

The Buddha - Cariya : The Great Conduct for The World Peace

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Abstract

The main purpose of this article paper is to study the roles and duties of the Buddha in various capacities, which reflects the Buddhist view of living. It focuses and analyses those acts which the Buddha has conducted for the well beings of the world, for the benefit of His relatives and conducts that benefit the title of the Buddha himself, the light of the world, who removed the veil ignorance. It includes the Buddhist ethical perspective of the *Buddha-cariyas* as found mention in the *Theravada Tipitaka* scripture, the *Atthagathas* (commentaries) and other Buddhist scriptures. The study of the *Buddha-cariya* reveals how the birth of Buddha into this world is not merely accidental but is a result of a disciplined life and tireless effort on the part of potential Buddha. Consequently, the *Buddha-cariya* is the best practice for leading human being to achieve the world peace and to attain the final higher peace, i.e. *Nibbana*.

Keywords : The Buddha, Conducts, World Peace

Introduction

Buddhism is a religion of loving kindness, humanity and equality. (P.V.Bapat, 2005 : 1) As a well-known Non-theistic religion, Buddhism emphasized on human effort, and has no faith in divined power but believed in the ability of the human beings. It gives stress on the essence of human effort to stop the cycle of birth and death. Therefore, in order to attain the highest destination, the Buddha has drawn a systematic path and suggested his disciples to follow the path, which completely educated and help them in reaching their ultimate goal. As the Buddha saying :-“*The Tathagata, the Perfect One, appears in the world for the gain of the many, for the welfare of the many, out of compassion for the world, of the good, for the gain, for the welfare of gods and men.*” Evidently all of His life, the Buddha has been many places to teach the enlightenment which has been following the first saying of the Buddha at the Deer park “*Go ye forth, O Bhikkhus, on your journey, for the welfare of the many, for the happiness of the many out of compassion for the world, for the good, the benefit, the bliss Gods and men*”, at the time of sending out the first group of sixty disciples to propagate the doctrine in the second year of his preaching, is an explanation of how and why Buddhism has survived for so long and succeed in converting a large part of mankind to its cause. (PhraRajavaramuni P.A.Payutto, 2005 : 28)

Therefore, the purpose of this article is to investigate the *Cariya* of the Buddha in *Theravada* Buddhism which focused on the well-being and great conducts for the world peace.

An approach to the Peace

The world “peace” is of very ancient origin. It is derived from the Latin word “pax,” which literally means a peace, a contract, an agreement to end the war or any dispute and conflict between two people, two nations or two antagonistic groups of people. (B.Khemananda, 1996 : 1). As generally understood in the West, the notion of peace refers to absence of strife among groups, whether they are regarded as classes, communities, races or nations. It is not customary in the idiom of the West to speak of peace as between individuals within the same group. However the concept of peace has both negatives and positive meanings.

1. Buddhist View on Peace

Buddhism has used the term “Santi” which etymologically means “peace”. Peace is here translated from the word Santi. So, in the Buddhism, Santi (peace) and Sukha (happiness) are synonymous. In absence of peace, no people can be happy and those who are unhappy cannot live in peace (PhraRajavaramuni P.A. Payutto, : 1987 : 13).

And Buddhist concept of peace pays emphasis on individual aspect of peace and its social consequences are held to follow the center of the individuals’ own psychology. It denotes essentially the absence of conflict in the individual psychology and in the fundamental sense refers to the absolute state of mental quietude expressed by the term *Nibbana*, as the Buddha says in the Dhammapada that; “*There is no fire like passion. There is no evil like hatred. There is no suffering like the constituents of existence. There is no happiness higher than peace.*” This kind of peace is the characteristic of *Nibbana*. One of the oldest texts, the Sutta Nipata, refers to internal peace as resulting from the elimination of ideological and other conflicts of the minds (O.H.De.A. Wijesekara, 1994 : 94).

2.Prominent of the World Peace

What is the world Peace? When we need in the name of world peace is not different from harmonious relations with others. It may be called brotherhood, neighborhood, friendship, relationship, etc., but it’s most important essence is happiness among people. Of religions in the world today, each has its sphere of influence. Each religions leader commands many people to live in particular. For the sake of peace, the religious leaders had better; therefore, make people among themselves before trying to propagate peace among the common people. According to the Buddhist teaching, the Buddha has always asked His disciplined for propagating the Buddhist teachings to all people as stated in the Dhammapada that “*No blaming, not hurting, restraint according to the Patimokkha, knowing moderation in food, solitary dwelling, pursuing meditation, this is teaching of the Buddhas.*” From this stanza, the

Buddhist always emphasizes and practice in addition to propagating the Buddhist teaching to the people over the world and living with them peacefully. If every organization determined for world peace, and recognizes these principles to proceed towards its goal, we would able to stay with each other harmoniously and peacefully in a dissimilar and pluralistic society.

The *Buddha-cariya* as depicted in Pali Texts

The *Buddha-cariya* is a recorded from the practices of Buddha through his life. He has the best of intentions of the good, the benefit, and the bliss of gods and men, which we can divided into three main groups as part of our case studies to understand and develop our lives:-

1.The Conduct for the well-beings of the world

According, we also come to know that objectives of the Buddha's teaching can be divided into 3 levels which are; the first level *Ditthadhammattha*, i.e. the temporal objective or present benefit, the second level: *Samparamayikattha*, i.e. the spiritual objective or further benefit, the final level: *Paramattha*, i.e. the highest objective or greatest benefit.

2.The Conduct for the benefit of His relative

The processes of socialization according to the Buddhist teaching processes identify the primary institution of socialization as the family, kin-group or community and the peer-group. Secondary socialization starts when one joins a trade or profession, a community-religion or spiritual in character, such as the Order of Buddhist monk. The functions of Buddha towards all this kind of social realities can be divided into two main groups.

The relationship between the Buddha and His important relatives:

The positions held by the Buddha's close relative were not chance happenings. They were positions that each of them had aspired many aeons ago. They were position of honour towards which each of them had worked tirelessly over many life cycles. As is not possible to include all of the them, a selection was made based on their contribution to the preservation of the *Dhamma* such as; the Buddha returned to His city after being invited by His father, at the end of his visit, His father King *Suddhodana* attained *Sakadagami*, and finally reached arahatship in stages and there are so many His relatives from *Sakyan* and *Koliya* family followed Him to joined the Order which included *Ananda*, *Nanda*, *Mahapajapati*, His son, *Rahula*, as well as His former wife *Yasodhara*, all of them attained arahatship at the end of their life.

The important events of the Buddha is conduct for the benefit of His relatives: There are three important events which concern with the *Buddha-cariya*. The Buddha had conducted so for the benefits, happiness, and harmony of all His relatives, they are thus:-

(1). The Buddha returns to *Kapilavattu* to preach to His father and relatives: the time of His return to *Kapilavattu* to preach his Father and relatives, we come to know that after attaining the Enlightenment, the Buddha

hadn't decided to return immediately to *Kapilavatthu*, where his town is. This is because of the following four reasons.

Firstly: the Buddha has to conduct the function of the Buddhahood. On the full-moon day of *Asalaha-puja*, the Buddha went to preached on the first sermon known as *DhammacakkappavattanaSutta*, after listening to the first sermon Kondañña attained *Sotapanna* and was ordained to become the first disciple and the witness of the Enlightenment of the Buddha. The *PañcavaggiyaBhikkhus* thus became the first five members of the *Sangha* (Buddhist Monastic Order) founded by the Buddha.

Secondly: The Buddha wanted to establish Buddhism in *Rajagaha*, the *Rajadhani* of Magadha, where *Bimbisara* and *Ajatasattu* had at least two-storey high palace during the days of Buddha, *Rajagaha* was inhabited by may rich and influential *Khattiyas*, *Brahamana* and *Gahapatis* Famous physicians like *Jivaka* and *Akasagotta* lived there. *Rajagaha* was important, primarily for being the capital of the rising Magadha monarchy.

Thirdly: when the Buddha first visited *Rajagaha*, after his Enlightenment, he stayed at the *Lattivanuyyana*. The day after his arrival, he accepted the king's invitation to palace where he was offered food. The Buddha delivered discourse related to the basic principles of Buddhism, the Four Noble Truth; the *Anicca*, and *Anatta* for the five *Khandas*. On hearing these sermons, the king stage of sanctification. The king also presented his pleased garden the *Veluvana* was the first *Arama* accepted by the Buddha, following which a rule was passed allowing monks to accept such an *Arama*. The Buddha at once went to stay there and it was during this stay that *Sariputta* and *Moggallana* joined the Order.

Lastly, the Buddha knew that it would be hard for His father king *Suddhodana*, and his relatives to accept His attainment of *Buddhahood*. So he waited for the right time returning to *Kapilavatthu* along with His disciples.

(2) The Buddha intervenes and stops the war between his relatives: In this case, the Buddha has resolved the conflicts through the Buddhist peaceful means for the benefit and happiness of all His relatives.

The Buddha protects the Sakyanclan can the capital from being destroying by Vidudhabha: After having studies this event, we know that the Buddha had tried to protect the *Sakyanclan* and the capital. But after trying thrice in His march against the *Vidudhabha*, the Buddha stepped away because He knew that the fate on the *Sakyans* could not be averted. It was a result of their sin in the previous existence when they had thrown poison into the river.

The Beneficial Conduct as functions of the Buddha

The *Buddhattha-cariya*: also mentions the beneficial conduct of the Buddha as function which related to the relationship between the Buddha and his disciples. From a study of relationship between the Buddha and all His disciples we can divide it into three groups thus:

(1) Relationship between the Buddha and the Order of monks: for this status, the Buddha had laid down the *Sangha* rules which we can divide into two parts are;

Part One: General rules:

1.1 The Buddha had allowed the cloth offerings of three garments viz. *Sanghati*, *Uttarasangha* and *Antaravasaka*.

1.2 Allowed the cooking & stories of foods or anything falling while being presented to be picked up by *Bhikkhu* and be eaten, and allowed *Bhikkhuto* rehear for his own food that has already been cooked by another.

1.3 Allowed the lodgings, the monks were also allowed to have as their seats or beds benches built against the walls, bedsteads with short removable legs, armchairs, sofas, cushioned chairs, carpets, pillows, bolsters stuffed with wood. Cotton grass etc.

1.4 Allowed acceptance of the medicines and laid down rules regarding, invitations when extended to a *Sangha* as body, or to a group of individual, or to an individual.

1.5 Rules concerning the Buddhist lent in order to avoid the inconvenience of traveling in the rains and avoid the chances of injuring sprouts and insects, it was enjoined that the *Bhikkhus* should stay at one place during the three months of the rainy season.

1.6 Allowed Alms Bowls which either of clay or iron.

1.7 Declaring the *Etadagga-bhikkhu* (the monk par excellence) in the *Bhikkhu-Sangha* for announced some special qualifications of *Bhikkhu*.

Part two: Rules for Community Transactions:

(1) The Buddha had laid down the *Sangha-kamma* : this defines as a duty-issues, this definition refers to the four types of statement that can constitute a formal Community transaction (*Sangha-kamma*), the manner in which the Community meets and issues a statement that involves taking an action as a group.

(2) To lay down the *Sima* : defining territories the territory of the meeting must be clearly defined. A Valid territory may either be one that has been correctly authorized by a Community transaction or one defined by natural or political boundaries.

(3) The rules for admission: this resulted in a corpus of laws. It seems that a completed body of *Vinaya* rules in the legendary setting came into existence before any sectarian movement arose in the *Sangha*. The becoming a Buddhist monk could initially be accomplished without much ceremony; 'going forth' or *Pabbajja* from the household life into homelessness and 'ordination' or *Upasampada*.

(4) Laying down the *Patimokkha*; the Buddha had laid down so many rules which helped him dominate the *Sangha* in a very usefully and peacefully manner.

(5) Laying down the *Upasatha* ceremony: the Buddha had laid down precautionary measures called *Upasatha* and *Pavarana*. They may be called ritualistic ceremonies. As a rule, Buddhism is normally against rituals and ceremonies and stresses only individual effort and internal purity. There is no community prayer or anything else of the life.

(6) Laying down the *Pavarana*: at the close of *Vassa-vasa* there were the *Pavarana*. "Etymologically *Pavarna* is of the same word meaning

“breaking off the observance of a vow, normally merriments and feasts being a very common constituents of the *Pavāraṇa* of the Buddhist Order”.

(7) Allowing the *Kathina-civara*: when a group of monks came from *Saketa* to visit the Buddha in *Savatthi*, the Buddha saw that the robes of monks were dirty, stained, spoiled and threadbare, because they had traveled from *Saketa* on muddy roads and sometime in the rain. Seeing that they needed new robes he decided to allow this disciple to accept a robe or a piece of cloth at the end of the Rainy Season Retreat (*Kathina*)

(8) Laying down the Community Officials: to manage materials gains, the Canon allows each Community to appoint officials dealing with: Robe-cloth (robe-cloth receiver, robe-cloth, keeper, storehouse guardian, robe-cloth distributor, cloth (rains-bathing cloth) bestowed, Food (meal designator, congee distributor, fruit distributor, non-stable food distributor); Lodgings (lodging bestower (*Senasana-gahapaka*), lodging assignor (*Senasana-pannapaka*); and in case of miscellaneous items (bowl bestower, dispenser of minor items).

(9) Laying down the Disciplinary Transactions: there are also cases where a *Bhikkhu* has wronged a lay person, or lay person has wronged a *Bhikkhu*, to the point where the Community must take action to prevent further damage. To deal with cases such as these, the Buddha authorized the Community to impose disciplinary measures on wrong-doers above and beyond the standard system of penalties.

(2) Relationship between the Buddha and the Order of Nuns: The Buddha has tried to strike a balance in bringing equality between the Order of monks and the Order of Nuns; we study thus from the relationship between the Buddha and the Order of Nuns: as follows;

(2.1.) Establishing the Order of the Nuns: the Buddha regarded women as feeble by nature and therefore cautioned men while keep their company and also placed women under more strict discipline. But he did not consider them inferior or vulnerable. There were fully qualified to tread the path of morality and spirituality. Therefore they were freely admitted to the Order and many of them attained Arahantship. *Khema* and *Patacara* were such ladies. *Visakha*, *Mallika*, *Sumana*, *Subbhaddha* and *Suppriya* are other illustrious women had an honorable place in the Order.

(2.2.) Organization of the Order of *Bhikkhuni*: the Buddha has organized the Order of nuns on parallel with that of the monks: Like the monks, they possessed a complete Code of Discipline (*Patimokkha*), their acts of law (*Vinaya-kamma*, *Sangha-kamma*) were the same, and they also has two Ordinations, the Minor (*Pubbajja*) and the Major (*Upasampada*). Ten years after her Major Ordination, a nun was also called an “Elder” (Their). Nuns organized their communal life independently, according to their own Code of Discipline, but with the help and on the advice from monks. Monks had the right to advise nuns but not to control them.

(2.3) Laying down the rules of the *Bhikkhuni* Order: the Buddha had laid down rules governing relations between *Bhikkhus* and *Bhikkhuni* fall into two categories: those governing formal relations between two communities, and those governing relations between individual *Bhikkhus* and *Bhikkhunis*.

(2.4) Laying down the special Obligations to *Bhikkhuni*: the Buddha had laid down the rules the pre-conditioned for becoming a *Bhikkhuni*. These rules were compulsory and never to be transgressed. The imposition of these eight restrictions called “*Gurudhamma*” prior to ordination as a Buddhist nun, subordinate to monks in all respects.

(2.5) To declared the *Etadagga-bhikkhuni*: (the nun par excellence) in the *Bhikkhuni-sangha*: she was the first religious teacher to give women equal and unfettered opportunities in the field of spiritual development also gave due credit to their abilities and capabilities. For example; *Mahapajapati Gotami Theri* was the chief of those who has experience, etc.

(2.6) Laying down rules regarding the building of *Bhikkhuni* monastery: After the event of *Upalavanna Theri* was taken place, the Buddha next sent for King *Pasenadi of Kosala* and told him about the dangers that *Bhikkhunis* living in forest had to face from irresponsible persons obsessed with sex. The king then promised to build monasteries for *Bhikkhunis* only in town or close to the town.

(3) Relationship between the Buddha and Lay Disciples: For this very purpose the Buddha has thought of a way for the disciples who are not yet firm in these noble qualities; however, it was recommended that at last moral restraint in terms of body and speech should first be developed by observing a specific code of five precepts (*Pañca-Sila*). The Five precepts, in fact, have a kind of resonance in other religions (with some variation). They have also been given recognition in the term of legal as they appear to be the basis principles for social harmony and the world peace.

Summary

Buddhism is a religion of loving kindness, humanity and equality. As a well-known religion, and emphasizes on human effort, and has no faith in divine power that is why; it is called a non-theistic religion which believes in the ability of the human beings. Therefore, the Buddha did not preach or teach with the purpose of converting people in order to simply increase the number of His *Sangha* community, but to emphasize on awakening of the intrinsic values in an individual. So, when the persons have practiced and developed themselves following the *Buddha-cariya* (Buddha’s conduct), they receive the three qualities of a person; are 1) the good knowledge and good quality and good thinking to solve many problems, 2) the good manner and social behaviors and 3) happiness and peace for whole life, which are essential for humanity.

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