



## THE CRITICAL NEED OF BUDDHIST PEACE THEORY: GLOBAL PANDEMIC

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### ABSTRACT

In the current world everything is coming with a cost; even the lives are. Current scenario has made people to delve deeper into the matter which is of great concern that is non-other than corona virus so as to find a viable way out to live life normally free of any health-related worries. Looking into this several calming ways are proving a great healing. One of them is Buddhist theory which preaches meditation and simple lifestyle changes full of ahimsa. Buddhist theory is becoming a part of many people's lifestyle as they want to remain calm in present chaotic atmosphere where people are restricted and confined inside homes. This pandemic is taking a toll on people's lives as some have gone to extent of suicide cases as individuals lack peace of mind and some have gone into depression due to bulk of negativity. The corona virus pandemic is testing our wellbeing, work, family, food and fun. It's likewise upsetting our genuine feelings of serenity and compelling us to scrutinize our own reality. We are each posing our own existential inquiries: Why is this transpiring? For what reason wouldn't I be able to go on with my standard life? Who made the issue and why? While researchers are endeavoring to discover clinical arrangements, ideas from Buddhism can furnish us with some comfort for our overburdened personalities. The Buddha's answer is center exclusively around the existential realities, pointing first for understanding and afterward to embrace an even minded contemplation practice.

### INTRODUCTION

Buddhist approach to the mental challenges in times of global COVID-19 pandemic and finding peace of mind and ahimsa. Since the world wide epidemic of coronavirus took place a number of people. One of the most important Buddhist thoughts which is benefitting this situation is that in Buddhism it says- always make your mind happy, always remain happy. It is true that there will be ups and down in life. It is true that there will be mistake, challenges and upheavals. But use these occasions as a learning experience and never make your mind unhappy. Because when you make your mind unhappy, then you become vulnerable through which you are compelled to develop many negative emotions. Like anger, jealousy, anxiety and so forth. Human life is not just suffering, it's also has a lot of blessings. But we also get suffering, during the ups and downs in life, what is important are to maintain a balanced state of mind. And don't let your mind get disturbed. To quote Shanti Deva (a renowned ancient Buddhist Scholar of Nalanda tradition) he says, "If it's something you can change, don't wrong because you can change it. So, this makes everything pretty clear.

### BUDDHISM IN DEEP SENSE

Siddhartha Gautama, the Buddha, was naturally introduced to an imperial family in present-day Nepal more than 2500 years back. He carried on with an existence of benefit and



extravagance until one day he left the imperial walled in area and experienced just because, an elderly person, a wiped-out man, and a cadaver. Upset by this he turned into a priest before receiving the brutal neediness of Indian plainness. Neither one of the paths fulfilled him nor did he choose to seek after the 'Centre Way' - an existence without extravagance yet in addition without neediness. Buddhists accept that one day, situated underneath the Bodhi tree (the tree of enlivening), Siddhartha turned out to be profoundly invested in contemplation and considered his experience of life until he got edified.

By finding the way to edification, Siddhartha was driven from the torment of affliction and resurrection towards the way of illumination and got known as the Buddha or 'stirred one'. Buddhism trains that whether we have worldwide harmony or worldwide war is up to us at each second. The circumstance isn't sad and out of our hands. In the event that we don't do anything, who will? Harmony or war is our choice. The key objective of Buddhism is harmony, harmony in this world as well as harmony in all universes. The Buddha trained that the initial step on the way to harmony understands the causality of harmony. At the point when we comprehend what causes harmony, we realise where to coordinate our endeavors. Regardless of how vivaciously we mix a bubbling pot of soup on a fire, the soup won't cool. At the point when we expel the pot from the fire, it will cool all alone, and our mixing will hurry the procedure. Mixing makes the soup cool, yet just on the off chance that we first expel the soup from the fire. At the end of the day, we can take numerous activities as we continued looking for harmony that might be useful. Be that as it may, on the off chance that we don't initially address the basic issues, every other activity will come to nothing.

The Buddha trained that serene personalities lead to quiet discourse and tranquil activities. On the off chance that the psyches of living creatures find a sense of contentment, the world will find a sense of contentment. Who has a brain settled, you state? The mind lion's share of us lives amidst mental whirlwinds that die down just for brief and loved minutes. We could most likely depend on the fingers of two hands the quantity of those uncommon, blessed people whose psyches are really, for all time settled. On the off chance that we sit tight for all creatures on the planet to become sages, what chance is there of a tranquil world for us? Regardless of whether our brains are not totally serene, is there any chance of lessening the degrees of viciousness on the planet and of effectively decreasing the breezes of war? To respond to these inquiries, let us take a gander at the Buddha's vision of the world, including the causality of its activities. At that point, in that unique circumstance, we can follow the reasons for war. At the point when the causes are distinguished, the Buddha's proposals for managing them and disposing of them can be talked about. At last, having built up a Buddhist hypothetical structure for understanding the idea of the issue and its answer, we can attempt to apply the fundamental standards in looking for solid applications that we can really try in our own day by day lives. Buddhism is a confidence that was established by Siddhartha Gautama ("the Buddha") over 2,500 years back in India. With around 470 million adherents, researchers consider Buddhism one of the significant world religions. Its training has verifiably been generally conspicuous in Asia; however its impact is developing in the World. Numerous Buddhist thoughts and methods of reasoning cover with those of different beliefs. Buddhism trains that whether we have worldwide harmony or worldwide war is up to us at each second. The circumstance isn't sad and out of our hands. On the off chance that we don't do anything, who will? Harmony or war is our choice. The crucial objective of Buddhism is harmony, harmony in this world as well as harmony in all universes. The Buddha encouraged that the initial step on the way to harmony is understanding the causality of harmony. At the point when we



comprehend what causes harmony, we realize where to coordinate our endeavors. Regardless of how vivaciously we mix a bubbling pot of soup on a fire, the soup won't cool. At the point when we expel the pot from the fire, it will cool all alone, and our blending will hurry the procedure. Blending makes the soup cool, yet just on the off chance that we first expel the soup from the fire. As such, we can take numerous activities as we continued looking for harmony that might be useful. Be that as it may, on the off chance that we don't initially address the central issues, every other activity will come to nothing.

### **ASPECTS OF THE BUDDHIST**

The Buddha encouraged that all types of life participate in a similar major profound source, which he called the illuminated nature or the Buddha-nature. He didn't admit to any fundamental division in the otherworldly state of individuals and different types of life. Truth be told, as per Buddhist lessons, after death an individual is reawakened, maybe again as a person or conceivably in the creature domains or in different domains. In like manner, creatures can, in specific conditions, be reawakened as people. Every single aware being are viewed as going through the ceaseless pattern of the wheel of resurrection. They are conceived; they develop old, become debilitated, and bite the dust. They are reawakened, develop old, become ill beyond words, and again and again.

### **BUDDHISM HISTORY**

At the point when Gautama died around 483 B.C., his supporters started to sort out a strict development. Buddha's lessons turned into the establishment for what might form into Buddhism. In the third century B.C., Ashoka the Great, the Mauryan Indian sovereign, made Buddhism the state religion of India. Buddhist religious communities were constructed, and teacher work was energized. Throughout the following scarcely any hundreds of years, Buddhism started to spread past India. The contemplations and ways of thinking of Buddhists got various, with certain supporters deciphering thoughts uniquely in contrast to other people. In the 6th century, the Huns attacked India and obliterated several Buddhist cloisters, however the interlopers were in the end driven out of the nation. Islam started to spread rapidly in the area during the Middle Ages, compelling Buddhism out of spotlight.

### **TYPES OF BUDDHISM**

Mahayana Buddhism: Prevalent in China, Japan, Taiwan, Korea, Singapore and Vietnam

Theravada Buddhism: Prevalent in Thailand, Sri Lanka, Cambodia, Laos and Burma

Tibetan Buddhism: Prevalent in Tibet, Nepal, Mongolia, Bhutan, and parts of Russia and northern India.

Each of these types reveres certain texts and has slightly different interpretations of Buddha's teachings. There are also several subjects of Buddhism, including Zen Buddhism and Nirvana Buddhism. Some forms of Buddhism incorporate ideas of other religions and philosophies, such as Taoism and Bon.

### **DHARMA**

Buddha's lessons are known as "dharma." He instructed that shrewdness, thoughtfulness, tolerance, liberality and empathy were significant excellencies. All Buddhists live by five moral precepts which are prohibit: Killing living things, taking what is not given, sexual misconduct,



lying, using drugs or alcohol.

#### **FOUR NOBLE TRUTHS**

Which buddha taught are: The truth of suffering (dukkha), The truth of the cause of suffering (samudaya), The truth of the end of suffering (nirhodha), The truth of the path that frees us from suffering (magga) (Collectively, these principles explain why humans hurt and how to overcome suffering).

#### **EIGHTFOLD PATH**

The Buddha showed his adherents that the finish of misery, as depicted in the fourth Noble Truths, could be accomplished by following an Eightfold Path. In no specific request, the Eightfold Path of Buddhism shows the accompanying goals for moral direct, mental supporter and accomplishing knowledge. There are: Right understanding (Sammaditthi), Right thought (Sammasankappa), Right speech (Sammavaca), Right action (Sammakammanta), Right livelihood (Sammaajiva), Right effort (Sammavayama), Right mindfulness (Samma sati), Right concentration (Samma samadhi).

#### **BUDDHIST HOLY BOOK**

Tipitaka: This is known as the “three baskets,” are thought to be the earliest collection of Buddhist writings, Sutras: There are more than 2,000 sutras, which are sacred teachings embraced mainly by Mahayana Buddhists. The Book of the Dead: This Tibetan text describes the stages of death in detail.

#### **THREE MARKS OF OUR EXISTENCE**

What stays in this center Buddhism is the unadulterated existentialism of impartial separation from the space-time world that outcomes in nirvana. This state is characterised essentially as the nonattendance of ravenousness, contempt, and fancy. Buddhism shows us the coronavirus is making us experience some increased types of the three characteristics of our reality (tilakkhaṇa). They are the temporariness (anicca), the un-acceptability or enduring (duḥkha) and the non-self (anatta). The pandemic's abrupt infringement on our general public, causing demise and wretchedness, helps us to remember that fleetingness. It shows us the inescapable idea of our own passing and the related affliction, driving us to do some spirit looking. While these thoughts, in light of their mental impact, can get harmony, joy and even medical advantages to the person, there are different advantages. Right off the bat, such careful practice can assist us with continuing ahead with our everyday life in a progressively trained and more secure way, which as should be obvious is incredibly important in an emergency circumstance, for example, today. Contemplation may help us not to frenzy (or frenzy purchase), to be aware of our own conduct so we will be cautious even with what we contact, or not contact (counting our face). It would assist us with being aware of cleaning our hands consistently and aware of others around us so we are cautious about any odds of passing on germs.

Buddhist reflection places and sanctuaries in coronavirus-hit nations around the globe have been shut to people in general so as to consent to social separating measures. In any case, Buddhist educators are offering their lessons from a separation so as to remind their networks about key components of the training. In Asia, Buddhist priests have been reciting sutras to give profound alleviation. In Sri Lanka, Buddhist devout reciting was communicated over TV and radio. In India, priests recited at the seat of the Buddha's edification, the Mahabodhi Temple in the Eastern territory of Bihar.



## **EXPLANATION OF CORONA PANDEMIC IN CONTEXT TO BUDDHIST THEORY**

In the case of epidemic personally, there are many things you can do. You should be careful and take all needed. Precautions as has been prescribed by WHO, and eminent doctors so follow these precautions strictly. And then in areas where you personally don't have is no use of worrying. Instead, when you encounter such misfortunes or challenges, there are many things you can learn also. For example, during this epidemic many people say that in many countries, the climate condition has become better. Also, many people now learn that it is not wise to make discrimination on the basis of religion, colour, creed or nationality. And this virus makes it very clear. This virus doesn't infect only those of particular religion, nationality, color or shape. It infects everybody. So, this is important point that we need to learn. If you look at nature, I always say nature is unbiased. And we are biased. Nature is unbiased. Because we are biased, we make all these discriminations because of which we have suffered much and we are still suffering. So, such kind of natural epidemics and calamities tell us that we should learn to live in harmony and learn to live as real brothers and sisters. And during such epidemics, one thing that is really important and needed is compassion and love. Imagine those people who are suffering from this epidemic, if they are treated without love and compassion. I don't think it will be very effective. So therefore, it is very important to share love and affection look after the patients with altruistic and loving attitude.

Another thing which we need to learn from this epidemic is that the so-called 'progress,' which is basically a material progress, which we have been pursuing for so long is actually external material progress. And it is for sake of this external material progress that we all are busy, we keep on running and we have completely neglected the internal tranquility of mind. The resilience, patience, compassion and love which we should have developed were ignored. Because of this, during such situation when you isolated or quarantined, then many of people get depressed. Yes, it is true that you need to be careful about the risk of this epidemic. What's even more important is to know that there is no reason to panic. This epidemic is another form of influenza as we know. The only problem, probably, is that there is no medication at the moment. But there is no need to panic because firstly, panic will only make you lose your sleep, lose your appetite and probably weaken your immunity which will make you vulnerable to many other diseases. So, don't panic. Also maintain the hope that once you keep the needed precautions, half of the problem is solved. It is said that 80% or 90% of people infected are recovered and there is no need to panic so much. Secondly, it is only a question of time. Scientists and doctors all over the world are working to find right medication and it's only a matter of time that the cure will also be found. What we try here is that when you face problems, difficulties and challenges in life, it is useless to shut your thinking capacity and develop panic, anxiety and fear. What is important is that you open up and realistically think about the realities of life and we will find many good things. As cited quote of Shanti Deva earlier, whenever you encounter a situation, there are things you can change and there are things you can't change. The things you can change it which means there are things you can do and do that. And then there are things about which you can't do anything at moment, there is no use to think about that. In Buddhism, there is practice of mindfulness, meditational practice on love and compassion and the practice of thinking about the reality of life. Life is termed as impermanent, transient and of suffering nature. So, one or the other day, we are susceptible to encounter such problems. The best way to prevent such problems or at least not to develop fear when we encounter such problems is to realise that the solution has to come from the mind and not from the body. If our mind is attuned and if you develop positive



mental outlook, it is scientifically said that many of diseases will not come to those who have positive mental attitude. Many of the diseases come more to people who are mentally weak. So, it is important to reaffirm our faith in the efficacies of developing the internal qualities like loving kindness and compassion.

During this period of solitude, we are bound to remain home for a few weeks. Use this wonderful opportunity to get together with your families with whom you are normally not able to spend much time with because of busy schedules. Also, when such pandemic encountered in the best past, some scientists were able to make new discoveries during the period of solitude. Similarly, in our case, we can make commitment to improve our spiritual practice, love, compassion or to improve your skills like art or music. In this way, your mind will not be thinking unnecessarily about the destructiveness of this virus. Not only during such pandemic but also in general, it is found that the young people are more vulnerable because they see too many things and get distracted by too many things. They don't have life's experience- the preparedness to digest all these information's and due to this, they develop anxiety, anger, jealousy and attachment. So, we shouldn't spend too much time watching television and other medium that keeps on highlighting the issue of COVID-19 alone. Just get the right information from the right source and to engage in constructive rather than counting all bad things. If we keep on seeing the bad things, we will always see that bad things. So, let's see the good things; the constructive side of things and not just the destructive ones. The experience of this pandemic could also be used as an opportunity to transform the misfortune into the path which is very important Buddhist practice. For example, when we asked to remain in solitude, many people feel uncomfortable because we are used running hither and thither and not used to sitting and meditating. In this case, it is important to recall the achievement of the past great Buddhist masters right from the Buddha to many great masters. They achieved the tremendous amount of internal peace, calmness, and happiness not just running around but through meditation, practice of mindfulness and loving kindness in solitude. We must understand that the real solution for this pandemic or any problem that we might face in future, for that matter, is to be found from within and much from outside. Once we have the mental preparedness having development patience, resilience, compassion and love, we will not develop many of these unnecessary fear and panic. Once we see the reality of life itself, it is transient and impermanent. Ageing, sickness, death will come not just though this pandemic but they are bound to come. Therefore, in Buddhism, it is repeatedly told to undertake the practice of facing these realities in regular life. If we face realities of the possibilities of sickness, ageing and death, you will accordingly prepare and this will help you develop those qualities that are essential for you and for many other people. Like money for instance, we need it but doesn't necessarily solve much of problem. What is really needed but lacking as clearly told this time by the virus (Covid-19), is love and compassion. Normally, much of the frustration and fear we develop in our life is because of the obsession with oneself. We keep on talking about i, me and mine. Our focus becomes very narrow. When we just keep on thinking about yourself and not thinking about rest of the sentient beings, then you become susceptible to all the negative emotions and get obsessed with a small circle. It's important not to get bogged down with oneself alone but rather think about the countless sentient beings. In case of pandemic, we need to think about all the human beings. But what about the animals? In fact, the result of this pandemic is randomly mistreating, misusing and killing other animals. The only difference between humans and animals is that the later doesn't have a voice just as we humans do. Even for the sake of wellbeing of humanity, if we are to flourish and enjoy calmness, peace and harmony, we should treat our environment including the



animals that live with us, with kindness and love and this will really reduce many of such unwanted pandemics and consequences in the future. If we recall the entire epidemic we have experienced so far, they primarily come from animals. The epidemic comes from the animals not because the animals look to inject this epidemic in us but because of mistreatment. So, we must learn to not only think about human beings but also, as we say in Buddhism, the wellbeing of all sentient beings. Negative experiences like this pandemic are primarily the result of unhealthy human behaviour. Whether this pandemic came from animals or biochemical manipulation, these are all doings of human beings and we can't deny that. That's why it's extremely important to learn through this experience and make a commitment not to engage in destructive activities in the future like anger, jealousy killing and discrimination which are the sources of problems. Therefore, the solution for all these problems lies primarily in the minds of people. Specially, leaders of the world should be compassionate and loving. Due to lack of genuine love and compassion and basic human qualities from the lower level and up to the highest level, we are suffering. And we will suffer in the future if don't pay attention and take the right step.

## **CONCLUSION**

It can be wrapped up by saying that health is wealth. Without health a person cannot be able to survive so in order to beat influence of current pandemic and to cope up with current circumstantial behavior, one must be calm and problem solver not creator. Buddhism preaches to be patient and firm in approach so as to handle situation in a calm manner and to be confident in any situation even if it is life threatening. So, acquainting with Buddhism can be able to satiate all those unanswered questions which can be answered by going deep into root cause and solving it by Buddhist way of life. Buddhism also preaches to maintain nature cycle due to which all living beings would be able to survive. It's high time to understand concepts like this and to cope up with any such sort of problem.

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