



Buddhism 'A Way of Life for the Development of Society

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ABSTRACT

Of all the religions of the world, Buddhism presents a unique doctrine, a new valuation in the life of religious expression, a clear cut philosophy of man and his universe. It shows a direct path to the ultimate goal of man, and the final deliverance from misery. It is a profound system of philosophy which is beyond all dispute and criticism. This fact becomes self-evident to everyone who makes a careful study of the teachings of the Buddha with an unbiassed mind. Buddha opened the door for the highest wisdom for every one. He told disciples whom he organised to go the length and breadth of the country to spread the words of the Buddha in their own language, that is Pali.

I. INTRODUCTION

In the enlightenment of the Buddha in his profound knowledge and his perfect moral life, the world of the sixth century B.C. perceived a new doctrine, a new religion a new vision of immortality, which were the Buddha's own contribution to the world's common wealth of the spiritual treasure. Albert Einstein says - "The religion of the future will be a cosmic religion. It should transcend a personal god, and avoid dogmas and theology covering both the natural and the spiritual, it should be based on a religious sense arising from the experience of all things, natural and spiritual as a meaningful unity. If there is any religion that would cope with modern scientific needs, it would be Buddhism"

"Sabba papassa akaranam kusalassa upasamapada
sacittam periodapanam etam Buddhnam sasanam"

Buddhism considers man and nature as one. Man is at the centre of all activities. Man is a unit of truth and value. Buddhism believes in developing human potential. Every man possesses potentiality of attaining Buddhissattva. Buddhism with its lofty ethical values and spiritual cosmology would create a new concept, a new philosophy of one world and one humanity. This is easier today due to advancement of high technology that

science has developed. Buddhism strikes a balance between doctrine and empirical world, between man and nature, between man and science and by resurrecting man at the centre of all activities.

Survival of mankind today depends upon this delicate balance between eschatology and utopia which is possible only if man harnesses his spiritual possibilities and lives up to the Buddhist ideal of Nirvana and arrest the decline of moral values and enthrone it once again to the wills and minds of people. Buddhism provides a pragmatic vision about the future society.

Buddhism is a way of life, a matter of experience and not a belief. It is a way to the supreme experience by which the prince Sidhartha, the man became Buddha, the fully Awakened One. The Buddha's teaching is a matter of doctrine applied. To Buddha if a doctrine could not be put to experiment and practice it must be considered as utopia and useless for life. Buddhism then, has no use for belief, nor it has any place for faith save a reasonable Dhamma that guide, to the path of Nirvana. The way to supreme experience, the Enlightenment, though it is difficult and full of dangers, due to fierce resistance offered by the self, the lure to push your in to some other way which leads in a deeper mire of suffering is worthy of treading. There are two rules; begin, and walking into the Dhamma experiencing man and nature as one.

Each further stage will reveal a wider range of view, the further you go the farther you reach. The beginning and the end of the Dhamma is, therefore, experience, the supreme experience that which Buddha found under the great pipal tree in Bodh-Gaya. The experience in action is "Karma". Each action is chained with effect of a million causes and our every thought and act are intermingled with cause of a million effects. Our responsibility grown each moment for all that we think and feel and do. We must, therefore, live accordingly, with newly controlled, self conscious, thoughtful lives. The purposeful use of "Karma" is to apply it to the four Noble truths for every generation, and every individual inherits the burden of "Karma". The consequence of earlier action we cannot jump out of the consequence of the earlier actions, and we ignore it at our peril we cannot avoid consequences, good or bad 'A man cannot escape his evil or for that matter his, good ones. In Buddhism there is only inconceivable precision of cause effect operating on all planes, mental, psychic and physical only the Buddha mind is above its away, on its own place.

The Buddha's Doctrine of 'paticcasamuppada' the law of interdependent origination revealed to the world that there is no supreme power of universal soul as the origin of the universe, apart from this eternal law of course and effect, which is to be found within man himself. In accordance with law, everything in this universe is in a state of perpetual flux and is changing from moment to moment.

The most important, essential and unique doctrine of the Buddha is the Noble eight fold path, which, irrespective of time and space, caste or colour, promotes happiness for all according to the degree of its practice. This path contains the eight principles of Right views, Right Intention, Right speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. These Principles embrace the Buddhist system of religious training in its entirety. It is graded process of moral and intellectual evolution within the laws of karma.

"In Kalamas Suttas, Buddha advised kalamas don't accept anything merely because you hear about it, don't accept any thing because you have been doing it traditionally, don't accept it because you find it as it is supported and prescribed by your religion don't accept

any thing because it is logical and justifiable, don't accept anything because the personality of the stakeholders is attractive, or it is favorable to your thoughts, don't accept anything because the man who tells it is your respected teacher. Believe and accept when your conscious and intellect tells you that this is right, flawless things.

In Buddhism, there are three fundamentals of training in Buddhist practice that can help spiritual development of human beings morality, mental culture and wisdom this threefold training must be cultivated step by step, because without the cultivation of morality, mental culture cannot be secured, so do wisdom without mental culture the Buddha follows up on his advice on material welfare with four essential conditions for spiritual welfare confidence in the masters enlightenment virtue, liberality and wisdom. These four will instill in man a sense of higher values he will then not only pursue his own material concern, but also be aware of his duty towards society.

Buddhism then is the process of learning by experience to approach by a path, the supreme experience of the all enlightened one just begin and walk on, walk on. Buddhism teaches us swimming across ourselves. Unless you jump in to water and start swimming the fund of information and knowledge you have from all known sources about swimming are useless and futile.

The highest of all desires a man can have is the attainment of Enlightenment.

Enlightenment is beyond the reach of any category and concept and so is awakening, one meaning of the rootword "Budh" from which is derived the title Buddha, the Awakened One. Herein is no 'Avidya' left no mist of uncertainty, no darkness of a oneness beyond all difference, of a knowledge conscious and direct of the absolutes.

There must be much deposit of time, thought and energy. The dearer belongings must be sacrificed, made only in giving. Our prejudice, dear opinions, entrenched beliefs, our present sense of value must be forfeit and wiser set developed. For our likes and dislikes are seldom reasonable. In the end we must sacrifice our most endured possession, self 'I' 'your' 'Mine' and 'Your' such discrimination of feelings are obstructions in the

way to enlightenment. We must work out our salvation with diligence. Then will grow a sense of vast companionship with all that lives.

All things flow from a preceding cause, all things have and effect on all. A lightest thought or emotion or deed has effect on one plane or another, on all in the room, in the village, in the world, in the universe. The slightest act of ours in the country, on the earth, in the universe is bound to effect the whole cosmos.

All must agree on the law of change. There is no self, but we all fear death why, when it is inevitable from the moment of birth. Usually, bad reasoning and emotions in itself is a cause of suffering.

One must move on the Path shown by the Buddha and the way will open. Let us arise and seek experience, nay immediate experience, nay immediate experience. Who holds you back—your illusions, ignorance, attachments, and emotions, shed them off and begin the experience that you are one with the whole nature, whole universe. No doubt it requires a steadfast learning and doing to wash off 'avidya'. There are only two rules again, repeat upon the way; begin and continue, walk on. If the one going continues this action will definitely bring the effect of attaining awareness attaining Buddha-citta, attaining Buddhissattva and becoming one with the Buddha.

The tradition and practice of meditation in Buddhism are relatively important and strong while all religions teach some forms or variations of stabilizing single pointedness meditation only Buddhism emphasizes vipassana (insight) meditation as a powerful to assist one in seeing liberation, enlightenment Buddhism is a great virtue and is useful for peaceful co-existence among nations in every country with any race, in this age of middle, where tensions exist overwhelmingly on all sides. The new era of thinking human to become "Atta Deep Bhava" it means self source of truth knowledge to help other humans and every creature of universe.

II. CONCLUSION

Buddha expressed his love and kindness to the entire universe through his immaterial attitude, but charity should begin at home whether each and human beings follow Buddha's preaching of ethics in their daily life,

then one family of universe would happily and peacefully live so from these ways one after another would be happily living in their family life the world become beautiful in this way.

III. REFERENCES

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