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## LOOKING FOR PEACE IN BUDDHISM

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### ABSTRACT

*Today, the world is still facing harmful things as a result of irritation, dissatisfaction, disharmony, social problems, cultural and religious barriers, and appears to have lost sight of peace, despite the fact that senior leaders in various parts of the world are constantly trying to seek the true peace of the world. People of all backgrounds are always attempting to obtain an advantage in political, business, social, religious, and cultural situations.*

*As a result of these factors, several threats to peace exist among beings. Since the start of civilization, disputes and problems have arisen in people, societies, countries, and even among members of the smallest society in the world, the family. For twelve years, until the Buddha attained enlightenment, not only human beings but also divine beings tried in various ways to seek the strict application of auspicious and principle things in order to eradicate those problems that cause different beings to suffer in daily life.<sup>1</sup> However, save for the Buddha, no correct remedy to those challenges could be established, such as no medicine to cure unknown diseases. That's why the roots of the problems have been kept hidden within beings and cannot be found easily without insight.*



**KEYWORDS :** *dissatisfaction, cultural situations, peace, enlightenment, insight.*

### THE SOURCE OF THE ISSUE

There are six roots in the Abhidhamma that cause wholesome and unwholesome actions and speech: attachment-Lobha, hatred-Dosa, illusion or ignorance-Moha, and non-attachment or generosity-Alobha, non-anger or good will-Adosa, and wisdom-Amoha. They are then classified as either wholesome or unwholesome.

The first three are wicked roots, and the next three are good roots. The next three are known as the root or Hetu in Pli because they allow the tripartite split of Loka to be successful. The first three are known as the Root or Hetu in PAlI, because they cause the threefold split of Loka to demolish. The Definition of Kilesā.

The wicked roots, in reality, are defilements or Kilesā. Kilesā is impurity, stain, lust, depravity, wicked desire, vices, and passion, among other things. Kilesā are things that pollute or torment the psyche. These three wicked roots are so numerous that they are appropriately named in nine different ways in Abhidhamma. Sava, Ogha, Yogha, Gantha, Upādāna, Nīvarana, Anusaya, Saññojana, and Kilesā are the names. These nine collections are known as evil collections (Pāpasaṅgaha). Kilesā is made up of 10 different varieties, each with its unique meaning or attribute.

Nevertheless, there are ten categories of defilements in number, in brief only three are there mainly; Lobha, Dosa and Moha in that the others connect with these three only. Māna and Diṭṭhi are common to Lobha alone, not common to Dosa and Moha. Vicikicchā is common to Moha only, not common to Lobha and Dosa. Thina and Middha connect with Lobha and Dosa. Moha, Ahirika, Anottappa and Uddhacca connect with all three; Lobha, Dosa and Moha. So we can make a guess whether the defilements are arising in one's mind or not and what kind of defilement is arising by looking at the face of a person and his behavior. For example, the face of any one who desires her or him is covered by the symbol of greed. The person who feels anger shows the rough behavior and his face becomes red. We can say that becoming red of face is the sign of anger.

Moha is the darkness of ignorance in order not to choose right or wrong. Moha connects with all the unwholesome minds.

Whatever, there could not appear the benefits for the beings and the world as well because of arousing defilements in a being. Besides, those defilements cause the world to be problems and can totally destroy the peace of the world. Firstly, Kilesā cause the Citta or Mind to soil or defile and to worry and then make the beings impure and vile. So, there is no mental peace when the defilements cannot be controlled. As a result, the world including the water, ground, forests, mountains and all the living beings will be destroyed. The mind leads the world.

### THREE LEVELS OF DEFILEMENTS

There are three levels of defilement accompanied by the beings in every life until those defilements are eradicated by the four noble paths. They are dormant disposition level (Anusayakilesā), arising level (Pariyuṭṭhānakilesā) and transgression level (Vītikkamakilesā). Every level has seven Anusaya. They are Kāmarāgānusaya, Bhavarāgānusaya, Paṭighānusaya, Mānānusaya, Diṭṭhānusaya, Vicikicchānusaya and Avijjānusaya. Briefly, Kāmarāgānusaya, bhavarāgānusaya, Mānānusaya and Diṭṭhānusaya are in the group of Lobha. Paṭighānusaya is the group of Dosa. In the group of Moha, there are two; Vicikicchānusaya and avijjānusaya. Diṭṭhānusaya and Mānānusaya are belonging to a faction of Rāga. Vicikicchānusaya is belonging to a faction of Avijjā.

These seven called Anusaya are first level to be occurred defilements in beings and are mentioned in the Pāli-English Dictionary as bent or proclivity of a dormant or latent disposition, predisposition or tendency according to Pāli texts. On the other hand, Anusayas are those that lie dormant in one until an opportune moment arises for them to come to the surface as they've not yet been eradicated. All passions are Anusaya; but these seven are the strongest. So at this level, even the symbol of defilements cannot be seen and they have been hiding until the sense and objects meet each other.

Why the latent defilements are called Anusaya? When we consider the nature of Anusaya, I think that the molten in the dormant volcano or the unseen fire in the matchbox may become the good examples. However, the material phenomenon cannot be similar to mental phenomenon in everywhere although they seem to be the same superficially. The molten is not seen until the dormant volcano erupts. But though unseen, we can accept that it has been inside by seeing the molten coming out of the volcano. The fire in the matchbox cannot be seen and has been lying low until someone strikes a match. When the flint touches the hard something, the unseen fire radiates out.

At that time, if the wick can easily be there, the fire certainly breaks out. When the suitable reasons gather or come up together, the result becomes as they have the enough physical energy.

Likewise, at the dormant disposition level, even the symbol of the defilements cannot be seen until the sense meets the objects. The defilements are latent or dormant in the beings as those have not yet been eradicated by the four noble paths. So those latent or dormant defilements are called Anusaya. The latent or dormant defilements which have abilities to arouse when the suitable reasons of sense and objects meet are called Anusaya. That means they become when the suitable reasons of sense and objects gather or come up together.

The defilements called Anusaya are able to arise, but are not arising with impulse minds (Javana). So, they cannot be counted as rising (Uppāda) and dissolution (Bhaṅga). All the living beings

have always the latent defilements in until they become the noble beings. So, the dormant defilements are the sources to be come up problems although they do not yet arise.

At the second level (Pariyuṭṭhānakilesā), the defilements are arising in beings and pervade the pure mind. So, the mind is not peaceful. The arising defilements cause the mind to soil or defile and to worry. The arising is called Patiyuṭṭhāna. That means the arising immoral phenomenon is called Pariyuṭṭhāna ôkusala Citta. The arising defilements can be called Pariyuṭṭhānakilesā. They are not latent in and are arising along with impulse minds (Javanacitta). So, they can be counted as rising (Uppāda) and dissolution (Bhaṅga). But it can be found out as three kinds of symbols of matter and mental in Khandhavagga. These are Uppāda-arising, Vaya-dissolution and Thiti existence.

One can himself understand that the symbol of defilements arising in him becomes visible. But the beings who have defilements arising in do not yet commit killing, stealing, sexual behavior, lying and so on because the defilements do not yet arrive at transgression level (Vītikkaṃma). So, the problems also do not yet become out.

But the conflicts have already become in beings because of arising defilements. The mind is not peaceful but nevertheless the defilements at the arising level do not yet destroy the peace among members of family, people, groups and societies in the world. At that time, someone can control his evil mind not to be destroyed the peace. Third level of Defilement is called Vītikkaṃmakilesā. At this level, the beings commit everything because the defilements transgress.

### CONFLICTS AND RESOLUTION

We can say according to Buddhism that the conflicts become not only in beings but also among people every now and then. In the other word, the conflict can be divided into two; inner conflict and outer conflict. The conflict in beings is called inner conflict and the conflict among people can be called outer conflict. In fact, inner conflict is Pariyuṭṭhānakilesā as they make beings problems in the mind, but they don't yet come up among people. In the mind of one receiving Pariyuṭṭhānakilesā, the conflict starts becoming. It takes away mental peace. Outer conflict is Vītikkaṃmakilesā on account of being generated conflicts among members of family, people and societies.

However, the defilements at Anusayakilesā level don't make the beings problem in mind yet in that these are latent and dormant in the mind and do not arise. As a result, they don't give any problem to beings in and out. Therefore, dormant defilements cannot be called either inner or outer conflict. But anyway, they are the roots to become the conflicts in beings and among people. The internal and external conflicts can easily become in the beings and among people as problems in any time as all the defilements are based on the latent and dormant defilements or Anusayakilesā.

According to Buddhism, internal conflicts arise as a result of contact (Phassa). The contact which becomes as a result of meeting senses and objects of the external world gives rise to feeling (Vedanā). Feeling, herein, is threefold: namely, happiness, pain and indifference. Together with pleasure and displeasure it is fivefold. In spite of three or five kinds of feeling is mainly two; pleasant and unpleasant feeling.

Eye consciousness becomes as eye and form keep in touch each other. Contact becomes because of meeting of these three: eye, form and eye consciousness. Feeling arises through the contact (Phassa). Craving arose in the mind through the feeling. The craving is the cause of suffering. Suffering is inner conflict and causes outer conflict easily among people. When we see a visible object without mindfulness, impassioned thought arises in the mind as we keep it or think it over as a lovely visible object. And then it spreads in the mind. Likewise, if we hear an audible object without awareness, impassioned thought arises in the mind as we keep it or think it over as a lovely audible object. And then the feeling increases and material phenomenon becomes more and more.

Covetous and annoyance spoil thought. In this way, the world is quite far from the peace. So if a visible object is recognized as a lovely visible object without mindfulness, craving arises in the mind. Likewise, if a visible object is recognized as a hateful object without awareness, hatred, fear and dismay arise in the mind. The feeling with pleasure and displeasure increases in the mind of those who enjoy

pleasurable and unpleasant objects. Covetous and annoyance spoil thought. In this way, the conflicts arise in the mind of one who receive pleasant or unpleasant object without awareness.

If the pleasant feeling arises, man tries to attach and enjoy it. If the feeling is unpleasant, human beings try to hate it. As a result of attachment and hatred of a person, there arose craving and aversion. Craving causes the beings to attach politics, business, social affairs, religion, education, luxury, wealth and so on they want. So, the beings become political rivals, business rivals trying wrongly to get anything in ways against peace. There appear wrong competitions among people. The wrong competitions among them change form of fighting each other. What's more, the fighting based on craving changes form of aversion and anger. Here craving and aversion are inner conflicts arousing in beings and fighting is the outer conflict appearing among people. Therefore, the conflicts take away physical and mental peace and then are harmful to peace of the world.

In the other word, contact becomes due to eye, form and eye consciousness. Feeling becomes through the contact. Learned disciple of the noble ones understands the eye, form, eye consciousness, contact with the vision and feeling as the disgusting objects and then detaches weary of those. So, he is free from lust. Intellectual understanding that knows absence of desire becomes. The birth ends.<sup>1</sup> He had completed chastity and had done obligation. There is nothing to do. Learned disciple of the noble ones understands the above these. In the same way there can get rid of conflicts from mind.

The Buddha has already given the way of resolution, of being eradicated the conflicts in and among people. When we see a visible object or hear an audible object, just being seen or just being heard must be there. This is the end of suffering. The Buddha encourages that you must practice in this way to be eradicated the conflicts in and out. That means not to consider and not to enjoy the object as a pleasant or an unpleasant. It is not important whether it is pleasant or unpleasant object. It must be satisfied by just seeing or hearing itself.

In the other word, the arising and cessation of eye are well known. So the eye is non ego. Likewise material is non ego. Everything is impermanent. When learned disciple of the noble ones understands intellectually that everything is impermanent, the weary of suffering becomes in his mind. This is the cause of purification of the mind. If there is purification of the mind, any conflict does not arise in beings. If there is nothing conflict in the mind, outer conflict cannot become among people. This is the way to get peace of the world.

### THE ENEMY AGAINST THE PEACE

The major enemy against the peace is anger and its group; niggardliness, jealousy, unfair position on others, aggression and revenge. In reality, both of aggression and revenge are born by the anger, jealousy and niggardliness. All these are based on the conflicts born by the defilements in beings. Besides, the ignorance, the lack of intelligence and the lack of analysis are also the enemy against the peace. That's why these are not able to analyze truth or wrong in order to be eradicated problems and seem to create the problems to increase.

### ANGER OR DOSA

Greed and anger are the sinful. Greed is an evil extreme and anger is an evil extreme. Greed has a desire to get missing of gain. Anger destroys something because of being missing of gain. Therefore, these two are not able to approach each other. Free from these two is called the middle path.<sup>1</sup> The anger does not show respectful behavior to anyone. Hence there is no need even to say in the wrong action and transgression of rules.

That means a person who accepted the anger in him shows his sinful behavior. And he does not pay respect to the senior one being elder by age and virtue. Anger, at first, is latent in everyone who has not achieved Anāgāmi magga, but it does not yet threaten both of inner peace and outer peace. So, at first, it cannot be said that it is the enemy against the peace because it is not able to be harmful to peace and the sign of it cannot be seen to threaten peace. But if the suitable reasons in the mind come up together, the anger becomes the arising level. At that level, the anger causes the conflicts to arise in. These conflicts are grief-Soka, lamentation-Parideva, misery-Dukkha, displeasure-Domanassa and

tribulation-Upāyāsa. By the reasons of being arisen those five, there is no peace in the mind and it makes one accepted those five unhappy. The anger is off with joy and happiness.<sup>4</sup> This is the arising level.

At that level, all the beings feel grief, lamentation, misery, displeasure and tribulation because of destruction of their own wealth and because of being demised their own lives or son, daughter, sister, brother, mother, father, wife, hubby, relatives, etc.

These sufferings are branches of anger. That's why they become in the mind due to anger or are born based on anger. Having eradicated anger, those sufferings themselves eradicated without control of anybody or anything.

The anger firstly destroys one who has it in. And then it destroys others and everything. It does not understand and see the cause and effect. Its characteristic is ferocity. This can be called the aggression level. At that level, the beings abused, beat, rob, defeat and kill each other and other beings. All these terrible situations become through anger. When those become there, there is no peace in the world.

### JEALOUSY OR NIGGARDLINESS

Jealousy (Issā) is a little different from nature of anger (Dosa). The characteristic of jealousy is exhaustion of others' wealth and non-patience. So, one who accepts jealousy arising in him tries to be lack of wealth of others in different ways, right or wrong and is not able to wait for a long time or accept annoying behavior or difficulties without becoming angry. At that time, jealousy is becoming into form of the anger from moment to moment. The mind is full of anger and he or she looks at anything with anger eyes.

There is nothing patience to treat somebody well or carry out something peacefully. So jealousy makes contact with anger and eager to destroy things belonging to others. The nature of Macchhariya is the act of hiding something or the state of being hidden. Its characteristic of niggardliness is concealment of one's wealth. When the others use one's wealth, one who has niggardliness arising in the mind is unhappy. That means when someone touches or uses others' equipment or wealth, the owner does not like somebody touching with or using his own things. That is the characteristic of niggardliness or Macchhariya.

There are five kinds of niggardliness (Macchhariya) namely; Āvāsamacchhariya, Kulamacchhariya, Lābhamacchhariya, Vaamacchhariya and Dhammacchhariya. Of them, Āvāsamacchhariya is divided into two words; Āvāsa and macchhariya. Āvāsa is a shelter, a monastery and a separated residence of monks. A monk who has niggardliness dislikes even a monk beloved the morality, coming there. If one comes there, he wishes him to go back or to another place very soon. That is Āvāsamacchhariya.

A monk who has niggardliness in the mind prevents a guest or a newcomer staying that the place is to put equipments for the stupa or community of monks. Āvāsamacchhariya means a dislike of lying, sitting, walking and standing or staying at least even at a place for the stūpa or community of monks apart from his own places.

A monk who has Kulamacchhariya prevents others to enter the houses of related persons and those who give their services without being paid. Kula is two; related persons and those who give their services without being paid. A monk who has Lābhamacchhariya in him tries in order not to get gain of the community of monks to others due to concealment of acquisition. Vaṇṇamacchhariya is concealment of appearance of body and virtue. Dhammacchhariya is concealment of the teaching of the Buddha.

That means not to share the teaching of the Buddha with anyone for knowing, understanding and realizing it. Macchhariya cannot pay anyone anything belonging to him. So, jealousy takes an external sense and it used to look at wealth of others. Niggardliness takes inner sense and it used to look at its own wealth.

### UNFAIR POSITION ON OTHERS

In different parts of the world, there are two; a square deal and an unfair deal on racism, religion, business, politics etc. The fair deal causes peace and unfair deal causes inner and outer

conflicts and then violence against the peace. For instance, in ancient India, there were four castes on racialism; namely Khatiya (royal), Brahmins (high caste), Vessa (dealer) and Suddha (Slave) Brahmins designated the purification of those four castes that only Brahmins caste is excellent. Other castes are inferior to Brahmins castes. Only Brahmins caste is white.

Other castes are dark. Brahmins caste is pure. Others castes are evil. Brahmins castes are born from the mouth of Brahmins. Others castes are born from the back of the sole of Brahmins. So, Brahmins caste is their sons.

Besides, Brahmins had designated four services to Brahmins, royals, dealers and slaves. Of them, their services must be given to Brahmins by Brahmins, Royals, Dealers and Slaves. There are four services to Brahmins. Their services must be given to royals by royals, Dealers and Slaves. There are three services to royals. Their services must be given to dealers by dealers and slaves. There are two services to dealers. Their services must be given to slaves by slaves. There is only one service of designation for slaves. That means; Brahmins must consider all four castes as their servants. Royals must consider other three including itself apart from Brahmins caste as their servants. Dealers must consider other two except for Brahmins and royal castes as their servants. Slaves must consider their caste as their slaves. This is designation of Brahmins. The Buddha asked about whether throughout the world accept and satisfy these four designations of Brahmins or not. At that time, Brahmins called Esukarī replied that it is not accepted and satisfied.

The castes of Suddha, royals and dealers did not satisfy the designation of Brahmins. The designation that dislikes worldwide causes the controversy to appear. The controversy on the racism causes race riot. The race riot used to appear very often in the world because of application of racism in some parts of the world. So, dissatisfaction of those who have already had conflicts in their mind on racialism causes the peace and harmony to shatter. For example, we could see racial war in the United States of America before world war two and race riot in South Africa after world war two. What's more, Germany applied racialism created world war two. These problems appeared because of racist.

The Buddha said that the animals, birds, fishes, etc are different forms according to the castes. However, the human beings are not different forms according to the castes. The human cannot be the high and the best due to the caste but can be the high and the best due to the morality and deed only. So in Buddhism, there is neither racism nor racist and nor different castes in order to be appeared controversy against the peace due to the caste.

The oppressed religion also causes the peace to shatter because of being treated in a cruel and unfair way and not given the same freedom, right, etc. as other religions. In business, a disciple of the noble ones must refrain from the wrong living and follow the right living. That means that the noble one must refrain from the slyness, muttering, soothsayer, performing jugglery and coveting for gain on gain. Therefore the refraining from those five is right living. And he must make himself, his parents, wife, sons, daughters, workmen and friends happy and joyful by creating the wealth righteously. In business, he should righteously satisfy himself and others should be righteously satisfied. So if the person earns income in unfair business, he is one who threatens the peace in order to break into small pieces.

In the earliest time, the Kings ruled their countries against the law as they like. The local governors also ruled their villages, towns and regions without law. The country and property of the country were considered as their own things. The Kings confiscated gems, gold, teak, paddy, copper, oil, lead, iron, etc. in their ruled countries. They levied taxes strongly on the people.

The people in the country were also considered as their servants, slaves, workmen, etc and oppressed in a cruel and unfair way and not given the same freedom, right, etc as if their related persons are given. So there was always the dissatisfaction among the people in the country. The dissatisfaction breeds rebellion against the King, cabinets and local governors. The condition threatens peace in the village, town, region, country and world.

Therefore, the Buddha said that a King should follow his responsibility. Likewise, all the governors must apply their responsibilities. These responsibilities are charity-dana, morality (Sila), generosity (Pariccāga), strait forward (Ajjava), softness (Maddava), good discipline (Tapa), non-hatred (Akkodha), non-violence (Avihimsa), patience (Khantī) and flexible to the people (Avirodhana). And

there are other four qualities followed by a King. They are giving or donation (Dāna), good word (Piyavacana), doing welfare for others (Atthacariya) and equality (Samānattatā). These are known as four treatments in Buddhism. When King Maghadeva who will become a Buddha in the future announced his wives, palace and the world, he said to his son to rule the country in the righteous way according to the duties of a king.

Therefore, Buddhism established by the Buddha over two and a half millenniums ago emphasizes even the duties of a headmaster in the ruling of a village. There is no need to say the qualities of a King in the ruling of a country. The above ten principles and four treatments applied by a King are leading to the peace, not to leading to the violence.

### AGGRESSION AND REVENGE

This level can be called the transgression level because of the commit of killing, stealing, sexual behavior, lying and so on. At that level, one behaves the evil deeds by the body and speech. He abused one, beat one, defeated one and robbed one. Such act is of aggression. It is surely leading to threats to the peace or breach of the peace. So, in the suitable times, the Buddha had always been saying not to commit killing, stealing, sexual behavior and all the evil deeds preaching the law of nature which he realized himself, without any teacher for the enlightenment. But the beings commit everything the Buddha said not to act due to the defilements accompanied by the beings ever since birth. That is threats to the peace.

He abused me, he beat me, he defeated me and he robbed me", in those who harbour such thought hatred is not appeased. He abused me, he beat me, defeated me and he robbed me", in those who harbour thought hatred is appeased. That is the speech of the Buddha. Aggression becomes through anger. On the other hand, the anger becomes through aggression. But anger is the root of aggression. And then, revenge becomes through anger. So, they run in the circle endlessly.

Hatreds never cease through heated in this world; through love alone they cease. This is an eternal law. Therefore, without loving kindness, there is no peace in those who harbor such acts of aggression and revenge. Likewise, there may not be peace in the world where beings which harbor such acts of aggression and revenge live. So, we should grow the loving kindness, compassion and patience each other. The Buddha's constant advice to his followers is not to retaliate but to practice patience at all times, at all places, even under provocation. Therefore, the aggression and revenge are directly leading to threats to the peace.

### CONCLUSION

The present work of the headline named "Searching for the Peace in Buddhism" has been already done. Firstly, the human need to realize what is the path leading to peace or what is the path against peace. When realizing it, one who really wants to be peaceful in life and the world needs to apply the ways in Buddhism mentioned above. The human creates everything needed in daily life. He thinks that the peace has been got when the needs are found out.

In fact, material wealth and needs cannot make everyone really sufficient because the world is always less, minus, wanting and deficient.<sup>1</sup> So they cannot sufficiently search for and bring peace needed actually in our lives and in the environment. Besides, they especially generate greed, hatred, delusion, misery, grief, sorrow, niggardliness, jealousy and evil results only. All these are against the peace. For those are accepted in us, the benefits will be taken away. Therefore, one needs to try hard in order to be less or to lack greed, hatred, etc. in him. This way to be less or lack those is the path of Buddhism leading to the peace of the individual and the world. When individual has peace, the world united with different nations has peace. In the best consequence of our past lives, we all started to come to the human world crying. Should do we leave this world crying again, fighting each other by hatred, burning the fire of the anger in the hearts, increasing jealousy, niggardliness, hatred, misery, grief, sorrow, etc. without self-control or without being purified of defilements in us? We need to make sense of it. "Life is uncertain Death is certain" this is a well-known saying in Buddhism. No need to kill others. They will themselves die in some day. So, the necessary for the rest life of everybody is to abstain from

evil, to obtain merit and to be purified of defilements in. Hence, let's march the place where is no hatred, fear, misery, grief, sorrow, suicide, violence and war by approaching the Dhamma what the Buddha taught over two thousand and five hundred years ago.

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