



## THE CONCEPTS OF LOVING-KINDNESS (METTĀ) AND DESIRE IN MYANMAR BUDDHIST THOUGHT

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### ABSTRACT:

*This paper is an endeavor to demonstrate correlation between two moral ideas, cherishing benevolence (mettā) and want, in Myanmar Buddhist Thought. Since these two ideas are incorporated into 52 sorts of mental establishments in Buddhist philosophy and mental establishments additionally happen as significant job in Buddhism, this paper will accentuate on mental establishment and some significant factors in Buddhism, for example, the job of kamma, the establishment of Buddhism. A few say people, history specialists, theologizes, experts and scholars commented that religion is quintessence and establishment of culture particularly, mental or impalpable culture. There are some unmistakable religions, for example, Christianity, Hinduism, Judaism, Islam, Confucianism, etc. on the planet. Of these religions, Theravāda Buddhism is a sort of religion however is not quite the same as different religions or arrangement of confidence and love. There are no ideas of God, maker, deliverer, self or soul in Theravāda Buddhism.*

**KEYWORDS:** Society, Dhammapada, Abhidhamma, Mettā, Nibbāna, Theravāda.

### INTRODUCTION:

Buddhism, one of the four world religions just as the superb Eastern way of thinking on the planet, is a target humanism since it refers to the two advantages in the present life and later on life for the people. Its central laws are confidence in *kamma* and in non-changelessness. Therefore, Buddhism views human life and world as non-lastingness. It likewise accepts that man is the designer and engineer of his great and underhandedness, and predetermination. It shows the fundamental driver of anguish and hopelessness of life. Buddhism additionally manages the best approach to escape from the non-perpetual and enduring life. Along these lines, Buddhism is a goal humanism. It likewise urges men to act and live ethically in the worldly life. By along these lines, he can achieve his higher status of life. In this way, Buddhism is a Dhamma which stresses on ethic-psycho standard. This section plans to demonstrate the two ideas, *mettā* and want, in light of certain standards and truth of Buddhism. *Theravāda* Buddhism, its four extreme reality particularly the psychological characteristics, the two moral ideas of *mettā* and want are portrayed in this section. It can support to know the inception of advantage and the base of wretchedness and damage throughout everyday life and hover of resurrection.

### A Brief Account of Theravāda Buddhism

There are two schools of Buddhism in right now: *Theravāda* and *Mahāyāna*. *Theravāda* Buddhism is an early Buddhism which is recorded by li writing. *Theravāda* is the method for the

Buddha and His fantastic pupils which is basically accepted and drilled in Myanmar, Thailand, Sri Lanka, Cambodia and Lao. It is a way of thinking with the lifestyle and extreme objective for all Buddhists. Of the four incredible religions, Buddhism is the one in particular that precludes the presence from securing God and soul. However, Buddhism has discovered most acknowledgment among the a great many the general population of the world. The word Buddha signifies 'Stirred' or the 'Edified One' and isn't a name however a title of respect offered to the Sage *Gotama* who accomplished Enlightenment under the Bodhi Tree at *Buddhagayā* in India. The educating established by the Buddha is known as Buddhism. Every one of the lessons of the Buddha can be summed up in one refrain.

To avoid all shrewd,  
To do what is great,  
To sanitize the brain. This is the educating of the Buddhas.<sup>1</sup>

Buddhism isn't individualistic. It's anything but a negative treatment; it is in fact a positive way of thinking in which a moral and good code is articulated to an incredible degree. Truth be told, Buddhism is to a great extent dedicated to ethic-moral order and through that devotee, one can achieve extreme objective. Buddhism is established on reason. It is, in this way, a logical clarification of the characteristic law of life. It's anything but a lot of doctrines set down legitimately. There are no authoritative opinions in Buddhism not at all like different religions. An authoritative opinion is an inflexible framework set somewhere around specialists as speaking to the Truth. There are no such authoritative opinions; yet there are set out a lot of realities and standards for us to live throughout everyday life. Buddhism depends on the way that numbness is the reason for every single world wretchedness. The main vipassanā contemplation can obliterate this underlying driver. As it were, just acknowledgment of reality can dispense with this obliviousness. Along these lines, right view or *sammādiṭṭhi* is completely essential for the suspension of wretchedness. In short, it is a general record of Buddhism.

### BUDDHISM AS THE RIGHT WAY OF BUDDHIST LIFE

Buddhism isn't a way of thinking in the sense where that word is commonly comprehended. It doesn't contain a detailed arrangement of actualities and speculations solely for contemplation. It's anything but an arrangement of hypothesis. So additionally, Buddhism isn't a religion since it's anything but an arrangement of confidence and love like different religions. It doesn't start with unwarranted suppositions concerning any god or first reason. It starts as a quest for Dhamma, Truth. Buddha himself looked and found with direct knowledge the idea of the universe, the reason for its emerging and of its suspension. He laid weight on human pride and clarified the value of the individual. He likewise encouraged men to depend upon themselves so as to accomplish their advantages in the present life and possess redemption. Buddhism is a lifestyle, and it is additionally a method for acknowledgment about the states of life. Four Noble Truths are embodiment and establishment of Buddhism. Among these, the Fourth Noble Truth is known as the center way or the correct lifestyle since it shows to maintain a strategic distance from the two boundaries. The correct exertion, the correct employment, and the correct focus are a few instances of the correct path in both ordinary and supramundane. For the common life the Buddhist writings, for example, *Mangala Sutta*, *Mettā Sutta*, *SingalovādaSutta*, *Dhammapada* are profitable aides and approach to social, moral and prudent lives.

In *Mangala Sutta*, for instance,  
Regard to the older folks,  
Backing or help to the relatives,  
Related with shrewd,  
Live in reasonable spot,

<sup>1</sup>AshinThittila "*Essential Themes of Buddhist Lecture*", Yangon Department of Religious Affairs, 2000, P-84.

Patient is great and so forth., are the propitious deeds throughout everyday life.

Buddhism, hence, is said to be the correct lifestyle or the center way. Buddhist lifestyle is neither hopeful nor cynical. It called attention to the correct way (center way) of life between the two limits. Managing Buddhism, it is said as pursues.” Buddhism implies the correct lifestyle a technique by which a man can live cheerfully, calmly and with security for the present and security in the here-after.”<sup>2</sup>

### MAN, AS THE RESULT OF THE KAMMIC FORCE

One of the fundamental laws of Buddhism is faith in *kamma*. *Kamma* implies a wide range of volitional activities where all considerations, words, deeds are incorporated. All activities must create an impact, and one’s own behavior produce an impact in one’s very own life. In this way, the *kammic* power must be a power for good if each activity is great activity. We, in this manner, can say that *kamma* is the law of circumstances and logical results and that man is the ace of his own predetermination. As Buddhism accentuates the volitional goal, it is neither determinism nor submission to the inevitable. Buddhism held that the past impacts the present however does not command it. *Kamma* isn’t of the past as it were. It isn’t just the past yet additionally the present. Man has a specific measure of through and through freedom and can adjust his activities and impact his future. In the event that a man does great deed, great word, and great idea, the impact upon him will be to expand the propensities towards goodness in him. At the point when the act of good, *kamma* is completely improvement the empower man can defeat malevolence and in this way carry him to his definitive end, *Nibbāna*. *Kamma* is one of the twenty-four causes communicated by the Buddha Himself in the *patthāna* which administer the entire of universe. *Kamma* is additionally of the five *niyāma* (law) in Buddhist *Abhidhammā*. In this way, *kamma* is said to be the general law of circumstances and logical results. Buddhism considers men to be the mix of the changing procedure of brain and material powers.<sup>3</sup> These powers consolidate and recombine and this procedure of turning into, the wheel of life, proceeds inconclusively until its fundamental driver, longing for or want for presence is to completely demolished. It is this hankering which gets the wheel of life under way, and it is showed in real life which is as a general rule volition or determination. It is known as *Kamma* which is in charge of the production of being.

### The Four Ultimate Phenomena in Myanmar Buddhist Ontology

A philosophical framework has its individual branches or territories, for example, epistemology, cosmology, morals, feel and so forth. Myanmar theory, which depends on *Theravāda* Buddhist idea and culture, likewise comprises of morals, metaphysics and epistemology. Philosophy is the investigation of the crucial standards of Ultimate Being. In cosmology of Myanmar reasoning, there are four sorts of Ultimate Realities: matter, cognizance, mental characteristics and redemption, *Nibbāna*. The point of this section is to demonstrate the ideas of want and *mettā*. These two ideas are identified with mental marvels. It is, in this manner, required to portray the Four Ultimate Realities in Myanmar Buddhist ontological idea to sum things up.

### The Concept of Matter (Rūpa)

The view or disposition on issue in Myanmar thought is altogether different from that of Western view. In Western frameworks, matter is viewed as a substance or stuff which is lasting in nature. The different sorts of realism in Western idea acknowledged such view. For instance, Thales, the principal Greek mastermind just as a novice of Western way of thinking imagined that water is the fundamental stuff from which all things including individuals become presence. Heraclitus, an old Greek scholar, likewise held that fire is the substance of all things. Democritus, a renowned atomist kept up that molecule is a sort of issue which is unified and unanalyzable, and the universe is comprised of

<sup>2</sup> U shweAung “*The Buddha and His Teachings*”, Yangon Publication of the Buddhist Missionary Society, 1955, P-619.

<sup>3</sup> LediSayadaw “*The Manuals of Buddhism*”, Yangon: Mother Ayeyarwady publishing House, 2004, P-16.

these iotas. They are indestructible and perpetual in character. This realism calls attention to the permanency and endlessness of issue.

In any case, Myanmar ontological framework viewed the idea of issue as a changing procedure which isn't a substance. Respected Say dawAshinThittila clarified the idea of issue in his treatise as pursues:

"*Mettā (rāpa)* is the unmistakable type of undetectable characteristics and powers, and there are out and out twenty-eight kinds of material characteristics which establish the physical body of a quicken being."<sup>4</sup>

As indicated by Myanmar Buddhist idea, the alleged man is the mix of the five totals wherein matter or material power is created somewhat. The crucial standards of issue are isolated into four sorts: earth (pathavi), water (āpo), heat (tejo) and movement (vāyo). Of these four sorts, earth is the establishment of issue.

### The Concept of Consciousness (*Citta*)

Like the idea of issue, Myanmar frame of mind and meaning of cognizance or brain is completely not quite the same as the Western perspectives. For instance, of Western framework, Descartes' Cartesian logic is a sort of vision. He accepted that psyche is the main rule which is like the idea of adage in scientific framework from which all hypotheses are determined. In his well-known expression "I am thinking, along these lines I exist" (Cogito Ergo Sum). "I exist" alludes to the truth of mind which is mental substance and changeless in character. In Buddhist idea, cognizance (*citta*) is attention to the sense or familiarity with an item. Be that as it may, mental concomitants (*cetasikas*) can bolster *citta* to know about the faculties in different ways. The meaning of cognizance (*citta*) is given by Venerable Ledi Say daw as pursues:

"*Citta* implies the staff of researching an item (*ārammana*) or the personnel of talking ownership of an article, or the workforce of knowing an article, the staff of being aware of an item."<sup>5</sup>

As indicated by it, awareness is only the changing procedure not an endless substance. Psyche or cognizance relies upon body in individual, yet we can't see it by faculties. Awareness is separated into six classes as pursues:

1. Consciousness of sight
2. Consciousness of sound
3. Consciousness of smell
4. Consciousness of taste
5. Consciousness of touch and
6. Consciousness of psyche.

Cognizance is the most significant piece of an individual. It comprises of the four mental totals: feeling, recognition, mental characteristics, and awareness (Mind cognizance). Mind awareness is again sub-separated into four sorts: *kamma*-cognizance, dad awareness, *arūpa*-cognizance and *lokuttarā*-cognizance.

### CONCLUSION

In Myanmar Buddhist idea, the ideas, Loving-consideration (*mettā*) and want are recognizable for all Buddhists and they are inverse in character. "*Mettā*" can be connected as a moral idea just as an ontological idea. As a moral idea, it is utilized as a profitable standard for good activity and as an ontological idea, it is utilized as a healthy mental factor. Likewise, "want" is additionally viewed as both

<sup>4</sup>AshinThittila "Essential Themes of Buddhist Lecture", Yangon Department of Religious Affairs, 2000, P-71.

<sup>5</sup>Nyanatiloka "Buddhist Dictionary", Yangon: Department of Religious Affairs, 1998, P-37.

moral and ontological ideas. As a moral idea, it is utilized as a measure for shameless activity and as an ontological idea, it is utilized as an unwholesome mental establishment. So as to be a decent individual, the principal kind is to be rehearsed and the second is to be devastated or diminished throughout everyday life.

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