

CONTEMPORARY EXPEDIENCE OF MAHATMA BUDDHA'S REFLECTIONS

Abstract

Mahatma Buddha promotes a humanistic religion that is easy to understand and accepts people of all backgrounds. Since this method does not need much money or time to implement, it may quickly expand worldwide and not only inside the borders of the Indian subcontinent. Indians hold their culture in the highest regard, especially Buddhism and the enlightened ideas of Mahatma Buddha. Buddhism, which promotes nonviolence and altruism, is the philosophical foundation for India's foreign policy. Even in the 21st century, it is clear that everyone, including India, may benefit significantly from Buddha's teachings and the Buddhist way of life. We may effectively deal with various modern problems by keeping to these principles.

Keywords: Arya Satya, Eighthfold path, Panchsheel, Atma Deepo Bhava

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I. INTRODUCTION

From the perspective of Indian history, philosophy, and religion, the sixth century B.C. is seen as a turning point in the timeline of events.¹ Many aspects of life in the Ganges valley are subject to change during this period—everything from politics and society to economics and technology, religion and philosophy, and so on. Unease may be felt across the board when upheaval occurs in several industries.² There is a surge in Magadhan imperialism on the political horizon, and inside its raging tempest, the Jan-Janapadas and the Mahajanapadas are continually being combined. The accomplishments of imperialism in Magadha continue to astound everyone.³ Aside from this, there is a stir in religion and philosophy, and many reasons exist behind this.

The ancient, cumbersome, progressive, very ceremonial, costly, labor-oriented, and time-oriented Vedic religion needs to meet the criteria and expectations of modern society because Brahmins control it, and it is archaic, progressive, and exceedingly ritualistic. As a result, a backlash occurs, and several theistic and atheistic subgroups come into being. 62 is in Buddhist scriptures, whereas 363 may be found in Jin texts. Ajit's Materialism, Purana Kashyap's Atomist, Pakudh Kachayana's Fatalism, Makhli Goshal's Ajivaka sect, Sanjay's Materialism Synicism, Charvak philosophy, Jainism, and Buddha's teachings are some of the most prominent examples of these schools of thought.⁴ The remainder of the religions, except Jainism and Buddhism, cannot make inroads in society owing to the inherent flaws in their beliefs.⁵ As a result, they have died out throughout history. In each of these instances, Buddhism achieves enormous popularity, and it has an impact not just in India but also throughout a significant portion of the rest of the globe. This influence has the potential to continue into the 21st century.

II. PRINCIPLES AT THE CORE OF BUDDHIST DOCTRINE

The Mahatma Buddha did not elaborate on his philosophical beliefs about religion. They often keep mute on inquiries that are directly linked to this topic. These inquiries are called "undetermined questions" because humans cannot discern their answers.⁶ They are spending time and effort searching for solutions, which results in a waste of both. The greatest challenge facing Mahatma Buddha was to find a way to free humans from their suffering. Because of this, they disregard such inquiries as pointless and believe that offering any consideration on the subject is pointless.

Nevertheless, many of the intellectual underpinnings of Buddhism are presented in the form of thoughts included in the components Mahatma Buddha identifies as the foundation of his religion. His teachings are the source of these philosophical concepts, including ethics, karma-principality, and Nirvana. These philosophical principles are Karmaism, Causality, Pragmatism, Atheism, Momentism, and Nirvana.⁷

1. **Arya Satya** : The fundamental notion of the four noble truths, also known as Arya Satya and astangika marg, is the basis for the primary teachings associated with Buddhism.⁸ The four great truths are:

- *Dukkha* is the Tibetan word for "suffering." The essence of the world is dukkha, which is translated as suffering.
- The first reality is that life is, in general, unsatisfying. There are many happy moments from birth to death, but they never endure, and there are also many bad ones:
- Illness, disappointment, loneliness, worry, and discontent are all symptoms of unhappiness. It's not always tied to our circumstances; we may be eating our favourite meal with our closest buddy and yet feel sad.
- Whatever we like, it never really lasts or fulfils us, and it quickly gives way to sadness. We enter a heated room while we are shivering and gradually the heat becomes so oppressive that we need fresh air once again. The issue is that this bliss never lasts forever, which would be fantastic.
- The worst part of having difficulties that keep coming back is that our strategies for handling life's ups and downs only serve to make matters worse. For instance, the way we are behaving is just making our terrible relationship worse. After we split up, we repeat the same practises in our subsequent relationships since we have reinforced our undesirable habits. It also goes south.
- ***Samudya***: There is a factor that contributes to pain and suffering.
 - Our misery and fleeting delight don't simply appear out of nowhere; they have a variety of root causes and circumstances. Buddha advised us to search inside ourselves for the true source of our issues since other things, such as the society we live in, just serve as the conditions for them to occur. Hatred, jealousy, greed, and other unsettling emotions push us to constantly think, say, and behave in ways that are ultimately harmful to ourselves.
- ***Nirodha***: The end of all pain and anguish; this state is attained.
 - Buddha emphasised that we don't have to tolerate this because if we can eliminate the source, the effect won't materialise. The issues won't be able to resurface if we eliminate our uncertainty about reality. He didn't simply mention a few of our issues; he declared that we would completely cease producing new issues.
- *Marga* says there is a solution to end the pain once and for all. (A Path With Eight Folds)
 - Plan ahead rather than making hasty decisions in the pursuit of instant satisfaction.
 - Instead of concentrating on one tiny part of life, take a step back and look at the bigger picture.
 - Rather than merely doing what is convenient for us right now, we should think about how our choices will affect future generations as well as the remainder of our lives.
 - Recognise our close ties to other people and the world as well as the fact that our idealised conceptions of our existence are not accurate.

2. ***The Eight-Fold Paths:*** This path is made up of a variety of different practices that are tied to knowledge, conduct, and contemplative exercises.⁹
 - Right perspective
 - Right purpose
 - Right words
 - Right actions
 - Right means of subsistence
 - Right awareness
 - Right effort
 - Right focus

3. ***Panchsheel :*** In addition, Buddha developed a code of conduct for the monastic order and the layman to adhere to. This code of conduct is also called the Five Precepts, instructing people to abstain from certain behaviors.¹⁰
 - Violence
 - Theft
 - Sexual Misconduct
 - Lying or Gossiping
 - Taking Intoxicating Substances Like Alcohol or Drugs

III. BUDDHIST ETHICS AND MORALS IN A FAVOURABLE LIGHT

1. "Atma Dipa Bhava," which translates to "Be your lamp," is the central idea behind Buddha's philosophical teachings. It indicates that a person should determine whether or not anything is moral or immoral, as well as the purpose of their own lives. This concept is essential because if an individual begins thinking for themselves, then significant problems will emerge in the face of the culture's developing superstitions and personality worship.¹¹

2. The 'middle way' (*Madhaym marg*) is the name given to the second of Buddha's significant contributions to philosophical thought. On the more profound philosophical level, its meaning is slightly different; nevertheless, on the level that pertains to everyday life, all that it indicates is that one should steer clear of any form of excessive behavior.¹²

3. 'Sensitivity' is the third key concept in Buddhist philosophical thought. When we talk of sensitivity, we mean the capacity to feel other people's pain. At the moment, what is known as empathy in psychology is identical to what has been known as sensitivity in India.¹³

4. Instead of focusing more on the hereafter, Buddha philosophy emphasizes worldliness more. This is the fourth key concept presented in Buddha Darshan. Significantly, the other world was given greater consideration in virtually all of the popular philosophies during the time of Buddha, except for the Charvaka school of thought. The core of what he was trying to say was that this world is an illusion, and the other world is where the truth resides. This promoted meaningless rituals and ceremonies to be performed.¹⁴

5. The liberation of oneself from attachment to one's ego is the fifth key concept that may be found in the teachings of the Buddha. The sensation of 'I' is referred to as ego. This 'I' is at the heart of almost all disagreements. Because of this, it is entirely pointless to take pride in one's individuality.¹⁵
6. The belief in the transformation of one's character is the subject of the seventh and final central concept that may be found in Buddhist thought. Buddha had a firm conviction that every individual can become good; all that is required is to have faith in this potential and create the appropriate circumstances.¹⁶

IV. THE SIGNIFICANCE OF MAHATMA BUDDHA THOUGHTS IN PRESENT SCENARIO

1. The historical Mahatma Buddha is an integral part of India's culture. He redirected all of humankind in a new direction. Nearly two millennia after his death, his ideas remain relevant to modern culture.¹⁷
2. The concept of self-determination, which Buddha advocated, has taken on more significance in the modern day. Often, people now rely on the opinions of others when making major life choices, such as where to live, which career path to pursue, and which friends and family to spend time with. The Buddhist precept of "Atma Dipo Bhava" stresses the need to develop one's unique identity.
3. As accurate now as it was when the Buddha first taught it, the teaching of the Middle Way is ever-present. His viewpoint is given further weight by the piece of advice that suggests the string of the veena should not be pulled so hard that it breaks, nor should it be left too loose if there is no sound coming out of it.
4. Various ideologies and warring groups now rive the globe. A fundamental philosophical issue is at the heart of all these wars: neither nation nor organization is willing to give ground on its position. In this opinion, the underlying issue with any organization, whether Islamic State-like extremists or those who adopt mob lynching doctrine in a fanatical form, is a wrong mentality. Our moral attitude improves when we adopt Mahatma Buddha's Middle Way idea. We tend to think that more of something could be better. Because of this concept, we were able to settle our differences and come to an agreement.
5. The teaching of Mahatma Buddha that cravings are at the heart of all misery still rings true in our materialistic day. Every want or need requires some natural or societal resource. If everyone's cravings become more vital in this scenario, natural resources will deplete, and societal tensions will escalate. When this happens, it is up to society and morals to rein in our appetites.

V. CONCLUSION

Mahatma Buddha advocates for a straightforward, inclusive, and comprehensible humanistic faith which welcomes everyone without prejudice. Implementing this approach is not characterized by high costs or excessive labor, making it feasible for widespread

dissemination and extending its reach beyond the confines of the Indian subcontinent. The Indian civilization reveres its culture deeply, particularly for Buddhism and the profound philosophical teachings of Mahatma Buddha. The underlying principle of India's foreign policy is rooted in the philosophy of Buddhism, which emphasizes peace and charity. In the present era of the 21st century, it remains evident that the global community, including India, stands to gain considerable advantages from the teachings of Buddha and the practice of Buddhism. It is possible to successfully handle a number of the issues of the current period by adhering to these ideas.

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