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Realizing Inner Peace in Life

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Abstract: ***Inner peace is vital to transform one's being. The inner peace comes through self-realization of being and existence. Buddhism explores the inner realm of life and inner peace which calms our mind and allows us to see our path much clearer, helping us focus and keep track of our goals. Human life is precious and rare phenomenon so that we should live life, understanding the beauties of inner realization of one's own being. Outside circumstances are short lived and subject to suffering while the inner spiritual realm helps awakening to higher consciousness, bringing human liberation.***
Keywords: inner peace, self - transformation, awakening, liberation, Buddhism, spiritual realm

I. INTRODUCTION

According to Kraft (1992), the question of real, lasting world peace concerns human beings, so, basic human feelings are also at its roofs. Through inner peace genuine world peace can be achieved. In this the importance of individual responsibility is quite clear; and atmosphere of peace most first be created within ourselves, then gradually expanded to include our families and our communities.

Fleischman (2010) states that inner peace is much more than a nostalgic word. It's an adult concern, an urgent yearn that can motivate mature lives, a potent life force. Without peace, we feel our days and years haven't brought to fruit the truest, deepest seed in us. It is a call from the center of ourselves, from the place behind the waterfall. Human life has two directions. In the best lives these opposites come as full circle and complement each other but more often they stimulate antithesis.

The implications for inner peace in modern world are exactly the same as they were in the ancient world. We will always have the same problems. The universe is filled with secret messengers. They arrive instantaneously anywhere through the cosmic ray of gratitude. They enter our homes at night through doorways in galaxies that open when we forgive someone.

So, it is obvious that inner peace is an aspect of spiritual life that derives from the awareness of our own insubstantiality. Inner peace isn't a single emotion, but a felt relation to the vast project of finding meaning and purpose within the context of incomprehensible infinitude.

Likewise, Yen (2015) mentions that the function and role of spiritual practice is to help us better conduct ourselves in our everyday life and get along in the world. Only thus can the Buddhadharma be truly useful.

We are living in the dawn of a new beginning. Traditional religious and spiritual ways are in decline and new ways are replacing them. This is happening because people want inner peace, not just promises of inner peace. People want to experience what is sacred directly, but through the worlds of middlemen. People do not want lives filled with stress and separation (How to Increase Inner Peace, n. d.).

We live two lives: we live life in our thoughts and we live life as our experience of the present moment. Freedom comes as our life in thoughts diminishes and our experience of the present moment predominates. Freedom comes through learning how to balance thoughts and the present moment.

Obvious as it is that the state of peace is achieved when we come out of the illusive nature of mind. For instance, Rinpoche (1993) says that the external phenomena are merely appearances to one's mind because mind itself does not inherently exist; it does not exist by way of its nature. If we look into phenomena, we find that they are not ultimately real. However, conventionally things do appear. Thus, we speak about the union of emptiness and dependent arising in terms of an ultimate.

Ultimately, things are empty of any nature of their own, but their emptiness does not preclude their appearing in a conventional manner. These conventional appearances, however are not inherently established in terms of their own nature.

So, the illusive nature of mind can be the hindrance to understand the nature of peace in essence. According to Monastic Silence (n. d.), inner peace refers to a deliberate state of psychological or spiritual calm despite the potential presence of stressors. Peace of mind, serenity, and calmness are descriptions of a disposition free from the effects of stress. In some cultures, inner peace is considered a state of consciousness or enlightenment that may be cultivated by various forms of training.

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Yermian (n.d.) states that there is also the perspective that inner peace is channeled through moral and spiritual growth through the acceptance of god. Likewise, Peace of Mind (n. d.) states that meditation is the perfect way to calm down the mind and connect with ourselves. The final goal of meditation is having a spiritual realization and it's a perfect way to use all the benefits along the way like stress relief and building inner space and peace.

II. OBJECTIVE AND METHOD

This article is based on secondary information. Facts are collected from the scriptures and previous researches by the historical and content analysis method. Similarly, information is analyzed on the basis of qualitative research approach. The main objective of this research is to explore the discourse of inner realization of peace in terms of scriptures and social context.

III. PEACE THROUGH SILENCE

Silence plays an important role to obtain peace in life. According to the article The Importance of Silence (n. d.), the self - reflection that comes with silence and stillness allows us to fully experience and appreciate the sources of true satisfaction in life. Moreover, engaging in well-being practices such as meditation and contemplation provide a more methodical way to eliminate the noise within us and in our environment. These practices help bring our mind and body to a state of serenity that will eventually allow us to expand upon our self - reflection and awareness. Yeshe (2004) explains that no matter how much progress we make in material development, we'll never find lasting satisfaction: it's impossible. Lord Buddha stated this quite categorically. It's impossible to find happiness and satisfaction through material means alone.

Physical matter is impermanent in nature. It's transitory: it never lasts. Therefore, trying to feed desire and satisfy the dissatisfied mind with something that's constantly changing is hopeless, impossible. There is no way to satisfy the uncontrolled, undisciplined mind through material means.

The article How Do I Find (n. d.) defines that our mind is just like a river. Thoughts and thoughts and a crowd of thoughts go on passing. As we become more centered and simply a witness, thoughts start disappearing. They can exist only with our identification.

Peace also suggests the existence of healthy or newly healed interpersonal or international, prosperity in matters of social or economic welfare, the establishment of equality. Moreover, we need to achieve an understanding of ourselves, finding and seeking our own inner peace and sharing it in relationship with others. Understanding ourselves better, searching within to find right thinking and right attitudes as a basis for right conduct and action in support of the right cause.

So inner peace is a state of being that is characterized by a sense of calm, serenity and harmony within oneself. It is a state of mind that allows us to feel content, centered and balanced regardless of the external circumstances (Sasson, n. d.).

Sasson further explains that inner peace is not about avoiding problems or difficulties in life, but rather it is the ability to manage and cope with them in a healthy and positive way. So, inner peace can be achieved through various practices such as meditation, mindfulness, gratitude, self-reflection, and cultivation of positive relationship with oneself and others.

It is a journey that requires commitment and effort, but the rewards are immense. By cultivation of inner peace, one can experience greater happiness, clarity and resilience, leading to a more fulfilling life.

According to Niemiec (2018), inner peace and harmony produce positive outcomes for ourselves and others and contribute to greater good. They are qualities that other people tend to admire, respect and cherish (Park & Peterson, 2009). Like personality traits these character strengths are assumed to be continuous and malleable as well as dimensional, meaning individuals possess each of these strengths to varying degrees and express them differently in different context and situations.

Similarly, the Buddhist scholar Hanh (1992) says that the breath we take each moment and the step we make is filled with peace, joy and serenity.

For instance, wisdom as one of the basic traits if inner peace, captures cognitive abilities such as acquisition and use of knowledge for purposes of good, and includes the strengths of creativity, curiosity, judgment, love of learning and perspective.

Proyer et al. (2013) state that the state of inner peace helps build up subjective well-being such as curiosity, gratitude, hope, humor and zest etc. It contributes to significant outcomes such as greater flourishing and happiness.

Furthermore, the experience of inner peace such as personal peace, internal peace, and peace of mind has been historically valued by many cultures and religions for instance, in both Buddhism and Taoism, experiencing inner peace is termed *nirvana* and is considered the ultimate life goal (Lee et al., 2013). *Nirvana* has been described as a state of serenity that is achieved through detaching oneself from the material world and a sense of wellbeing that is not dependent on internal and external stimuli (Mitchel, 2001). Hinduism defines that inner peace is achieved through self-realization, where self-realization is synonymous with god realization (Keskin, 2016).

In addition, the focus of Sufism (sometimes referred to as Islamic mysticism), a spiritual doctrine which can be traced back to the 8th century, is inward directed and with practices devoted to fostering inner peace. For instance, contemplation takes precedence over strict rituals, involving meditation, chanting and dancing and a connection with the divine (Bourcart, 2021). Inner peace has also been described as a deliberate state of either psychological or spiritual calmness, harmony and serenity, and tranquility even in the presence of stressors (Baruwa, 2014)

IV. HUMANITY DESERVES INNER PEACE

We deserve inner peace. It's important to remember that we are worthy of experiencing a sense of calm and harmony within ourselves.

So often we get caught up in the hustle and bustle of daily life and forget to prioritize our own mental and emotional well-being. But the truth is we deserve to feel peaceful and content, no matter what is going around us (Nathalie, n. d.).

Another way to cultivate inner peace is to take time for ourselves each day. This could be as simple as meditating for a few minutes, going for a walk in nature, or reading a book that inspires us. So, by setting aside for self-care and reflection, we can connect with our inner wisdom and tap into a sense of calm and clarity (Cultivating Inner Peace, n. d.).

Gratitude is a powerful tool for finding inner peace. So, we should take time each day to reflect on the things in our life that we are grateful for. This can help us shift our focus away from what we don't have and towards what we do have.

According to Vincenty (n.d.), the problem is most of us live sort of on the surface of the waves, where there is a lot of turbulence and wildness, but again, the deep, calm, awareness is actually within each person.

And if we find ourselves spiraling over a perceived disappointment, frustration or panic inducing thought, try stepping back to assess whether what our brain is telling us is true. Examining the source of our turmoil can make it feel smaller in size.

Goenka (2002) says that despite the positive development, mere exhortations alone cannot bring about the much-desired reconciliation and cooperative spirit. Only when individuals undertake to remove from within themselves the blocks to peace and inner harmony can peace begin to flower outside and affect society.

Moreover, the concept of impermanence is also an important concept to understand life and its meaning. For instance, Hanh (1998) states that first Dharma Seal is impermanence. The Buddha taught that everything is impermanent – flowers, tables, mountains, political regimes, bodies, feelings, perceptions, mental formations, and consciousness. We cannot find anything that is permanent. Flowers decompose, but knowing this does not prevent us from loving flowers. In fact, we are able to love them more because we know how to treasure them while they are still alive. If we learn to look at a flower in a way that impermanence is revealed to us, when it dies, we will not suffer. Impermanence is more than an idea. It is a practice to help us touch reality.

Likewise, Caiola (n. d.) states that humans deserve quiet interaction with nature and the gifts it brings to our lives. By listening to our natural silence, we feel connected to the land, to our evolutionary past, and to ourselves.

V. PEACE FOR LIFE

According to the article Inner Peace (n. d.), inner peace refers to a state of being internally or spiritually at peace, with sufficient knowledge and understanding to keep oneself calm in the face of apparent discord or stress. Being internally at peace is considered by many to be healthy mental state and to be the opposite of feeling stressful, anxious or emotionally unstable.

Peace of mind, serenity and calmness are descriptions of a disposition free from the effects of stress. In some meditative traditions, inner peace is believed to be a state of consciousness or enlightenment that may be cultivated by various types of meditation. Many such practices refer to this peace as an experience of knowing oneself.

Buddhists think that peace can be gotten once all suffering ends. To get rid of suffering and get this peace, many try to follow a set of teachings called the Four Noble Truths.

According to Monastic Silence (n. d.), peace is an excellent state which one keeps quite easily, but it must be sincere, it should not be a mere appearance of calm but a real and deep calm which spontaneously keeps us silent.

The more a person is quiet in front of all occurrences, equal in all circumstances and keeps a perfect mastery of himself and remains peaceful in the presence of whatever happens, the more he has progressed towards the goal (Xi, Juan et al., 2021).

So, the practice of silence is observed during different parts of the day, practitioners talk when they need to but maintain a sense of silence or a sense of prayer when talking the rules of silence applied to both vowed practitioners and non-vowed to guests. Religious recommendations of silence as praxis do not deprecate speech when it is thoughtful and considerate of commonly held values.

Moreover, silence plays a salient hole in Benedictine rule. It is thought that by clearing the mind of distraction, one many listen more attentively to the deity.

Christian theology differs from Dharmic religions with regard to the mode in which spiritual ascent transpires within the context of contemplative quiet. Buddhism and Hinduism promote various spiritual practices, as do many Christian denominations. However, Christianity particularly Protestantism, emphasizes the belief that ultimate spiritual achievement is not within the grasp of mortals, no matter how persistent their practice may be. Rather, the mechanism of spiritual attainment which they regard as salvation and proximity to the deity is believed to occur solely through supernatural mechanism.

So, it seems that silence is the mystery of the world to come. Speech is the organ of this present world. More than all things love silence: it brings you a fruit that the tongue cannot describe. In the beginning, you have to force yourself to be silent. But then from your very silence is born something that draws you into deeper silence.

Furthermore compassion – an exercise of our courage to transcend the dualistic view of human relationships to one that is interdependent and interconnected is an acknowledgement of shared humanity and of an ultimate equality of suffering of all human beings.

VI. NATURE AND SILENCE

According to Osho on Stillness (2023), stillness has many dimensions. One is silence: it is the polar opposite of sound; it is soundlessness. The second dimension is no movement. Inward movement is not in space but in time. If there is no time, we cannot move inside. Time is inner space: from one second you move to another second, from this day to another day from here to somewhere else, from now to then in time. Time is inner space.

Bliss is unboundedness, just like an ocean. It is so vast that one is completely in it. Just as a dewdrop slips from a lotus leaf into the lake and becomes one with the lake, in the same way man has to slip out of the ego and become one with existence, only then there is bliss.

Moreover, consciousness can follow two ways. One way is that of water, flowing downwards, the other way is that of fire, moving upwards. These are symbols, water and fire, but very meaningful, when we flow downwards, we become more and more unconscious but when we flow upwards, we become more and more conscious.

So, to understand silence we need to understand the state of mind because the mind is always either in the past or in the future. It cannot be in the present because it is absolutely impossible for the mind to be in the present. And when we are in the present, the mind is there no more because mind means thinking. So, it seems that we cannot basically think in the present because we can think about the past and it has already become part of the memory, the mind can work at all. We can think about the future, it is not yet there, the mind can dream about it.

Furthermore, we have known pains; we have known so called happiness and so-called sufferings – but never bliss. So, bliss is meant a state of consciousness where happiness is always coming from out, from outside, from someone or something. It has always been something from without downwards within – that has been the direction. Bliss means the total reversal of this direction: happiness coming from within, going without.

In our innermost center, the moment there is now known and knower, this state happens. There are ripples, ripples of bliss. And they go on spreading. So, whenever something else is the source, it can be taken back, it is bound to be taken back, it can only be momentary and temporal. Bliss is unrelated to anymore, bliss is not produced by any cause, it is not causal. It is not a particular situation; it is not related at anything else other than ourselves.

We have known only causal happiness; misery comes as a shadow always behind it, waiting for this moment.

Man understands truth through inner realization. Truth is not something that mind can't know in general. Mind can theorize about it. It moves in a circle, it never reaches the center, it exists for the circumference.

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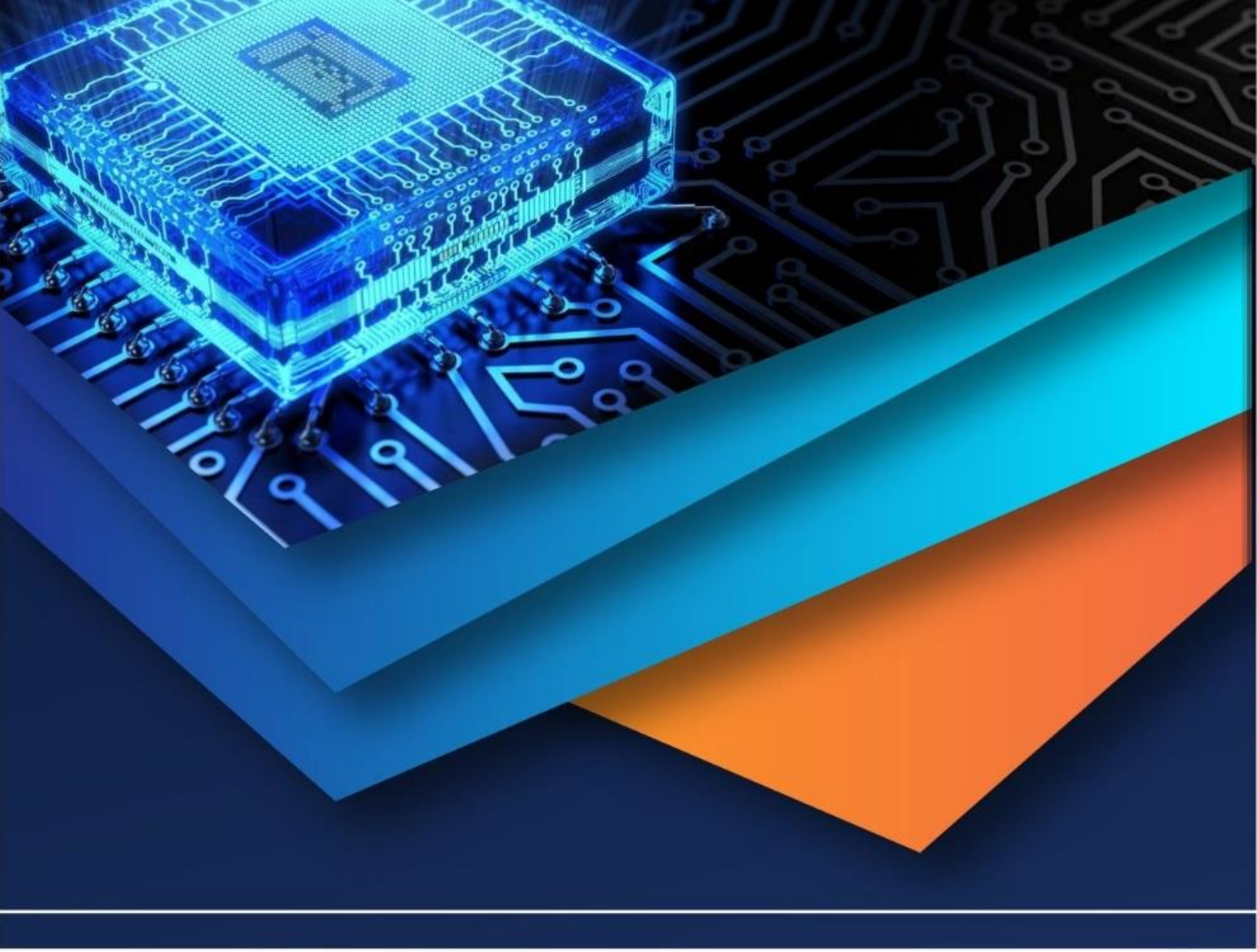

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