



1196, Sadashiv Peth, Limayewadi Road, pune - 411030.
contact- 020-29526979/ 9699644930 E-Mail- ssf@ssfoffice.co.in

Gautam Buddha

Gautam Buddha was born in 563 BC on the day of Vaishakh Purnima, in Lumbini (today's Nepal) near Kapilvastu. Mahamaya Devi, the queen of Kapilvastu, on her way to Devdah, experienced labor pains, in which a child was born. His father, shuddhodhana, was the king of a Shakya republic. The naming ceremony was performed on the fifth day after the birth. The boy was named Siddhartha. His 'Gotra' was Gautama. Therefore the child became famous in the general public by the name of Siddhartha Gautama. Siddhartha's mother, Mahamaya Devi, died 7 days after giving birth. After that, Siddhartha was brought up by his aunt and the king's second wife, Mahaprajapati Gautami. It is noteworthy that Vaishakh Purnima is also known as Buddha Purnima because Gautam Buddha was born on this day.

At the time of the birth of Siddhartha Gautama, Asit Rishi had predicted about him that if this child remained in worldly life, then he would be Chakravarti emperor. If he leaves the house and becomes a sannyasi, he will be a Samyak Buddha.

At the age of 16, Siddhartha Gautama was married to Yashodhara, the daughter of Dandapani Shakya, and after marriage, they had a son named Rahul. According to the Shakya tradition, at the age of 20, Siddhartha Gautama was given 'Diksha' in the Shakya Sangha. In the Shakya Sangha, he had constant disputes over some subjects with the rest of the Sangh members. As a result, he decided to renounce his home and left Kapilvastu and went to Rajagriha, the capital of the Magadha kingdom. The period of Buddha's renunciation is called Abhinishkraman in Buddhism. Siddhartha Gautama renounced his home at twenty-nine and did severe penance for 6 years.



He attained Enlightenment at the age of 35, on the full moon night of Vaishakh, under a Peepal tree on the banks of the Niranjana River. After achieving this Enlightenment, Siddhartha became known as "Gautam Buddha." The place where he attained knowledge became famous as Bodh Gaya. In Buddhist texts, the Buddha gave his first discourse at Sarnath (near Kashi), called "Dharmachakra Pravartan," in Buddhist texts.

Gautam Buddha opened the gateways of knowledge to all sections of society. Swami Vivekananda has said in this situation that the people of India must have received an excellent education at that time. He imparted knowledge with a very open mind, and the general public followed him. It was only under the influence of Buddha's knowledge that the then kings abdicated their thrones; The queens left the Royal Palace. Even the ordinary people, appreciating his teachings, started following him. There was a radical change for the common person due to the divergence of the teachings of the Buddha from the prevailing wisdom of the then 'Purohit Varga.' This was possible only because of Buddha's independent vision and concern for the broader interest of the people.

Panchsheel is Buddhism's basic code of conduct, considered necessary for Buddhist worshipers to follow. Do not commit violence, do not steal, Do not commit adultery, do not lie, and do not take drugs. These five principles are called the principles of Panchsheel. Gautam Buddha says that every man must accept these Panchsheel because there should be some standard of life for every man by which he can measure his good and evil.

Gautam Buddha has considered the principle of the Ashtangik marg as the first and foremost for a welfare state. They say that there is sorrow in society, a cause of sorrow, and a solution to this sorrow. There is a path to get rid of sorrow, and the way to get rid of sorrow is called the Ashtangik marg. This path should be followed for permanent happiness in life. Gautam Buddha says that when there is an atmosphere of darkness and despair all around, one should consider himself ideal, awakening the willpower and making him active, and in doing so, the right vision, right will, right speech, right action, right livelihood, right exercise, right memory, and right samadhi are the best paths.

The ultimate aim of the right vision is the destruction of ignorance. It is the antithesis of false notion; it prohibits caste inequalities and egoism, which is impossible without a worthy determination. Our resolve should be worthy, according to our ability. Right speech means speaking the truth and not lying, speaking meaningful and powerful words, and using polite speech. Right Karma means not to do harmful deeds while doing one's work, taking care of the feelings and rights of others, and keeping harmony in karmic life. Right livelihood means not doing any harmful business that will harm society and others. Right exercise means striving to improve oneself, having the attitude of mind to walk on the Ashtangik Marg, means destroying ignorance, developing and increasing the mind's perspective. Samyak Smriti means trying to attain the mental ability to see clearly, control the mind, pay attention to everything, and listen carefully. Samyak samadhi means to have a constant concentration of the mind and to lose the ego, always at the expense of others. We are thinking about the efficient and the good.

Buddha has explained the path of modesty and virtues for the family man. He has told that to be a wanderer of the way of modesty means to practice these ten virtues; Modesty, charity,

selflessness, wisdom, Virya, peace, truth, adhishtana, friendship, and neglect. When one reaches the fulfillment of 'disregard' by introducing the bestowal Paramita, he remains a Bodhisattva. But after completing all these, he becomes Buddha. Paramitas are moral values, the cultivation of which leads to Enlightenment.

In Buddhism, charity means giving generously; sacrifice is also considered as charity. There is a practice of donating food, clothes, and eyes in Buddhism. Charity is the first step to Enlightenment. There should be a sense of duty behind it; charity given for praise and fame is not charity. Sheela means all kinds of physical, verbal, mental, and all good and moral deeds come under modesty. One should avoid murder, theft and adultery, lies and nonsense, alcohol and drugs. The Buddha has added three more precepts to the bhikkhus - not to eat prematurely, not to sleep on beds, and to refrain from using dance-singing and garland scents etc. Naishkramya: It means perfect renunciation. Bodhisattvas renounce the kingdom and other material pleasures like straw.

Wisdom means knowing, the intelligence of the vivekbuddhi, the knowledge of the truth, the kind of thing it is to see it. There is knowledge based on a scientific point of view and logic in modern language. In Buddhism, wisdom, modesty, and samadhi are essential to attaining Enlightenment.

The meaning of Virya is to do more and more venture into the path of public welfare, spiritual practice, and religion by being lazily awake completely by awakening the inner powers. Without such enterprise, man cannot progress and develop in any direction. The meaning of Virya is to do more and more venture into the path of public welfare, spiritual practice, and religion by being lazily awake completely by awakening the inner powers. Without such an enterprise, man cannot progress and develop in any direction.

Acceptance and rendering of truth is the ultimate truth. It is also called right vision. It is true to see the thing, say it, and render it the same way. This is a challenging task. Truth consists of the right vision, right will, and right thought. Adhishthana paramita means determination. Adhishthana is undoubtedly necessary for the performance of auspicious and ethical deeds. The practice of the paramitas requires determination. Bodhisattvas renounce home only when they are determined.

Friendship means generosity and compassion. To be friendly towards all living beings, animals, and plants. Bodhisattvas do not keep anger, Animosity, and malice in their mind; just as a mother protects her son without worrying about her life, so should a Bodhisattva save the friendship.

Neglect Paramita means moving forward towards Buddhahood by keeping an impartial attitude. Any Bodhisattva can become a Buddha by attaining perfection in these ten virtues.

Jealousy, anger, ignorance, violence, theft, adultery, and untruths dig the root of purity, so public welfare cannot happen without personal purity. On February 1, 1890, in a meeting in Ghazipur, Uttar Pradesh, Swami Vivekananda said that Lord Buddha is my God. My God, He did not propagate any theory about God; he was God himself, I believe it ultimately. During his stay in America, in the city of San Francisco, he said that I have some differences with Buddhism, but I like Buddha very much. I have more reverence for that character than anyone else - he has tremendous courage and fearlessness and is the epitome of incredible love and compassion.



Mahatma Gandhi wrote many articles about Gautam Buddha and Buddhism; he wrote in 'Young India,' 'Navjivan,' 'Harijan,' and 'India Opinion' also published in other magazines. Gandhiji believed that the Hindu society of India assimilated the core principles of Buddha. In his speech to Sri Lanka, Gandhi said, "After deep thought, I have assumed that the significant parts of the Buddha's teachings have become an integral part of Hinduism today. It is impossible for the Hindu society of India today to go back from the reforms that Gautama made in Hinduism. Gautam Buddha has left an indelible mark on Hinduism with his great renunciation, dispassion, and the pure purity of his life. Hinduism can never get away from that great teacher.

Today, the world is transitioning; economic interests prevail over human values. On the one hand, man has achieved immense prosperity by developing and using it in science, technology, and mechanics. On the other hand, human beings have been subjected to selfishness, greed, violence, etc., by violence and military power, economic inequality, and exploitation of natural resources. And has also adopted an unfavorable and destructive path.

Therefore, in today's world, along with material wealth, it has become necessary to save human existence. Regarding brotherhood, Buddha said that "Animosity does not calm down. Enmity is pacified only from timelessness." This auspicious sutra has always been meaningful.

Dr. Ambedkar had also said that the victory achieved by violence is not permanent as it always fears being reversed by reprisal. Therefore, recognizing the factors that give rise to enmity, Buddha paved the way long ago to remove them. Therefore, to reduce the ignorance, non-violence, adultery, untruth, and arrogance prevailing in the society, it is necessary to follow the moral and welfare philosophy of Panchsheel and Ashtangik path.

The meaning of equality in Buddha's philosophy is to underline that every person is a dignified presence and that every person should be ensured without any discrimination the availability of opportunities, resources, rights etc. We all know that most of the inequalities in the world are made by man. For example, we can take the caste system. The principles of justice, liberty, and human rights are extensions of the principle of equality. This means that equality is the cornerstone of these principles. If the spirit of equality is strengthened in our societies, we will be able to move faster towards justice, freedom, human rights, social change, personal development, peace, harmony, and prosperity. Man-made inequality is the root source of injustice, exploitation, tyranny, violence, social tension, and harmony.

In this situation, the Buddha's Dhamma can become the theoretical basis for ideological dialogue between different religions and sects. This is possible because it is an eternal, natural, and moral principle that is not bound by the boundaries of time and space. It is a truth in the face of a hollow communal metaphysical reality. In any case, the Buddha's principles underline the mutual need of oneself and others.

Therefore Dhamma is the solution to the need of today's world as the universal human goal because it bridges the gap between belief and practice and the ideal and the real.

Advocate Vinod Diwakar

E-Mail: office@vinoddiwakar.com