

**BUDDHISM TO ENHANCE HUMAN SECURITY & WORLD PEACE****Dr. Dilip kumar Jauhar**Research Associate,  
Centre for Dalit and Adivasi  
Studies & Translation,  
University of Hyderabad  
Email: [dkjauhar@gmail.com](mailto:dkjauhar@gmail.com)

Modern India is confronted by many problems such as poverty, overpopulation and the destruction of the environment. New initiatives and ideas will be required to deal with them. Universal responsibility is the real key to overcoming our problems. Because of its respected stature and ancient heritage, India has a responsibility not only to ensure the future happiness of its own people, but also to provide leadership in the world. When India was struggling for freedom individuals who really cared for the welfare of the people came forward at enormous personal sacrifice to take the lead. They possessed the courage and determination to face hardship. Now, there is greater need for such kind of dedicated and honest people. It is not a time for such individuals to retire in search of their own narrow happiness.

To improve person-to-person contact in the world at large there should be greater encouragement of international tourism. Also, mass media, particularly in democratic societies, can make a considerable contribution to world peace by giving greater coverage to human-interest that reflect the ultimate oneness of humanity. With the rise of a few big powers in the international arena, the humanitarian role of international organizations is being by passed and neglected.

As all nations are economically dependent upon one another more than ever before, human understanding must go beyond national boundaries and embrace the international community at large. We can create an atmosphere of genuine co-operation by heartfelt understanding in this way we can decrease world problems. If people in backward countries denied the happiness, they will naturally be dissatisfied and pose problems for the rich. If unwanted social, political and cultural forms continue to be imposed upon unwilling people the attainment of the world peace will be doubtful. However, if we satisfy people at a heart-to-heart level, peace will surely come.

Democracy is more compassionate, more harmonious, and friendlier than any other system. It respects others rights and considers others equally as human brothers and sisters. Although you might disagree with them, you have to respect their views. So, now here in India, religion needs to be more spiritual. If politics is more humane then it becomes more positive and constructive. Religion too, if it is true religion it will become more constructive. Without that sense, it is just the name of a religion or faith or attachment.

When we rise in the morning and listen to the radio or read newspapers, we are confronted with the same sad news: violence, crime, wars and disasters. We cannot recall a single day without report of something terrible happening somewhere. Even in these modern times it is clear that one's precious life is not safe. It is a matter of great sadness to know the news of the recent bomb blasts in different part of the country with the enormous loss of life.



Now a day's religion is playing very important role. Any problems may be solved by adopting the middle path which is the root principle of Buddhism.

There is no doubt about the increase in our material progress and technology but somehow this is not sufficient, as we have not yet succeeded in bringing about peace and happiness or in overcoming suffering. Science and technology have worked wonders in many fields but the basic human problems as it is. We can only conclude that there must be something seriously wrong with our progress and development and if we do not check it in time there could be disastrous consequences for the future of humanity. Universal humanitarianism is essential to solve global problems and Compassion is the Pillar of World Peace.

The Buddha taught that the first step to peace is to understand the causality of peace. The fundamental goal of Buddhism is peace, not only peace in this country but peace in the world. The peaceful minds lead to peaceful speech and peaceful actions. If the minds of living beings are at peace, the world will be at peace. To answer these questions, let us look first at the Buddha's vision of the world, including the causality of its operations. Then, in that context, we can trace the causes of war. When the causes are identified, the Buddha's suggestions for dealing with them and eliminating them can be discussed. Finally, having developed a Buddhist theoretical framework for understanding the nature of the problem and its solution, we can try to apply the basic principles in searching for concrete applications that we can actually put into practice in our own daily lives.

Buddhism is the most rationalistic religion. Buddhism is now the religion of the one-third of the entire population of the world. It is because there is in Buddhism shelter for all people condemned as inferior to others or as untouchables. The Buddha was the first man to believe in the equality of man irrespective of caste, creed, colour and faith. It is the code of conduct and a way of thinking, an attempt to revolt against the tyranny of the idea of God existing as the supreme force. It was a revolt especially at a time when Brahmanism was at the zenith of its progress.

Religion should have test of justice and test of utility means liberty, equality and fraternity, a trinity of principles. According to Ambedkar Hinduism does not recognize and practice them. He asserted, “...**Hinduism is inimical to equality, antagonistic to liberty and opposed to fraternity.**” Therefore, he renounced it and took refuge in the Dhamma of Lord Buddha.

He observed that the function of the true religion was the upliftment of the individual, with regard to the spiritual aspect of the issue. For that purpose, it should teach the virtues of equality and liberty. As Hindu religion did not teach these virtues and failed to provide him a favourable environment and denied individual freedom for development, it had become imperative for him, to leave the Hindu fold and seek another religion that would offer him better conditions of life.

Ambedkar says that religion is for man and not man for religion. He wants to change the Hindu religion in order to organize, consolidate and the successful in the world. He aims

to change the religion because the religion that does not recognize him as a human being, or give him water to drink, or allow him to enter the temples is not worth to call a religion.

Religion is not to be found in temple. Religion is to be found in people hearts. If religion, is in the hearts conflicts can be avoided. But when you will keep religion in the temple and not in your heart that is when conflict begins. Buddha humanistic philosophy teaches that man must look not to temples but within him to find his salvation.

It is quite evident now that Dr. Ambedkar's philosophy of religion stands for the necessity of religion in society. Over a long period of social development, man has really become a 'religious being'. At present, religion has a hold on mankind. Besides, its spiritual aspects, religion give us, some secular ideals, and its power depends upon its power to confer material benefits to mankind. Although Dr. Ambedkar realized that to ignore religion was to ignore a live wire, he, at the same time, emphasized that religion must not be multitude of commands and prohibitions, because such religion tends to deprive the moral life of freedom and spontaneity and tends to reduce it to a more or less anxious and servile conformity to externally imposed rules. He also disliked a religion as a law or as a legalized class ethics as it confined in some of the existing religions.

He finds that the recognition of human suffering as the real basis of religion of the Buddha. The real purpose of his religion is the removal of this misery. According to Ambedkar, the Buddha Dhamma if every person followed, it would bring about the end to all suffering. Even though he is more realistic in approach than the Aryan Truths, he suggests absolute cessation of suffering. This is to instill positive hope in the life.

What today needed is that a human approach to all the problems; since just material growth cannot solve the problems of modern society, spiritual sense should be developed. It is firm belief that in order to solve human problems in all their dimensions, there is a need to combine and harmonize economic development with spiritual growth. Although materialistic knowledge in the form of science and technology has contributed enormously to human welfare, it is not capable of creating lasting happiness. The materialistic knowledge could not only provide a type of happiness that is dependent upon physical conditions and it cannot provide happiness that springs from inner dependent of external factors.

Whether a conflict lies in the field of politics, business, or religion an altruistic approach is frequently the sole means of solving it. Often the very concepts we employ to mediate a dispute are themselves the cause of the problem. At such times, when a solution seems impossible to reach, it is useful for all parties to recall the basic human nature, which unites them. We all know that this form of compromise is the most effective way to solve problems. The questions are, why do we not pursue is more often?

The core principle of the Buddhism is the importance of love, compassion and altruistic attitude. Whether someone believes something or not, believer or non-believer, so long as you are a member of the human family you need warm human feeling, warm hearted feeling. The question of world peace, the question of family peace, the question peace between wife and husband or peace between parents and children is dependent on that feeling



of love and warm-heartedness. We try to get peace or happiness from outside, from money or power but real peace, tranquility should come from within. A basic factor is warm-hearted feeling.

Human qualities, such as, morality, compassion, decency, wisdom and so forth have been the foundations of all civilizations. These qualities must be cultivated and sustained through systematic moral education in a conducive social environment so that a more human world may emerge. The qualities required to create such a world must be inculcated right from childhood. We should not wait for the next generation to make this change. We should try for renewal of basic human values. There is a hope in the future generations. We need a revolution in our commitment and practice of universal humanitarian values.”

Buddhism has a concept of dependent arising whereby all events are analyzed to have causes and effects which function in a chain reaction. Subsequent causes and conditions derive their power from proceeding causes and conditions. In this way, the fruit or the result, whether positive or negative occurs.”

Universal responsibility is also based on the purpose of protecting human rights. The modern society witnessing a tremendous and popular movement for the advancement of human rights and democratic freedoms in the world. Indeed, day-by-day the world is becoming one community. There is a growing awareness of people’s responsibilities. Even though so much suffering countries to be inflicted in the name of nationalism, race, religion, ideology and history, there is a new hope emerging for the downtrodden since people everywhere displaying their willingness to champion and defends the rights and freedom of their fellow beings.

Human beings indeed all sentient beings have a right to pursue happiness and live in peace and freedom. In the present society there is a need for out rightly protecting human rights, since the problem is not confined to any one single group or community or for that matter nation. It is the problem whole human community is facing. There is need to early realization that the political, social, cultural and economic development of a society is obstructed by the violation of human rights. Due to all these losses which human community has to face the protection of these is of immense value and importance.

There is a need to realize the importance of compassion in human life. “Non-violence does not mean the mere absence of violence. It is something more positive, more meaningful. True expression of non-violence is compassion. Since people seem to think that compassion is just a passive emotional response instead of a rational stimulus to action. To experience genuine compassion is to develop a feeling of closeness to others combined with a sense of responsibility for their welfare. True compassion develops when we accept that other people are just like ourselves in wanting happiness and non-wanting suffering and that they have every right to pursue these.

True compassion is universal in scope and it is accompanied by a feeling of responsibility. One of the most powerful emotions disturbing our mental tranquility is hatred. The antidote for hatred is compassion. If we live our lives continually motivated by anger and hatred, even our physical health deteriorates. On the other hand, people whom



remain, calm and open minded, motivated by compassion are mentally free of anxiety and physically healthy.

History showed that with exception to Buddhism, no other religion adopted pragmatic approach towards human society. This acted as major hindrance in the growth of scientism in those religious thoughts because they may have adopted compassion, but in practice they never insisted. This is because of the lack of realistic approach in the application of their philosophy. For example, Jainism adopted extreme non-violence and history has proved that it is not feasible in day-to-day life. Hinduism is the best example of ‘religious contradiction’. In another words, Hindu scriptures contradict with their own preaching. Hindu Law books talk of love and compassion but they prefer social system based on inequality and in human treatment to their own Hindu followers in the name of caste sacredness.

We are facing problems because people are concentrating only on their short-term selfish interests, not thinking of the entire human family. They are not thinking of the earth and the long-term effects on universal life as a whole. There is a strong need of transforming human attitudes to solve human problems. Human attitude should based on concept of non-violence, compassion and world peace, human rights and universal responsibility, and value for democracy, above all commitment to ‘humanity’.

Compassion and love are not matters of religion, though many religions teach these things. When we are born, we do not have any religion but we are not free from human love and affection. This is not a matter of religion but separate thing. What religion do is try to strengthen these qualities which are already here in human nature from birth. It is essential to make a distinction between religion and human nature because major section of the society on our planet is not believers or actively follow any organized religion. We are all members of the same human family and he wants to find ways of cultivating a deeper awareness of love and compassion with or without religion. At the same time, there is need to understand the negative expressions of the human mind such as anger, hatred and attachment.

When we face some external problem, it is often possible to escape it and find a solution, but when the anger or the hatred is within, we cannot do so easily. Once we have an understanding or realizing of the nature of our mind then gradually it would change. As time goes on, our attitude even to the external enemy would change. With understanding there would be forgiveness and an increase of our inner strength. As a result, there would be less fear, less doubt and more self-confidence, tolerance and patience. That is why he considers compassion to be the key to overcome hatred.

We are human beings, our basic nature is that of love and compassion and in human nature there is a natural feeling for living things. The time has come to think about the basic cause of suffering. For centuries millions of individual followers have derived personal peace of mind and solace in times of suffering from their own particular religious’ traditions. It is evident too that society in general has derived much benefit from these traditions in terms of the inspiration to ensure social justice and provide help to the needy. Today, the world over, we can find followers of many faiths sacrificing their own welfare in the service of others. Altruism is the most important goal of all religious practice.

Non-violence is not restricted merely to other human beings; it also has to do with ecology, the environment and our relations with all the other living beings with whom we share the planet. Non-violence can be applied in our day-to-day lives whatever our position



of vocation. Although violence is still ripe, the trend of world opinion is to recognize that the future is in non-violence. The combination of philosophy of non-violence and promotion of science and technology produces real human happiness.

We must promote better interfaith understanding to create a workable degree of unity among all religions. This may be achieved in part by respecting each other's beliefs and by emphasizing our common concern for human well-being. Second, must bring about a viable consensus on basic spiritual values that enhance general human happiness. This means we must emphasize the common denominator of all world religions humanitarian ideals to enhance the Human Security & World Peace.

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