CHAPTER II

THE CONCEPT OF SANTI IN THERAVĀDA BUDDHISM
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2.0 Introduction
In chapter two, we will consider the concept of Santi (peace) in Theravāda Buddhism. The study includes the general viewpoint in Theravāda Buddhist teaching, especially the standard of moral judgment. The contents of this chapter are divided into two parts. The first stage of peace may be called ‘Internal Peace’. It is the "Lokuttara or Paramattha Santi". This point is considered as the real, permanent, and perfect peace. It is the peace of mind which is independent to external material pleasure. It is the highest and eternal peace. The second stage of peace may be called "External Peace or Mundane Peace" or "Relative Peace" technically known as "Lokiya Santi". This peace can be achieved in this complex world by skilfully dealing with and associating oneself with people, with mutual respect, and mutual understanding.

2.1 Definition and meaning of Santi
The word ‘Santi’ is a Pāli term which etymologically means "Peace". Peace is here translated from the word Santi. Peace is generally understood as an absence of strife among groups, whether they are regarded as classes, communities, races or nations, Buddhism has taught peace more strongly to its 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 Santi param 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.

From the point of view of the word “Santi” is of very ancient origin. It is derived from the Pāli word “Santi” which literally means a peace, a contract, an agreement to end the war or any dispute and conflict between two people, two nations or two antagonistic groups of people. As generally understood in the west, the notion of peace refers to absence of strife among groups, whether they are regarded as classes, communities, races or nations. It is not customary in the

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idiom of the West to speak of peace as between individuals within the same group. However the concept of the Santi has both negative and positive meanings.

Negatively to Santi or peace means as absence of war, conflict, hostility, agitation, disturbance, disagreement or quarrel, struggle, violence, terrorism, civil strife or civil commotion and social disorder, etc.; it also means an absence of mental disturbance such as anxiety, worry, restlessness etc.

Positively to Santi or peace means a state or tranquillity, calm, repose, quietness, harmony, friendship, amity, concord, peaceful or friendly relation, public order, pacification, spiritual content, reconciliation, serenity, security and bliss. Thus the concept of Santi or peace encompasses within itself the absence of conflict as well as the presence of harmony.

Buddhist concept of Santi or peace pays emphasis on individual aspect of peace and its social consequences are held to follow from the centre of the individual’s own psychology. It denotes essentially the 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. One of the oldest texts, the Suttanipāta, refers to internal peace as resulting from the elimination of ideological and other conflicts of the mind.

In Buddhism, the meaning of peace, in terms of our living experiences combines four primary issues: happiness, peace, freedom and security. In the Pāli Buddhist Cannon, Nibbāna is called the highest happiness (Paramaṁ sukham) the supreme state of sublime peace (Anuttarasasamivihārapada) the liberation of deliverance (Vimutti), and the supreme security from bondage (Anuttarayogakkhema).

The Buddha teaches clearly that we must look within to achieve the goals towards which we aspire. He points out that real happiness, peace, freedom and security can be attained by

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overcoming the mental fetters.\textsuperscript{7} The \textit{Visuddhimagga} explains the meaning of peace both as peaceful and sublime (\textit{Santo C'eva Panitoca}): it is peaceful and sublime in both ways. The subject is peaceful and sublime only by developing our concentration is through mindfulness of breathing.\textsuperscript{8}

In this point, as mentioned by Ashin Paññabala,\textsuperscript{9} the most important factor towards peace in Buddhism is to achieve smoother, clearer commentaries at all levels of our lives whether through our social groups, nations or religions. Peace is a great subject and a very worthy cause. Indeed, it is the most important endeavour that the human mind can pursue to achieve its final aims.

It is easy to talk about peace, but it is hard to know the meaning of peace because it has many levels of meaning, some deep and profound. As a matter of fact, everybody would like to attain peace but to attain peace is not easy. However, if we endeavour with a workable system, we can attain peace. So peace is something which we can pursue.

Peter Kasser himself stated that it is certain to attain peace, if you understand it. He stated that the concept of peace is in our knowledge and peace dwells in our hearts. In order to attain peace, we have to overcome the basic problems in social field that are in opposition to peace. This is the way to attain peace. These problems include things from fundamental human needs to weapons to the causes of war. This means they include the problems in social field, such as hungers, illiteracy, distribution of wealth, enjoyment of equal opportunities in society, human rights, child privilege, etc.

All in all, the solution of all social problems is to achieve peace. The most Phra Dhammapiṭaka,\textsuperscript{10} who wrote the book titled \textit{Socially Engaged Buddhism for the New Millennium}, mentioned as follows. “Peace is a state of consciousness dynamically maintained by the people in a society where the evils of greed, hatred, and ignorance are reduced to minimum and non-greed and non-hatred are increased to the maximum.”\textsuperscript{11}

\textsuperscript{7} Ibid.
\textsuperscript{8} \textit{Visuddhimagga}, p.287.
\textsuperscript{9} Ashin Paññabala, \textit{A critical study of the concept of Saññi (peace) in \textit{Theravāda Buddhism with special reference to the Visuddhimagga}}, Bangkok: Mahachulalongkornrajavidyalaya University, 2004, p. 8.
\textsuperscript{11} Ibid.
The concept of true peace lies in the unity of negative and positive conditions. Peace means both the absences of war and fulfilling the requirements and situations which lead to the pleasantness of life. From the dawn of civilization strife has been the discussion of peace. The role of religion is of vital importance for the purpose of the attainment of peace. Buddhism has a great potential to promote peace in the modern world, if approached in the right way.  

Hence, the concept of peace can be divided into two aspects:

1) Negative peace means the absence of war, violence both personal and social, terrorist activities and hostilities in general.

2) Positive peace, on the other hand, connotes not only the absence of war, but also more significantly, the promotion of a harmonious, functionally cooperative and well integrated society.  

It is said in the concept entitled A Buddhist Worldview by Phra Thepsophon (Prayoon Mererk) that “peace in positive sense means the presence of unity in harmony, freedom, and justice. Thus the concept of peace encompasses within itself the absence of conflict as well as the presence of harmony.” Peace, in Buddhism, is concerned with individuals and groups. Connection with individuals of inner peace supports a firm foundation upon which social peace can establish itself. “In fact, society can remain fully peaceful only if its members fully have peace of mind.”

Buddhism begins with the idea of non-violence. Essential Themes of Buddhist Lectures given by Ven. Ashin Thittila says, “One of the most important ethical teachings of the Buddha is non-killing or non-violence.” The Buddha expounded a way of life that will lead to the elimination of suffering and the promotion of social well-being. With regard to the meaning of peace in general, Peter Kasser gives answers to the questions of peace on the Internet. Different people have different ideas as to the meaning of peace. Some people think that peace means the description of a society where there is neither war nor social unrest. In order to establish peace, people must have such qualities as contentment (Santuṭṭhis), the four aspects of

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14 Phra Thepsophon (Prayoon mererk), A Buddhist Worldview, Bangkok: Mahachulalongkornrajavidyalaya University, 2001, p.88.
15 Ibid., p.60.
Brahmavihara (i.e. Mettā, Karunā, Muditā, and Upekkhā) the absence of the ten kinds of attachments (i.e ten kinds of Kilesā) particularly Sakkāyadiṭṭhi (wrong views).

Those who have such qualities can be called people with peace. Another way is that people must live in harmony with one another so that there are no disagreements among them. It is necessary to avoid conflicts and have harmony in human society. In this connection, the Buddha admonished his disciples, saying "Samaggānaṁ Tapo Sukho - happy is the practise of those in harmony"\(^{17}\) in the Dhammapada. It is true that peace (Santi) is the essence of Buddhism. The final goal of Buddhists rests in peace.

As a matter of fact, peace is the characteristic of Nibbāna. According to Buddhism, there are two kinds of peace, namely internal peace (Ajjhātta-santi) which is peace of mind, whereas external peace (Bahidhā-santi) is the peace of society. The former provides a firm foundation for the latter. Unless there is peace of mind, there will be no peace of society.\(^{18}\)

Regarding the concept of peace, Venerable Walpola Rahula said in his book, What the Buddha Taught, that the word Santi means peace, comfort or ease.\(^{19}\) Peace is the greatest and highest wish of everyone. That is why everybody is always in search of peace. As a matter of fact, man's ultimate desire is only to attain peace in this life or in a future one. There is a question whether it is within the reach of human power. It is necessary to realize that we are responsible for peace, which arises only because of our deeds, words and thoughts.

That is why peace is dependent on our own actions. Life is what we make it. In the same way, no one else can create our peace because we alone are responsible for creating our own peace. So, each and everybody has a positive duty to fulfill his ultimate desire by right understanding, making his greed, hatred and delusion less. Doing so, peace will be the result of oneself, one's family, society, country and even the whole world. Helping each other with good intention and purity of mind shows brotherly or sisterly feeling.\(^{20}\)

We are responsible for our own good or bad results. The Buddha taught that every action regarding our own deeds, words, and

\(^{17}\) Dhammapada. 194
thoughts must be purified. But the forerunner to having peace in our life, according to the teaching of the Buddha in the Dhammapada is the purification of the mind. This is revealed in the Dhammapada as follows: “Mind is the forerunner of all evil deeds or all good deeds. Mind is the chief. Mind makes all things. If one speaks or acts with wicked mind, suffering follows he the wheel follows the hoof of the drought-ox. If one speaks or acts with pure mind, happiness follows him as one's shadow that never leaves him.” So the teaching of the Buddha in the Dhammapada shows why and how the mind is significant. Mind (Citta) is what causes suffering and peace, both physically and mentally. So the suffering and happiness of a person depend on the state of the mind, which can lead us to both suffering and happiness. It is the mind that compels a person to perform actions, good or bad.

So real peace is nothing but mental peace, not material pleasure, however, a majority of the people does not understand this. Some people think that peace includes pleasures derived from the six senses. According to Buddhism, sense pleasures lead finally to suffering rather than to peace. Action, which is born of black Cetanā (volition) leads to suffering, while the action which is born of white Cetanā leads to pleasure or peace. So Cetanā of the mind is of importance. Buddhism admonishes us to strive for peace. It also admonishes us to become good persons through good conduct, mental discipline and wisdom. Good conduct and discipline promote peaceful minds. If a man cannot discriminate between wholesomeness and unwholesomeness, he descends to the stage of an ignorant worldling. In contrary, if a man can discriminate between wholesomeness and unwholesomeness, he can raise to the stage of a noble person.

That is why everybody must try to purify his or her mind. The Buddha taught how to avoid evil, cultivate good and purify one's mind. Mental purification is the primary cause to achieve purity of morality (Silavisuddhi). The Samyutta Nikāya says that Sīla is the primary cause to achieve purity of morality (Silavisuddhi).26

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21 Visuddhimagga, p.584.
22 Dhammapada, 25.
25 Ibid.
26 Samyutta-Nikāya 3.127-128.
beginning stage to go to the stage of perfect purity.\textsuperscript{27} Without \textit{Sila}, there will be no purification of morality. \textit{Sila} is really conducive to all beings.\textsuperscript{28}

\textit{Sila} is of importance to all persons in the field of insight meditation (\textit{Yogis}). Once the Buddha said to \textit{Ānanda}, “\textit{Ānanda} having moral virtue is the sources of the absence of remorse; the absence of remorse is the advantage of having moral virtue.”\textsuperscript{29} If a monk desires the higher stages of consciousness, which is conducive to a happy life, he should purify his moral virtue. If he desires tranquillity, psychic power, higher knowledge and complete cessation of the \textit{Āsavas}, he should fulfil his moral virtues.\textsuperscript{30}

The shortest and the most complete words of the Buddha are:-

“To refrain from all evils, to do what is good, to purify the mind,” This is the teaching of the Buddha.\textsuperscript{31}

The verse includes \textit{Sila}, \textit{Samādhi}, and \textit{Paññā} (morality, concentration, and wisdom). We all have to follow this verse in order to attain peace or \textit{Nibbāna}.

However, In Buddhism the concept of peace is extended to include both inner and outer peace, i.e. \textit{Ajjhāttasanti}- inner peace or the peace of mind, and \textit{Bahiddhasanti}- outer or the peace of society. And it can be divided into two levels viz.; temporary peace, is the peace of a person who does not get salvation or enlightenment but he can calm illness and suffering. Permanent peace is the peace of a person who gets salvation or enlightenment. It means the cessation of suffering (\textit{Dukkha-Nirodha}) through the extinction of craving which is the cause of suffering (\textit{Dukkha-Samudaya}). 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 (\textit{Mettā}), Compassion (\textit{Karunā}), Sympathetic joy (\textit{Muditā}), and Equanimity (\textit{Upekkhā}).

\textsuperscript{28} Samyutta-Nikāya 5. 147.
\textsuperscript{29} Aṅguttara-Nikāya 5. 1.
\textsuperscript{30} Majjhima-Nikāya 1.16.
\textsuperscript{31} Dhammapada. 183.
2.2 The Concept of Santi in Tipitaka

The term Sānti (peace in English), in fact, is Nibbāna. The term Santi (peace) includes other similar terms, such as, Nibbāna, supra mundane, “deathless, absolutely endless, non-conditioned, and incomparable”32 absolute purity (Visuddhi), emancipation (Vimutti) and immortality (Amata). Here is the extinction of “greed (Lobha), hatred (Dosa), and delusion (Moha).”33 As a matter of fact, peace is found only in Nibbāna. “Intrinsically (Sabhāvato) Nibbāna is peaceful (Santi).”34 Referring to Nibbāna, the Dhammapada states: “There is no fire like passion; there is no evil like hatred; there is no ill like Khandas; there is no bliss that surpasses the perfect peace (i.e; Nibbāna).”35

“In addition, one should recall the qualities of peace as the 'Blessed one in other Suttas, as for example, thinks them: The Unconditioned O Bhikkhus, I will teach you, the Truth (Sacca) the Other Shore (Para), which is hard to see (Sududassana), the Ageless (Ajarā), the Deathless (Amata), the Ever-Lasting Dhuva), the Bless (Siva), Safety (Khemā),.....the Undistressed (Anitaka), the Trouble-Free (Abyāpajjā), Purity (Visuddhi), the Island (Dīpa) the refuge (Tisaraṇa), the Shelter (Tāna),and so on.”36

The Vimuttimagga defines peace as freedom from wrong view through insight practise, the entire destruction of fetters through insight meditation, the attainment of entire tranquillity, extinction of all kinds of sufferings without residue of the substratum.37 Promotion of freedom is necessary in Buddhism because its highest goal is Vimutti, or freedom from all bondages of life.38 According to the Sakkapāñnahasutta, peace means cessation of all attachments. So people who are in search of peace must try to eradicate all attachments. Eventually, peace means the search for Nibbāna, the ultimate goal of all Buddhists. On the whole, searching for peace is done when one attains Nibbāna. The Buddha declares in the

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33 Samyutta-Nikāya 4. 359
34 Samyutta-Nikāya 4. 318.
35 Dhammapada, 202.
37 Vimuttimagga, p.2.
38 Vimuttimagga, p.16.
Dhammapada, “Nibbānaṁ paramaṁ sukhaṁ”\textsuperscript{39} - Nibbāna is the highest bliss. So, it is said that peace is different from the ordinary happiness and Nibbāna is the greatest happiness and peace.

According to Buddhist teaching Man has the right and the ability to pursue the noble path, as shown by the Buddha. The noble path leads to a state of peace and happiness. Even the most vicious person can, by his effort, become a virtuous being. The choice is up to Man himself.

Never before in the history of the world has human society been in a great need for freedom—freedom from being a slave of materialism, freedom from tension, anxiety, conflicts, strives and wars. People are in dire need of peace not only for their own personal view at home but also in their working place. Their need is reflected at all levels of activities and organizations. But, as long as Man is dominated by ignorance, greed, selfishness, hatred, injustice, vengeance and all other evil destructive forces, there will not be any hope of peace and freedom at all.

The term ‘Santi’ or ‘Peace’, according to Buddhism, can be categorized into two levels based on its quality as shown below:-

\textbf{2.2.1 Internal peace (Paramattha Santi)}

The first stage of peace may be called ‘Internal Peace or Supramundane’ or ‘Absolute peace’. It is known in Pāli as “Lokuttara or Paramattha Santi”\textsuperscript{40}. This peace is considered as the real and perfect peace. It is the peace of mind which is independent to external material pleasure. It is the highest and eternal peace. This type of peace is the ultimate goal of Buddhism-Nibbāna. To refer to the Dhammapada, “There is no bliss higher than this peace (Nibbāna)”\textsuperscript{41}. Wealth, power, fame, praise, dignity and health are associated with mundane peace and worldly happiness. This peace is happiness in the ultimate sense. The real and perfect peace is the state of mind—the tranquillity of mind, which controls, disciplines, cultures and purifies all defilements. Therefore the mundane peace is not an end by itself, but a means to an end, whereas the superabundant peace is an end in itself.\textsuperscript{42}

\textsuperscript{39} Dhammapada. 203; 204.
\textsuperscript{40} S.,Narayan (ed.) \textit{Buddhism and world peace}, New Delhi : Inter India Publications, 1990, p.83.
\textsuperscript{41} Dhammapada. 202.
\textsuperscript{42} Phra Saneh Dhammavaro, \textit{Way Buddhism : war, love and peace}, Chiangmai: Kumsapt printing Limited Partnership, 2003., p. 34.
Internal peace is a peace of mind; it is a state of mental calm, tranquillity, mental balance, spiritual content, harmony, purity, bliss and like, in which there are no mental disturbances, conflict, worry, anxiety, restlessness, mental corruption, grief and sorrow; it is an absence of negative mental state as well as the presence of the positive ones. Then state free from “disquieting or evil thought or oppressive emotions such as greed, anger, delusion and so on. To attain peace of mind is the ultimate goal of Buddhism, which is the absolute peace, as the Buddha said:

“Natthi Rāgasamo Aggi, Natthi Dosasamo Kali, Natthi Khandhasamā Dukkhā, Natthi Saññiparam Sukkham”.

‘There is no fire like passion, no ill like hatred, there is no sorrow like this physical existence (individuality), there is no happiness than peace. This kind of peace is the characteristic of Nibbāna.’

Internal peace can still be disturbed by internal factors, i.e. mental defilement such as greed, desire, hatred, and delusion, etc. Though society may not always be peaceful, the mind of an individual in the peaceful society may not always be peaceful. They may not be disturbed by external conditions, but there still exists the internal condition i.e. mental corruption, which is the root cause of mental disturbances as well as social disturbance. As long as the minds of individuals are not totally free from mental corruption, they may disturb them at any time even during peacetime (external peace). But internal peace of those, whose minds are totally free from mental impurities, can never be affected and disturbed at any time in any circumstances.

This kind of peace is an essential characteristic of mind. To reach internal peace, one has to give up three root causes of evils; greed, hatred, and delusion. When mind is free from all these evils, mind will become peaceful.

2.2.2 External peace (Lokiya Santi)

The second stage of peace may be called “External Peace or mundane peace” or “relative peace” technically known as “Lokiya Santi”. This peace can be achieved in this complex world by skilfully

43 B. Khemananda, Op. Cit., p.3
44 Dhammapada.202
dealing with and associating oneself with people, with mutual respect, and mutual understanding. By keeping oneself ‘fit’ to external environments, not indulging in materialism, and being satisfied with the present living situation in life, being honest and sincere in one’s own duties in accordance with the teachings of the Buddha.  

External peace is an inter-personal peace, which involves interpersonal relations in society; it is a state of social harmony, peaceful co-existence, co-operation and friendly relations between men and their fellow beings as well as nature.

In its negative sense, external peace means the absence of war, hostility, agitation, social disorder, disturbances, social injustice, social inequality, violence, violation of human right, riots, terrorism, ecological imbalance, etc.

In its positive sense external peace means a state of social harmony, social justice, social equality, friendship or friendly relation, concord, public order and security, respect for human rights and ecological balance etc.

Therefore, external peace excludes the presence of all social evils and includes the presence of all social virtues. It also includes communal, national and world peace. External peace is also called social peace. A person is said to have external peace when he has a harmonious living, fraternity, with his fellow beings and nature.

There is a relation between internal and external peace. Both are mutually inclusive not exclusive; both are related and interdependent. The internal peace of mind of individuals is the cause of, or the first step towards, external peace of any society. Social harmony or external peace must be built up from the individuals. If there is no internal peace, there will be no peace in the world.

Internal peace is a prerequisite for external peace, which involves interpersonal relations. A person is said to have external peace when he has a harmonious living with his fellow beings. External peace includes communal, national, and global peace. Internal peace of individuals provides firm foundation upon which the entire edifice of social peace is to be created. In fact, society can

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47 Phra Saneh Dhammavaro, Op. Cit., p. 34.
48 B. Khemananda, Op. Cit., p.4
49 Ibid.
remain fully peaceful if its members have full peace of mind. Unless there is peace within, there will be no external peace.52

The real peace comes from within and only from within can social peace be achieved. The so-called external peace is the direct result of the internal peace of mind of individuals in that society; it is the manifestation or reflection of each individual’s mental peace, it depends on mental peace and is unattainable without it. If the world is to achieve peace it is essential to cultivate mental peace and it is only through peace of mind that world peace can be achieved53

In Buddhist thought, there are two stages of peace. The first state of peace, Paramattha Santi -- super-mundane or absolute peace - is masterfully portrayed in this calligraphic painting. This peace is considered as the real and perfect peace. It is independent of external pleasure, is the highest and eternal peace and is the ultimate goal of Buddhism. This real and perfect peace is the state of mind -- the tranquillity of mind-- which controls, disciplines, cultures and purifies all defilements.

This calligraphic character represents Lokuttara or Paramattha Santi, which means absolute peace in Pāli, the ancient Indian language used to document the scriptures of Theravada Buddhism.

The second, called Lokiya santi, is mundane peace, a state which can be achieved in the complex earthly world by skilfully interacting with people, treating others with mutual respect, and by being guided by mutual understanding. To attain this peace, one must be mindful in the external environment, not indulge in materialism, feel satisfied with the present living situation in life, and be honest and sincere in one’s own duties in accordance with the teachings of the Buddha.

However, internal peace of mundane consciousness (Lokiya-Citta) in the mundane plane (Lokiya-bhūmi) can be affected and disturbed by external conditions; it may be both cause and effect of external. If first becomes the cause of external peace, which in turn becomes its cause whole or an aggregate of and provides the condition for mental peace of individuals in that society.54 Hence internal peace and external peace are inseparable; both must be cultivated together.

52 Ibid.
53 Ibid., p.5.
The most influential factor for peace and freedom is nothing external but one's own mental attitude. It is a state of mental stability, serenity, awareness, integration and purification of mind. Training the mind to attain such state of peaceful mind is of utmost importance. Once the mind becomes stable and tranquil enough to face all kinds of irksome situations no external factor can affect it.

One may wonder how Buddhism can help one attain peace. Buddhism is a practical science. Whoever wants peace has to sincerely practise. Buddhadhamma embodies all the principles of practical life which is applicable to all kinds and levels of people. This principle enables the practitioner to discipline his mind. Once the mind is disciplined the righteousness of physical and verbal activities will also be followed. Peaceful and happy society will be resulted finally.\(^5\)

Man is rational animal. The animalism in mind urges him to seek pleasure that would give him happiness forever. The rationality in man guides him how the state of happiness attained by him could be stabilized. The history of mankind shows how man struggles to achieve happiness which would alone give him peace of mind.\(^6\) Every attempt had its own limitation and no theory has given a permanent solution. The claim of Buddha showing a path to world peace is to be examined, as peace is a central concept in the religion of the Buddha.

All major religions aim for peace and teach the ways to achieve them; “It seems that Buddha too preaches the same. What makes the Buddhistic path important is that it is a way of life that has to be tested and experienced by oneself, thereby stands the test of reason.” The concept of Santi (peace)\(^7\) concerns a mind which is not obsessed by greed, hate and delusion; “his mind has rectitude on that occasion, being inspired by peace,”\(^8\) in fact is the main teaching of the Buddha. As it is said by the Buddha “There is no higher bliss than peace.”\(^9\) The concept of Santi (peace) is based on the seven stages of purity in the Dhamma.\(^10\)

\(^8\) Visuddhimagga.p.286.
2.3 Achievement of Ajhhattasanti and Bahiddhasanti

Having identified the individual and social peace, this is the high time to deal with those Buddhist teachings which are instrumental in achieving them. To begin with, we are instantly confronted with seven stages of Visuddhi in Buddhism. These may be used to attain two levels of achievements: apparent peace and true peace, two similar terms for internal and external peace. The fundamental aspect of Visuddhi will lead to the former, and the higher aspect of Visuddhi to the latter. The fundamental aspect, called Samatha, consists of Sila and Samadhi and the higher aspect, called Vipassanā, consists of Pañña. Greed (Lobhā), angry (Dosā), and delusion (Mohā) are identified as the root causes of agitated minds and unhappiness. Samatha aims at reducing or eliminating greed (Lobhā) and angry (Dosā), while Vipassanā aims at reducing or eliminating delusion (Mohā). The bases of the practises are the Noble Eightfold Path "Ariya Atthaṅgika-magga".

These seven stages of Visuddhi are the causes of peace as propounded by the Buddha. There are seven stages of Visuddhi. They are:
1. Sīlavisuddhi; purity of morality
2. Cittavisuddhi; purity of mind
3. Diṭṭhivisuddhi; purity of view; purity of understanding
4. Kaṇkhāvitaraṇavisuddhi; purity of transcending doubts
5. Magghmaggaṇanadassanavisuddhi; purity of the knowledge and vision regarding path and not-path
6. Patipaddanadassnavisuddhi; purity of the knowledge and vision of the way of progress
7. Nāṇadassanavisuddhi; purity of knowledge and vision.

People all over the world today need peace more than ever before; Conflicts are widespread. Terrorism is especially disturbing. Now people feel less safe and secure than before. Thus, Theravāda Buddhism states that the only cure for these problems is the Noble Eightfold Path, which is expressed in the four "Satipatthana". "this path is the only way for the purification of beings, for the realization

61 Digha-Nikāya 2. 343.
63 Majjhima-Nikāya 1.149; Visuddhimagga.p.710
64 Saṃyutta-Nikāya 5. 142. ; Dīgha-Nikāya 2. 327.
of *Nibbāna*, that is to say, the four foundations of mindfulness is the only way to overcome suffering and to get into the highest bliss of peace.

The concept of *Santi* is a summary of the *Pāli* Canon and Commentaries. It mentions that there are three factors to peace namely, *Silā*, *Samādhi* and *Paññā* the three *Sikkha*s. Peace of mind can be attained only with *Silā*, while purity and calmness of mind can be achieved only with the purity of *Samādhi*. Happiness can be had only when the mind is calm and peaceful. *Visuddhimagga* also says real peace is *Nibbāna* and may be obtained only by developing *Paññā*. The above aspects have not been mentioned in enough detail for normal laymen to understand. An attempt is the eightfold path by made here to expand and elaborate the role of *Silā*, *Samādhi*, and *Paññā* in the development of peace. In accordance with the seven stages and the two levels of peace, the basic level based on *Silā* and *Samādhi* and the higher level based on *Paññā* will be discussed. The elaborations of *Silā*, *Samādhi*, and *Paññā* practise will be based on the Eightfold *Magga*.

2.4 Buddhist Path to Peace

This section attempts to explain the Buddha's way of establishing peace in the world. In the preceding section we have discussed the problems plaguing the modern society. Whereas Man has reached a high state of scientific and technological advancement, morally and inwardly he has reached a depth of spiritual bankruptcy.

As a result Man is being plagued by unforeseen dangers, new fears and diseases on an unprecedented scale. Both the rich and the poor are unhappy. Both prosperity and poverty are driving Man mad and Man is in a very pitiable and helpless predicament. It is common knowledge that many governments are trying to solve their socio-economic problems through immoral strategy, force and violence. They are trying to end or suppress wars and rebellions by waging another war. They have even popularized the slogan “War for Peace” But we know violence breeds violence and such violence will always prove futile.

From the Buddhist points of view, it is absolutely wrong to end a war by another war and killing by killing. “These kinds of attempts to solve the problems of the world are like cleaning something muddled with muddy water. It only makes matters worse.”

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65 Visuddhimagga, p. 7.
“victory breeds hatred and the defeated lies down in misery.”\textsuperscript{67} The conqueror would naturally incur the animosity of many persons, while the defeatist would be buried in a state of sorrow. Yet never would a person engaged in war repent his conduct of violence after the conquest. However, wars and conflicts will not end. The defeated party will still be waiting to take revenge. The problems will be everlasting. Therefore the Buddha states in the same verse that, “The peaceful neither dwell in happiness, victors nor defeated.”\textsuperscript{68}

\subsection*{2.4.1. The Real Conqueror}

What is it that drives Man to wage wars and what does he want to conquer? Man is driven to war by his own selfish desire, anger and delusion. He believes that he would dominate and conquer others by waging a war, but by doing so he defeats himself. He is indeed defeated by his own defilements and ignorance within his mind. Only he who overcomes his unwholesome motives is the real victor. He is the true conqueror. The Buddha states:

“Though one should conquer a million men in battlefield yet he, indeed, is the noblest victor who has conquered himself.”\textsuperscript{69}

It is a universal truth that evil can only be overcome by its opposite, positive force good, love and compassion. The Buddha shows how to conquer anger and evil feeling, “conquer anger by love, and conquer evil by good.”\textsuperscript{70}

Man’s strength lies in mercy and compassion. The brute in man does not allow him to realize this truth to which the Master (Buddha) paid homage when he said that all anger, whether one’s own or another’s, must be conquered by non-anger. Unless Man follows this injunction his life is bound to be a farce. If he does not acknowledge this in his political and social life, the wicked will never cease from troubling the others; the fire of conflict between states will never be extinguished. The monstrous cruelty of prisons and the threatening frowns of army barracks will make life increasingly intolerable and there will be no end to all this misery and suffering.\textsuperscript{71} The \textit{Dhammapada} concludes that,

\begin{itemize}
  \item \textsuperscript{67}Dhammapada. 201
  \item \textsuperscript{68}Dhammapada.201
  \item \textsuperscript{69}Dhammapada. 103
  \item \textsuperscript{70}Dhammapada. 223
  \item \textsuperscript{71}P.N.Chopra (ed.), \textit{Contribution of Buddhism to world civilization and Culture}, New Delhi: S. Chand & Company Ltd, 1982, p.9
\end{itemize}
“Hatreds never cease through hatred in this world; through love alone they cease. This is an eternal law.”

2.4.2 The Right Path to Peace

The first and most important step Man needs to take in the present situation is to bring about a change in his attitude towards his fellow beings. Ven. P.A. Payutto elaborately states this point, "The basic human attitude is that one seeks to conquer, both the natural world and fellow human beings. This kind of attitude is no longer viable. Human beings must learn to live harmoniously among each other and with the natural environment."

In order to be able to do so, Man should re-examine his attitude towards others by constantly checking himself to see whether he is behaving properly. If he finds that he has gone wrong, he has to prepare himself to admit these faults and stand corrected. That is why the Buddha declares "Instead of finding fault in others look to your own misdeeds." Man has to begin from himself, establishing peace within, before carrying the message of peace to others. To bring peace to the human society therefore is the responsibility of every one.

Man has to create peace for himself, his neighbours and other beings including the natural environment. In the words of The Dalai Lama “If human intelligence goes with good heart, then human life is really worthwhile. Human beings can not only develop genuine peace of mind and happiness for themselves but also can extend their help to other animals, including the whole world.”

2.4.2.1 The Practise of Universal Love and Compassion

The path to peace according to Buddhism lies in exuding universal love and compassion coupled with non-violence and peaceful activities. Compassionate love is the wish for the welfare and happiness of all living beings, making no restrictions whatsoever. It has the characteristic of a benevolent friend.

To observe non-violence, and avoid hurting and injuring others, the Buddha instructed Man to use the technique of "reflective thinking". As

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72 Dhammapada. 5
we love our own selves, others also love their own selves; so we should do unto others as we want others to do unto us. We do not want others to create problems to us; so we should not create problems to others. The Buddha Says;

"All tremble at the Rod. All fear death comparing other with oneself; one should neither strike nor cause to strike. All tremble at violence, life is dear to all comparing with oneself, and one should neither kill nor cause to kill."\(^{76}\)

In the words of the Dalai Lama "In our approach to life, be it pragmatic or otherwise, a basic fact that confronts us squarely and unmistakably is the desire for peace, security and happiness. Different forms of life at different levels of existence make up the teeming denizens of this earth of ours. And, no matter whether they belong to the higher or lower groups, big or small, all beings, primarily seek peace, comfort and security. Life is as dear to a mute creature as it is to man. Just as each one of us wants to live and not to die, so do all other creatures."\(^ {77}\)

Therefore, one should refrain, says the Buddha, from killing a creature. "Laying aside the stick and the sword, Man should live conscientiously full of kindness, love and compassion towards all creatures."\(^ {78}\)

The Dalai Lama has put the same concept into a very interesting term "Inner Disarmament." According to him, instead of having disarmament treaties which is merely a matter of paper work and quite a difficult task to force all groups, parties and countries to follow, we had better establish "inner disarmament." He says "I still advocate what I call inner disarmament through the reduction of hatred and promotion of compassion."\(^ {79}\)

The scope of the power of universal love and compassion is unlimited. One should consider all people as one family "a human family."

Practising universal love and compassion is one of the best methods of training the mind and conduct. While doing so Man has to overcome his weaknesses like deceit, anger and resentment. The Buddha instructed his followers thus:

\(^{76}\) Dhammapada. 129; 130.  
\(^{77}\) The Dalai Lama, Universal Responsibility and the Good Heart. New Delhi: Peter India Private Limited, 1980, p. 78.  
\(^{78}\) Phra Sona Kanti Barua, Buddhist Thought and Meditation in the Nuclear Age, Taiwan: The Corporate Body of the Buddha Educational Foundation, 1994, p. 58.  
“Let no one deceive another, let him not despise (another) in any place, let him not out of anger or resentment wish harm to another.”

The Buddha was the first one to pronounce and propagate the idea of Universal Love and Compassion. He proclaimed “May my heart lend its ear to every cry of pain, as the lotus bares its heart to drink the morning sun. Let not the fierce sun dry one tear of pain before I have wiped it off from the sufferer’s eye. But let each burning human tear neither drop on my heart and there remain nor ever be brushed off until the pain that caused it is removed.”

If this compassionate love is cultivated in everyone’s heart, he/she would no longer hurt, injure or destroy other beings. One can imagine what a wonderful place the world would become; peace and happiness will spread everywhere. Then “Global Peace” will become a reality.

2.4.2.2 Following the Middle Path

The essence of the Buddha’s teaching is to train the individual to develop himself and become self-reliant which will help the individual to live happily and peacefully. To this objective Man has to train and improve himself. This process of self training is an ongoing process until he achieves perfection. The Buddhist ideal of social peace and harmony can be achieved to the fullest possible extent only if Man becomes perfect.

Buddhism believes in Man’s potential to train to better himself. A true Buddhist considers it “his responsibility to better himself. If a human being succeeds in fully bettering himself then he becomes the most excellent and noble of all being.”

Last part of this topic we were trying to bring out the Buddha’s ideas of the right path to train human beings. This right path is generally called the “Noble Path” or “Middle Path” - the path that lies between carnal pleasure and ascetic self-tortures. The Middle path is held as the heart of the fundamental principle of Buddhist ethics. It is also the sole way to realise the final goal-eternal peace.

The Middle path shows Man how to solve human problems and ultimately leads to the attainment of Nibbāna.

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80 Samyutta-Nikāya. 147.
In addition to this Noble Path which discussed, it can be divided into three patterns of training or developing. This training is to proceed in an integrated manner, each aspect reinforcing the others. The three patterns of training are:

1. Behavioural or moral training (Silā)
2. Mental training (Samādhi)
3. Wisdom-insight or spiritual training (Paññā)

2.5 Benefits of Peace

According to the Udāna Pāli Text, equanimity is spoken of by the Buddha in terms of peace (Santi). In addiction, bliss (Sukham) is spoken of as equanimity. It is stated in the Sammohavinodani that equanimity is similar to bliss. There are five kinds of virtue in support of the purification of mind leading to peace. It is learnt in the Paṭisambhidāmagga that the five kinds of virtues are:

1) Virtue consisting in limited purification. This means training precepts for those who fully admitted to the order.
2) Virtue of unlimited purification. This means training precepts for those fully admitted to the order.
3) Fulfilled purification. This means magnanimous ordinary men devoted to profitable ideas that are perfecting the course that ends in initiate ship (trainer ship), regardless of the physical body.
4) Adhered to purification. This means the seven kinds of initiation (trainer).
5) Tranquilized purification. This means the Perfect One who has exhausted all cankers.

After practicing the necessary Dhamma, our mind will have quietness or peace or tranquillity. That is the result of having the purity of morality. Kamma means action with volition. The action of one person is different from that of another. In the same way, the result of the Kamma of one person is different from that of the Kamma of another. As their volitions are different, the results of their Kamma are different. This means the state of a person in the present existence is the result of our Kamma, which he or she did, in the previous existence. In fact, life is what we make it. As a matter of fact, different situations of a person occur in the present life according to the different Kammās done by the person concerned in

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83 Udāna 1, 59.
85 Paṭisambhidāmagga, p. 43.
the past. The result of the present existence depends on the previous Kamma. Atthasalinī supports the nature of cause and effect regarding Kamma.

As faces differ, minds and actions differ. These differences are also dependent on their past Kamma. So it is important to think whether what one does is good or bad. The development of the life of a boy depends on what was taught to him when he was young. There are three kinds of defilement (Kilesa). They are:

1) Subtle Kilesa,
2) Medium Kilesa,
3) Gross Kilesa,

These Kilesas create the good and bad results in our daily life. Subtle Kilesa or (Anusayakilesa) does not arise with mind but it accumulates in the potential of mind. Medium Kilesa or Vipākammapakilesa comes into action when greed (Lobha), hatred (Dosā), and delusion (Mohā) induce it. “We are still in the realm of thoughts, feelings.” Gross Kilesa or (Pariyutthānakilesa) is the strongest in all. When these kinds of Kilesa arise, an action may be done bodily or verbally or mentally. It is stated in Sālīyakāsutta, in Majjhima Nikāya those human beings go to woeful states after death because of these defilements (Kilesas). Athasalinī says that all living beings have Kamma as their own by doing well or bad are done by these fundamental of Kilesas. Kammans are three kinds:

“Kamma through body, Kamma through speech, and Kamma through mind”.

Kamma through the body includes killing, stealing, and sexual misconduct, causing bad deeds. In contrary, abstinence from killing, stealing and sexual misconduct causes good deeds.

Kamma through speech is concerned with verbal action. Regarding verbal Kamma, the verbal actions, such as telling lies, slandering, harsh speech and vain talk lead to bad deeds, whereas

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86 Atthasalinī 1-2., pp.87-88..  
88 Ibid.  
89 Ibid., p.32.  
92 Majjhima-Nikāya 1.346.  
93 Atthasalinī 1- 2, p.117.
abstinence from the above mentioned verbal actions leads to good deeds.

*Kamma* through mind also has two parts, with right views leading to good deeds and false views lead to bad deeds, while abstinence from the above mental actions leads to good deeds.

Among these three kinds of *Kamma*, mental *Kamma* is the most important. Mind is the origin of all actions. Both bodily and verbal actions are caused by volition (*Cetanā*). There are many Suttas, which illustrate volition, as well as some states associated there with *Kamma*. The following Suttas illustrate that volitions is a state of *Kamma*.

"Having willed one acts by bodily action, speech and thought, pleasure and pain the self arise by reason of volition capable of causing an act, speech or thought."

There are many Suttas which illustrate the importance of volition (*Cetanā*). Without the inducement of volition, there will be neither verbal action nor bodily action. On the whole, all actions, i.e. mental, verbal and physical, are based on volition. The Buddha told his disciples that volition constitutes all actions and all *Kammā*. The above mentioned three *Kammā* give moral and immoral results at any time. *Kamma* can also be classified into four categories. They are:

1) The first is called weighty *Kamma*, which can be either wholesome or unwholesome. It is called *Ditthadhammavedaniyakamma*. These kinds of *Kamma* produce effect here and now in this life. This *Kamma* includes wounding a Buddha, killing a fully enlightened being, killing one's mother or father, or causing a division in the order of monks.

2) The second *Kamma* is called subsequently effective *Kamma*. Such kinds of *Kamma* gives effects only in the subsequent life. It is called *Upapajjavedaniyakamma*.

3) The third *Kamma* is called successively effective *Kamma* (*Aparāpariyavedaniyakamma*). Whether it is moral or immoral, this *Kamma* will produce their effects in any life in one's *Samsāra*.

4) The fourth *Kamma* is called ineffective *kamma* (*Ahosikamma*). Such kind of *kamma* cannot operate in this life or in any other lives. Whether it is moral or immoral, it is ineffective.

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95 Aṭṭhāsālinī 1-2, p.118.
96 Aniguttara-Nikāya 3. 415.
Kamma is the cause and the effect is Vipāka. Vipāka is of two kinds, Kusala Vipāka and Akusala Vipāka. Kusala Vipāka is pleasant feeling, while Akusala Vipāka is unpleasant feeling. According to the law of nature, Kamma is the most powerful phenomenon that can create results (Vipāka), either moral or immoral. In order, to have peace in life, we must be clever enough to choose the right kind of Kamma. It is the natural law that good deeds beget good results (Vipāka) and bad deeds beget bad results (Vipāka). We don't need to expect good results blindly. The essential thing is that we have to keep our morality. In this case, we have to keep at least five precepts. As a matter of fact, morality is the most fundamental phenomenon in case of searching for happiness as well as for peace. As mentioned earlier, morality (Sīla), concentration (Samādhi) and wisdom (Paññā) must be practised for the spiritual development leading to peace.

The Buddha laid down five precepts (Pañca-sīla) for laypeople. Pañca sīla is called Garudhamma sīla, for it is the most fundamental and important for those who want to attain the stage of the first stream-winner.

The five physical precepts (Pañca-sīla) can be noted as follows.

1) To abstain from killing any living beings,
2) To abstain from stealing,
3) To abstain from sexual misconduct,
4) To abstain from telling lies, and
5) To abstain from taking intoxicating drinks and drugs.

The Buddha wants everybody to observe at least five precepts. If people all over the world were to observe the five precepts, the world would be in peace. There would be no conflict or war. The Pañcasīla is concerned with not only Buddhists but also non-Buddhists. It can be found in all ancient and modern societies.

For example, Pañcavirāti in Jainism and Pañcayāma in Hinduism, both of which deal with the five principles of non-violence, truth, non-stealing, sexual continence and non-possession.

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101 Digha-Nikāya 3, 235
are very similar to the Pañca sīla. So it is learnt that some non-
Buddhist societies also have fundamental precepts in their own ways.
Everybody is in love with peace, but few people know how to
develop peace and what the essential steps in searching for peace
are.

To control the mind, it is necessary to abstain from doing evil
and to do merit. It is necessary to purify the mind, too. Thus, the
Dhammapada says:-

"Every people never are doing, and wholesomeness increasing,
Not to do evil. Do well. Purify one's mind. This is the Buddha's
Sasana."

To keep the five precepts is to follow the above advice given by
the Buddha. What the Buddha eagerly wants us not to do are evil
Duccaritas (misconducts). Duccaritas are of three kinds:
1) Kāyaduccarita-Evil conduct by act; misconduct by body,
2) Vaciduccarita-Evil conduct on word,
3) Manoduccarita-Evil conduct in thought.

All evils deter peace. So the Lord Buddha wanted everybody to
abstain from doing all evils. As there are three kinds of Duccarita,
there are also three kinds of Sucarita. They are:
1) Kāyasucarita-good conduct by act; proper behaviour by way
of body.
2) Vacisucarita-good conduct in word; proper behaviour by way
of speech.
3) Manosucarita-good conduct in thought; proper behaviour by
way of mind.

Keeping the five precepts (Pañca sīla) is an act of Sucarita. The
Buddha revealed in Digha Nikāya, Dhammapada and Abhidhamma the
importance of the five precepts and Sucarita. One who keeps the five
precepts and follows Sucarita can attain Nibbāna. They can also bring
peace.

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103 Dhammapada, 96. "Santarh Tassa Manañ Hoti Santā Vācā Ca Kamma Ca
Semmadañña Vimuttassa Upasantassa Tadino."
104 Dhammapada, 183.
105 Digha-Nikāya 3, 207.
106 Digha-Nikāya 3, 213.
107 Dhammapada. 231-233; Digha-Nikāya 3, 207.
108 PhramahaTuan (Pim-Aksorn), Op.Cit., p.2
After we studied the concept of Santi in Theravāda Buddhism, we can see that the concept of peace is extended to include both inner and outer peace, i.e. Internal peace (Lokuttara Paramattha Santi or Ajjhattasanti) is the peace of mind and external peace (Lokiya Santi or Bahiddhasanti) is the peace of society. According to the Buddhism, man can promote both mental and social peace by taking precepts into practise. This practical way and issue pertaining to the practise will be discussed in details in deferrals in the next chapter.