Chapter 5
CONCLUSION

One of the genuine problems of the world today not only lie in food, energy, population, poverty, resources, ecology but in realization of one’s own nature and liberation from suffering, interracial, interethnic, intercultural, and interreligious dialogues. The problems like scarcity of food, energy, etc. are viewed as global problems for human survival and development while the problems of suffering, etc. are viewed as global problems related to spirit, peace, and prosperity. Faith in Buddhism will provide an opportunity to engage with a dominant solution to the problem of self-realization and the problems related to interracial, interethnic, intercultural, and interreligious dialogues.

5.1. THE BUDDHIST PERSPECTIVES ON THE PROBLEMS IN THE MODERN WORLD

The Buddha after attaining enlightenment had examined the nature of human life. Accordingly, the Buddha discussed the problems of individual and society along with the solution for those problems by the teachings of the Four Noble Truths (catvāry-āryasatyāni). The Four Noble Truths teach that:

---

(1) Birth is suffering, old age is suffering, disease is suffering, and dying is suffering, likewise, grief, lamentation, anguish, tribulation, and despair. To be conjoined with things which one dislikes and to be separated from things which one likes that also is suffering. Not to get what one wants that also is suffering. In short, the five aggregates of grasping are suffering. This is the Noble Truth of suffering (duḥkha).

(2) Craving (ṭṛṣṇā) leads back to birth, along with the relish and the lust that lingers longingly now here, now there; namely, the craving for sensual pleasure (kāma-ṭṛṣṇā), the craving for being (bhava-ṭṛṣṇā), and the craving for non-being (vibhava-ṭṛṣṇā). Such is the Noble Truth of the origin of suffering (duḥkha-samudaya).

(3) The termination of fading and cessation of that same craving; the rejecting, relinquishing, leaving and renouncing of it is the Noble Truth of the extinction of suffering (duḥkha-nirodha).

(4) Verily it is this Noble Eightfold Path (āryaṣṭāṅgamārga), that is to say, right view (samyak-dṛṣṭi), right thought (samyak-saṃkalpa), right speech (samyak-vācā), right action (samyak-karmānta), right mode of livelihood (samyak-ājīva), right endeavour (samyak-vyāyāma), right mindfulness (samyak-smṛti), and right concentration (samyak-samādhi) that is the Noble Truth of the path that leads to the extinction of suffering (duḥkha-nirodha-gāminī-pratipad).

These Four Noble Truths represent the medical method of diagnosis of the disease. Just as the diagnosis of the medical practitioner consists of four stages, namely, diagnosis of the disease, cause of the disease, possibility of removing the disease, and medicine for removing the disease. So, the Buddha while talking about the problem of suffering and its solution advocated that,

suffering is a disease, \textit{trṣṇa} or uncontrolled and unlimited desire is the cause, attainment of \textit{nirvāṇa} is the solution of suffering, and the Noble Eightfold Path is the medicine for suffering. Thus, the Four Noble Truths provide the model for solving the problems in the modern world. Let us try to understand the problems in the modern world within the framework of the Four Noble Truths.

5.1.1. The Buddhist Perspectives on the Problem of Self-realization

The Buddha turned the wheel of \textit{Dharma} with intention of making human being realize the Four Noble Truths. Even at that time, the Buddha declared that, his teachings of the Four Noble Truths are deep, peaceful and supreme, no more dialectic, subtle, hard to perceive, hard to understand, that are intelligible to the wise.\footnote{See S. I.136; C. A. F. Rhys Davids, trans., \textit{The Book of the Kindred Sayings}, vol. 1 (Delhi: Motilal Banarsidass, 2005) 171; Vin. I.4; I. B. Horner, trans., \textit{The Book of the Discipline}, vol. 4 (London: Luzac & Company Ltd., 1971) 6.} For Buddhism, the significant consequence, therefore, is the realization of the Four Noble Truths. An Ariyan disciple who has fully realized the Four Noble Truths with reference to three aspects of knowledge, namely, the knowledge of the Truth, the knowledge of the function of the Truth, and the knowledge of the function of the Truth that has been performed, he has attained the enlightenment.\footnote{See Rewata Dhamma, \textit{The First Doctrine of the Buddha} (Boston: Wisdom Publications, 1997) 82ff.}

5.1.1.1. The Realization of the Noble Truth of Suffering

In the beginning of the teachings of the Four Noble Truths, the Buddha declares the Noble Truth of suffering of the people in the world. The suffering is of three kinds, namely, \textit{duḥkha-duḥkha} (suffering caused by pain), \textit{vipariṇāma-duḥkha} (suffering caused by changeable nature of
things), and *saṃskāra-duḥkha* (suffering caused by formations). These explain that:⁴⁶⁴

1. The *duḥkha-duḥkha* refers to all kinds of painful physical feelings and painful spiritual feelings, such as the feelings are immediately conditioned by the birth, the aging, the disease, the dying, the conjoining with things which one dislikes, the separating from things which one likes, not getting what one wants, and so on. The *duḥkha-duḥkha* thus is very popular and easy to understand.

2. The *vipariṇāma-duḥkha* refers to pleasant and unpleasant feelings, worldly and spiritual feelings that are indirectly conditioned by the impermanent and momentary nature of human life and universal existence. Besides that, the unpleasant feelings are directly conditioned by grief, lamentation, anguish, tribulation, despair caused by calamities or disasters such as assault, industrial accidents, interpersonal violence, terrorism, tornadoes, war, earthquakes, floods, fires, epidemic disease, hurricanes, and so on. On the other hand, the pleasant feelings are indirectly conditioned by pleasure of lust, of purer joys of family life, of success, of victory, and so on. These pleasant feelings are viewed as suffering because of their momentary nature, resulting in the extinction of these pleasant feelings are the painful feelings conditioned by dislikes, losing of possessions, separation from loved ones, facing hurt, and ridicules. The *vipariṇāma-duḥkha* is somewhat more subtle, yet still easy to understand.

3. The *saṃskāra-duḥkha* refers to pleasant, unpleasant, and neither-pleasant-nor-unpleasant (equanimous) feelings that originate from formations, that is, formation of conditioned things such as the external bases (*bāhya-āyatana*), namely, colour and shape, sound,

odour, taste, tangible, non-sensuous objects, and formation of the aggregates of grasping (pañca-upādāna-skanda), namely, the grasping aggregate of forms (rūpa-upādāna-skanda), the grasping aggregate of sensations (vedanā-upādāna-skanda), the grasping aggregate of perceptions (saññā-upādāna-skanda), the grasping aggregate of volitional formations (sankhāra-upādāna-skanda), and the grasping aggregate of consciousnesses (viññāna-upādāna-skanda). This explanation of saṁskāra-duḥkha totally expresses the philosophical aspect of the Noble Truth of suffering, that is, the principle of Pratītya-samutpāda, and it is because of this that the saṁskāra-duḥkha is more subtle. All these feelings are viewed as suffering, because they are governed by the principle of impermanence. In other words, inasmuch as conditioned things are non-self, therefore they are impermanent, and inasmuch as all feelings are impermanent, therefore they are suffering.

It is noteworthy to take a look at the Buddha’s teachings of the Three Characteristics of Existence (trilakṣaṇa), namely, impermanence (anītya), non-self (anātman), and suffering (duḥkha). The Buddha’s teachings of the trilakṣaṇa are not the pessimistic and passive philosophy but totally the proactive and active one. This is because the Buddha earlier in the first sermon to the group of five ascetics pronounced: “the deathless has been found” and immediately after preaching the teachings of the Noble Truth of suffering the Buddha taught people should understand that tranquillity is pleasure and elimination of samsāra; state of nirvāṇa is supreme peace and bliss (sukha-pāramitā); and the path that gives vision and knowledge, that carries out the tranquillity, special knowledge, enlightenment, and nirvāṇa is verily the Middle Path (mādhyamā-pratipat) avoiding two extremes of

---

devotion to the pleasures of sense and devotion to self-mortification, that is, the Noble Eightfold Path.

The Buddha has said that, if an individual precisely comprehends the Noble Truth of suffering, a trend towards the gnosis about the extinction of suffering arises in his mind. Consequently, the Noble Truth of suffering must first be comprehended.

The Buddha’s teachings of the Noble Truth of suffering, however, are difficult to grasp for the average person who is passionately living in self-indulgence, attaching himself with craving, namely, the craving for sensual pleasure, the craving for being, and the craving for non-being. Because the attachment with craving, his relish and lust linger longingly everywhere. Hence, his consciousness contacts with six external objects, namely, the world of colour and shape, sound, odour, taste, tangible and non-sensuous objects. He finds delight in sensual pleasures. He delighted by sensual pleasures. He thirsts and desires to remain in unbroken contact with them. For this kind of man, the Noble Truth of suffering can only become clear when his death comes near.

5.1.1.2. The Realization of the Noble Truth of the Origin of Suffering

Succeeding in the teachings of the Four Noble Truths, the Buddha showed people in the world the formation of the human life and of universal existences through the principle of Pratītya-samutpāda. This principle says that: ‘This being, that appears; there is not real production there is only interdependence; and all elements are forceless.’ In other words, ‘there is no plurality, no

---

466 The course of the extinction of suffering is expressed that: the comprehension of suffering is the condition of faith, faith of joy, joy of rapture, rapture of serenity, serenity of happiness, happiness of concentration, concentration of knowledge and vision into things as they really are, knowledge and vision into things as they really are of repulsion, repulsion of passionlessness, passionlessness of liberation, and liberation of gnosis about extinction; see S. II.29-30; C. A. F. Rhys Davids, trans., *The Book of the Kindred Sayings*, vol. 2 (Delhi: Motilal Banarsidass, 2005) 25-7.
differentiation, no beginning and no end, no motion, neither hither nor thither.\footnote{Q.v. Th. Stcherbatsky, \textit{Buddhist Logic}, vol. 1 (Delhi: Motilal Banarsidass, 2004) 121, 141.}

While expounding the origin of suffering, the Buddha declares that, suffering is not verily wrought either by one’s self, by another, or both by one’s self and by another; suffering is not verily wrought neither by one’s self, nor by another, nor both by one’s self and by another; suffering is not verily non-existent, is not so verily not non-existent. And if one verily believes that suffering is wrought either by one’s self, or by another, or both by one’s self and by another, this amounts to the view of eternalism (\textit{sasvatavāda}); if one verily believes that suffering is wrought neither by one’s self, by another, nor both by one’s self and by another, this amounts to the view of annihilationism (\textit{ucchēdavāda}).\footnote{See S. II.19; C. A. F. Rhys Davids, trans., \textit{The Book of the Kindred Sayings}, vol. 2 (Delhi: Motilal Banarsidass, 2005) 16.}

The origin of suffering was expounded by the Buddha with reference to the principle of \textit{Pratītya-samutpāda} through the twelve links of causal relation, namely, (1) ignorance (\textit{avidyā}), (2) mental formations (\textit{samskāra}), (3) consciousness (\textit{vijñāna}), (4) name and form (\textit{nāmarūpa}), (5) six sense organs (\textit{saḍāyatana}), (6) sensory impingement (\textit{sparśa}), (7) sensations (\textit{vedanā}), (8) craving (\textit{trṣṇā}), (9) grasping (\textit{upādāna}), (10) coming into existence (\textit{bhava}), (11) birth (\textit{jāti}), (12) aging and dying (\textit{jarāmarāṇa}). As aforementioned, these twelve links are conditioned with each other and operating in circular motion of the endless chain of misery that is called \textit{samsāra}. Of these twelve links of causal relation, the first two links are viewed as the causal conditions in the past moment; the middle eight links are viewed as the conditions in the present moment in which consciousness, name-and-form, six sense organs, sensory impingement, and sensations are present effects conditioned by the causal conditions in past moment while
craving, grasping, and becoming into existence are casual conditions in the present moment; and the last two ones are viewed as effects in the future moment of one’s life. According to this categorization, the main conditions of the *sāṃsāra* are ignorance, mental formations, craving, grasping, and becoming into existence, simply put are ignorance, craving, and grasping. Thus,

(1) Ignorance is explained as not knowing suffering, the origin of suffering, the extinction of suffering, and the path to the extinction of suffering, in other words, not seeing the four truths.\(^{469}\)

(2) Craving is explained as being three kinds as mentioned in the first Noble Truth, namely, the craving for sensual pleasure, the craving for being, and the craving for non-being.

(3) Grasping or clinging is explained as being four types, namely, sense-desire clinging, false-view clinging, rites-and-ritual clinging, and self-doctrine clinging.\(^{470}\)

While expounding the origin of conflicts between individuals and conflicts between communities, the Buddha asserted that, at the meeting apathy, (1) angry and resentful, (2) contemptuous and insolent, (3) envious and niggardly, (4) deceitful and fraudulent, (5) having evil wishes and wrong views, (6) adhering to one’s own views, holding on to them tenaciously, and relinquishing them with difficulty are the main reasons of conflicts. These six qualities are identified as the hopelessness that engulfs the people in the flames of disease and suffering.\(^{471}\)

From this perspective, we can generalize the fundamental reasons for the suffering that conditioned by both man made calamities and natural


\(^{470}\) See Vis, XVII.240; Bhikkhu Nanamoli, trans., *The Path of Purification* (Colombo: R. Semage, 1956) 657.

disasters does not lie in the population explosion, industrialization, shrinking agriculture land, depletion of forest land, and increase in the intensity and frequency of extreme weather and climate events, but in human actions with respect to ill-will and selfishness conditioned by ignorance, craving, and grasping. In other words, ignorance, craving, and grasping themselves are origin of all calamities. For an instance, disasters are becoming more fierce and frequent; more and more people are affected by natural and technological disasters worldwide over the past decades.\footnote{See Walker, P. & J. Walter, eds., World Disasters Report 2000: Focus on Public Health (Geneva: International Federation of Red Cross and Red Crescent Societies, 2000) 197.} Recent reports concluded that, during the last three decades of twentieth century there were more than six thousand natural disasters, estimated to have affected more than five billion people and have caused more than a trillion dollars in damage. In evidence, three-fourths of the natural disasters and most of the people affected were in developing countries.\footnote{See Paul Cashin, \textit{et al.}, Eastern Caribbean Currency Union (Washington DC: International Monetary Fund, 2004) 33.} Again, to take another instance, through twentieth century, civilians affected by wars and violence increasing in proportion from around 10 percent of casualties in World War I to around 50 percent of the casualties in World War II, to around 90 percent of the casualties in the Balkan Wars of the 1990s.\footnote{See Nigel Hunt, “Health Consequences of War and Political Violence,” \textit{Stress of War, Conflict and Disaster} (2010): 552.}

According to data analysis, the development of both technological and natural disasters seems to be result of the problems of the industrialization and the modernization. The raising of mortality rates among the total population in the twentieth century seems to be result of the advanced technology. Moreover, according to Buddhist perspective, the industrialization, the modernization, and the advanced technology, however, are result of ignorance, craving, and grasping. The calamities of the human actions with reference to ignorance,
craving, and grasping thus were mentioned in the Aggañña-sutta in the Dīgha-nikāya as well.\textsuperscript{475}

In fact, there can hardly be a person who at least once in his life has not moaned with affliction but few people who actually can think that their ignorance, craving, and grasping are the continuations of the course of affliction. Therefore, people grasp the world; they thirst and desire to remain in constant contact with the world. Unfortunately, the more they make themselves satisfy with their craving, the more they make themselves to be engulfed in the flames of disease and suffering. This grasping, the Buddha alerted, likes children who are inside the burning house enjoying themselves and playing games, unaware, unknowing, without alarm or fear.\textsuperscript{476}

It is because of realizing of the calamity of ignorance, the calamity of craving, the calamity of grasping that the Buddha taught his disciples should see disinterestedness to be their own advantage and regard greed to be their own scathe, should view compassion to be their own source of life and consider hate to be their own bane, should take intelligence to be their own career and dullness to be their own enemy.\textsuperscript{477} Accordingly, the Buddha established and encouraged the lifestyle with the aim of ornamenting and enriching our globe that was found throughout the canons of both Theravāda and Mahāyāna traditions.

5.1.1.3. The Realization of the Noble Truth of the Extinction of Suffering

In the light of the Buddha’s teachings of the Noble Truth of the extinction of suffering we can see a reality that, the world of extinction that so-called


\textsuperscript{476} See T. 09, No. 0262, fol. 12b; Burton Watson, trans., The Lotus Sutra (Delhi: Sri Satguru Publications, 1999) 56.

nirvāṇa in the cool quiet of everlasting peace is not a cheering prospect but the absolutely exact expression of the right thought (samvak-samyak-samkalpa), not expectation of salvation but the self-overcoming release, which people can attain not merely hereafter but in this life. In other worlds, from the world of becoming, disease, and suffering, those who have right view (samvak-drṣṭi) or knowledge with reference to the Four Noble Truths can save themselves in nirvāṇa.

It is because of misunderstanding of the origin of suffering that human being cannot find the solution for the problems of suffering. When they believe that suffering is wrought either by one’s self, or by another, or both by one’s self and by another, accordingly, the extinction of suffering cannot be offered. On the other hand, when they believe that suffering is wrought neither by one’s self, nor by another, nor both by one’s self and by another, in this regard, the origin of suffering cannot be realized. Those who are fallen into these two points of view, they will be never able to realize the Noble Truth of the extinction of suffering.

In broader perspective, it is because of people misunderstand the root causes of the great problems of the world that they do not propose the solution to resolve them. Whenever the causes of the problems are clear, the solution for the problems will be proposed. As mentioned above, the origin of both man made and natural disasters does not lie in the population explosion, industrialization, modernization, increase in the intensity and frequency of extreme weather and climate events but in the ill-will and selfishness of human being. The disasters like these can be recognized the calamities of ignorance, craving, and grasping. In this regard, if any solution to arm race control, population explosion control, or industrialization control, and if any solution to agriculture and forest land growing, breeding land shrinking, or

---

vegetarians and vegans encouraging are proposed along with the solution for cessation of ignorance, craving, and grasping, it is certain that, people will transform their solution from potential into reality.

5.1.1.4. The Realization of the Noble Truth of the Path Leading to the Extinction of Suffering

The Middle Path (*madhyamā-pratipad*) avoiding devotion to the pleasures of sense and devotion to self-mortification is the Noble Eightfold Path, namely, right view, right thought, right speech, right action, right mode of livelihood, right endeavour, right mindfulness, and right concentration, by which people can progress to liberate themselves from the calamity of desire, the calamity of becoming, the calamity of error, the calamity of ignorance and go ahead to *nirvāṇa*. The Noble Eightfold Path says that:

(1) Right view is the comprehension of suffering, the comprehension of the origin of suffering, the comprehension of the extinction of suffering, the comprehension of the path leading to the extinction of suffering.

(2) Right thought is the resolve for renunciation, the resolve for freedom from ill will, the resolve for harmlessness.

(3) Right speech is abstaining from lying speech, abstaining from slanderous speech, abstaining from harsh speech, and abstaining from gossip.

(4) Right action is abstaining from onslaught on creatures, abstaining from taking what is not given, and abstaining from going wrongly among the sense-pleasures.

(5) Right mode of livelihood is an Ariyan disciple lives getting rid of a wrong mode of livelihood, makes him keep a right mode of livelihood.

(6) Right endeavour is an Ariyan disciple generates desire, endeavours, arouses persistence, upholds and exerts his intent for the sake of the

---

non-arising of evil and unskilful qualities that have not yet arisen, for
the sake of the abandoning of evil and unskilful qualities that have
arisen, for the sake of the arising skilful qualities that have not yet
arisen, and for the maintenance, non-confusion, increase, plentitude,
development, and culmination of skilful qualities that have arisen.

(7) Right mindfulness is an Ariyan disciple fares along contemplating the
body in and of itself, the feelings in and of themselves, the mind in
and of itself, the mental states in and of themselves, ardent, clearly
conscious of them, mindful of them so as to control the covetousness
and dejection in the world.

(8) And right concentration is an Ariyan disciple aloof from pleasures of
the senses, aloof from unwholesome thoughts, attains to and abides in
the first meditative absorption, which is accompanied by initial thought
and discursive thought, is born of aloofness, and is rapturous and joyful.
By allaying initial thought and discursive thought, with the mind
subjectively tranquilised and fixed on one point, he attains to and
abides in the second meditative absorption, which is devoid of initial
thought and discursive thought, is born of concentration, and is
rapturous and joyful. By fading out of joyful, he dwells in equanimity,
mindful, and with clear comprehension and enjoys bliss in body, and
attains to and abides in the third meditative absorption, which the
Ariyans call dwelling in equanimity, mindfulness, and bliss. By
giving up of bliss and suffering, by the disappearance already of joy
and sorrow, he attains to, and abides in the fourth meditative
absorption, which is neither suffering nor bliss, and which is the
purity of equanimity – mindfulness.

The Buddha’s teachings of the Four Noble Truths thus do not only
attach special importance to individual inner peace but also to social ethical
cconcerns. The Buddha taught that, the fool of little understanding is alive
with ill-will and selfishness and has himself for his greatest, for his perform
evil deeds, which bear bitter fruit. On the contrary, the realized one who
lives bringing pleasure and happiness to others, guides liberated life, advance
and cordial community. The realization of suffering forestalls the
personality wrong view which is due to one’s being steeped in prejudice,
the realization of origin of suffering forestalls the view of self-annihilation,
the realization of the extinction of suffering forestalls the view of eternity,
the realization of the path leading to the extinction of suffering forestalls
the view of moral-inefficacy of action. Thus, the teachings of the Four
Noble Truths were preached in accordance with the mentality of people in
the world, owing to their own impartiality, industriousness, concentration,
and intelligence, they will have some realization.

5.1.2. The Buddhist Perspective on the Problem of Interracial,
Interethnic, Intercultural, and Interreligious Dialogues

Buddhism lays down the Noble Eightfold Path (āryāṣṭāṅgamārga) with
respect to the training of Śīla, Samādhi, and Prajñā as a guiding rule. This
is a means of wisdom and peace. In other words, the Noble Eightfold Path is
a practical method for self-realization, which ultimately leads to the attainment
of Nivrāṇa. In order to understand the Buddhist perspective on the problem
of interracial, interethnic, intercultural, and interreligious dialogues, it is
noteworthy to take a look into the training in Śīla, where the Five Precepts
(Pañca-śīla) and the Six Principles of Cordiality (Ṣaṭ-parāyaṇa-dharma)
appear to be the basic rules of conduct for Buddhists and essential principles
for social harmony.

480 See Dh. vv. 66, 194; S. Radhakrishnan, ed. & intr., *The Dhammapada* (Delhi: Oxford India
Paperbacks, 1996) 80, 123.
481 See Vis. XVI.85; Bhikkhu Nanamoli, trans., *The Path of Purification* (Colombo: R. Semage,
1956) 584.
5.1.2.1. The Value and Relevance of the Pañca-śīla

According to Buddhism, the *Pañca-śīla* are considered as the basic moral guidelines unscorned by discerning recluse and godly man, which represent themselves as the promotion of a culture of peace. The *Pañca-śīla* are the training roles (1) to abstain from taking life of any living being, (2) to abstain from taking what is not given, (3) to abstain from going wrongly among the sense-pleasures, (4) to abstain from lying and false speech, and (5) to abstain from drinking intoxicants. They are perfect roles to take the initiative in promoting peace and harmony in one’s interpersonal relations. The observance of the *Pañca-śīla* is viewed as a form of giving. This is because an Ariyan disciple who undertakes the *Pañca-śīla*, to immeasurable beings, he gives without fear, he gives without hatred, he gives without oppression and in giving without fear, hatred, or oppression, and he himself will enjoy immeasurable freedom from fear, hatred, and oppression.\(^{482}\)

5.1.2.2. The Value and Relevance of the Ṣaṭ-parāyanya-dharma

The *Ṣaṭ-parāyanya-dharma* were taught by the Buddha to make for sympathy, love, and respect on the one hand and on the other hand conduce to cohesion, nondispute, concord and unity among the members of the *Saṅgha*. The *Ṣaṭ-parāyanya-dharma* prescribes that:\(^{483}\)

1. To maintain bodily acts of loving-kindness both in public and in private toward companions in the holy life;
2. To maintain verbal acts of loving-kindness both in public and in private toward companions in the holy life;

(3) To maintain mental acts of loving-kindness both in public and in private toward companions in the holy life;
(4) To enjoy sharing such acquisitions, to enjoy them in common with virtuous companions in the holy life;
(5) To dwell united in moral habits both in public and in private with companions in the holy life that are unbroken, without flaw, spotless, without blemish, freeing, praised by the wise, un tarnished, conducive to concentration; and
(6) To dwell united in view both in public and in private with companions in the holy life that is noble, leading onward and emancipating.

In this regard, the six principles of cordiality thus were addressed to the community of the monasteries, it is the case, but on the whole they have an unrestricted position to establish the social cohesion. On the personal aspect, the cordiality is the solution to prevent direct impact of individuals; on the public aspect, it is the key to resolve all conflicts. From the Buddhist viewpoint, every conflict cannot be settled by arms but by cordiality only; the dominant arms can conquer the non-dominant ones but they cannot stop a conflict. The Buddha has taught that, victory breeds hatred while the defeated live in pain.484

5.2. THE IMPORTANCE OF THE BUDDHIST FAITH WITH REFERENCE TO THE PROBLEMS IN THE MODERN WORLD

As described previously, faith has a decisive role to play in every wilful act. If the faith is rational, it is a key element of every success, in promoting interpersonal relationship and social cohesion. Otherwise, it is the genesis of different calamities.

484 See Dh. v. 201; S. Radhakrishnan, ed. & intr., The Dhammapada (Delhi: Oxford India Paperbacks, 1996) 126.
In Buddhism, faith is the entry into the path of nirvāṇa. Thus, in order to promote the decisive role for Buddhist faith in dealing with the problem of self-realization and the problem of interracial, interethnic, intercultural, and interreligious dialogues it is necessary to appreciate the importance of faith in finding solution for human being to solve the problems. In this regard, the importance of faith in Buddhism should be appreciated.

5.2.1. The Consequence of Faith in the Buddha

While having faith in the Buddha, from the cognitive aspect, the individual acknowledges that, the Buddha had the extraordinary knowledge\(^\text{485}\) of the Four Noble Truths. This knowledge arose in him not from any teacher but by direct personal experience after cultivating the Noble Eightfold Path. Due to his acknowledgment of the qualities of the Buddha, the individual arises in his own mind the adoration of the Buddha, and then he seeks refuge in the Buddha with intention of making himself a bid for having the knowledge of the Four Noble Truths.

From the affective aspect, because of the acknowledgment of the qualities of the Buddha and the knowledge of the Four Noble Truths the problems such as how does he come to understand suffering, how does he come to abandon the origin of suffering, how does he come to realize the extinction of suffering, and how does he come to develop the path leading to the extinction of suffering are arisen in his mind. Thus, the individual indulges himself in the comprehensive insight of the functions of the Four Noble Truths.

From the conative aspect, because of the acknowledgment of the qualities of the Buddha and the knowledge of the functions of the Four Noble

\(^{485}\) The extraordinary knowledge here was described as vision (cakkhu), knowledge (ñāna), wisdom (paññā), insight (vijjā), and light (āloka), S. V. 422; F. L. Woodward, trans., The Book of the Kindred Sayings, vol. 5 (Delhi: Motilal Banarsidass, 2005) 358.
Truths the problems such as the intention of understanding of suffering, the intention of abandonment of the origin of suffering, the intention of realization of the extinction of suffering, and the intention of development of the path leading to the extinction of suffering are arisen in his mind. Thus, the individual determines himself to be the Bodhisattva realizing the function of the Four Noble Truths.

5.2.2. The Consequence of Faith in the Dharma

While having faith in Dharma, from the cognitive aspect, the individual acknowledges that, the Dharma of the Four Noble Truths was preached by the Buddha himself, which is gorgeous in its origin, in its progress, and in its consummation; are evident both in the spirit and in the letter, conducted in the interests of the higher life and resplendent with the peaceful engagement in the world. Due to his acknowledgment of the qualities of the Dharma, the individual arises in his own mind the interest in the Dharma, and then he seeks refuge in the Dharma with intention of making himself a bid for having the knowledge of the Four Noble Truths.

From the affective aspect, because of the acknowledgment of the qualities of the Dharma and the knowledge of the Four Noble Truths the problems such as how does he come to understand suffering, how does he come to abandon the origin of suffering, how does he come to realize the extinction of suffering, and how does he come to develop the path leading to the extinction of suffering are arisen in his mind. Thus, the individual indulges himself in the comprehensive insight of the functions of the Four Noble Truths.

---

From the conative aspect, because of the acknowledgment of the qualities of the Dharma and the knowledge of the functions of the Four Noble Truths the problems such as the intention of understanding of suffering, the intention of abandonment of the origin of suffering, the intention of realization of the extinction of suffering, and the intention of development of the path leading to the extinction of suffering are arisen in his mind. Thus, the individual determines himself to be the Dharma keeper realizing the functions of the Four Noble Truths.

5.2.3. The Consequence of Faith in the Saṅgha

While having faith in the Saṅgha, from the cognitive aspect, the individual acknowledges that, the Saṅgha is created specifically with the aim of sharing knowledge of the Four Noble Truths among the members of community and the knowledge of the Four Noble Truths therefore will be thoroughly comprehended among the members of the Saṅgha. Due to acknowledgment of the qualities of the Saṅgha, the individual arises in his own mind the honour in the Saṅgha, and then he seeks refuge in the Saṅgha with intention of making himself a bid for having the knowledge of the Four Noble Truths.

From the affective aspect, because of acknowledgment of the qualities of the Saṅgha and the knowledge of the Four Noble Truths, the problems such as how does he come to understand suffering, how does he come to abandon the origin of suffering, how does he come to realize the extinction of suffering, and how does he come to develop the path leading to the extinction of suffering are arisen in his mind. Thus, the individual indulges himself in the knowledge of the functions of the Four Noble Truths.

From the conative aspect, because of the acknowledgment of the qualities of the Saṅgha and the knowledge of the functions of the Four Noble Truths the problems such as the intention of understanding of suffering, the
intention of abandonment of the origin of suffering, the intention of realization of the extinction of suffering, and the intention of development of the path leading to the extinction of suffering are risen in his mind. Thus, the individual determines himself to be the Saṅgha member realizing the functions of the Four Noble Truths.

5.2.4. The Consequence of Faith in the Śīla

When the individual has faith in the Śīla, from the cognitive aspect, he acknowledges that, the Śīla has the function of stopping misconduct as its function in the sense of action and a blameless function as its function in the sense of achievement. The knowledge of the Four Noble Truths, therefore, can be achieved because of the Śīla. Due to his acknowledgment of the qualities of the Śīla, the individual sees the need of ethical conduct, and then he makes himself a bid for having the knowledge of the Four Noble Truths.

From the affective aspect, because of acknowledgment of the qualities of the Śīla and the knowledge of the Four Noble Truths, the problems such as how does he come to understand suffering, how does he come to abandon the origin of suffering, how does he come to realize the extinction of suffering, and how does he come to develop the path leading to the extinction of suffering are arisen in his mind. Thus, the individual indulges himself in the knowledge of the functions of the Four Noble Truths.

From the conative aspect, because of the acknowledgment of qualities of the Śīla and the knowledge of the functions of the Four Noble Truths the problems such as the intention of understanding of suffering, the intention of abandonment of the origin of suffering, the intention of realization of the extinction of suffering, and the intention of development of the path leading to the extinction of suffering are arisen in his mind. Thus, the individual
determines to be the Śīla keeper realizing the functions of the Four Noble Truths.

As a result, because of having faith in Buddhism the individual lives an awakened life separating from the world of colour and shape, sound, odour, taste, tangible, non-sensuous objects; delighted in Śīla, Samādhi, and Prajñā, for him, the suffering has been understood, the origin of suffering has been abandoned, the extinction of suffering has been realized, and the path leading to the extinction of suffering has been developed. Thus, he has achieved realization. For the immeasurable beings, with insight of the training in Śīla, he gives without fear, without hatred, and without oppression; with insight of the training in Samādhi, he gives without suffering; with insight of the training in Prajñā, he gives without apathy and hopelessness. Thus he has complete conditions for the interracial, interethnic, intercultural, and interreligious dialogues.

5.3. THE REMAINING PROBLEMS

The Buddha, for the good and happiness of the many, preached the Middle Path, avoiding these two extremes, leads to peace of mind, wisdom, and complete liberation from the dissatisfactions of life. The teachings of the Four Noble Truths distributed people in the world not only information of self-realization but also message of peace. When people get acquainted with the Four Noble Truths they will adopt the Buddhist morality and use the Five Precepts and the Six Principles of Cordiality as moral standards for themselves and for society. Thus, the solution for the most urgent problems of the world is the favourable attitude towards the Four Noble Truths, towards the Five Precepts, and towards the Six Principles of Cordiality as well. It can be said that, these norms are not approved by any religious authority but by Enlightened One. If people in the world from every race, culture, and
religion give up the obstacle of defilements (*kleśāvaraṇa*) and genuinely accept the Buddha’s teachings, realize the Four Noble Truths, deeply practise the Five Precepts and the Six Principles of Cordiality, they will bring the world peace from an ideal into a bright reality. However, to bring our vision out of an ideal into the reality, we must continue to expect more rational faith in Buddhism approved by right view (*samyak-dṛṣṭi*) in the nearest, even in the further future. Undoubtedly, there will be many inspiring questions such as how people from different races, cultures, and religions in the world can come to have the faith in Buddhism and how they can cultivate, develop, and popularize such faith. Whatever knowledge and experience I have and what I have achieved during the research have been constructed in this thesis, I am confident that, will benefit people in the world. Whatever are not suggested and recommended in this thesis will be constructed in the near future.