CHAPTER THREE

CONCEPT OF PEACE IN BUDDHIST PHILOSOPHY

Buddhism presents teachings which are the right ways of life. Those teachings have a unique feature; they include the specific teachings and the teachings laid down as a neutral principle that can be fairly applied to every issue. Therefore, teachings in Buddhism cover all fields of knowledge or science dealing with living of human beings including peace.

According to the Collection of the Middle Length Sayings, the Buddha told his intention for seeking peace: “Then I, Monks, after a time, being young, my hair coal-black, possessed of radiant youth, in the prime of my life—although my unwilling parents wept and wailed—having cut off my hair and beard, having put on yellow robes, went forth from home into homelessness. I, being gone forth thus, a quester for whatever is good, searching for the incomparable, matchless path to peace, approached Alara the Kalama…”

The above Buddha’s saying tells us that he is a seeker of peace. In his thought becoming a monk and associating with a great teacher will help him to attain peace. Hence, he decided to leave the life of a luxurious prince, lived a life of the homeless wanderer, and searched for the great teacher who could guide him to peace.

When the Buddha attained peace himself, he taught and evoked others to search and to achieve peace too.

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1 Ariyapariyesanasutta—the Ariyan Quest; called Pasarasi sutta in the Cony The Collection of the Middle Length Sayings (Majjhima-nikaya) Vol. I the First Fifty Discourses (Mulapannasa), translated from Bali by I. B. Horner, the Pali Text Society, Oxford, 2000, p. 207.
In Upanaiyasutta of Sanyutta-nikaya, the Buddha reminded his fellow beings to live with mindfulness and non-attachment to attain the peace as follows:

“Life to its doom is led. Our years are few. For us, led to decay, no shelters stand. Whose doth contemplate this fear of death, Let him reject the bait of all the worlds. Let him aspire after the final peace.”

Life of human being is very short. Everyday man is getting old. One day death will end man’s life. None can escape from age and death. Therefore a man should not be careless and should not indulge his self with materials of this world, but should try his best to gain peace.

According to the Collection of the Middle Length Sayings, the Buddha said the sage who is called peaceful, apart from practicing the necessary helpful Dhamma, should only dedicate his study and practice to peace (santi or Nibbana): “The sage is said to be at peace, he should not be slothful in wisdom, he should guard the truth, cultivate relinquishment, and train himself for peace itself.” A person may be already peaceful; but as long as he has not yet reached the absolute peace, he must still continue the needful practice and aim at training for that peace itself.

According to Utthana Sutta: the Buddha awoke his disciples to train themselves day by day, night by night as follows:

“Get up! Sit up!
Train firmly for the sake of peace,

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2 The Book of Kindred Sayings (Sanyutta-nikaya) Part I—Kindred Sayings with verses (Sagathavagga), Translated by Mrs. Rhys Davids, the Pali Text Society, Oxford, 1999, p. 4.
Don't let the king of death,— seeing you heedless — deceive you, bring you under his sway.”

According to Buddhist view, as long as one’s life does not attain Nibbana—highest peace; his life does not reach the ultimate goal yet. He should not be heedless, should not enjoy sleeping, but should start perseverance until he achieves the highest peace —Nibbana; otherwise, he could not stay beyond sway of the king of death.

On the other hand, Buddhism confirms that happiness from peace is real and great as follows:

“There is no fire that’s like to lust: There is no evil luck like hate; There are no ills equal to those of (human) body and of mind there is no bliss surpassing peace.”

Here it indicates that we should realize what the highest happiness is, in order that we will gain the real happiness and together create it.

From the sayings previously shown, definitely peace is talked and taught in Buddhism. But how does Buddhism talk and teach peace? That will be presented in this chapter.

3.1 Meaning of peace

When Buddhism teaches or talks about peace, then what is peace in Buddhism?

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In the English word “Peace” the main essence is on “the state of peacefulness”. It is comparatively studied in some eastern thoughts especially in Buddhism, it can be said that the word “peace” has the same meaning as “Santi” (used as noun) or “Santa” (used as adjective) in Pali language.6

The word “Santi” or “Santa” has its root in the Pali word “Sama” which is translated as “being peaceful”. Hence, “Santi” is translated as noun “peace or peacefulness” and “Santa” is translated as adjective “peaceful”. It is synonymous to the word “peace” in English.7

Although the term “Santi” is equivalent to the term “peace”, the term “peace” that is generally stated and already presented in the chapter two is rather outer peace or social peace. Or even it includes inner peace, it is only peace of mind in the general level. But the meaning of the word “Santi” in Buddhism is more wide and so profound. It means outer peace or social peace and mental peace in general; and it refers to the supreme peace, Nibbana too as stated in the scripture of Khuttakanikaya Mahanitesa that there are three types of Santi—Sammutti Santi that is the state of peace because of ceasing of attachment in concepts, theories or ideologies leading to disputes, quarrels, harming or waging wars; Tatangga Santi that is peace of mind resulting from practicing meditation from the first stage of Jhana to the last; and Accanta Santi that is the supreme peace, Nibbana.8

Comparatively speaking, “Sammutti Santi” is outer peace or social peace. It means the state of having no disputing, quarrelling, harming or waging wars; it is the state of being harmonious, co-existence; it is the state of having morality of people so that there is no harming

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8 Khuttakanikaya Mahanitesa, the Tipitaka of Mahacula Buddhsit University (Thai version), vol. 29/ no.19/ p. 88.
each other and there are no evils in society, thus leading to happiness and peace. “Santi” or “peace” in this sense can be understood from the fact that Buddhism does not accept any kind of disputing, quarrelling, harming or waging wars; Buddhism teaches loving kindness, harmony, other virtues, morality, and ethics for becoming good people and for creating together a good society for peaceful co-existence.

“Tatangga Santi”, in essence, is the peace of mind or mental peace. “Santi or peace” in this sense can be understood from the fact that Buddhism emphasizes on mind development by systematically presenting and practicing meditation, both tranquility meditation and insight meditation.

For “Accanta Santi” it is the supreme or absolute peace. “Santi or peace in this sense” is the unique feature of Buddhism. It is the main idea or the main focus when the term “Santi” in Buddhism is studied or referred. This is because, the word “ Santi” means Nibbana or it is the synonym of Nibbana as mentioned in the collection of the minor saying: “An absolute peace, Immortal Nibbana, is called “Santi”.9

That Santi refers to Nibbana is generally accepted. Max Muller, a famous scholar, also stated that Santi is the synonym of Nibbana in his book entitled “Lectures on the Science of Religion”.10

On the other hand, Santi used as an adjective as in “Santa”, is also a description of the feature of Nibbana, or it means Nibbana as mentioned in the Book of Discipline: “This Dhamma, won to by me, is deep, difficult to see, difficult to understand, peaceful (Santa), excellent, beyond dialectic, subtle, intelligible to the learned.”11

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9 Khuttakanikaya Culanitesa, the Tipitaka of Mahacula Buddsit University (Thai version), vol. 30/no. 36/p. 173.
The word “Dhamma” in this statement means Nibbana which is absolutely peaceful.

Furthermore, it is stated in the middle fifty discourses: ‘This is the peaceful (Santa), this the excellent, that is to say the tranquillizing of all the activities, the casting out of all clinging, the destruction of craving, dispassion, stopping, nibbana.’

In Tipitaka of Pali version, “This” in the above statement refers to “Nature”; and the nature here means “Nibbana” which has its feature as peaceful (Santa).

“Santi or peace” in the sense of the absolute peace is specific and unique feature of Buddhism; it is necessary to be specially emphasized and to be clearly understood as to what the real meaning of the absolute peace is.

The word “Santi” always has been made in short as “peace”. It seems that it has the perfect meaning in itself. But in the Minor Anthologies of the Pali Canon, it is described: “Peace (Santi) is the release all components, the abandoning of all substrata, the extinction of craving, the detachment, the extinction, the full extinction of the defilements.”

Accordingly, “Santi” here is peace resulting from the full extinction of the defilements.

On the other hand, the explanation of the word “peace” in the word “Santi” can be understood in the context that it is used as an adjective “Santa” as mentioned in Dhammapada: “The monk of pious (peaceful) deed (Santa-kaya), of pious (peaceful) word (Santa-vaca), of

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pious (peaceful) mind (Santa-mana), intent, with worldly lure spewed out, is called a man of piety (peace).”\textsuperscript{14}

Here, peace means physical, verbal, and mental peace. The Commentary on Dhammapada explains: “Physical peace is to abstain from killing, stealing, and adultery. Verbal peace is to avoid from lying, slandering, rude speech, and foolish babble. Mental peace is to avoid from covetousness, ill-will, and evil views.”\textsuperscript{15}

So physical, verbal, and mental peace consist in the avoidance of physical, verbal and mental bad actions.

In order to understand the meaning of Santi in the sense of an absolute tranquility, it is still necessary to understand the aspect of Nibbana; because Nibbana is the synonym of Santi; Nibbana is Santi; Santi is Nibbana.

According to the Book of Kindred Sayings, an absence of lust, angry, and delusion is the nature of Nibbana as the Buddha said: “The restraint of lust, the restraint of hatred, the restraint of illusion, it implies, monk, the realm of Nibbana. By it is meant the destruction of the asavas (cankers).”\textsuperscript{16}

In the book of Kindred Sayings, venerable Sariputta defined Nibbana as an absence of the mainstream of the defilements as he said:

\textsuperscript{14} The Minor Anthologies of the Pali Canon Part I Dhammapada: Verses on Dhamma and Khuddaka-patha: the Text of the Minor Sayings re-edited and translated by Mrs. Rhys Davids, the Pali Text Society, Oxford, 1999, p.123.
\textsuperscript{15} Translated from The Commentary of Dhammapada, Thai Mahamakut version Vol. 43, Mahamakut Press, Bangkok, 2537, p. 387.
“The destruction of lust, the destruction of hatred, the destruction of illusion, friend, is called Nibbana.”

Hence, when Nibbana is free from lust, anger and delusion, Santi or peace is also free from lust, anger, and delusion; because both Nibbana and Santi are synonymous.

In the Book of the Kindred Sayings, the Buddha called non-craving as Nibbana; “Verily, Radha, the destruction of craving is Nibbana.”

Santi from the above statement means getting rid of craving; because craving for becoming something and having things wrongly, harms oneself and the others. Destroying of craving leads to peaceful co-existence and peace.

In the book of the Kindred Sayings, Venerable Ananda defined the extinction of becoming as Nibbana; “The ceasing of becoming is Nibbana.”

Becoming is to become anything with attachment. When Nibbana is the extinction of becoming, therefore Santi here is the peace resulting from becoming nothing.

An explanation of Nibbana which is easily understandable, interesting, and desirable in society, is that referring to the aspect of Nibbana as happiness. It was mentioned many times both in the forms of the Buddha’s word and the Arahants’ words.

The Buddha’s words are the following:

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19 The book of the Kindred Sayings (Samyutta-nikaya) Part II the Nidana Book (Nidana-vagga), translated by Rhys Davids, published by the Pali Text Society, Oxford, 2000, p. 82.
“Health is the highest gain, Nibbana the highest bliss; And of Ways, the Eightfold leads to deathless, to security.”\textsuperscript{20}

“Hungers are chiefest illness; Toilings-and-cares are chiefest ills; This knowing as a very fact, waning (Nibbana)(becomes) the chiefest bliss.”\textsuperscript{21}

The Arahanta’s words are the following:

Venerable Sariputta he addressed the monks, saying: “This cool (Nibbana), reverend sirs, is happiness; this cool (Nibbana), reverend sirs, is happiness.”\textsuperscript{22}

Venerable Bakulathera’s gatha: “Truly, quenching(Nibbana) taught by the fully-awakened one is very happy, without grief, dustless, a place of rest where pain is brought to and end”.\textsuperscript{23}

Venerable Sumethatheri’s gatha: “There is no (happiness) superior to the happiness of quenching(Nibbana)”.\textsuperscript{24}

According to these above mentioned statements, Nibbana is happiness or brings about happiness. Therefore, Santi or peace in Buddhism also means happiness or such Santi leads to happiness. Thus it

\textsuperscript{20} Magandiyasutta the collection of the Middle Length Sayings(Majjhima-nikaya) Vol. II the Middle Fifty Discourses (Majjhimapannana), translated by I.B. Horner, The Pali Text Society, Oxford, 2002, p.188.
\textsuperscript{22} The Book of the Gradual Sayings (Anguttara-nikaya) Vol.IV (The Book of the Sevens, Eights and Nines), translated by E.M. Hare, the Pali Text Society, Lancaster, 2006, p. 279.
\textsuperscript{24} The elders’ Verses II Therigatha 2nd edition, translated by K. R. Norman, the Pali Text Society, Lancaster, 2007 p. 54.
corresponds to the fact that people have been seeking peace because they want happiness.

One essential point is that Buddhism says that Nibbana is the ultimate goal of life as mentioned in Marasutta of Sanyutta-nikaya Khanthavaravagga and Unnabhabrahmanasutta of Sanyutta-nikaya Mahavagga as follows:

“Rooted in Nibbana, Radha, the holy life is lived. Nibbana is its goal, Nibbana is its end.”\(^{25}\)

“The aim of living the holy life, Brahmin, is to plunge into Nibbana. It has Nibbana for its goal, Nibbana for its ending.”\(^{26}\)

According to Buddhist perspective, Nibbana is the ultimate or the goal of life or the final state of cycling of birth and death. It is man’s duty to try his best to attain Nibana in this life or other next life. Hereby, Santi or peace, apart from being the ultimate goal of life, is also the ultimate goal of society and world. That is why people strive for peace.

Furthermore, Buddhism also talks about Nibbana in accordance with its real state; in order to understand it is said in Kevaddha Sutta of Dhighanikaya as follows:

“There is it that earth, water, fire, and wind, And long and short, and fine and coarse, Pure and impure, no footing find. There is it that both name and form Die out, leaving no trace behind. When intellection ceases they all also cease.”\(^{27}\)

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“It” refers to Nibbana and here Nibbana is described as the state of being nothing. It is an extinction of the thing that leads to forming life both in the part of consciousness and matter. It is eternal peace.

Such aspect of Nibbana is yet said in the Minor Anthologies of the Pali canon Part II –Udana: verses of Uplift and Itivuttaka:

“Monks, there exists that condition wherein is neither earth nor water nor fire nor air: wherein is neither the sphere of infinite space nor of infinite consciousness nor of nothingness nor of neither-consciousness-nor-unconsciousness; where there is neither this world nor a world beyond nor both together nor moon-and-sun. Thence, monks, I declare is no coming to birth; thither is no going (from life); therein is no duration; thence is no falling; there is no arising. It is no something fixed, it moves not on, it is not based on anything. That indeed is the end off ill.”

Here it is stated that Nibbana is similar to the previous explanation; it talks about Nibbana in the aspect of an extinction of the factors of being, but it deeply goes in details. And in some point it is very interesting because it is stated that such nothingness and extinction, are the end of sufferings.

From the previous quotations that described Nibbana it may be said: Nirvana is a pure state and it can be compared to another aspect, that is the state of extinction of all formations, the state of being nothing, and the state of having nothing; it is supreme peace.

In conclusion, the English term “peace” is equivalent to the Pali term “Santi”. Because the meaning of “Santi” is quite wide and profound, therefore “Santi or peace” in Buddhism, apart from being meant outer or social peace and inner peace or peace of mind, also includes the supreme peace, Nibbana. And Because the supreme peace namely Nibbana is

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specifically the unique meaning in Buddhism; thus when it is deeply studied in details, it is more comprehended that the supreme peace is the ceasing of defilements that are the causes of harming oneself and others. It is absolute bliss and it is the highest goal of life. Having considered its pure and real state, it is the cessation of all formations; it is the state of having nothing and being nothing; it is an absolute peace.

3.2 Types of peace

It is well known that types or kinds of peace are generally classified into two—internal peace and external peace. Buddhism does not deny such classification. There is the teaching referring to internal and external thing in Buddhism such as the teaching on internal sense-fields and external sense-fields.\(^{29}\) Moreover, for the right way of contemplation to completely and thoroughly realize the Dhamma, one must consider the Dhamma as both internal and external.\(^{30}\) Furthermore, the terms like ‘Ajjhattika’ — personal; inward, ‘Bāhira’ — external; outer,\(^{31}\) are used for describing the state of Dhamma. Therefore Buddhism accepts such two types of peace. However Buddhism has its own way of classification of peace.

According to the scripture, Khuttakanikaya Mahanitesa, types of peace (Santi) in Buddhism are categorized into three types:

1) Sammutti Santi
2) Tatangga Santi
3) Accanta Santi\(^{32}\)

Sammutti Santi as explained in the scripture is peace derived from ceasing of 62 (false) views. The 62 (false) views are classified and

\(^{29}\) D.III, 234
\(^{30}\) See more in Bhikkhusutta Samyuttanikaya Mahavagga Vol. 19, pp. 163-165.
\(^{32}\) Ibid
described in the *Brahmajala Sutta* (the All-Embracing Net of Views) comprising all conceivable wrong views and speculations about man and world. Those 62 (false) views can be summarized as follows:

A) 18 False Views Regarding the Past:
   1-4 Views Proclaiming the Eternity of the Self and World
   5-8 Views Proclaiming the Partial Eternity and Partial Non-Eternity of the Self and World
   9-12 Views Proclaiming the Finitude and/or Infinitude of the World
   13-16 Evasive Strategies Resorted to by "Eel-Wrigglers" (or Endless Equivocators)
   17-18 Views Proclaiming the Chance as the Origination of the World

B) 44 False Views Regarding the Future:
   19-34 Views Regarding Conscious Post-Mortem Survival
   35-42 Views Regarding Unconscious Post-Mortem Survival
   43-50 Views Regarding Neither Conscious Nor Unconscious Post-Mortem Survival
   51-57 Nihilistic Views Regarding Post-Mortem Survival
   58-62 Views Regarding Nirvana Here and Now

From the above description specifically explained in accordance with the scripture, and also from the term “Sammutti” which means: “as known and accepted in general”, *Sammutti* peace (*Santi*) which is peace of perspective or peace of thought obtained by getting rid of and non-attachment to wrong views, wrong concepts, wrong theories, or wrong ideologies. When there are no wrong views, and when there is no attachment to any wrong (or even right) views, there will not be any dispute, not any quarrel, not any harm, and not any war. Peace will be there. Therefore, comparatively speaking, *Sammutti Santi* is external or social peace.

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33 D.I, 1
Tatanga Santi refers to the peace of mind from the factors of mind of the practitioner who practices meditation till his mind gets peaceful stage by stage from the first four of Rupa Jhanas (Absorptions of the Fine-Material Sphere) to the last four of Arupa Jhanas (Absorptions of the Formless Sphere). The state of peace of mind in four Rupa Jhanas and four Arupa Jhanas described in the text as follows:

4 Rupa Jhanas: 34

1. "Quite secluded from sense desires, secluded from unwholesome states of mind— one enters and remains in the first Jhana which is with vitakka (directed thought) and vicara (applied thought) and is filled with piti (delight, rapture) and sukkha (joy, happiness) born of seclusion.

2. "Further, with the stilling of vitakka and vicara, by gaining inner tranquillity and unification of mind, one enters and remains in the second Jhana which is free from vitakka and vicara and is filled with piti and sukkha born of concentration.

3. "Further, with the fading away of piti, remaining imperturbable, mindful, and clearly aware of, one enters the third Jhana and experiences within himself the sukkha of which the Noble Ones declare, "Happy is he who dwells with equanimity and mindfulness."

4. "Further, with the abandoning of pleasure and pain — as with the earlier disappearance of joy and sorrow — one enters and remains in the fourth Jhana which is beyond pleasure and pain; and purified by equanimity and mindfulness.

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4 *Arupa Jhanas:*35

5. "With the complete transcending of bodily sensations, with the disappearance of all sense of resistance, and not heeding perceptions of diversity, thinking, 'space is infinite,' one enters and remains in the *Sphere of Infinite Space.*

6. "With the complete transcending of the Sphere of Infinite Space, thinking, 'consciousness is infinite,' one enters and remains in the *Sphere of Infinite Consciousness.*

7. "With the complete transcending of the Sphere of Infinite Consciousness, thinking, 'There is no-thing,' one enters and remains in the *Sphere of Nothingness.*

8. "With the complete transcending of the Sphere of Nothingness, one enters and remains in the *Sphere of Neither Perception nor Non-perception.*"

*Accanta Santi* is *Amatanibbana* (immortal Nibbana) which is an extinction of all mental formations and absence of craving or extinction of thirst. It is the supreme and eternal peace.

Buddhism classifies peace into three types—*Sammuti Santi* (outer peace), *Tatanga Santi* (peace of mind), and *Accanta Santi* (supreme and eternal peace), because it is true as it is; and Buddhism wants to show clearly its interrelation. That is, outer peace (*Sammuti Santi*) is also essential for cultivating peace of mind in accordance with the principle: “The environment or external factor influences the mind development.” One can cultivate peace of mind comfortably and successfully because of external factors that are convenient and helpful. But outer peace is real and possible because of peace of mind (*Tatanga Santi*). Real outer peace comes only from peace of mind. Peace of mind is a foundation of outer peace. Also peace of mind is a foundation of the supreme peace (*Accanta Santi*); because one cannot reach the supreme peace without peace of

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mind. However, peace of mind will be permanent and absolute; one has to attain the supreme peace. The supreme peace will make peace of mind lasting and final.

Though Buddhism classifies peace into three types, they can be also summarized into two due to the general classification—external peace and internal peace. That is, Sammuti Santi is external peace; Tatanga Santi and Accanta Santi are internal peace.

Regarding the importance of external and internal peace, Buddhism emphasizes more on the significance of internal peace than external peace. This is because Buddhism stresses on the significance of mind; mind is regarded as a forerunner or a leader of all in Buddhism as it is said: “Mental phenomena are preceded by mind, have mind as their leader, and are made by mind. If one acts or speaks with an evil mind, from that sorrows follow him, as the wheel follows the foot of the ox.”\(^{36}\) Internal peace is peace of mind. And peace of mind is a source of and a firm foundation of external peace. Therefore, according to Buddhist perspective, internal peace is more important than external peace. Without internal peace, external peace hardly occurs, and if so, it is only temporary, not permanent.

From the above, peace in Buddhism is classified into three—Sammuti Santi (outer peace), Tatanga Santi (peace of mind), and Accanta Santi (supreme and eternal peace). It encompasses external and internal peace of which internal peace is significantly emphasized.

3.3 Levels of peace

The dimension or level of Dhamma in Buddhism is referred to in two: mundane (Lokiya Dhamma) and supra-mundane (Lokuttara Dhamma).\(^{37}\) Mundane (Lokiya) Dhamma is the Dhamma concerning the world; it is still common, not noble yet; it means Dhamma or morality in general for practicing for happy life in this world or for next good birth after this life. Supra-mundane (Lokuttara) Dhamma is the Dhamma beyond or above the world; it is noble; it means Magga: the Four Paths, Phala: the Four Fruitions, and Nibbana: the Unconditioned State.\(^{38}\)

Sometimes it is comparatively explained in the term “Cariya-dhamma or Sila-dhamma” and “Sacca-dhamma.” Cariya-dhamma and/or Sila-dhamma means the ethical code and/or morality. Sacca-dhamma means the truth. Cariya-dhamma or Sila-dhamma and Sacca-dhamma are linked, that is to say, through Cariya-dhamma or Sila-dhamma one attain or enter to Sacca-dhamma.

The wording in the above two paragraphs implies that there are two levels of Dhamma. This principle of classification can be also used to classify the level of peace in Buddhism. That is, the levels of peace in Buddhism can be divided into two as follows:\(^{39}\)

1. **Lokiya Santi (Mundane peace)**

Lokiya Santi is mundane peace; it concerns itself with the world. It means external peace in general (Summuti Santi in Buddhist perspective) that people are seeking in society. It also includes internal peace in the sense of peace of mind in some aspect. According to Buddhist view, peace of mind at some level is only Lokiya or mundane

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\(^{38}\) Dhs. 1094.

peace in the sense that it is not permanent and supreme yet. It is peace of mind of those people, who even get peace of mind from practising meditation or from mind development by other means. But it is because they are common people; they are not Ariya or Noble people. Therefore, their peace of mind is not sustainable; it may decrease or decline. That is why their peace of mind in this aspect is only regarded as Lokiya level. Thus Lokiya Santi includes external peace in general and peace of mind in some aspect.

2. Lokuttara Santi (Supra-mundane peace)

Lokuttara Santi is supra-mundane peace. According to Buddhist perspective, it can be stated that Lokuttara Santi implies peace in two aspects: firstly, it means the lasting and highest peace, Nibbana. This is because it is generally known that in Buddhism Nibbana is Santi; Santi is Nibbana as it is already said. Moreover, Nibbana itself is Lokuttara-dhamma; therefore, Lokuttara Santi certainly means Nibbana. Secondly, it means peace of mind of the person who has become Ariyan or Noble one from the first person, Sotabattimagga-buggala to the last person, Arahat.40 As all states of Dhamma that have happened to the Ariyan or Noble one, are real and stable; they cannot be destroyed and they never decline. Thus their peace of mind becomes absolute and perpetual. For this reason, their peace of mind is Lokuttara Santi. And in conclusion, Nibbana and peace of mind of the Ariyan or Noble ones are called “Lokuttara Santi.”

From different levels of peace presented above, it makes us realize more clearly that in reality two levels or dimensions of peace are there. According to Buddhist view, peace that people have been trying

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40 Here, the Ariyan or Noble ones refer to the four pairs, the eight kinds of noble ones: (1) Sotapattimagga-buggala: the person who is taking the path to stream-entry (2) Sotapanna: stream-enterer (3) Sakadkamimagga-buggala: the person who is taking the path to once-returning (4) sakadakami: once-returner (5) Anagamimagga-buggala: the person who is taking the path to non-returning (6) anagami: non-returner (7) Arahantamagga-buggala: the person who is taking the path to arahantship (8) Arahant: worthy one.
their best to have it prevail on earth; it is merely Lokiya or mundane peace. It is not final peace yet. And it never becomes true and lasting peace as long as peace is not transferred yet into Lokuttara or supra-mundane peace.

3.4 The teaching on the Four Noble Truths and the problem of peace

The Four Noble Truths (Pali: cattāri ariyasaccāni) are one of the central teachings of the Buddhist tradition. The teachings on the four noble truths explain the nature of dukkha (Pali; commonly translated as "suffering", "anxiety", "stress", "unsatisfactoriness"), its causes, and how it can be overcome.

According to the Buddhist tradition, the Buddha first taught the four noble truths in the very first teaching he gave after he attained enlightenment, as recorded in the discourse Setting in Motion the Wheel of the Dhamma (Dhammacakkappavattansutta), and he further clarified their meaning in many subsequent teachings.

The Four Noble Truths are regarded as central to the teachings of Buddhism; they are said to provide a unifying theme, or conceptual framework, for all of Buddhist thought. In the Buddhist tradition, it is said that the Buddha compared these four truths to the footprints of an elephant: just as the footprints of all the other animals can fit within the footprint of an elephant, in the same way, all of the teachings of the Buddha are contained within the teachings on the four noble truths.41

According to tradition, the Buddha taught on the four noble truths repeatedly throughout his lifetime, continually expanding and clarifying his meaning. Walpola Rahula explains:

The heart of the Buddha’s teaching lies in the Four Noble Truths (Cattāri Ariyasaccāni) which he expounded in his very first sermon

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41 The Middle Length Sayings: Majjima-nikaya, PTS, p. 230.
to his old colleagues, the five ascetics, at Isipatana (modern Sarnath) near Benares. In this sermon, as we have it in the original texts, these four Truths are given briefly. But there are innumerable places in the early Buddhist scriptures where they are explained again and again, with greater detail and in different ways. If we study the Four Noble Truths with the help of these references and explanations, we get a fairly good and accurate account of the essential teachings of the Buddha according to the original texts.42

The four truths are presented in the Buddha's first discourse, *Dhammacakkappavattana Sutta (Setting in Motion the Wheel of the Dhamma).* An English translation is as follows:43

1. "This is the noble truth of dukkha: birth is dukkha, aging is dukkha, death is dukkha; sorrow, lamentation, pain, grief and despair are dukkha; union with what is displeasing is dukkha; separation from what is pleasing is dukkha; not to get what one wants is dukkha; in brief, the five aggregates subject to clinging are dukkha."

2. "This is the noble truth of the origin of dukkha: it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there, that is, craving for sensual pleasures, craving for existence, craving for extermination."

3. "This is the noble truth of the cessation of dukkha: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, nonreliance on it."

4. "This is the noble truth of the way leading to the cessation of dukkha: it is the Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration."


The four noble truths can be summarized as follows:

1. The noble truth of suffering (dukkha)
2. The noble truth of the origin of suffering (samudaya)
3. The noble truth of the cessation of suffering (nirodha)
4. The noble truth of the path leading to the cessation of suffering (magga)

The first noble truth is the truth of dukkha. The Pali term dukkha is typically translated as "suffering", but the term dukkha has a much broader meaning than the typical use of the word "suffering". Dukkha suggests a basic unsatisfactoriness pervading all forms of life, due to the fact that all forms of life are impermanent and constantly changing. Dukkha indicates a lack of satisfaction, a sense that things never measure up to our expectations or standards.

The emphasis on dukkha is not intended to be pessimistic, but rather to identify the nature of dukkha, in order that dukkha things may be overcome. The Buddha acknowledged that there is both happiness and sorrow in the world, but he taught that even when we have some kind of happiness, it is not permanent; it is subject to change. And due to this unstable, impermanent nature of all things, everything we experience is said to have the quality of dukkha or unsatisfactoriness. Therefore unless we can gain insight into that truth, and understand what is really able to give us happiness, and what is unable to provide happiness, the experience of dissatisfaction will persist.44

The second noble truth is the truth of the origin of dukkha. Within the context of the four noble truths, the origin of dukkha is commonly

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explained as craving (Pali: *tanha*) conditioned by ignorance (Pali: *avijja*). This craving runs on three channels: 45

1) Craving for sense-pleasures (*kama-tanha*): this is craving for sense objects which provide pleasant feeling, or craving for sensory pleasures.

2) Craving to be (*bhava-tanha*): this is craving to be something, to unite with an experience. This includes craving to be solid and ongoing, to be a being that has a past and a future, and craving to prevail and dominate over others.

3) Craving not to be (*vibhava-tanha*): this is craving to not experience the world, and to be nothing; a wish to be separated from painful feelings.

The third Noble Truth is the truth of the cessation of *dukkha*. Cessation refers to the cessation of suffering and the causes of suffering. It is the cessation of all the unsatisfactory experiences and their causes in such a way that they can no longer occur again. It’s the removal, the final absence, the cessation of those things, their non-arising.”

Cessation is the goal of one's spiritual practice in the Buddhist tradition. According to the Buddhist point of view, once we have developed a genuine understanding of the causes of suffering, such as craving (*tanha*) and ignorance (*avijja*), then we can completely eradicate these causes and thus be free from suffering. 46

Cessation is often equated with nirvana (Pali: *nibbana*), which can be described as the state of being in cessation or the event or process of

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45 Ajahn Sucitto (2010), *Turning the Wheel of Truth: Commentary on the Buddha's First Teaching*, Shambhala.

46 Ringu Tulku (2005), *Daring Steps Toward Fearlessness: The Three Vehicles of Tibetan Buddhism*, Snow Lion, p. 32.
The fourth noble truth is the path to the cessation of *dukkha*. This path is called the Noble Eightfold Path, and it is considered to be the essence of Buddhist practice. The eightfold path consists of: Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

While the first three truths are primarily concerned with understanding the nature of *dukkha* (suffering, anxiety, stress), its causes and its cessation, the fourth truth presents a practical method for overcoming *dukkha*. The path consists of a set of eight interconnected factors or conditions, that when developed together, lead to the cessation of *dukkha*. Ajahn Sucitto describes the path as "a mandala of interconnected factors that support and moderate each other."  

Thus, the eight items of the path are not to be understood as stages, in which each stage is completed before moving on to the next. Rather, they are to be understood as eight significant dimensions of one’s behaviour—mental, spoken, and bodily—that operate in dependence on one another; taken together, they define a complete path, or way of living.

It is important to understand and practice the four noble truths correctly. Each truth must be related to its appropriate duty. By “duties” is meant the practices which must be carried out in relation to each of the four noble truths, which are:

1) The noble truth of suffering (*dukkha*) is to be known.
2) The noble truth of the cause of suffering (*samudaya*) is to be abandoned.

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3) The noble truth of the cessation of suffering (nirodha) is to be realized.
4) The noble truth of the way leading to the cessation of suffering (magga) is to be cultivated.

Each of these duties must be observed completely for its respective noble truth. In practical terms, before it is possible to really practice them, there must be some measures of insight (ñāna). There are three stages of insight into the four noble truths, which are used as a standard to gauge enlightenment. That is, when there is insight to the four noble truths, complete with the three insights for each truth (giving altogether twelve insights, or twelve aspects to the one insight), then, and only then, can there be real knowledge of the four noble truths, or enlightenment.

Those three insights are called in full “knowledge and insight (ñāna dassana) with the three stages (parivatta),” or the three stages of knowledge and insight, which are:

1. Saccañāna: insight into the truth: this is suffering, this is the cause of suffering, this is the cessation of suffering, and this is the way leading to the cessation of suffering.
2. Kiccañāna: insight into the duty to be done: suffering is to be observed, the cause of suffering to be abandoned, the cessation of suffering to be realized, and the way leading to the cessation of suffering to be cultivated.
3. Katañāna: insight into accomplishment: the suffering which should be observed has been observed; the cause of suffering which should be abandoned has been abandoned; the cessation of suffering which should be realized has been realized; the way leading to the cessation of suffering which should be cultivated has been cultivated.

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These three stages in each of the four noble truths give altogether twelve insights, or twelve properties. It was only when the Buddha had insight into the four noble truths, in all three stages and their twelve properties, that he declared his attainment of Perfect, Unexcelled Enlightenment. These twelve properties of the four noble truths can be used as a gauge to measure success in addressing problems of every description.

The four noble truths are regarded as the teaching on how to solve or manage the problem of life systematically, effectively and scientifically. The four noble truths can be also applied to solve or manage all other problems in society. In fact, they can be applied to realize everything at its true nature. This is because the structure of the four noble truths is to realize a thing by answering its four main fundamental questions: What is it? What does it come from? What is it for? And how is it to be created? That is why Ven. Buddhadasabhikkhu said “We should notice that the form of the Four Noble Truths can be applied to all objects of knowledge. We can ask of every object: what is it? What does it come from? What is it for? How is it to be created? When we know the answers to these questions, we can say that we know the four truths of the object”51 Therefore, by the structural principle, the four noble truths can be replaced by anything to realize or manage with.

The problem of peace can be too realized and managed in accordance with the principle of the four noble truths. Because the principle of the four noble truths covers all matters as mentioned above. In addition, the goal of the teaching on the four noble truths aims at attaining the cessation of suffering or nirodha. That is Nibbana or peace. In fact, the four noble truths are nothing but the process of realizing peace in order to achieve peace.

What is the problem of peace? To this question, the answers may vary. Different definitions are a problem. Not knowing the real causes of the problem of peace is also a problem. It may include not knowing which process or way is the right one to win peace. In conclusion, it can be said that having no peace is a problem.

In order to apply the principle of the four noble truths to the problem of peace effectively, it is necessary to follow the three stages of the process of realizing the problem due to the structural principle of the four noble truths:

The first stage: *Saccañāṇa*: insight into the truth. It is a must to understand completely the total truth of the problem basing on the four main fundamental questions: What is it? Where does it come from? What is it for? And how is it to be created? Therefore, it must start from the first question: what is the problem of peace? Firstly, it is very important to understand the truth of the problem of peace. If we don’t know what it is, we could not know how to manage with it. Secondly, we must know its real cause of the problem of peace. Of all problems if we don’t know what their real causes are; we could not solve the problem effectively. Because it is not the real cause to be eradicated. Thirdly, we must know the goal or the end of the problem of peace. What is the desirable result we want? Fourthly, we must know what the right and effective method to deal with the problem of peace is. If we don’t know the correct method or the right way to proceed, it is impossible to achieve peace. The right way will lead to the destination; likewise, the right peace method will definitely lead to peace.

The second stage: *Kiccañāṇa*: insight into the duty to be done. Though we have understood or known the true nature or truth about the problem of peace, but we have to proceed to the next stage. That is, we must realize how to do with it or what it should be done. The problem of peace should be comprehended. If we don’t comprehend it, the problem will be left as it is. The cause of the problem of peace should be abandoned. Even we have known its cause but we don’t abandon it, the
problem will never be eradicated. The cessation of the problem of peace should be realized. We must realize it to aim at. The right way or the correct method to the cessation of the problem of peace should be cultivated and developed. If we don’t cultivate and develop, how can it lead to the goal?

The third stage: Katañāna: insight into accomplishment. In this stage, It is like examining or checking that everything about the problem of peace which should be done, has been already done, namely the problem of peace which should be observed has been observed; the cause of the problem of peace which should be abandoned has been abandoned; the cessation of the problem of peace which should be realized has been realized; the way leading to the cessation of the problem of peace which should be cultivated has been cultivated. It is a measure of success.

From what above mentioned, it is obvious that the teaching on the four noble truths can be applied to manage the problem of peace effectively. This is because the management of the problem in accordance with the principle of the four noble truths has the process and causality. It is systematic and consistent with the scientific method. It shows clearly how to deal with the problem successfully.

3.5 Buddhism and the causes of having no peace

What is generally accepted in Buddhism is that effects arise from causation. From his very first discourse onwards, the Buddha explains the reality of things in terms of cause and effect. The existence of a phenomenon, whether it is negative or positive, is due to the presence of causes. According to Buddhist principle, therefore, it is very important to know from where or from what does a thing come? Because if we know its origin or its cause, we know it clearly and we can manage it correctly and more easily. On the contrary, if we don’t know its origin or its cause clearly it is very difficult to manage it.
When the state of having no peace is there, that means there is something to be its cause. Here, two causes of having no peace in Buddhist perspective—war and *Kilesa* (defilement)—are presented. The former is an outer cause. The latter is an inner cause.

### 3.5.1 War

It is undeniable that war is one main cause of having no peace. When war happens, the world becomes chaotic and people will come out to ask for peace.

War is an organized, armed, and often a prolonged conflict that is carried on between states, nations, or other parties typified by extreme aggression, social disruption, and usually with high mortality. War should be understood as an actual, intentional and widespread armed conflict between political communities, and therefore is defined as a form of political violence. The set of techniques used by a group to carry out war is known as warfare. An absence of war (and other violence) is usually called peace.

Some scholars see warfare as an inescapable and integral aspect of human culture. Others argue that it is only inevitable under certain socio-cultural or ecological circumstances. Some scholars argue that the practice of war is not linked to any single type of political organization or society. Rather, war is a universal phenomenon whose form and scope is defined by the society that wages it. Another argument suggests that since there are human societies in which warfare does not exist, humans may not be naturally disposed to warfare, which emerges under particular circumstances. The ever changing technologies and potentials of war extend along a historical continuum. At the one end lies the endemic warfare of the Paleolithic stones and clubs, and the naturally limited loss of life associated with the use of such weapons. Found at the other end of this continuum is nuclear warfare, along with the recently developed possible outcome of its use, namely the potential risk of the complete extinction of the human species.
To Buddhism, war is akusala—unwholesome, unskillful and evil. Because, in war, harming and killing are there. Harming and killing are prohibited in the first rule of the five precepts for Buddhists as it is said: “I undertake to refrain from taking life”\textsuperscript{52} Buddhism prohibits harming and killing; because if man does that, he will get the latter in return as it is said:

“The slayer gets a slayer in his turn;
The conqueror gets one who conquers him;
Th’ abuser wins abuse, th’ annoyer, fret.”\textsuperscript{53}

In war, people fight to win or to get victory over others. Buddhism never accepts such victory but tells us to win over oneself and praise such victory and the person who has won over oneself as it is said: “Compared with him who bests in fight a thousand and a thousand more, he who should best the one—the self—he sure’s the chiepest warrior. The self, in truth! A better victory this than what these other people (fain would win), of him, the man, who with the trained self, walks ever with (the self) controlled.”\textsuperscript{54}

Buddhism never accepts even just war for any reason. War is never righteous. And the person who wages war will go to hell. Regarding the considerations of the noble tradition, the attainment of heaven and the establishment of fame, also, Buddhism takes an opposite stand. A warrior chief telling the Buddha that he had heard from his ancestral teachers in the martial arts that the spirited soldier who fights energetically and kills his enemies in the battle is born in heaven, wants

\textsuperscript{52} D. III, p. 235
\textsuperscript{53} The Book of the Kindred Sayings (Sanyutta-nikaya) Part I—Kindred Saying with Verses (Sagatha-vagga), translated by Mrs. Rhys Davids, the Pali Text Society, Oxford, 1999, p. 110.
to know whether it is correct.\textsuperscript{55} The Buddha, to the utter disappointment and dismay of the warrior chief, says that such a soldier “at the dissolution of body after death is born in a hell named, \textit{Parajjita}”\textsuperscript{56}. So far as the question of fame about gallantry and bravery is concerned, it is pointed out that the real gallantry consists in achieving victory over one’s own passions and in meting out love or non-anger to the angry. The display of brutal force is considered merely foolish and this can win applause and fame only from fools. The truly enlightened one should not care for such fame and try to acquire true virtue and real fame. Thus the Buddha observes: “One may conquer a thousand of a thousand men in the battlefield, yet he, indeed, is the noblest victor who conquers his own single self.”\textsuperscript{57} It is again stated: “One expression no anger to the angry (really) wins a war difficult to win.”\textsuperscript{58}

Concept of righteous war, which is deemed morally right to fight against evil-doers, is incompatible with the Buddhist ideal. According to the true Buddhist ideal, the phrase ‘righteous war’ cannot but be a contradiction in terms, since righteousness and war can hardly go hand in hand. In no circumstance does a true Buddhist resort to violence. The instruction of the Buddha is to meet anger with love and not with anger; evil with good and not with evil. He says: “Conquer anger with non-anger (love), evil with good; conquer the miser with generosity and the liar with truth.”\textsuperscript{59} This is the Buddhist ideal.

The Buddha makes it clear that people resort to violence and war on account of their selfish desire or passion and reap the consequences of their evil deeds both here as well as hereafter. Thus he observes: “It is on account of passion or desire that kings dispute with kings, Ksatriyas

\textsuperscript{\textit{\textsuperscript{S. IV.}, pp. 308-309.}}\textsuperscript{\textsuperscript{S.IV., p. 309}}\textsuperscript{\textsuperscript{Dh., p.103}}\textsuperscript{\textsuperscript{S. I, p. 222}}\textsuperscript{\textsuperscript{Ibid., p. 223}}}
dispute with Ksatriyas…. They entering into quarrel, conflict and dispute, attack on another with hands, stones, rods and weapons…. It is on account of passion or desire that they wage war having taken sword and shield, having girded on bow and quiver and being drawn out in battle-array on both sides. Hurling arrows, hurling daggers, flashing swords, they pierce with arrows, pierce with daggers and cut off heads with swords. They thereby suffer death or death-like pain. This, monks, is the visible worldly consequence of passion or desire. Having performed evil deeds with body, speech and mind they at the destruction of body after death are born in lowly and evil states of downward hell. This, monks, is the otherworldly (samparayika) consequence of passion or desire.”

Thus the Buddha discards not only the traditional view of war being the prescribed duty of a Ksatriya and the possibility of its being fought dispassionately or disinterestedly, but he also speaks of its dreadful consequences both from a worldly as well as an otherworldly point of view.

The Buddha finds that the Sakya and their blood brothers, the Koliya, have their armies assembled and they are ready to fight over the issue of the flowage of the waters of the river Rohini between their territories, he promptly intervenes and stops them from fighting by pointing out the futility of the cause of dispute and disastrous consequences of the fight. Making a fervent appeal to both parties, he impresses upon them as to how foolish it is for them to destroy invaluable human lives for a matter so trivial. He says: “Why on account of some water of little worth would you destroy invaluable lives of these soldiers?”

Through his own personal example, the Buddha clearly demonstrates how a virtuous person should conduct himself and behave with utter dignity and calmness even in the most provocative situations. He remains calm and unperturbed when the notorious robber and

60 M. I, pp. 186-187
61 J.V, pp. 412-414
murderer Angulimala, threatening to kill the Buddha, rushes towards him with his sword drawn out. The Mahasilava Jataka narrates the story of the Buddha’s previous life when he, as the King of Benares, was attacked by the then King of Kosala. It is said that while the Buddha was reigningrighteously under the title of Mahasilava (the king of great virtue), one of his ministers treacherously broke out from him and joined the ministry of the King of Kosala. In the course of time, he gained the confidence of the King of Kosala and prompted him to conquer the kingdom of Benares ruled by a feeble king. The King of Kosala, in order to have an idea of the attitude and strength of the King of Benares, sent some ruffians to plunder some villages of the kingdom of Benares and massacre the people. The ruffians were captured and brought before the King of Benares, but the latter, instead of punishing them, gave them enough wealth and asked them not to repeat the offence in the future. Thrice such incursions were made, and each time the offenders were treated in the same way. The King of Kosala, being emboldened by the utter goodness of the King of Benares, ultimately marched his troops against the latter’s kingdom. But the latter would not allow his brave warriors to offer resistance to the invading king, saying: “None shall suffer because of me. Let those who covet kingdom seize mine.”

The King of Kosala, crossing the border and passing unobstructed through the kingdom, reached the outskirt of the city itself, and sent a message to the King of Benares bidding him either to yield the kingdom or to wage the battle. But the latter’s reply was: “I fight not, let him seize my kingdom.” Thereupon the King of Kosala reached the royal palace with his army, and having arrested the King of Benares along with his ministers, had them buried alive up to the neck in the cemetery. But even at this hour, the King of Great Virtue (Mahasilava) did not harbor even the slightest angry thought. The story proceeds and it is said that at night two ogres disputing for their respective share of a corpse approached the King of Benares for arbitration, considering him to be just and righteous. The King fulfilled

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62 J. I, p. 263
their request, and they, in gratitude, helped the King to approach the usurper sleeping comfortably in the royal chamber. He awoke the usurper from his sleep and the latter was horrified to find himself alone in a helpless condition before the King of Benares. The King of Benares then related to him the entire episode as to how he could come from the cemetery to the royal chamber, whereupon the usurper’s heart moved within him, and he begged for the Mahasilava’s forgiveness, saying: “O King, I, though blessed with human nature, knew not your virtue, yet the fierce and cruel ogres whose very food is flesh and blood had known about it. Henceforth, I, sire, will never plot against a man of singular virtue, as you are.”64 This indeed was a real moral awakening for the usurper. The next morning, not only did he restore the kingdom of the King of Benares, but he also publicly apologized to the latter, promising to remain a loyal friend and helper for all time to come.

One may or may not accept the historicity of this story, but it does reflect the Buddhist attitude to war, and it shows what the truly effective way of conflict-resolution should be. It certainly provides a practical illustration of the Buddhist maxim: “Conquer anger with love and evil with good.”65 In no other way can a lasting solution to conflicts and disputes be found. War certainly is not a lasting solution, because as the Buddha points out: “Victory begets enmity and the vanquished lives in sorrow.”66

One must not take it to be an imaginary ideal; it is a goal to be definitely realized and quite a few have actually realized it. We must, therefore, adopt this ideal for practical guidance. Especially during the present time when tremendous developments in science and technology have placed colossal weapons of mass destruction in the hands of men, the humanity has virtually reached the crossroad of self-annihilation and

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65 Dh., 223
66 Dh., 201; S. I, p. 83
sheer survival. One cannot, therefore, afford to take the question of war and peace lightly.

From what has been said above, it is evident that the Buddhist ideal of morality has no room for war. Evidences are many where we find the Buddha indicating either directly or indirectly his abhorrence of war. He conveys his views firstly by showing the futility, harmfulness and inconclusiveness of war; secondly, by contrasting the use of physical force with the exercise of righteousness; and thirdly, by actual demonstration of the life of loving kindness and compassion.

It must, however, be conceded that the true Buddhist ideal of absolute non-resistance, non-violence or peace in the face of any provocation is extremely difficult to practice for an average ruler or a householder. After his enlightenment the Buddha himself is found pondering over the question as to whether it is possible to reign with dharma, without killing or causing to kill, without conquering or causing to conquer, without grieving or causing to grieve. Mara at once, asserting its possibility, prompts him to take up the life of a king. But the Buddha rebukes Mara and adds: “How can one be inclined towards worldly pleasures which he has seen to be the source of suffering? Knowing that attachment to the world is an entanglement, a man should learn to surmount it.”\(^{67}\) It is not quite clear whether in disapproving of Mara’s advice, the Buddha precludes the possibility of ruling a kingdom altogether without killing or causing to kill etc., for he does not say anything direct on the subject, though he declines to reign on the ground that worldly pleasures are sources of suffering (dukkha), and attachment to them is an entanglement or a bondage (upadhi). In any case, it seems that the Buddha also considers it very difficult for a king to avoid the duty of punishing criminals. In the Cakkavatti Sutta, however, we find reference to Cakkavatti kings conquering and ruling the entire world.

\(^{67}\) S. I, p. 117
without punishment and without arms.\textsuperscript{68} This may be the Buddhist concept of an ideal king who rules the land righteously without waging war against others, though it seems to be acknowledged that this ideal is difficult to realize. In any event, it is important to note that even this ideal (Cakkavatti) king had to abandon his kingship and practice the holy life as a recluse in order to attain the highest goal.\textsuperscript{69} Even Sakra, who is portrayed as a great admirer of the Buddha and is considered extremely kind and compassionate, is found fighting against demons in defense of peace-loving and righteous people.\textsuperscript{70}

This indicates that a peace-loving defender is considered moderately good, though he still falls short of moral perfection in so far as he wavers from the true Buddhist ideal. We find no occasion whatsoever when war is approved, appreciated or justified by the Buddha. On the contrary, he takes every opportunity to express his disapproval and deprecation of war in any shape or form.

In the light of this Buddhist approach, what we need to do in this violent world is to make a concerted effort to facilitate the emergence of such individuals and groups who are fully convinced of the power of non-violence (to put it negatively) or love and compassion (to speak in positive terms), and who are able and eager to undertake the mission of drawing up and implementing a broad design of renovating the individuals, society and State on the basis of moral and spiritual values enshrined in Buddhism.

\section*{3.5.2 Kilesa (Defilement)}

\textit{Kilesa} (in Pali) or \textit{Klesha} (in Sanskrit) in Buddhism is the negative state that clouds or defiles the mind and manifests in unwholesome actions. \textit{Kilesa} includes or covers all negative states of

\begin{itemize}
\item \textsuperscript{68} D.III, p. 59
\item \textsuperscript{69} D. II, pp. 76-77
\item \textsuperscript{70} S. I, pp. 216-224
\end{itemize}
mind such as anxiety, fear, anger, jealousy, desire, depression, etc. Contemporary translators use a variety of English words to translate the term Kilesa, such as: affliction, defilement, destructive emotion, disturbing emotion, negative emotion, mind poison, etc. According to Buddhism, all unwholesome actions and all evils in the world originate from Kilesa. Therefore, it can be said that the state of having no peace is also derived from Kilesa. Here, two main sets of Kilesas are presented. They are Akusalamūla, the root of the unwholesome and Papañca, mental diffusion.

3.5.2.1 Akusalamūla: the root of the unwholesome

The "root of the unwholesome" (akusalamūla) is threefold:

1. greed (lōbha)
2. hatred (dōsa),
3. and delusion (mōha)\(^71\)

Buddhist teachings, greed, hatred, and delusion are known, for good reason, as the three poisons, the three unwholesome roots, and the three fires. These metaphors suggest how dangerous afflictive thoughts and emotions could be if they are not understood and transformed.

Greed refers to our selfishness, misplaced desire, attachment, and grasping for happiness and satisfaction outside of ourselves. Our greed is a burning desire, an unquenchable thirst (tanha), craving, and lust; we want the objects of our desire to provide us with lasting satisfaction so we feel fulfilled, whole, and complete. The poison of greed creates an inner hunger so that we always seem to be striving towards an unattainable goal. We mistakenly believe that our happiness is dependent upon that goal, but once we attain it, we get no lasting satisfaction. Then once again, our greed and desire will arise, looking outside of ourselves for the next thing that will hopefully bring satisfaction. Influenced by greed, we are never content. Another common face of our greed shows up as a lack

\(^{71}\) D. III, p. 275
of generosity and compassion towards others. Even a moment of honest and mindful introspection will reveal how deeply-rooted our greed can be. We can experience the symptoms of our greed appearing in even the most trivial instances, and of course, greed can manifest itself in even more compulsive and destructive ways as well. We always seem to want more, we want bigger and better, we want to fulfil our insatiable inner hunger and thirst (craving). This type of greed affects our personal lives, our professional lives, and the domain of international business and politics. Global conflict and warfare, as well as the destruction of our precious environment are obvious symptoms of our corporate and political greed. Our greed, craving, and thirst affects each of us on a personal and global level. Our greed is an endless and pernicious cycle that only brings suffering and unhappiness in its wake.

_Hatred_ refers to our anger, our aversion and repulsion towards unpleasant people, circumstances, and even to our own uncomfortable feelings. The symptoms of hatred can show up as anger, hostility, dislike, aversion, or ill-will; wishing harm or suffering upon another person. With aversion, we habitually resist, deny, and avoid unpleasant feelings, circumstances, and people whom we do not like. We want everything to be pleasant, comfortable, and satisfying all the time. This behavior simply reinforces our perception of duality and separation. Hatred or anger thrusts us into a vicious cycle of always finding conflict and enemies everywhere around us. When there is conflict or perceived enemies around us, our mind is neurotic, never calm; we are endlessly occupied with strategies of self-protection or revenge. We can also create conflict within ourselves when we have an aversion to our own uncomfortable feelings. With hatred and aversion, we deny, resist, and push away our own inner feelings of fear, hurt, loneliness, and so forth, treating these feelings like an internal enemy. With the poison of hatred, we create conflict and enemies in the world around us and within our own beings.

_Delusion_ refers to our dullness, bewilderment, and misperception; our wrong views of reality. Delusion is our wrong understanding or
wrong views of reality. Delusion is our misperception of the way the world works; our inability to understand the nature of things exactly as they are, free from perceptual distortions. Influenced by delusion, we are not in harmony with ourselves, others, or with life; we are not living in accordance with Dharma. Affected by the poison of delusion, which arises from ignorance of our true nature, we do not understand the interdependent and impermanent nature of life. Thus, we are constantly looking outside of ourselves for happiness, satisfaction, and solutions to our problems. This outward searching creates even more frustration, anger, and delusion. Because of our delusion, we also do not understand the virtuous, life-affirming actions that create happiness, nor do we understand the non-virtuous, negative, and unwholesome actions that create suffering. Again, our delusion binds us to a vicious cycle; there does not appear to be any way out.

The poisons of greed, hatred, and delusion are a byproduct of ignorance—ignorance of our true nature, the awakened heart of wisdom and compassion. Arising out of our ignorance, these poisonous states of mind then motivate non-virtuous and unskillful thoughts, speech, and actions, which cause all sorts of suffering and unhappiness for ourselves and others and finally disturb world peace.

Greed, hatred, and delusion are deeply embedded in the conditioning of our personalities. Our behavior is habitually influenced and tainted by these three poisons; these unwholesome roots are buried deep into our mind. Burning within us as lust, craving, anger, resentment, and misunderstanding, these poisons lay to waste hearts, lives, hopes, and civilizations, driving us blind and thirsty through the seemingly endless round of birth and death (samsara). The Buddha describes these defilements as bonds, fetters, hindrances, and knots; the actual root cause of unwholesome karma and the entire spectrum of human suffering. That is why they should be also realized as the real cause of having no peace in the world.
3.5.2.2 Papañca: mental diffusion

Papañca, in doctrinal usage, signifies the expansion, differentiation, ‘diffuseness’ or ‘manifoldness’ of the world; and it may also refer to the ‘phenomenal world’ in general and to the mental attitude of ‘worldliness’. In the commentaries, it is classified into three: tanha-papañca, mana- papañca, and ditthi- papañca, and it means the world’s diffuseness created by craving, conceit and false views.⁷² According to Ñānananda Bhikkhu, the term refers to man’s “tendency towards proliferation in the realm of concepts”, and he proposes a rendering by “conceptual proliferation,” which appears convincing in the psychological context. The threefold classification of papañca, by way of craving, false views and conceit, is explained by him as three aspects, or instances, of the foremost of delusive conceptualizations, the ego-concept.⁷³ Later, these three papañca are referred as the defilements causing delay and problems to life and society.

Legends and history tell us of the kings, princes and warriors of yore waged war with another to win the hands of beautiful princesses. Others invaded their neighbours and pillaged the towns and cities of the defeated. Today, conflict grows between industrial powers, and we witness the trade warriors battling for resources and markets. King of olden times marched their troops into wars of conquest, expanding their empires in order to hail the greatest emperors or the most powerful conquerors. The nuclear powers of today, driven by fear of each other and the urge for primacy, engage in the arms race for military supremacy. In ancient times, fanatical rulers persecuted people of other faiths and went into religious or holy wars. Modern nations sponsor wars, both cold and active, in different parts of the world, in order to spread their ideological propagation. Primitive people fought with one another, using sticks and

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⁷³ Ibid, pp. 233-234
stones. Feudal warriors fought with swords and bows. Modern soldiers also fight, but they resort to grenades and missiles for their weapons.

With the modern means of rapid and far-reaching communication and with the most efficient and powerful equipment and weapons provided by scientific and technological advances, modern problems appear in a vast variety of manifestations, affecting mankind on a wider scale and in greater severity.

In spite of all the ostensible differences, the motives behind the actions are the same ones as P. A. Payutto said:

“All forms of wars, conflicts, rivalry and quarrels, whether between individuals, groups or nations at the global level, whether current or in the distant past, can be traced to the same three categories of self-centred motives or tendencies, viz.,

1. Selfish desire for pleasures and acquisitions (Tanha);
2. Egotistical lust for dominance and power (Mana);
3. Clinging to view, faith or ideology (Ditthi).”

If not refined, wisely channeled or replaced by wholesome mental qualities, these three self-centred tendencies of the mind develop and intensify, so that the behavior of the person becomes dangerous to others and to society.

First, the selfish desire for pleasures and acquisitions leads to attachment to wealth and greed for possessions. Its influence in causing crime, exploitation, corruption and conflict is too obvious, needing no description. This also explains why, while the wealth-creating possibilities of new technology now seem boundless, the gap between the rich and the poor widens, the polarization of wealth and poverty becoming stronger and sharper.

74 P. A. Payutto, Freedom, Individual and Social, p. 28.
New agricultural technologies have made ‘food for all’ a perfectly realizable objective, yet starvation is widespread and hundreds of thousands of human beings starve to death. The advanced technology and new economic approaches are utilized in such a way that they serve the industrialized countries only for making more profit, and developing countries only help to strengthen the economies of the developed ones. The profit-maximizing approach of the current economic system and the consumer culture serve only to divert world savings away from developing countries and make richer the developed countries. Modern modes of production lead to the benefits of capital accumulation. While costs are borne by all, benefits accrue to a few; the rich become richer and the poor poorer. The number of what the World Bank calls the “absolute poor” is around 800 million. In spite of many foreign aid programmes and advances in production technology, the world faces an economic crisis. The unequal distribution of wealth still prevails. Moreover, craving for sensual enjoyment and sensual indulgence lead to the lavish consumption of natural resources and the polluting of the environment, resulting in the depletion of resources, health problems and the aggravation of poverty. With hunger and mass misery prevailing, the risk of war increases and world peace is unrealizable.

Secondly, with craving for dominance and lust for power, individuals, parties and nations vie with one another for primacy or superiority. With hostile attitude, some come into quarrels, conflict and wars. Even in the absence of an open conflict, they live in fear, distrust and anxiety. At national and international levels, this is detrimental to mutual security and development. Political leaders resort to arms as props for political power. Developed countries lend aid to developing countries with ulterior motives, for their own benefit, including the creation of a permanent dependence. At the same time, many people in developing countries are careless and dishonest in the handling of aid and loans. Foreign aid programmes are surrounded by a climate of disillusion and distrust.
At the global level, the world has for many decades been dominated by the hostile relationships of the superpowers, in their quest for security and superiority through the arms race. World military expenditure is well over $1.5 million every minute of every day. A UNDP administrator in his statement to the General Assembly Second Special Disarmament Session in 1982 said:

“All the technical cooperation UNDP has been charged to provide to developing countries over the next five years will cost less than the sum that will be consumed in world armaments expenditures in the next four days.”75

The late Lord Philip Noel-Baker, at a conference in London in January 1977, said to the effect that for an expenditure of $500 million, about the cost of an aircraft carries, the WHO could eliminate malaria, trachoma, leprosy and yaws—the four diseases that impose a heavy load of economic loss and human suffering on the Third World—forever.76

This shows how human, material and financial resources have been used far more for negative and destructive purposes than for positive and constructive purposes. It is evident how the arms race is worsening the economic crisis and making the world over-armed and undernourished. The arms race is a threat to world security and human survival, both militarily and economically. Militarily, the military forces and arsenals of the superpowers have grown far beyond their defensive requirements, to the capability of eradicating all life from the earth, a threat to all mankind. Economically, as the arms race and development compete for the same resources, the immensely rising world-wide military expenditures have strong negative effects on economic growth and development and human welfare in general. The nuclear arsenal kill millions of human beings even without being used, because they eat up

76 Ibid
the resources without which people are put to death by starvation. With or without wars, human society cannot fare happily in peace.

Thirdly, last in order but not least in controlling power, is clinging to view, theory, faith or ideology. Since ancient times, owing to differences in faith and beliefs, people have come into conflict. Some waged wars with their neighbours out of religious fanaticism, some even marching their armies to faraway lands, to force their faiths on other people’s and make conquests in the name of their Supreme Being. While conflicts between religious groups and factions still continue today, modern people add the wars and conflicts of economic systems and political ideologies. Nations even divide into competing ideological blocs. Religious and ideological persecutions and wars, both cold and active, between religious groups and factions, and between those who quarrel about different ideas for the best way to achieve happiness for all, can be found in many parts of the world, dominating all other kinds of conflicts. Predictably, not finding any peaceful means of ideological propagation and coexistence, what will prevail is not the world peace and happiness that those faiths and ideologies prescribe, but human suffering and death.

On the present day global scene of conflicts and wars, it is not specifically any one of these three motives that drive people to the battlefield, but rather all three of them combined together that come into play; and their combination only makes the situation more serious, the problem more complicated and the solution more difficult to achieve.

For example, behind the fighting between two religious or ideological groups in a small country, two big powers vying with each other for the domination of this country may be backing the two warring parties, one on each side, by providing them with supplies of weapons, and simultaneously making profit through arms sales, or keeping the smaller countries in a state of dependency through indebtedness. Employers want to pay the least and get the most profit, while employees want to work the least and be paid the highest wages. While each party
desires to take advantage of the other, the two come into conflict. Competing to win, they try to gain dominance over each other. To strengthen their own confidence and their claims and complaints, they turn for support to economic ideologies. A conflict of gains becomes also a conflict of ideologies. In an ideological conflict, ideological sympathizers and partisans take sides. The conflict then grows in all possible ways, at the expense of the hope for peace.

From what has been mentioned above, War is destruction. Buddhism totally prohibits harming and killing. Buddhism cannot accept any kinds of war including just war. In the case of *Kilesa* or defilement, Buddhism regards it as the first cause of bad actions and all evils. Therefore, war and *Kilesa* are certainly the causes of having no peace.

### 3.6 The fundamental concepts as the factors to generate peace

In Buddhist philosophy, everything is interrelated in accordance with the principle of *Idappaccayata*: “When there is this, that is. With the arising of this, that arises. When this is not, neither is that. With the cessation of this, that ceases.”

There are other Buddhist concepts interlink to peace if they are put into practice; they will be essential factors to establish peace in the world. Here, some significant fundamental concepts are presented.

#### 3.6.1 Concept of *Mettā* (loving-kindness)

*Mettā* (Pali) or *maitrī* (Sanskrit) is loving-kindness, friendliness, benevolence, amity, friendship, good will, kindness, concord, inoffensiveness and non-violence. *Mettā* is one of the ten *pāramīs* of the *Theravāda* school of Buddhism, and the first of the four sublime

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77 S.II. 28, 65
states (Brahmavihāras). Essentially Mettā is an altruistic attitude of love and friendliness as distinguished from mere amiability based on self-interest. Through Mettā one refuses to be offensive and renounces bitterness, resentment and animosity of every kind, developing instead a mind of friendliness, accommodativeness and benevolence which seeks the well-being and happiness of others. True Mettā is devoid of self-interest. It evokes within a warm-hearted feeling of fellowship, sympathy and love, which grows boundless with practice and overcomes all social, religious, racial, political and economic barriers. Mettā is indeed a universal, unselfish and all-embracing love.79

The cultivation of loving-kindness (mettā bhāvanā) is a popular form of meditation in Buddhism. In the Theravadin Buddhist tradition, this practice begins with the meditator cultivating loving-kindness towards themselves, then towards their loved ones, friends, teachers, strangers, enemies, and finally towards all sentient beings. In the Tibetan Buddhist tradition, this practice is associated with Tonglen,80 whereby one breathes out ("sends") happiness and breathes in ("receives") suffering.81

Mettā meditation is regularly recommended to the Buddha's followers in the 2,500-year-old Pali canon. The canon generally advises radiating Mettā in each of the six directions, to whatever beings there may be. In over a dozen discourses, the following description is provided for radiating loving-kindness in six directions:

“He abides, having suffused with a mind of loving-kindness one direction of the world,

80 Tonglen is Tibetan for 'giving and taking' (or sending and receiving), and refers to a meditation practice found in Tibetan Buddhism. In the practice, one visualizes taking onto oneself the suffering of others on the in-breath, and on the out-breath giving happiness and success to all sentient beings.
likewise the second, likewise the third, likewise the fourth, and so above, below, around and everywhere, and to all as to himself; he abides suffusing the entire universe with loving-kindness, with a mind grown great, lofty, boundless and free from enmity and ill will.”

For the benefits of Mettā practice, they are both extolled by ancient texts and increasingly identified by contemporary research.

The most ancient extant Buddhist collection of texts, the Pali Canon, identifies a number of benefits from the practicing of Mettā meditation, including:

One sleeps easily, wakes easily, dreams no evil dreams. One is dear to human beings, dear to non-human beings. The devas protect one. Neither fire, poison, nor weapons can touch one. One's mind gains concentration quickly. One's complexion is bright. One dies unconfused and – if penetrating no higher – is headed for the Brahma worlds.

The Canon also upholds fully ripened Mettā development as a foremost antidote to ill will:

“No other thing do I know, O monks, on account of which unarisen ill will does not arise and arisen ill will is abandoned so much as on account of this: the liberation of the heart by loving-kindness. For one who attends properly to the liberation of the heart by loving-

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82 See for instance, in the Digha Nikāya alone, The Great Splendor Discourse (Mahāsudassana Sutta, DN 17), v. 2.4 (Walshe, 1995, p. 287); The Great Steward Discourse (Mahāgovinda Sutta, DN 19), v. 59 (Walshe, 1995, p. 312); The Great Lion's Roar to the Udumbarikans Discourse (Udumbarika-Sīhanāda Sutta, DN 19), v. 17 (Walshe, 1995, pp. 390-391); and The Lion's Roar on the Turning of the Wheel Discourse (Cakkavatti-Sīhanāda Sutta, DN 79), v. 28 (Walshe, 1995, p. 405).

kindness, unarisen ill will does not arise and arisen ill will is abandoned.”

Buddhists believe that those who cultivate loving-kindness will be at ease because they will see no need to harbour ill will or hostility. Buddhist teachers may even recommend meditation on loving-kindness as an antidote to insomnia and nightmares. It is generally felt that those around a person full of loving-kindness will feel more comfortable and happy too. Cultivating loving-kindness is thought to contribute to a world of love, peace and happiness. Meditation on loving-kindness is considered to be a good way to calm down a distraught mind and as an antidote to anger. Someone who has cultivated loving-kindness will not be easily angered and can quickly subdue anger that arises, being more caring, more loving, and more likely to love unconditionally.

A few recent psychological studies suggest that meditation with loving-kindness may have much impact on health and well-being. One study done at Stanford University suggests that a short 7 minute practice of meditation with loving-kindness can increase social connectedness. Meditation with loving-kindness has also been shown to reduce pain and anger in people with chronic lower back pain. Researcher Barbara Fredrickson at the University of North Carolina at Chapel Hill found that meditation with loving-kindness can help to boost positive emotions and well-being in life, fostering the personal resources that come from experiencing positive emotion.

The benefits of Mettā are indeed great and comprehensive. For a follower of the Buddha this is one supreme instrument that can be wielded with advantage everywhere. If the leaders from different walks

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84 AN 1.ii.7 (trans. Nyanaponika & Bodhi, 1999, p. 34).
86 http://jhn.sagepub.com/cgi/content/abstract/23/3/287, accessed: 20-08-2011
of life were to give \textit{Mettā} a fair trial, no principle or guideline to action would be found to possess greater efficiency or fruitfulness in all spheres.

\textit{Mettā} makes one a pure font of well-being and safety for others. Just as a mother gives her own life to protect her child, so \textit{Mettā} only gives and never wants anything in return. To promote one's own interest is a primordial motivation of human nature. When this urge is transformed into the desire to promote the interest and happiness of others, not only is the basic urge of self-seeking overcome, but the mind becomes universal by identifying its own interest with the interest of all. By making this change one also promotes one's own well-being in the best possible manner.

\textit{Mettā} is the protective and immensely patient attitude of a mother who forbears all difficulties for the sake of her child and ever protects it despite its misbehavior. \textit{Mettā} is also the attitude of a friend who wants to give one the best to further one's well-being. If these qualities of \textit{Mettā} are sufficiently cultivated through \textit{Mettā -bhavana} — the meditation on universal love — the result is the acquisition of a tremendous inner power which preserves, protects and heals both oneself and others.

Apart from its higher implications, today \textit{Mettā} is a pragmatic necessity. In a world menaced by all kinds of destructiveness, \textit{Mettā} in deed, word and thought is the only constructive means to bring concord, peace and mutual understanding. Indeed, \textit{Mettā} is the supreme means, for it forms the fundamental tenet of all the higher religions as well as the basis for all benevolent activities intended to promote human well-being.

In everything man is the ultimate unit. If man decides to substitute \textit{Mettā} as a policy of action for aggression and ill-will, the world will turn into a veritable abode of peace. For it is only when man shall have peace within himself, and boundless goodwill for others, that peace in the world will become real and enduring.
3.6. 2 Concept of *Ahimsā* (non-violence)

*Ahimsā* (Pāli: *amviḥimsā*) is a term meaning to do no harm (literally: the avoidance of violence—*himsa*). The word is derived from the Sanskrit root *hims*— to strike; *himsa* is injury or harm, *a-himsā* is the opposite of this, i.e. non-harming or nonviolence. It is an important tenet of some Indian religions (Buddhism, Hinduism, and Jainism). Essentially, *ahimsā* means kindness and non-violence towards all living things including animals; it respects living beings as a unity, the belief that all living things are connected. Avoidance of verbal and physical violence is also a part of this principle, although *ahimsā* recognizes self-defense when necessary, as a sign of a strong spirit. It is closely connected with the notion that all kinds of violence entail negative karmic consequences.

In principle, Buddhism cannot accept any kind of harms, killings and violence. This is because Buddhism recognizes the truth that everyone, by nature, likes happiness and dislikes suffering; none likes harming, killing or violence. And Buddhism does not agree with someone who seeks happiness by causing suffering to others; as the Buddha’s saying:

“Everyone fears punishment; everyone fears death, just as you do. Therefore do not kill or cause to kill. Everyone fears punishment; everyone loves life, as you do. Therefore do not kill or cause to kill.

If, hoping to be happy, you strike at others who also seek happiness, you will be happy neither here nor hereafter. If, hoping to be happy, you do not strike at others who are also seeking happiness, you will be happy here and hereafter.”

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According to the principle of a Patimokkha\textsuperscript{89}:

“How may ye best the flesh subdue?
Be patient, brethren, be forbearing.
What is the highest, what the best?
Nirvana, brethren, say the Buddhas.
For he’s no Wanderer who harms
His fellow man; he’s no recluse
Who works his neighbour injury.
Work ye no evil; give yourselves to good;
Cleanse ye your hearts,—so runs the Buddhas’ word.
Blame not, strike not, restrain self in the Law,
With temperance eat, lonely seek rest and sleep,
Given to thoughts sublime,—so runs the Buddhas’ word.”\textsuperscript{90}

It is obviously shown that the person who harms and injures others is not a wanderer and a recluse. And blaming and striking (including any kind of violence) is not the Buddhas’ teaching.

In addition, physical harming or violence, verbal harming and violence are strongly prohibited in accordance with the principle of the Five Precepts which are laid down as the basic moral rules for Buddhists. The Five Precepts say as follows:

1. \textit{Panatipata veramani sikkhapadam samadiyami}:
   I undertake the precept to refrain from destroying living creatures.

2. \textit{Adinnadana veramani sikkhapadam samadiyami}:
   I undertake the precept to refrain from taking that which is not given.

3. \textit{Kamesu micchacara veramani sikkhapadam samadiyami}:

\textsuperscript{89} The term “Patimokkha”, generally, is the name of the code of monk’s rules, which on all full-moon and new moon days is recited before the assembled community of fully ordained monks; but here, it refers to the main essential principles of all Buddhas’ teachings which must be recited among their monk disciples, at least, once in their lives.

\textsuperscript{90} D. II, pp. 38-39.
I undertake the precept to refrain from sexual misconduct.

4. *Musavada veramani sikkhapadam samadiyami*:
I undertake the precept to refrain from false speech.

5. *Suramerayamajja pamadatthana veramani sikkhapadam samadiyami*:
I undertake the precept to refrain from intoxicating drinks and drugs which lead to carelessness.  

Furthermore, according to *Culakammavibhanga Sutta Majjhimanikaya Uparipannasa*, the Buddha tells that disadvantages of killing and harming will lead to the sorrowful ways, the bad bourn, the Downfall, or *Niraya* Hell; and also it will be the cause of a short life-span and many illnesses wherever he is born when he comes to human status as the Buddha said:

“Brahman youth, here some woman or man is one that makes onslaught on creatures, is cruel, bloody-handed, intent on injuring and killing, and without mercy to living creatures. Because of that deed, accomplished thus, firmly held thus, he, at the breaking up of the body after dying arises in the sorrowful ways, the bad bourn, the Downfall, *Niraya* Hell. But if, at the breaking up of the body after dying he does not arise in the sorrowful ways, the bad bourn, the Downfall, *Niraya* Hell, but comes to human status, then wherever he is born (in a new existence) he is of a short life-span. This course is conducive to shortness of life-span, brahman youth, that is to say making onslaught on creatures, being cruel, bloody-handed, intent on injuring and killing, and without mercy to living creatures…

Brahman youth, here some woman or man is by nature harmful to creatures with his hand or with a clod of earth or with a stick or with a sword. Because of that deed, accomplished thus, firmly held thus, he, at the breaking up of the body after dying arises in the sorrowful ways, the bad bourn, the Downfall, *Niraya* Hell. But

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91 D. III, p. 235; A. III, p. 203
if, at the breaking up of the body after dying he does not arise in the sorrowful ways, the bad bourn, the Downfall, Niraya Hell but comes to human status, then wherever he is born (in a new existence) he has many illnesses. This course is conducive to many illnesses, brahman youth, that is to say being by nature harmful to creatures with his hand or with a clod of earth or with a stick or with a sword.”\textsuperscript{92}

On the contrary, Buddhism accepts \textit{ahimsā} or non-violence and teaches people to treat others in the non-violent way. This is because Buddhism believes that only by non-violent or peaceful means one can definitely solve the problems as it is said:


text quoting Overcome the angry by non-anger; overcome the wicked by goodness; overcome the miser by generosity; overcome the liar by truth.\textsuperscript{93}

The Buddha himself realized and experienced the value of \textit{ahimsā} at the time of his experiencing the bliss after early attaining enlightenment; when a great storm arose out of due season, for seven days there was rainy weather, cold winds and overcast skies, and \textit{Mucalinda}, the serpent king came forth to encircle the Lord’s body seven times with his coils and spread a great hood over the Lord’s head to protect him from the rain and the wind. By that phenomenon of having no ill-will and harming each other, the Lord uttered this:


text quoting Happy is that benignity towards The world which on no creature worketh harm…\textsuperscript{94}

\textsuperscript{92} M. III, pp. 249-250.


Moreover, *Ahimsā* (nonviolence, non-harm), in fact, its meaning can be extended to cover not only physical and verbal nonviolence but also mental nonviolence; it is regarded as a part of the Eightfold Noble Path leading to peace both external and internal including supreme peace *Nirvana*. That is *Ahimsā* (nonviolence, non-harm) is included in *Sammasankappa*: right thought or right intension which means intention of renunciation, intention of good will and intention of harmlessness; *Sammakammanta*: right action which means abstaining from the destruction of life, abstaining from taking away what is not given and abstaining from sexual misconduct; and *Sammavaca*: right speech which means abstaining from false speech, slanderous speech, harsh speech and idle chatter.\(^{95}\) It is in *Sammasankappa* that mental violence is mentioned. Physical violence is in *Sammakammanta*. And verbal violence is referred in *Sammavaca*.

Thus, from what has been mentioned above, it is obvious that *Ahimsā* which means non-harm or nonviolence in negative sense and kindness or compassion in positive sense, is consistent with peace and is the way to peace. Buddhism definitely denies harming and all kinds of violence whether physically, verbally or even mentally. Because harming and violence are not peace itself; and harming and violence go against human nature that shows that man likes happiness and hates suffering. Peace will never be there if people seek happiness over others’ sufferings. In Buddhism, non-harming and non-violence are laid down as the principal teaching and the basic moral rules that the Buddhist should follow, but harming and violence are sinful causing suffering to the doer both in the present life and the afterlife. If people behave in accordance with the principle of *Ahimsā* and are afraid of the disadvantages of harming and violence, peace will be surely expected to prevail on earth. And Buddhism strongly believes that peace will come only from *Ahimsā*—non-harm or nonviolence; peace will never come from harm and violence. Buddhism cannot accept the theory ‘waging war to win

\(^{95}\) See more in D. II, p. 312; M. I, p. 61; M. III, 251; Vbh., p. 235
peace’. Fire never ceases because of fire; it will cease because of water only. That is why Buddhism adheres to the principle of *Ahimsā* (nonviolence):

“Overcome the angry by non-anger; overcome the wicked by goodness; overcome the miser by generosity; overcome the liar by truth.”

3.6. 3 Concept of Kamma (Action)

Buddhism teaches that all things, both material and immaterial, are entirely subject to the direction of causes and are interdependent. This natural course of things is called in common terms "the law of nature," and in the *Pali* language *niyama*, literally meaning "certainty" or "fixed way," referring to the fact that specific determinants inevitably lead to corresponding results.

*Kamma* is one of the five laws of nature. It is the law of moral causation which is a fundamental doctrine in Buddhism. Etymologically, *kamma* means "work" or "action." But in the context of the Buddha’s teaching it is defined more specifically as "action based on intention" or "deeds willfully done." Actions that are without intention are not

96 Ibid  
97 In Buddhism, the law of nature or *niyama* is categorized into five as follows: 1) *Utuniyama*: the natural law pertaining to physical objects and changes in the natural environment, such as the weather; the way flowers bloom in the day and fold up at night; the way soil, water and nutrients help a tree to grow; and the way things disintegrate and decompose. This perspective emphasizes the changes brought about by heat or temperature; 2) *Bijaniyama*: the natural law pertaining to heredity, which is best described in the adage, "as the seed, so the fruit."); 3) *Cittaniyama*: the natural law pertaining to the workings of the mind, the process of cognition of sense objects and the mental reactions to them; 4) *Kammaniyama*: the natural law pertaining to human behavior, the process of the generation of action and its results. In essence, this is summarized in the words, "good deeds bring good results, bad deeds bring bad results," and 5) *Dhammaniyama*: the natural law governing the relationship and interdependence of all things: the way all things arise, exist and then cease. All conditions are subject to change, are in a state of affliction and are not self: this is the Norm.
considered to be *kamma* in the Buddha's teaching. Essentially, *kamma* is intention (*cetana*), and this word includes will, choice and decision, the mental impetus which leads to action. Intention is that which instigates and directs all human actions, both creative and destructive, and is therefore the essence of *kamma*, as is given in the Buddha's words, *Cetanaham bhikkhave kammam vadami*: Monks! Intention, I say, is *kamma*. Having willed, we create *kamma*, through body, speech and mind.\(^98\)

In terms of its qualities, or its roots, *kamma* can be divided into two main kinds. They are:

1. *Akusala kamma*: kamma which is unskillful, actions which are not good, or are evil; specifically, actions which are born from the *akusala mula*, the roots of unskillfulness, which are greed, hatred and delusion.

2. *Kusala kamma*: actions which are skillful or good; specifically, actions which are born from the three *kusala mula*, or roots of skill, which are non-greed, non-hatred and non-delusion.\(^99\)

Alternatively, *kamma* can be classified according to the paths or channels through which it occurs, of which there are three. They are:

1. *Bodily kamma*: intentional actions through the body.
2. *Verbal kamma*: intentional actions through speech.
3. *Mental kamma*: intentional actions through the mind.

Of the three channels of *kamma* -- bodily, verbal and mental -- it is mental *kamma* which is considered the most important and far-reaching in its effects, as is given in the Pali:

\(^{98}\) A. III, p. 415  
"Listen, Tapassi. Of these three types of kamma so distinguished by me, I say that mental kamma has the heaviest consequences for the committing of evil deeds and the existence of evil deeds, not bodily or verbal kamma."\textsuperscript{100}

Mental kamma is considered to be the most significant because it is the origin of all other kamma. Thought precedes action through body and speech. Bodily and verbal deeds are derived from mental kamma.

Another way of classifying kamma is according to its results. In this classification there are four categories:\textsuperscript{101}

1. **Black kamma, black result:** This refers to bodily actions, verbal actions and mental actions which are harmful. Simple examples are killing, stealing, sexual infidelity, lying and drinking intoxicants.

2. **White kamma, white result:** These are bodily actions, verbal actions and mental actions which are not harmful, such as practicing in accordance with the ten bases for skillful action.

3. **Kamma that is both black and white, giving results both black and white:** Bodily actions, verbal actions and mental actions which are partly harmful, partly not.

4. **Kamma which is neither black nor white, with results neither black nor white, which leads to the cessation of kamma:** This is the intention to transcend the three kinds of kamma mentioned above, or specifically, developing the Seven Enlightenment Factors or the Noble Eightfold Path.

According to the principle of kamma, every action produces an effect. Good actions bring good results, bad actions bring bad results as the Buddha said:

\textsuperscript{100} M. I, p. 373
\textsuperscript{101} M. II, pp. 57-58.
“As the seed, so the fruit. 
Whoever does good, receives good, 
Whoever does bad, receives bad.”

And according to Buddhism, beings are the owners of their actions \((karma)\), heir to their actions, born of their actions, related through their actions, and have their actions as their arbitrator. Action or \(kamma\) is what creates distinctions among beings in terms of coarseness and refinement as it is said:

"Deeds are one's own, brahman youth, beings are heirs to deeds, deeds are matrix, deeds are kin, deeds are arbiters. Deed divides beings, that is to say by lowness and excellence."

Buddhists believe that man creates his own destiny and will reap what he has sown; man is the result of what he was, and man will be the result of what he is. And according to Buddhism \(kamma\) explains the inequalities that exist among mankind. These inequalities are due not only to heredity, environment and nature but also to \(kamma\) or the results of our own actions. Indeed \(kamma\) is one of the factors which are responsible for the happiness and misery or success and the failure of our life.

On the other hand, \(kamma\) influences man’s next life too. That is if man does only good or wholesome thing through action, speech and mind, he will be reborn in the good state, but if man does only bad or unwholesome thing, he be will reborn in the bad state as it is said:

" Such and such beings, brethren, evil in act and word and thought, revilers of the noble ones, holding to wrong views, acquiring for themselves that Karma which results from wrong views, they, on the dissolution of the body, after death, are reborn in some unhappy

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102 S. I, p. 227; J. II p. 199
103 M. III, p. 249
state of suffering or woe. But such and such beings, my brethren, well doers in act and word and thought, not revilers of the noble ones, holding to right views, acquiring for themselves that Karma that results from right views, they, on the dissolution of the body, after death, are reborn in some happy state in heaven.”

The Buddha most often spoke of karma as the determining factor of the realm of one's subsequent rebirth— for this reason karma is often explained in tandem with rebirth and cosmology. The Cūlakammavibhanga Sutta of Majjhima Nikaya is devoted to describing the various rebirths that various kinds of actions produce; negative actions such as killing lead to rebirths in the lower realms such as hell, and virtuous action such as gracious behavior under duress leads to rebirth in the human or other higher realms. Further, within human rebirths in particular, virtuous actions produce desirable qualities and good fortune such as physical beauty, richness, and so forth, whereas nonvirtuous actions lead to ugliness, poverty, and other misfortunes.

Anyhow kamma is neither fatalism nor a doctrine of predetermination. The past influences the present but does not dominate it, for kamma is past as well as present. The past and present influence the future. The past is a background against which life goes on from moment to moment. The future is yet to be. Only the present moment exists and the responsibility of using the present moment for good or for ill lies with each individual.

From the above previously mentioned, it is obviously shown that concept of kamma is significantly ethical concept. It is a strong foundation of morality of people in society. If people rightly understand and strongly believe the law of kamma, they would have moral shame and moral dread; they would not dear to do bad deeds such as killing, harming, stealing, lying etc.; they would be morally good men. And if

104 D. I, pp. 91-92
105 See the details more in Cūlakammavibhanga Sutta of Majjhima Nikaya: M. III, pp. 248-253.
people are morally good, peaceful society can be expected and peace will prevail at the end. Therefore, ethically, morality of people in society and peace are consistent. Insight into *kamma* naturally leads to living an ethical, compassionate and wise life. When an entire society embraces these principles, the result is peace, happiness and prosperity.

### 3.6. 4 Concept of tolerance

What holds pluralistic societies together? Are today's societies destined to fall apart, leaving only isolated individuals behind? There is no question that to be able to function at all, pluralistic societies must rely on people with a sense of community. These people must trust one another and the welfare of the community. This involvement in social affairs is essential to social cohesion within a pluralistic society. Tolerance is a key concept and basic value aimed at using the positive effects of plurality and dealing with conflicts in a creative way. Tolerance can be comprehended as a procedural framework to actively convert the risks of diversity into opportunities for all.

According to the merriam-webster dictionary, tolerance is defined as follows: capacity to endure pain or hardship; sympathy or indulgence for beliefs or practices differing from or conflicting with one's own; the act of allowing something.\(^\text{106}\)

According to the *Declaration of Principles on Tolerance* of UNESCO, tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty; it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace. Tolerance

is not concession, condescension or indulgence. Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others. In no circumstance can it be used to justify infringements of these fundamental values. Tolerance is to be exercised by individuals, groups and States. Tolerance is the responsibility that upholds human rights, pluralism (including cultural pluralism), democracy and the rule of law. It involves the rejection of dogmatism and absolutism and affirms the standards set out in international human rights instruments. Consistent with respect for human rights, the practice of tolerance does not mean toleration of social injustice or the abandonment or weakening of one's convictions. It means that one is free to adhere to one's own convictions and accepts that others adhere to theirs. It means accepting the fact that human beings, naturally diverse in their appearance, situation, speech, behaviour and values, have the right to live in peace and to be as they are. It also means that one’s views are not to be imposed on others.107

In Buddhism tolerance or patience Khanti in Pali is set as one of the main principles of Patimokkha. There tolerance is taught as a powerful practice to fight or resist to defilements as it is said:

“How may ye best the flesh subdue?
Be patient, brethren, be forbearing...”108

And it is again said in Dhammapada:

“Enduring patience is the highest austerity…”109

The meaning and characteristic of tolerance in Buddhism can be stated that it is capacity to endure pain or hardship bodily, verbally and mentally which can be synthesized with the definitions of tolerance

108 Ibid
109 Dh., 184
according to UNESCO and the dictionary given above. The mentioned meaning and characteristic of tolerance is understood from the Buddha’s saying as put below:

“And how is a practitioner patient? By being resilient to cold, heat, hunger, and thirst; to the touch of flies, mosquitoes, wind, sun, and reptiles; to ill-spoken, unwelcome words and bodily feelings that, when they arise, are painful, piercing, disagreeable, displeasing, and menacing to life.”\(^{110}\)

Tolerance is highly esteemed and it is taught to be strictly practiced. For a Buddhist, he may be deadly harmed. But he must patiently endure that pain. He is supposed not to allow ill-will to happen in his mind or not to scold in turn. He has to be kind and spread loving-kindness to the person who has even harmed him. If a Buddhist cannot withstand that harm, gets angry and reacts badly he is not the real Buddhist who follows the teaching of the Buddha as it is said:

“Monks, as low-down thieves might carve one limb from limb with a double-handled saw, yet even then whoever sets his mind at enmity, he, for this reason, is not a doer of my teaching. Herein, monks, you should train yourselves thus: ‘Neither will our minds become perverted, nor will we utter an evil speech, but kindly and compassionate will we dwell, with a mind of friendliness, void of hatred; and, beginning with him, we will dwell having suffused the whole world with a mind of friendliness that is far-reaching, widespread, immeasurable, without enmity, without malevolence.’ This is how you must train yourselves, monks.”\(^{111}\)

\(^{110}\) A. V, 140

\(^{111}\) The Collection of the Middle Length Sayings (Majjhima-nikaya) Vol. I the First Fifty Discourses (Mulapannasa), translated by I. B. Horner, the Pali Text Society, Oxford, 2000, p. 166.
According to Akkosakasutta, Buddhists are told that he who gets angry in turn with the person who got angry, he is worst than that person as it is said:

“…Worse of the two is he who, when reviled, reviles again…”\textsuperscript{112}

The person who gets angry is regarded as the poor man. He is being harmed by anger and he is suffering from anger. His appearance and behaviour look ugly. Therefore, the person who gets angry in turn with the person who got angry is worst. This is because he never learns the lesson from that person who suffered from anger.

In Vepacittisutta, the person who does not get angry with the person who got angry, is called “a real victor” and he is the person who seeks for the good of both sides as it is said:

“…Who doth not, when reviled, reviles again, a twofold victory wins. Both of the other and himself he seeks The good; for he the other's angry mood Doth understand and groweth calm and still…”\textsuperscript{113}

In Dhammapada, the Buddha said that the person who is called “a Brahman or a holy man” has to have patience as his power and real might and must endure abuse, beating and punishment without resentment as it is said:

“He who without resentment endures abuse, beating and punishment; whose power, real might, is patience — him do I call a holy man.”\textsuperscript{114}

\textsuperscript{112} The Book of Kindred Sayings (Sanyutta-nikaya) or Grouped Suttas Part I – Kindred Sayings with Verses (Sagatha-vagga), translated by Mrs. Rhys Davids, the Pali Text Society, Oxford, 1999, p.203
\textsuperscript{113} S. I, p. 286
Tolerance is also a must to have for the person who will be a dhamma missionary. Because it is possible for him to face resistance, scold, harming or even killing. He has to tolerate those things. That is why when Venerable Punna came to take the Buddha’s permission to go to stay at Sunaparanta as dhamma missionary; the Buddha had to ask for the proof of his quality of tolerance and permitted him to go. The conversation goes as follows:

“Punna, the people of Sunaparanta are fierce, the people of Sunaparanta are rough. If the people of Sunaparanta revile and abuse you, Punna, how will it be for you there, Punna?”

“If the people of Sunaparanta revile and abuse me, revered sir, it will be thus for me there, indeed very goodly are these people of Sunaparanta in that they do not strike me a blow with their hands.’ It will be thus for me here, Lord, it will be thus for me here, Well-farer.”

“But if the people of Sunaparanta do strike you a blow with their hands, Punna, how will it be for you there, Punna?”

“If the people of Sunaparanta strike me a blow with their hands, revered sir, it will be thus for me there: I will say, ‘Goodly indeed are these people of Sunaparanta, indeed very goodly are these people of Sunaparanta in that they do not strike me a blow with clods of earth.’ It will be thus for me here, Lord, it will be thus for me here, Well-farer.”

“But if the people of Sunaparanta do strike you a blow with clods of earth, Punna, how will it be for you there, Punna?”

“If the people of Sunaparanta do strike you a blow with clods of earth, Punna, how will it be for you there, Punna?”

“But if the people of Sunaparanta do strike you a blow with a stick…?”

“If the people of Sunaparanta… ‘…in that they do not strike me a blow with a knife’…”
“But if the people of Sunaparanta do strike you a blow with a knife…?”
“If the people of Sunaparanta strike me a blow with a knife… ‘…in that they do not deprive me of life with a sharp knife’…”
“But the people of Sunaparanta do deprive you of life with a sharp knife…?”
“If the people of Sunaparanta deprive me of knife with a sharp knife, revered sir, it will be thus for me there: I will say, ‘There are disciples of the Lord who, disgusted by the body and the life-principle and ashamed of them, look about for a knife (with which to kill themselves). I have come upon this very knife without having looked about for it.’ It will be thus for me here, Lord, it will be thus fro me here, Well-farer.”
“It is good, Punna, it is good. You will be able to live in the district among the people of Sunaparanta possessed as you are of this taming and calm. You, Punna, now do that for which you deem the time is right.”\textsuperscript{115}

From the statements shown above, it seems tolerance in Buddhism is mainly stressed to mean endurance of the bodily hardship without being angry; that is because it is not widely explained in accordance with the modern context yet. In fact, if it is applicably explained; it can be stated that one can tolerate bodily hardship or anger because of his mental patience; he has mental patience because he understands diversities of thoughts and beliefs; and he accepts and tolerates those different thoughts and beliefs without violent response. If one has tolerance in this way, there will be no conflict, no fighting, no harming etc. Then peace will be there.

\textsuperscript{115} M. III, p. 320-321
Referring to tolerance, religious tolerance is also mentioned as the one way for peaceful co-existence. Regarding this point, it is quite obvious that Buddhism is put in the first rank. Buddhists belong to the religious group that accepts and appreciates the reasonable teachings of every religion. Buddhists can also tolerate the practices of other religious, cultural traditions and customs, although they may not necessarily wish to emulate them. In other words, Buddhists respect the other man’s views and appreciate other practices without harbouring any religious prejudices. This is called religious tolerance. And if there are certain Buddhists who feel they are unable to appreciate the ways of other religious practices, then the least they could do is to maintain their silence and refrain from any undue criticism: this attitude is very important for peaceful co-existence. This is called sympathetic understanding. There is ample evidence to prove that, for the last 2500 years, in the propagation of Buddhism, Buddhists have never ill-treated or used violence against the followers of other religions. The sources of evidence include the original teachings of the Buddha, the actual Buddhist practices and traditions and world history. Buddhism introduced itself all over the world as a goodwill message without forcing people to embrace it; and Buddhists have not shed even a drop of blood – either human or animal – in the name of Buddhism. This is a record in world history – a record which is appreciated by every cultured man anywhere in the world, irrespective of his religious denomination or belief.

Thus, tolerance is endurance of bodily hardship with strength of mind and is applicably defined as respectful acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human; it is the virtue that makes peace possible. It is the beginning, the first stage in a longer, deeper process of developing a culture of peace. It is the minimal essential quality of social relations that eliminate violence and coercion. Without tolerance, peace is not possible.
3.6.5 Concept of forgiveness

Forgiveness is the renunciation or cessation of resentment, indignation or anger as a result of a perceived offense, disagreement, or mistake, or ceasing to demand punishment or restitution. The concept and benefits of forgiveness have been explored in religious thought, the social sciences and medicine. Forgiveness may be considered simply in terms of the person who forgives including forgiving himself, in terms of the person forgiven or in terms of the relationship between the forgiver and the person forgiven. In most contexts, forgiveness is granted without any expectation of restorative justice, and without any response on the part of the offender (for example, one may forgive a person who is incommunicado or dead). In practical terms, it may be necessary for the offender to offer some form of acknowledgment, an apology, or even just ask for forgiveness, in order that the wronged person believes himself and forgives.\textsuperscript{116}

Most world religions include teachings on the nature of forgiveness, and many of these teachings provide an underlying basis for many varying modern day traditions and practices of forgiveness. Some religious doctrines or philosophies place greater emphasis on the need for humans to find some sort of divine forgiveness for their own shortcomings; others place greater emphasis on the need for humans to practice forgiveness of one another; and yet others make little or no distinction between human and divine forgiveness.

In Buddhism, forgiveness is seen as a practice to prevent harmful thoughts from causing havoc on one’s mental well-being. Buddhism recognizes that feelings of hatred and ill-will leave a lasting effect on mental action. Instead, Buddhism encourages the cultivation of thoughts that leave a wholesome effect.

The teaching of forgiveness in Buddhism is derived from the teachings on *abhayadana*. Literally, *abhayadana* means giving fearlessness or freedom from danger, animosity, and oppression to all kinds of living beings. *Abhayadana*, in the canon, refers to observing the five precepts. And because of the five precepts being observed, all kinds of living beings feel fearless or free from danger, animosity, and oppression as it is said:

"...There is the case where a disciple of the noble ones, abandoning the taking of life, abstains from taking life... abandoning taking what is not given (stealing), abstains from taking what is not given... abandoning illicit sex, abstains from illicit sex... abandoning lying, abstains from lying... abandoning the use of intoxicants, abstains from the use of intoxicants. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression..."\[117\]

The teaching of forgiveness is also related to other teachings such as *sammañña* (right understanding) *sammañña-sankappa* (right thought) *khanti* (tolerance), *mettā* (loving-kindness), *ubekkhā* (equanimity) etc. That is, when people rightly understand each other, intend not to harm each other, they can endure harming or unwelcome speech, love each other, and know to let it go, they will forgive for some mistake or for something wrong that had happened.

Why people have to practise forgiveness? According to the Buddhist principle, it is eternal law that hatred will never cease by hatred, but it will cease by non-hatred as the Buddha said:

“He abused me, he struck me, he overcame me, he robbed me.”
Of those who wrap themselves up in it hatred is not quenched.
“He abused me, he struck me, he overcame me, he robbed me.”
Of those who do not wrap themselves up in it hatred is quenched.
For not by hatred are hatreds ever quenched here, but they are quenched by non-hatred. This is the ancient rule.\(^{118}\)

Therefore, Buddhists are taught to overcome hatred, anger or revenge by non-hatred, non-anger, loving-kindness, understanding, and forgiveness.

On the other hand, according to the Buddhist practice apology and forgiveness are the good practice when someone had done something wrong, later he confesses and tries to make it right as it is said:

“But if you, monk, seeing this transgression as a transgression, confess it according to the rule, we acknowledge it for you. For this is growth, monk, in the discipline for an ariyan, that whoever, seeing a transgression as a transgression, confesses it according to rule, he comes to restraint in the future.”\(^{119}\)

And for monks, it is an act of wrong-doing for that monk (Say A) if another monk (Say B) comes to apologize and if he (A) does not forgive him (B) as it is said:


\(^{119}\) M. III, p. 294
“Monk, when you are being apologized to you should not not forgive. Whoever should not forgive, there is an offence of wrong-doing.”\textsuperscript{120}

Furthermore, in \textit{samyuttanikaya}, a person who does not forgive another person who comes to apologize, he keeps hatred with himself and prolongs enmity as it is said:

“Whoso, ye say, 'when men confess their fault,
Doth not accept confession at their hands,
Angry within, preferring enmity,
Doth bind together wrath as in a knot.”\textsuperscript{121}

But the person, who realizes the danger of hatred and forgives, will live happily without hatred as it is said in \textit{Dhammapada}:

“We live very happily indeed without hate among those who hate: among men who hate we dwell without hate.”\textsuperscript{122}

From what has been mentioned above, it can be said that forgiveness or Abhayadana is an essential mental medicine for treating emotional illness by reducing or abandoning the negative reactions to an offence and by increasing or fostering positive reactions such as taking the forms of compassion and generosity towards an offender. Forgiveness is a choice to reconcile, an attitude about setting things right, and a compassionate way of communicating. Above all, forgiveness expresses kindness. Otherwise, without forgiveness tremendous amounts of resentment or hurt can build-up within. The practice of forgiveness has a universal foundation. It is an invaluable refuge for peace of mind in what

\begin{itemize}
\item \textsuperscript{120} V. IV, p. 70
\item \textsuperscript{121} S. I, p. 35
\item \textsuperscript{122} \textit{The Word of the Doctrine (Dhammapada)}, translated by K.R. Norman, the Pali Text Society, Oxford, 2004, p. 30.
\end{itemize}
otherwise appears to be a chaotic world. Therefore, peace is not possible without forgiveness.

3.6.6 Concept of Dhamma practice

*Dhamma* or *Dharma* in Sanskrit means ‘Law or Natural Law’ and is a concept of central importance in Indian philosophy and religion. As well as referring to Law in the universal or abstract sense *dharma* designates those behaviours considered necessary for the maintenance of the natural order of things. Therefore *dharma* may encompass ideas such as duty, vocation, religion and everything that is considered correct, proper or decent behaviour.  

*Dhamma* in Buddhism can have the following meanings:

1. The state of Nature as it is.
2. The Laws of Nature considered collectively.
3. The teaching of the Buddha as an exposition of the Natural Law applied to the problem of human suffering.
4. A phenomenon and/or its properties.

Venerable Buddhadasabhikkhu, one of the most influential Buddhist philosophers of twentieth century Thailand, explains the meaning of the term *Dhamma* in the context of Buddhism by a fourfold definition. According to this, *Dhamma* means a) The state of Nature as it is, b) The laws of nature, c) The duties that must be performed in accordance with the laws of nature, and d) The results that are derived from the fulfillment of such duties. This definition, he claims, represents the true and complete picture of *Dhamma*, and is inclusive of all things which the term refers to.

*Dhamma* referred as the Teaching of the Buddha has six supreme qualities, as follows:

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124 [http://www.buddhanet.net/cmdsg/getting4.htm](http://www.buddhanet.net/cmdsg/getting4.htm)
1. **Svākkhāto** ("well proclaimed"). The Buddha's teaching is not a speculative philosophy but an exposition of the Universal Law of Nature based on a causal analysis of natural phenomena. It is preached, therefore, as a science rather than a sectarian belief system. Full comprehension (enlightenment) of the teaching may take varying lengths of time but Buddhists traditionally say that the course of study is 'excellent in the beginning (sīla – moral principles), excellent in the middle (samādhi – concentration) and excellent in the end' (paññā - Wisdom).

2. **Sanditthiko** ("able to be examined"). The *Dhamma* is amenable to scientific scrutiny and is not based on faith alone. It can be tested by personal practice and he who follows it will see the result for himself by means of his own experience.

3. **Akāliko** ("timeless, immediate"). The *Dhamma* is able to bestow timeless and immediate results here and now, for which there is no need to wait until the future or next existence. The *Dhamma* does not change over time and it is not relative to time.

4. **Ehipassiko** ("which you can come and see"). The *Dhamma* invites all beings to put it to the test and to come see for themselves.

5. **Opanayiko** ("leading one close to"). Followed as a part of one's life, the *dhamma* leads one on to liberation.

6. **Paccattan veditabbo viññūhi** ("To be personally known by the wise"). The *Dhamma* can be perfectly realized only by the noble disciples (*Ariyās*) who have matured in supreme wisdom.125

The term “Dhamma practice” refers to following or practising the Buddha’s teachings in daily life. The purpose of this Dhamma practice is to live a right, happy and peaceful life; it finally makes the world peaceful. In Buddhism, the person who practices Dhamma will live happily as it is said: “The righteous live happily both in this world and the next.”126 And Dhamma will protect the one who practices it; and Dhamma, that it is well practiced brings happiness to the practitioner as it

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125 M. I., p. 37
is said: “Certainly Dhamma protects the righteous; brings happiness the well-practiced Dhamma.”

Dhamma is very essential for people living in society. Dhamma makes people know what is right, what is wrong; what should be done, what should not be done. Dhamma makes people a morally good person. People love and help each other because of Dhamma. Dhamma will maintain order society and will prevent evils to happen. But if people neglect to practice Dhamma; crimes, difficulties and evils will occur; and finally it will lead to chaos.

In *Cakkavatti Sutta*: The Wheel-turning Emperor, the Buddha told the story of an ancient Universal Monarch and his successor’s use of morality and righteousness to rule four continents. He described as to how the lifespan is related to Dhamma or the righteousness of the people and their king. The body of this sutta consists of a narrative, illustrating the power of skillful action. In the past, unskillful behavior was unknown among the human race. As a result, people lived for an immensely long time — 80,000 years — endowed with great beauty, wealth, pleasure, and strength. Over the course of time, they began behaving in various unskillful ways. This caused the human life span gradually to shorten, to the point where it now stands at 100 years, with human beauty, wealth, pleasure, and strength decreasing proportionately. In future, as morality continues to degenerate, human life will continue to shorten to the point were the normal life span is 10 years, with people reaching sexual maturity at five. "Among those human beings, the ten courses of action will have entirely disappeared... The word 'skillful' will not exist, so from where will there be anyone who does what is skillful? Those who lack the honorable qualities of motherhood, fatherhood, contemplative-hood, & brahman-hood will be the ones who receive homage... Fierce hatred will arise, fierce malevolence, fierce rage, & murderous thoughts: mother for child, child for mother, father for child, child for father, brother for sister, sister for brother." Ultimately, conditions will deteriorate to the point of a

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127 Khudhadhaka Nikaya Theragatha 26/332/269 (Thai version)
"sword-interval," in which swords appear in the hands of all human beings, and they hunt one another like a game. A few people, however, will take shelter in the wilderness to escape the carnage, and when the slaughter is over, they will come out of hiding and resolve to take up a life of skillful and virtuous action again. With the recovery of virtue, the human life span will gradually increase again until it reaches 80,000 years, with people attaining sexual maturity at 500. Only three diseases will be known at that time: desire, lack of food, and old age. Another Buddha — Metteyya (Maitreya) — will gain Awakening, his monastic Sangha numbering in the thousands. The greatest king of the time, Sankha, will go forth into homelessness and attain arahantship under Metteyya's guidance.¹²⁸

Venerable Buddhadasa Bhikkhu also stresses very much the importance of Dhamma or morality of the people in the society. According to him Dhamma or morality is the essential condition to the survival or the disaster of society or of this world as he said: “If dharma (morality) doesn't return, the world will head toward calamity.”¹²⁹

In Anguttara Nikaya, the Buddha told Hiri, sense of shame and Ottappa, fear of blame as the Dhamma that will save the world from unrest. Without these of Hiri and Ottappa, there will be no righteousness. Men will be no different from animals. They would not have known who is who. They would have treated each other like animals would. To this point, the Buddha’s saying in the Canon is as following:

“Monks, these two bright states protect the world. What two? Sense of shame and fear of blame. Monks, if these two states did not protect the world, then there would be seen no mother or mother's sister, no uncle's wife nor teacher's wife, nor wife of honourable men; but the world would come to confusion, —


¹²⁹ “Buddhadasa Bhikkhu: Leading by example” by Vasana Chinvarakorn, Bangkok Post, Feb 26, 2006, quoted from http://www.buddhistchannel.tv/index.php?id=9,2369,0,0,1,0, accessed: 28-0912
promiscuity such as exists among goats and sheep, fowls and swine, dogs and jackals. But, monks, since these two bright states do protect the world, therefore there are seen mothers . . . and the rest.”

From what has been mentioned above, therefore, Dhamma practice is very significant for happy and peaceful living of people in society. If people practice Dhamma in their daily lives, things will go well. Happiness and prosperity will be there. And peace will prevail on earth.

3.7 The way to peace

Speaking about the way or path in Buddhism, there is no other path except the Middle Way or the middle path. The Middle Way or the Middle Path is a balanced system of practice which conforms with the natural processes, perfectly attuned to bringing about the cessation of suffering. It avoids the two extremes of sensual indulgence and self-torment which lead to stagnation or digression from the true goal.

This Middle Way is called magga, the Path. It has eight factors or components: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. And it transforms those who successfully complete it into Noble Ones (ariya). Thus it is called in full the “Noble Eightfold Path.” The Buddha stated that this Way, this Middle Path, was an ancient way upon which many had previously travelled and attained the goal. The Buddha was merely the discoverer and proclaimer of this ancient way: his duty was to point it out to those who were capable of practicing it.

Although the Middle Way is said to have eight factors, these factors are simply the basics, and they can all be further divided into many other factors and classified into numerous different systems and

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130 A. I. 46
levels in accordance with different objectives, situations, and temperaments. This is because the essence of the Middle Way is on the term “right, righteous” or sammā in Pali. Whatever is righteous, it can be synthesized with the Middle Way. Thus, there are copious and highly detailed teachings dealing with the Way. It is a vast subject. Its study may be divided into two main sections: firstly, dealing with the factors of the Way, which is the basic system, and secondly, defining and analyzing those factors into various forms for use in specialized circumstances.

As it is previously said that peace or Santi in Buddhism is classified into three types: Sammutti Santi, external or social peace; Tatangga Santi, peace of mind; and Accanta Santi, supreme peace—Nibbana. Thus the way to peace will be presented in accordance with those classifications respectively.

3.7.1 The way to external or social peace (Sammutti Santi)

Here, the way to external or social peace focuses on two fields of sciences: economics and politics that seem to be main ways people have used as the means to peace. It shows how to achieve peace through economics and politics according to Buddhist perspective.

3.7.1.1 Buddhist economics for peace

First and foremost, Buddhist economic principles are based on such important factors and concepts as psychological traits and change in attitudes, interdependent understanding, restrained life style, caring attitude on economic resources, sharing attitude on economic resources, resource recycling, and right livelihood etc.

1. Psychological Traits

From the Buddhist point of view, many a problem related to economic arena experienced by man today is deeply rooted in the motivational drives of human behavior. The most general motivational forces behind human behavior include greed (lobha), desire or lust
(tanha), delusion (moha), and conceive (māna) etc. Greed, it should be noted, manifests in two forms, i.e., lust for sensuous gratification and the motivational drive for self-preservation. As a matter of fact, it explains how certain imperfections, defections and vices radically cause the degradation of human beings and warn against their final outcome. The insatiable desire and the boundless greed for power, wealth, possessions, and material comfort are seen as the root-cause that creates many a conflict preventing people from acting out of wisdom and compassion towards others in the society and the natural surrounding. The kāma sutta of the Sutta-nipāta\textsuperscript{131} refers to a major motivational force ‘kāma’ denoting both subjective sensuality (kilesa kāma) and the objective sensuality (vatthu-kāma). The objective sensuality covers the human greed and desire for material things which are attractive (rajaniyam vatthu, vatthu kāma). Human action, largely motivated by both subjective and objective sensuality may sometimes exceed certain limits and proportions, can generate harmful effects on both oneself and the others in the society at large. When such a phenomena occurs, it transforms itself into a crisis or dilemma situation. The best examples are the global economic crisis and the ecological crisis the world is facing today. The Kutadanta sutta and the Cakkavatti sihanāda sutta of the Digha nikāya,\textsuperscript{132} refer to certain economic factors causing seriously to both human degradation and environmental imbalance. These factors include the attachment to vicious deeds (adhammarāga), inordinate and inexcessive greed (visamalobha), and misleading doctrines (micchādhamma). Hence, it is crystal clear, that most of the problems related to economics and environment etc., emanate primarily from human nature, himself and will last till man rectifies himself. Hence, Buddhist economic system suggests strongly a psychosocial transformation and a radical change in the attitude by man, rather than mastery or dominance over natural environment.

\begin{footnotes}
\item\textsuperscript{131} Sutta-nipata, Atthaka vagga (4-1)
\item\textsuperscript{132} Digha- nikaya, III, 73.
\end{footnotes}
2. Inter-dependent understanding

Buddhism, to a large extent, centers on the interests of man, hence, anthropocentric. Man, on the other hand, is also seen as a social being, and, in particular, is seen as a part of the nature itself, made up of the similar physical elements and governed by both the natural and causal laws (*dhamma nīyāma*) common to whole. Nevertheless, he is not the ‘sole being’ or ‘the most privileged being’ who has power of dominion towards either organic or inorganic. All beings including man is termed in Buddhist discourses as ‘*Satta*, Pāṇa, Bhūta etc., referring to all possible living creatures in the world.\(^{133}\) It is advised that one should spread infinite love and compassion to all beings just as a mother protects her one and only son as her own life (*‘mātā yathā nīyaṃ puttaṃ āyusā eka putta manurakkhe’*).\(^{134}\) From the points discussed above, it is evident that man cannot survive unless the natural resources are properly managed and survived.

The Buddhist economic principles cannot be devoid of its principal tenet – ‘Dependent Origination’ (*paṭicchasamuppāda*). The uniqueness of Buddhist doctrine lies much on its strong emphasis with regard to man and the whole universe, with its all animate and inanimate constituents. The whole universe, on the other hand, is a solely one vast network of processes in flux with a variety of diverse and innumerable inter-relations, inter-connections and cohesive factors.\(^{135}\) For example, the *Paṭṭhānappakarana* deals with some of these causal factors inter-mingled and interdependent as 24. Hence, there is no God, nor Brahma or even any other invisible personality. Nevertheless, purely the *dhammas* or cohesive factors in flux alone do exist and these are activated and functioned by the collection of causal factors. The real factor depicted by this is that man and nature are inter-dependent.

\(^{133}\) See. Dharamasiri, G., Fundamentals of Buddhist Ethics, Singapore 9108, 1986, pp.174-175

\(^{134}\) Sutta- nipata,V. 149

\(^{135}\) Samuyatta nikaya, II. p.78
In brief, the principle and the most important message given in Buddhism for modern man who experiences the worst ever economic setback, is the cultivation of ‘balanced mental attitude’ towards economic activities, and the nature, which provides him with ‘the real living breath’ for his survival and progress. This is largely because humanity and nature have inter-dependent complexity or coexistence. With regard to this point of discussion, an interesting account can be gleaned from the Anguttara nikāya where it is stated that when the rulers of a country become corrupted and filled with vicious deeds (adhammacariya), the whole community (populace), too, become ruthless, and all in all, this vicious circle, in turn, will definitely make a negative impact on environmental phenomena, and, more than that, the health of man is ruined, thus, spelling the ruin of the human race.\footnote{136}{See more Anguttara nikaya, Catukka nipata, Pattakamma vagga.}

3. \textbf{Restrained life-style based economy:} The life-style advocated by the Buddha for both monastic and lay community is that of the ‘Restrained Life’. There marks made in the discourse of Karaniyametta can be taken as a classic example. This discourse explains the characteristics to be possessed by those who seek peace and tranquility as the goal of life (yantam santam panitam abhisamecca). Thus it is stated that he or she should be contented (santussako) efficient (sakko), honest (uju), polite in speech (suvaco), gentle (mudu) and modest (anatimani). In addition to that, most importantly, he or she should be contented and satisfied with minimum facilities and gains etc. Such a one who leads a simple life with limited necessities is also greatly admired as an ‘exemplary’.\footnote{137}{AN. IV. 2, 220, 229}

4. \textbf{Caring attitude on Economic Resources:} Buddhist economic teachings emphasize thoroughly on the fact that the resources are so limited and meagre, hence, should be utilized wisely and carefully. Having realized the value of caring, and protecting the biosphere and the natural phenomena, the Lord Buddha advised his followers repeatedly to
take measures towards that direction. This fresh attitude is obvious from the examples given below:

A) The Sigalovada-sutta can be taken as a classic example. It is explained beautifully how the wise person should acquire wealth without over-exploitation of the limited resources of the nature. It is advised that 'In accumulating wealth man should follow the example of the bee, so that wealth increases gradually, like an anthill.\textsuperscript{138}

B) Eco-friendly and resource-protecting acts and deeds are encouraged, and even considered ‘meritorious’ (Punna). Construction of parks groves, fruit trees, and even forests etc., are referred to as providing merit for ever and ever (Sada Punnam pavaddhati). Thus it is stated: “For those who construct parks groves, plant fruitful trees, and forests build bridges and supply drinking water etc.,… By day, by night, for ever and ever merit grows perfectly.”\textsuperscript{139}

C) Eco-friendly rules and regulations:
- To refrain from cutting down plants and trees.\textsuperscript{140}
- To refrain from urinating, pass motioning and spitting where there is water.\textsuperscript{141}
- To refrain from putting any monastic structures close to where there is water.\textsuperscript{142}

5. Sharing attitude on Economic Resources

Buddhism advocates further the principle of sharing resources as well. This is largely because resources are so scarce, and hence should be shared and distributed at its optimum measure. With regard to lay

\textsuperscript{138} DN.III.188
\textsuperscript{139} See more Samyutta nikaya , Aditta vaga, Vanaropa sutta
\textsuperscript{140} See more Vinaya Pitaka, vol. iii p.126 ; Dhammapada, v. 283
\textsuperscript{141} See Pacittiya Pali, Bhikkhu Vibhanga
\textsuperscript{142} Ibid.
community, the sharing economic principle is well-stressed as ‘Bhoga Sukha’. Therefore, it is perfectly clear that Buddhism advises, not only to find happiness in making effort to collect wealth (atthi sukha), but also to share it with others (bhoga sukha). With regard to sharing policy, it is emphasized to share the wealth with family itself, relatives, society and even religious purposes. The encouragements made towards charitable activities as relief measures to poverty, or generosity or the act of alms-giving (dana), too can be considered the best means of sharing resources. The wards such as dana samvihagarato (delighting in giving and sharing) and vossagarato willingness on the part of men and women to part with some of there passions are important. In brief, the practice of giving can be cultivated in two levels; individual level and the state level on which the cakkawatti sihanada sutta can be taken as the classic example.

6. The process of resource recycling

Concerning the grave risk of the shortage of resources, the ‘resource recycling’ is of a paramount importance. The earliest statement with regard to the ‘natural resource management’ ensuring the wise and proper use of resources and their recycling in the history of mankind, it is astonishing, perhaps, can be gleaned from the Vinaya Piṭaka. Thera Ananda, the attendant of the Buddha, once explained the King how robes (chivara) should be utilized up to a maximum use. “When robes are received the old ones are taken and coverlets, the coverlets utilized as mattress covers, the forever mattress covers used as dusters and old tattered dusters kneaded with clay and used to repair cracked floors and walls”.143

The untimely validity and value of this is well-attested when we make a serous observation on modern mal-practices maintained by the world’s most developed countries. For:- e.g. it is stated that the USA’s consumption of world’s resources within 40 years being equal to what

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143 Vinaya Pitaka, Cullavagga Pali.
mankind has consumed during the last 4000 years. What a shame? In comparison to this, the wastage and the total destruction of the world resources towards unnecessary wars – 15,000 in number for last 5000 years of human history – are enormous and rather alarming. Many words are not needed to stress the natural resources management which is indispensable for which is sine-qua-non if our civilization is not to perish. Worthy to quote the words of Mahatma Gandhi: ‘there are enough resources for everyone’s need and not for everyone’s greed’. Unless this simple lesson is understood and put into practice by modern man of massive scientific and technological florescence, we would be failed, and missed the chance not only for ourselves but also the posterity.

7. Right livelihood (Samma ajiva)

The ultimate objective of all human endeavor, according to Buddhism, is spiritual goal, the attainment of Nibbana. The material progress, hence, is evaluated as a means to an end. Unlike the Sangha, which supposed to cultivate the life pattern of non-grasping and non-attachment leading to emancipation in this every life, the lay community has a ‘life of duality’.

Firstly, the life of material comfort and enjoyment - family, wealth, professional activity, and gratification of sense pleasures etc. Thus, it is stated that layman should be energetic, industrious, diligent and skilful. On account of economic matters they are advised to acquire wealth with effort, the sweat of one’s brow, and the height of one’s arms. Nevertheless, it is stressed that he should do so righteously

Secondly, the life of spirituality leading to emancipation and freedom from ‘dukkha’. Material development, according to Buddhism, however, is secondary or subservient to spiritual development or personal transformation. Buddhism holds the view that any attempt towards material comfort is illusory, because man, by instinctive nature, is a being

\[\text{AN.III.45}\]
who never becomes satisfied with what he has gained, achieved, and grasped. Therefore, Buddhism strongly believes that it is only through the cultivation of controlled mental attitude, that man can attain perfect peace in mind. For this, he has to control his needs, insatiable desires, and boundless greed etc. Hence, wealth should be acquired wisely, legally, honestly and harmlessly. The Buddhist principle of right livelihood (\textit{Samma ajīva}) directed towards that end and it is advised man to avoid five types of trade; weapons, living beings (including animal trade, slavery and prostitute), butchery, poisons and intoxicants.

In the light of the preceding discussion, it is obvious that the Western modules of economics and related processes of development have failed remarkably throwing the whole world on an utter chaos and crisis. As a result, modern humans seem to become alienated from themselves, society, and nature at large. The message given in Buddhism is that it is only when man himself strives for change his attitudes and false impressions, the existing crisis situation will be vanished. The changing attitude may include self-control in the enjoyment of the senses, adaptation to moderate lifestyle, awareness of the inter-dependence principle related to man and the nature etc. Hence, in brief, Buddhist economic philosophy recognizes ideological, socio-economic, and ethico-spiritual transformation of human beings as a remedy for many a crisis confronted by the modern world.

### 3.7.1.2 Buddhist politics for peace

Politics as a term, is generally applied to the art or science of running governmental or state affairs, including behavior within civil governments, but also applies to institutions, fields, and special interest groups such as the corporate, academic, and religious segments of

\footnote{Anguttara Nikaya, V. 177}
society. It consists of "social relations involving authority or power" and to the methods and tactics used to formulate and apply policy.

Politically speaking, it is well known that there is the competition of the two extreme poles of political ideologies between democracy and communism. Democrats go to the right extreme holding that only democracy is the best political idea. Communists lean to the left extreme saying that only communism is the best one. The competition of both of political ideologies led to many of world wars and civil wars, and had been causing tension till now.

Buddhist politics is politics of Middle Way. It avoids those two extreme of political ideologies. Buddhist politics does not state that this or that is the best ideology. It emphasizes mainly on Dhamma or righteousness. Whatever ideology applies Dhamma or righteousness, that will be best one. In Buddhism, supremacy of the Dhamma or righteousness is a must for a good ruler for ruling his kingdom or state.\textsuperscript{146}

Apart from taking supremacy of the Dhamma or righteousness as the most significant thing, the other essential thing, according to Buddhist politics, is the quality of a ruler. Buddhism regards that a kingdom or a state would be prosperous or would be declined; it depends on the virtue of ruler. The Buddha once said, 'When the ruler of a country is just and good, the ministers become just and good; when the ministers are just and good, the higher officials become just and good; when the higher officials are just and good, the rank and file become just and good; when the rank and file become just and good, the people become just and good.'\textsuperscript{147}

In \textit{Cakkavatti Sutta}, \textit{Cakkavatti-vatta}: duties of a universal king or a great ruler are demonstrated as follows:

\begin{flushright}

\textsuperscript{146} D.III. 62
\textsuperscript{147} \textit{Anguttara Nikaya catukkanipata}, Vol. 21, pp. 86-88 (Thai version)
\end{flushright}
1. **Dhammadhipateyya**: supremacy of the law of truth and righteousness.

2. **Dhammikarakkha**: provision for the right watch, ward and protection for one’s own folk; the army, the arms-forces, military service; colonial kings, administrative officers, the royal dependants, civil servants; Brahmins and householders, the professional, traders and the agricultural; town and country dwellers, townsmen and villagers, upcountry people; the religious; beasts and birds.

3. **Ma adhammakara**: to let no wrongdoing prevail in the kingdom.

4. **Dhananuppadana** to let wealth be given or distributed to the poor.

5. **Samanabrahmana-parpuccha**: to go from time to time to see and ask for advice of the men of religious life who maintain high moral standard, to have virtuous counselors and seek after greater virtue.\(^{148}\)

According to the Jataka text, the ten royal virtues (\textit{dasa-raja-dhamma}) are given as follows:

1. **Dana** (generosity, charity). The ruler should not have craving and attachment to wealth and property, but should give it away for the welfare of the people.

2. **Sila** (a high moral character). One should never destroy life, cheat, steal and exploit others, commit adultery, utter falsehood, and take intoxicating drinks. That is, one must at least observe the Five Precepts of the layperson.

3. **Pariccaga** (sacrifice everything for the good of the people). The leader must be prepared to give up all personal comfort, name and fame, and even one’s own life, in the interest of the people.

4. **Ajjava** (honesty and integrity). One must be free from fear or favoritism while fulfilling duties, have sincere intentions, and not to deceive the public.

5. **Maddava** (kindness and gentleness). One must possess a genial temperament.

\(^{148}\) D.III. 62-63
6. *Tapa* (austerity in habits). One must lead a simple life, and should not indulge in a life of luxury. The leader must have self-control.

7. *Akkadha* (freedom from hatred, illwill, enmity). One should bear no grudge against anybody.

8. *Avihimsa* (nonviolence). Not only should one not harm another, but also a leader should try to promote peace by avoiding and preventing war, and everything which involves violence and the destruction of life.

9. *Khanti* (patience, forbearance, tolerance, understanding). A leader must be able to bear hardships, difficulties and insults without losing one’s temper.

10. *Avirodha* (nonopposition, nonobstruction). A leader should not oppose the will of the people. One should not obstruct any measures that are conducive to the welfare of the people. In other words, a leader should rule in harmony with the people.\(^{149}\)

Furthermore, a ruler should rule over people according to the principle of the fourfold *Bramhmavihara*: Holy abiding; sublime states of mind:

1. *Metta*: loving-kindness; friendliness
2. *Karuna*: compassion
3. *Mudita*: sympathetic joy; altruistic joy
4. *Upekkha*: equanimity; neutrality; poise\(^{150}\)

Also a ruler has to avoid *Agati*: wrong course of behavior; prejudice. They are four as follows:

1. *Chandagati*: prejudice caused by love or desires; partiality
2. *Dosagati*: prejudice caused by hatred or enmity
3. *Mohagati*: prejudice caused by delusion or stupidity
4. *Bhayagati*: prejudice caused by fear\(^{151}\)

\(^{149}\) Quoted from “What the Buddha Taught”, by Rahula, pp. 84-85.

\(^{150}\) D.II 196, D.III, 220
Moreover, according to Buddhist politics, in council there should be good men; without good men there would not be the so called “council” as the Buddha said:

“No 'council' that where are no pious gentlemen, 
Nor gentle they whose speech observes no rule. 
They who have put far from them lust and enmity 
And dulness, they become good gentlemen.”

Therefore the politicians should have the following Sappurisa-dhamma: qualities of a good man; virtues of a gentle man:

1. Dhammaññutā: knowing the law; knowing the cause
2. Atthaññutā: knowing the meaning; knowing the purpose; knowing the consequence
3. Attaññutā: knowing oneself
4. Mattaññutā: moderation; knowing how to be temperate
5. Kalaññutā: knowing the proper time; knowing how to choose and keep time
6. Parisaññutā: knowing the assembly; knowing the society
7. Puggalaññutā: knowing the individual; knowing the different individuals

In addition, Buddhism provides yet another principle to prevent decline. It is called “Vaijji-Aparihaniyadhamma: things leading never to decline but only to prosperity”. It is composed of seven principles as follows:

1. Holding frequent public meetings of their tribe which everyone attended
2. Meeting together to make their decisions and carrying out their undertaking in concord

151 D.III 220; A.II. 18
152 S. I., Khomadussa sutta, p. 233
3. upholding tradition and honouring their pledges
4. Respecting and supporting their elders
5. No women or girls were allowed to be taken by force or abduction
6. Maintaining and paying due respect to their places of worship
7. Supporting and fully protecting the holy men (arahantas) among them.  

The Buddha's emphasis on the moral duty of a ruler to use public power to improve the welfare of the people had inspired Emperor Asoka in the Third Century B.C. to do likewise. Emperor Asoka, a sparkling example of this principle, resolved to live according to and preach the Dhamma and to serve his subjects and all humanity. He declared his non-aggressive intentions to his neighbors, assuring them of his goodwill and sending envoys to distant kings bearing his message of peace and non-aggression. He promoted the energetic practice of the socio-moral virtues of honesty, truthfulness, compassion, benevolence, non-violence, considerate behavior towards all, non-extravagance, non-acquisitiveness, and non-injury to animals. He encouraged religious freedom and mutual respect for each other's creed. He went on periodic tours preaching the Dhamma to the rural people. He undertook works of public utility, such as founding of hospitals for men and animals, supplying of medicine, planting of roadside trees and groves, digging of wells, and construction of watering sheds and rest houses. He expressly forbade cruelty to animals.  

From all the above, therefore, Buddhist politics is the politics of the Middle Way. It avoids the two extremes of political ideologies. It holds the supremacy of Dhamma or righteousness and stresses the importance of the virtue of a ruler in order to rule the country or state for the sake of

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153 D.II 80; A. IV 15

people’ benefits. If it is seriously put into practice, peace will be expected to experience in the world.

3.7.2 The way to peace of mind (Tatangga Santi)

Speaking about the way to peace of mind, it is generally accepted that meditation is the right and best way to it. Meditation is a practice in which an individual trains the mind and/or induces a mode of consciousness to realize some benefit. It refers to a broad variety of practices, which range from techniques designed to promote relaxation, contacting spiritual guides, building internal energy (chi, ki, prana, etc.), receiving psychic visions, getting closer to a god, seeing past lives, taking astral journeys, and so forth, to more technical exercises targeted at developing compassion, love, patience, generosity, forgiveness and more far-reaching goals such as effortless sustained single-pointed concentration, single-pointed analysis, and an indestructible sense of well-being while engaging in any and all of life's activities.155

In Buddhism there are two kinds of meditations, namely: tranquility meditation (samathabhāvanā or samadhibhāvanā) and insight meditation (vipassanābhāvanā or paññabhāvanā). The practice of tranquility meditation aims at developing a calm, concentrated, unified mind as a means of experiencing inner peace and as a basis for wisdom. The practice of insight meditation aims at gaining a direct understanding of the real nature of phenomena.156 Here only tranquility meditation (samathabhāvanā or samadhibhāvanā) is focused on as the way to peace of mind.

155 http://en.wikipedia.org/wiki/Meditation, accessed: 30-09-12
In Buddhism, there are forty ways of practicing tranquility meditation to attain peace of mind. Those forty ways are categorized into seven groups as follows:

1. Ten Kasinās (Devices)

The word ‘kasiṇa’ literally means ‘entire’ or ‘whole’. The Commentaries define kasiṇa thus: “It is kasiṇa in the sense of entirely” (sakalatthena kasiṇām). Taken as symbols of the practice of concentration, it refers to ten meditative objects, which have been employed as the means of inducing jhāna (absorption).

Ten kasiṇas are as follow:

i) Four Elements: (1) earth (paṭhavi kasiṇa), (2) water (āpo kasiṇa), (3) fire (tejo kasiṇa), (4) air (vāyo kasiṇa);

ii) Four Colours: (5) green (nīla kasiṇa), (6) yellow (pīta kasiṇa), (7) red (lohiṭa kasiṇa), (8) white (odāta kasiṇa);

iii) Light and Space: (9) light (āloka kasiṇa), (10) space (ākāsa kasiṇa).

Meditation upon these ten kasiṇas can lead one’s mind to the state of attainment-concentration (appanā-samādhi) and induces to all rūpa-jhāna (the absorptions of material sphere). Of these ten kasiṇas the four colours (vaṇṇa-kasinas) are suitable for a person of hostile temperament (dosacarita). The remaining six kasiṇas are suitable for all kinds of temperament.

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157 Phramaha Singhathon Narāsabho, op.cit., p. 102.
158 For details, see Vism. 116 ff. These ten kasiṇas have been widely used in the Nikāyas are treated as ‘dasa kasiṇāyatanānī’. (See D. III. 268, 290; M. II. 14; A. V. 46, 60).
159 Vism. 111.
160 Ibid., 114.
2. Ten Asubhas (Impurities)\textsuperscript{161}

The word ‘asubha’ is usually translated as ‘impurity’, ‘foulness’, or ‘loathsomeness’. The word here refers to the ten stages of the decay of corpse before it is completely destroyed. They are as follow:

i) The swollen corpse (uddhumataka). This type of corpse is suitable for one who craves for a beautiful shape.

ii) The livid corpse (vinīlaka). This type of corpse is suitable for one who has lust for beauty of skin and complexion.

iii) The festering corpse (vipubbaka). This type of corpse is suitable for one who lusts after artificial odors of the body produced by flowers, perfumes, and so forth.

iv) The fissured corpse (vicchiddhaka). This type of corpse is suitable for one who lusts after the apparent firmness and solidity of the body.

v) The gnawed corpse (vikkāyitaka). It refers to the corpse that has been mangled by dogs and jackals, etc. This type of corpse is suitable for one who lusts after the protrusions of the flesh in such parts of the body as the breasts, etc.

vi) The scattered or dismembered corpse (vikkhittaka). This type of corpse is suitable for one who lusts after the graceful combination of limbs.

vii) The hacked and dismembered corpse (hatavikkhittaka). This type of corpse is suitable for one who lusts after the perfection of the joints of the body.

viii) The bleeding corpse (lohitaka). This type of corpse is suitable for one who attaches to the beauty produced by adornments.

ix) The worm-infested corpse (puḷuvaka). This type of corpse is suitable for one who lusts after the idea that the body is his own, and attached to the same.

\textsuperscript{161} For details, see Ibid., 178 ff.
x) The skeleton (añña). This type of corpse is suitable for one who lustrs after perfection of teeth or nails.\(^\text{162}\)

It is stated that meditating upon these ten impurities removes the hindrance (nīvaraṇa) of sensual desire (kāmachanda). However, they can induce the mind to only the first absorption (paṭhama-jhāna), since the mental image (nimitta) derived from them is not strong enough to be developed to the higher stage of absorption owing to their repulsive state more suitable for examining their true nature than concentration conducive to higher absorption.\(^\text{163}\) We find that these impurities lead to insight (vipassanā) in the Satipaṭṭhāna Sutta\(^\text{164}\) and Girimānanda Sutta\(^\text{165}\) where the true knowledge of the three characteristics of things, i.e., transitory, painful and substanceless are induced in the mind of the practitioner. Such knowledge of true nature of things is assigned to insight.

3. Ten Anussatis (Recollections)

The word ‘anussati’ is rendered as ‘recollection’. It implies mindfulness (sati) that arises repeatedly, or the proper mindfulness of a disciple who has practiced the religious life through faith (saddhā). Ten recollections are found in the Buddhist texts, namely: (i) recollection of the Buddha (buddhānussati), (ii) recollection of the Dhamma (dhammānussati), (iii) recollection of the Saṅgha (saṅghānussati), (iv) recollection of morality (sīlānussati), (v) recollection of generosity (cāgānussati), (vi) recollection of deities (devatānussati), (vii) mindfulness of death (maraṇussati), (viii) mindfulness occupied

\(^{162}\) Ibid., 193-194.
\(^{163}\) Ibid., 111.
\(^{164}\) D. II. 295; M. I. 58.
\(^{165}\) A. V. 108 ff.
with the body (kāyagatāsati), (ix) mindfulness of breathing (ānāpānasati), and (x) recollection of peace (upasamānussati).

Of these ten recollections, the first six are suitable for a person of faithful temperament (saddhācarita). Mindfulness of death and recollection of peace are suitable for a person of intelligent temperament (buddhicarita). Mindfulness occupied with the body is suitable for a person of lustful temperament (rāgacarita). And mindfulness of breathing is suitable for a person of deluded temperament (mohacarita) and also suitable for a person of speculative temperament (vitakkacarita).

4. Four **Brahmavihāras** (The Sublime States)

The word ‘Brahmavihāra’ generally means the ‘Sublime Modes of Living’ or ‘Sublime Abodes’. They are so-called because they are the sublime conduct of one being towards others. The Four Sublime States, namely, loving-kindness (mettā), compassion (karuṇā), sympathetic joy (muditā) and equanimity (upekkhā).

5. Four **Arūpas** (The Formless States)

i) Ākāsānañcāyatana, the sphere of infinite space;
ii) Viññānañcāyatana, the sphere of infinite consciousness;
iii) Ākiñcaññāyatana, the sphere of nothingness;
iv) Nevasaññānañcaññāyatana, the sphere of neither perception nor non-perception.

The subjects of meditation that we have dealt with so far are meant to induce the four absorptions of material states (rūpa-jhānas), which

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167 *Vism*. 114.
168 See *Vism*. 320.
169 *D*. I. 250; III. 223-224; *M*. II. 76; *S*. V. 115; *Vism*. 295 ff.
keep the mind of the practitioner within the sphere of form. These four formless subjects of meditation induce the higher stage of absorption, that is, the immaterial states of absorption (arūpa-jhānas), which lead the mind of the practitioner to the formless sphere. These four formless states are also called samāpatti. They are suitable for all kinds of temperament. \(^{171}\)

6. Āhāre Pañikūlasaññā (Perception of the Loathsomeness of Food)

The word ‘āhāra’ used as the subject of meditation in this context signifies the physical food only. It is classed under what is eaten, drunk, chewed, and tasted. Beside this, the word ‘saññā’, which generally means perception, in this context implies contemplation or meditation. Its function is to contemplate upon a given object, that is, the loathsomeness of food. The contemplation on the loathsomeness of food may be considered in ten aspects as mentioned in Visuddhimagga; that is to say, going, seeking, using, secretion, receptacle, what is undigested, what is digested, fruit, outflow and smearing. \(^{172}\) This subject of meditation is suitable for a person of intelligent temperament (buddhicarita). \(^{173}\)

7. Catudhātu-Vavaññhāna (Analysis of the Four Elements)

The term ‘catudhātuvavaṣṭhāna’ literally means ‘analysis of the four elements’, \(^{174}\) namely, earth, water, fire and air. \(^{175}\) It is stated that the contemplation on these four elements is conducive only to access concentration (upacāra-samādhi) because of its multiplicity and

\(^{171}\) Vism. 114.

\(^{172}\) For full details of the contemplation on the loathsomeness of food in ten aspects, see Ibid., 342-346.

\(^{173}\) Ibid., 114.

\(^{174}\) Ibid.

\(^{175}\) For the brief and detail descriptions of these four elements, see Mahāsatipaṭṭhāna Sutta (D. II. 294), Mahāhathhipadopama Sutta (M. I. 185), Mahārāhulovāda Sutta (M. I. 421), Dhātuvibhaṅga Sutta (M. III. 240), etc.
profundity. Through this fact, contemplation on the four elements serves a double purpose; that is to say, in the first place it brings about access concentration; and in the second place it paves the way for development of insight.

Therefore when a practitioner selects and practices one of those forty ways of tranquility meditation, he will become still, calm, and finally gain peace of mind.

3.7.3 The way to supreme peace, Nibbana (Accanta Santi)

The Noble Eightfold Path (Pali: ariya aṭṭhaṅgikamagga) is the way to Nibbana or supreme peace. It is one of the principal teachings of the Buddha, who described it as the way leading to the cessation of suffering (dukkha) and the achievement of self-awakening. It is used to develop insight into the true nature of phenomena (or reality) and to eradicate greed, hatred, and delusion. The Noble Eightfold Path is the fourth of the Buddha's Four Noble Truths; the first element of the Noble Eightfold Path is, in turn, an understanding of the Four Noble Truths. It is also known as the Middle Path or Middle Way which avoids the extremes of sensual pleasures and self-mortification.

All eight elements of the Path begin with the word "right", which is the translation of the word sammā (in Pāli). These denote completion, togetherness, and coherence, and can also suggest the senses of "perfect" or "ideal". 'Samma' is also translated as 'wholesome', 'wise' and 'skillful'. In Buddhist symbolism, the Noble Eightfold Path is often represented by means of the dharma wheel (dharmachakra), whose eight spokes represent the eight elements of the path.

The Noble Eightfold Path is the practical path that leads to the ultimate goal of life, that is, Nibbāna. This higher level of Buddhist ethics combines in itself the three practical principles, namely, morality (sīla), concentration (samādhi) and wisdom (paññā). Thus, it is said to be the

\[^{176}\text{Vism. 111.}\]
Buddhist way of life and contains all the ethical teachings and practices of Buddhism; in short, it is a complete system of Buddhist ethics.

With regard to this practical path (magga), the Buddha maintains that it is the best of paths in the Noble Eightfold Path; this is the only path that leads to purity of vision; and if one walks along this path, one will put an end to suffering.\textsuperscript{177} In the \textit{Samyutta Nikāya}, it is stated that one who lives according to the Noble Eightfold Path is called a \textit{Brahma}-farer (\textit{brahmacārī}). The extinction of lust (\textit{rāga}), hatred (\textit{dosa}) and delusion (\textit{moha}) is the goal of this Holy life.\textsuperscript{178} In the same \textit{Nikāya}, it is mentioned that the Noble Eightfold Path is called the highest life and the best practice; its aim is the destruction of lust, hatred and delusion.\textsuperscript{179} In the \textit{Anguttara Nikāya} also it is stated that the Noble Eightfold Path is regarded as the way leading to the end of the accumulation of \textit{kamma}.\textsuperscript{180} In the same \textit{Nikāya}, the Buddha declares that the purpose of practice of the Noble Eightfold Path is to develop full understanding and penetration of many evil states of mind, such as greed, hatred, delusion, envy, avarice, deceit, pride, arrogance, intoxication and indolence, etc.; and for their complete annihilation, extinction, abandonment, destruction, renunciation and the detachment there from.\textsuperscript{181}

The Noble Eightfold Path is composed of eight factors, namely:

1. Right View (\textit{sammādīthi})
2. Right Thought (\textit{sammāsaṅkappa})
3. Right Speech (\textit{sammāvācā})
4. Right Action (\textit{sammākammanta})
5. Right Livelihood (\textit{sammā-ājīva})

\textsuperscript{177} \textit{Dhp}. 273-275.
\textsuperscript{178} \textit{S. V}. 16. The term ‘Holy life’ is often understood in a narrow way, referring only to monastic chastity and complete abstention from sexual intercourse, which is only one sense of the term. Actually, the Buddha used this term to refer to a life-style in accordance with all of the Buddhist principles.
\textsuperscript{179} \textit{S. V}. 23.
\textsuperscript{180} \textit{A. vi}. vi. 63. It should be noted that after final liberation is attained the accumulation of \textit{kamma} is ceased, because the physical, verbal and mental actions of a noble person who has attained \textit{Nibbāna}, such an \textit{Arahant} are done without greed, hatred and delusion. Such actions are called ‘\textit{kiriyā}’, and do not produce an effect both good and bad. (See \textit{A. I}. 263; also \textit{Comp}. 45).
\textsuperscript{181} \textit{A. IV}. 349 ff.
6. Right Effort (*sammaavayama*)
7. Right Mindfulness (*sammaasati*)
8. Right Concentration (*sammaasamadhi*)

**I. Right view** can also be translated as "right perspective", "right outlook" or "right understanding". It is the right way of looking at life, nature, and the world as they really are. It is to understand as to how reality works. It acts as the reasoning for someone to start practicing the path. It explains the reasons for human existence, suffering, sickness, aging, death, the existence of greed, hatred, and delusion. It gives direction and efficacy to the other seven path factors. Right view begins with concepts and propositional knowledge, but through the practice of right concentration, it gradually becomes transmuted into wisdom, which can eradicate the fetters of the mind. Understanding of right view will inspire the person to lead a virtuous life in line with right view. In the Pali canons, it is explained thus:

“And what is right view? Knowledge with reference to suffering, knowledge with reference to the origination of suffering, knowledge with reference to the cessation of suffering, knowledge with reference to the way of practice leading to the cessation of suffering: This is called right view.”

There are two types of right view:

1. **View with taints**: this view is mundane. Having this type of view will bring merit and will support the favourable existence of the sentient being in the realm of samsara.
2. **View without taints**: this view is supramundane. It is a factor of the path and will lead the holder of this view toward self-awakening and liberation from the realm of samsara.

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182 D. II. 312; M. I. 61; III. 251; Vbh. 235.
183 D. II. 312; M. III. 251.
184 M. III. 72.
Right view has many facets; its elementary form is suitable for lay followers, while the other form, which requires deeper understanding, is suitable for monastics. Usually, it involves understanding the following reality:

1. **Moral law of karma**: Every action (by way of body, speech, and mind) will have karmic results (reaction). Wholesome and unwholesome actions will produce results and effects that correspond to the nature of that action. It is the right view about the moral process of the world.\(^{185}\)

2. **The three characteristics**: everything that arises will cease (impermanence). Mental and body phenomena are impermanent, source of suffering and not-self.\(^{186}\)

3. **Dependent Origination** (*paṭiccasamuppāda*). The Buddha states: “It is through not understanding, not penetrating the doctrine of Dependent Origination that beings are confused like a tangled thread, thrown together like bundles of threads, caught as in a net, and unable to pass beyond state of woe, the ill destiny, downfall and the cycle of birth and death”.\(^{187}\)

The purpose of right view is to clear one's path of the majority of confusion, misunderstanding, and deluded thinking. It is a means to gain right understanding of reality. Right view should be held with a flexible, open mind, without clinging to a dogmatic position.

**2. Right intention** can also be known as "right thought", "right resolve", "right conception", "right aspiration" or "the exertion of our own will to change". In this factor, the practitioner should constantly aspire to rid themselves of whatever qualities they know to be wrong and immoral. Correct understanding of right view will help the practitioner to discern

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\(^{185}\) M. I. 111

\(^{186}\) S. IV. 1; *Dhp.* 277-279.

\(^{187}\) D. II. 55; S. II. 92.
the differences between right intention and wrong intention. In the Pali Canon, it is explained thus:

“And what is right resolve? Being resolved on renunciation, on freedom from ill will, on harmlessness: This is called right resolve.”188

It means the renunciation of the worldly things and an according greater commitment to the spiritual path; good will; and a commitment to non-violence, or harmlessness, towards other living beings.

3. **Right speech** deals with the way in which a Buddhist practitioner would best make use of their words. In the Pali Canon, it is explained thus:

“And what is right speech? Abstaining from lying, from divisive speech, from abusive speech, and from idle chatter: This is called right speech.”189

The *Samaññaphala Sutta, Kevatta Sutta* and *Cunda Kammaraputta Sutta* elaborate:

“Abandoning false speech... He speaks the truth, holds to the truth, is firm, reliable, no deceiver of the world... Abandoning divisive speech... What he has heard here he does not tell there to break those people apart from these people here...Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord...Abandoning abusive speech... He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing and pleasing to people at large...Abandoning idle chatter... He speaks in season, speaks what is factual, what is in accordance with the goal, the Dhamma, and

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188 *D. II. 312; M. III. 73, 251*

189 *D. II. 312; M. III. 251*
the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal...” 

The Abhaya Sutta elaborates:

In the case of words that the Tathagata knows to be unfactual, untrue, unbeneficial, unendearing and disagreeable to others, he does not say them.
In the case of words that the Tathagata knows to be factual, true, yet unbeneficial, unendearing and disagreeable to others, he does not say them.
In the case of words that the Tathagata knows to be factual, true, beneficial, yet unendearing and disagreeable to others, he has a sense of the proper time for saying them.
In the case of words that the Tathagata knows to be unfactual, untrue, unbeneficial, yet endearing and agreeable to others, he does not say them.
In the case of words that the Tathagata knows to be factual, true, but unbeneficial, yet endearing and agreeable to others, he does not say them.
In the case of words that the Tathagata knows to be factual, true, beneficial, and endearing and agreeable to others, he has a sense of the proper time for saying them. Why is that? Because the Tathagata has sympathy for living beings.
In every case, if it is not true, beneficial nor timely, one is not to say it. The Buddha followed this, for example, when asked questions of a purely metaphysical nature, unrelated to the goal, path or discipline that he taught. When asked a question such as "Is the universe eternal?", the Buddha dismissed the topic with the response: "It does not further." (or: "The personal possibilities

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190 M. I. 179-180, 288; cf. A. V. 267
goals) assigned you are not furthered by an answer to an ultimate question about the universe's fate."\textsuperscript{191}

\textbf{4. Right action} can also be translated as "right conduct". As such, the practitioner should train himself to be morally upright in one's activities, not acting in ways that would be corrupt or bring harm to oneself or to others. In the Pali Canon, it is explained as:

"And what is right action? Abstaining from taking life, from stealing, and from illicit sex [or sexual misconduct]. This is called right action."\textsuperscript{192}

For the lay follower, the \textit{Cunda Kammaraputta Sutta} elaborates:

"And how is one made pure in three ways by bodily action? There is the case where a certain person, abandoning the taking of life, abstains from the taking of life. He dwells with his... knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings. Abandoning the taking of what is not given, he abstains from taking what is not given. He does not take, in the manner of a thief, things in a village or a wilderness that belong to others and have not been given by them. Abandoning sensual misconduct, he abstains from sensual misconduct. He does not get sexually involved with those who are protected by their mothers, their fathers, their brothers, their sisters, their relatives, or their Dhamma; those with husbands, those who entail punishments, or even those crowned with flowers by another man. This is how one is made pure in three ways by bodily action."\textsuperscript{193}

For the monastic, the \textit{Samaññaphala Sutta} adds:

\begin{footnotesize}
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\item \textsuperscript{191} M. I. 395
\item \textsuperscript{192} D. II. 312; M. III. 251
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\end{footnotesize}
“Abandoning uncelibacy, he lives a celibate life, aloof, refraining from the sexual act that is the villager's way.”

5. **Right livelihood**, this means that practitioners ought not to engage in trades or occupations which, either directly or indirectly, result in harm for other living beings. In the Pali Canon, it is explained thus:

“That what is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood: This is called right livelihood.”

More concretely, today interpretations include "work and career need to be integrated into life as a Buddhist," it is also an ethical livelihood, "wealth obtained through rightful means" (Bhikku Basnagoda Rahula) - that means being honest and ethical in business dealings, not to cheat, lie or steal. As people are spending most of the time at work, it’s important to assess how our work affects our mind and heart. So important questions include "How can work become meaningful? How can it be a support not a hindrance to spiritual practice — a place to deepen our awareness and kindness?"

The five types of businesses that should not be undertaken are:

1. Business in weapons: trading in all kinds of weapons and instruments for killing.
2. Business in human beings: slave trading, prostitution, or the buying and selling of children or adults.
3. Business in meat: "meat" refers to the bodies of beings after they are killed. This includes breeding animals for slaughter.

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195 *D. II. 312; M. III. 251*

196 Buddhism and Wealth: Defining 'Right Livelihood', Huff Post, March 16, 2011

4. Business in intoxicants: manufacturing or selling intoxicating drinks or addictive drugs.

5. Business in poison: producing or trading in any kind of poison or a toxic product designed to kill.

6. **Right effort** can also be translated as "right endeavor" or "right diligence". In this, the practitioners should make a persisting effort to abandon all the wrong and harmful thoughts, words, and deeds. The practitioner should instead be persisting in giving rise to what would be good and useful to themselves and others in their thoughts, words, and deeds, without a thought for the difficulty or weariness involved. In the Pali Canon, it is explained thus:

“And what, monks, is right effort?

(i) There is the case where a monk generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen.

(ii) He generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the abandonment of evil, unskillful qualities that have arisen.

(iii) He generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the arising of skillful qualities that have not yet arisen.

(iv) He generates desire, endeavors, activates persistence, upholds and exerts his intent for the maintenance, non-confusion, increase, plenitude, development, and culmination of skillful qualities that have arisen:

This, monks, is called right effort.”¹⁹⁸

Although the above instruction is given to the male monastic order, it is also meant for the female monastic order and can be practiced by lay followers of both genders.

¹⁹⁸ A. II. 15, 74; D. II. 312; M. II. 11; III. 251
The above four phases of right effort mean to:

1. Prevent the unwholesome that has not yet arisen in oneself.
2. Let go of the unwholesome that has arisen in oneself.
3. Bring up the wholesome that has not yet arisen in oneself.
4. Maintain the wholesome that has arisen in oneself.

7. **Right mindfulness**, also translated as "right memory", "right awareness" or "right attention". Here, practitioners should constantly keep their minds alert to phenomena that affect the body and mind. They should be mindful and deliberate, making sure not to act or speak due to inattention or forgetfulness. In the Pali Canon, it is explained thus:

   “And what, monks, is right mindfulness?
   (i) There is the case where a monk remains focused on the body in and of itself—ardent, aware, and mindful—putting away greed and distress with reference to the world.
   (ii) He remains focused on feelings in and of themselves—ardent, aware, and mindful—putting away greed and distress with reference to the world.
   (iii) He remains focused on the mind in and of itself—ardent, aware, and mindful—putting away greed and distress with reference to the world.
   (iv) He remains focused on mental qualities in and of themselves—ardent, aware, and mindful—putting away greed and distress with reference to the world.

   This, monks, is called right mindfulness.”\(^{199}\)

*Bhikkhu Bodhi*, a monk of the Theravada tradition, further explains the concept of mindfulness as follows:\(^{200}\)

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\(^{200}\)
“The mind is deliberately kept at the level of *bare attention*, a detached observation of what is happening within us and around us in the present moment. In the practice of right mindfulness the mind is trained to remain in the present, open, quiet, and alert, contemplating the present event. All judgments and interpretations have to be suspended, or if they occur, just registered and dropped.”

The *Mahasatipatthana Sutta* also teaches that by mindfully observing these phenomena, we begin to discern its arising and subsiding and the Three Characteristics of Dharma in direct experience, which leads to the arising of insight and the qualities of dispassion, non-clinging, and release.

**8. Right concentration**, as its Pali name indicates, is the practice of concentration (*samadhi*). It is also known as right meditation. As such, the practitioner concentrates on an object of attention until reaching full concentration and a state of meditative absorption (*jhana*). Traditionally, the practice of *samadhi* can be developed through mindfulness of breathing (*anapanasati*), through visual objects (*kasina*), and through repetition of phrases (*mantra*). *Samadhi* is used to suppress the five hindrances in order to enter into *jhana*. *Jhana* is an instrument used for developing wisdom by cultivating insight and using it to examine true nature of phenomena with direct cognition. This leads to cutting off the defilements, realizing the dhamma and, finally, self-awareness. During the practice of right concentration, the practitioners will need to investigate and verify their right view. In the process, right knowledge will arise, followed by right liberation. In the Pali Canon, it is explained thus:201

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“And what is right concentration?

(i) Herein a monk aloof from sense desires, aloof from unwholesome thoughts, attains to and abides in the first meditative absorption [jhana], which is detachment-born and accompanied by applied thought, sustained thought, joy, and bliss.

(ii) By allaying applied and sustained thought he attains to, and abides in the second jhana, which is inner tranquillity, which is unification (of the mind), devoid of applied and sustained thought, and which has joy and bliss.

(iii) By detachment from joy he dwells in equanimity, mindful, and with clear comprehension and enjoys bliss in body, and attains to and abides in the third jhana, which the noble ones [ariyas] call "dwelling in equanimity, mindfulness, and bliss".

(iv) By giving up of bliss and suffering, by the disappearance already of joy and sorrow, he attains to, and abides in the fourth jhana, which is neither suffering nor bliss, and which is the purity of equanimity — mindfulness.

This is called right concentration.”

Although this instruction is given to the male monastic order, it is also meant for the female monastic order and can be practiced by lay followers from both genders.

According to the Pali canon, right concentration is dependent on the development of preceding path factors:202

“The Blessed One said: "Now what, monks, is noble right concentration with its supports and requisite conditions? Any singleness of mind equipped with these seven factors — right view, right resolve, right speech, right action, right livelihood, right effort, and right mindfulness — is called noble right concentration with its supports and requisite conditions.”

It should be understood that these eight components are not eight different paths or eight distinct principles that must be successfully accomplished before proceeding to the next. They are factors of one path. They depend on one another like eight links in a chain, and they must be put into practice simultaneously more or less according to the capacity of individual. The reason for breaking the path into factors is to show various prominent phases that occur in different steps of the practice; for example, right understanding has been set up as the initial step because in the very first stage of practice a person must establish a conducive outlook, correct views, and right understanding for the course on which he is about to embark. This perspective will then lead to correct contemplation and practice of the path. These eight factors, when well cultivated and made much of, lead to Nibbāna (supreme peace), have Nibbāna for their goal, end in Nibbāna.