

Enlightenment of Buddha, His Teaching And Contribution in Education

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Introduction:

Siddharth Gautama is one of the religious leader, philosopher and the emancipator of the human being who fought for the peace and non-violence in his entire life. And given the message to the world "Fellowship is not only human being but all living being also." He is also title as the Buddha. It means full awakened one. He was born at Lumbini in 563 BC. This place is situated in Nepal. He is also known as 'Shakyamuni Buddha' because he was a member of the Sakya clan. The ruling class of an aristocratic republic in that region about 2600 years ago, a clan called the "Sakyas" ruled the city of Kapilvastu. His father name Shuddhodhana was the ruler of Kapilvastu. His mother name was Maya. Maya died when Siddhartha was about 7 days old. His father nurtures him in a very peaceful and nice way. His father wants to make him a great king. Therefore his father gave him the education of military science through proper tutor. The Kshatriya must learn how to fight and facing the war.

But Siddharth was a kindly disposition. He did not like fight. He was also against the exploitation of man by man. He always tells his mother, "How can it be the duty of man to kill man?"

The Sakyas had their Sangh. Every Sakya youth above twenty must participate in the Sangh and be a member of the Sangh. Siddharth had reached the age of twenty. He also became a member of the Sangh. After the eight years members of the Sangh. An event occurred which resulted in a tragedy for the family of Shuddhodhana and a crisis in the life of Siddharth.

Parivrajaka of Siddhartha:

The State of the Koliyas neighbouring by the state of the Sakyas. The two kingdoms were divided by the river Rohini. The water of the Rohini was used by both states for irrigating their fields every season. there were minor disputes between them on the issue of water. As to who should take the water

of the Rohini first and how much. These disputes resulted in quarrel.

When Siddharth was twenty-eight years. There was a conflict over waters between the servants of the Sakyas and the servants of the Koliyas. Both were injured in that conflict. The Senapati of the Sakyas, therefore called a session of the Sakya Sangh to consider the question of declaring war on the Koliyas. He said Koliyas attacking on our servants many time on the issue of water. But we tolerated them so far. But this cannot go on. It must be stopped and it cannot be stopping instead waging war against the Koliyas. Therefore the Sangh do declare war on the Koliyas.

Siddharth Gautama oppose this resolution which made by the Senapati. He said war does not solve any question. Waging war will not serve our purpose. It will sow the seeds of another war. The slayer acts a slayer in his turn. The conqueror gets one who conquers him. A man who despoils is despoiled in his turn. The Sangh should not haste to declare war on the Koliyas before investigation who is the guilty. Our men have also been aggressors. If this is true then we are also accused. Our men were the aggressors but we must not forget that it was our turn to take the water first said the Senapati.

Sidharth Gautama said Sakyas and Koliyas together settle the dispute with republic way. But the Senapati was not ready to accept the amendment. Senapati replied in war the Kshatriyas cannot make a distinction between relations and strangers. They must fight even against brothers for the sake of their kingdom. Performing sacrifices is the duty of the Brahmins, fighting is the duty of the Kshatriyas, trading is the duty of the Vaishas and service is the duty of the Shudras. There is merit in each class forming its duty. Such is the teaching of our Shastras.

Siddharth replied that enmity does not disappear by enmity. It can be conquered by love only. But the majority on the side of waging war. And he was opposing the decision in favour of mobilization. He rejected to join the army and not

take part in the war. Senapati replying to Siddhartha not to break the vows which he had taken at the time of membership of the Sangh. Otherwise he will expose himself to public shame. Siddharth replied he has pledged himself to safeguarded the best interest of the Sakyas by his body, mind and money. But he does not think that this war is in the interest of the Sakyas. What is public shame to him. Before the best interest of the Sakyas.

Senapati grew anger and addressing Siddharth. He must obey the majority decision of the Sangh. But Siddharth disobeying the term of Sangh. Sangh has no power to hang or exile but Sangh can declare a social boycott against his family and seizing his families lands. For this Sangh does not have to obtain the permission of the king of the Kosalas.

Siddharth realized the consequences that would follow if he continued his opposition to the Sangh in its plan of war against the Koliyas. He had three alternatives to consider:

1. To join the forces and participate in the war.
2. To consent to being hanged or exiled.
3. To allow the members of his family to be condemned to a social boycott and confiscation of property.

He was accepted the second alternatives he spoke to the Sangh, please do not punish his family, social boycott them and confiscating their land. They are innocent. He was guilty and willingly accept the sentence of exile in the form of parivrajaka and leave this country. It was a kind of an exile.

Enlightenment of Buddha:

When Siddharth had taken the parivrajka and left his country. He went in search of new light. He visited various Rishies and Ashrama to study the various philosophies. He met to Brighu Rishi and studies his philosophy then study Sankhya philosophy. He learnt the training of Samadhi marga and also the trial of Asceticism. He had spent his six years but no any philosophy made him satisfied and showing the way of salvation of human being.

Gautama sat thinking over his past experiences. He realized that all path had failed. He was so frustrated but frustration as such did not touch him long. He was always hopeful of finding a way. He had tried to forecast his future. Prepared

with hope and determination he left Uruvela and went along the wide road to Gaya. There he saw a "Banyan tree" he thought of sitting under it in meditation in the hope of a new light dawning upon him and enabling him to find a way which would solve his problem.

When he started meditation a crowd of evil thought and evil passion entered his mind to defeat him but he strongly overcome the evil thought and evil passions through his meditation power. Siddharth collected forty days food during the period of meditation. Having routed the evil thoughts that disturbed his mind Gautama refreshed himself with food and gained strength. He thus prepared himself for meditation with the aim of obtaining enlightenment. He obtain enlightenment four weeks of meditation. He reached final enlightenment in four stages.

1. In the first stage he called forth reason and investigation. His meditation helped him to attain it easily.
2. In second stage he added concentration.
3. In the third stage he brought to his aid equanimity and mindfulness.
4. In the fourth stage he added purity to equanimity and equanimity to mindfulness.

Thus with mind concentrated purified, spotless, with defilement gone, supple, dexterous firm, impassionate, not forgetting what he is after, Gautama concentrated himself on the problem of finding an answer to the question which had troubled him. On the night of the last day of the fourth week light dawned upon him. He realized that there were two problems. The first problem was that there was suffering in the world and second problem was how to remove this suffering and make mankind happy.

So in the end, after meditation for four weeks, darkness was vanished, light arose, ignorance was dispelled and knowledge arose. he saw a new way.

Buddhas Teaching:

Four Noble Truths:

After the enlightenment of Buddha, he explained the four noble truths. which he acquired his long contemplations and meditation. The noble truths are the heart of Buddhas teaching. Buddha explained in his first sermon to his old colleagues, the five ascetics at sarnath near Benares.

The Four Noble Truths are:

1. Dukkha (Suffering)

The first noble truth is dukkha (suffering). Life contains inevitable, unavoidable suffering. To convey the broad meaning of the original word used by the Buddha in pali language 'Dukkha'. The suffering including the gross forms of pain, illness and trauma.

It is interpreted to mean that life according to Buddhism is nothing but suffering and pain. Buddha is neither pessimistic nor optimistic about the suffering. He is realistic. He takes a realistic view of life and the world. It looks at the things objectively. He does not frighten and agonized you with all kinds of imaginary fears and sins. He tells you exactly and objectively what you are and what the world around you. He shows you the way to perfect freedom, peace, tranquility and happiness.

2. Dukkha - Samudaya (Origin of suffering):

The second noble truth teaches us that the cause of suffering is desire or greed. The actual word from the early scriptures is 'tanha' and this is accurately translated as 'thirst' or 'craving'.

We continually search for something outside ourselves to make us happy. But no matter how successful we are. We never remain satisfied. It tells us that we must give up everything we love to find happiness. It is the only attachment to what we desire that gets us into trouble. Buddhist practice brings about a radical change in perspective, our tendency to divide the universe into 'me' and 'everything else' fades away. The practitioner is better to enjoy life experiences without judgment, bias, manipulation or any of the other mental barriers we erect ourselves and what's real.

3. Dukkha -Nirodha (The cessation of suffering):

The third noble truth is the cessation of suffering. Noble truths are sometimes compared to a physician diagnosing an illness and prescribing a treatment. The first truth tells us what the illness is and the second truth tells us what causes the illness. The third noble truth holds out hope for a cure.

The solution to dukkha is to stop clinging and attaching. The Buddha taught that through diligent practice we can put an end to craving.

4. Dukkha - Magga (The path leading to the cessation of dukkha):

The fourth and last noble truths are Dukkha - Magga. The Buddha spent the last 45 years of his life giving sermons on aspects of the four noble truths. In the four noble truths the Buddha as a physician prescribes the treatment for our illness. The Eight fold path unlike in many other religions. Buddhism has no particular benefit to merely believing in a doctrine instead the emphasis is on living the doctrine and walking the path. The path is light broad areas of practice that touches every part of our lives. It ranges from study to ethical conduct to what you do for a living to moment to moment mindfulness. Every action of body, speech and mind are addressed by the path. It is a path exploration and discipline to be walked for the rest of one's life. Without the path the first three truths would just be a theory. The practice of the Eight fold path bring the 'Dhamma' into one's life and make it bloom.

Eight fold path:

After expounded the four noble truths Buddha taught his disciples the Eight step path to awakening. They are as follow:

1. Right View:

A true understanding of how reality and suffering are intertwined.

2. Right Resolve:

The aspiration to act with correct intention, doing no harm.

3. Right Speech:

Abstaining from lying and divisive or abusive speech.

4. Right Action:

Acting in ways that do not cause harm such as not taking life, not stealing and not engaging in sexual misconduct.

5. Right Livelihood:

Making an ethically sound living, being honest in business dealing.

6. Right Effort:

Endeavoring to give rise to skillful thoughts, words, deeds and renouncing unskillful one.

7. Right Mindfulness:

Being mindful of one's body, feeling, mind and mental qualities.

8. Right Concentration:

Practicing skillful meditation informed by all of the preceding seven aspects.

Buddhas Contribution in Education:

In the field of education Buddha made a tremendous contribution. The Buddhist sangh and viharas served as great centers of education. Students from various countries came here to receive education. Nalanda, Taksashila and Vikramshila which gained reputation as a great education centers.

Students came to these places to receiving education not only from different parts of India but also from Tibet, China, Thailand etc. Buddhas philosophy as “ Humanism” accepted in the curriculum. As compared to Buddhas philosophy of “humanism” all philosophies became outdated. Because the center of his philosophy is ‘humanity’.

In the period of Covid 19 outbreak in the world. This is the biggest threat to the humanity. Thousands of people died due to the corona virus. Amid it people are helping each other without any discrimination. Everyone is trying to spare the humanity, serving the food to the destitute and migrant, taking care of each other. This is the values come from the philosophy of Buddha. And it instillation in human being.

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