
An Application of Peace (Śānti) for Daily Life in Mahāyāna Buddhism According to Bodhisattvacaryāvatāra

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Abstract

This research investigates the following dimensions: 1) To study the Mahāyāna Buddhist framework for the concept of peace (Śānti) and the essential practices of peace. 2.) To analyse peace (Śānti) and the principal practice of peace for enhancing harmony by Bodhisattvacaryāvatāra. 3) To apply this peace (Śānti) in daily life according to Bodhisattvacaryāvatāra. The study utilizes various sources, including the Tripiṭaka, Mahāyāna textbooks, research works, and Bhutanese literature.

The findings indicate that, according to Mahāyāna teachings, initiating essential practices is vital for achieving peace. Attaining inner peace allows individuals to foster peace within families, communities, and globally, emphasizing that personal peace is crucial for extending peace to others. The research also highlights that, as stated by Master Śāntideva in the Bodhisattvacaryāvatāra, “If I do not interchange my happiness for others’ pain, enlightenment will never be attained”. This suggests that true peace requires a mutual exchange of happiness and suffering. To apply peace (Śānti) in daily life, we should: 1). Understand the Roots of Suffering: Recognize that suffering comes from attachment and craving. 2). Cultivate Compassion: Focus on the well-being of all beings, reducing negative emotions. 3). Refrain from Negative Actions: Avoid harmful speech and actions while practicing mindfulness. 4). Engage in Positive Activities: Foster virtues like generosity and ethical conduct to benefit ourselves and others. By following these principles, we can achieve lasting peace motivated by compassion for all beings.

Keywords: Application; Daily life; Peace (Śānti); Mahāyāna Buddhism; Śāntideva; Bodhisattvacaryāvatāra

Introduction

Peace is a state of existence often cherished and viewed as a fundamental pillar for the flourishing of societies and individuals. It embodies a sense of tranquility, harmonious relationships, and the absence of conflict. However, for many people, particularly those residing in rural or marginalized areas, the quest for this elusive state is fraught with challenges that stem from persistent suffering and hardship. A poignant example of this struggle can be seen in the aftermath of the conflict that erupted in April 2023, which has cast a long shadow over the lives of millions. Current estimates indicate that around 20.3 million individuals face severe food insecurity, a grim reminder of the humanitarian crises plaguing various parts of the world (FSIN and Global Network Against Food Crises, 2024). Furthermore, the toll taken by wars worldwide is staggering, with over 37 million lives lost, underscoring the tragic consequences of violence and instability on humanity (Engelke et al., 2023).

There exists a wealth of teachings and philosophies regarding peacebuilding, notably, those found within the framework of Mahāyāna Buddhism, as articulated by various scholars such as Śāntideva in his works, *The Words of My Perfect Teacher* and *Thirty-Seven Practices of Bodhisattvas*, as well as Togmay Zangpo's teachings from 2009. Despite these valuable resources, a significant gap persists in practical guidance on how individuals can genuinely incorporate these philosophies into their daily lives. This paper seeks to address this deficiency by exploring how the peace concepts inherent in Mahāyāna Buddhism, particularly those outlined in the *Bodhisattvacaryāvatāra*, can be utilized to actively reduce suffering and enhance well-being and peace in the everyday lives of individuals.

The research presented in this article does not concentrate on a specific geographic location or demographic group. Instead, it takes a broader perspective, examining the universal meaning and approach to peacebuilding while investigating why many individuals struggle to implement these principles within their everyday lives, especially through the lens of the *Bodhisattvacaryāvatāra*. A common misconception is that peace is predominantly influenced by external circumstances, and many people mistakenly believe that social peace represents a true and enduring form of tranquility. However, this notion is flawed, as social peace is temporary and susceptible to change, emphasizing its impermanent nature (Togmay, 2009).

Moreover, in today's fast-paced environment, many individuals find themselves preoccupied with accumulating skills and knowledge related to peacebuilding. However, this focus frequently overlooks the essential question of how to embody and practice peace in

the mundane realities of life. This oversight is particularly concerning as it misses the crucial aspect of peace that should be central to our existence—practicing compassion, understanding, and serenity within ourselves and in our interactions with others (Gampopa, 2017).

This research paper addresses this critical gap by focusing on the practical application of peace concepts presented in Mahāyāna Buddhism. With particular emphasis on the Bodhisattvacaryāvatāra, the aim is to illuminate pathways for individuals to incorporate these teachings into their daily lives actively. By doing so, the paper aspires to paint a vivid portrait of the potential for alleviating suffering and nurturing both mental and physical well-being (Śānti). The exploration will specifically highlight how the principles derived from Mahāyāna scriptures, particularly the Bodhisattvacaryāvatāra, can provide actionable insights, nurturing a richer and more meaningful experience of peace that individuals can practice and uphold in their everyday lives (Śāntideva, 2019).

Research Objectives

1. To study the Mahāyāna Buddhist framework for the concept of peace (Śānti) and the essential practices of peace.
2. To analyse peace (Śānti) and the principal practice of peace for enhancing harmony by Bodhisattvacaryāvatāra.
3. To apply this peace (Śānti) in daily life according to Bodhisattvacaryāvatāra.

Literature Review

This literature review meticulously examines various scholarly studies and teachings concerning peace within Mahāyāna Buddhism, with a specific focus on the Bodhisattvacaryāvatāra. This work is particularly relevant to the ongoing research endeavors. The thematic paper seeks to bridge the gap between the theoretical insights offered by Mahāyāna Buddhism, especially those articulated in the Bodhisattvacaryāvatāra, and their practical application in the complexities of daily life.

In the realm of Indian philosophy, Śāntideva, a notable figure in Mahāyāna Buddhism, articulates in his seminal text “Bodhisattvacaryāvatāra (The Way of Life)” the profound idea

that achieving true peace is inherently linked to our willingness to share in one another's suffering. He underscores the importance of "exchanging oneself and others," suggesting that if we fail to trade our happiness for the pain of others, we are unlikely to attain genuine peace. Rather, this process of empathetic exchange acts as a critical pathway for transcending the cycles of *samsāra*, which is the cycle of birth, death, and rebirth that perpetuates suffering.

Nāgārjuna & Kalupahana (1986), another pivotal figure in Buddhist thought, expounds upon the concept of truth in his philosophical treatise, "Mūlamadhyamakakārikā: The Philosophy of the Middle Way." He teaches that a characteristic of truth is that it exists "independently realized, peaceful, unencumbered by obsessions, and devoid of discrimination and multiple meanings." This suggests that the state of peacefulness and happiness experienced by an individual who has temporarily silenced the six sense faculties arises from a deep-rooted absence of negative thoughts or emotional distress. In other words, the cessation of the mind's usual distractions allows one to glimpse a state of true tranquility.

Furthermore, Gampopa (1998), in his influential work "The Jewel Ornament of Liberation," asserts that the intrinsic desire of all sentient beings is to be liberated from suffering while simultaneously seeking peace, harmony, and happiness in their lives. Intriguingly, he notes that even individuals who outwardly seem ruthless possess an innate longing for these same states of being. Gampopa critiques the common pursuit of peace through external circumstances, highlighting that many equate peace with the mere absence of conflict and violence. He insists that authentic peace arises from an internal source, facilitated by making space in the mind to cultivate positive thoughts and emotions. Therefore, unlike external peace, which may require significant sacrifice and effort, true peace is inherently accessible to anyone willing to shift their mindset.

A closer examination of Bhutanese literature reveals recurring themes concerning the nature of peace, often rooted in Buddhist philosophy. Yeshe Rinchen, in his reflective work *Feast for the Fortunate* (Kelzang Ye-ghi Gha-thoen), posits that the pure essence of the mind constitutes true peace, which is characterized by a state of calmness and serenity (Rinchen, 2003). This intrinsic quality, often referred to as "Buddha Nature," is believed to reside within all sentient beings, implying that the potential for peace is an inherent attribute of every individual, awaiting realization and cultivation (Rinchen, 2003). This perspective aligns with

broader Buddhist teachings, which emphasize that peace is not an external condition but an internal state of mind that can be accessed through mindfulness and spiritual practice (Bstan-dzin-rgya-mtsho & H.H. Dalai Lama, 1994). Such insights underscore the Bhutanese view that peace is not merely the absence of conflict but a profound, innate quality that can be nurtured through self-awareness and ethical living.

In a related context, Gyendun Rinchen, in his text *Wu-mé Dü-dön Tawé Mé-long*, describes the mind as inherently luminous, capable of manifesting two fundamental truths: the correspondence of appearance and existence (Rinchen, 2005). He elaborates on the notion that there is neither a process of accumulating nor losing aspects of reality; instead, for the wise observer, conventional dichotomies such as affirmation and negation dissolve (Rinchen, 2005). This profound understanding aligns with the essence of true peace as articulated in Indian philosophical traditions, which often emphasize the transcendence of dualistic thinking to achieve a state of inner harmony (Sharma, 2000). Rinchen's insights further highlight the necessity of personal experience and emotional engagement to fully comprehend and embody this peace in daily life, suggesting that intellectual understanding alone is insufficient without experiential realization (Rinchen, 2005). This perspective resonates with broader philosophical and spiritual teachings that advocate for a holistic integration of knowledge and practice to cultivate lasting peace (Dalai Lama, 1999).

The researcher aims to explore the principles of Mahāyāna scriptures, especially the *Bodhisattvacaryāvatāra*, to provide clear, actionable strategies that individuals can use to cultivate peace and alleviate suffering. Ultimately, the goal is to offer a vivid, practical framework for incorporating these teachings into everyday life, enabling individuals to experience a deeper and more meaningful sense of peace.

Conceptual Framework

The conceptual framework of the research article exhibits a significant research process in terms of input, process, and output, as shown in Figure 1.

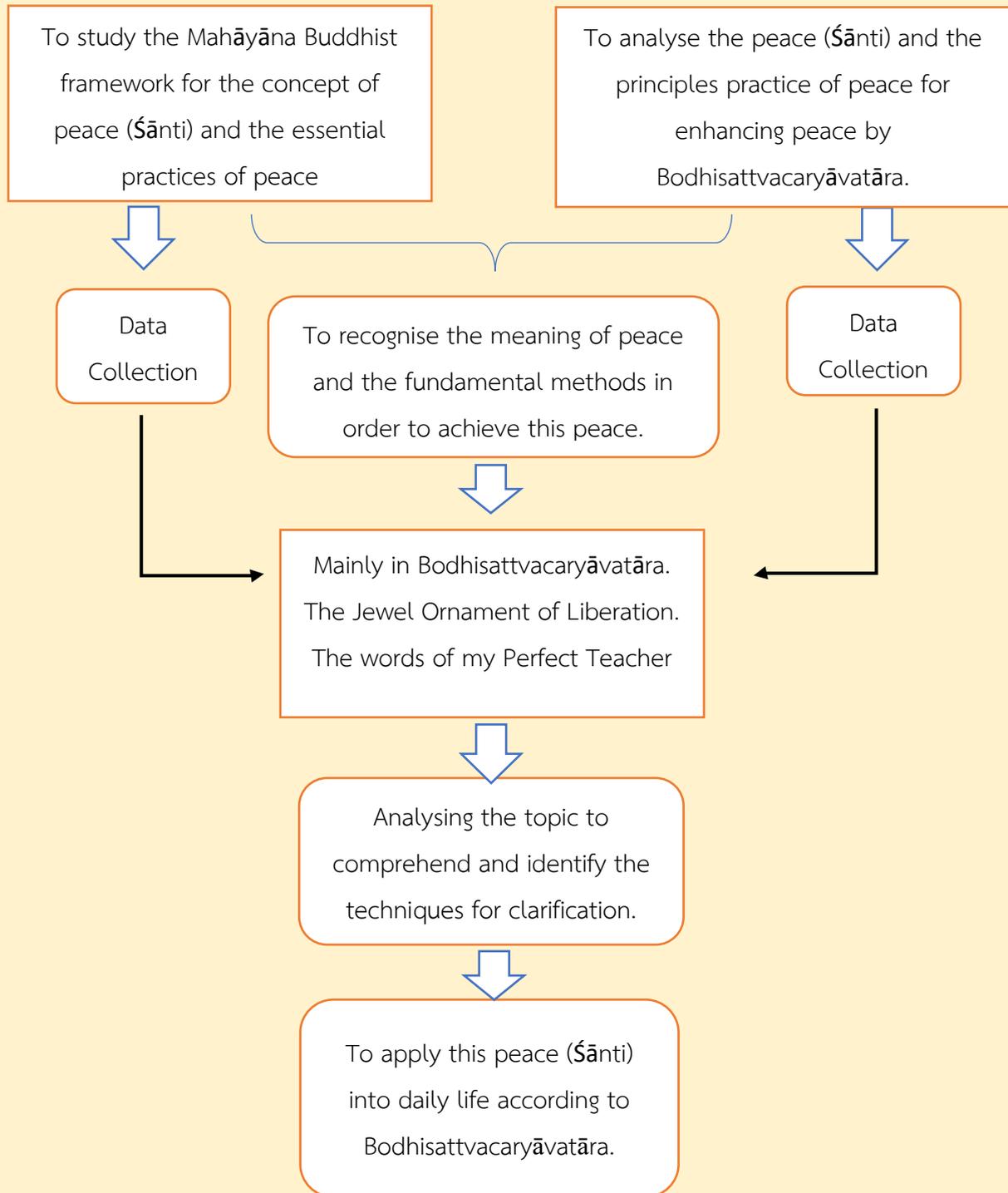


Figure 1 Conceptual Framework

Research Methodology

The researcher is going to break down the research methodology into the following three sections for simplicity of comprehension:

Research Design.

This research project is a specific kind of textual investigation, and the researcher will utilise the documentary research methodology.

Data Collection.

Collecting data from the primary source of Bodhisattvacaryāvatāra and Mahāyāna's scriptures, such as The Thirty-Seven Practices of Bodhisattvas, and the words of my Perfect Teacher, Commentaries and Sub-commentaries. As well as the secondary source of Buddhist textbooks, research works, and journals, respectively, together with the later interpretation from modern scholars, e.g., Yeshey Rinchen (H.E Leytsho Lopen of Bhutan), both in Bhutanese and English languages. This is to survey the viewpoint from later literature in detailed explanation for clearer comprehension.

Analysis and Synthesis.

Analysing and synthesizing the raw data as well as systematising the collected data to give a clear picture of Mahāyāna's peace, according to Bodhisattvacaryāvatāra scripture.

Research Result

Objective 1) To study the Mahāyāna Buddhist framework for the concept of peace (Śānti) and the essential practices of peace.

In Mahāyāna peace (Śānti) is not only the lack or absence of war, violence, conflicts, and unfairness but also the presence of harmony, compassion, and wisdom. (Phramaha Hansa Dhammhaso, 2014). Peace is the natural state of all sentient beings with Boddhichata, inherently Buddha, or unsurpassable enlightenment. However, due to ignorance and attachment, all sentient beings are suffering from the cycle of rebirth, old age, illness, death, conflict, and violence, and all this suffering spreads worldwide. (Yeshey, 2014). Therefore, follow the Bodhisattva's path, which is the ideal of Mahāyāna Buddhism (Christopher. & Jonathan, 2020).

In Indian and Bhutanese Mahāyāna philosophy, peace is believed to have two types: relative and ultimate peace. (Aung & Mahatthanadull, 2021). Relative peace refers to an impermanent, changeable, or uncertain state. This type of peace, often derived from external sources, is termed relative because it is liable to change. For instance, if a mother gives her

son one million units of currency, he may feel extremely happy momentarily. However, he may face challenges and suffering once he spends the money, losing his peace. This transient state of happiness is considered relative peace and is called a suffering of change. (Gampopa, 2017).

On the other hand, ultimate peace refers to a state that is permanent, unchangeable, and timeless. This type of peace arises from within and is often called peace of mind and is a massive peace worldwide (Nāgārjuna, 2012). However, all human beings possess the seed of Buddhahood and have the potential to attain enlightenment (Yeshey Rinchen, 2014). However, many people cannot recognise this potential because delusions and defilements obscure their minds. For instance, even when the weather is cloudy, raining, or windy, the sun still shines in the sky. However, many people perceive that the sun is not shining because they fail to realise that clouds cover it. Similarly, the mind is inherently pure and possesses the nature of Buddhahood, but individuals often do not comprehend this because it is obscured by delusions and defilements (Yeshey Rinchen, 2014).

However, while many methods are presented by Mahāyāna masters (Patrul Rinpoche, 1994), the researcher would like to focus on the techniques related to the Four Noble Truths to attain inner tranquillity (Mahasi Sayadaw, 1997). The Buddha explained the Four Noble Truths in three stages. First, he taught that all beings experience suffering (the truth of suffering) and emphasised the importance of understanding its origin (the truth of origin). By removing this origin, one can achieve the cessation of suffering (the truth of cessation) through a specific path (the truth of the path). In his second explanation, he reiterated that understanding suffering, abandoning its origin, and following the path is essential for experiencing the cessation of suffering. In his third explanation, he concluded that once one understands suffering, abandons its origin, follows the path, and experiences cessation, there is nothing more to understand, abandon, practice, or experience (Karthar, 2011).

Similarly, to achieve peace of mind or happiness, it is essential to comprehend the source or primary cause of suffering and focus on eliminating this cause (Gyatso, 2001). According to Buddhist teachings, extinguishing the root of suffering requires adherence to the path or guidelines laid out by the Buddha, often referred to as the Noble Eightfold Path (Rahula, 1974). This process can be likened to a medical analogy: just as one must first recognize a disease, identify its root causes, and take steps to avoid or address it, overcoming

suffering requires a similar approach (Rinchen, 2003). To achieve healing or peace of mind, one must rely on the "medicine" of the Buddha's teachings and the guidance of spiritual mentors, who act as the "doctors" in this metaphorical framework (Dalai Lama, 2011). This analogy underscores the importance of both understanding the nature of suffering and actively engaging in practices that lead to its cessation, ultimately culminating in the attainment of inner peace (Rahula, 1974).

Objective 2) To analyse the peace (*Śānti*) and the principal practice of peace for enhancing peace by Bodhisattvacaryāvatāra.

In the Bodhisattvacaryāvatāra scripture, the master *Śāntideva* illustrates the practices of (1) equality of oneself and others, (2) exchanging oneself and others, and (3) considering others as dearer than oneself (*Śāntideva*, 2019). These practices are crucial for implementing peace in daily life. The essence of meditation on equality lies in the importance of compassion; without love and compassion, true equality cannot be realised. Gampopa emphasises that pursuing self-interest at the expense of others ultimately undermines one's well-being. (Gampopa, 2017). *Mañjuśrīkīrti* reinforces this idea, stating that those who wish to help others must remain connected to loving-kindness and compassion, as these qualities preserve the benefit of all. (Gampopa, 2017). Equality involves treating everyone fairly and providing equal opportunities, regardless of background or characteristics (Kelsang Gyatso, 2017).

The concept of exchanging oneself with others, as illustrated by *Śāntideva*, emphasises the transformation of self-centeredness into concern for others. (*Śāntideva*, 2019). The key points are as follows:

Importance and Benefits of Exchanging Oneself with Others: This practice helps overcome self-centeredness and negative karma. It involves seeing things from other people's perspectives, which fosters peace of mind. Prioritising one's needs often leads to suffering, while valuing others promotes inner peace (Togmay, 2009). *Śāntideva* notes that using others for selfish means results in servitude while serving others brings true fulfilment. (Kelsang Gyatso, 2017).

How to Exchange Oneself with Others: To effectively exchange oneself with others, overcoming deep-rooted self-cherishing tendencies and recognising the inherent equality

among all beings is crucial. Understanding that everyone seeks happiness and freedom from suffering fosters compassion (Kelsang Gyatso, 2016). Techniques like meditation and visualisation can help internalise this perspective. By focusing on the shared human experience, individuals can cultivate a genuine desire to alleviate others' suffering. A powerful approach is to consider all beings as your parents, deepening loving-kindness and empathy by allowing you to understand their circumstances better. (Śāntideva, 2019).

Why We Must Exchange Oneself with Others: Achieving Buddhahood and true peace is unattainable without this exchange. Self-centeredness is the root of suffering (Togmay, 2009), while altruistic actions fueled by loving-kindness and compassion lead to enlightenment (Kelsang Gyatso, 2016). By prioritising the well-being of others over personal desires, individuals cultivate positive karma and contribute to the greater good, ultimately benefiting themselves. The Buddha exemplifies this by working for others and attaining lasting peace, while those who focus solely on themselves face suffering (Candrakīrti, 2012).

In summary, exchanging oneself with others is crucial for developing compassion, reducing suffering, and attaining lasting peace. It requires mindful effort to overcome self-interest and foster a genuine concern for the well-being of all beings. Researchers emphasise the importance of recognising that others are dearer than oneself, as this understanding is essential for achieving enlightenment. To foster this perspective, we must gradually practice techniques that enable us to exchange our sense of self with that of others. This requires cultivating equanimity, which involves recognising the equal desire for happiness and freedom from suffering in ourselves and others. By implementing this method, one can effectively learn to cherish others more than themselves.

Objective 3) To apply this peace into daily life according to Bodhisattvacaryāvatāra.

Śāntideva, “Bodhisattvacaryāvatāra (the way of life)” In his teachings, he emphasises that to apply peace in daily life, one must train the mind to overcome delusions, defilements, and bad karma. There are various techniques for training the mind, but Master Śāntideva suggests treating it like a wound. For example, if you have a wound on your hand, you take great care to protect it from dust, avoid hitting it, wash it daily, apply ointment, and cover it with cloth. (Śāntideva, 2019). Similarly, one must care for the mind by protecting it from negativities, delusions, and harmful karma. However, it is important to not lose sight of social

happiness and to avoid falling into suffering. The best approach is to live in balance, applying peace of mind in everyday life. So, Śāntideva mentions that:

*“By simple binding of this mind alone,
All these things are likewise bound.
By simple taming of this mind alone,
All these things are likewise tamed.”*

The next practices are: “The nine techniques or nine ways of resting the mind (Tib.སེམས་གནས་པའི་ཐབས་དགུ་ sem nepé tab gu; Wyl. seems gnas pa’i thabs dgu)” Pema Karpo (2015) “Ngön Par Tok pa Gyen Gyi Drel pa Gé-Gsün jam-pé Zhel-lung” Tibetan Version, he teaches that to calm or train the mind, there are nine beneficial methods or steps. The nine techniques or nine ways of resting the mind (Tib.སེམས་གནས་པའི་ཐབས་དགུ་ sem nepé tab gu; Wyl. sems gnas pa’i thabs dgu) - whatever the object of our meditation, we pass through nine stages in the development of Śamatha (Pema Karpo, 2015).

1. Resting the Mind (Tib.འཇོག་པ་, jokpa) - By totally removing the restless mind from any consideration of outside factors, one can focus attention on an identified object.

2. Resting the Mind Longer (Tib.རྒྱ་དུ་འཇོག་པ་, gyüнду jokpa) - After previously establishing mental attention, one needs to maintain it while avoiding interruptions.

3. Continuously Resettling the Mind (Tib.ལྷན་ཏེ་འཇོག་པ་, len té jokpa) - Reestablish concentration by identifying any internal diversion and absentmindedness right away, refocusing attention on the contemplative object, or resetting the mind if one forgets the object and becomes distracted. (Pema Karpo, 2015).

4. Fully Settling the Mind (Tib.ཉེ་བར་འཇོག་པ་, nyewar jokpa) - pull the attention back to the object repeatedly, focusing on it with ever-increasing sensitivity and concentration, or by settling it in this way, the mind gets progressively more concentrated on the object.

5. Taming the Mind (Tib.དུལ་བར་བྱེད་པ་, dulwar jepa) - The mind is trained by contemplating the characteristics of peace or concentration or by appreciating the benefits of profound meditation. Greater empathetic joy is experienced during meditation.

6. Pacification of the Mind (Tib. ཞི་བར་བྱེད་པ་, shyiwar jepa) - One calms an unwillingness to careful contemplation or One might calm their dislike of meditation by pointing out the negative effects of being idle and the disadvantages of being preoccupied. (Pema Karpo, 2015).

7. Complete Pacification of the Mind (Tib. རྣམ་པར་ཞི་བར་བྱེད་པ་, nampar shyiwar jepa) - By administering the proper treatments for each or all causes of disengagement, such as the subsidiary unsettling sensations or restlessness or mental nervousness that occur, one thoroughly pacifies lust, anxiety, sluggishness, sleepiness, and other problems to peace.

8. One-pointedness (Tib. རྩེག་ཅིག་ཏུ་བྱེད་པ་, tsechik tu jepa) - One should strive to sustain tranquil absorption to render its subsequent attainment constant and effortless then one attains some stability through applying the antidotes for distraction.

9 Resting in Equanimity (Tib. མཉམ་པར་འཛོག་པ་བྱེད་པ་, nyampar jokpa jepa) - When the eighth level is accomplished, concentration becomes spontaneously created, straightforward, and natural, or, ultimately, one can rest their mind on their item naturally and without any requirement for any countermeasures.

The ninth stage of resting the mind is also known as the “one-pointed mind of the desire realm” (Tib. འདོད་སེམས་རྩེག་ཅིག་པ་, Wyl. ‘dod sems rtse gcig-pa). Therefore, these methods are also most significant for calming or training the mind. If you practice these methods, you may be able to control your mind or transform your monkey mind into a monk's mind. (Pema Karpo, 2015).

Moreover, to attain mental peace and eliminate suffering, one must train the mind, as true adversaries are delusion and impurity within ourselves. Instead of seeking challenges outside, focus on mastering your mind, as this leads to enlightenment. Recognising that all phenomena, including the mind, are not fundamentally comparable to dreams helps remove negativity and foster positivity. Mindfulness meditation is the most effective method for this internal growth, involving both analytical meditation (evaluating and understanding your focus) and non-analytical meditation (practices like breathing and walking). Therefore, be mindful all day and focus on positivity rather than negativity to overcome all suffering. (Śāntideva, 2019).

Discussions

Research on applied topics “An Application Of Peace (Śānti) For Daily Life In Mahāyāna Buddhism According To Bodhisattvacaryāvtāra,” has research that the gap in the existing

peacebuilding literature (Śāntideva, 2019), especially in the context of Mahāyāna Buddhism, (The Words of my Perfect Teacher and in Thirty-Seven Practices of Bodhisattvas), (Togmay, 2009), because they primarily provided methods, practices, and philosophical teachings about peace, but have not sufficiently addressed how these teachings can be practically applied in everyday life. While texts like Śāntideva's Bodhisattvacaryāvatāra and other Mahāyāna scriptures offer profound insights into the nature of peace, compassion, and the path to reducing suffering, they often remain theoretical or idealised, without providing concrete, actionable steps for individuals to integrate these principles into their daily experiences.

Traditional teachings often emphasise cultivating inner peace through meditation, ethical conduct, and wisdom (e.g., Mādhyamakāvatāra, Mūlamadhyamakakārikā and Commentary of Abhidhamma), but these practices are typically presented in abstract or ritualistic terms. This leaves individuals without clear guidance on how to apply them in daily life, creating a disconnect between spiritual ideals and the challenges of real-world suffering, social unrest, and personal struggles. While valuable for inner transformation, these teachings lack sufficient practical tools for addressing specific, everyday situations (Dorji, 2024).

The gap in the practical application of peacebuilding teachings is significant, as many struggle to translate Buddhist ideals into everyday practice. While individuals are eager to cultivate peace, they often find it difficult to apply techniques consistently in real-life situations, such as interpersonal conflicts, societal challenges, or personal hardships. (Phramaha Hansa Dhammhaso, 2014). Therefore, the first and second objectives study the methods and the third objective focuses on applying them in day-to-day life. So, this thesis paper is not similar to others, maybe because it focuses on the application of daily life, specifically according to Bodhisattvacaryāvatāra.

Knowledge from Research

After doing this research, the writer gained some knowledge from the data analysis of many documents, books, articles, journals, websites, and other sources. The new knowledges are as follows:

1. Foundational Concepts of Peace in Mahāyāna Buddhism.

- a) The meaning and classification of peace in Mahāyāna Buddhism.
- b) Understanding of core Buddhist principles such as compassion (*karuṇā*), wisdom (*prajñā*), and emptiness (*śūnyatā*).

c) Insights into the nature of peace (*śānti*) as interconnected with the alleviation of suffering (*duḥkha*) and the development of a compassionate mind.

2. Principles and Practices from the Bodhisattvacaryāvatāra.

a) The knowledge of (1) equality of oneself and others, (2) exchanging oneself and others. Moreover, considering others as dearer than oneself.

b) Key teachings from Śāntideva's text, such as the Bodhisattva vow, cultivating altruistic intention (*bodhicitta*), and how to overcome self-centeredness.

c) Practical examples of how these principles can be directly applied to enhance daily peace.

3. Clear Steps and Actionable Practical Guidance for Daily Life's Application.

a) **Advantages of Daily Life Application:** Integrating these teachings into daily life creates a solid foundation for personal growth and spiritual development. The consistent practice of mindfulness, compassion, and wisdom helps cultivate inner peace, clarity, and liberation, ultimately leading to the realisation of Buddhahood.

b) **Mindfulness and Presence:** Practice being fully present in whatever you are doing—whether eating, working, or conversing with someone entirely about the activity at hand. Besides, set aside a few minutes each day to practice mindfulness using techniques like body scan meditation or breath awareness.

c) **Develop Compassion (Metta):** Start each day with a prayer or intention to cultivate kindness and compassion for yourself and others. When interacting with others, ask yourself, “How can I bring kindness or cherish others more than myself?” Strive to cherish others more than yourself.

d) **Train the Mind:** The foundation of spiritual practice is training the mind. When you can control and focus your mind, it will assist in cultivating concentration, awareness, and insight. Over time, this leads to profound clarity, peace, and liberation. Practice the Nine Techniques for Resting the Mind (Tib. སེམ་འགྲོ་ལུ་བཞུགས་པའི་ཐབས་དྲུག, *sem nepé tab gu*), which helps deepen your meditation and mental discipline.

e) **Aiming to Attain Enlightenment (Buddhahood):** Remember that Buddhahood is not something distant but your true nature of mind. It is revealing and realising this inherent Buddha nature within yourself. By consistently cultivating mindfulness, compassion, and wisdom, you gradually remove the mental obscurations that prevent you from realising your pure, enlightened state.

f) Cultivating Positivity and Avoiding Negativity: Train the mind to focus on positive thoughts, such as gratitude, love, and kindness, rather than negative ones, like anger, jealousy, or fear. Start a daily gratitude practice on things you are grateful for, no matter how small. Focusing on positivity brings peace while dwelling on negativity leads to suffering and demerit. Integrating these principles into your daily life and facing challenges with mindfulness and wisdom makes the path toward true happiness, peace, and eventual Buddhahood a living reality.

Conclusion

Mahāyāna Buddhism perceives peace as encompassing harmony, compassion, and wisdom, rather than merely the absence of conflict. It makes a distinction between relative peace, which is temporary and external, and ultimate peace, characterized by lasting inner tranquillity. The Four Noble Truths serve as a guiding framework for practitioners to understand suffering and seek its cessation through specific paths, highlighting the necessity of addressing the root causes of suffering to attain peace of mind.

In the *Bodhisattvacaryāvatāra*, Śāntideva delineates essential practices for achieving peace: (1) recognizing the equality of oneself and others, (2) engaging in self-exchange with others, and (3) holding others dearer than oneself. These practices nurture compassion, diminish self-centeredness, and promote inner peace, demonstrating that prioritizing the well-being of others leads to genuine fulfillment and positive karma.

Śāntideva underscores the significance of mental training to overcome delusions and impurities through mindfulness and meditation. His teachings outline nine stages for calming the mind, guiding individuals toward mastery over their thoughts, and the cultivation of positivity. By incorporating these principles into daily life, one can enhance overall well-being and foster enduring peace.

Suggestions

However, future researchers should bring comprehensible work and the best quality research. The researcher would like to suggest by exploring the role of non-religious methods in Building sustainable world peace and studying what distinguishes these two to create

comprehensive research. Moreover, evaluate the different methods of building peace in Mahāyāna, Theravada, and Vajrayana Buddhism and what methods are eligible or appropriate for daily life. In addition, analyse the methods provided by the *Bodhisattvacaryāvatāra* and others and examine whether they are the same and which is beneficial to use in daily life. If you research the suggestion given above, your research will be comprehensible and useful to day-to-day life.

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