
Relevancy of Buddha's preaching in Present Scenario

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Abstract: Buddhism was established in ancient India during the Iron Age, around the 5th century BCE. This was a period of significant philosophical, cultural, and social transformation in India. The Vedic period, which had dominated Indian society for centuries, was coming to an end, and new ideas and movements were emerging. Siddhartha Gautama, a nobleman from the Shakya kingdom in present-day Nepal, is credited with the establishment of Buddhism. Siddhartha was born approximately 563 BCE to Queen Maya and King Shuddhodana. He was deeply troubled by the suffering and injustice he observed in the world, despite the luxury and privilege of his early existence. Siddhartha was profoundly unsettled by the Four Sights and proceeded to interrogate the meaning of his existence. He abdicated his royal existence and on a spiritual journey to seek answers to his troubling questions. Siddhartha dedicated six years to rigorous asceticism, learning from multiple instructors, and exploring diverse spiritual methodologies. Nevertheless, he discovered that these activities failed to provide the comprehension and tranquility he desired. This paper investigates the implications of Buddhist principles and the practice of Buddhist sutras, assessing the effectiveness of mindfulness-based interventions in enhancing mental peace and well-being in modern life. Buddha's preaching's are based on his insights and understanding of the nature of reality, which he gained through his enlightenment experience. His teachings can be summarized into several key principles and concepts: The Four Noble Truths are from the significant preaching of Lord Buddha such as; The Truth of Suffering, The Truth of the Origin of Suffering, The Truth of the Cessation of Suffering, The Truth of the Path to the Cessation of Suffering (Magga). These four noble truths lead human beings to The Noble Eightfold Path of Right Understanding, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

Keywords: Sutras and Practices, Mindful-Healing, Meditation, Mental health.

Introduction: India is a country that is rich in diversity and multiculturalism, and it is home to a substantial number of different religions. Some of the most prominent religions in India are listed here. In India, around 79.8 percent of the population considers themselves to be Hindu, making Hinduism the most prominent religion in the country. It is followed by Islam, which is the second-largest religion, with approximately 14.2% of the people establishing themselves as Muslims. There is also Christianity, which is the third most prominent religion in India, with approximately 2.3% of the population adhering to the Christian faith. The religion of Sikhism was established in the 15th century, and it has a sizeable representation in India, particularly in the state of Punjab, where it accounts for approximately 1.7% of the total population. Buddhism, which is practiced by around 0.7% of the world's population, is a religion that accounts for a modest but significantly growing population across the globe. The Jain religion is an ancient Indian faith that is practiced by around 0.4% of the population. There are several different religions that have been practiced in India, including Zoroastrianism, Baha'i Faith, and Animism. A new religion emerged with the birth of Gautam Buddha. It was known as Buddhism. This religion's nature was entirely distinct from that of previous religions. Prior to the emergence of Buddhism and Jainism, Vedic religion was prevalent in India. Rituals held significant importance in this religion. In the Vedic Age, society was entirely founded on religious principles. All individuals were required to adhere to the 'varna system' in order to achieve salvation. The term 'varna system' refers to a societal structure in which each individual has designated responsibilities. This system comprised Brahmins, Kshatriyas, Vaishyas, and Shudras. Each subsequent iteration was inferior to its predecessor. In the system, the Shudra experienced significant suffering due to their lack of educational rights. It is thought that he will attain salvation only if he serves the other three classes. However, the emergence of Buddhism transformed society as Buddha instituted humanism in lieu of divine authority. Sanskrit, Chinese, and Tibetan translations of over 600 Mahayana Sutras have been preserved for future generations. All of these are considered to be Mahayana Sutras. Following that, we have the Sravakayana Sutras, which include the Theravadin Suttas in Pali and the Sarvastivadin Sutras, which were translated from a variety of Indic languages, primarily Sanskrit, into Chinese and are still in existence today. But the six important Sutras are worth mentioning. They are Karaniya Metta Sutta, the Bhaddekaratta Sutta, the Diamond Sutra, the Lotus Sutra, the Avatamsaka Sutra.

The Karaniya Metta Sutta was recited by Lord Buddha to a congregation of monks contemplating in the forest, who were apprehensive about the invisible spirits and perils surrounding them. The Buddha provided this teaching as a remedy for their fear: he urged people to extend their generosity towards themselves and all beings, including those who frightened them the most. Thānissaro Bhikkhu is also referred to as Ajaan Geoff. Over the course of twenty-two years, he was a Buddhist monk from the United States who adhered to the Thai Forest Tradition. He received his education from the forest master Ajahn Fuang Jotiko. He was a pupil of Ajaan Lee who was also his teacher. The Metta Forest Monastery is located in San Diego County, California, and he has been serving as the abbot of the monastery since 1993. It is possible that Thānissaro Bhikkhu is most well-known for his translations of the Dhammapada and the Sutta Pitaka, which constitute almost one thousand suttas in total. Additionally, he is recognized for his translations of the dhamma discourses of the Thai forest ajahns. In addition to this, he has written a number of individual works that are associated with the Dhamma, and he has also produced study guides for his Pali translations.

Karaniya mattha kusalena,
Yan tam santam padam abhi-samecca;
Sakko uju ca suhuju ca,
Suvaco cassa mudu anatimani. (Khuddakapāṭha 9)
This is what should be done
By one who is skilled in goodness,
And who knows the path of peace:
Let them be able and upright,
Straightforward and gentle in speech,
Humble and not conceited, (Translated by Haspel)

The sutta delineates the practice of loving-kindness meditation, which involves cultivating sentiments of love, compassion, and kindness towards oneself and others. The practice entails the recitation of certain lines, such as "May I be happy, may I be healthy, may I be at peace," and extending similar emotions to others, including acquaintances, neutral parties, and adversaries. The Karaniya Metta Sutta is considered a potent tool for cultivating compassion, empathy, and understanding for oneself and others. It is often said and performed within Buddhist groups and is considered a vital element of Buddhist spiritual practice. The Bhaddekaratta, another

Buddhist sutra, subsequently emerges. The elegant sutta is complemented by a poem that shares its title. A multitude of individuals throughout the era of the Buddha memorized the poem, recited it, and utilized it as a basis for teachings on dharma. It is occasionally regarded as the "anthem" of contemporary insight practice:

Buddha will go again to help the World".

"Yea!" spake He, "now I go to help the World.

This last of many times; for birth and death.

End hence for me and those who learn my Law. (*Light of Asia* 13)

Siddhartha Gautama's life is a representation of one of the most profound spiritual journeys that have ever taken place in the history of humanity. Siddhartha was brought up in grandeur and protected from the hard truths of life in his upbringing since he was born into a royal family. His experience with pain, on the other hand, had a profound impact on him and motivated him to look for the truth about spiritual phenomena. In the years after his departure from his palace, Siddhartha engaged in rigorous asceticism and studied under a number of spiritual gurus. In the end, he came to the realization that it was not possible to achieve enlightenment by excessive self-denial. Instead, he chose to follow the beliefs of the Middle Way, which promotes moderation and harmony in one's life. While sitting under the Bodhi tree, Siddhartha was able to achieve enlightenment and acquire profound understanding of the essence of existence via the practice of severe meditation. Afterwards, in accordance with the Buddhist tradition, he delivered his first sermon in Sarnath, where he elaborated on the Four Noble Truths. Buddha's aim was to assist people in overcoming various forms of suffering. This message is brilliantly conveyed by Edwin Arnold in his well-known poem "The Light of Asia," which starts as follows: "Now I go to help the world; / This last of many times; for birth and death // End hence for me and those who learn my law" (Arnold 13).

The last years of Buddha's life were spent touring across northern India, where he imparted the teachings of compassion, mindfulness, and ethical living. When it comes to Buddhist philosophy, the Four Noble Truths serve as the building blocks. They present a practical way toward freedom while also explaining the nature of human suffering on a fundamental level. The first and most important thing is the Truth of Suffering, also known as Dukkha. According to Buddha's teachings, suffering is an inevitable component of the human experience. There are many

different causes of pain, including birth, aging, disease, and death. Another factor that contributes to human sorrow is the presence of emotional discontent and aspirations that are not realized. Clear expression of this reality may be found in the Dhammapada:

“All conditioned things are impermanent—
When one sees this with wisdom,
One turns away from suffering” (Dhammapada 277).

A person might experience suffering in the modern world not only in the form of physical manifestations, but also in the form of psychological anguish, such as feelings of worry, sadness, and loneliness. First, the truth about the origin of suffering, also known as Samudaya, is revealed. Buddha explains that the causes of suffering are attachment and desire, both of which are referred to as *tanha*. Pleasure, power, fortune, and recognition are all things that humans long for on a consistent basis. Dissatisfaction is caused by these wants since it is impossible to fulfill them to their fullest extent. As well as that, the famous Urdu poet wrote: “Hazaro khwahishe aisi ki har khwahish pe dam nikle / Bahut nikle mere arma lekin fir bhi kam nikle” (Galib 1970). It means thousands of desires, each so intense it could take his breath away; many of his wishes were fulfilled, yet they still seemed too few. The similar idea is also discussed by the *Samyutta Nikaya*, “It is craving that leads to renewed existence, accompanied by delight and lust” (*Samyutta Nikaya* 56.11) Modern consumer culture often intensifies this cycle of craving, leading to stress and emotional dissatisfaction.

Nirodha, also known as the Truth of the Cessation of Suffering, is the third of the Noble Truths, which teaches that suffering may be eradicated by eliminating pain-causing cravings and ignorance. Nirvana is a state of emancipation and inner peace that may be attained by persons who grow wisdom and let go of ties to things when they reach this condition. The final significant path is known as Magga, which is the Truth of the Path. The Noble Eightfold route is a route that offers practical guidance for the development of both one's moral and spiritual qualities. It is the road that leads to the cessation of suffering. There is a complete ethical and spiritual framework that is represented by the Noble Eightfold Path.

The comprehension of the Four Noble Truths underpins what is known as "right understanding." The second kind of intention is called "Right Intention," and it fosters compassion and non-harming behavior. Third, there is the concept of "Right Speech," which refers to the avoidance of damaging speech and lying. The fourth one is called "Right Action," and it emphasizes the principle of ethical behavior. The 'Right Livelihood' is the fifth principle, and it is connected to the selection of professions that do not do damage to other people. It is important to keep awareness of the current moment while making the appropriate amount of effort. The adherence to these values inspires individuals to live lives that are both balanced and ethical. States of the Dhammapada: "To avoid all evil, to cultivate good, and to purify one's mind—this is the teaching of the Buddha." (*Dhammapada* 183). All Buddhist sutras preserve the teachings of the Buddha and provide guidance for spiritual practices. The *Karaniya Metta Sutta* emphasizes the practice of loving-kindness meditation. It encourages individuals to cultivate compassion toward all beings without discrimination. The text states:

Just as a mother would protect her only child
At the risk of her own life,
Even so let one cultivate a boundless heart
Toward all beings" (*Sutta Nipata* 149).

This instruction is especially pertinent in contemporary civilizations that are going through a period of rising intolerance and violence toward many other people. In the event that a person develops a selfless and pure heart, similar to that of a mother to her kid. In the course of their lives, human beings will not experience any sorrow or agony. The second Buddhist sutra emphasizes the significance of focusing one's attention on the here and now:

Let not a person revive the past,
Nor on the future build his hopes;
For the past has been left behind
And the future has not yet been reached (*Majjhima Nikaya* 1).

This message feels a strong resonance with the mindfulness techniques that are prevalent nowadays. Preaching from a Buddhist perspective asserts that the fundamental reason for every human being is hope and anticipation. Both living in

the past and worrying about the future are something that everyone enjoys doing, yet neither of these things are in their control. The result is that everyone is swept up in the whirlwind of hopelessness.

A strong emphasis is placed in the Diamond Sutra on the idea of impermanence as well as the illusion of attachment. It is mentioned that, "All conditioned phenomena are like a dream, an illusion, a bubble, a shadow" (*Diamond Sutra*). Due to the fact that nothing in this world is permanent, this instruction serves as a reminder to individuals that they should avoid becoming overly connected to their worldly goods. The passage of time obscures everything. Meditation that focuses on the present moment is one of the most significant contributions that Buddhism has made to contemporary psychology. Mindfulness is the practice of bringing one's attention to the present moment while simultaneously being aware of one's thoughts, feelings, and surroundings.

According to Jon Kabat-Zinn, mindfulness is defined as "the awareness that arises through paying attention, on purpose, in the present moment" (Kabat-Zinn 145). Meditation and other mindfulness techniques have been shown to be effective in alleviating stress, anxiety, and depression, according to recent psychological study. Buddhist meditation practices are incorporated into programs like Mindfulness-Based Stress Reduction (MBSR), which are designed to alleviate stress and improve emotional well-being. The continual stimulation that people in modern metropolitan cultures feel is frequently brought on by technological advancements, social media, and job conditions that are aggressively competitive. Restoring mental equilibrium and emotional steadiness may be accomplished with the help of mindfulness meditation, which is an effective method. Globally, there has been a significant rise in the prevalence of mental health issues. Self-awareness, emotional management, and inner calm are all fostered via the religious practices of Buddhist meditation. The concepts of compassion and nonviolence are emphasized in his teachings. Through the use of these principles, societal tensions may be mitigated and peaceful cohabitation can be fostered. The idea of interdependence in Buddhism teaches that all living things are interconnected with one another. Regard for the natural world and a sense of responsibility for the environment are fostered by this viewpoint. Buddhist principles, such as humility, compassion, and ethical responsibility, might be beneficial to contemporary political and commercial leaders.

Conclusion: As a result of their direct engagement with the universal facts of human existence, such as suffering, desire, and the search for meaning, the teachings of Gautama Buddha have remained profoundly relevant for over two thousand years. At the heart of his philosophy are the Four Noble Truths, which provide an explanation of suffering (*dukkha*) and the factors that contribute to it, as well as the Noble Eightfold Path, which outlines a methodical approach to achieving freedom. The Buddha emphasizes the importance of the mind in forming human experience by saying that all that we are is the result of what we have thought which is a short statement that can be found in the *Dhammapada*. These teachings offer a timeless foundation for maintaining inner stability and leading an ethical life in the modern world, which is characterized by fast technological development, social instability, and increased worries about mental health. A reiteration of the Buddha's advice, "Be mindful; guard your mind against negative thoughts" is embedded in the practice of mindfulness, which has gained widespread acceptance even in the field of psychiatric therapy. In a similar vein, the development of loving-kindness, also known as *metta*, fosters compassion in a world that is fractured. This helps to reinforce the concept that hatred does not cease by hatred, but only by love; this is the eternal rule that strongly governs everywhere. The aforementioned realizations are not only spiritual ideals; rather, they are practical instruments that may be utilized to cultivate emotional resilience and societal peace. Additionally, Buddhist sutras regularly highlight universal ideals that transcend cultural and chronological bounds. These values include nonviolence, ethical conduct, and self-awareness within the Buddhist tradition. In a time when people are suffering with conflict and alienation, these teachings motivate individuals and society alike to seek peace and enlightenment. In light of this, the message of the Buddha continues to be not only relevant but also vital in the current situation, as it provides a way to achieve a life that is more balanced, compassionate, and harmonious.

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