



## Faith in Buddhist Way of Life

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### ABSTRACT

The basic purpose of Buddhism and its philosophy is to understand sorrow and to end sorrows. The main goal of the Buddhist way of life is to remove the causes of suffering. The Buddhist way of life begins with faith with these statements - Do efficient work, do not cooperate in unwholesome actions, and do not commit any sinful act like violence and adultery. Do not be influenced by greed and craving. Due to these, fear, attachment, hatred, desire for sexual enjoyment, attachment etc. increase due to which man remains unhappy. The teaching of the Buddhist way of life is to be wise, be just and keep good company. A follower of the Buddhist way of life teaches faith, one not to become misguided, and live life being established on the right path, keep following the skill of the people for public interest, public welfare and everyone's happiness. This is the Buddhist way of life.

**KEYWORDS:** Buddhism, Philosophy, Buddhist way of life, Faith, and Happiness.

### INTRODUCTION

From the analysis of Buddha and Buddhist philosophy that has been done so far, it can be easily inferred that what could be the Buddhist way of life, what ideals, moral beliefs, are embedded in it. Like other religions, Buddhism also has a way of life, but its basis is worldly and human, while the way of life of other religions are more transcendental and divine. The basic purpose of Buddhism and its philosophy is to understand sorrow and to end sorrows. Also, it is to have faith on the triple gems. The main goal of the Buddhist way of life is to remove the causes of suffering. To move forward on this path, identification of virtuous and non-virtuous deeds is essential. Only their accurate knowledge can save us from the calamities of life. Whatever deeds a man does, the boundaries of Buddhist life and philosophy and violating its principles, they all become non-virtuous actions. Virtuous deeds are done only to avoid non-virtuous deeds.

### BUDDHIST WAY OF LIFE

Generally, ten non-virtuous actions are considered in Buddha's teachings. Out of these ten actions, three are related to the body (*kāyā*), four to the speech (*vācā*) and the remaining three to the mind (*mann*).<sup>1</sup> The three non-virtuous actions of the body are animal killing, theft and adultery. There are four unwholesome actions of speech - lying, harsh speaking, backbiting and talking nonsense, and similarly there are three unwholesome actions of the mind - jealousy, hatred and ignorance. By being aware of these unwholesome actions, a man's tendency towards efficient actions is formed. The counterpart of these ten unwholesome actions is the ten precepts, the observance and practice of which is a fundamental step of the Buddhist way of life.<sup>2</sup> That is why Buddha taught ten precepts to the worshippers and monks, although the number of precepts is much more than ten.

The Buddhist way of life begins with these statements with faith - Do efficient work, do not cooperate in unwholesome actions, and do not commit any sinful act like violence and adultery. Don't be complacent, have a middle view. A man should avoid being mischievous and should keep trying to become polite.<sup>3</sup>

Do not be influenced by greed and craving. Due to these, fear, attachment, hatred, desire for sexual enjoyment, attachment etc. increase due to which man remains unhappy. It is beneficial to remember and practice modesty, justice, truth and one's duty. Don't give trouble to anyone. Don't hate anyone. This is the Buddhist way of life.

<sup>1</sup> Dr. Jatav D. R., Buddha aur Bouddha Dharma-Darshan, p.33

<sup>2</sup> [www.britannica.com/topic/Buddhism](http://www.britannica.com/topic/Buddhism)

<sup>3</sup> Dr. Bodele-Sakhare Malti, Sulekh Sanghaho, p. 56

Forgiveness is the greatest penance; Nirvana is the greatest happiness, immense peace.<sup>4</sup> Don't let anger and enmity come your way. The fire of anger should be calm. Enmity and sorrow arise from anger. It breeds hatred, and there is no misfortune like hatred. Man should try to win anger with love, evil with good and greedy with generosity.

A man is what his mind makes him. Therefore, to progress on the right path, meditation and purification of the mind is essential. In everything, the mind is the precursor, the mind is the main.<sup>5</sup> A healthy, pure mind makes a man victorious. An intelligent man straightens and purifies this fickle, unsettled, misguided, miserable mind like an arrow-maker. Buddha's Education is the way of destruction of the impurities of the mind.

Man is himself, he is his own master, and no external force can affect him or control him. That is why it is necessary for a person to be his own lamp in the journey of the Buddhist way of life. Man himself is the doer, the enjoyer and the protector. That's why you should control yourself by the conduct of the modesty.<sup>6</sup> The skillful deeds that a man practices, he should preach to others.

The teaching of the Buddhist way of life is to be wise, be just and keep good company. Correct sinful men, lowly men etc., and make friends of virtuous and noble men. Virtuous and noble men and women remain equal in all circumstances, do not allow their desires to become strong and do not get distracted in the experiences of happiness and sorrow. Such people have the identity of Dhamma - Adhamma, proper- improper, eternal- transient etc. That's why their company is beneficial.

Awareness and concentration of the mind with faith on triple gems are ideals of the Buddhist way of life. Be aware while doing every work, act thoughtfully in every work, and be impeccable and enthusiastic in every effort. By doing this, there is an increase in *viriyā*, determination- firmness and work- efficiency. Such a person conquers indolence and discouragement.

Happiness- sorrow and charity- kindness have an important place in the Buddhist way of life. One should donate according to one's capacity, show timely faith, kindness and become a companion in the happiness and sorrow of others so that the social responsibility is also fulfilled, but there should not be any kind of hypocrisy and pride in it. One should behave according to what has been spoken, and one should speak as one behaves. The Buddhist way is the right path, choose it wisely and walk it carefully and faithfully. Only virtue is essential. Once you have chosen it, do not deviate from the path. For this, it is essential to be obeyed in the right vision. Its success lies in right action.<sup>7</sup>

The above-mentioned ideals of the Buddhist way of life have inherent importance and they are valuable in themselves. But the traveler of such a path should not mix false view or vision with Dhamma and true religion.<sup>8</sup> The person who confuses them is a liar, untruthful, sadistic, hypocrite and defiant. Hence a follower of the Buddhist way of life teaches one not to become misguided, and live life being established on the right path, keep following the skill of the people for public interest, public welfare and everyone's happiness. This is the Buddhist way of life.

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## FAITH IN BUDDHIST COMMUNITY

It is clear that the Buddhist way of life is faith based, completely related to the existing human society. There are two sides of Buddhist society, on the one hand the worshipers (common Buddhists) and on the other hand the Buddhist monks i.e. those who have renounced family and wealth. The Buddha taught good conduct to worshippers- household, husband- wife, son- daughter, wise- ignorant, fool- wise, worthy- noble, i.e. all types of human beings so that they may become just, gentleman, superior, knowledgeable, wise, virtuous, Be of good character and perfect. It is good conduct that makes a man a man. The good conduct of Buddha is inherent in the precepts.<sup>9</sup> That virtue lies in morality, love and compassion, friendliness of man towards man so that good relations can be established between them, and this human society becomes flourishing and prosperous with equality and brotherhood.<sup>10</sup>

It is the duty of those who build the Buddhist society to put right vision first and give it the most importance; its absence is the root of all troubles and evils. The present life of man should pass happily in faith and peacefully; this is the goal of Buddhist society. To worry about life after death, to be afraid of imaginations of heaven and hell, is futile and foolish. Prayers and supplications to 'God' are useless in the Buddhist way of life, because He neither exists nor does any work.

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## CONCLUSION

It is the belief of the Buddhist way of life that a man's food, does not make him holy or pure, any more than the food. The importance of deeds and faith is wide. That's why wholesome actions, virtuous actions, make a man superior. Sacred religious texts have no importance in the Buddhist way of life. Man's mind does not become pure by his study and worship. The purity of a man's mind is made by his auspicious resolutions i.e. virtuous behaviors by faith in triple gems. External purification is insufficient; the most important is the internal purification, the purification of the mind. If the body is clean and the mind is made of dirt, then it is a sign of incompleteness. Man is his lamp. Therefore he should not rely on the mercy of the kings; yes the king

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<sup>4</sup> Sharma Manan, Universality of Buddha, p. 118

<sup>5</sup> Dr. Jatav D. R., Buddha aur Bouddha Dharma-Darshan, p. 87

<sup>6</sup> [www.britannica.com/topic/Buddhism](http://www.britannica.com/topic/Buddhism)

<sup>7</sup> Dr. Sakhare Malti, Understanding Dhamma, p. 102

<sup>8</sup> [www.library.brown.edu/buddhism2](http://www.library.brown.edu/buddhism2)

<sup>9</sup> Dr. Jatav D. R., Buddha aur Bouddha Dharma-Darshan, p.66

<sup>10</sup> Bhattacharya Bela, Buddhayāna (Speeches on Buddhism and its relevance today), p. 226

(ruler) should be religious and moral so that the people also believe in religion and morality but only have faith on the triple gems - the Buddha, the Dhamma and the Sangha. The system of Buddhist society and teachings is built and operated on freedom, equality, faith, fraternity and justice.

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