



INDIVIDUAL, PEOPLE, AND RELATIONSHIPS: A BUDDHIST PERSPECTIVE

PROF. ANIL KUMAR MISHRA

Head, Department of History
V.S.S.D. College Kanpur
& Convener, Board of Studies in History
C.S.J.M. University Kanpur

Abstract:

The starting point of Buddhist philosophy is not the search for the creator of the world, which includes the ocean, forests, mountains, animals, birds, and other living entities, but rather the life of man and his problems. What is good and noble? What is right conduct? On the basis of which the superiority of conduct and thoughts can be proven? What is sin and virtue? What is the importance of the environment of the individual and his relationships in assessing them? Explaining the individual and the world in the context of such ethical questions is the main stream of Buddhist thought. The primary focus of Buddhist philosophy is ethical philosophy and epistemology, not materialistic analysis or the search for inconceivable powers. The motivation behind their thinking is to find solutions and alleviate the suffering of the suffering people spread across all directions. The constraints of present life are suffering, and their goal is to alleviate suffering. Suffering and its causes are common to almost everyone, so there is no reason why individuals should not devote themselves to eliminating those causes and inspire others to do the same. The thinking that began, inspired by this moral ideal, primarily aimed to protect individuals from tendencies that pollute their minds and to awaken in them the willpower that enables them to overcome the limitations they are bound by and eliminate forces that are inimical to good. This line of thought is quite distinct among Indian philosophies, and therefore, it makes a special contribution to explaining the existence of the soul and the world and determining its causality. Against this backdrop, the way Buddhists discussed the soul, the world, and their relationships provides an opportunity to explain the individual, society, and their relationships even in the modern context of thought.

Key Wors: Sanskars, Society, Buddhism

Introduction:

The individual is the point between the individual and society, whose creation, its sanskars, and its disorders can be studied in relation to society. But when the personality is static and rigid, analyzing the changing influences of society becomes extremely difficult or impossible. The more the eternal and stable elements are considered to contribute to the individual's functional components, the less opportunity there is for studying the relationship between the individual and society. From this perspective, ancient Indian philosophies are divided into two parts: (1) eternal and stable and (2) impermanent and unstable. Based on the eternality of the soul, eternalist philosophies consider the individual to be as absolute, self-contained, and self-contained as possible. Among such philosophies, the consequentialist Sankhya and the alternativeist Jain philosophy do, within a certain limit, strive to maintain a connection between the eternal soul and the external world, allowing the individual to be interpreted based on the influence of the sanskaras and disorders emanating from the external world. Buddhist philosophers, not even partially eternalists, are more suited to analyzing the relationship between the individual and society on the basis of relativity. The principle of individual relativity is more capable of assessing and adapting to the changing relationships of society.

Personal Formation

There are two main components of personality formation, which lack even the slightest degree of permanence or stability. These components are: (1) the conscious mind and (2) the inert body and senses. Buddhist philosophers disagree with the principle of the animate and inanimate, or the mutual interdependence between the inanimate and the animate. They believe in the principle of coexistence and relativity between the inanimate and the animate. Thus, for the formation of a person, the inanimate and animate substances are absolutely essential. The principle of coexistence and coexistence applies not only to the inanimate and the animate, but also to the inanimate and the animate world independently. Thus, on the one hand, objects stand in relation to their homogeneous elements, so too do they stand in relation to their heterogeneous elements. From all perspectives, the essential essence of object existence is relativity. From a Buddhist perspective, causality is also a regular relativity. Absoluteness is external to causality. Not only this, it is also external to object existence. Therefore, eternity or stability can never be categorized as cause and effect. The accomplishment of a specific purpose is an exceptional characteristic of an object. In the state of absoluteness, the possibility of achieving that purpose ceases. There is no possibility of any eternal substance even as a support or a supporter. The inert elements that form gross or subtle inert objects are nothing more than the union of their components. Just as there are no components apart from the components, similarly, there is no conscious or inert support apart from groups of consciousness. It's not that a person or object lacks any uniqueness; rather, the basis of uniqueness is merely a particular combination of elements (of objects like pots). In no case is any part of a person uncreated, uncultured, or unchangeable. A person is a mass formed by both animate and inanimate

causes. Impermanent consciousness groups play a major role in shaping their personality. Just as they build their own life (their own children) on this basis, they also establish relationships with the external world (other children and the physical world).

The Process of Selection

Inherently, a person is not good or bad; rather, they make themselves good or bad through the independent process of choice. This same process establishes a common connection between the internal and external worlds. This keeps them interdependent. The Buddhist belief in rebirth compels them to imagine an afterlife. However, the relationship of all these worlds to the individual is merely emotional. Therefore, the traditional explanation of a person's progress or status in relation to these worlds is possible only through their emotional relationships. Leaving aside the mythological form of worldly institutions, their division is actually a classification of personality into various levels, which is not outside the personality's selection process. In a broad sense, the realm to which the present life belongs is called the Kama-loka. In reality, it is not merely the natural peculiarities of the world, but a collection of human passions and resolutions, closely related to the formation of personality. A person in the Kama-land can gradually liberate himself from his passions, acquire the nobler qualities of progressively higher realms (levels of personality), eliminate unwholesome dharmas, and establish a life of Aryanism in the present Kama-land. Thus, the field for developing a superior personality becomes this world and the present life, which depends on one's independent choice process.

The connecting thread between the individual and the world

The connecting thread between the inner world and the outer world is karma. Crime and punishment, good character and reward are determined by it, because there is no factor other than karma. There is no doer who intelligently creates the world. Karma is the cause, and it is the creation of man himself, who is also the creator of human personality. Karma is neither an external action nor a ritual prescribed by the scriptures. Karma is based on consciousness. Consciousness is a special sanskar of the mind, which can also be understood as vibrations. Thus, consciousness is the action of the mind. The motivator of all bodily and verbal actions, whether they are conscious or sometimes unseen, is mental action. Body and speech are a kind of consciousness, which may or may not be externally expressed. Either way, action is a conditioning of the individual mind, based on which good and bad actions are accumulated or eliminated. The nature of action can be understood as the conditioning and conscious activity of the mind, along with mental activities and tendencies. Its nature becomes even clearer when Buddhists, other than the Vāṭīputrīyas, do not consider the actions expressed by body and speech to be dynamic based on the principle of momentariness, but consider them to be a special entity or a particular entity. The Sautrantikas also considered the entity to be merely intellectual (cognitive) being. In all situations, Buddhist karma theory is a strong link between the external and

internal worlds, which keeps the personality united and regulates it in its environment.

The nature of the mind is the radiant light. Karma is the nature of consciousness. Consciousness gives the mind a special vibration, which reveals the nature of karma. To make karma suitable for practical use, various types of attachment, hatred, pride, ignorance, vision, doubt, etc., provide shelter to the mind and establish its sequential traditions. Accordingly, they create the dimensions of practical life, and numerous such sanskars keep pulsating in the mind. These create attachment (ignorance) towards whatever they support. They instill in the individual an aversion to unskillful actions. They create such a state of inaction that the personality becomes frustrated in pursuit of good and auspicious actions. Such a person gradually refrains from virtuous deeds and no longer hesitates to engage in evil deeds, becoming a supporter of false conduct and thoughts. Through his conduct and thoughts, he not only sows the seeds of suffering for himself but also causes suffering for the general public. A person driven by such tendencies also creates disorder in the external world. As a result of his actions, he develops a personality corresponding to his own. Strengthened and condemned by such tendencies,

Personality Formation

The background of this entire character is determined by ignorance and its various forms, differences in interests, and the inferiority or superiority of perception, on the basis of which the level of personality is determined. An analysis of a person's life makes the above situation clear. It has been stated above that among the elements of a person, the mind and the mental are the most important, along with the various activities involved in the mind. Among humans, one type of people first accept the mind and the psychic elements as the body and accept it as the self or the self. Another type accepts the physical body as the soul. The third type accepts both the mind and the form (inanimate) as body and atman. Based on this, five main perspectives emerge regarding the existence of a person (the concept of the soul): 1. The soul-soul view (I and my expansion), 2. The polar and destructive view (existence in all times or nothing after the present), 3. The non-existence view (denial of responsibility for karma and its consequences), 4. The inferior and superior view, and 5. The moral and ethical view (various types of superstitions). All these perspectives are false because they contradict reality. In reality, they all arise from craving. The fundamental craving in all of them is the craving for self-existence. Self-desire exists in two forms: 1. eternity and 2. expansion. If the soul is inherently eternal and its Existence is vast and pervasive in all three times, so based on its nature and the extent of its perception, a person will establish a desire-based relationship with the rest of the world. This very concept of existence gives rise to the vision of "self" and "other" everywhere, and all religious and social relationships are linked between these two concepts.

The above process of personality development also holds the full potential for the development of a superior personality, because within the same system of cause and effect that creates an inefficient personality, there is also a path for the development of a skilled personality. Both the skilled and the inefficient are dependently arising (born from groups of causes). Of the four noble truths, the path of the path opens the door to a skilled personality. It is the path to the true perception of truth. This path is not self-evident, but is the birth of a superior personality. The truth of the path gives rise to specific wisdoms to counter each of these misconceptions, which, with the soul as the center, foster unskillful tendencies within the individual, and grow with prestige and intimidation. As a result, the unskillful tendencies that have dominated the individual are dispelled, and in contrast, the widespread dominance of faith, valor (enthusiasm), mindfulness, meditation, friendship, compassion, joy, wisdom, and so on is established. This process invokes the skillful virtues of nobleness or superiority. With the power of true vision and true consciousness, whatever is the basis and foundation of the inferior and unskillful aspects of the personality is transcended, transformed into a different nature. This process is called "Aashrayaparavrutti." The suffering within a person, once destroyed by the power of the path, cannot be reborn like a seed burned in fire. In this sequence, Aryatva gains prestige. This Aryatva is determined by rightness. Such a personality has moved in the flow of ideal-oriented tendencies, which will become increasingly right. This is the pure and ideal aspect of life, which begins to eliminate the influence of attachment, hatred, and attachment from its conduct and relationships. As a result, its self-view (previous concept of existence) begins to dissolve completely. In that state, there is every possibility that in this process of refuge-retreat, pure selflessness may be experienced, and on that basis, new and pure beliefs and relationships can be established in the world.

Extensive Creativity

A suffering-free and pure personality is not enough, because taking refuge in Buddha, Dharma, and Sangha has a special purpose: not only to relieve oneself from suffering, but also to relieve the world. Taking refuge in Buddha is taking refuge in Buddha-like qualities. The collection of Buddha-generating qualities is the Buddha's Dharmakaya, not the form of any individual. Taking refuge in the Sangha is accepting the combined Dharmas, which are consolidated into eight parts and then made complete and complete with the best Dharmas. Similarly, taking refuge in the Dharma means taking refuge in Nirvana. Nirvana means the removal of the sufferings and sorrows of one's own children (the individual) and those of others (all others). This great task requires a developed and enlightened personality, whose wisdom is practical and all-encompassing, whose friendship and compassion are also limitless, unattached, and continuously creative. This compassion breaks all boundaries and causes and begins to flow and act comprehensively. In its eyes, even personal Nirvana has no value. Consequently, its life becomes altruistic. Such a personality is independent, but in compassion it has accepted subjugation.

Forms of individual freedom are also found in the Buddhist tradition of life. The ideal of the practice of the Avacayana and Pratyekabuddhayana is arhatship, the ultimate goal of which is to free one from suffering. This does not mean that these people do not accept social responsibility, but rather that they also devote the merits of public service to the relief of suffering. Clearly, a natural consequence of excessive emphasis on renunciation of attachment is extreme detachment. Pratyekabuddha is a person whose ideal is to live alone in the world and behave like a rhinoceros. He says that affection arises from the association of others. Affection causes suffering, therefore, the negative consequences of affection should be avoided. Once one overcomes false perceptions and attains knowledge of reality, there is no longer any need for anyone else's help. When, through the practice of friendship and compassion, there is no longer any animosity or hostility towards anyone in the world, it is best to wander alone. Thus, Pratyakshvardha does not even rely on the Sangha for himself; he is confident in his own independent strength. He is compassionate towards others, but does not want anything from them for himself. This particular philosophy of life is rare in Buddhist schools, and therefore has not entered the mainstream. The scope of Pratyakshvardha's compassion and wisdom was not broad. With the change in perspective in other Buddhist schools, the scope of compassion expanded. This kind of compassion is not like the pity or mercy prevalent in the world. Behind it lies a grand resolve and plan to relieve others from suffering. Before the Sangha, the individual has pledged to the Acharya, not to harbor any evil even in his mind, for all beings, not just for a few, at all times, not just for a short time. In that state, the individual has made a strong vow to save the world from suffering and has accordingly embarked on that path. He has replaced it. Instead of worshipping gods and gods, he has made the worship of humanity the purpose of his life. As a follower of Buddha, it would not have been unnatural for him to devote himself to all the Buddhas of today, making them his object of worship. But instead, he has made the world his idol. He considers the greatness of the Jina realm and the Sattva realm (the world) to be equal. Such a decision is possible because such a person possesses wisdom combined with compassion. Because of his people, he has insight into the realities of the world's suffering, his exact understanding of their causes and their solutions. His aim is to free the suffering masses from their suffering, but he also knows that the causal flow of suffering is intertwined with vast and pervasive causes; only by embracing them can suffering be eliminated. Suffering is not solely the property of a few individuals. It's not just a few people who are committed to it, but rather suffering is common. Therefore, instead of dividing ourselves and others, we must end the widespread flow of suffering or the system of suffering in the world. This is the broad dimension of creativity. The reason for this comprehensiveness is the coexistence of wisdom and compassion. Compassion touches the widespread flow of suffering, and wisdom dispels false views and gives knowledge of reality. Wisdom prevents one from

becoming entangled in worldly attachments, and compassion prevents one from becoming detached from the world. According to the Mahayana ideal, to accomplish this great task, the ideal person should not be established in both worldly and nirvana. He or she should be neutral and neutral.

Equanimity and Transformation

With the above-mentioned great resolve, the process of self-equality and self-transformation begins in the individual mind. Against this backdrop exists a new philosophy of life, called Pratitya Samutpada or Prajnaparamita (the perfection of wisdom). Through reflection, it becomes clear that widespread inequality stems from misconceptions of the law of cause and effect, and based on this, self-based relationships and beliefs have been established. The truth is that, at their core, the determination of self and other is not fundamental. Because the laws of causality cannot arise on their own, the nature (selfhood) of an object or person cannot be established. In this philosophical situation, rooted in wisdom, the basis for explaining suffering is no longer limited to individuals but becomes linked to tradition or order. In this situation, compassion ceases to be dependent on reality (dependent on individuals) but rather dependent on religion (dependent on rules or flows). Later, it also becomes independent. In this situation, the scope of compassion becomes expansive and generous. Thus, self-equality gains a strong foundation, which is fulfilled by the self's immersion in the other, a process known as self-transformation. Thus, the development of individual freedom lies in subjugating oneself for the sake of altruism and accepting a higher form of subjugation. In all of Buddhist thought, wisdom and compassion are the fundamental elements that, on the one hand, develop a person's relationship with the world and, on the other hand, determine the validity of ethics and religion. Unless there is true knowledge of the situation (suffering and its alleviation), the establishment of morality in the individual or the world, and the purification of the individual's mind and the public's mind, will not be possible. Compassion in a person begins as non-violence or non-hatred, which is the feeling of sadness in the heart at the sight of others' suffering and the desire to alleviate suffering. This is the personal sphere of compassion. When wisdom reveals the reality that the cause of the world's suffering is not solely individual ignorance, it is not enough to remove it alone; it is also absolutely necessary to remove the veil of ignorance and desire that pertains to the entire world. In this all-encompassing light of wisdom, compassion transcends its individual boundaries and assumes a vast dimension. Consequently, its activity intensifies in various ways. Thus, compassion moves towards great compassion. In the light of great wisdom, great compassion becomes people-oriented and people-oriented. In the direction it travels, all the noble virtues (dharma) begin to follow. Thus, life attains a great goal: to devote one's entire life to alleviating the suffering of the world. The above-mentioned development reveals a fundamental fact: the perceived great difference or opposition between samsara and nirvana is merely human ignorance. In reality, there is no essential difference between the two. In this situation, the

traditional belief of the world's inferiority and worthlessness undergoes a radical transformation. With this transformation, all Mahayana philosophers offered a significant interpretation of vyavahāra and philanthropy as two sides of the same coin. Prayavah is a necessary means to nirvana; it is not entirely despicable. For this purpose, Mahayana masters have stated that the goal is to alleviate the sufferings of the world. Even a form of delusion or ignorance is useful for achieving that goal. However, this does not mean that self-obsession or a craving for one's own existence can ever be beneficial. Acceptance of the soul will provide the very foundation for all this development and progress. Because non-nature, emptiness or soullessness is the ground on which the world-theThis grand plan for the alleviation of suffering can be vast. The cause of all suffering is the human soul; its alleviation is the root of altruism, and the elimination of suffering is its end.

Conclusion:

First, a radical transformation of personality has been described through the practice of "shelter-in-place." This practice of shelter-in-place is, in fact, an altruistic practice. Through this process, a person becomes not an individual but a public figure, known as a Bodhisattva. This ideal person must accumulate an infinite wealth of knowledge and virtue (an abundance of good deeds) to achieve altruism. In preparation for this, a specific process of "ripening" is necessary. Ripening is a maturity, or a holistic preparation, that creates the urge to alleviate the suffering of the suffering world. This ripening is required not only for the individual but also for the people. The maturation of all qualities such as interest, peace, compassion, intelligence, etc. is called self-ripening. Similarly, for public ripening, it is necessary to cultivate the perfection of qualities such as charity, morality, courage, wisdom, etc. for the common beings. In this way, the practice of the Paramitas purifies public life. In this way, they become egoistic and mature enough to overcome suffering and craving. Through this process of both types of ripening, the individual gradually develops a close relationship with the public. Upon reaching this state of excellence and development, the characteristics and definitions of traditional beliefs begin to break down. The distinction between self-interest and altruism, behavior and philanthropy, worldly life and nirvana, and the individual and the public begins to disappear. The distinction between these dualities becomes symbolic, and the breakdown of the artificial assumptions between them reveals a natural basis for ease and equality in the relationship between individual life and public life.

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