

Social Conventionalism and Mobility with Reference to *Maha Supina*

Jathaka

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There are some specific rules and theories in order to establish ethical existence in the society. These rules and theories are made out of exemplary lives of ancestors or from the social conventionalism of a well disciplined intelligent community. Therefore, conventionalism means some conceptual formations combined with common concurrence and ethics. If anyone violates these conventions, there will be some transformation in the society. If these transformations are continuously emerged, it causes social changes which can be identified as social mobilizes. This discourse of social conventionalism and social mobility was directly addressed in Buddhist literature such as in *Jathakapali. Mahasupina jathaka*.

In this research, there are attempts to study social conventionalism, as mentioned in *Mahasupina jathaka* and to analyze it in modern social context. Also, it examines the consequences which may emerge, when a ruler violates conventionalism in the society. The methodology of this research is based especially on the literary study (*Tripitaka pāli* and modern literature) collecting data and analyzing them according to the current situation.

The context of *Mahasupina Jathaka* was based on the incidents faced by to King Kosala in Lord Buddha's time. According to that story King Kosala saw sixteen dreams and he asked Lord Buddha about them. The Lord Buddha analyzed these dreams based on some aspects of social conventionalism. The Symbols, similes, metaphors and characters consist in the sixteen dreams have been used to explain some common factors which emerged in contemporary and future societies. According to this description one can argue that the main figure who can affect social mobility is the ruler of a kingdom or an empire. His activities directly cause to transform attitudes, behaviors and ideological factors in that society. Therefore, *Mahasupina jathaka* focuses on social mobility which can be directly affected by unrighteous rule of the king. *Mahasupina jathaka* does not observe and imagined or narrated philosophies in the society. These ideas and characters can emerge from time to time in society and it has an eternal value.

Key words: *Mahasupina jathaka, Mobility, King Kosala, Social conventionalism, Social paradigm*