CHAPTER VI

CONTRIBUTION OF BUDDHIST TO THE CONTEMPORARY WORLD - PEACE
6.0 Introduction

We have reiterated in the beginning of this thesis the fact that there is all types of non-peace and violence in the present world. It is apparent that there must be something seriously wrong with our progress and development, and if we do not check it in time there could be disastrous consequences for the future of humanity. We are not at all against science and technology -- they have contributed immensely to the overall experience of humankind; to our material comfort and well-being and to our greater understanding of the world we live in. But if we give too much emphasis to science and technology we are in danger of losing touch with those aspects of human knowledge and understanding that aspire towards honesty and altruism. Science and technology, though capable of creating immeasurable material comfort, cannot replace the age-old spiritual and humanitarian values that have largely shaped world civilization, in all its national forms, as we know it today. No one can deny the unprecedented material benefit of science and technology, but our basic human problems remain; we are still faced with the same, if not more, suffering, fear, and tension. Thus it is only logical to try to strike a balance between material developments on the one hand and the development of spiritual, human values on the other. In order to bring about this great adjustment, we need to revive our humanitarian values. So our effort has been to point out Buddhist stand in cultivating this balance of material and spiritual development for the betterment of the world. Hence, we further try to see in this chapter how this is to be achieved from Buddhist viewpoint.

6.1 Some Aspects of the Global Problems

The unrest of the present world is a result of several causes which vary from one group or nation etc., to another. In some countries violence results from misunderstanding and distrust among the people over trivial issues like colour of skin, class, race and occupation etc., in some other countries violence results from a greed for power, desire to control other nations through military or money power. In many poor countries violence results from unequal
distribution of geographical resources and over population. All this has gradually resulted in the loss of human values.

Religious field, sometimes, also has become a source of worse problems than what we find in other fields. Instead of accepting and respecting the people belonging to other faiths, fanaticism and hatred is being developed by religions in the present world. This is an unfortunate situation. Instead of promoting mutual understanding and peace, unity and harmony among human beings, religions encourage misunderstanding, blame, looking down, hatred, conflict, war and bloodshed. There is sort of war and conflict, either direct or indirect, which is going on among different religions, and even within a religion among different sects. As The Dalai Lama comments, "There is too much religions intolerance today and there are too many conflicts not only between the followers of two religions, but also these belonging to sections of the same religion. This has been going on from the days of hundred years of war of Roses" No one can say with certainty how many people suffer and die in the name of faiths and religion. Every year though people well aware of it religious attacks are still going on and seem to increase day by day. So, what is the Buddhist stand for this sort of religious violence? We try to address this issue in the sequel of this chapter.

Terrorism is becoming both more common and more violent. Terrorism in the 'globalized world rides the media of communications technology, making travel no safer than before, and increasing the livelihood of danger in all countries. Terrorist activities are much easier to carry out because of the development of communications and travel. So, we have to deal with this issue also as Buddhism looks at it.

Another problem is hatred discrimination and mutual distrust caused by the struggle for natural resources. The avaricious competition to amass natural resources leads to strife within human society. These resources must be found within the natural environment, which gives the problem a double edge. On the one hand, there are problem with the environment, in the form of depletion of natural resources and destruction of the environment, and on the other hand, there is an intensification of mutual human destruction.

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4 Ibid., pp.4-5
So, our attention should be drawn to this war of natural resources also as per Buddhism looks at it.

Some of the problems highlighted in the foregoing discussion are ultimately traceable to the materialistic philosophy of life reigning supreme all over the globe. The whole world now seems to be in the grip of a few capitalist, multi-trillion Aires who decide the economic policy of several other nations behind the scene. One of the main offshoots of such a centralized economic control is consumerism.

The influence of consumerism and tendency of moral decadence are growing up, consumerist philosophy of the modern times has adverse died on moral conducts and moral values. Their slogan today is “get rich at any cost.” This is the cause washing away any traits of moral uprightness. People seem to have primarily accepted money making as their goal in life and so are frittering away their precious time and energy to cam more and more money “people are happy to get not to give.” They therefore indulge in such inhuman activities like drug-trafficking, prostitution, child and forced labor, gender discrimination. So, what is the Buddhist attitude towards consumerism particularly with regard to peace?

6.2 Root causes for non-peace in Buddhism

Having identified briefly the nature of non-peace and its related issues in the present world, we depart to see the causes for those according to Buddhist peace teachings because without understanding the causes it is impossible to remedy the results. Buddhism asserts strongly that all our problems are only external manifestation of our underdeveloped mind. Indeed the mind controls all our activities – both physical and verbal.

Buddhism identifies three kinds of original causes for these evil acts. They are greed (Lobha), hatred (Dosa) and delusion (Moha). Buddhadasa Bhikkhu, a prominent Thai Buddhist scholar says that “the most fundamental problems of the world arise as a result of an alarming increase in defilement (Kilesa) ignorance (Avijja) and craving (Taṇha)”

These three evil forces can be grouped under three categories of self centered motives or tendencies, Viz.

1. Self desire for pleasures and acquisition (Taṇha)
2. Egotistical list for dominance and power (Māna)

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3. Clinging to view, faith and ideology (*Dīṭṭhi*)

### 6.2.1 The first cause: Tanha

Selfish desire for pleasures and acquisition leads man to get attached to wealth and greed for possession of it. It causes Man to have an infinite desire to possess anything he likes. He would do everything possible irrespective of whether it is moral or immoral, to get what he wants. It is commented by Buddhadāsa Bhikkhu. “People are after as much as they can get hold for themselves.”

Mahatma Gandhi also agrees with this Buddhist idea. He says, “The world is big enough for everyone's need, but not ever enough for one man's greed.”

It is said that even two entire mountains of gold are not enough to satisfy the desire of a single person. Due to selfish desire Man has to be suffering. He becomes a slave of his own self forever. His mind is never satisfied with the objects whatever he gets, just as the great ocean is never full with water. This saying is a way of illustrating how Man's desires keep multiplying, increasing Man's wants at the expense of society.

This selfish desire is a highly destructive emotional force, causing invasion assault, rape, theft, violence, exploitation, corruption and even war. In addition "craving for sensual enjoyment and sensual indulgence leads to a lavish consumption of natural resources and the polluting of the environment, resulting in depletion of resources, health problems and worsening of the problem of poverty.”

Moreover, selfishness has also led to great disparities among people, with some becoming excessively rich others excessively poor. Yet, upon careful consideration we find that poverty often arises out of moral misconduct, if people are virtuous there will be neither capitalists who exploit the poor nor people who are the subject of their exploitation.

### 6.2.2 The second cause: Māna

Egotistical lust for dominance and power manifests in the form of greed or ambition for being better and powerful than others.

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7 Phra Rajavaramuni, Buddhism and Peace, Op. Cit., p.4
Individuals, groups, blocs and nations struggle and fight for supremacy in order to influence and dominate others. They do not bother about the means or strategy they adopt to achieve their goal. Such an attitude leads to conflicts, quarrels and war. It also creates an atmosphere of fear, suspicion distrust, anxiety and unrest to the people.

Men seek peace by using material and financial resources in a negative way. While the whole world claims for Peace, the whole world prepares for War too. “At the global level, the world has for many decades been dominated by hostile relationship of the superpowers in their quest for security and superiority through arms race.

6.2.3 The third cause: Diṭṭhi

This is the clinging to a pet view, theory, faith or ideology dogmatically. Many times violent, social conflicts arise owing to people’s strict and narrow minded adherence to their own views and ideologies. Religious violence is of this sort. Many a time such people have waged war to vindicate their stand or to prove their religious or ideological supremacy. Some even have marched their armies invading faraway lands to force their faiths on other peoples and made conquests and destruction in the name of their Supreme Being. Conflicts between religious groups and fractions are still continuing today.

Nations are even divided into competing ideological blocs. Religious and ideological persecution and wars, both cold and shooting, between religious groups and fractions, and between those who quarrel about different ideas of the best way to achieve happiness for all are taking place. Predictably, not finding peaceful means of ideological propagation and coexistence, what will prevail is not world peace and happiness that those faiths and ideologies prescribe but human suffering and death.¹³

According to Venerable Bhikkhu P.A. Payutto, wrong views, faith and ideology which exercise control over modern human civilization can be grouped into three main perceptions:¹⁴

I: The perception that mankind is separate from nature; that mankind must control, conquer or manipulate nature according to his desire.

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¹³ Ibid.
II: The perception that fellow human beings are not fellow human beings. Rather than perceiving the common situations or experiences shared among people, human beings have tended to focus on the differences between themselves.

III: The perception that happiness is dependent on an abundance of material possessions, those human beings will only find happiness through a wealth of material possession with which to feed their desire.

The first perception shows that attitude of Man towards nature; the second one tells what man's attitude to others is; and the third perception explains Man's objective in life.

"In the present day global scene of conflicts, quarrel and wars, it is not any specific motive craving (Tanha), conceit (Mana), false view (Diṭṭhi), that drives peoples to the battlefield, but it is all three of them combined together that come into play and their combination only makes the situation more serious, the problem more complicated and solution more difficult to achieve."

In conclusion, one can say with conviction that defilements, selfishness desire, greed, hatred, false view or belief and delusion are the only factors which motivate Man to exercise his tendency to destroy peace and create complex and multi dimensional problems for mankind. Therefore whatever be the problems or wisdom, war or peace, hatred or love, violence or non-violence, suffering or happiness, slavery or freedom are in the hands of Man. If Man really requires peace and happiness and wishes for the survival of human race as well as all other living beings, Man has to change his views and attitude towards himself, others and nature as a whole. Therefore, Buddhist teachings emphasise to eradicate these three causes which are the alternative forms of Lobha, Dosa and Moha. As against these unwholesome thoughts, Buddhism advises us to cultivate the opposites of those i.e. Alobha, Adosa, and Amoha.

In the practise of the teaching of the Buddha, we fight with the enemy i.e. greed, aversion, delusion, hatred..., we fight by using patient endurance and resisting our countless moods. It is a universal truth that evil can only be overcome by its opposite, positive forces of good, love and compassion. The Buddha shows how to conquer anger and evil feeling; "conquer anger by Love, conquer evil by good."

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)

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16 Dhammapada.223
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 is bound to be a fierce. If he does not acknowledge it in his political and social life, the wicked will never cease from troubling 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. The Dhammapada concludes that,

"Hatreds never cease through hatred in this world; through love alone they cease. This is an eternal law."18

6.3 Peace in Buddhism and Contemporary World

6.3.1 The Divisions of the Society of Buddhism for Santi

The divisions of the society by Buddha greatly helped in bringing about social peace and harmony. The Buddha did not support the idea of birth-based caste as a status symbol. He affirmed that respect and honour in the society is to be given to any individual on the basis of his conduct and quality. He even maintained the equality of males and females. However, he did not object to the division of society based on occupation. But here also, the division does not represent any superior or inferior layers. They are just different occupations without carrying any social status with them. The social status is determined only by the extent to which Dhamma is followed by an individual.

The Buddha divided the society into two parts namely; laity and members of the Buddhist Order. The laity consisted of two divisions namely; male and female, who were addressed as Upāsaka and Upāsikā respectively. The members of the Buddhist Order were divided into three divisions namely; (1) Novice (2) Monks and (3) Nuns. Monks and nuns were further subdivided into four categories according to their stage of spiritual advancement. These important four stages are: (1) Sotāpanna (2) Sakadāgāmi (3) Anāgāmi and (4) Arahanta. This may be the place to draw our attention to the fact that eradication of root causes pointed out above is the scope of this division of the society.

According to the four stages as stated above, the Sotāpanna is one who has entered the stream. Sakadāgāmi is one who is a Once-
Returner to this world. *Anāgāmi* is one who is a Non-Returner to this world in view of his moral cleansing and spiritual enlistment. Here the return means ‘rebirth’. *Arahanta* is one who is free from all defilements and enjoyed the highest bliss. He neither has *Lobha, Dosa,* and *Moha* nor *Taṇha, Māna,* and *Diṭṭhi.* These stages could be attained by monks as well as nuns. The members of the laity could also attain spiritual advancement without monkish ordination, but it is presumed that a person who attains such spiritual advancements would on his own acquire adequate detachment and seeks refuge in the *Saṅgha* and seeks ordination. Hence, this includes spiritual development of all humans in the society. That is the way of building the everlasting harmonious society. So, for practical purposes, it is presumed that members of the laity do attain the stages of *Sotāpanna* etc. Thus, there were two divisions of the laity and ten divisions of the Order. The social set up, thus, consisted of twelve divisions based on sex and spiritual advancement of the individual concerned.\(^{19}\)

It is sometimes argued that the members of the laity should not be considered as a part of the Buddhist society unless they seek the three Refuges and mould their lives according to *Dhamma.* “Tradition, therefore, as we have pointed out, represents assuredly with propriety, not merely monks and nuns, but also male votaries (*Upāsaka*) and female votaries (*Upāsikā*) as gathering round the Buddha from the very beginning, persons who while remaining in the worldly state, take their refuge in the Buddha, in the Doctrine and in the Order, and show by word and deed their adherence to this holy triad.”

Dr. Radhakrishnan also said that the *Saṅgha* contains both lay members and monks. While the lay member assents to the doctrine, the monk is the missionary.\(^{20}\) The *Upāsakas* and *Upāsikās* were the supporters of the order and donated money and material for the construction of *Vihāra,* Monasteries, and Discussion Halls etc. They also had welcome the monks to their homes and provided them with necessities of life.

Thus, the divisions of the society into four categories namely; *Bhikkhu* (Monk), *Bhikkunies* (Nun), *Upāsaka* (Man) and *Upāsikā* (Woman); were completely different from the previous caste-based division. The Buddha, however, did not condemn the traditional caste system. His stress was on observance of moral precepts and stoppage of cruel rites and ceremonies. This was in a way classless and to some

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\(^{19}\) S.N. Sharma, *Buddhist social and Moral Education.* Op. Cit.,p.56.

extent casteless society without any distinction of colour, creed etc., and without carrying any layers of superiority or inferiority.

In this way, the society developed on Buddha’s Dhammic line, gave birth to a new structure of social order, generally known as fourfold assembly or the Catuparisa.

It is the assembly of monks (Bhikkhu parisa), the assembly of nuns (Bhikkuniparisa), the assembly of lay devotees (Upāsakaparisa) and the assembly of lay female devotees (Upāsikaparisa). Thus, the social and economic exploitation in disguise of religion was intended to be stopped with its stress on moral behaviour.

This new division of society based on morality was more in line with the requirements of the time. The farmers, artisans, craftsmen, merchants and traders had to be given more importance in view of the increasing importance of agriculture, crafts and trade. Similarly, condemnation of the Brāhmīns, who sacrificed the valuable cattle wealth, was also necessary. Therefore, the new division was not only more rational and moral, but also suited to the emerging economic needs of the society. This also proves that the Buddha is a realistic teacher with utility orientation.

6.3.1.1 Society of Buddhist Order

Buddhism was originally monastic, and was established for whomever desired to know the “reality of the world and seek an end of all suffering. It necessitated a moral and austere lifestyle, dedicated to the Dhamma. To accomplish this task, there was a formal ordination into the order (Pabbajja). A candidate was ordained first as Sāmaṇeras (novice) and later under higher ordination called “Upasampadā” in which he entered the order of monks and nuns.

The disciples of Buddha were divided into four categories keeping in view their advancement on way to Nibbāna, the following four categories:

(a) Sotāpanna: by faith, vigour or effort, mindfulness, concentration and wisdom, a person would be uplifted from the belief in a self, doubt in the Dhamma and belief in efficiency of rules and rituals. As a result, he was delivered from seven seceding births.

(b) Sakadāgāmi: he can reduce his hatred, lust and delusion. He is born only once more.

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21 Mahesh Tiwary, Socio-Economic Ideas in Early Buddhist Scripture. Delhi: Department of Buddhist studies, 1984, p. 218
23 Ibid., p.64.
(c) Anāgāmi: a state in which sensuality and ill-will are destroyed and the lowest desire for oneself or ill-will towards others cannot arise in one’s heart. Such a person is not reborn.

(d) Arahanta: he is the most respected person; he has no sensual cravings, no egoism or false views of self, and is mental clear; he has attained five qualities through practise: (1) He is worthy of worship, (2) He is no longer impure, (3) He does no evil, even secretly, (4) He has “broken the spokes of the wheel of life” i.e., he no longer is reborn in another existence, and (5) He is remote from evil i.e., his mind, speech and body are totally devoid of malice toward others.24

One can conclude that, by contrast, the life of the Buddhist Saṅgha was stricter and more severe than the Brāhmaṇas and stressed personal effort toward the goal of Nibbāna; the Brāhmaṇas were more ritualistic. Furthermore, the Saṅgha was more organized and had set rules which it must enforce. One last difference was that Brāhmaṇism did not ordain monks or nuns; the order believed, erroneously, that one was born into it.

6.3.1.2 Society of Laymen and Laywomen

While the Saṅgha was established primarily for recluses who desired to lead a disciplined, monastic life, these ascetics still had contact with laymen and women during various times of their practise. Therefore, it was very natural for Buddha to guide the lay person in a proper and normal worldly life. He addressed men as Upāsakas and women as Upāsikās.25 They were referred to as Gahapati (householder) as well. Lay followers listened to discourses, gave alms to the monks, and supported the monks in the monsoons and offered robes and/or other necessities when needed. Wealthier householders erected Vihāras for the Saṅgha. Thus, with this support, the Saṅgha could survive and attain spiritual liberation.26

Concerning the lay followers, there existed neither a formal organization nor as many hard and fast rules, nor a system of expulsion for violation of rules. Unlike the Saṅgha, lay followers were not excommunicated.27 A lay follower had to watch over himself or herself and observe the Dhamma. Since Buddhism was not a religion of rites or ceremonies, Buddha admonished one and all to “work out your

25 Suttanipāta 2, 91.
salvation with diligence.” Moral living was important to both monks and laymen equally; so, the instruction to lay followers was straightforward and simple in expression: Observe the five precepts (Pañcasila), develop confidence in the Triple Gems (Buddha-Dhamma- Saṅgha) and understand the law of dependent causation (Kamma and Rebirth). The Saṁyutta-Nikāya gives additional rules, as follows:

1. Support of one’s parents,
2. Respect to elder family members,
3. Speaking gently and amiably,
4. Avoiding malicious gossip,
5. Giving up of miserliness,
6. Being generous,
7. Speaking truthfully and
8. Avoiding anger.

The householder should also have the following virtues; firm confidence in the triple gems, above mentioned; charity and generosity; interest in religious discourses; lack of egoism and pride in spiritual advancement; and shattering the “five fetters.” The fetters as specified are: Sakkāyadīthi, or a belief in a self (as separate from the body or mind).

(a) Vicīkicchā, or doubt.
(b) Silabbatapramata, or belief in the effectiveness of rules and rituals
(c) Kāmachanda, or sensual craving.
(d) Byāpāda, or ill-will.

Sigālovāda Sutta mentions six duties for the householder, which correspond to the aforementioned; the first five are in negative aspect and the last in positive aspect:

1. Abstaining from killing, stealing, lying and sexual offenses;
2. Abstaining from drinking, carousing, attending fairs, and association with bad company;
3. Abstinence from offences committed through impulse, hatred, delusion and fear;
4. Avoiding idleness;
5. Avoiding enemies claiming to be friends; and

Finally, Buddha's warning to the Upāsakas concerning the ends of those who do not follow the Sila was as follows. Such persons, who do not obey the Sila, suffer five disadvantages:

(a) poverty due to laziness
(b) evil reputation, or ill repute
(c) Lack of confidence
(d) Fear at death (of the afterlife)
(e) Rebirth into a state or existence of suffering

6.3.2 The Buddhist and Social Duties for Santi

In this section, we shall try to find out how Buddhism furthermore elaborates its teachings toward peace for the world irrespective of time and space with special reference to Singālovāda Sutta in which layman's duties to his family, society, and state have been extensively explained. It would not be an exaggeration to mention that if we unable to follow all other Buddhist teaching but we are able to follow the teachings of this Sutta is quite adequate to bring about peace to the contemporary world.

B.C. Law said that this Sutta is called "the Vinaya of the Housemen." Here nothing in the duties of housemen is left unmentioned.

First, he asked Singāla, a member of the laity, to give up four practises: destruction of life, the taking what is not given, licentiousness and lying speech. Then the Buddha addressed him further as follows: "And how, O young householder, does the Ariyan disciple protect the six quarters: Parents as the east, teachers as the south, wife and children as the west, friends and companions as the north, servants and work people as the Nadir, religious teachers and Brāhmīns as the Zenith."

According to the six directions, which are helpful in generating harmony in family and society life as mentioned above, the more detailed explanation of the above is given as follows:

(1) The Buddha confirmed and emphasized the family relationship, exhorting all persons who decided to remain in the worldly life to maintain the family ties together with the honour and dignity of the family as a social unit.

31 Digha-Nikāya 3, 183-185.
In the *Sigālovāda Sutta*\(^{32}\), the Buddha gives five ways in which a child should minister to his parents as the Eastern quarter. Thus, (i) I will support my parents since they at one time supported me (ii) I shall take upon myself the duties incumbent on them (iii) I shall establish a succession (iv) I shall follow a method of inheritance and (v) I shall make gifts in due course to the dead. In few words, a child should do whatever pleases his parents and will make them duly proud of him.

In return, the parents should show their love for their children by (i) restraining them from vice (ii) exhorting them to virtue (iii) training them for a profession (iv) arranging a suitable marriage for them and (v) in due course handing over to them the inheritance. In these five ways, the children attend upon their parents and parents look after their children in these five ways. It is, thus, that the Eastern quarter is covered and made safe and secure.

(2) The relationship between teacher and pupil is one, which is very highly valued in Buddhism. Considering the teacher as the southern direction, the Buddha gives five ways in which a pupil should conduct himself towards the teacher and five in which the teacher should conduct himself towards the pupil. There are five ways in which a pupil should minister to a teacher as the southern quarters are: (i) the pupil should rise from his seat in salutation (ii) wait on the teacher (iii) desire to hear him (iv) render him personal service and (v) honour him by reception.

In return, the teacher should show his compassion as: (i) love for (ii) teaching and training them well and happily (iii) seeing that they grasp all the arts and crafts equally and thoroughly (iv) teaching them in the respectful manner he adopts towards friends and (v) by making them secure in every way including the knowledge of their duties to persons represented by the South direction.

(3) In the third category of the six directions, the Buddha has given advice to householder i.e. five ways by which a wife should minister her husband as the Western quarter: (i) by being courteous to her and addressing her in endearing terms (ii) by showing respect to her and not disparaging her (iii) by being faithful to her (iv) by giving her control and authority over domestic matters and (v) by providing her with clothing and ornaments. In return, the wife should minister to her husband; (i) by ordering the household well (ii) by showing hospitality to their relatives (iii) by having fidelity (iv) by taking care of his wealth and (v) by her industry.

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\(^{32}\) Digha-Nikāya 3, 188-193.
The Buddha says in the *Aṅguttara-Nikāya* that if the wife fulfils her task perfectly, she wins power in this world and has this world in her grasp. Therefore, it can be remarked that a wife should be ministered to by her husband; he should show due respect for her through courtesy and faithfulness, and by entrusting her with responsibility; a wife should love her husband, be faithful to him, and fulfil her duties of hospitality.

(4) Concerning the selection of the friends and associates, the Buddha teaches to a householder five ways, by which a man of good family can minister to him (friend and associates) as the Northern quarter. The ministration of friends asserts the following; (i) by giving generously (ii) by being pleasant and courteous in speech (iii) by being helpful (iv) by treating them as he treats himself and (v) by being true to his words and promises.

In return the friend has five ways; (i) they protect the inebriated friend (ii) they guard over his property when he is inebriated (iii) they become a refuge when he is in trouble (iv) they do not forsake him in his troubles and (v) they even help his descendants. We can say that a genuine friend is one who helps and supports, is the same in happiness and sorrow, who advises for one’s welfare and who is sympathetic. The Buddha advises in the *Sigālovāda-Sutta* that whoever is benevolent, seeks and makes good friends, understands what is spoken by a benefactor, is not stingy or jealous, leads and guides by giving helpful counsel and reasoned advice, gains fame and followers.

(5) In the fifth category of the six directions, the Buddha advises that a gentleman should conduct himself towards his servants and employees as the Nadir in following ways; (i) by assigning the work in accordance with their ability and physical strength (ii) by looking after them in sickness (iii) by giving them food and remuneration in time (iv) by sharing with them choice food and (v) by granting them leave at times.

In return, (i) the employees so treated should rise before the master rises (ii) go to rest after he has done so (iii) take what is given to them (iv) work well and (v) establish a good reputation for him. “In these five ways of practise, lies great fruit. This is the practise of *Dhamma*, in which is included right conduct towards employees or again right conduct towards servants and employees.”

According to above, it can be remarked briefly that a master should only require reasonable labour of his servants and employee; he should assist them in their work, provide them with food and wages, tend them in sickness, share unusual delicacies with them and grant them leave at intervals. Servants and employees should love their
employer; they should rise before he does and retire later than he; they should be content with what he gives; do their work well and speak well of him among others.

(6) In the sixth and last category, the Buddha teaches to the household the five ways by which he should be good to the Brāhmaṇas and Śramaṇas as the Zenith; (i) by deed of loving kindness (ii) by words of loving kindness (iii) by thoughts of loving kindness (iv) by keeping the house open to them and (v) by supplying them with material needs.

In return, the Śramaṇas and Brāhmaṇas also bring benefit to him in six ways; (i) they restrain him from evil (ii) they exhort him to do good (iii) they protect him with loving kindness (iv) they teach him what he has not heard before and (v) they explain and make clear to him, that he has heard before and (vi) they show him the path to the realm of the Devas.

In short, we can say that one should have affection for recluses and Brāhmaṇas in actions, speech and thoughts, and welcome them into one’s home and supply their needs of the moment. Recluses and Brāhmaṇas should love the clansman, lead exemplary lives, exhort the clansman to do good, and teach him to do so. Now, here a question arises as to, why did Buddha mention that the parents should be honoured as the Eastern Direction, the teacher as the South, the wife as the West, friends and associates as the North, servants and employees as the Nadir, Śramaṇas and Brāhmaṇas as the Zenith?

All these are the social ethics for laymen. They contain universal ‘other-regarding virtues’, such as, benevolence, love, sympathy, reverence, charity, hospitality which we have discussed before. The Buddha has established through them a man-to-man relationship of loving service and reverence for one another taking for granted that all men are equal. The social discipline for layman may be viewed as being related to the principle of the Middle Path, with harmony within the family and love for one’s fellowmen combining to build the ideal family and social relationship through moral discipline.

From this, it is obvious that the Buddha was seriously concerned with the well-being of society. That is why; he provided moral and spiritual guide-lines for their economical, political, social and family life. Even he provided special discipline for kings based on moral other-regarding virtues, which contain righteous administration, justice, tolerance, love etc., for subjects. These rules set a moral example for a king.

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33 Dīgha-Nikāya 3, 183.
Buddha's concern for social ethics is very well illustrated in the Mahāparinibbāna Sutta of Dīgha-Nikāya. When the Buddha was in Rājagaha, the Magadha King Ajātasattu, who wanted to conquer Vajji, sent his minister Vesāli to Buddha to inquire about possibility of this venture. The Buddha told Vesāli about highly developed discipline of the Vajjians in which lay their strength. According to the highly developed discipline of the Vajjians as mentioned above, the Buddha stated in the Mahāparinibbāna Sutta. The details of this important discipline are given below;  

(1) As the Vajjians fore-gather thus often, and frequent the public meetings of their clan; so long may they be expected not to decline, but to prosper.  

(2) As the Vajjians meet together in concord, and rise in concord, and carry out their undertakings in concord.  

(3) So long as they enact nothing not already enacted, and in accordance with the ancient instructions of the Vajjians, as established in former days.  

(4) So long as they honour and esteem and revere and support the Vajjians elders, and hold it a point of duty to hearken to their words.  

(5) So long as no women or girls belonging to their clans are detained among them by force or abduction.  

(6) So long as they honour and esteem and revere and support the Vajjians shrines in town or country, and do not allow the proper offerings and rites, as formerly given and performed to fall into discontinuance.  

This indicates that Buddha considered three things to be essential for political strength, namely, that a society should maintain the tradition and have harmony in order to preserve peace and lawful life within it, and that proper laws should be enacted and strictly adhered to; that individuals should be of good moral character; that the integrity of the family should be respected and religious worship practised; and that shrines and Arahantas should be respected and supported.  

Thus, the Buddha taught that the strength of a nation-depended not on its arms but on ethical discipline as a means towards righteous living in which political, familial, and religious aspects are all properly balanced. He taught that the moral and spiritual values of discipline

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34 Dīgha-Nikāya 2, 72.  
could be the basis of an ideal society. It was because the Buddha’s spiritual authority and moral example so greatly influenced the lay people that he was able to provide a spiritual and ethical foundation for society. If our world leaders can understand this Buddhist way of just ruling, the present world will definitely be a peaceful place to live.

According to the social ethics of those Buddhist followers, it can be said that Buddhism consists of many ethical virtues regarding to society as a religion such as Buddhist political ethics, Buddhist economical ethics, and Buddhist ethical approach to education etc. All these ethical virtues of Buddhism as mentioned above are regarded as the essential moral principle, which play a very important role in the spirit of the Buddhist people in the present world, because the particular person, after having developed oneself gradually, must have the family and society under his responsibility in the world. The family comprises of parents, wife and children.

6.4 Buddhism and prosperity in the society for Santi

According to the Fourfold Assembly as mentioned above, the monks had to live on alms and charity of the common man whose material and moral benefit was to be their immediate concern. They had to advise the householder properly and inspire them to lead a moral life. The Buddha himself did so through his preaching while moving from place to place. Throughout his life, he lived and worked among the masses. Moral life and spiritual discourses had to look to the solidarity and upliftment of the society. A few broad principles can be identified from his preaching which if observed could ensure permanent peace and prosperity in the society.36

He felt that the priesthood and ritualism had institutionalized religious exploitation. Social and economic exploitations were just extensions of religious exploitation. Violence, social unrest, stagnation and degradation are all linked to non-observance of the basic moral precepts. Neglect of social and moral responsibilities by the leaders of the society leads to neglect of social and moral responsibilities by the common man. Therefore, the Buddha laid the greatest stress on precept (Sīla), for moral as well as social emancipation. On occasion after occasion, the Buddha stressed the need for observance of Dhamma by one and all. There are several Suttas, which depict his ideas about his social philosophy and ethics.

6.4.1 Buddhism and Politics

The Buddha came from a warrior caste and was naturally brought into association with kings, princes and ministers. Despite His origin and association, he never resorted to the influence of political power to introduce his teaching, nor allowed his teaching to be misused for gaining political power. However, he was very much aware the influence of rulers or so to say politicians to the society. It may be an individual like a king or emperor or a governing body. It is well-known that he praised Liccavis in Visala for their democratic way of ruling. We observe that he closely associated contemporary rulers simply to propagate his message. The rulers were under his say. What is clear from all these are that a government is crucially instrumental for peace and non-peace in the society. But today, many politicians try to drag the Buddha’s name into politics by introducing him as a communist, capitalist, or even an imperialist. They have forgotten that the new political philosophy as we know it really developed in the West long after the Buddha’s time. Those who try to make use of the good name of the Buddha for their own personal advantage must remember that the Buddha was the Supremely Enlightened One, who had gone beyond all worldly concerns.

There is an inherent problem of trying to intermingle religion with politics. The basis of religion is morality, purity and faith, while that for politics is power. In the course of history, religion has often been used to give legitimacy to those in power and their exercise of that power. Religion was used to justify wars and conquests, persecutions, atrocities, rebellions, destruction of works of art and culture.

When religion is used to pander to political whims, it has to forego its high moral ideals and become debased by worldly political demands. The thrust of the Buddhadhamma is not directed to the creation of new political institutions and establishing political arrangements. Basically, it seeks to approach the problems of society by reforming the individuals constituting that society and by suggesting some general principles through which the society can be guided towards greater humanism, improved welfare of its members, and more equitable sharing of resources.

There is a limit to the extent to which a political system can safeguard the happiness and prosperity of its people. No political system, no matter how ideal it may appear to be can bring about peace and happiness as long as the people in the system are dominated by greed, hatred and delusion. In addition, no matter what political system is adopted, there are certain universal factors which the...
members of that society will have to experience; the effects of good and bad \textit{Kamma}, the lack of real satisfaction or everlasting happiness in the world characterized by \textit{Dukkha} (unsatisfactoriness), \textit{Anicca} (impermanence), and \textit{Anatta} (egolessness). To the Buddhist, nowhere in \textit{Samsāra} is there real freedom, not even in the heavens or the world of Brahmas.

Although a good and just political system which guarantees basic human rights and contains checks and balances to the use of power is an important condition for a happy life in society, people should not fritter away their time by endlessly searching for the ultimate political system where men can be completely free, because complete freedom cannot be found in any system but only in minds which are free. To be free, people will have to look within their own minds and work towards freeing themselves from the chains of ignorance and craving. Freedom in the truest sense is only possible when a person uses \textit{Dhamma} to develop his character through good speech and action and to train his mind so as to expand his mental potential and achieve his ultimate aim of enlightenment.

While recognizing the usefulness of separating religion from politics and the limitations of political systems in bringing about peace and happiness, there are several aspects of the Buddha’s teaching which have close correspondences to the political arrangements of the present day. Firstly, the Buddha spoke about the equality of all human beings long before Abraham Lincoln, and that classes and castes are artificial barriers erected by society.

The only classification of human beings, according to the Buddha, is based on the quality of their moral conduct. Secondly, the Buddha encouraged the spirit of social cooperation and active participation in society. This spirit is actively promoted in the political process of modern societies. Thirdly, since no one was appointed as the Buddha’s successor, the members of the order were to be guided by the \textit{Dhamma} and \textit{Vinaya}, or in short, the Rule of Law. Until today every member of the \textit{Sangha} is to abide by the Rule of Law, which governs and guides their conduct. This is also another evidence for the Buddhist emphasis of morality for individual and social peace.

Fourthly, the Buddha encouraged the spirit of consultation and the democratic process. This is shown within the community of the Order in which all members have the right to decide on matters of general concern. When a serious question demanding attention, the issues were put before the monks and discussed in a manner similar to the democratic parliamentary system used today. This self-governing procedure may come as a surprise to many to learn that in the
assemblies of Buddhists in India 2500 years and more are to be found the rudiments of the parliamentary practise of the present day.

A special officer similar to Mr. Speaker was appointed to preserve the dignity of the assembly. A second officer, who played a role similar to the Parliamentary Chief Whip, was also appointed to see if the quorum was secured. Matters were put forward in the form of a motion which was open to discussion. In some cases it was done once, in others three times, thus anticipating the practise of Parliament in requiring that a bill is read a third time before it becomes law. If the discussion showed a difference of opinion, it was to be settled by the vote of the majority through balloting.

The Buddhist approach to political power is the moralization and the responsible use of public power. The Buddha preached non-violence (Ahimsā) and peace (Santi) as a universal message. He did not approve of violence or the destruction of life, and declared that there is no such thing as a just war. He taught that the victor breeds hatred, the defeated lives in misery. He who renounces both victory and defeat is happy and peaceful. Not only did the Buddha teach non-violence and peace, he was perhaps the first and only religious teacher who went to the battlefield personally to prevent the outbreak of a war. He diffused tension between the Sakyas and the Koliyas who were about to wage war over the waters of river Rohini. He also dissuaded King Ajātasattu from attacking the Kingdom of the Vajjis.

The Buddha discussed the importance and the prerequisites of a good government. He showed how the country could become corrupt, degenerate and unhappy when the head of the government becomes corrupt and unjust. He spoke against corruption and how a government should act based on humanitarian principles. 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.37

In the Cakkavatī Sīhanāda Sutta, the Buddha said that immorality and crime, such as theft, falsehood, violence, hatred, cruelty, could arise from poverty. Kings and governments may try to suppress crime through punishment, but it is futile to eradicate crimes through force. In the Kutadanta Sutta, the Buddha suggested economic development instead of force to reduce crime. The government should

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use the country’s resources to improve the economic conditions of the
country. It could embark on agricultural and rural development,
provide financial support to entrepreneurs and business, and provide
adequate wages for workers to maintain a decent life with human
dignity. All these mundane teachings of Buddha make clear that how
much he is interested in politics due to the fact that politics are so
crucial for the social peace.

In the Jātaka, the Buddha had given ten rules for good
government, known as the Ten Kingly Virtues (Dasarājadhamma).
These ten rules can be applied even today by any government, which
wishes to rule the country peacefully. It will be very much clear that
these virtues are directly addressing three root causes enumerated
above which harm the peace. The rules are as follows;

(1) Dāna (sharing with the populace): he is a benefactor in that
he rules or works to give, not to take; he devotes himself to
administering services and providing welfare and aid for the people to
ensure their well-being, convenience and safety; he renders assistance
to those in distress and difficulty and supports those who have done
well.

(2) Sīla (maintaining good conduct): he is impeccable in conduct
and restrained in actions and speech; he dose only good actions and
upholds his honour; he sets an example for the people, commands their
respect and is free from any cause for contempt.

(3) Pariccāga (working selflessly): he is capable of sacrificing
personal comfort, even his own life, for the benefit of the people and
the peace and stability of the country.

(4) Ājīva (working honestly): he is honest and upholds the
truth; he is free of deceit and upright in his dealings; he is sincere and
dose not deceives the people.

(5) Maddava (deporting himself with gentleness and
congeniality): his bearing is not arrogant, rude, harsh or conceited; he
has nobility and dignity that are based on a polite and gentle manner,
inspiring devotion and loyalty but not without awe.

(6) Tapa (rejecting indulgences through austerity): he destroys
defilements and cravings and dose not allow them to control his mind;
he can restrain his mind and does not allow it to become lost in sensual
pleasure and debauchery; he is simple and regular in life-style, and
dedicated to the fulfilment of duty.

(7) Akkodha (adhering to reason, not anger): he is not given to
fiery outbursts and does not make judgments or act out of anger, but
has a heart of goodwill, suppressing anger; he judges and acts
righteously with a mind that is subtle and calm.
(8) *Avihimsā* (bringing tranquillity through non-violence): he does not let his power go to his head or use it to repress his subjects; he is kind; he does not and a pretext for punishing a subject out of vindictiveness and hatred.

(9) *Khanti* (overcoming difficulties with patience): he endures a heavy work load and perseveres in the face of tiredness; no matter how difficult or depressing the work may be, he does not give in; no matter how much he is provoked or ridiculed, or with whatever harsh and abrasive words, he does not despair; he refuses to abandon a task that is rightfully done.

(10) *Avirodhana* (not doing that which strays from righteousness): he does not transgress the principles of public administration that are based on the welfare, happiness and righteousness of the people and the country; he does not oppose what the people rightfully desire; he does not stand in the way of those activities which are for the common good; he establishes himself firmly in righteousness, steadfast and unwavering in the face of pleasant words, gain and loss, desirable and undesirable conditions; he is firmly established in righteous principles and does not deviate from or subvert them both in judicial terms, namely (the administration of) justice, and in regulatory terms, namely (the observation of) regulations, formalities and administrative principles, including good customs and traditions.  

Regarding the behaviour of rulers, he further advised in the *Cakkavatti Sihanāda Sutta*:

(1) a good ruler should act impartially and should not be biased and discriminate between one particular group of subjects against another

(2) a good ruler should not harbour any form of hatred against any of his subjects

(3) a good ruler should show no fear whatsoever in the enforcement of the law, if it is justifiable

(4) a good ruler must possess a clear understanding of the law to be enforced. It should not be enforced just because the ruler has the authority to enforce the law. It must be done in a reasonable manner and with common sense.

The King always improves himself and carefully examines his own conduct in deeds, words and thoughts, trying to discover and

38 Jātaka 3, 274; Jātaka 1, 260,399.
listen to public opinion as to whether or not he had been guilty of any faults and mistakes in ruling the kingdom. If it is found that he rules unrighteous, the public will complain that they are ruined by the wicked ruler with unjust treatment, punishment, taxation, or other oppressions including corruption of any kind, and they will react against him in one way or another. On the contrary, if he rules righteously they will bless him “Long live His Majesty.”

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 to preach the Dhamma and to serve his subjects and all humanity. He declared his non-aggressive intentions to his neighbours, assuring them of his goodwill and sending envoys to distant kings bearing his message of peace and non-aggression. He promoted the energetic practise of the socio-moral virtues of honesty, truthfulness, compassion, benevolence, non-violence, considerate behaviour 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. Emperor Asoka is an example of ideal ruler in accordance with Buddhist teachings. This is also a proof that Buddhist political teachings are very much practical and not simply an utopia.

Sometimes the Buddha is said to be a social reformer. Among other things, he condemned the cast system, recognized the equality of people, spoke on the need to improve socio-economic conditions, recognized the importance of a more equitable distribution of wealth among the rich and the poor, raised the status of women, recommended the incorporation of humanism in government and administration, and taught that a society should not be run by greed but with consideration and compassion for the people. Despite all these, his contribution to mankind is much greater, because he took off at a point which no other social reformer before or ever since had done, that is, by going to the deepest roots of human ill which are found in the human mind.

\[40\] Majjhima-Nikāya 3, 98.
It is only in the human mind that true reform can be affected. Reforms imposed by force upon the external world have a very short life because they have no roots. But those reforms which spring as a result of the transformation of man's inner consciousness remain rooted. While their branches spread outwards, they draw their nourishment from an unfailing source; the subconscious imperatives of the life-stream itself. So reforms come about when men's minds have prepared the way for them, and they live as long as men revitalize them out of their own love of truth, justice of their fellow men.

The doctrine preached by the Buddha is not one based on Political Philosophy. Nor is it a doctrine that encourages men to worldly pleasures. Non-peace and unrest in the present world lies on this illusion that the peace rests on worldly pleasures. This has created all sort of problems and harmed the social harmony. Instead Buddhism sets out a way to attain Nirvana. In other words, its ultimate aim is to put an end to craving (Tan̄hā) that keeps men in bondage to this world. A stanza from the Dhammapada best summarized this statement. 'The path that leads to worldly gain is one, and the path that leads to Nibbāna (by leading a religious life) is another.'

However, this does not mean that Buddhists cannot or should not get involved in the political process, which is a social reality. The lives of the members of a society are shaped by laws and regulations, economic arrangements allowed within a country, institutional arrangements, which are influenced by the political arrangements of that society. Nevertheless, if a Buddhist wishes to be involved in politics he should not misuse religion to gain political powers nor is it advisable for those who have renounced the worldly life to lead a pure, religious life to be actively involved in politics.41

6.4.2 Buddhism and Economics

There is much widespread discussion concerning the importance of ethics and virtue in economics and business administration, in both the private and public sectors, since both sectors have received critical condition due to social irresponsibility, unethical practises, dishonesty and self-interest. Lately, there has been a movement to revive virtue and ethics in this sphere as solution to the problems above-mentioned and to establish true efficiency and social benefit.

Buddhism is very much aware that material development is another sensitive factor related to individual and social peace. This we

have already discussed in our previous chapters. Buddhism holds that the material developments should go hand in hand with moral development. Economical or financial development at the cost of moral values is not recommended in Buddhism.

How can a person be ethically and morally affluent? What can he/she do to obtain his wealth through morally-acceptable means, without risking the detriment of others?

Presently, the world is undergoing a period of world economics and governance, which deprives economics of rules and regulations, controls behaviour and lacks fair representation. Commercial competition has become more concentrated, to pursue both maximum profit and affluence. Propriety, virtue and ethics have been ignored. Corruption and colonialism have become widespread; this has made people throughout the world demand ethics and justice, and responds toward the societies of the world. This also affected the peaceful environment of the world.

Especially, the practise of good governance by every institution by establishing ethical ideas and conduct toward every individual should be viewed as the general responsibility. Good governance includes:

1. Transparency: to enable inspection of functions
2. Honesty: practise according to established rules and regulations
3. Responsibility: reliance in one’s duties as set by the rules
4. Accountability: ability to explain one’s actions adequately
5. Rule of law: the actions of a business should accord with set laws on business
6. Morality: in matters which laws cannot reach, one should apply virtue. Practise should be more than only legal, but moral as well.42

Moreover, in Vyaggapajja Sutta, the Buddha gave fourfold advice on domestic economy:

1. Acquire wealth through perseverance in meritorious ventures (Uṭṭhānasampadā),
2. Protect legitimate gains effectively (Ārakkhasampadā),
3. Associate with righteous persons only (Kalyāṇamittatā)
4. Balance income and expenditures wisely (Samajīvitā).43

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The Buddha also taught those who desired economic success in life to avoid the great causes of ruin totally (Apāyamukha), namely indulgence in sexual pleasure, drinking, gambling and bad company. It is expected that economic crimes, as experienced today, will decrease accordingly, when every member of society has achieved a higher standard of living through economic stability and prosperity; because economic development provides increased production and employment, a higher standard of living and helps to eliminate social problems. In retrospect to Apāyamukha, one sees very often in modern living that economic problems and losses occur from any of these causes; in particular, from drinking, gambling and bad company.

As mentioned above, It can be said broadly that Buddhist economic planning contains both the individual and family levels and national level. They are four characteristics that such planning and the eventual carrying out of such planning should involve. They are:

1. Attainment of energy (Uṭṭhānasampadā).
2. Attainment of watchfulness (Ārakkha sampadā).
3. Association with people who are able, constructive and endowed with good qualities (Kalyānamittatā).
4. A balanced life (Samajīvitā).

These four characteristics relate to economics. They were enumerated and explained to householders, who wanted the Buddha to preach a doctrine to people like him desired a teaching for “people absorbed in worldly affairs.” In response, The Buddha thus told him about these four principles that would lead to happiness in this world.

The first, attainment of energy means whatever one’s occupation is, be it that of a farmer, a labourer, a professional man, a trader or an industrialist—he should be skilful and industrious. He should never be indolent. Such a lazy man would always postpone work attributing it to external reasons such as hot and cold weather or to time. He will thus not engage himself in work and thus lose his productivity. A nation too likewise should be industrious, ever vigilant and productive.

The Second characteristic, the attainment of watchfulness is the care of one’s possession without allowing it to get wasted unnecessarily. Whatever one has acquired “by constant diligence by the strength of his limbs, by the sweat of his brow, by well-concerted plans,” he must safeguard it. Wealth needs such protection from

thieves, fire, floods, danger arising from authorities and from enemies and disagreeable relatives.

Such wealth could dissipate from indulgence in (1) unlawful sexual intercourse; (2) use of intoxicating liquor; (3) indulgence in gambling, and (4) indulgence in associating unrighteous friends. When such wrongful activities become prevalent in a country, the wealth of the country is sure to disappear. Thus the society would disintegrate eventually.

The third characteristic of economic development is the association with able, constructive and good people. Such people should be educated, thus intellectually developed, capable of discerning what right and wrong and providing useful advice is when such advice is needed. They should be people who will not tempt or lead one into the commission of counter-productive activities.

Finally, the necessity of leading a balanced life is emphasized. Here, having realized the difficulty of earning wealth, one should spend it carefully—becoming moderate in his expenditure. A life-style of conspicuous consumption has to be abandoned. A simple style of life founded on maintaining one’s mental as well as physical wealth is the basis of a balanced way of living. Living without becoming a weight on oneself as well as on others is commended in Buddhism.

### 6.5 Role of Buddhist Santi for Sustainable World Peace

Apart from what we discussed in our foregoing chapters, there are some burning issues in the present world that inculcate social unrest. Therefore, it is not out of our scope to deal with them from the Buddhist perspectives in order to see the Buddhist contribution to solve those problems.

To ensure sustainable development, we have to invent development programmers that check population growth in order to reach a balance between natural resources and human needs. We must act together now before all natural resources are consumed and destroyed. We have to keep in mind this well known saying: "We have not only inherited this planet from our ancestors, but have also borrowed it from future generations.

Programmers for sustainable development can not be effectively implemented unless men and women of religion stop opposing the use of modern methods of birth control and give support to qualitative family planning. Before changing the world, religious leaders should first change their way of thinking. Among men and women of various religions, the Buddhists are spared the difficulty in adopting qualitative family planning as a part of
sustainable development programmers. Moreover, they find a large parts of the Buddha’s teachings which can be taken as guidelines for family planning and sustainable development. Even monks play very significant role in changing people’s attitudes toward qualitative family planning and complete development. “We shall require a substantially new manner of thinking if mankind is to survive,” said Albert Einstein. We have to adopt a new way of thinking if we really want to solve man-made problems resulting from unchecked population growth. The solution suggested by Buddhism is ‘control of mind’. As the Buddha says in the Dhammapada

“When whatever harms an enemy may do to an enemy, or a hater to a hater, an ill-directed mind, can not do one far greater harm; what neither mother nor father, nor any other relative can do, a well-directed mind, can do to him a far greater good.”

6.5.1 Relationship between Santi and birth control

All concerted efforts must be made to slow down the rapid population growth. So far the family planning policy has been regarded by member countries of the UN to be the most effective way to deal with the problem in hand. Unfortunately, the family planning programs which recommend artificial birth control are not acceptable to some religious organizations. It is undeniable fact that religious leaders have different opinions over many elements connected with population control.

The Buddhists have no reasons to oppose birth control. Any methods of birth control which do not involve killing are acceptable to the Buddhists. They are allowed to use any of the old or modern methods of contraception. In birth control what is done is to prevent the birth of an existence. No sin is committed in such an act of prevention. If there is no killing involved, then there is no bad action (Kamma). As the Buddhists do not believe in God or the creator, they are not concerned with the will of God. Besides, the Buddha did not encourage his followers to ‘go forth and multiply,’ as he once said: “Birth is always subject to suffering.” That the Buddha is in favour of birth control is clear from the fact that he instructs monks to live the life of celibacy and persuades his lay followers to avoid sexual

46 Dhammapada pp.42-43.
47 This paper was presented at the Religious Leader’s seminar held in connection with the United Nations International conference on population and Development in Cairo, Egypt, on September 7, 1994. pp. 62-63.
intercourse by observing eight precepts on Buddhist holy days. Thus is better for the Buddhists to bring about birth control by self-restraint, rather than by the use of contraceptives. What worries the devout Buddhists is the possibility that artificial methods of birth control, if used indiscriminately, will weaken the sense of moral responsibility that regulates the relations of the sexes, and encourages Kāmarāga (lust for sensual pleasure) by removing the hazards that accompany sexual relations outside of marriage.48

In the Buddhist programmes of human development, ideal persons are those who achieve four kinds of developments, i.e. physical, social, mental and intellectual developments as follows:49

1. Physical development (Kāyabhāvanā) is the development of the body as well as the material world or physical environment. This development enables man to obtain the basic needs of life, the requisites of food, clothing, shelter and health-care, and to have a beneficial natural environment.

2. Social development (Silabhāvanā) is the development of a good and friendly relationship with other people, community, society or social environment. It is to be realized by observing at least five precepts.

3. Emotional development (Cittabhāvanā) is the development of such good mental qualities as love, compassion, sympathetic joy, equanimity, mindfulness, concentration, mental strength and perfect mental health, consisting of mental peacefulness and happiness. The practise of concentration meditation enables one to possess these mental qualities and purify the mind of all defilements and mental illness.

4. Intellectual development (Paññabhāvanā) is the development of the through knowledge and wisdom. This kind of development includes the high capacity of perceiving and learning, frees thinking and judgement, and the knowledge of all things as they really are. The intellectual development is achieved through the practise of insight meditation.

These four aspects of developments are viewed as the goal of human development in the Buddhist framework. Man, therefore, is to be developed physically, socially, emotionally and intellectually. For the family planning policy to be more effective and fruitful in its

48 This paper was presented at the Religious Leader's seminar held in connection with the United Nations International conference on population and Development in Cairo, Egypt, on September 7, 1994. p. 68.
49 Aṅguttara-Nikāya 3. 106
implementation, it must aim not only at birth control but also at the full-fledged development of family members. This is the Buddhist stand. It is necessarily a broader way of looking at the issue. It is achieved, as mentioned above, through the control of mind.

6.5.2 Relationship between Santi and Abortion

If one takes any intentional action to have an abortion, this action is morally wrong according to Buddhism because it involves taking away or destroying a life. Therefore, abortion is not acceptable to the Buddhists as it is against their fundamental precept which enjoins them to abstain from killing.

Buddhasassana give a definite of human life begins at the moment of conception (Patisandhikhana). In Mahātānāsankhayasutta the Buddha mentioned three conditions of conception as follows:

“If, monks, there is here coitus of the parents and it is the mother’s season and the Gandhabba is present, it is on the conjunction of these three things that there is conception.”

The above statement means that the birth of a human being begins at the moment of conception which is the conjunction of the three conditions;

1. Coitus of the parents,
2. The woman’s generative capability,
3. The presence of the Gandhabba.

For the conception to occur, all three conditions must be present at the same time. If any one of them is lacking, the conception can not place.

The Buddhists depart from scientific view when they maintain that at the very moment of the sperm’s entry into the ovum the third factor, i.e. Gandhabba, enters the fertilised ovum which is called embryo. What is the Gandhabba? The Commentary explains Gandhabba as the being who is coming to the womb. This Gandhabba is nothing but rebirth-consciousness (Paṭisandhi-viññāṇa) which enters the womb at the very moment of fertilisation. This explanation is justified by what the Buddha said to Ānanda in the Mahāniddānasutta:

“I have said that consciousness is the cause of name and form. Now in what, way that is so, Ānanda, is to be understood after this...”

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50 Majjhima-Nikāya 1, 266
51 Majjhima-Nikāya 2, 310.
52 Digha-Nikāya 2, 55.
manner. Were consciousness not to enter the mother's womb, would name and form become consolidated?"

"It would not, lord," replied Ananda. Thus a human life begins at the moment of conception. In other words, it begins at the moment of conjunction of the three conditions, namely, an ovum, a sperm and consciousness. That is why the term human being is defined in the Vinaya-Pitaka, as follows "Human being means: from the minds first arising, from the time of consciousness becoming first manifest in a mother's womb until the time of death, here meanwhile he is called a human being."^54

What follows from the foregoing discussion is that for the Buddhists performing abortion even at the moment of conception is tantamount to killing a human being. The Buddhists, therefore, are prohibited from performing abortion at any stages of pregnancy. The Buddhists, along with followers of other religions, would accept the UN Programme of Action which reads: "In no case should abortion be promoted as a method of family planning."

6.5.3 Santi and Peace Education

People do not have enough peace education. Problems come out first in our hearts and minds, then in our societies. So, every individual should be educated about Peace. This may be done by way of religions. We are aware that all religions teach Peace. World religions, namely 1) Hinduism, 2) Buddhism, 3) Judaism, 4) Christianity, and 5) Islam emphasise the importance of Peace. A religion has sincerity, purity, equality, and compassion. "Regarding the external and internal aspects of religion, it is important to note that, within any religion, there is a potential spectrum of possible perspectives on the teachings of that particular religion or spiritual tradition, including how those teachings relate to world peace."^55 To have peace, four kinds of education may be encouraged. They are:

i) Family education,
ii) Formal education,
iii) Social education,
iv) Religious education.

Peace can be taught by means of these four kinds of education with respect to every religious teaching including Buddhism.

^53 Digha-Nikāya 2, 62-63.
^54 Vinaya Piṭaka 1, 72,
We have seen how Buddha’s teachings address all these aspects of the society. Peace education means to love everybody. With regard to the Holy Bible, God advised the people to be broad-minded. Then why are people so narrow-minded and look down on others? This is the opinion of individuals. The Buddha expounded in the Suttanipāta of the Mahāmarigalasutta and advised people to obey, be humble, grateful, and to respect and praise others. The above statement is again related to the fact that family planning should establish a good relationship between parents and children, between husband and wife just as it was so in the Singālalovāda Sutta as enumerated earlier.

Every religious teaching in the world equally carries its own weight. Equality is the foundation for peace. Without equality there will be no lasting peace. Living harmoniously in a society in accordance with the teaching of the Buddha, he or she will be in peace.

The people who possessed a religious education could never invade any country because they were educated and accepted the teachings of the Buddha. In ancient times, most of the emperors ruled with virtue and not by force.

Neighbouring countries respected the guidance of other countries. They showed regard for others’ rules and policies by sending gifts. Every country has to respect smaller countries and treat them well. Buddhist countries are governed by the basic teaching of the Buddha according to Dassarājadhama and not by force. Their afflictions and bad habits show their selfishness, greed, anger, and ignorance. All over the world, we need the basic tradition of Sila and have to try to achieve peace.

The present governments recognize the right of everyone to education. They agree that education is the root of the full development of human society and the sense of its fundamental freedom. They further agree that education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups. If peace and equality are acknowledged as the prime

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57 Khudaka-Nikāya 5, 95
importance, it is out of question of the admission of the ethical and moralistic teachings in the curriculum of educational institutes.

As the major International body, The UN also accepts various levels of education by listing them as:

i) Primary education,
ii) Secondly education,
iii) Higher education,
iv) Fundamental education.\(^\text{59}\)

For an ideal ethical and moral education, there is the necessity of adhering to some basic criteria. The family education needs to practise the five precepts. It is the most important in a family, as it is the basis of all education. Families are the foundation of society and affect the stability of society, while the core of a family is the husband and wife. When a family does not provide the four aspects of education listed above, its sense of unity will be destroyed. This is the importance of families' education. The Parābhavasutta\(^\text{60}\) explains how the society will result from a well-organised, peaceful family life. He says:

Being fond of sleep, fond of company, indolent, lazy and irritable are the causes of one's downfall. Though being well-to-do, not to support father and mother who are old and pass their youth -- this is a cause of one's downfall. To deceive by falsehood a Brahmin or ascetic, this is a cause of one's downfall. To have much wealth and ample gold and food, but to enjoy one's luxuries alone -- this is a cause of one's downfall. To be proud of birth, of wealth or clan, and to despise one's own kinsmen -- this is a cause of one's downfall.

To be a rake, a drunkard, a gambler, and to squander all one earns -- this is a cause of one's downfall. Not to be contented with one's own wife and to be happy with harlots and the wives of others -- this is a cause of one's downfall. Despite old age, to take a young wife and to be unable to sleep for jealousy of her -- this is a cause of one's downfall. To place in authority a woman given to drink and squandering, or a man of a like behaviour this is a cause of one's downfall. To be of noble birth, with vast ambition and of slender means, and to crave for ruler ship -- this is a cause of one's downfall. Knowing well these causes of downfall in the world, the noble sage endowed with insight shares a happy realm.\(^\text{61}\)


\(^{60}\) Khudaka-Nikāya 5, 11.

\(^{61}\) Khudaka-Nikāya 5, 91-115
With regard to family and social education, the Buddha analyzed these subjects in the *Singālovādasutta*\(^{62}\) of the *Dīgha-Nikāya*, giving advice about relationships, including those between husbands and wives, parents and children, teachers and pupils, men and women, masters and servants, monks and laymen. The family education is the basis of society. If family education is lost, then others cannot help us reach peace and stability of society. Education is just like a building. If the first level is not solidly built, then the other levels cannot be built.

The second level is formal education, the third level is social education and religious education is the fourth. In connection with formal education, everyone has to understand the good or bad to have a formal education. Social education can be studied according to the *Parābhavasutta*, *Maṅgalasutta* and *Singālovādasutta*. The education of spirituality is a religious education. Helping all human beings is the main objective. Religious education shows us how to spread our four aspects of *Brahmavihāra* to care for all human beings in the universe. Having provided the four educations, our world can achieve peace. Then human beings will have mutual care for each other, and live in peace and harmony.

As for our media environment and the education it provides, it too often teaches and shows how to kill, steal, commit sexual misconduct, and tell lies. Religious education has also greatly changed and often vanished. Every religious text teaches and shows us to understand the principles within them. Although every religion teaches it, too many people in a society never follow and practise their teachings and religious texts in our daily lives. Without these four aspects of education, they can not achieve that.

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\(^{62}\) *Dīgha-Nikāya* 3, 173.