

Buddhism: An Initiative towards Peacebuilding Process

Bandita Biswal,

*Lecturer in History & Ph.D. Scholar. Department of History
Birmaharajpur College, Sambalpur University, Odisha
Corresponding Author: Bandita Biswal*

Abstract: It is a radical challenge to bring out peace through religion in this peace less world. In the changing world of today Buddhism plays a very vital role in establishing peace because all the teaching of Buddha create a spiritual consciousness in both body and mind which moves towards peace. As a hall mark of Buddhist teaching, humanism crossed all national and social barriers and become a great force for peace in the world. Buddha teaching of non-violence, peace, self-sacrifice, kindness converted many ancient kings from war to peace. Buddhism also became a moulded of medieval saint. In modern India the great leaders like Mahatma Gandhi and Nehru have undoubtedly followed the Buddhist teaching. The foreign policy of India was based on panchasila which is a Buddhist term that focus on the peaceful co-existence between people of different ideologies. In this paper an attempt has been made to highlight the significance of Buddhism and to analyse the teaching of Buddha for promoting worldwide peace.

Key words: Buddhism, Non-violence, Humanism, spiritual, peaceful co-existence.

Date of Submission: 04-11-2019

Date of Acceptance: 20-11-2019

I. INTRODUCTION

One of the major world religions Buddhism began in India around the sixth century, B.C. It is the teaching of a most remarkable historical figure Siddhartha Gautama or Gautama Buddha. Gautama Buddha the founder of Buddhism lived and taught in north India in 6th century B.C. His teachings are aimed at liberating human beings from suffering (Saisuta, 2012) and pain by which they can lead a peaceful life.

Peace is a central concept in the religion of the Buddha, who came to be known as the “santiraja” or the “Prince of Peace.” For, on the one hand the aim of the good life, as understood in Buddhism, is described as the attainment of a state of “Peace” or “santi,” which is a characteristic of Nibbana or the Transcendent Reality. On the other hand, the practice of the good life is said to consist in “sama-cariya” or “harmonious (literally: peaceful) living” with one’s fellow beings. It was this doctrine, which gave inward peace and resulted in harmonious living which the Buddha for the first time in the known history of mankind sought to spread over the entire earth. (Jayatilake, 1962).

II. TEACHING OF BUDDHISM AND ITS MESSAGE OF PEACE

The basic purpose of Buddha was to find out remedy to the sorrow of the world and happiness, peace and salvation in this life itself. He provided a practical solution to the problems of this world through his teaching.

Four External Truths: The main teaching of Buddha are the four noble truths. These are-

1-Dukkha:-The world is full of sorrow. It is real and universal. The causes of sorrow are loss, failure, pain, sickness and temporary pleasure (Saisuta, 2012).

2-Dukkha-Karana: - It is not without reason that the world is full of sorrow. The cause of sorrow is thirst or desires. It is the desire to have and control things .It takes many form like desire for fame, craving of sensual pleasure, desire to avoid unpleasant sensation like fear, anger or jealousy (Saisuta, 2012).

Thus, suffering is mainly of psychological and subjective nature. Stated otherwise, human mind itself is the locus wherein the gap between reality and the human hermeneutical reality shaped by conceptual or linguistic rendering along with desire takes place, which results in suffering (Tanabe, 2016).

3-Dukkha Nirodha: - Sorrow is not inevitable. A man has to triumph over and get rid of it by removing its cause. Suffering ceases with the final liberation of Nirvana. The mind experiences complete freedom, liberation and non-attachment. It lets go of any desire or craving (Saisuta, 2012).

As both the causes of suffering and liberation are created by our minds (Tanabe, 2016), we can overcome suffering through our own efforts.

4-Dukkha-Nirodh-Marg:-A man can get rid of sorrow by avoiding extremes of life. This requires pursuance of eight fold path (Ashtangik Marg) (PYD, 2011).

From these Four Noble Truths we may clear that suffering or sorrow are main obstacle to attain peace. The Buddhist doctrine of four noble truth teaches us that suffering comes from desire and by ending desire we can attain salvation and lead a peaceful life which is essential for achieving the goal of our life. So as per Buddhist teaching, to live a beautiful and peaceful life we have to conquer our desires.

The Eight fold path:-The Eight fold path is the path of righteousness and wisdom that really constitutes the essence of Buddhist practice — the mode of living and thinking to be followed by any true follower of the Buddha (Mahathera, 1994).

The Eight fold path is divided into three basic divisions like wisdom (prajan), mental training or meditation (Samadhi) and morality (Sila).

Eight Fold Path		
Prajna (Wisdom)	Sila (Morality)	Meditation (Samadhi)
Right Vision	Right speech	Right efforts
Right Resolution (aim)	Right Action	Right Memory
	Right Livelihood	Right Meditation

(A)- Wisdom (prajna) is consisted of right vision and right aim.

(B)- Meditation or Mental training (Samadhi) is indicated by right effort, right mindfulness, and right concentration of mind.

(C)-Morality (Sila) is consisted of right speech, right action, and right livelihood.

- 1- The first point of eight fold path is right vision (Samyak Dristi) which means that follower should have grasped the four eternal truth(PYD,2011). In other words, it is the right understanding of the Dhamma, i.e. of the Four Noble Truths (Mahathera, 1994).
- 2- The second point of eight fold path is right resolution (Samyak Sankalpa) (PYD,2011)which means a follower must have a pure state of mind(Mahathera, 1994) that free from negative thinking andbrutality. He should be kind and merciful.
- 3- The third point of eight fold path is rightspeech (Samyak Vakya) which put emphasis on truth (PYD, 2011).It consists of words which are not false, not harsh, not scandalous, not frivolous, i.e. truthful words, mild words, pacifying words, and wise words (Mahathera, 1994).
- 4- The fourth point of eight fold path is right Action (Samyak Karma). It requires that one should avoid bad deeds such as killing and stealing instead he should work for the welfare and happiness of others (PYD, 2011).
- 5- The fifth point of eight fold path is right livelihood (Samyak Ajiva) ask one to earn his living through truthful and honest means(PYD, 2011).
- 6- The sixth point of eight fold path is right effort (Samyak Vyayama) which prepares our body, speech and mind to avoid evilthought and thinking(PDE, 2011) and develop inner peace, wisdom and honesty which leads us towards perfection.
- 7- The seventh point of eight fold path is right memory (Samyak Smriti). It is the ever ready mental clarity whatever we are doing, speaking, or thinking and in keeping before our mind the realities of existence (Mahathera, 1994). It means one should be aware of good and evil practices.
- 8- The seventh point of eight fold path is right meditation (Samyak Samadhi) that leads to removal of evils which are generated by bonds of flesh and attachment to mind(PYD, 2011).

From the Buddhist doctrine of eight fold path we may definitely say that the eight fold path is the highest way to develop our inner culture, inner peace and thinking. For a peaceful life we need to follow some principle and the eight fold path is one of them. It makes real progress of righteousness, insight and mental ability which are essential part for a peaceful life. Because a right minded person can do right things which brings peace in his/her mind and only he/she can live a beautiful and peaceful life. So the eight fold path of Buddhism cultivate human body, mind and spirit to bring out peace.

Buddhist Concept of Ahimsa (Non- violence)

In the present day society violence is common feature which create a peace less world. So here Buddha’s non-violence principle helps a lot in creating a peaceful environment in the society.

The principle of Non-violence projects an ideal of universal peace. Non-violence is a way of life devoid of all extremes of passion like anger, enmity, pleasure and pain. True peace emanates from non-violence which is a rational and mighty force. The practice of non-violence is life-affirming which contributes to human

unity, progress and peace. Non-violence teaches one to live in harmony with others and with oneself. It requires adherence to high standards of truth and self-control (Sasanka, 2015). So as an ultra-practical religion of peace and non-violence, Buddhism have created a remarkable position in India as well as world context.

Panchsheel in Buddhism (Five Precepts)

We feel peace in our life when we live in the society in a right way. So in order to lead a right living lord Buddha had given five principle. They are as below:-

- 1- To avoid from killing any living creature.
- 2- To avoid from stealing.
- 3- To avoid from telling lies.
- 4- To avoid from all intoxicants.
- 5- To avoid from unchaste. (Mahajan, 2008)

So by following these five moral rules of Buddhism human being can get the rid from negative thinking, fear and inhumanity by which they can develop a kindness, simplicity, fearless and genuine attitude in themselves that are essential for a peaceful living. The foreign policy of India was based on panchasila which is a Buddhist term that focus on the peaceful co-existence between people of different ideologies.

III. CONCLUDING REMARKS

From the above discussion we may conclude that to achieve peaceful world, we have to create our inner peace and this will be possible if we can reduce our negative thinking and develop our positive attitude. The main ingredients of achieving peace are non-violence, positive thinking, genuineness, kindness and purity in body, mind and soul. So the Buddhist teachings such as four noble truth, eight fold path, non-violence and five moral rule (panchsheel) of Buddhism helps a lot to gain all these ingredients which lead a peaceful life as well as create a peaceful world.

REFERENCE

- [1]. Jayatillake, K.N. (1962). *Buddhism and Peace*. Srilanka: Buddhist Publication Society.
- [2]. Mahajan, V.D. (2008). *Ancient India*. New Delhi: S.Chand and Company LTD.
- [3]. Mahathera, Nayanatiloka. (1994). *Fundamentals of Buddhism*. Srilanka: The Wheel Publication.
- [4]. *Pratigyogita Darpan- Ancient India* (2011). Retrieved from www.history.farookcollege.ac.in.
- [5]. Saisuta, Ven Phramaha Nopadol. (2012). The Buddhist core value and perspectives for protection challenges: faith and protection. *High commissioner's dialogue on protection challenges*, 1-5.
- [6]. Sasanka, Rakesh. (2015). *Buddhism and its message of peace*. Retrieved from www.ayk.gov.tr.
- [7]. Tanabe, Juichiro. (2016). Buddhism and Peace Theory: Exploring a Buddhist Inner Peace. *International journal of peace studies*, 21(2), 1-14.

IOSR Journal Of Humanities And Social Science (IOSR-JHSS) is UGC approved Journal with Sl. No. 5070, Journal no. 49323.

Bandit Biswal. "Buddhism: An Initiative towards Peacebuilding Process." IOSR Journal of Humanities and Social Science (IOSR-JHSS). vol. 24 no. 11, 2019, pp. 74-76.