

## RELEVANCE OF BUDDHIST PHILOSOPHY IN THE PRESENT ERA

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### ABSTRACT

The present age is the age of unprecedented scientific achievements and development of material resources. In this age, one hand science has helped in making human life simple and comfortable by developing material resources and other hand it has also make humans mentally and spiritually ill. The decline of the basic moral values is decreasing day by day. Buddhist philosophy is fundamentally a philosophy full of human moral values and its ultimate goal is to uncover human sufferings and eradicate them completely. Four novel truths & Ashtangika paths are considered to be the best of all the paths. In this path, right vision, right resolution creates right wisdom. Virtue requires proper words, actions and livelihood. To reach the level of Samadhi, proper exercise and proper memory are essential. In Buddhism, virtue, Samadhi and wisdom are considered to be the three great elements. Wisdom can be awakened through virtue and meditation. So that the root ignorance of the cycle of death can be destroyed. The main goal of the seeker is the attainment of this wisdom. The principles of the five virtues, non- violence, truth, asatya, celibacy, renouncing intoxicating substances etc. can lead to the development of the highest values in the character of man which will contribute significantly to the development of a healthy civilized society.

**KEYWORDS:** Buddhism philosophy, four novel truth, Ashtangika path, Healthy civilized society.

### INTRODUCTION

The present age is the age of unprecedented scientific achievements and development of material resources. In this age, one hand science has helped in making human life simple and comfortable by developing material resources and other hand it has also make humans mentally and spiritually ill. The decline of the basic moral values of human life, love, compassion, friendship, harmony, sacrifice, universal brotherhood is decreasing day by day. Human civilization and culture have become limited only to money and commercialism. Everyone seems to be busy in the race to earn profits. Problems like corruption, terrorism, communalism and casteism are spreading in the society like incurable

diseases. In these difficult circumstances, the human mind is becoming restless and stressed. Man is always in a dilemma for peace of mind. The question arises before him that how to remove the stress and restlessness of the mind? Is there any proper way or path for this? In answer to all these questions, Buddhist philosophy logically presents itself in the form of four noble truths, twelve solutions and eightfold middle path. Buddhist philosophy is fundamentally a philosophy full of human moral values. The ultimate goal of Buddhist philosophy is to uncover human sufferings and eradicate them completely. According to Buddhist belief, the end of suffering is possible only when man investigates the root cause of sufferings and eradicates them completely. According to Mahatma Buddha, ignorance is the root cause of sufferings. Due to ignorance, man does not know the real form of things and develops attachment, which is nothing but the cause of suffering. He considers the temporary as eternal and the non-self as the soul. In other words, the means of liberation from sufferings is to explore the four noble truths.

#### **FOUR NOBLE TRUTHS**

"In the first noble truth, Mahatma Buddha has clarified that the world is full of all kinds of sorrows. Birth is also sorrow. Old age is also sorrow. Death is also sorrow. The pain of grief, depression, surprise, all is sorrows. Association with an unpleasant object is sorrow; separation from a loved one is also sorrow. Not getting the desired object is also sorrow."<sup>1</sup> In short, it can be said that the five skandhas (form, pain, perception, sanskar and vighyan) generated by attachment are the root cause of sorrow. "The statement of Dhammapada is absolutely logical that this world is like a burning house, then what laughter can there be in it? And what joy should be celebrated?"<sup>2</sup> If the human race in the present era will imbibe this noble truth, then only it will be free from unnecessary worries and tensions and their mind will be able to become calm and pure.

In the second noble truth (communities of sorrow), Buddha investigated the causes of sorrow and explained that if there is sorrow then there is a reason for it too. "Mahatma Buddha has clarified these through twelve Nidanas. According to him, taking a body, which is called caste, the cause of caste is the tendency to take birth, which is called Bhava. The cause of Bhava is the desire to stick to the object, which is called Upadana. The cause of Upadana is the desire to enjoy the object, which is called Trishna. The cause of Trishna is the attainment of pleasure through the senses, which is called Vedana. The cause of Vedana is the contact of the senses with the objects, which is called Sparsh. The cause of touch is the

five sense organs and the mind, which is called Shadayatana. The cause of Shadayatana is the mind and body of the fetus, which is called Nam-Rup. The cause of Nam-Rup is consciousness or Vigyan, without which the development of the fetus is not possible. The cause of Vigyan is the sanskars of the previous birth. The cause of sanskars is ignorance."<sup>3</sup> Considering momentary, painful and despicable objects as permanent, pleasant and useful is ignorance. Mahatma Buddha If we evaluate the concept of twelve diagnoses propounded by Buddha in the context of the problems of the present time, and then it becomes clear that all material problems arise due to ignorance. Due to ignorance of the transience of the world, man considers his own existence, the soul, to be external, and starts thinking that all the means of happiness are external. Therefore, he craves for more and more happiness, and in this desire, he gets afflicted with many types of worries and tensions. He is not able to know that material happiness is momentary and perishable, which in the course of time create emptiness and sadness. Therefore, it can be said that until a man's life does not give up dreams, desires and ambitions, the end of suffering is not possible.

In the third noble truth (Dukh-Nirodha), Buddha has explained the end of suffering after explaining the causes of suffering. According to Mahatma Buddha, “. The noble truth of Dukh-Nirodha is the name of complete detachment from that desire. This is the renunciation, liberation and analaya (not giving place) to that desire.”<sup>4</sup> Similarly, it is said in Vasetthausut, "The one who conquers that terrible desire, sorrows go away from him like drops of water from a lotus leaf. The roots of desire are dug out so that the tempting one does not grind you again and again"<sup>5</sup>. It is also said in Dhammapada, 'Nishvanam Param Sukham'. This makes it clear that in Nirvana, not only all desires, lusts and ambitions disappear, but man also experiences complete peace and happiness. According to Buddha, Nirvana is not an indicator of any state after death, but it is an indicator of the destruction of the tendencies born of desire, which is possible in this life itself. In the present era, this noble truth teaches that man has to overcome his desire through various means. Leaving aside worldly pleasures, one should work with devotion, faith and devotion for the betterment of society, world brotherhood and world peace So that along with practical and material welfare of mankind both the external and internal mind becomes peaceful and pure. In the fourth noble truth (Dukh Nirodha gamini Pratipada), Buddha has justified the Madhyama Pratipada i.e. the middle path. In the words of Buddha himself, 'O monks', a person who abandons the world and walks on the path of retirement should not indulge in

both the ends. Which two ends? One end is to have attachment with the desire for enjoyment in the desired objects. This takes man away from spirituality, is unrighteous and causes harm. The second end is to give pain to the body. This too causes sorrow, unrighteousness and harm. A man who indulges in these two ends can never cross the ocean of existence. The path of his salvation is the middle path, leaving aside these two ends. Buddha attained this Ashtangik path through true self- experience. According to him, only by making life proper can we get rid of sorrows.

### **ASHTANGIK MARG OF BUDDHAISM PHILOSOPHY**

Samyak Drishti is the basic element of wisdom. Man's physical, verbal and mental actions are of two types - skillful and unskillful. Knowing both of them well is the right view. "Details of these deeds have been given in Majjhima Nikaya. Unskillful deeds include killing living beings, stealing, adultery, lying, gossip, backbiting, harsh words, blabbering, greed, vyapaad (counter- violence) and false perception."<sup>6</sup> These are the ten skillful deeds. Such as non- violence, non- stealing, non-adultery, unkind words, untruthful words, unspeakable words, non-delirium, non-greed, non-counter violence, unfalsity are the ten skillful deeds. Greed, fault and attachment are considered to be the root of bad luck. On the contrary, non- greed, goodness and non-attachment are considered to be the root of good luck. Having proper knowledge of these deeds is the right view. With Samyak Darshan, a man gets the knowledge of inauspicious deeds. After this, he takes a Samyak Sankalp that he will not do these inauspicious deeds. He will renounce worldly attachment and lust and will not hate anyone. He will live his life with friendship, compassion and harmony with all living beings. Right speech means to refrain from lying, backbiting, harsh words (ferocious words) and nonsense (babble). Words that hurt the hearts of others, words that are harsh, that criticize others, and are useless nonsense should never be used. Truthful and sweet words are right speech. False speech and abusive language disintegrate the organization of society and lead to quarrels and violence. This creates a feeling of unrest in the mind. Therefore, in the present times, a man should always speak the truth, sweet words and sweet words. This can calm his mind and the society can also prosper. According to Buddhist philosophy, it is mandatory for every human being to perform five deeds. These are "non- violence, truth, non- stealing, celibacy, non- consumption of intoxicants like alcohol etc."<sup>7</sup> This is called Panchsheel. In the words of Dhammapada, a person who abandons these digs his own root.

Victory over oneself is the ultimate means of eternal peace for man. Following the right deeds is absolutely necessary for the progress and development of mankind.

Samyak Aajeev means the method of earning livelihood in a just manner so that the society is not harmed. Buddha's thoughts regarding livelihood have been collected in "Lakkhan Sutra". In which the following livelihoods have been called *tajya* such as "cheating of scales, cheating of weights, cheating of *mana* (measurement), bribery, deprivation, ungratefulness, *sachiyog* (cunningness), slaughter, bondage, robbery, livelihood of looting etc."<sup>8</sup> Even in the present time, all these livelihoods are considered crimes in front of society and law. But despite this, corruption, underweighting, taking bribe, cheating and looting are increasing in the society today. These problems can be solved only when all the people of the society live their lives with a proper livelihood So that the society can progress and develop in a balanced manner. If the means of livelihood are healthy and beneficial for the society, then only the human mind will be able to remain calm and free from tensions. *Samyak Vyayam* (right exercise) is necessary to control the senses. "Mahatma Buddha has propounded four mental efforts in this regard, such as not giving an opportunity to bad thoughts to come to mind, destroying bad thoughts that have come to mind, trying to generate good thoughts that have not yet arisen in mind and trying to increase the good thoughts that have arisen in mind and bring them to perfection. This is called *Samyak Vyayam*."<sup>9</sup> *Samyak Smriti* is to awaken one's conscience by observing the ephemeral and painful state of the world, and to keep one's mind and senses free from various bondages by repeatedly observing the painful and unpleasant sensations of the body. *Samyak Smriti* is the state of *Samadhi* that can be achieved only through *Samyak Samadhi*. To be free from the feeling of 'I' in the conscious form is *Samyak Samadhi*. In this state, man gets self- knowledge. He becomes illuminated by the light of knowledge and concentrates on the welfare of mankind. All his sorrows are destroyed. Thus, the *Ashtanga* path is considered to be the best of all the paths. In this path, right vision, right resolution creates right wisdom. Virtue requires proper words, actions and livelihood. To reach the level of *Samadhi*, proper exercise and proper memory are essential. In Buddhism, virtue, *samadhi* and wisdom are considered to be the three great elements. Wisdom can be awakened through virtue and meditation. so that the root ignorance of the cycle of death can be destroyed. The main goal of the seeker is the attainment of this wisdom.

## CONCLUSION

In conclusion, Buddhist philosophy is quite capable of solving the physical and human problems of the present time. The principles of the four noble truths, the eightfold path, the twelve diagnoses and the five virtues suggested by Mahatma Buddha are undoubtedly capable of keeping the external and internal mind of man calm. By following the moral eightfold path described by him, man can lay the foundation of a restrained and righteous life. This will help him to relieve his worries and stress and make him happy. Following the teachings of Mahatma Buddha, man can diagnose the root causes of suffering, ignorance and craving, by awakening his subjects. He can become a lamp Himself and illuminate Himself. At the same time, by abandoning ten unskilled actions and adopting skilled actions, one can get rid of stresses and attitudes. As Mahatma Buddha has also said, "O monks, you must make an effort, hearing precepts alone can never prevent suffering. The Tathagata's job is only to show the path, it is your job to follow that path. No other philosophy can teach more hard work and self-reliance.

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