INTRODUCTION
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In the beginning of new millennium, the world has brought out all troubles and negative energy. Hatred, division, and destruction seem to be escalating to unimaginable consequences, especially given the incredible advances in science and technology that follow war to be carried out as if it were a computer game. The world is dominated by the evils such as selfishness, jealously, and violence. These have destroyed the peace and happiness of mankind. Human kind has been theorizing and philosophizing, sometimes in violent disagreements and strife, for untold centuries. Religions and Ideologies regarding the peace have been proposed and practiced by hundreds and even by millions of people, but still there is no real peace. A variety of social movements and religious beliefs have told us that peace is attainable if we follow, but social movements have failed us and religious beliefs have proved inadequate, especially as they are so susceptible to being used by deluded leaders or groups for their own selfish and dangerous ends. As a result, the war as to end all wars has long been over and still we are in conflict, causing millions of people suffering, degradation, privation, and death.

The whole world, however, welcomes peace. Hence people frequently discuss peace and hold peace conferences. At the same time, some of them are secretly engaged in the task of manufacturing lethal weapons capable of destroying even the whole world. The powerful countries sow the seeds of greed and hatred which are the main causes that lead to open aggression, throughout the world. They even make enormous profits by selling arms and war machinery to countries engaged in war. The destruction of each other involving the use of weapons is unavoidable. In the face of this fact, various steps have been taken within the past years for the preservation of world peace. Some international organizations such as UN, UNESCO, or Olympic Games have been made very important steps taken in this connection. This is something to

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1 The UN aims the maintenance of international peace and security, and the achievement of international co-operation among its permanent members in matters of importance.

2 The UNESCO recalls the cherished ideas of bringing up peace-loving citizens by means of a systematic education programme ; also to eradicate the lack of discipline in society, and to educate and inculcate peaceful ideas among the peoples of the world.

3 The organizers of Olympic Games hope that participation in sports internationally not only leads to physical fitness, but also provides recreation, and promotes brotherhood between individuals as well as teams.
be appreciated. But the long awaited establishment of world peace still remains to be accomplished.

True human development is characterized by an absence of these problems, i.e. peace. Peace includes an absence of strife among groups, whether they are regarded as classes, communities, races or nations. The mission of all religions is to achieve peace. However, in the past the larger proportion of religions has helped only select groups of people, fostering harmony and friendship within that group, but greeting others with hostility. This is why religion has been such a divisive force in human history, a catalyst for war and destruction. Among religious circles it must be conceded that religions have had a major role in the appearance of many problems such as disunion, discord, even not a few cases of war and atrocities. Instead of being a factor for mutual peace and harmony in the world, we find that religions are a cause of more and more contention and strife, wars and bloodshed. The time has come for us to urgently do away with these merciless circumstances in order to create sustainable world peace.

A survey of history reveals that Buddhism has more indeed contributed most towards promoting world peace. The Buddha has taught peace more strongly to his followers, more effectively, during all its history. It is true that the peace or Santi is the main teaching of Buddha. As it is mentioned by Buddha: "Natthi santiparam sukham" (There is no higher bliss than peace). It denotes essentially an absence of conflict in the individual psychology and in the fundamental sense refers to the absolute state of mental quietude expressed by the term Nibbāna.

In Buddhism the concept of peace is extended to include both inner and outer peace, i.e. Ajjhatasanti - inner peace or the peace of mind and Bahiddhasanti - outer peace or the peace of society. The former can provide a firm foundation for the latter. Unless there is peace of mind, there will be no peace of society. According to the Buddha, man can promote both mental and social peace by controlling his greed, hatred, and ignorance and at the same time developing loving-kindness (Mettā), compassion (Karunā), sympathetic joy (Muditā), and equanimity (Upekkhā).^1

The Buddha always instructs his followers to live a non-violent life. Any follower who uses violent means to solve conflicts is not a true follower of the Buddha. As the Buddha said that though thieves and bandits were to cut limb by limb with a

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^1 Dhammapada 202.
^2 Dīgha-Nikāya 2.196.
double-edged saw, even then one who defiles his mind [feels angry about it] is not the follower of his instructions.\(^6\) One should overcome anger with love and not with anger, and to conquer evil with good and not with evil.\(^7\) As a result, it is not difficult to understand why the Buddhists have religious tolerance and can live peacefully with followers of other religions.

This research project aims at considering the concept of peace and its relevance to daily life from the point of view of Theravāda Buddhism which is based on the Sutta Piṭaka and its related commentary works. The Sutta Piṭaka is undoubtedly the most frequently referred treatise among the Buddhists and the biggest part of Pāli Tipiṭaka. Therefore, the references which base on the Sutta Piṭaka reflect the ideal teaching of Santi in early Buddhism.

The researcher will explore the concept of Santi in the context of the following issues:

1. What is the concept of Santi according to early Buddhism?
2. How can one practise in order to achieve the Santi within oneself and in the society?

This study is, therefore, divided into five following chapters:

**Chapter One: General observation of Peace**

In this chapter the discussion will focus on the significance and urgency of peace in the present world, the religious perspectives on peace, Peace in Indian Thought and Buddhism as a religion of Peace.

**Chapter Two: Concept of Santi in Theravāda Buddhism**

An attempt is made to explain the idea of peace as given in the Pāli Tipiṭaka with special references to Sutta Piṭaka and its related commentary works. Then the twofold peace, viz. Ajjhattasanti – the inner peace, and Bahiddhasanti – the outer peace, is carefully examined. The peace and Nibbāna are also important issues that should be investigated in this chapter.

**Chapter Three: Three Fold Training for Peace**

In order to make use of the idea of Santi, it is necessary to consider the ways or practices that lead to actual peace within oneself and in society. Hence we will go through in this chapter those Buddhist doctrines of Tisikkhd and two fold ways of meditation called Samatha and Vipassanā

\(^6\) Majjhima-Nikāya 1. 129.
\(^7\) Dhammapada 223.
Chapter Four: Satta Visuddhis, Catu Brahmavihāras and Pañcasīla for Peace.

This chapter is a continuation from the previous chapter in which our discussion is the Buddhist doctrines for peace. Hence, the doctrines of Satta Visuddhis, Catu Brahmavihāras and Pañcasīla are taken into consideration here.

Chapter Five: Law of Kamma for Peace.

As a continuation of the previous discussion, this chapter focuses on how the Law of Kamma is related to other Buddhist doctrines of Peace.

Chapter Six: Contribution of Buddhism to the contemporary world - peace

In this important chapter, our focus is to see how the Buddhist teachings can be practically utilized in the modern world. Three root causes namely Tanhā, Māna, and Diṭṭhi for all sorts of current issues related to the non-peace are discussed in detail. All four categories as held by Buddhism should equally contribute for individual and social peace. Hence the discussion is launched towards these four groups of people namely Bhikkhu, Bhikkhunī, Upasaka, and Upasikā with their social obligations particularly enumerated in Singalovada sutta. Further, an effort is made to examine how Buddhist way of politics and economics are useful in bringing about peace in the modern world. In the final stage of this chapter, the burning issues that harm individual and social harmony and peace most of the time in the modern world namely the problems of birth control, abortion and education are taken into discussion from Buddhist perspectives.

Chapter Seven: Conclusion

In this chapter the overall picture of the concept of Santi and the way leading to Santi in as explored in the foregoing chapters is summarized and presented. The findings of the research are critically examined. Finally, the suggestions that are useful for the researches in this or related fields are discussed.