Research Paper History

Buddhist Philosophy: an Ideal Source of World Peace

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ABSTRACT

This article contains three parts. The first part tells about the Buddhist Philosophy towards the "The welfare of many and happiness of many" (Sava-loka-hite). The Second part examines the Buddhist perspective on the causes of violence and means to prevent violence and realize peace. The last part explains about the main contributions of the Buddhist Philosophy to restore peace in this planet. In Buddhist Philosophy the Bodhisattva practices is Kshanti, Kshanti is often translated as 'patience'. But it covers a number of virtues – not just patience and forbearance, but also such things as gentleness, docility, even humility, as well as love, tolerance and receptivity or to put it another way, Kshanti consists in the absence of anger and of all desire for retaliation and revenge. Today in this world all nations are facing many problems, especially in the areas of human security and world peace. Buddha teaches the six principles of cordiality in any community. Buddhist Philosophy in its holistic framework of peace it teaches the whole world to live happily without hindrance or harmful to anybody. This is the central theme of this article. In this article we adopt the descriptive and analytical methods and depend upon the secondary data, the works of the greatest Buddhist Philosophers, periodicals and e-books.

Keywords : Parivarta, Happiness, Sava-loka-hite, Samnipata, Divine Abidings, Avatamsakasutra

1. Introduction:

The contemporary world is facing with numerous problems, especially in this world, there is none of a day without conflict, arms struggle, territorial disputes, religions, ethnic and political conflicts and still continue the terrible war in many party of the world. Millions of people have lost their lives by the worst fruit of terrorism. After 2nd World War nations have confidently decided to create the United Nations to establish the world peace, terror aggression and invasion. Unfortunately this nobal objective still has not come true. Because of these unfortunate situations peace-loving people including political and religious leaders look for urgent and effective solutions to establish peace in this world. But the doctrine of peace has been discovered by Lord Buddha before 2500 years. Buddhism has long been celebrated as a religion of peace and non-violence with this increasing vitality in regions around the world, many people today turn to Buddhism for relief and guidance at the time when peace seems to be a deferred dream more than ever. Yet this is never a better time to re-examine the position of Buddhism, among those of other world religions in respect of the peace and non-violent means.

The doctrine of "the welfare of many and happiness of many" theory, it is clear that the Buddha's message to his mendicant disciples to work for "the welfare of many and happiness of many" had within a few centuries of his 'nirvana', reached the royal court of the Mauryan Kings, Asoka Clearly saw his royal duties as meritorious, bringing happiness to his subjects here, and aiding their rebirth to heaven here after, as he states in one of his inscriptions.

"I have ordered thus. I am never completely satisfied with my work of wakefulness or dispatch of business. I consider that I must work for the welfare of all people (Sava-loka-hite). There is no other work for me (more important) than doing what is good for the well-being of all people. And why do I work as aforesaid? It is to see that I may discharge my debt of being and that I may make some happy here (in this world) and they may here after gain heaven"

Buddha also advocates "Not even worldly happiness is possible without exchanging (parivarta) one's happiness with others suffering". How difficult then the attainment of (the happiness of) being a Buddha. If the leaders of this world may follow this doctrine No pain in this world, No wars may accur, No conflicts, No terrorism can destroy the people of this world.

2. Buddhist perspective on the causes of Violence

Buddhist analysis of the causes of violence and conflict is arrayed along three domains: The external, the internal, and the root (Shih Yin- Shun, 1980). The Physical and verbal harm we inflict upon others usually leads to hate and conflicts that, in turn, would bring harm to us and cost our happiness. If people want to live un ultimately happy life with no harms toward themselves at all, Buddha teaches, they should start with avoiding causing harm to others.

One Buddhist Scripture says:

i) **All fear death**
None are unafraid of Sticks and knives seeing yourself in others, Don't kill don't harm (Dhammapada 18, translated by Taisho 4:210)

ii) **Bad words blaming others,**
Arrogant words humiliating others From these behaviours Come hatred and resentment (Dhammapada 18, translated by Taisho 4:210)

Buddhism recognizes violence, conflict and war caused by injustice in political and economic structures bring even more harms to people on a grand scale.

External verbal and Physical wrong doing as well as social injustice are causing conflicts and violence, Buddhism contends that these behaviours and structures originate all from the state of human mind, since the violence and injustice are responses toward external stimuli produced by people's inner mind operation. Physical and Structural violence are the product of human mental status such as fear, anger, and hate, which are considered in Buddhism to be the internal causes to violence and conflicts. Another major cause of conflicts, the attachment to desire, refers to want for material goods and longing for affection and belonging in human beings. This greedy desire followed by conflicts and even wars.

- For the sake of greedy desire Kings and kings are in conflict

So are monks and monks, people and people regions and regions, states and states (Taisho 28: 1547) Buddha attributes that human ignorance (avijja) causes for conflicts. He says even wars between states come out of great fear and the collective ignorance. Buddha explains this is the Root causes of violence.

3. The Main Contributions of the Buddhist Philosophy to restore peace

Today the whole world impressed by Buddhist Philosophy and Buddhist verbal teachings. They were deeply interested in the different doctrinal formulations of the teaching: the four noble truths, the eightfold path, the seven stages of purification, the five skandas, the twelve nidanas and so on. These formulas are teaching about constructing the peace in the human mind. In the samyuttanikaya (vol p. 26) and the chinese version of samyuktagama (vol. 39 Taisho, vol II P 88c), it clearly notes that the secular world advocates the ideals of realizing peace and politics should be advanced without killing, without hurting, without conquering, without becoming sad, without making sadness, only complying with the Law of Dhamma. When Ajatasattu the King of Magada wanted to attack the 'Vajjis' neighboring country and sought out the opinion of Sakyamuni, Buddha through his wise minister vassakara, Buddha admonished him not to go for a war (Mahaparinibbana – Suttanta). The ideal of benevolence was emphasized in Buddhism and pacifism or peaceful environment was always advocated. In Buddhism, the ideal ruler should govern his country with modern policies and maintain peace without invading other countries. This idea was repeated in the Tripitaka, mentioning that "A King should fulfill the duties of a king, which have been observed by his ancestors, cherish all the subjects in his country, guard his own country and not invade territories of others". The same Tripitaka gives additional information concerning the chakravartin or universal monarch and how one should conduct his policy vis-a-vis neighboring countries and rulers. The text says that chakravartin does not threaten people with force, gives up weapons, and does not hurt people. The Buddhacarita notes that the King Suddhodana, is landed as having defeated his enemies by good deeds without war.

The King Ashoka's Rock Edict XIII states, that when he embraced Buddhism he indulged in Spiritual conquest saying that "the war drums are now replaced by the drum of the Dharma". Buddha suggested in the Kutadanta Sutta, in the Digha Nikaya, the following solution to prevent violence "there is one method to adopt to put a through end to this violence. In those who keep cattle and cultivate farms. Let the King give fodder and seed-corn. To those who trade, let the King give wages and food. These people, following each one's own business will no longer harass the realm. The King's revenue will go up and the realm will be quite and at peace".

4. Conclusion

Buddha, who has been revered by millions of followers for some 2500 years, gave everything he had to the poor and went out to lead a very simple life. Peace it altruistic which means that we must be concerned about the welfare of all people without exception. The only way to protect the diversity of nation's religions and individuals on our earth is to create a unity that embraces and affirms them all. The cycle of violence terror and injustice will not be broken though human beings suddenly become peaceful in some miraculous way. It can be broken by the democratic rule of law which legitimates diversity and gives it a voice. The contemporary world is suffering from numerous problems. Such as nuclear war, terrorism, human traffic, women exploitation, Acid rain etc., can be prevented only by practicing and following the Buddhist Philosophy. The true value of non-violence, compassion and altruism advocated by Buddhism. This perspective is realistic and achievable, aiming at making a more just and humane world. "One planet Earth under Buddha's thought with liberty and justice for all".

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