

A Study on Compassion for the Well-being of Society with Reference to the Pali Canon

Ven. T.Q. Phong¹

Introduction

Today's society, people all over the world are insecure because their belief in love is being diminished by personal selfishness and morality. They are in need of a true value of love for humanity. That love must come from the heart and true knowledge stemming from true empathy and sharing from good spiritual values. People can find it in the Buddhist teachings conveyed by the Canon Pali system. It will be a factor to build a good society for modern people. The practical benefits of applying Buddhism in life bring about spiritual and physical advancement. A spirit of compassion is a fundamental element in resolving conflicts over ethnicity and war.

This paper basically discusses the compassion for the well-being of society with reference to the Pali canon. Buddhism avoids personal development about a practice loving kindness in the real. Also present about value of mental non-violence in resolve conflict. Buddhism emphasizes the important of compassion a basic necessity toward people. Pali cannon has given sufficient information with reference to the way of establish well-being in society by practice compassion a daily with mental positive.

Research Problem

Can apply on compassion for the well-being of society with reference to the Pali Canon?

Research Methology

In the paper, these are not isolated discussions of compassion. The concept is defined in the context of discussions of Buddhism as a whole. In the interest of pointing readers to the useful information, I provide: 1) analysis of Sutta Pitaka, may we can find some character about the Buddha teaching how can practice and develop loving kind ness in life. Second, you saw a system application was

1. Master of Arts (Buddhist Studies), (Candidate), Sri Lanka International Buddhist Academy (SIBA), Pallekale, Kandy. phongtichlan1234@gmail.com

presenting in sutta. A qualitative method is use of bases on primary source. Included: Magala sutta and Karaniya or metta Sutta In Khuddhaka Nikaya of Suttanipata.

Discussion

In Buddhism, substantial account related to personal development has been included in pali cannon. The way to attains purpose peace and happiness in the world. The Buddha 's teaching about the mythology release mention in dhammapada present about that;

Na hi verena verani
 sammantidha kudacanam
 averena ca sammanti
 esa dhammo sanantano.

Verse 5: Hatred is, indeed, never appeased by hatred in this world. It is appeased only by loving-kindness. This is an ancient law. From a Buddhist point of view, war is meaningless and has no value for human life, hatred and conflict do not bring true peace and peace. only compassion is the factor that brings peace and peace. In this day and age, we need to develop the capacity to accept and love all people with a heart of charity and openness, without discrimination, willing to listen and share with ourselves and everyone. Good life is based on wisdom and compassion. we need to transform craving, anger and ignorance. We need to develop the good qualities that exist in each person. gratitude to life, parents and families, to practice good deeds, to study and train the mind and body to have the capacity to create peaceful and happy health for themselves. In the metta sutta, the Buddha teaches the concept of contemplation to develop compassionate mind by wishing for everyone to be free and happy. Other hand, the magala sutta presents a fine system of action that results in merit and joy in the present and future. The Buddha presents the four possibilities of compassion that exist in every being: four lofty attitude called the " divine abodes". Metta (loving kindness), karuna (compassion),mudita (altruistic joy), upekkha.

The four noble truths discovered by Siddartha are 1) the world is wretched and full of suffering, 2) this suffering is the result of desires, 3) it is possible to stop desires and end suffering, and 4) there is a specific path for doing this. The most important part of Buddhist path is meditation. Meditation encourages and fosters an awakening mind and compassion. Shantideva's writings in the chapter on the Perfection of Meditation (ch 8) lay out some specific exercises towards this end. They are also clearly presented in S. Rinpoche's (1992) writings.

One meditation is on making ourselves equal with others. In this way we recognize that which is the same in all of us: being human, feeling suffering, and we all want to find happiness and avoid suffering. This exercise seems to be playing on what Western social scientists have identified as similarity. If we can identify with others' situations and we feel similar to them, we are more likely to feel sympathy. Likewise this meditation encourages one to see what is similar in everyone.

Keyword: Compassion, Well-Being, Social, Pali Canon, Meditaton

Conclusion

We believe in a bright future of humanity when practicing the compassion taught by the Buddha. all problems will be resolved with love and nonviolent spirit, the change that is not outside but actually existing within us. The new pouring starts from your awareness and action. only the light of wisdom and the warmth of compassion really heal human wounds. Civilized society when people live well in freedom of love and equality.

References

Primary sources

Feer, M.L, Ed, 1994, Khuddaka nikaya. London: The pali text society oxford.

Phra Brahmapundi, common Buddhist text: Guidance and insight form the Buddha, 2017. Thai lan.

Bhikkhu Bodhi, 2017, The suttanpata: An Ancient collection of the Buddha's discourses together with its commentaries. Wisdom publication. Boston.

Secondary sources

Dalai Lama & Carriere, Jean-Claude (1996). Violence and compassion. New York: Doubleday.

Rinpoche. Sogyal (1992). The Tibetan book of living and dying. New York: Harper Collins Publishers