary aspirations people always suffer from unhappiness.it can be seen 19 examples of in Ana ga a Sutta.Specially, Dhammapada also has mentioned that "manasā cepadutthena bhāsati va karoti vā" if with an impure mind one speaks or acts. If we want to destroy mental illness or mental disorder or psychological problems in this moment and we want to be happy should be eradicated unnecessary aspirations. Then live only with happiness without any worriedness.

Keywords : Happiness, Realization, Knowledge, Mental disorders

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