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BASIC OF PEACE IN BUDDHISM

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ABSTRACT

Life filled with anxiety, dread, violence, and war is not tranquil or steady. Life will always be hot and anxious as long as anxiety, fear, violence, and conflict can't be lessened or abandoned. It is crucial to build peace in our hearts if we want to live a secure existence and be at peace with our circumstances. The foundation of peace is loving-kindness (Metta), compassion (karuna), joy (Mudita) in the wellbeing of others, and patience (khanti). We can be free from the bodily suffering and mental anguish caused by worry, fear, violence, and war by developing positive qualities like loving-kindness, compassion, joy in the welfare of others, and patience.



KEYWORDS: *Loving-kindness (Metta), Compassion (karuna), and Gladness in welfare of other (Mudita) and patience (khanti).*

INTRODUCTION

Every action is preceded by a thinking. The calibre of our thinking determines whether or not our actions are good or terrible. The calibre of mental thinking determines how far humanity will advance. According to the Buddha, Mind exists before all mental states. Their primary feature is the mind, which created them all. As a result, everything is created by the mind, and the physical body is the mind's servant. The physical body operates according to the mental commands it receives. We experience dread, depression, and other unwholesome mental states from time to time, as well as glad, joyful, pleasure, and wholesome mental states. Hence, we really need to practise attempting to watch ourselves, monitor our thoughts with patience, compassion, loving-kindness, and realising who and what we are, instead of obsessing about material things that cannot bring us peace. We will develop more compassion, loving kindness, understanding, patience, equanimity, and other positive qualities as we better understand ourselves and our minds. The more we can develop these traits, the more we might be able to support the development of others.

Loving-kindness or Metta: The feature of loving-kindness is friendliness. Its inherent purpose is to encourage kindness. When ill intent vanishes, it becomes apparent. It stands firmly by viewing with kindness. It eliminates ill will when it is successful. When it breaks, selfish affectionate desire results. Thus, without engaging in loving-kindness meditation or practising loving-kindness, the world's increasing material form and declining mental development would never, ever become tranquil.

Metta is a lovely mental state that purifies the mind, banishing resentment, malice, wrath, jealousy, and other negative emotions. It also banishes sadness and joy. Like a mother wishes for the welfare and happiness of her own child, *Metta* wishes for the same for all creatures, regardless of class, caste, creed, or race. The Buddha taught that parents should be like Brahma, who never abandons the four Dhammas of *Metta*, *Karuna*, '*Mudita*, and *Upekkha*. They have preserved and taught them to their children as the four methods in particular. The Buddha explained the benefits of *Metta* meditations, including peaceful sleep, comfortable waking up, the absence of unpleasant dreams, and the realisation of universal human love. Being protected by Gods, receiving love from non-human entities, Being immune to anger caused by fire, poison, and weapons, having mental poise, having a radiant complexion, and having the ability to face death without fear will all help someone who has developed concentration but was unable to achieve Arahantship in this life to be born in the Brahma world after death. The most universally useful type of discursive meditation is meditation on loving-kindness, which can be done in any situation. The creative energy of the intellect is sublimated by thoughts of universal, non-discriminatory goodness that radiate forth in all directions like radio waves. But, it should be continually expressed to oneself in the form of "may I be happy and free from hostile difficulty live peacefully."

Mettā Bāvanā should be practiced for five minutes or more in a day for the following reason:

1. To achieve better mental and physical health by letting go of your own rage, wrath, grudges, and hatred via the cultivation of tranquility.
2. To foster better interpersonal relationships in the home, at school, at work, and in society at large by increasing tolerance, patience, and understanding.
3. To get rid of any negative feelings or thoughts that are directed towards you. At first, some people tend to doubt the resolution since it is so straightforward. By pouring out thoughts of love, especially towards people you believe to be against you, you can easily create a peaceful environment.
4. Because hate only feeds on hate, vibrations of hate, concern, or stress that come into contact with a screen of love may only be turned back on them or destroyed for the sake of spiritual development.

Then, *Metta* has no boundaries and doesn't distinguish between being distant or close, wealthy or poor, or a God or a human. All living things may be regarded as being equal. Consequently, when you show loving kindness to all sentient beings. You don't have to categorize people into good and bad, friends and foes, those who love and those who detest you, whether they are human or not.

With this sentiment that a mother would love for her only child, we should foster loving-kindness towards all living things. Thus may all entities, whether they are noble or ignoble, whether they are deities or human beings "Be happy and well". Because they are all living things, you must show them all loving kindness. *Metta* doesn't hold out any chance that I'll receive more than I can afford. It desires for others to be happy. *Metta* is truthful, pleasant, generous, strong-willed, devoted, and manly. She never seeks her own, for whenever a guy does, he loses his loving-kindness.

Compassion or *Karunā*: Nowadays, compassion (*Karuna*) is the one thing the world needs. All of the directions are visible. Many people, regardless of their ethnicity or religion, are poor and in need, sick and helpless, lonely, and penniless, and they all yearn for the compassion of kind-hearted, noble-minded men and women. In this context, the word "compassion" refers to a sentiment of sympathy for those who, like ourselves, are going through a particular set of challenges and issues. It also wants them to be relieved of that pain. 1 It is tenderness, a sympathetic heart that is ready to embrace all of existence.

But, it also possesses a strength that is unaffected by hardships or tragedies; this delicate heart recognises difficulties and longs to assist in some manner. Compassion is often described as a feeling of intense sympathy and sorrow for another person who is experiencing hardship or misfortune, along with a strong desire to lessen the suffering or find the source of it. The source of compassion is inside. By dismantling the separate bubble, compassion can foster a sense of connection rather than alienation.

The desire for happiness frequently follows the emergence of compassion and the desire to remove obstacles or their root causes. This is a crucial realisation for everyone of us.

When a wiser observes a person dealing with numerous issues, *Karuna* can awaken the wiser to the pain of that person. Hence, it is known as *Karun*. It desires to harm, obliterate, and also feel compassion for their agony. What may we want for ourselves or others that will bring us the most happiness? Is it cash, housing, or food? Although these items are immensely helpful, their capacity to bring enjoyment is constrained. We can discover what is most important by seeing past the constraints of tangible things. The most important thing we might aspire for is peace of mind—the qualities, aptitudes, and capacities of the mind that can handle any challenges without being negatively impacted.

We can gain the ability to have peace and happiness regardless of our financial situation, physical condition, age, or anything else by developing our minds with methods, techniques, and other mental development tools that help us understand, cope with, and successfully deal with any experience we come across. Compassion and loving-kindness growth have numerous positive effects. The main benefit is that it will make it easier to deal with negative emotions like rage and frustration. Problems are brought on by negative mental states such as anger, aversion, impatience, and aggravation. They are the main causes of the conflicts, deaths, persecutions, thefts, confiscations, and biases of all kinds that make life so tough for us. Presently, it appears that compassion between employers and employees is dwindling. The boss and the workers live separately in the manufacturing towns. They are strangers to one another. They are indifferent to one another. There is a strike if the man seeks to receive more pay. A lockout occurs if the master wants to reduce the pay. On both sides, there is no combination. Consequently, the most crucial factor in becoming a calm person for both ourselves and others is compassion, or *Karuna*. Nothing has more of an impact on stirring human attachment than compassion and sympathy. The ability to feel for the suffering, challenges, and discouragement of others is known as sympathy.

Sympathy in others' welfare or 'Mudita: Sympathetic joy is concerned with our own and other people's personal development, pleasure, and success in life, much as compassion is concerned with the *Dukkha*, the unhappiness that we and others experience, and works to alleviate it. By shattering the bubbles in which we isolate ourselves, compassion aids in dismantling the sense of separateness. By enabling us to take pleasure in both our own and others' growth, it also helps to break down our isolation. It enables us to discover more happiness and pleasure. According to legend, '*Mudita*'s wits must spread out in all directions. We feel sympathy for someone when we regard them as being beautiful.

Similarly, we must journey by illuminating all animals with our vast, expanded, unbounded, friendly, peaceable, and lack of malice thinking. (1) Furthermore serving as a counterbalance to compassion, sympathetic joy. This is due to the understanding that *dukkha* can be avoided. We can share in each other's happiness, relief, and pleasure as we walk the route and see *Dukkha*'s passing away. By attempting to share in others' achievement in life, we might minimise feelings of envy, competition, and inferiority or superiority in our interactions with others. Instead of bringing up envy, jealousy, unworthiness, or comparative judgement when we see others succeeding in life, receiving something we would like, or possessing and developing strengths and positive qualities that we admire, we can try to see life through their eyes and share in their joy and happiness. The Buddha's teaching on '*Mudita*' is the antithesis of disliking or being content. (1) Compared to '*Mudita*', which requires a lot of personal work and willpower, practising *Mett* and *Karuna* is simpler. There are several envoys, rivalry between nations, and rival religious factions. Individuals and communities should practise sympathetic delight for this same reason if they want to transcend themselves and find eternal happiness. '*Mudita*'s main quality is contented acceptance of other people's achievement and fortune. Exhilarations are thought to be its indirect opponent, hence '*Mudita*' does not exhibit traits like laughter. '*Mudita*' is a person's celebratory attitude and encompasses all successful creatures. Any resentment of a successful individual is likely to disappear as a result.

Patience or *Khanti*: The Buddha asserts that forbearance and patience are the highest virtues. He is neither a real monk nor one who oppresses others who picks up arms. The Buddhist moral code places a high value on tolerance and patience. Because it helps us avoid problems, patience is a virtue that we should cultivate. Also, it aids in understanding other people's struggles, preventing hurtful criticism, and realising that even the best human beings are imperfect. We will also come to see that some of our own weaknesses are equally present in those of our neighbours. We have to put up with many types of pain in our daily lives, both psychologically and physically. We must deal with frustrations, depressions, and all kinds of fictitious anxieties. Knowing how to cope with this discomfort is helpful because many physical problems are caused by bad thought patterns, mental attitudes, and unwarranted fears. Nowadays, we should be aware that having patience is a great approach to maintain peace and the finest strategy to solve any issues. If we don't have it, we'll have to battle each other, not just between different religious groups, communities, or even amongst brothers and sisters.

Why can't people live in harmony like brothers and sisters? Why are we so harsh, vicious, and unforgiving? Why do nations fight to produce nuclear weapons that can obliterate the entire planet? Why are people so afraid and untrusting? The simple explanation is that they lack patience with one another and are completely unaware of its advantages. According to the Buddha, if anger persists despite his efforts, he should remind himself as follows: "Suppose an enemy has injured you now that you are in his territory. Why strive to hurt your mind as well?" He is not in charge of that. Because everyone has the right to their own freedom of thought, a patient person does not want to infringe on that right. He does not take offence easily and acknowledges that others may be correct even though he does not share their opinions. If he believes the other person is mistaken, he won't be unreasonable or stubborn about his beliefs; instead, he will endeavour to convince him of his error with persuasive arguments, never forcing him to agree with them. Be patient, then. While anger upsets and irritates others, it also harms the individual, weakens the body, and disturbs the mind. The best religious practise is patience. We may prevent the negative emotional energy from rising to the surface, seizing control, and leading us to do evil by cultivating and increasing patience. Violence cannot end if we continue to use it in the same way. The greatest way to combat these afflictions is to soothe them with the aphrodisiacs of compassion, mercy, forbearance, and patience.

CONCLUSION

I firmly think that the two types of peace (physical peace and mental peace) will emerge within our hearts and all around us if we cultivate the growth of positive qualities like loving-kindness, compassion, gladness in the welfare of others, and patience. In addition, negative traits like rage, fear, wrath, sadness, and envy will be diminished or eliminated. According to the Buddha, the four virtues of loving-kindness, compassion, joy in the happiness of others, and patience are the fundamental cornerstones of peace. Peace can't be created if these four positive traits aren't there. We must cultivate these four traits, which form the basis of serenity, in our hearts if we wish to have both physical and mental calm.

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