

The Art of Peace and the Cause of Sorrow

Ven. Sobhana¹, Research Scholar, Samrat Ashok Subharti School of Buddhist Studies
Dr. Jyoti Gaur², Professor, Swami Vivekanand Subharti University

ABSTRACT

As there is discussion in *Abhidhammattha-Saṅgaha* and *Roga-sutta* of *Inguttara-Nikāya*, that there are two kinds of diseases: physical (*Kāyika-roga*) and mental disease (*Cetasika-roga*). It is believed that it is impossible for an Arahant that they suffer from these diseases because Arahant who has reached highest mental, spiritual development and immensely subtle mental status. On the other hand, average beings face various mental disturbances at least once in their life.

In this paper, it is understood with the help of elucidation of *Roga Sutta* and *Abhidhamma* philosophy that the Buddha performed his role as a great Psychotherapist, and has shown how to overcome such problems. The elements of Buddhist sorrow controlling techniques distributed throughout *Abhidhamma* are presented here in a systematic manner with the aim to prepare an outline of the work of experts who work in the related areas of sorrow into a respected discussion of several Buddhist discourses.

Keywords: Sorrow Management, *Abhidhamma* Psychology, Human Development, *Kāyika*, *Roga*, *Cetasika*.

Introduction

The Buddha says that “*Sabboādīpitolo, sabbolokopadīpito, Sabbopajjalitolo, Sabbolokopakampito*. The whole world is on fires, flames, burning, and shaking. There are various causes and effects to arising these problems. according to the *Abhidhammattha-saṅgaha*, there are so much of mental diseases that could disturb and replace peace and lead to unwholesome mental factors: Delusion, shamelessness, fearlessness, restlessness, greed, wrong view, conceit, hatred, jealousy, stinginess, regret, sloth, torpor, perplexity, and sorrow (Bhikkhu Bodhi, 1999). Then, *Roga-sutta* also states that cause of mental disease is insatiable appetite of utensils and equipment (*Asantuṭṭha*). In recent time, Covid-19 pandemic disease that is being faced in many countries in the world. As a result of which most people are facing mental and physical problems and are full of sorrow (Barry, M.M., Jenkins, R., 2007) and lamentation.

Sorrow (Soka) means woe, which implies bitter suffering, especially as caused by loss or misfortune, and implies anxiety, anguish, or acute suffering caused by the pressure of troubles or adversity.

Causes of sorrow

Sokouppajjisocanāntosokoantoparisokoantoparidāhoñātibyasanenavāphuṭṭhassa, bhogabyasanenavāphuṭṭhassa, rogabyasanenavāphuṭṭhassa, sīlabyanenavāphuṭṭhassa, diṭṭhibyanenavāphuṭṭhassa, aññataraññatarenabyasanenasamannāgatassaaññataraññatarenadukkhadhammenaphuṭṭhassa. The sorrow and lamentation may appear for average beings owing to the death of relatives, destruction of richness, facing physical diseases, losing ethics and knowledge, and. Among them, *RogaByasana*, means the ache of physical or mental illness. Anyone who faces disease like encephalitis, smallpox, high blood pressure, osteoporosis, contagious disease and various other diseases, the pressure from life makes sorrow and makes one suffer, and stay in fear (Centres for Disease Control and Prevention, 2009). Similarly, some diseases are fatal such cancer, heart diseases, and some pandemics in the world, the deaths due to which at that time, may lead to sorrow and lamentation, may cause nervous breakdown, stress, rise in fear, attachment, desire, and craving on any object (Jayaram, V., 2006). When one, whose beloved, attached, desired, and craved for, depart this life, he faces sorrow and lamentation. Thus, Buddha points out that *Piyatojāyatīsoko, piyatojāyatībhayaṃ, Pematōjāyatīsoko, pematōjāyatībhayaṃ, Ratijāyāyatīsoko, ratitōjāyatībhayaṃ, Kāmatojāyatīsoko, kāmatojāyatībhayaṃ, Tanhāyāyāyatīsoko, tanhāyāyāyatībhayaṃ, Piyaṅgavipāyoga-viparināma-paritāpanalakkhanosoko*. As there is love, so there is sorrow causing mental disturbances. In this situation, it becomes a cultural duty that many people live with him shortly after, together for a long time, so that his communication with people around is not hampered.

Another reason of sorrow and lamentation is not getting what one wants. The desire of human beings is like a rubber band, the longer one stretches it, the harder it is to reach the limit. However, it will bounce back and hurt one. One of the diseases is insatiableness and discontent with what one has, which is identified as a disease. So, they work and find out the sources of income anyways. If they don't get what they need, the sorrow leads to disturbance mental health problems.

The mishaps and falling short of expectations of life creates a feeling of sorrow and lamentation in one's mind (Jané-Llopis, E., Barry M, Hosman, C., , Patel V., 2005). Being impatient and discontent does not reduce

the sorrow and does make more troubled and aggravates a disagreeable situation. So, the origin of sorrow is craving, thirst, desire, greed, and attachment.

Reducible ways of Sorrow

There are various ways to overcome sorrow and lamentation: When one faces losing a loved one, one should learn to overcome the sorrow and move on in life (Herrman, H.S., Saxena, S, Moodie, R., 2005). Instead of crying for one, should celebrate the memories of the person lost, further spread the merits, and focus on happy memories and understand that mortal life is very short in this world.

Another way is reminding that death is the fate of all living beings and not a single mortal can escape from it. Neither can a father save his son nor can anyone save his relatives from death. According to Buddhism, the feeling has a condition as craving, craving as condition, grasping, grasping as condition, existence, existence as condition, birth, birth as condition, aging and death, sorrow, lamentation, pain, grief, and despair.

In this way, sorrow, lamentation, pain, distress, despair are born from the one who is dear, come springing from one who is dear. It should be understood how sorrow, lamentation, pain, distress, despair are born from one who is dear, come springing from the one who is dear.

Similarly, a person who may be viewed as poor from a materialistic and social point of view, may be much better-off and even enlightened, compared to someone who clings to love from others and has abundance in his material goods.

Therefore, we need to find a peace within ourselves to overcome sorrow (Seligman, M.E.P., Csikszentmihalyi, M., 2000) lamentation, since we all can die and change anytime. Also, things can change and nothing is guarantee to be permanent, as the Buddha said. In *Abhidhammattha-saṅgaha* also, described details about mind and matters and their relational conditions as reviewing the nature of consciousness, mental factor, process of mind, matter, their conditionality and reducible ways of suffering and sorrow.

So, one should follow the teachings of right thinking, right meditation, and right living and come up with a method of freeing oneself from sorrow. You will surely then find the source of sorrow if there is a source at all.

The Buddha mentions that, “*Piyatovippamuttassa, natthiSokokutobhayaṃ. Pematovippamuttassa, natthiSokokutobhayaṃ. Ratiyāvippamuttassa, natthiSokokutobhayaṃ. Kāmatovippamuttassa, natthiSokokutobhayaṃ. Tanhāyavippamuttassa, natthiSokokutobhayaṃ*”. If anyone wishes to dwindle to overcome sorrow and lamentation, should reduce loved and craved on anything, not attach firmly, not wallow in fame and game, reduce the covetousness, and attachment on any objects(*Dhammapada*).

Art of Peace

Atthavasāmpaṭṭicasabbehi me piyehimanāpehinānābhāvovinābhāvotiabhinharipaccavekkhitabbamitthiyāvāpurisenavāgahatthenavāpabbajite navā. Tassachandarāgosabbasopahīyati, tanuvāpanahoti. Should be contemplated day and night that we all whose love, attachment, and wallow, must depart this life in one day whether parting by way of death and separating by way of life. When we reflected, again and again, our attachment, desire, and discontent can dwindle to almost nothing (*Suttamahāvagga*).

One way to the purification of beings, for the overcoming of sorrows and distress, for the disappearance of mental disease and disturbance is never easy to develop when we face the loss of a loved one but should think that much of our loved one only existed in our mind in a real way. Within our mind should exist only their qualities which we particularly loved about them. If one could remind these qualities in others, could reflect some level of healing and connection with them. In this way, we can realize that the person never left us truly and only their personality and physical body are gone.

Another way is to contemplate the four foundations of Mindfulness i.e. Mindfulness of breath in and out, Mindfulness of feeling, Mindfulness of consciousness, and Mindfulness of Dhamma. If one focuses on these, day by day, your mind can reach a level of understanding of desirable feelings, undesirable feelings, and neutral feelings. Desire that causes a pleasant feeling and undesired that causes an unpleasant feeling. In either case, there is a reaction of the mind to the feeling generated in response to the decision of the sensory input then organized as good or bad by the consciousness. To overcome sorrow, we need to develop an awareness of the feeling, while remaining equanimous, or indifferent. This is difficult to be contemplating, it requires a background level of awareness of the body and a firm and stable mind that does not shrink from experiencing the physical feelings arising from the reactions to actions. If the physical disease is mindfully focused on by the mindfulness method, a mental disease is averted. Only physical disease is felt then. If the mental disease is averted, one suffers only physical disease.

The next way is to contemplate the recollection of death as soon as the day and night declines and vanishes, reflects thus, actually, there are many possibilities to be death and lead me to suffering. Then, death will come to me, the vital energy will be cut off me, and death ! death!(M.Q C, Walshe, 2020).

By the way of *Abhidhammattha-saṅgaha*, there is no self, person in humans as underlying substance and individual and person, self is compounded of five aggregates which are constantly changing. Actually, there are

three characteristics: impermanence, suffering and absence of a self. Recognition of these three characteristics constitutes the right understanding and right thinking that death is common and usual in momentarily for beings, it is not strangely quiet. All of beings can depart this life in one day whoever can be escape from king of death.

The best way to overcome and dwindle sorrow and lamentation is to be content and persistent on it, to overcome sorrow. The Buddha also preached as “*SantuṭṭhīParamamSukham, SantuṭṭhīParamamDhanam*”, because this impatience and discontentedness cannot reduce the sorrow and can make us more troubled and aggravates a disagreeable situation and lead to get the mental disease and physical disease. Therefore, the Buddha guided his teaching follow: in *Roga sutta*, the worst disease of celibates is being discontent with articles i.e. clothes, food, dwelling, and medicine and as mentioned in the *Abhidhammattha-Saṅgaha*, these mental factors can woefully counteract one’s good qualities and can take effect as a real fault in the next life too.

Most beings are discontent and impatient with everything and need more and more luxuries and wish to perfect physical body taking help of medical system and not check their own mental processes (Howard C. Cutler, 2009). This discontent and impatience are the creators of sorrow and lamentation. Some people find out their enjoyment in disturbing others’ enjoyment, physically or mentally. Those who enjoy mental pain of others should keep thoughtful, keep reminding about that this may disturb them too mentally, and may not let them lead life in peace.

Therefore, we, human beings should reduce our discontent, desire, attachment, and love and dwindle to overcome sorrow and lamentation, so that, we all could enjoy the peace and calmness which can never be disturbed, if we cut back our needs. When we get rid of our own sorrow and discontent, simplify and maintain our inner peace, it will surely begin to benefit our societies.

References

- Barry, M.M., Jenkins, R. (2007). *Implementing Mental Health Promotion*. Oxford, England: Churchill Livingstone, Elsevier.
- Bhikkhu Bodhi (1999). *The Noble Eightfold Path The Way to the End of Suffering*
- Centres for Disease Control and Prevention (2003). Public health and aging: trends in aging—the United States and worldwide. *MMWR Morb Mortal Wkly Rep.*, 52(06);101–106 Available at: <http://www.cdc.gov/mmwr/preview/mmwrhtml/mm5206a2.htm>. Accessed December 7, 2009.
- Herrman, H.S., Saxena, S. and Moodie, R. (2005). *Promoting Mental Health: Concepts, Emerging Evidence, Practice. A WHO Report in Collaboration with the Victoria Health Promotion Foundation and the University of Melbourne*. Geneva, Switzerland: World Health Organization; Available at: http://www.who.int/mental_health/evidence/MH_Promotion_Book.pdf. Accessed October 1, 2010.
- How Do I Overcome the Grief from My Husband’s Death? Sarah Noel, MS, LMHC is a licensed psychotherapist living and working in Brooklyn, New York.
- Howard, C. & Cutler, M.D., (2009). *The Art of Happiness: Looking Back and Looking Forward Introduction to the 10th Anniversary Edition* copyright © 2009.
- Jané-Llopis, E., Barry, M., Hosman, C., Patel, V. (2005). Mental health promotion works a review. *Promot Educ.* (suppl 2): 9–25, 61, 67.
- Jayaram, V. (2006). *The Causes of Sorrow And Suffering by 50 Bible Verses for a Grieving Heart God's Word, Grief & Loss*.
- Seligman, M.E.P., Csikszentmihalyi, M. (2005). Positive psychology: an introduction. *Am Psychol.* 2000;55(1):5–14.