



---

---

## HOW TO LIVE PEACEFULLY AND HARMONIOUSLY IN THE HUMAN WORLD

**Ven. Pandita**

**(Ph.D Scholar)**

**Department of Buddhist Studies, Acharya Nagarjuna University,  
Nagarjuna Nagar, Guntur, A.P, India.**

### ABSTRACT

Numerous conflicts have occurred in the world as a result of various factors, mostly religious, cultural, ethnic, and indigenous. In the current state of the globe, creating a peaceful society is the pressing concern. Buddhist teachings offer enduring principles for achieving world peace in this age. Within the tolerant and inclusive framework of Buddhism, the basis of peace and security can be strengthened. After firsthand exposure to the flaws and potential of human thought, the Buddha established a moral code for people to adhere to. This article aims to show how Buddhist teachings can promote social harmony and cohesion, and eventually peace. It aims to answer the question, "What are the Buddhist teachings that promote harmony and peace in society?"



**KEYWORDS:** Human, Problem, Peace and Harmony.

### INTRODUCTION

It is observed that a larger percentage of human beings need to develop their mind to their fullest capability in order to realize its true benefits being a human being. Human being at the beginning of its immature mind is considered innocent and ignorant of what merits and demerits that could be gained living in this human realm. Without the true basis of measurement to assess the merits and demerits, they tend to interpret and assess the value of things based on sensual pleasure. Therefore, things of sensual pleasures are regarded as being of high value. In other word, it could be said that our human civilization at the beginning of our history would attest to this fact. We find human being was unable to find the true peace and happiness in this human realm until the emergence of the teaching Buddha in 550 BC. That was the beginning of this Buddha *Sasana* when the true pathway to liberation was discovered by the lord Buddha. It was then that, human being begun to understand the good and bad actions.

This dissertation addresses the natural features of dhammas including how to accrue merits and demerits which living through the Samsara, in the context of living in this human realm. Buddha dhamma has laid down a very simple pathway for human to understand the meaning of sufferings and how to seek the way of ending the sufferings, which is the eventual liberation. Many teaching **Buddhas** and **Pecceka Buddhas** or **Arahants** have achieved their final liberation while living in this human realm. The understanding of Buddha Dhammas does not come to each individual in the natural way;

one must cultivate an understanding through each individual effort. It is through each individual effort that one would then put an effort to come to the understanding of wanting to seek the final liberation.

Statistical data on "**How to Live in the Human world**" has shown that many major religions teach the same principle of how to live in peace and harmony; however, it is the Buddhism that is unique in stating that the final goal for all is to seek out an escape route, to be liberated from the Samsara – living through the 31 plains of existence. Each and every individual religion sets their ground rules on "how to live in the human world". We can freely say that these rules are very much routine in tradition and culture depending on where one lives. By following this routine while living through one's daily life, and with full understanding of the Dhammas, one can achieve his or her liberation, the *Nibanna*.

Buddha teachings are very simple; it is an elaboration of three factors: *Sila*, *Samadhi* and *Panna*. There are set rules that a faithful should follow to achieve the final goals. It must be noted here that the speed in which one could achieve the final goal would varied: some could reach its final goal in a quicker manner where as others may find it very slow to fruition. The law of *Kamma* would prevail. In any event, we all could come to one common conclusion of reaching the final liberation. This paper presents the pros and cons of the factors influencing or governing the path of progress for each is defined and explained in the simplest form.

**Problems of Human World:** There are so many problems that we are facing to as long as we are in *Sansāra*, the cycle of bath and death. Our Buddha preached these problems as suffering in his first sutta namely *Dhammacakkapavattana sutta*. They are as follows;

Birth is suffering; old is suffering; sickness is suffering; death is suffering; sorrow, lamentation and dejection are suffering. Contact with what is unpleasant and separation from the pleasant are suffering. Not getting what one wishes is suffering. In brief clinging to the five aggregates of the personality – body, feeling, perception, disposition and consciousness – as possessions of "myself" is suffering.

In addition, we have also problems of industry, labor, wages, unemployment, angularity of opportunity, the gap between the have and the have-nots. Day to day we are finding out solutions of these problems. But we cannot do it completely because they appear very complicated as indeed they are. The aspiration of human being is a simple one; he merely wishes to be able to live in peace and happiness, with freedom to build his own little world in human dignity.

**The Purpose of Human Being:** It is necessary to understand the purpose of human being life. To know it, we will first have to study the subject through our experience and insight. We then will discover for ourselves the true meaning of our life. Guideline can be given, but we must create the necessary conditions for the arising of realization ourselves.

There are several prerequisites to the discovery of the purpose of life. First of all, we must understand the nature of man and the nature of life. Next, we must keep our mind calm and peaceful through the adoption of a religious system. When these conditions are met, the answer, which we seek, will become like the gentle rain from the sky.

**Understanding the Nature of Human life:** Our human beings are clever enough to land on the moon and discover ponderous things in the universe but we have yet to delusion in to the inner workings of our own mind. Most of human beings have yet to learn how their mind can be developed to its fullest potential so that its true nature can be realized.

As yet, we are still wrapped in ignorance. So we do not know what is expected of us. As result, we misinterpret every things and act on misinterpretation because we always pay our attention on sensual pleasure according to the nature of ordinary human being. In fact, our entire civilization cannot be built on misinterpretation. Our real peace and happiness been free from sufferings cannot be found based on our mind wrapped in ignorance.

According to the teaching of our Buddha, we must make an effort to overcome to arrive at realization and enlightenment; otherwise, we cannot be feeling real happy and peaceful. All great beings are born as human beings from the womb, but they worked their own way to their happiness and goal. Realization and enlightenment cannot be poured in to the human heart like water in to the tank. Every Buddha had cultivated his mind to realize the real nature of human life.

Of our human beings one can attain his goal where is free from several sufferings if he wakes up from the “dream” that is created by his ignorant mind and becomes fully awakened. He must realize that what he is today is result of an untold number of repetitions in thoughts and actions. Therefore we are not ready-made; we are continually in the life long process of becoming, always changing. According to the doctrine of our Buddha, we can always mould our character and destiny through the choice of our actions, speeches and thoughts because of significant human beings. Indeed, we must become in samsara by meaning of the cycle of birth and death in accordance with our destiny hold by our human being.

There are several aspects with regard to the nature of life. Some people understand it that life is not rose bed because of all of suffering in human life. Some religious teachers understand the nature of human life as a place where mix happiness with sufferings day to day. Anyway, most of people dislike facing the true fact of life and prefer to lull themselves in to a false sense of security by sweet dreaming and imaginings. They mistake the shadow for the substance and consider false happiness as real happiness because they are slaves of craving for sensual pleasure. They fail to realize that life is uncertain but death is certain. Of the ways of understanding the nature of life, one way is to face and understand the death, which is nothing more than a temporary end to a temporary existence. But many people do not like even to hear of the word “death”. They forget that “life is not stationary. It is always moving. So they should know where we came from, we are going to now”.

Realization on death with the right method attitude can give a person courage and calmness as well as insight in to the nature of existence. We must understand that we are living a life that does not always proceed as smoothly as we would like it to. Very often therefore we must face problems and difficulties. We should not afraid of them because the penetration in to the very nature of these problems and difficulties provide us with a deeper insight in to our life.

The worldly happiness in wealth, luxury, respectable position in life which most of people are seeking is an illusion because of limitless felling. A progress of mind without limitation must change in to other position; negative or positive position. For instance- according to Buddhism one who indulges in sensual pleasure sometimes can satisfies his desire but indulgences in sensual pleasure can not give completely him satisfaction of desires because sensual pleasure are not ultimate truth and are like dream.

**The Religious System:** To understand the real purpose of human being life, it is necessary for us to choose and follow a religious system; restraining from evil deeds, encouragement to do good action and enabling to purify our mind. For simplicity let us call this system “religious system”.

Religious system is expression of the striving human being. It is greatest power leading to self-realization. It has greatest power to transform one with positive qualities. It turns ignoble in to noble; the self-fish, unselfish; the proud, humble; the haughty, forbearing; the greedy, benevolent; the cruel, kind and so on. Religious system teaches us how to calm down the sense and make our heart and mind peaceful. The keynote of calming down the sense is to eliminate attachment which is the root of our disturbances. It is very important for us to have contentment. The more we crave for our property, the more we have to suffer. Property does not give real happiness to owner. Most of rich people in this world today are suffering from numerous physical and mental problems. With all the money belongs to them they cannot buy a solution to their problems. Yet the poorest men who have learnt to have satisfaction of desire many enjoy their lives for more than the richest people do.

If we realize the nature of human being life characterized by dissatisfaction, change and egoism as well as the nature of man’s greed and means of getting them satisfied, we can understand the reason why the happiness so desperately sought by many people is so elusive like catching shadow a moon

bean in to the water. We try to again our happiness through accumulation of property again and again. But as far as we wish, we cannot get it. When we are not successful in accumulating wealth, gaining position, power and honor deriving pleasure from sense satisfaction, we go pained and suffered, envied others who are successful in doing so. Even if we are successful in getting these things, we suffer as well because we now fear losing what we have gained or our desires have now increased for more wealth, higher position, more power and greater happiness. Our desires never seem to be completely satisfactory. Therefore understanding the nature of human life we should not waste too much time doing impossible.

In this point the adoption of religious system becomes important, because it encouraged contentment and urge us to look beyond the demands of our flesh and ego. According to the religious system of Theravada Buddhism, by ourselves we remind that we are the heir of our action and the master of destiny. In order to gain greater happiness we must be prepared to give up short-term pleasure.

According to the law of Kamma, rebirth will take place depended on qualities of our deeds; a person who has done many good deeds, may be born in favorable conditions where he enjoys wealth and success, beauty and strength, good health and meets good spiritual parents, friends and teachers. Wholesome deeds can also lead to rebirth in the heavens and other sublime states. Unwholesome deeds lead to rebirth in suffering states. Therefore understanding the law of kamma, we must make the effort to refrain from performing bad actions and to try to cultivate the good actions. By doing so, we gain benefits not only in this life but also in many other lives.

To do so here we must understand wholesome or merits and unwholesome or demerits.

### CONCLUSION:

The aforesaid surveys of how to live in human world are essential for every human being. For human beings, these practices had been routed by the Buddha as routines in their life. If we look at them in general way, we can see simply routines as three main principles. Someone who follows these practices can attain his real happiness, peace of mind and liberation from all sufferings sooner or later. It may be rapid for some progress and for others it may be slow. But there should not be doubt these practices of how to live in human world will lead to our satisfaction, real happiness of mind and supreme happiness of Nibbana. Taking these practices of human as foundation of real peace of mind, anyway, we have to apply ourselves with the energy, mindfulness and knowledge to attain our final goal. When we build the foundation of peaceful realm of human, we should not forget these practices expounded by the Buddha as routines in our life and we subject to our own action.

### The Buddha says:

Be your own isle of refuge,  
Be your own shelter,  
Seek not for any other protection,  
Let the truth be your isle of refuge,  
Let the truth be your shelter,  
Seek not after any other protection,

### REFERENCES:

1. Anguttara Nikaya
2. Anguttara-atthakatha
3. Abhidhammatikāpali
4. Abhidhammānāgārah
5. Dhammapada
6. Dhammapada-atthakatha
7. Itivuttaka-atthakatha
8. Visuddhimagga

9. Vajirabuddhi-Tika
10. Vimativinodani
11. A manual of Abhidhamma by Narada
12. Dhammapada by Narada
13. The Pali-English Dictionary edited by T.W Rhys Davids William Stede