

Discovering Peace through the Teachings of Great BUDDHA*

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Abstract

The world is afflicted with the malady of hatred, anxiety and fear. The malady of hatred, anxiety and fear was spread in Maharashtra state in India that created unhappiness in society. Unhappiness in society most of the time is engrained by blind belief and strong attachment to one's views cause negativity, which in turn produces such atrocities. Such atrocities were opposed by the Buddha who was an extraordinary and great physician of peace and happiness. Peace and happiness in Maharashtra state in India was established by the three fundamental divisions of the Buddha's teachings - morality, concentration of mind and purification of mind that are the essence of Buddhism and spiritual path. Essence of Buddhism and spiritual path explains that the whole emphasis of Buddha's teaching is on the practice of these three in order to apply Dhamma in real life to abolish hate and eliminate crises. Therefore, Buddhist teachings include remedies to abolish hate and eliminate crises bringing peace and happiness in Maharashtra state in India.

Keywords: Buddha's teachings, Dhamma, Maharashtra, Essence of Buddhism, Unhappiness, eliminate crises, peace and happiness.

Introduction

There is a very subtle discussion on non-violence and peace in Buddhist belief. The sound of non-violence should echo in every person's walk and speech. Lord Buddha said that, non-violence should come in every behavior and conduct of life, not only in religious practice. The basis of Buddhist belief is non-violence. Just as the earth is the basis of living beings, in the same way non-violence is the basis of the life philosophy of past and future wise people. Peace will be established only by increasing the non-violent

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attitude of body and mind. There should not be any thought or option in your mind. In life, see well, listen, live with immense strength, so that we can live our life peacefully, this is the prayer of all the living beings. Buddhist teachings of non-violence include remedies to abolish hate and eliminate crises bringing peace and happiness.

1. The world is afflicted with the malady of hatred, anxiety and fear.

For peace, one has to sacrifice craving, greed, attachment, hatred and jealousy, only then real peace, ultimate peace can be attained. Enmity does not go away from enmity. Enmity can be won only with the feeling of friendship and loving-kindness; this is the right feeling Buddha used to establish peace.

Real peace, ultimate peace and happiness are not possible without following modesty. Modesty means moral principle. In all religions, modesty is important, without modesty, religion cannot be followed. By following modesty, there will be prosperity everywhere and the island of peace will be ignited in the world. Peace is the root cause of the adoption of Buddhism in different countries of the world.

2. The malady of hatred, anxiety and fear was spread in Maharashtra state in India that created unhappiness in society.

Varna system was prevalent in ancient Maharashtra. Likewise, all kinds of inequality were considered. There was a gender distinction between men and women and the society was divided into various castes and sub-castes. Among them, Brahmins were considered the superior race and caste, *Vaishyas*, *Kshatriyas* were second to them. The *Shudras* was considered to be the lowest, the least. There were various castes in it. They were tasked with serving all classes. They did not have any kind of social, religious freedom. Also, women in any age had no freedom. They had no hearth and no children to take care of. Also the family was given the task of serving all the members of the society. Therefore, women could not participate in any social and religious activities. Caste system was the basic practice of inequality of society.

The torture corpse by the Brahmins on Dalits is inexpressible. The *shudras* were not allowed the temples, wear new clothes, eat good food, perform any hindu rituals, touch public water and enter schools for education. Because of all these restrictions, the downtrodden society in Maharashtra lived in fear that created unhappiness in society. They did not have any medical facility because of which their children died by

various diseases and lack of hygiene and unavailability of services. Women died at time of delivering babies and the contagious viruses infected many villages. Their lands were occupied by the higher class merchants on basis of interest money due to lack of economic education in the lower society of Maharashtra. The worst comes with the fact that people belonging to lower caste were not even allowed to drink water from public facilities. In schools and offices, they were provided with separate seats far away from others so that their shadow could not reach the people of higher castes.

3. Unhappiness in society most of the time is engrained by blind belief and strong attachment to one's views cause negativity, which in turn produces such atrocities.

Blind belief and strong attachments to the words of the master is the biggest issue that causes negativity in community. The belief causes strong denial to accept the teachings of other principles and religions. People follow the principles of their own religions imposing strong refusal to the teachings of others. This view causes hatred and negative impact on the minds of people creating unhappiness in the community. Buddha never taught his disciples to follow his teachings blindly. He always instructed to examine the teachings and then follow it. As there is no fear of heaven or hell in Buddha's teachings like other rigid religious beliefs, they give only the way to the final permanent state of bliss, Nibbana.

There is no scope of blind belief or blind faith in the teaching of the Enlightened One. Lord Buddha gave the message of good things in his words, instructed for efficient work. Told the knowledge of promoting peace and happiness of human society, but do not criticize others, because it increases mutual animosity and this may be the reason that peace is destroyed amongst each other. The biggest cause of world unrest has been imperialist sentiments. Many nations are sitting in ambush after falling prey to this feeling. See others flourish and develop yourself. Try to create peace in the world by living with these feelings and thoughts are the teachings of Buddha.

Reading the words of the disciples of Lord Buddha in *Theragatha* and *Therigatha* scriptures, it is known that there is a unique confluence of language and emotional vision. It describes the feelings of self in which there is external world experience in daily life, in the same way the call of the inner mind like Yash Ratthapala, Anuruddha like

Lakshmiputra. Being restless with wealth, he entered the *Sangha*. Despite being rich in wealth, living in pomp, silk clothes, palaces, he did not have peace of mind. One is always unsatisfied and unsatisfaction disturbs the peace. By joining the *Sangha*, he completely destroyed the craving. By renouncing wealth, he became free from greed and attachment. Then he found peace. That's why they tell that, '*Parichinno maya sattha, Katan buddhassa sasanan | ahinto garko bharo, Bhavnetti Samuhata //*'

By fulfilling the Buddha's rule, breaking the chain of heavy-feeling vices, he became supremely satisfied. The feeling of *Sthavira* Sariputra informs this that the *upasantas, uparto, mantabhani, anuddhato dhunati appasi papake dhamme, Kalyan Seele Meritorious Duksant Karo Siya*. Whoever is calm, reticent, happy without sorrow, having a pure mind and being virtuous with good conduct, he has destroyed sorrow and attained the state of peace. Hearing these words of the disciples of Buddha, this is evident that they are directed to become a virtuous man from attaining peace in the world. The need for humanistic following of Dhamma plays an important role in achieving physical and mental peace. The ultimate aim of life, which is attainment of Nibbana, it will be successful when life is peaceful. That is why the whole world has this auspicious need for peace. Peace can be established only through Dhamma.

4. Such atrocities were opposed by the Buddha who was an extraordinary and great physician of peace and happiness.

Personal purity has been found to be the root of the best things in the world. That is why Lord Buddha first explained the path of virtues. *Pancasheela* is the main route in this. It is situated on way of precepts, and following the *sheela*. Modesty means leading the mind towards efficient deeds. It is indecent to have the feeling of sacrificing worldly pleasures. Selflessly giving anything to someone as a symbol of charity. Living life with truth, compassion, friendship, love and harmony with animals, with non-neglect, it increases the power of character and virtue. With this purity, peace will be established in the world. By getting rid of the dirty feelings of the human mind, there will be eradication of greedy, ruthless, vice less nature, in the world. Peace will be seen through brotherhood. That's why obedience is very important. This is the path of peace that Buddha has told as an extraordinary great physician of peace and happiness.

The Buddha opposed atrocities by giving this path of conduct that has been obtained from the teachings of founder of Dhamma. The path shown by him is full of diversity. It has the ability to get happiness and tries to remove sorrow. He is detached from the pleasures of sex. Right vision means the eye is the one who sees, the giver of knowledge is the motivator for perfect knowledge. To know the arising nature, to make it aware, the divine man is the one who frees from enjoyment. His principles flowed a source of unique peace in the troubled hearts of the people. A revolutionary idea has been given to solve the problems of the individual and the group. His auspicious and logical speech awakened satisfaction in the public. He tried to move the public towards a new direction by starting a religious and philosophical movement and successfully published various directions of the country by forming a union. The essence of his preaching was capable of making ideological changes in the world.

After attaining Enlightenment, a doubt arose in the mind of the Buddha as to whom this Dhamma should be given. Which living beings of the world would be able to understand this remote Dhamma. At the same time, the good side of his mind understands that there are three types in the world. Just as some lotuses are in the water in the lake, some are soothing and some are absent, similarly there are beings in the world who wants the message of liberation. The three types of lotuses in *Lalita Vistara* show favorability towards the three types of creatures of the world, *Mithyatva Niyatralshi*, *Aniyatva Niyatralshi* and *Samyaktva Niyatralshi*.

On the day of *Ashadhi Pournima*, the first sermon that Buddha gave to the five monks in Migday, Varanasi, is called *Dhammadchakkpravartan*. Here his Desana started. Lord Buddha told the five classes of *bhikkhus* that, ‘*Bhikkhus* stay away from both the ends’. Tathagata Buddha has discovered the middle path, which gives knowledge, is for peace. Discernment and perfect knowledge are for enlightenment, for nirvana. This is called *Arya Ashtangik Magga* – The Noble Eightfold Path. “*Dwe me bhikkhave anta na sevitabba, tathgata anita majjhima patipada*”.

Buddha decided to deliver a sermon by instilling the hope of awakening of the sleeping people with his auspicious vision. There is no unanimity among the scholars on this idea. Mrs. Rhys Davids considers it a motivator of spiritual development. Nalinaksh Dutt understood this as a sign of guidance from the silence of extreme Nirvana.

Govindchandra Pandey explains that according to the different nature of the creatures, it should be considered as the spiritual side.

5. Peace and happiness in Maharashtra state in India was established by the three fundamental divisions of the Buddha's teachings - morality, concentration of mind and purification of mind that are the essence of Buddhism and spiritual path.

Message of peace in Buddhist beliefs i.e. Recognition is the practice done according to the person's thinking and acting accordingly. The name of a man's conduct is called his real religion. Buddhism is the religion on this basis. The belief of other religions holds a particular power. Therefore it is not easy to define these religions either. But it is easy to define the Buddhist beliefs, which are based on conduct. A person who has taken refuge in the Buddha, the Dhamma, the Sangha, who tries to follow the teachings of Lord Buddha, maintains a livelihood, is called a Buddhist.

In ancient times, there was no education facility in Maharashtra. Even though Mahatma Phule started education, the doors of education remained closed for *Shudras* and women. They did not have independent access to education. Although Savitribai Phule and Mahatma Phule started education in Maharashtra in the twenty-first century, public education was opposed by the upper castes. Therefore, until the twentieth century, *Shudra* women were deprived of education. After independence, when social work improved by social activist, people from lower society got the facility to get some education. Very few *Shudra* women got the opportunity to get education.

Dr. Babasaheb Ambedkar tried to remove the social disparity by creating the constitution. Due to the provisions in the constitution, justice was given to women and *shudras* in India for equality. Still, the seeds of inequality were deeply rooted in Maharashtra. Getting them away was a difficult task. Then Dr. Ambedkar abandoned the country's heteronormative Hinduism and converted lakhs of women to Buddhism and created a state of equality. Since the foundation of Buddha Dhamma is based on equality. Dr. Ambedkar initiated Buddhism on the path of equality between the deprived and exploited masses. After that, he himself created educational institutions and a religious environment so that the converted Buddhists got social, religious and educational facilities.

The women and men of the converted society got the opportunity to do many kinds of work. Their educational level increased. Therefore, the social and religious status elevated, as the women got technical facilities, social and educational freedom. The ideological level improved and the economic level rose due to the benefit of education and job opportunities, and the society greatly improved in social, educational and religious way. The ancient heteronormative thinking was removed and the condition of male and female equality and caste system improved. Dr. Ambedkar's conversion to Buddhism was a milestone in the history of India, where inequality and hatred was rooted amongst the people. Peace and happiness in Maharashtra state in India was established by the three fundamental divisions of the Buddha's teachings - morality, concentration of mind and purification of mind that are the essence of Buddhism and spiritual path.

6. Essence of Buddhism and spiritual path explains that the whole emphasis of Buddha's teaching is on the practice of these three in order to apply Dhamma in real life to abolish hate and eliminate crises.

Shakya Muni Gautam Buddha's main principle for establishing peace was to give importance to human beings. Human equality was to be established by making human beings equal in the society. All human beings are one human race, it is not appropriate to differentiate between high and low, untouchable and touchable. Species exist in animals, birds and plants. Those can be understood by seeing them from a distance. Animals like cow, sheep, goat, camel, elephant, snake, and trees like banyan, neem, and mango have their own identity. But there is no such distinction in human society. The human society of the world is only one. That is, it is necessary to spread the light of knowledge among the people by removing the ignorance and hypocrisy spread in the world. Man is the best among all creatures, so it is better for him to live peacefully with human dignity. There should be a feeling of compassion towards all living beings and a feeling of happiness and peace. Just as a mother is satisfied even after sacrificing everything for the protection and happiness of her only son. Similarly, compassion is the foundation of Lord Buddha's peace. Emperor Aśoka publicized this theory a lot. Along with humans, he had also arranged for medical treatment for the happiness and peace of animals. Which eventually is the essence of Buddhism and spiritual path of Dhamma

that explains the whole emphasis of Buddha's teaching is on the practice of these three fundamental divisions of the Buddha's teachings - morality, concentration of mind and purification of mind in order to apply Dhamma in real life to abolish hate and eliminate crises.

Conclusion

The world is afflicted with the malady of hatred, anxiety and fear. The malady of hatred, anxiety and fear was spread in Maharashtra state in India that created unhappiness in society. Unhappiness in society most of the time is engrained by blind belief and strong attachment to one's views cause negativity, which in turn produces such atrocities. Such atrocities were opposed by the Buddha who was an extraordinary and great physician of peace and happiness. Peace and happiness in Maharashtra state in India was established by the three fundamental divisions of the Buddha's teachings - morality, concentration of mind and purification of mind that are the essence of Buddhism and spiritual path. Essence of Buddhism and spiritual path explains that the whole emphasis of Buddha's teaching is on the practice of these three in order to apply Dhamma in real life to abolish hate and eliminate crises. One needs only a feeling of happiness and peace.

Today, other countries of the world, in the sense of nationalism, countries like Myanmar, Japan, Thailand, Sri Lanka, Cambodia etc. have accepted Buddha's Dhamma as their National religion. This is the reason why everyone can keep relations with others through friendship only. This basic spirit is reflected in the ideology and system of these countries. Buddhism entered Japan through Korea. At that time the king of Korea presented a small Buddha statue to the king of Japan. Seeing the peaceful posture of that statue, which is still safe, the king thought that when the statue itself is so peaceful, then the teaching of Buddha is so peaceful.

There is a need for friendship and peace in Maharashtra and the remedy is Buddhism. With this idea, society has to take up Buddhist thought, education, build faith and spread it. Today the whole world is leaning towards Buddha in search of peace. In order to increase mutual friendship, many countries are inclined towards Buddhism. The result of the practice of Dhamma is peace. The famous Urdu writer Anees Nischi also

explains that no matter what the religion or nation, its man is its identity and people want happiness and peace. Therefore, Buddhist teachings include remedies to abolish hate and eliminate crises bringing peace and happiness in Maharashtra state in India.

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