



## ENEMIES OF THE PEACE (From The Theravada Buddhist Perspective)

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### ABSTRACT:

First, people must understand which road leads to peace and which path works against it. Realizing this, one must put Buddhist principles into practise if they truly want to live in harmony with the rest of the world. Everything needed in daily living was created by humans. When the needs are identified, in his opinion, peace has been achieved. In fact, because the world is constantly less, minus, needing, and inadequate, material goods and desires cannot truly make everyone sufficient. As a result, they are unable to sufficiently seek for and create the true peace that is required in our lives and the environment. Additionally, they only produce evil outcomes, such as greed, hatred, delusion, unhappiness, anguish, and sorrow. All of these are hostile to peace. The perks for those who are acceptable in our society will be taken away. Hence, one must make a concerted effort to be less or to lack greed, hatred, etc. Buddhism follows a path that leads to both personal and global peace by becoming less or lacking things.



Individual peace leads to international peace when all nations are together. In the finest outcome of our previous life, we all began to enter the realm of humans sobbing. Should we depart from this world sobbing once more, engaging in violent conflict out of hatred, igniting the fire of our anger within us, and increasing feelings of resentment, niggardliness, hatred, misery, grief, and sorrow, among other things, without exercising self-control or being cleansed of defilements within us? We have to understand it. One of the most well-known Buddhist proverbs is "Life is uncertain, but death is definite." No need to murder people. They will eventually pass away themselves. Hence, avoiding evil, earning merit, and being cleansed of impurities are necessities for everyone's remaining life. 2 Thus, let's approach the Dhamma that the Buddha taught more than 2,550 years ago in order to move towards a place where there is no hatred, fear, unhappiness, grief, sorrow, suicide, violence, or conflict.

**KEYWORDS:** Anger, Jealousy or Niggardliness, Unfair Position on Others and Aggression and Revenge.

### INTRODUCTION:

The main threat to peace is rage, along with its group members ungraciousness, envy, unfair treatment of others, aggressiveness, and retaliation. In actuality, rage, jealousy, and niggardliness are the root causes of both aggressiveness and retaliation. All of these are founded on the conflicts brought about by human defilements. Moreover, the enemies of peace include ignorance, a lack of intelligence, and a lack of analysis. Because of this, they are unable to evaluate right from wrong in order to solve difficulties, and instead appear to be causing the problems to worsen.

### Anger (*Dosa*):

Greed and rage are evil emotions. Anger and greed are two extremes that are terrible. Greed wants to obtain unwarranted advantage. When there is no gain, anger destroys what is being destroyed. Because of this, they are unable to approach one another. The middle path is defined as being free of these two. No one experiences the fury in a polite way. So, there is no need to mention improper behaviour or breaking of rules. That indicates that a person who has accepted his rage will act sinfully. And despite the senior person being older in age and virtue, he shows no respect for them. Anybody who hasn't attained *Anagamimagga* initially harbours anger, but it hasn't yet threatened both inner and exterior calm. As a result, it is initially impossible to claim that it is an enemy of peace because it cannot harm peace and its manifestation cannot be regarded as being a threat to peace. But, if the appropriate justifications surface simultaneously in the mind, rage rises to the surface. At that stage, confrontations start because of rage. These conflicts are sorrow (*Soka*), regret (*Parideva*), misery (*Dukkha*), anger (*Domanassa*), and trial (*Upayasa*). Because of the five factors that led to their emergence, one cannot be at peace, which makes them miserable.

With contentment and joy, the rage is gone. The emerging level is this. At that level, everyone experiences anguish, lamentation, unhappiness, discontent, and suffering as a result of the destruction of their own wealth and the loss of their own lives, including those of their children, siblings, parents, spouses, children, and other loved ones. These afflictions are offshoots of rage. Because of this, they either develop in the mind as a result of rage or are born with it. After anger was destroyed, those pains were also destroyed by themselves, independent of anyone or anything. One who is angry is first destroyed by it. And it obliterates everyone and everything. It is unable to comprehend and recognise cause and effect. It has a ferocious nature. The aggression level might be referred to as this. The beings there mistreated, beat, robbed, defeated, and killed one another as well as other entities. Anger leads to all of these awful circumstances. There can be no international peace when those things happen.

**Jealousy or Niggardliness;** The nature of rage is somewhat different from jealousy (*Issa*) (*Dosa*). The weariness of others' prosperity and impatience are traits of jealousy. Hence, a person who accepts envy as it arises in him tries to be the other person's lack of money in various ways, whether right or wrong, and is unable to wait for a long time or suffer annoying behaviour or obstacles without getting upset. At that point, jealousy is changing from moment to moment into fury. His or her head is filled with rage, and they view everything with rage. To treat someone nicely or complete a task in a calm manner, patience is not necessary. Hence, rage and the desire to damage others' property collide with jealousy. *Macchhariya's* essence is hiding or being hidden. The concealing of money is a niggardly trait. One who has niggardliness arising in their minds is upset when others spend their possessions. 5 This signifies that the owner does not enjoy it when someone touches or makes use of his or her own property. It is a niggardly trait, or *Macchhariya*.

*Avasamacchhariya*, *Kulamachchhariya*, *labhamachchhariya*, *Vannamacchhariya*, and *Dhammacchhariya* are the five types of niggardliness (*Macchhariya*) that exist. *Avasamacchhariya*, which consists of the words "*avasa*" and "*macchhariya*," is one of them. *Avasa* is a refuge, a monastery, and a separate monks' housing. Even a monk who loves morals and visits there with niggardliness dislikes it. If someone goes there, he wants them to leave immediately or go somewhere else. *Avasamacchhariya* is that. A niggardly monk will prohibit a visitor or newcomer from using the space to store supplies for the stupa or monastic community. *Avasamacchhariya* refers to a distaste of engaging in any of the following: lying down, sitting down, standing up, or even visiting a stupa or community of monks somewhere other than his own places. A monk with *Kulamachchhariya* forbids visitors from entering the homes of family members and those who provide services pro bono. There are two types of people in Kula: related people and unpaid volunteers. A monk with *Vannaamacchhariya* in him makes an effort not to steal from the monastic community by concealing his acquisition. *Vannamacchhariya* is the hiding of physical appearance and morality. The Buddha's teaching is hidden by *dhammacchhariya*. That means you should refrain from telling anyone about the Buddha's teachings after you've learned them and come to realise them. Everything that belongs to him, *Macchhariya* cannot pay to anyone. Hence, envy

has an exterior dimension and historically has focused on the wealth of others. Niggardliness uses its inner sense and formerly considered its own fortune.

### Unfair Position on Others;

There are two types of deals in various parts of the world, including fair and unjust deals on issues like racism, religion, commerce, and politics. A fair contract promotes peace, whereas an unjust deal fuels internal and external strife and ultimately leads to violence opposed to peace. There were four racial castes in ancient India, for example: *Khattiya* (royal), Brahmins (upper caste), *Vessa* (trader), and *Suddha* (Slave). These four castes were assigned by Brahmins for purification since only their caste is considered superior. The castes of the Brahmins are superior to all others. Only the caste of Brahmins is white. There are darker castes. Caste purity among Brahmins. Some castes are bad. Castes of Brahmins are descended from them. The back of the sole of Brahmins is where other castes are descended from. Thus, Brahmins are their caste's sons. On top of that, Brahmins, royals, traders, and slaves had allocated four services to them. Brahmins, Royalty, Traders, and Slaves must all provide their services to Brahmins. Brahmins can take advantage of four services. Aristocrats, Traders, and Slaves must render their services to them. For royalty, there are three services. Dealers and slaves must hire them in exchange for payment. Dealers have access to two services. Slaves must perform these tasks for other slaves. For slaves, there is just one service of designation. Hence, the four castes must be viewed as servants by Brahmins. Apart from the Brahmin caste, the royals must regard the other three, including themselves, as their subordinates. Apart than Brahmins and members of the royal caste, dealers must regard the other two as their servants. Slaves are required to view their caste as fellow slaves. This is how Brahmins are referred to. The Buddha questioned whether or not people worldwide accept and meet these four criteria for Brahmins. Brahmins by the name of *Esukari* responded at that point, saying that it was not acceptable or satisfied. Dealers, royals, and *Suddha's* castes did not fit the definition of Brahmins. The controversy first appears due to the international distaste of the designation. Race riots are caused by the racism controversy. Due to the practise of racism in some regions of the world, racial unrest used to occur frequently. So, the unhappiness of people who already have racial issues in their minds leads to the breakdown of peace and harmony. For instance, racial conflict could have occurred in the United States of America prior to World War II and in South Africa following it. In addition, Germany's use of racism sparked World War II. Racism was the cause of these issues. According to the caste system, the Buddha claimed that animals, birds, fish, and other creatures take on various shapes.

Yet, unlike what castes may believe, people do not come in distinct forms. Caste cannot determine how high or how best a person is; morality and actions alone determine how high or how best a person is. 1 Hence, there are no castes or forms of racism in Buddhism, and there is no caste-based conflict that threatens to disrupt the calm. Moreover, the oppressed religion contributes to the breakdown of peace by being treated cruelly and unfairly and by not enjoying the same freedoms, rights, etc. as other religions. A disciple of the noble ones must avoid bad behaviour and adhere to good behaviour in business. The noble person must therefore abstain from being sly, mumbling, a soothsayer, doing juggling, and coveting for gain upon gain. 2 Hence, avoiding those five is the right way to live. And he must create the riches in a way that will provide happiness and delight to himself, his parents, wife, kids, daughters, employees, and friends. 3 He should righteously satisfy himself in business while also righteously satisfying others. Thus, if someone makes money through dishonest means, they are the ones who threaten the peace in an effort to rip it apart. In the beginning, Kings ruled their nations whatever they pleased, regardless of the law. Local leaders dominated their communities without the aid of the law. They regarded the nation and its assets as belonging to them. Throughout the nations they ruled, the Kings seized precious stones, gold, teak, paddy, copper, oil, lead, and other materials. They imposed heavy taxes on the populace.

The citizens of the nation were treated cruelly and unfairly as their servants, slaves, labourers, etc., and they were not accorded the same freedoms, rights, etc. as their family members are. As a result, there was perpetual unhappiness among the populace. Rebellion against the King, cabinets, and

regional leaders is stoked by the discontent. The situation jeopardises the stability of the village, town, region, nation, and planet. The Buddha therefore advised a King to fulfil his obligations. The duties of each governor must also be carried out. These obligations include being charitable (*dana*), moral (*Sila*), generous (*Pariccaga*), direct (*Ajjava*), gentle (*Maddava*), well-behaved (*Tapa*), devoid of animosity (*Akkodha*), devoid of violence (*Avihimsa*), patient (*Khanti*), and adaptable to the needs of others (*Avirodhana*). A King also has the following four attributes. Giving or donating (*Dana*), spreading the message (*Piyavacana*), providing for the needs of others (*Atthacariya*), and equality among them (*Samanattata*). In Buddhism, these are referred to as the four therapies. When King *Maghadeva*, who will one day become a Buddha, announced his wives, palace, and the world, he told his son to manage the nation in a just manner in accordance with his responsibilities as a king. <sup>3</sup> As a result, even the responsibilities of a headmaster in the governance of a village are highlighted in the Buddhism that the Buddha founded more than 2,600 years ago. The characteristics of a king in charge of a nation do not need to be stated. The ten guidelines listed above and the four remedies used by a king are promoting peace, not promoting conflict.

### Aggression and Revenge;

This level might be referred to as the transgression level due to the acts of murder, theft, sexual misconduct, lying, and other offences. At that level, one acts evilly both physically and verbally. He assaulted, beat, defeated, and robbed one person. Such behaviour is aggressive. There are undoubtedly dangers to the peace or breaches of the peace as a result. So, the Buddha had always preached the law of nature, which he realised on his own, without any teacher for enlightenment, and had constantly warned against committing murder, theft, sexual misconduct, and other evil activities. But, because of the defilements that have been a part of beings ever since birth, beings do everything the Buddha forbade them from doing. That poses a danger to the peace. In individuals who harbour such thoughts, anger is not abated: "He abused me, he beat me, he conquered me, and he robbed me."

He thrashed me, humiliated me, and stole from me," says the person who wants to assuage their hate. It is the Buddha's speech. Angry behaviour leads to aggression. Aggression, on the other hand, is how rage manifests itself. But the source of violence is anger. Then, getting even becomes an act of anger. Thus they continuously run in the same circle. Hatreds in this world never end when they are inflamed; only love can stop them. This rule applies forever. Hence, those who harbour such acts of aggression and retribution cannot find tranquilly without loving compassion. The world in which beings who harbour such acts of retaliation and aggression may not be peaceful either. Hence, we ought to cultivate mutual love, kindness, compassion, and patience. The Buddha's ongoing counsel to his disciples is to exercise patience at all times, in all situations, even when provoked, rather of taking offence. <sup>3</sup> As a result, risks to peace are directly caused by hostility and retaliation.

### CONCLUSION:

Even though senior leaders in various parts of the world are constantly working to find the true peace of the world, the world is still today dealing with harmful things because of annoyance, dissatisfaction, disharmony, social issues, cultural barriers, and religious barriers. The world also appears to have lost sight of peace. Anyone from every background strives to be more successful in the political, business, social, religious, and cultural spheres. These causes lead to a variety of issues that threaten humankind's ability to live in peace. Since the beginning of civilization, conflicts and issues have arisen among individuals, societies, nations, and even inside families, the so-called smallest society in the world. Throughout the twelve years leading up to the Buddha's enlightenment, not only humans but also divine beings tried in various ways to seek out the strict application of the auspicious and principal things in order to get rid of those issues that cause the various beings to suffer in daily life. <sup>1</sup> But, there was no other reliable answer to those issues—much like there was no medication to treat unknown diseases—other than the Buddha. Because of this, the causes of the issues have been kept secret within beings and are difficult to locate without insight.

The six roots in the *Abhidhamma* are attachment (*Lobha*), hatred (*Dosa*), illusion or ignorance (*Moha*), non-attachment (*Alobha*), non-anger (*Adosa*), and wisdom (*Amoha*). These roots produce both good and bad behaviours and discourse. Then they are split into two groups—wholesome and unwholesome—for further division. The next three are the good roots, and the first three are the evil roots. The reason the next three are referred to as the root, or *Hetu* in Pali, is because they successfully divide *Loka* into three halves. The first three are referred to as the Root, or *Hetu* in Pali, because they divide *Loka* into three parts and inflict destruction.

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