



BUILDING SUSTAINABLE PEACE AS DEPICTED IN KUTADANTA SUTTA

Bhikkhuni Do Le Anh Thi

A Thesis Submitted in Partial Fulfillment of
the Requirements for the degree of

Master of Arts
(Buddhist Studies)

Graduate School
Mahachulalongkornrajavidyalaya University

C.E. 2018



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The Graduate School, Mahachulalongkornrajavidyalaya University, has approved this thesis entitled “Building Sustainable Peace As Depicted in Kutadanta Sutta ” in partial fulfillment of the Requirements for the Degree of Master of Arts in Buddhist Studies

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Abstract

Human history has recorded the suffering of all sentient beings in wars. Therefore, Peace is the burning desire of mankind, the virtue of civilization. Buddhism is a religion of peace. In many Buddhist scriptures, the Buddha pointed out the path that leads us to true Peace, true Happiness. In the Kutadanta Sutta, The Buddha guided us on how to build sustainable peace, from inner peace to external peace, and finally absolute peace, Nibbana.

This study analysis as a qualitative research method. The first objective: The concept of Peace in General. The second objective: A sustainable peace based on Kutadanta Sutta. Analyze the Kutadanta Sutta to find ways to transform human suffering in the present world. People are in need of a spiritual path, that teaching nonviolence, satisfaction, compassion, generosity, and peace of mind. The third objective: Building Sustainable Peace in Modern Society. This thesis provides many useful practical techniques to soothe anger, control desire and create a harmonious relationship. Buddhism teaches us to nurture peace in the heart and work to relieve the suffering of all people. Peace at the national as well as the global level is only possible if we apply Buddhism to everyday life.

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I have to express my deep gratitude to all the masters, my teachers, my beloved mother, my sisters and good friends who have supported me and encouraged me throughout my academic years, and during the time I study and write this thesis. This achievement will not be possible without their help.

I would like to dedicate this work to the Buddha, to my revered Masters, my respected teachers, my loved ones. May they always live in the light of Dhamma. May the world be peaceful, and all beings are happy.

Bhikkhuni Do Le Anh Thi

20 January 2019

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List of Abbreviations

Sources

A	Anguttara Nikāya
CV	Cullavagga
D	Dīgha Nikāya
Dhp	Dhammapada
Dhp-a.	Dhammapada Aṭṭhakathā
J	Jātaka
Khp	Khuddakapāta
M	Majjhima Nikāya
S	Samyutta Nikāya
Sn	Suttanipāta
Trans.	Translated by
Vin	Vinaya Piṭaka
Vbh	Vibhaṅga
Vsm	Visuddhimagga

Other Abbreviations

BPS	Buddhist Publication Society
B.E	Buddhist Era (appears “before” the date)
C.E	Common Era (appears “after the date)

Ed./(Eds)	Edited by/ Editor(s)
e.g	exempli gratia/ for example
Ibid.	Ididem/ in the same book or place which has been “cited just before”
Op.Cit	Opera Citato/ as referred (to the prior reference by the same author)
p./pp.	Page/pages
par	Paragraph
PTS	The Pali Text Society
Sk	Sanskrit
Tr./trs.	Translated by/ Translator(s)
Vol	Volume

Notes on the usage of the Abbreviations

In quoting Pali sources, the references are given according to the volume and page number of the PTS edition. In the case of Dhammapada, the verse number is given instead of the page number. For example:

Dhp 50

Dhp = Dhammapada

50= Verse 50;

S V 455

S = Saṃyutta Nikāya,

V = Volume V

455= Page number

Chapter I

Introduction

1.1 Background and Significance of the Problems

The deep desire of humanity is to live in peace and happiness. Peace is the ultimate end goal that man wants to achieve. All the religions, scientists, sociologists, philosophers in the world, in every field, work hard just to find a peaceful answer for themselves and for society.

The aspirations of peace intensify in the hearts of people who live in war, terrorism, violence. We see this in many works of anti-war literature, such as the novel “War and peace” by Leo Tolstoy, and “The Unwomanly Face of War” by Svetlana Alexievich, the winner of the Nobel Prize in Literature in 2015. In this work, there are no heroic victories, it is simply victims who were swirling in an unethical work of humanity. In this book, not only human beings are tormented by war, but along with humankind, plants, lands, birds, the whole of nature, and they suffer that without speech, even worse.

Also, in the field of music, the young singer, 9-year-old Syrian Ghina Bou Hemdan burst into tears by performing halfway through the song, “Give us childhood, give us peace”. The judges of the Voice Kids and the audience in the auditorium, as well as on TV, millions in the world cried because of deep emotion:

World ... My land is burned down

My land's freedom is stolen

My land is small ... like me, it's small

Give us peace ... give us childhood ...

I am a child

With something to say
Please listen to me
I am a child
Who wants to play
Why don't you let me
My doors are waiting
My friends are praying
Small hearts are begging
Please
Give us a chance
Give us childhood
Give us ... Give us ... Give us peace.¹

Each field has a different approach to the problem, however from a Buddhist perspective, whenever our minds have peace, (ie. we have inner peace), the external world will also be at peace. Inner peace is the key: If you have inner peace, the external problems do not affect your deep sense of peace and tranquility. In that state of mind, you can deal with situations with calmness and reason, whilst maintaining your inner happiness. That is very important. Without this inner peace, no matter how comfortable your life is materially, you may still be worried, disturbed or unhappy because of circumstances.²

¹ Mail online, **'Give us childhood, give us peace': Touching moment young Syrian girl breaks down in tears on Arabic talent show as she performs a song calling for peace in her homeland**, retrieved on 18 March 2018 <http://www.dailymail.co.uk/news/article-3394512/Give-childhood-peace-Touching-moment-young-Syrian-girl-breaks-tears-Arabic-talent-performs-song-calling-peace-homeland.html>.

² Dalai Lama, **The Essential Dalai Lama His Important Teachings**, (London: Hodder Mobius, 2005), p. 15.

However, we cannot fall into an extreme view of inner peace without regard for the suffering of the people around us. Poverty, war, terrorism, natural disasters or conflicts in the family, in the community, in society are happening daily in all over the world. Can you calmly seem like nothing is happening and close the door in order to find inner peace separate from the outside world? In doing so, you are no longer a small cell in this world. This is not real, illogical and non-scientific. Today, we are truly a global family. We have to learn to live in harmony and peace with each other and with nature. That is not a dream, but a necessity. We are dependent on each other in so many ways that we can no longer live in isolated communities and ignore what is happening outside those communities. We need to help each other when we have difficulties and we must share the good fortune that we enjoy. Because we are all human beings, who need to be understood, loved and shared.

Today, Buddhism has two main trends of practice, one is the way of meditation, the tradition of monks living in the forest, specialized in meditation to liberate oneself, enter the holy fruit. And the second way is engaged Buddhism, practicing in the midst of everyday life, applying the Buddha's teachings in daily life. These yogis live and work like many others, whilst also giving consideration and help to those around them.

The first way is necessary for all practitioners, it helps us to experience the teachings of the Buddha in a clearer and deeper way. The practitioners invest whole time for Meditation and tasting peace, freedom. Mindfulness is a source of Peace and Happiness.³ Mindfulness means being aware of what is happening inside the body of the meditator and also the outside environment. In the Buddha's teachings, he guides us to contemplate the internal body and the external body. Meditation is a balanced art, it is the middle way.

The second way is Engaged Buddhism, in which the monastics practice meditation, whilst serving the people around them. Most of them invest a lot of time and energy in organizing retreats, social welfare projects, and solving the difficulties that people today are facing. But by investing in the creation of great external peace,

³ Thich Nhat Hanh, **5 practices for nurturing happiness** retrieved on 15 March 2018 <https://www.lionsroar.com/5-practices-for-nurturing-happiness/>.

there is a lack of building an internal peace that can cause them to fall into overload and spiritual crisis. They live in a dark night of the soul, and feel alone, lost in their own community in which they live. This case is not confined to Buddhist monasteries but even to Catholic priests, in particular, the case of Mother Teresa, the founder of the missionary charity, the saint of Calcutta. She spent her whole life of caring for the poor and homeless, but hidden deep within her charitable heart was a torment of suffering. She spent 50 years living in the darkness of the soul, spiritually impoverished.⁴ Through the practice of meditation and contemplation, the mother had gone through a crisis of faith. When inner peace is not enough, how can we help people around us achieve peace and happiness? So, the path of sustainable peace requires the deep support of meditation. Meditation is the backbone and serves as the muscles that make up a complete Buddhist body.

Any path can lead to true peace, so long we do not fall into extremes, or be immersed in meditation, do not want to help those around us, or fall into the vicissitudes of life with many charitable social activities that neglect the practice of meditation. How do we build a sustainable peace? These are the problems that the practitioner has to face, to find the path for himself.

In the Kutadanta Sutta, the Buddha taught a method of building a sustainable peace for self and for society. Through the question of the famous Brahmin Kutadanta about a sacrificial ceremony for peace, The Lord cleverly led the Brahmin to the path of ultimate peace. The Kutadanta Sutta is the fifth Sutta in the Digha Nikaya, which describes the way to establish peace in the soul, establishing a peaceful and happy society. Besides, the Buddha also taught the noble virtues of the leader needed to bring peace to everyone in the community, in the world.

Most Western scholars have analyzed this Sutta according to economic, political and social tendencies without emphasizing the path of building the sustainable peace that the Buddha taught. In this thesis, the researcher wants to approach this sutta according to the tendency of Peace, by the method of practicing the three Dhammas:

⁴ Ralph Martin, **Mother Teresa's dark night** retrieved on 24 November 2017 <http://www.cuf.org/2007/11/mother-teresas-dark-night/>.

Dana (generosity) Sila (morality), and Bhavana (meditation). This path offers a way to solve the inadequacies of both isolated Buddhism and engaged Buddhism.

From the study of the method of building sustainable peace according to the Kutadanta Sutta, the researcher will present the specific meditation methods applied in daily life based on mindful meditation and the suggestion of a peaceful community model. With this model, we can apply it to other social organizations in order to create a sustainable peace for all.

1.2 Objectives of the Study

- 1.2.1. To study the Concept of Peace in General
- 1.2.2. To analyze Sustainable Peace Based on the Kutadanta Sutta
- 1.2.3. To present Building Sustainable Peace Approach to Modern Society

1.3 Statements of the Problems

- 1.3.1. What is the concept of sustainable peace?
- 1.3.2. How is a sustainable peace built according to the Kutadanta Sutta?
- 1.3.3. How can a sustainable peace be applied to modern society?

1.4 Scope of the Research

1.4.1. The scope of sources of Data

a. The primary sources : the particular sources are collected from Buddhist books: Tipitaka, commentaries, sub-commentaries.

b. The second sources: related books, journals, articles, dictionaries, encyclopedias and electronic devices etc. The general sources will be collected information from the United Nation, UNESCO, and the theories regarding peace from various prominent figures of any society, religion, philosophy, ethics, psychology.

1.4.2. Scope of the Contents

Firstly, this study focuses on the concept of peace in general and in Buddhism.

Secondly, this study focuses on building sustainable Peace according to the Kutadanta Sutta, the methods which the Buddha taught to build peace in oneself and peace in society.

Thirdly, this content is also based on sustainable peace as depicted in the Kutadanta Sutta, building a peaceful community model which can be applied to other social organizations in order to create sustainable peace for all.

1.4.3. Scope of the populations

This study also collects information from interviews with famous persons who have a focus on making peace for the world: Ven. Dr. Tampalawela Dhammaratana - At present, he is a Consultant and the Director of Buddhist Links at UNESCO Headquarters in Paris, France and contributes in the promotion of Buddhist Education, culture, humanitarian and social development, and preservation of tangible and intangible cultural heritages in Worldwide; Dr.Saamdu Chetri, Former Executive Director at Gross National Happiness Centre, Former GNH Gardener, and advocate against consumerism, inorganic farming, and global warming at Gross National Happiness Centre, Former joint secretary at Prime Minister's Office in Bhutan.

1.5 Definitions of Terms Used in the Research

1. **Sustainable peace** means: both inner peace and outer peace (peace of society).

2. **Kutadanta Sutta**: is the fifth Sutta in the Digha Nikaya, which through the question of the famous Brahmin Kutadanta about a sacrificial ceremony for peace, The Lord cleverly led the Brahmin to the path of ultimate peace. This sutta describes the way to establish peace in the soul, and establish a peaceful and happy society.

3. **Threefold training** means: the important trainings of a Buddhist follower. It consists of morality, meditation and wisdom. According to Theravada canonical texts, pursuing this training leads to the abandonment of lust, hatred, and delusion. One who is fully accomplished in this training attains Nibbana.

4. **Inner peace**: Peace of mind is thus generally associated with bliss, happiness and contentment. Peace of mind, serenity, and calmness are descriptions of a disposition

free from the effects of stress. In some cultures, inner peace is considered a state of consciousness or enlightenment.

5. **Outer peace:** the peace of society, peace of the world.

6. **Ultimate peace:** the state of absolute peace, Nibbana.

7. **Community:** is a group which lives and works together in harmony. They have to commit themselves to go together in the direction of peace, joy, and freedom. A family, an office, a Sangha is as a community.

1.6 Review of the Related Literature

1. Venerable Narada Maha Thera, **The Buddha and his teachings**, Kuala Lumpur: Buddhist Missionary Society Malaysia, 1988.⁵

This is one of the clearest and most detailed introductions to the fundamental teachings of Buddhism available in English. In simple and lucid language, the author explains the doctrines and concepts which form the common bedrock of Buddhism as they have been preserved by the Theravada school. The first part of the work is devoted to the life of the Buddha. The remainder of the book explains in detail the Buddha's teachings, the final chapter showing the relevance of Buddhism to the problems of modern life.

2. Bhikkhu Yogavacara Rahula, **The way to Peace and Happiness**, Sri Lanka: Buddhist Cultural Center Publisher, 3rd edition, 2012.⁶

This book focuses on the underlying principles and aspects of the teachings of the Buddha that brought peace, harmony, and happiness to innumerable beings, both human and otherwise. In the first part of the book, the elements which comprise the central and pivotal ideas and the fundamentals on which the practice of Buddhism is based, are presented in detail. In the second part, the actual way of life and how to practice skillfully the “Way to Peace and Happiness” are also described in many ways.

⁵ Venerable Narada Maha Thera, **The Buddha and his teachings**, (Kuala Lumpur: Buddhist Missionary Society Malaysia, 1988).

⁶ Bhikkhu Yogavacara Rahula, **The way to Peace and Happiness**, (Sri Lanka: Buddhist Cultural Center Publisher, 3rd edition, 2012), pp. 13-14.

To reveal the nature of the mind, an appendix has been added, being a detailed and penetrative study into the mental processes involved in our sense experiences. And finally, an insight meditation exercise is given for those who would like to begin meditating.

3. Dennis Candy, **Peace in the Buddha's discourses**, Sri Lanka, Buddhist Publication Society, 2008, ISBN: 978-955-24-0309-5.⁷

This book, as recorded in the Pali Canon, contains many references to the value of *santi*, or peace, at both the personal and social levels. The most significant of these references have been carefully selected and brought together into this single volume to help those who are interested in gaining an understanding of the full range and depth of what the Buddha taught about this important subject. These teachings are of universal significance and are as relevant for the world today as they were at the time they were first delivered.

4. Venerable Thich Nhat Hanh, **Creating True Peace ending violence in yourself, your family, your community, and the world. Creating True Peace**, New York: Atria Books, 2003.⁸

This book is both a profound work of spiritual guidance and a practical blueprint for peaceful inner change and global change. It is the Venerable Thich Nhat Hanh's answer to our deep-rooted crisis of violence and our feelings of helplessness, victimization, and fear. Throughout this book, he uses a beautiful blend of visionary insight, inspiring stories of peacemaking, and a combination of meditation practices and instruction to show us how to take Right Action. His recommendations can root out violence where it lives in our hearts and minds and help us discover the power to create peace at every level of life — personal, family, neighborhood, community, state, nation, and world. He teaches us to look more deeply into our thoughts and lives so that we can know what to do and what not to do to transform them into something better. With

⁷ Dennis Candy, **Peace in the Buddha's discourses**, (Sri Lanka, Buddhist Publication Society, 2008, ISBN: 978-955-24-0309-5).

⁸ Venerable Thich Nhat Hanh, **Creating True Peace, ending violence in yourself, your family, your community, and the world. Creating True Peace**, (New York: Atria Books, 2003).

a combination of courage, sweetness, and candor, he tells us that we can make a difference; we are not helpless; we can create peace here and now.

5. Venerable Thich Nhat Hanh, his book, **Joyfully Together: The Art of Building a Harmonious Community**, New York, Published by Parallax Press, 2003.⁹

In *Joyfully Together*, Thich Nhat Hanh explores the spiritual, emotional, and practical aspects of developing a community for life. He stresses the importance of communication in all our relationships as the basis for resolving difficulties and maintaining an atmosphere of harmony in sanghas, families, and in our daily encounters. Based on the experience of the Buddhist monastic community in Plum Village, the book presents both traditional and evolving practices that are applicable to current global concerns of peace and security, reconciliation and mediation. It provides very concrete methods for nonviolent communication that can help any community to live together in joy and harmony and serves as a guideline easily adaptable for use by lay people, families, and even nations.

6. His Holiness the Dalai Lama, **The Essential Dalai Lama His Important Teachings**, London: Hodder Mobius, 2005.¹⁰

This inspirational collection brings together the Dalai Lama's writings on all aspects of life, from suffering, happiness, love and truth, to practical wisdom on the advantages of a virtuous life and how to transform a selfish heart. Starting from the idea of spiritual practice, which reveals the crucial role compassion plays in achieving a life of serenity, this is an indispensable guide to a unique approach that combines realistic advice on today's world with ancient Buddhist thought.

7. K. Sri Dhammanada, **What Buddhist Believe**, Kuala Lumpur: Buddhist Missionary Society Malaysia, 2002.¹¹

⁹ Venerable Thich Nhat Hanh, **Joyfully Together: The Art of Building a Harmonious Community**, (New York, Published by Parallax Press, 2003).

¹⁰ His Holiness the Dalai Lama, **The Essential Dalai Lama His Important Teachings**, (London: Hodder Mobius, 2005).

¹¹ K. Sri Dhammanada, **What Buddhist Believe**, (Kuala Lumpur: Buddhist Missionary Society Malaysia, 2002).

This book, written by Venerable Dhammanandamainly from the Theravada perspective, is a good introduction to Buddhism. It explains the basic principles of Buddhism in detail and is suitable for helping beginners obtain a general view on the religion. There are many religions in the world today but from the past to the present people of different faiths have continued to fight one another, each group believing that their belief alone is true. Taking revenge because of a grudge has incurred another grudge and the misunderstanding has kept growing. While preaching love and peace, these warring groups continue fierce conflicts by force and arms. It will be impossible to attain true world peace and human happiness through such self-righteous and discriminatory attitudes. In this chaotic world of ours, Buddhism is the religion that can lead the modern world into peace. The light of Buddhism will shine over the entire world.

1.7 Conceptual Framework

The researcher uncovered the interactive relationship between the concepts of peace and the techniques and theory of building a sustainable peace, as outlined in the Kutadanta Sutta. This relationship can then be applied the creation of sustainable peace for a modern society.

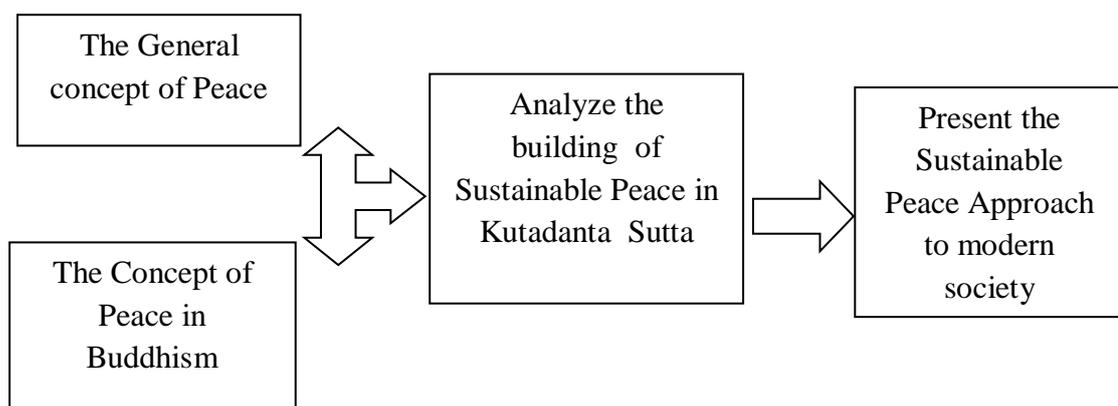


Diagram 1: Conceptual Framework

1.8 Method of Research

The present study will be a textual one. The research methodology will be divided into five stages as follows:

1. Collecting data from the primary sources of the Pali Canon, and secondary sources of commentaries, books, and journals.
2. Systematically and critically analysing the collected data to show the way to peace in Buddhism.
3. Constructing the entire outline of the work.
4. Discussing the problems encountered.
5. Facilitating and formulating conclusion, identifying significant results and areas for further research.

1.9 Advantages Expected to be Obtained from the Research

After completing this research, the following advantages and outcomes that are hoped to be obtained are:

1. Clearly understanding the concept of peace, in general and in Buddhism.
2. Gaining knowledge about the ways to build sustainable peace according to the Kutadanta Sutta.
3. Presenting sustainable peace to every field in modern society.

Chapter II

The Concept of Peace in General

Peace is a universal concept; there are many different definitions, depending on each approach that has a view of peace. To better understand the concept of peace, we should study the view of peace in other fields, as well as the concept of peace in Buddhism.

2.1 General Concept of Peace

2.1.1 Peace according to the United Nations

As defined by the United Nations, a culture of peace is “a set of values, attitudes, modes of behavior and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups, and nations.”¹ Other definitions are also given in the following: “A culture of peace is an integral approach to preventing violence and violent conflicts, and an alternative to the culture of war and violence”.²

In 1998 The United Nations General Assembly defined peace as:

It as consisting of values, attitudes and behaviours that reflect and inspire social interaction and sharing based on the principles of freedom, justice and democracy, all human rights, tolerance and solidarity, that reject violence and endeavour to prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation and that guarantee the full exercise of all rights and the

¹ Unites Nations General Assembly, A/RES/53/243, **Declaration and Programme of Action on a Culture of Peace, on 13 September 1999, article 2.**

² Ursula Oswald Spring, **International Secutity, Peace, Development and Environment**, Volume II, (Oxford: EOLSS Publishers,2009), p. 37.

means to participate fully in the development process of their society.³ A culture of peace based on the principles established in the Charter of the United Nations and on respect for human rights, democracy and tolerance, the promotion of development, education for peace, the free flow of information and the wider participation of women as an integral approach to preventing violence and conflicts, and efforts aimed at the creation of conditions for peace and its consolidation.⁴

To see the effect of the EU policy, one can look at the great difference between the initial draft of the declaration and programme of action sent by UNESCO to the General Assembly, and the final resolution as adopted by the General Assembly. For each point of the programme of action, the initial explanation had been altered to remove its fundamental rationale. In this paper, however, each of the eight programme areas of the culture of peace is once again described in the terms presented in the initial draft that was prepared and sent by UNESCO to the United Nations. This is illustrated in the following table:

CULTURE OF WAR AND VIOLENCE	CULTURE OF PEACE AND NON-VIOLENCE
Belief in power that is based on force	Education for a culture of peace
Having an enemy	Understanding, tolerance and solidarity
Authoritarian governance	Democratic participation
Secrecy and propaganda	Free flow of information
Armament	Disarmament
Exploitation of people	Human rights
Exploitation of nature	Sustainable development
Male domination	Equality of women and men

Table 1: The culture of War and Peace according to United Nations

³ Ibid, p. 37.

⁴ United Nations General Assembly, A/ RES/ 52/13 **Culture of Peace, on 20 November 1997**, p. 1.

Some scholars choose to ignore the culture of war and look instead for the culture of peace in the modern nation-state. This doesn't work well; they should understand both the culture of peace and war, as they are two sides of a phenomenon.

The reason that the above definition is so important is that it clearly shows the key components of the culture of war and violence and how a culture of peace and non-violence can replace these key components in order to transform one culture into the other. In fact, the culture of war and violence cannot function without ALL of these components. Even if only one of them is replaced, to paraphrase the US delegate at the United Nations, "it becomes very difficult to start a war."⁵

2.1.2 Peace according to Philosophy

What is peace? The term "peace" is used in a wide sphere. It seems that peace has a variety of meanings that are different in accordance with the context of usage. Literally, the word "peace" is derived from the original Latin word "pax", which means a pact, a control or an agreement to end a war or any dispute and conflict between two people, two nations or two antagonistic groups of people.⁶

However, many peace scholars do not agree with giving an emphasis to peace in the sense of an absence of war only. Peace, in their opinion, is something more meaningful, valuable and important than that. According to Albert Einstein's view, peace is not only an absence of war, but it means or includes the presence of justice, law, order or government in society. As he said - Peace is not merely the absence of war but the presence of justice, of law, of order-in short, of government.⁷

Baruch Spinoza (1632-1677), one of the famous philosophers in the second half of 17th century, gave his point of view on peace that peace was not an absence of

⁵ David Adams, **Definition of Culture of Peace**, retrieved on 16 August 2018, www.culture-of-peace.info/copoj/definition.html.

⁶ Bloomsbury, **Dictionary of Word Origins**, (quoted in Buddhism and Peace written by Ven. B. Khemanando), (Calcutta: Lazo Print, 1995), p. 387.

⁷ P. Aarne Vesilind, **Peace engineering: when personal values and engineering careers converge**, (USA: Lakeshore Press, 2005), p. 43.

war, but was a virtue, a state of mind, a disposition for benevolence, confidence, and justice.⁸ He gave importance to a virtue and a state of mind.

According to Johan Galtung, the Norwegian peace scholar, the term “peace” and “violence” are linked. Peace is the absence of violence and should be used as a social goal.⁹ Galtung further stated that like a coin, peace has two sides: negative peace and positive peace. Negative peace is the absence of personal violence; positive peace is an absence of structural violence or social justice.¹⁰

Immanuel Kant (1724-1804) started from the most meaningful aspect of peace: peace cannot be understood as the normal condition of society and its perpetual state should be established without conditions. We may enjoy a mere truce or suspension of hostilities and a temporary absence of war while peace is negotiated, but not a real and perpetual peace due to the permanent danger of future war and the possibility of an outbreak of hostilities. As long as diplomats have secret thoughts of future war, the treaty cannot be valid.

The basic question in the quest for peace is how it can be perpetuated. To realize this, a treaty must be concluded, stemming from an honest desire for peace, and its strategy should be explored from the viewpoint of moral philosophy. Kantian ethics instruct us what to do and what not to do. There are two kinds of moral reasoning: hypothetical and categorical imperatives.

A hypothetical imperative is a commandment of the reason that applies only conditionally to achieve a particular goal. Beyond this, morality consists of categorical imperatives. A categorical imperative tells us to do what to do irrespective of our desire. We must do it because it is valid in itself and becomes a universal moral obligation.

⁸ Eugene E. Brussell (ed.), **Dictionary of Quotable Definitions**, (New Jersey: Prentice-Hall, INC, 1970), p. 426.

⁹ Johan Galtung, “Violence, Peace, and Peace Research”, **Journal of Peace Research**, Vol. 6, No. 3 (1969), p. 167.

¹⁰ Ibid, p. 183.

The meaning of perpetual peace is not to a simple desire for a temporary tranquility or even a personal survival: it is not the result of a freedom from fear or the pursuit of happiness. The quest for peace is a categorical imperative and a moral duty for all. One must seek peace because peace is good in itself, for itself, and for everyone.¹¹

From this viewpoint, a temporary settlement is not always satisfactory and a final victory is not permanent. Peace, therefore, is not only the absence of war but also something that we make by shaping our world; it has to be of our own making and it is the result of our conscious and collective action. It must be perpetual and free of conditions and must lead to the absolute impossibility of war. It is essential that we strive to set its preparatory.¹²

Jawaharlal Nehru (1889-1964) emphasized peace in the sense of a state of mind. Here is his view: Peace is not a relationship of nations. It is a condition of mind brought about by a serenity of soul. Peace is not merely the absence of war. It is also a state of mind. Lasting peace can come only to peaceful people.¹³

Those are the peace perspectives of Western philosophy. What are the perspectives of Eastern philosophy?

In Eastern intellectual traditions, the spiritual and practical elements of peace have been covered much more intricately and consistently than they have in the West. The Chinese word for peace, 和平 (*heping*), is comprised of two characters meaning harmony and level (or flat), which suggests equalizing and balancing. (This type of peace may be inherent in the famous Taoist cosmic principles of *yin* and *yang*, which,

¹¹ Höffe Otfried, **Demokratie im Zeitalter der Globalisierung**, (Democracy in the age of globalization) (München: C.H.Beck, 1999), p. 243.

¹² Ibid., p. 243.

¹³ Ruth Fishel , **Peace in Our Hearts, Peace in the World: Meditations of Hope and Healing**, (New York: Sterling Publishing Co. Inc., 2008), p. 318.

when symmetrical, restore order and oneness to the universe.) The Japanese cognate *hewa* 平和 means much the same.¹⁴

The role of the Chinese philosophers of the Hundred Schools of Thought was to advise the ruler on strategy, such as whether or not to take advantage of a neighbouring state's weakness and invade. Most of the main Schools—the Confucians, the Mohists, and the Daoists (Taoists) —counselled against war, on both moral and practical grounds. Confucius's disciple, Mengzi (Mencius), warned that wars to capture cities or territory always lead to disaster: they are a way of “teaching the earth how to eat human flesh.” Mohists would cite Mozi (Mo Tzu) himself, who held that states should cooperate for their universal advantage: “If rulers love the states of others as their own, no one will commit aggression.” A Daoist might quote his Master Laozi (Lao Tzu) : “The ideal relationship between states is one in which they are so close that they can hear their neighbour's chickens squawk and dogs bark, and yet they leave each other alone.” All these philosophers would urge rulers not to be seduced by the rival school of Strategists, who claimed to know the secret of victory.¹⁵

Philosophers may not be the legislators of the world, but they can help us to clarify moral principles, understand reality, and distinguish truth from false knowledge. That is what they are good at. The advice that past philosophers have offered on war and peace is still relevant today.

2.1.3 Peace in the other Religions

A. Christianity

The Meaning of Peace: in English, the word “peace” conjures up a passive picture, one showing an absence of civil disturbance or hostilities, or a personality free from internal and external strife. The biblical concept of peace is larger than that

¹⁴ Jrank Science Encyclopedia, Peace - Muslim, Hindu, And Buddhist Traditions - Ultimate, Desire, Means, and Word retrieved on 16 August 2018, <http://science.jrank.org/pages/10618/Peace-Muslim-Hindu-Buddhist-Traditions>.

¹⁵ Toivo Koivukoski , David Edward Tabachnick, **The question of Peace in Modern Political Thought**, (Canada: Wifrid Laurier University Press, 2015), the foreword of John Gittings.

and rests heavily on the Hebrew root *slm*, which means “to be complete” or “to be sound”. The verb conveys both a dynamic and a static meaning “to be complete or whole” or “to live well”. The noun had many nuances, but can be grouped into four categories:

1) Peace (*shalom*) as the wholeness of life or body (i.e. health)

2) Peace (*shalom*) as a right relationship or harmony between two parties or people, often established by a covenant,¹⁶ when related to Yahweh, the covenant was renewed or maintained with a “peace offering”

3) *shalom* as prosperity, success, or fulfillment.¹⁷

4) *shalom* as victory over one's enemies or absence of war. *Shalom* was used in both greetings and farewells. It was meant to act as a blessing on the one to whom it was spoken: “May your life be filled with health, prosperity, and victory”. As an adjective, it expressed completeness and safety. In the New Testament, the Greek word *eirene* (eijrhvnh) is the word most often translated by the word “peace”. Although there is some overlap in their meanings, the Hebrew word *shalom* is broader in its usage, and, in fact, has greatly influenced the New Testament's use of *eirene* (eijrhvnh).¹⁸

God as the Source of Peace: God alone is the source of peace, for he is “Jehovah shalom- the Lord send Peace”.¹⁹ The Lord came to sinful humankind, historically first to the Jews, and then to the Gentiles, desiring to enter into a relationship with them. He established with them a covenant of peace, which was

¹⁶ **The Holy Bible**, King James version (see “covenant of peace” in Numbers 25:12-13), pp. 373-374 retrived on 16 August 2018 http://www.gasl.org/refbib/Bible_King_James_Version.pdf.

¹⁷Ibid., pp. 288-289.

¹⁸ Glenn E. Schaefer, **Peace**, retrived on 16 August 2018 <https://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/peace.html>.

¹⁹ **The Holy Bible**, Op. Cit., pp. 568-569.

sealed with his presence.²⁰ Participants were given perfect peace (*shalom shalom*) so long as they maintained a right relationship with the Lord.²¹

The Old Testament anticipated, and the New Testament confirmed, that God's peace would be mediated through a Messiah.²² Peace with God came through the death and resurrection of Jesus Christ.²³ Peter declared to Cornelius: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ - he is Lord of all".²⁴

The Relationship of Righteousness to Peace: The Lord established a covenant, which resulted in the participants receiving his *shalom* in abundance, "like a river".²⁵ However, peace could be disturbed if one did not live before the Lord and others in righteousness; in fact, peace is one of the fruits of righteousness.²⁶ The Psalmist poetically describes the relationship between the two as righteousness and peace kissing each other.²⁷ The God of peace and the peace of God sanctify the child of God.²⁸ On the other hand, Scripture specifically states that there can be no peace for the wicked.²⁹ Paul described the difference as follows: "There will be trouble and distress for every human being who does evil: first for the Jew, then for the Gentile; but glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile".³⁰

One of the key issues among the prophets was the doctrine of "peace". The false prophets proclaimed, "peace, peace," and in that announcement hoped to create

²⁰ Ibid, p. 320.

²¹ Ibid, p. 1534.

²² Ibid, p. 1508.

²³ Ibid, p. 2509.

²⁴ Ibid, p. 2336

²⁵ Ibid, p. 1580.

²⁶ Ibid., p. 1548.

²⁷ **The Holy Bible**, Op. Cit., p. 1316.

²⁸ Ibid., p. 2522.

²⁹ Ibid., p. 1580.

³⁰ Ibid., p. 2393.

peace for their constituency. The true prophets argued that peace could never be achieved apart from righteousness and justice. In this light, one can better understand what Jesus meant when he declared, “Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword.”³¹ And Paul wrote, “The God of peace will soon crush Satan under your feet.”³² Judgment on sin, historically and eschatologically, must come prior to peace.

Peace in the Age to Come: In the age to come, the animal kingdom will be restored to its paradisiacal tranquility. The image in Isaiah 11:6-11 is among the most picturesque in Scripture. Animals are paired off in a strange and wonderful way: the wolf and the lamb, the leopard with the kid, the calf with the lion, the cow with the bear, the lion with the ox. They shall be led by a little child. The emphasis is on the harmony, the *shalom* between the animals and the animal kingdom with man. Children shall, in that day, be able to play with snakes and they will not be hurt.

In addition, the curse of the ground will be removed and the land will again be characterized by *shalom*, which includes both harmony and productivity.³³ The desert will become a fertile field,³⁴ while the cultivated lands will drip with “new wine” and the “ravines of Judah will run with water”.³⁵

The nations of the world will come under the dominion of the “Prince of Peace” and in so doing, “will beat their swords into plowshares and their spears into pruning hooks”.³⁶ Isaiah poetically characterizes it as a time when “You shall go out with joy and be led forth in peace; the mountains and hills will burst into song before you, and all the trees of the field will clap their hands.”³⁷

One cannot overlook the fact that this harmony will never happen until man has a right relationship (*shalom* [*l'v*]) with Yahweh; it will be the result of the

³¹ Ibid., p. 2037.

³² Ibid., p. 2422.

³³ Ibid., p. 1943.

³⁴ **The Holy Bible**, Op. Cit.,p. 1548.

³⁵ Ibid., p. 1929.

³⁶ Ibid., p. 1496.

³⁷ Ibid., p. 1590.

righteous rule of the “shoot from the stump of Jesse” who has upon him the Spirit of Yahweh; he is the “Prince of Peace”.³⁸

In short, Peace (*Shalom*) in Christianity is the fullness of life, a good and harmonious relationship, prosperity, success and absence of war. God created a paradise, a beautiful place as described in the Bible, the perfect peace when they maintain a proper relationship with God.

B. Islam

The Arabic word *salam*, a cognate of the Hebrew *shalom*, means “making peace”. For Muslims, one comes to the purest state of peace by submitting to the will of Allah (*isalm*), and anyone who has accomplished this is a *Muslim*. *Salam* is even one of the ninety-nine names of Allah in the Islamic religion. In the Quran, anyone doing the will of God and giving all to exalt his sacred name, including the making of holy war (*jihad*), will receive the divine blessing of peace and eventually live with God in that perfect state. Peace also can become an earthly state, in that good Muslims desire temporal peace, not war, realizing that only through an Islamic polity, serving Allah faithfully, can people prosper and live in harmony with one another. Thus, in Islam, ultimate peace, both spiritual and temporal, harmonizes within a submission to the divine will.³⁹

According to Islam, the submission to God, is what leads to true peace. True peace-both internally and externally- can only be the result of the correct implementation of Islam. Of course, what is meant here is not simply peace as in “an absence of a state of war.” Peace means much more than that. One can be free of war yet still suffer from anxiety or despair and lack peace. Hence, God says:

“Indeed, there has come to you from God a Light and a clear Book wherewith God guides all those who seek His Good Pleasure to ways of peace, and He brings

³⁸ Ibid., p. 1508.

³⁹ Jrank Science Encyclopedia, Peace - Muslim, Hindu, And Buddhist Traditions - Ultimate, Desire, Means, and Word, retrieved on 16 August 2018, <http://science.jrank.org/pages/10618/Peace-Muslim-Hindu-Buddhist-Traditions.html#ixzz5OOGAcWWh>.

*them out of darkness by His Will unto light and guides them to a Straight Way*⁴⁰
(Quran 5:15-16)

In fact, God is calling humans to the abode of eternal peace:

*“God calls to the home of peace (Paradise) and guides whom He wills to a Straight Path”*⁴¹ (Quran 10:25)

For those who follow this path, their ultimate reward will be the abode of peace:

*“For them will be the home of peace (Paradise) with their Lord”*⁴² (Quran 6:127)

Here, it is referring to a complete sense of peace. Islam brings about a complete tranquility and peace of mind that is the result of realizing that one is believing and acting in accord with the guidance of one’s Creator. This internal peace can then spread to the family, the community, the society and the world as a whole. It is a special form of tranquility that can only be produced by the proper belief in God.

C. Hinduism

The religion that has come to be known as Hinduism is certainly the oldest and the most varied of all the great religions of the world. Hinduism calls itself the *Sanatana Dharma*, the eternal faith, because it is based not upon the teachings of a single preceptor, or on any one text but on the collective wisdom and inspiration of great seers and sages from the very dawn of Indian civilization. A variety of beliefs, customs, rites and philosophies have merged here from time to time. According to Hindu thought, Dharma is the first of the four goals because it is the most comprehensive and is valid throughout the life of a human being. It implies not only the religious and philosophical framework but a total world-view, including the

⁴⁰ Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan (Tr.), **The noble Quran**, (Saudi: King Fahd Complex For The Printing Of The Holy Qur’an Madinah, K.S.A), p. 145.

⁴¹ Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan (Tr.), **The noble Quran**, Op.Cit., p. 273.

⁴² Ibid., p. 191.

scheme of right conduct under various circumstances. Hinduism seeks to look after the welfare of the entire humanity. Peace and non-violence are the virtues broadly accepted in Hinduism in the ancient texts and practice.⁴³

In Sanskrit, the term *shanti* is used for peace. The word's literary meaning is peaceful, non-violent, calm or undisturbed. It denotes abstention from mental and physical violence and disturbances. It is a virtue under which some sentiment is to be removed from the mind instead of generating some sentiment in the mind. It is to bring the refusal of violent feelings from the mind and violent activities from life.

The principles of peace are described variously in Hinduism. The Vedic *rishis* were spiritualists. They instructed a philosophy of non-difference of self and others. Hindu religion believes in the existence of God (*Ishvar*) everywhere, as an all-pervasive, self-effulgent energy and consciousness. This basic belief creates the attitude of sublime tolerance and acceptance toward others. All living beings are the same and are from the same God, so there should be a sense of equality and one should not harm or hurt others. For a peaceful coexistence, the Vedas visualize the key principles of synthesis and balance. The concept of *shanti* is established on these principles. Peace as a highest human value is interlinked with other values such as truth, nonviolence, purity, friendliness, forgiveness, tolerance. Peaceful attitude is regarded the foundation of all morality.⁴⁴

Shri Krishna became *Shantiduta*, i.e. messenger of peace, in Mahabharata to teach the lesson of peace to the enemy, but finally supported Arjun to fight against the wicked enemy. So *shanti* can exist with the absence of non-violence too. In fact, peace is to be performed on three levels: mind, speech, and action (*manasa, vaca, karmana*). Collective peace or wellbeing does not refer only to humanity, because animals and plants also come under its vision. It goes even further and stresses the well-being of all in the famous Shanti-Mantras in Vedas. Accordingly, *shanti* is a

⁴³ Vedic Cultural Center, **The Ten Principles of Arya Samaj**, retrieved on 18 August 2018, <http://www.vedicculturalcentre.com/10principles.htm>.

⁴⁴ Prof. Shashi Tiwari, **Concept of Peace in Hinduism**, retrieved on 18 August 2018 <https://vedicwaves.wordpress.com/2015/09/05/new-blog/>.

state of equilibrium which is needed for the proper existence of all and everyone in this universe.⁴⁵

In short, according to Hinduism, Peace is moral, non-violent, calm or undisturbed. God (Ishvar) is present in all sentient beings, so we should not harm or hurt all species, but must be a peaceful coexistence. Peace is not only nonviolent action, but also peaceful in speech and mind. This concept is similar to the concept of peace in Buddhism.

2.2 The Concept of Peace in Buddhism

Buddhism is considered a “religion of peace”. The teachings of the Buddha are so deeply imbued with the spirit of peace. Peace in Pali is *santi*, which means calmness (*sama*), tranquillity (*samatha*),⁴⁶ contentment (*santuṭṭhi*), harmlessness (*ahimsā*), non-violence (*avihimsā*) and peacefulness (*vūpasama*)

In Buddhism, the concept of peace, or *santi*, is extended to include both inner and outer peace.⁴⁷ “*Sammati Santi*” is external peace or social peace. It means the state of no dispute, controversy, harm or war; it is a state of harmony, coexistence. It is the moral state of the human being, meaning that there can be no harm to one another and there is no evil in society, thus leading to happiness and peace.⁴⁸ Peace is not simply the absence of violence, it is the cultivation of understanding, insight, and compassion, combined with action. Peace is the practice of mindfulness, the practice of being aware of our thoughts, our speeches, our actions, and the consequences of our actions.⁴⁹

⁴⁵ Temple purohit, **Shanti Mantra**, retrieved on 18 August 2018, <https://www.templepurohit.com/mantras-slokas-stotras/shanti-mantra/>.

⁴⁶ A.P. Buddhadatta Mahathera , **Concise Pali-English Dictionary**, (Colombo: published by U. Chandradasa De Silva of Ahangama, 1968), p. 260.

⁴⁷ Thepsophon, Phra (Prayoon Mererk), **A Buddhist Worldview**, Fifth Impression, (Bangkok: Mahachulalongkorn University Press, 2000), p. 58.

⁴⁸ **S N 784**, L. De La Vallee Poussin and E.J Thomas (Ed), **Mahaniddesa**, (Oxford: PTS, 2001), p. 74.

⁴⁹ Thich Nhat Hanh, **Creating True Peace**, p. 5.

“*Tadaṅga Santi*”, in essence, is peace of mind. “Santi or peace,” in this sense, can be understood from the fact that Buddhism emphasizes mental development by presenting and practicing meditation in a systematic manner, both tranquility meditation and insight meditation.⁵⁰

Buddhism is different from other religions. The Buddha is not an omnipotent person, a savior, but a mentor who teaches technique to save himself after testing it himself. He leads people to the shore of liberation. Living a life without violence, fear and hatred is the desire of the majority of ordinary people; the ways and intentions of peace that characterize the lifestyles of those who are aspiring to enlightenment; and the enlightened one is described as “a sage at peace” (*muni santa*) and Nibbāna is “peaceful state” (*santaṃ padaṃ*).⁵¹ Nibbāna is an absolute peace, a state in which the mind is purified and cleansed of all ego and all signs of greed, hatred and illusion.⁵²

Therefore, as Sunderland has pointed out, “Buddhism has taught peace more strongly among its followers, more effectively, during all its history, than has any other great religious faith to the world”.⁵³ If Buddhists follow the Dharma preached by the Buddha, there will be peaceful coexistence not only between humans but also between humans, animals and the natural environment.

⁵⁰ Op.cit, p. 74.

⁵¹ Dennis Candy, **Peace in the Buddha’s discourses**, (Sri Lanka: Buddhist Publication Society, 2008), p. 1.

⁵² Yogavacara Rahula, **The way to peace and Happiness**, Op.cit., p.15.

⁵³ Sri Dhammananda. K, **Great Personalities on Buddhism**, (Malaysia: B.M.S. Publication, 1965), p. 77.

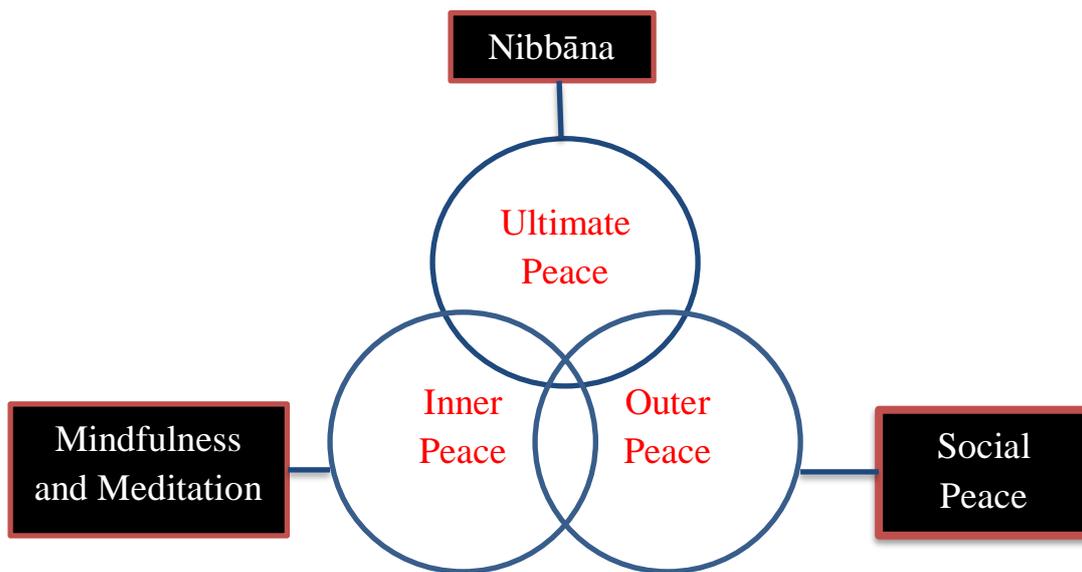


Diagram 2: Concept of Peace in Buddhism

2.2.1 Nature of Peace according to Nikayas

To quote Professor K.N. Jayatillake in his publication title, “Buddhism and Peace”: “For, on the one hand the aim of the good life, as understood in Buddhism, is described as the attainment of a state of “Peace” or *santi*, which is a characteristic of *Nibbāna*” (or in Sanskrit, *Nirvana*). On the other hand, the practice of the good life is said to consist in “*sama-cariya*” or “harmonious, peaceful living”, with one’s fellow beings”.⁵⁴ The Buddha preached non-violence and peace as a universal message. He did not approve of violence or the destruction of life, or war.

During forty five years the Buddha had taught the Dhamma, many Kings and Ministers would seek the Buddha's advice. His advice was always carefully worded and led to the way to internal and external peace. In the Digha Nikaya, the King Ajatasattu was planning to attack the Vajjians. He told his chief minister to ask the Buddha: should he attack, or not? The Blessed One was skillful in trying to prevent to the outbreak of war.⁵⁵

⁵⁴ Professor K.N. Jayatillake, **Buddhism and Peace**, (Sri Lanka: Buddhist Publication Society, Kandy, edition in 2008), p. 2.

⁵⁵ **D II 72**, Rhys Davids (Tr.), **Sacred books of the Buddhists, Vol III** (London: PTS, 1959), p. 79.

In the Jataka Tales, the Buddha had given ten rules for Good Government, known as “Dasa Raja Dharma”. These ten rules can be applied even today by any government which wishes to rule their country peacefully. The rules are as follows:

1. Be liberal and avoid selfishness
2. Maintain a high moral character
3. Be prepared to sacrifice one’s own pleasure for the well-being of the citizens
4. Be honest and maintain absolute integrity
5. Be kind and gentle
6. Lead a simple life for the citizens to emulate
7. Be free from hatred of any kind
8. Exercise non-violence
9. Practice patience
10. Respect public opinion to promote peace and harmony”⁵⁶

According to the Buddhist teachings, economic, political, and social stability should be reached in accordance with Dhamma, the highest morality and respect for justice in decision- taking and the implementation of such decisions.⁵⁷ Such should be in the common interest of the people living in a country and outsiders could make a valuable contribution without excessive interference with ulterior motives and hidden goals, which engenders political mayhem and a hotbed for violence.⁵⁸ The Buddhist teachings on the Ten Principles of Universal Monarch and the Seven Welfare

⁵⁶ K. Sri Dhammanada, **What Buddhist Believe**, (Kuala Lumpur: Buddhist Missionary Society Malaysia, 2002), p. 316.

⁵⁷ Ibid., pp. 4-5.

⁵⁸ Kelly Siegel, **UN Intervetion in Civil War and Post - Conflict Economic Recovery** (Undergraduate Thessis, NYU, 2010), pp. 2-4.

conditions signify the economic, social, legal and ethical measures that should be taken to direct a country towards a peaceful and harmonious journey.⁵⁹

On the other hand, the discourses such as Kutadanta, Mahasudassana, etc., clearly show measures that should be taken to maintain law and order in a country devastated by poverty and violence. The political, economic and social responsibilities are stressed in numerous discourses in the Pali Canon and the Jataka stories. The significance of the reconciliation among the divided and combatant groups has been stressed in the Yodhajiva story of Samyuttanikaya.⁶⁰

In another discourse, a local Indian ruler, King Pasenadi, comes to the Buddha and reports his own independent observation: Those who engage in bodily misconduct, verbal misconduct, and mental misconduct leave themselves unprotected. Even though a squadron of elephant troops might protect them, a squadron of cavalry troops, a squadron of chariot troops, and a squadron of infantry troops, still they leave themselves unprotected. Why is that? Because that's an external protection, not an internal one. Therefore, they leave themselves unprotected. But those who engage in good bodily conduct, good verbal conduct, and good mental conduct have protected themselves. Even though neither a squadron of elephant troops, a squadron of cavalry troops, a squadron of chariot troops, nor a squadron of infantry troops might protect them, still they are protected. Why is that? Because that's an internal protection, not an external one. Therefore, they have protected themselves.⁶¹

Developing inner peace is the protection of external peace. To have a happy life, one should practice five precepts, which are, “if a lay follower abstains from the destruction of life, from taking what is not given, from sexual misconduct, from false speech, and from liquor, wine, and intoxicants which are the basis for negligence, the

⁵⁹ **Encyclopedia of Buddhism, Extract No.3**,(Sri Lanka: Department of Buddhist Affairs, 1995), pp. 4-9.

⁶⁰ Leon Feer, Rhys Davids (Tr.), **Samyutta-Nikaya, Vol. IV**, (London: PTS, 1975), p. 308.

⁶¹ **S I 84**, see also Bhikkhu Bodhi (Tr.), *The Connected Discourses of the Buddha*, (USA: Wisdom Publications, 2000), pp. 912-913.

lay follower is virtuous”.⁶² One’s life will have more welfare and peace if he practices the right morality (*sammā diṭṭhi*), and right mindfulness (*sammā sati*). Right view and right mindfulness have an important role in the Buddha's teachings and both understanding and practicing them are essential conditions for the development of the other training principles of the Noble Eightfold Path, and also for experiencing a happy and peaceful life, both now and in the future.

The Noble Eightfold Path is called gradual training to get peace of mind and knowledge; it is also called Three Training (*Ti-sikkhā*), which are training in higher morality (*adhisīla-sikkhā*), training in higher mentality (*adhicitta-sikkhā*) and training in higher wisdom (*adhipañña-sikkhā*). In order to attain higher knowledge for peace of mind, proper behavior (*sīla*) should first be developed, continuing with mental training (*samātha*) and then, finally, developing wisdom (*pañña*).⁶³

According to the Collection of the Middle Length Sayings, the Buddha said the sage who is called peaceful, apart from practicing the necessary helpful Dhamma, should only dedicate his study and practice to peace (*santi* or *Nibbāna*): “The sage is said to be at peace, he should not be slothful in wisdom, he should guard the truth, cultivate relinquishment, and train himself for peace itself.”⁶⁴ A person may be already peaceful; but as long as he has not yet reached the absolute peace, he must still continue the needful practice and aim at training for that peace itself.

Therefore, in the Buddhist perspective, if one does not reach *Nibbāna* - the ultimate peace - his life has not yet reached his final goal. He should not be lazy, should not sleep, but should continue his efforts until reaching *Nibbāna*. If not, he cannot overcome the circle of birth and death (*samsara*).

⁶² **A IV 221**, Bhikkhu Bodhi (tr.), **The Numerical Discourses of the Buddha**, (UK: PTS, 2012), p. 1154.

⁶³ **D II 122**, see also Bhikkhu Bodhi (Tr.), **The Connected Discourses of the Buddha (Samyutta-Nikaya)**, Vol I, (Oxford: PTS, 2000), p. 259.

⁶⁴ **M III 286** , I. B. Horner (Tr.) **The Final Fifty Discourses (Uparipannasa)**, (Oxford: PTS, 1999), p. 335.

2.2.2 The meaning of Peace in the Kutadanta Sutta

According to the Kutadanta, peace should not be sought through sacrifices. The sacrifices of blood and tears, injury of the innocent, polluting the environment, wasting a lot of money, to pray for peace is the wrong way. The Buddha rejected such sacrifices. Instead, He gave his advice for a peaceful, harmonious society to some of his followers who were kings and rulers at the time, in the form of guidance for governing which would bring about a peaceful society. The Buddha stated there is no happiness without peace. “In the Kutadanta Sutta, the Buddha suggested economic development instead of force to reduce crime. The government should 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.”⁶⁵

The above path to peace is a path of non-violent social development, building an external peace. On the other hand, the Buddha advises obtaining inner peace through the practice of generosity, taking refuge in the Three Jewels, practicing five precepts and developing meditation. These pieces of training are targeted at developing compassion, love, patience, generosity, forgiveness; as well as more far-reaching goals, such as effortless, sustained, single-pointed concentration, single-pointed analysis, and an indestructible sense of well-being while engaging in any and all of life's activities. And finally, in this way, one may attain Nibbāna, the state of ultimate peace.

In the Kutadanta, the Buddha clearly pointed the way to building sustainable peace, including internal, external, and ultimate peace.

2.3 The Classification of Peace

Although the term “Santi” is equivalent to the term “peace”, the term “peace” that is generally stated and already presented in Chapter Two is rather outer peace, or social peace. Or even if it includes inner peace, it is only peace of mind in the general level. But the meaning of the word “Santi” in Buddhism is more wide-reaching and

⁶⁵ Dr.K. Sri. Dhammanada, **What Buddhists believe**, Op.Cit., p. 315.

profound. It means outer peace or social peace and mental peace in general; and it refers to the supreme peace, Nibbāna, too. As stated in the scripture of Mahaniddesa, there are three types of Santi and Accanta Santi is the supreme peace, Nibbāna.⁶⁶

2.3.1 Inner Peace, Outer Peace, and Supreme Peace

Outer Peace: *Sammati Santi* is the state of peace arising from the ceasing of attachment in concepts, theories or ideologies leading to disputes, quarrels, harming or waging wars;

Inner Peace: *Tataṅga Santi* is peace of mind resulting from practicing meditation from the first stage of *Jhāna* to the last;

Comparatively speaking, “*Sammati Santi*” is outer peace or social peace. It means the state of having no disputing, quarrelling, harming or waging wars; it is the state of being harmonious, co-existing; it is the state of having morality, so that there is no harming of one another and there are no evils in society, thus leading to happiness and peace. “*Santi*” or “peace” in this sense can be understood from the fact that Buddhism does not accept any kind of disputing, quarrelling, harming or waging wars. Buddhism teaches loving kindness, harmony, other virtues, morality, and ethics for becoming good people and for creating together a good society for peaceful co-existence.

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

“*Accanta Santi*” it is the supreme or absolute peace. Santi or peace in this sense is the unique feature of Buddhism. It is the main idea or the main focus when the term “*Santi*” in Buddhism is studied or referred. This is because the word, “*Santi*”, means Nibbāna or it is the synonym of Nibbāna, as mentioned in the collection of the

⁶⁶ Mahaniddesa, Op.cit., p. 74.

minor saying: “An absolute peace, Immortal *Nibbāna*, is called *Santi*”.⁶⁷ That *Santi* refers to *Nibbāna* is generally accepted.

The famous scholar, Max Muller, also stated that *Santi* is the synonym of *Nibbāna* in his book entitled, “Lectures on the Science of Religion”.⁶⁸

On the other hand, *Santi* used as an adjective, as in “*Santa*”, is also a description of the feature of *Nibbāna*, or it means *Nibbāna* as mentioned in the Book of Discipline: “This Dhamma, won to by me, is deep, difficult to see, difficult to understand, peaceful (*Santa*), excellent, beyond dialectic, subtle, intelligible to the learned”.⁶⁹

2.3.2 Negative and Positive Peace

According to Johan Galtung, the Norwegian peace scholar, the term “peace” and “violence” are linked. Peace is the absence of violence and should be used as a social goal.⁷⁰ Galtung further stated that, like a coin, peace has two sides: negative peace and positive peace.⁷¹

Negative peace is the absence of personal violence and the “absence of organized collective violence”. First of all, there is the old idea of peace as a synonym for stability or equilibrium. This conception of peace also refers to internal states of a human being, the person who is at peace with himself. It also covers the “law and order” concept, in other words, the idea of a predictable social order even if this order is brought about by means of force and the threat of force. Then there is the idea of peace as the absence of organized collective violence, violence between major human groups; particularly nations, but also between classes and between racial and ethnic

⁶⁷ **Mahāniddeśa**, Op.Cit., p. 74.

⁶⁸ F. Max Muller, **Lectures on the Science of Religion**, (USA: Kessinger Publishing, 2003), p. 181.

⁶⁹ I. B. Horner (Tr.), **The Book of Discipline (Vinaya-pitaka) Vol. IV (Mahavagga)**, (Lancaster : PTS, 2007), p. 6.

⁷⁰ Johan Galtung, **Violence, Peace, and Peace Research**, Essays on Peace: Paradigms for Global Order, ed. Michael Salla, Walter Tonetto & Enrique and Martinez, (Central Queensland University press, 1995), p. 1.

⁷¹ *Ibid*, p. 15.

groups because of the magnitude internal wars can have. We shall refer to this type of peace as negative peace. In stressing “collective violence”, a limitation in the use of the word is indicated: most authors seem to use this word in such a way that it does not cover occasional homicide, i.e. unpatterned, individual violence. It is the transition from this type of violence to violence across clear human borderlines, frontiers, so that it becomes group violence, that constitutes a break of peace.

Positive peace is peace as a synonym for all other good things in the world community, particularly cooperation and integration between human groups, with less emphasis on the absence of violence. Positive peace, which is the sum total of other relatively consensual values in the world community of nations, is exemplified in this list of ten values as follows:

1. Presence of cooperation
2. Freedom from fear
3. Freedom from want
4. Economic growth and development
5. Absence of exploitation
6. Equality
7. Justice
8. Freedom of action
9. Pluralism
10. Dynamism

All these values can be discussed at the intra-national level of individuals, as well as at the international level of nations. One can talk about individuals exploiting each other and nations exploiting each other; about individuals living in fear and anxiety and nations also doing so; about individuals having a wide range of actions open to themselves so that they can live “rich lives”, and individuals that have a very

narrow spectrum of actions from which they can choose; and one may talk about nations in the same way.⁷²

2.3.3 Mundane Peace and Supermundane Peace

Mundane Peace (*Lokiya Santi*) concerns itself with the world. In general, it refers to the external peace (*Sammuti Santi* in the Buddhist perspective) that people are seeking in society. It also includes internal peace, in the sense of peace of mind. According to the Buddhist view, peace of mind at some level is only *Lokiya*, or mundane peace, in the sense that it is not yet permanent or supreme. It is the peace of mind belonging to common people; they are not *Ariya* or Noble people, even if they obtain this peace through meditation or similar. Therefore, their peace of mind is not sustainable; it may decrease or decline, and this is why their peace of mind in this aspect is only regarded as being at *Lokiya* level.⁷³

According to Abhidhamma, Mundane Peace (*Lokiya Santi*) has its root in Mundane Consciousness (*Lokiya*). The most significant mental state in mundane consciousness (*Lokiya*) is *Cetanā*, volition. Mundane thoughts tend to accumulate Kamma. *Cetanā* in every moral and immoral type of mundane consciousness, on the other hand, is regarded as Kamma.⁷⁴ So that mundane peace is conventional peace that will rotate the circle of birth and death (*samsāra*). According to Buddhist perspective, it can be stated that Supramundane Peace (*Lokuttara Santi*) implies peace in two aspects: firstly, it means the lasting and highest peace, *Nibbāna*. This is because it is generally known that in Buddhism, *Nibbāna* is *Santi*. Moreover, *Nibbāna* itself is *Lokuttaradhamma*; therefore, *Lokuttara Santi* is *Nibbāna*.⁷⁵ Secondly, it means that the peace of mind of the person who has become *Ariyan* or Noble One, from the first person, *Sotabattimagga-uggala* to the last person, *Arahat*.

⁷² Johan Galtung, **Theories of peace – the synthetic approach to peace thinking**, (Oslo: International Peace Research Institute, 1967), pp. 12-14.

⁷³ Chintala Venkata Siva Sai, **Compassion and Peace in Buddhism**, (New Delhi: Sonali Publications, 2006), p. 126.

⁷⁴ Narada Maha Thera, **A manual of Abhidhamma**, (Kuala Lumpur: Publication of the Buddhist Missionary Society, 1987) pp. 107-108.

⁷⁵ *Ibid.*, p. 23.

As all states of Dhamma that have happened to the *Ariyan* or Noble One are real and stable, they cannot be destroyed and they never decline. Thus their peace of mind becomes absolute and perpetual.⁷⁶

According to Abhidhamma, Supramundane Peace (*Lokuttara Santi*) has its root in *Paññā*, wisdom or insight. *Supramundane* thoughts, on the contrary, tend to eradicate Kamma. Hence *Cetanā* in the supramundane consciousness does not constitute Kamma.⁷⁷

For this reason, *Nibbāna* and peace of mind of the *Ariyan* or Noble ones are called *Lokuttara Santi*.

2.4 The Causes of War and Peace from the Buddhist Perspective

The terms “war and peace” can relate to many dimensions of society. Political scientists normally do not ask the question, what causes peace? They normally address the issue from the other end: What causes war? War and peace, according to Western philosophy, is a pair of opposites. From the Buddhist point of view, Peace and War are interdependent (inter-being):⁷⁸ “This is because that is”. This refers to the manifestation of phenomena on the basis of the law of interdependent origination, ie. when having enough conditions, one thing will be manifested. Looking deeply into Peace and War, we can see the causes of them.

2.4.1 The Causes of War

According to the Buddhist perspective, the causes of war and conflict are the three main toxins (*akusala*) greed (*lobha*), hatred (*dosa*) and delusion (*moha*). “... the roots of all unwholesome actions - greed, hatred, and delusion - are seen as at the root of human conflicts. When gripped by any of them, a person may think ‘I have power and I want power’, so as to persecute others. Conflict often arises from attachment to material things: pleasures, property, territory, wealth, economic dominance, or political superiority. The Buddha says that sensual pleasures lead to a desire for more

⁷⁶ Narada Maha Thera, **A manual of Abhidhamma**, Op.cit., p. 126.

⁷⁷ Ibid., p. 80.

⁷⁸ Thich Nhat Hanh, **The heart of the Buddha’s teaching**, (US: Parallax Press, 1999), pp. 247-252.

sensual pleasures, which lead to conflict between all kinds of people, including rulers, and thus quarreling and war.”⁷⁹

A. *Greed (Lobha)*

Greed refers to our selfishness, misplaced desire, attachment, and grasping for happiness and satisfaction outside of ourselves. Our greed is a burning desire, an unquenchable thirst (*tanha*), craving, and lust; we want the objects of our desire to provide us with lasting satisfaction so we feel fulfilled, whole, and complete. The poison of greed creates an inner hunger so that we always seem to be striving towards an unattainable goal.

According to Cakkavattisihanada Sutta and Kutadanata Sutta,⁸⁰ the major social causes for conflict or war are natural resources and material wealth. When people try to collect material wealth, competition between people or groups of people or countries automatically occurs. This competition gradually turns in to conflicts.

We always seem to want more, we want bigger and better, we want to fulfill our insatiable inner hunger and thirst (craving). This type of greed affects our personal lives, our professional lives, and the domain of international business and politics. Global conflict and warfare, as well as the destruction of our precious environment, are obvious symptoms of our corporate and political greed. Our greed, craving, and thirst affect each of us on a personal and global level. Our greed is an endless and pernicious cycle that only brings suffering and unhappiness in its wake.

In the words of one great contemporary Buddhist monk, the Late Venerable K. Sri Dhammanada:

“No political system can bring about peace and happiness as long as the people in the system are dominated by greed hate and delusion.... Freedom cannot be found in any system but only in minds which are free.... To be free people will have

⁷⁹ Peter Harvey, *An Introduction to Buddhist Ethics*, (UK: Cambridge University Press, 2000), p. 239.

⁸⁰ **D III 60 ; D I 127.**

to look within their own minds and work towards freeing themselves from the chains of ignorance and craving.”⁸¹

B. Hatred (Dosa)

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

Akkocchi mam avadhi mam

Ajini mam ahāsi me

Ye tam upanayhanti

Veramtesam na sammati

“He abused me, he beat me, he defeated me, he robbed me”, in those who harbour such thoughts, hatred is not appeased.⁸²

Prevention conflict is the wish of all people. According to present global issues, Buddhism gives the most suitable concepts to prevent conflict and wars. Dhammapada says,

⁸¹ Dr. K.Sri. Dhammanada, **What Buddhists believe**, Op.cit., p. 312.

⁸² **Dph. 3.**

“nahiverena verāni

Sammantī’ dha kudācanam

Averena ca sammanti

esa dhammo sanantano”

Hatreds never cease through hatred in this world; through love alone they cease. This is an eternal law.⁸³

The underlying psychology is that hatred is never appeased by hatred. Only by cultivating compassion and understanding can we overcome hatred. In modern times, humanity has witnessed affluent nations implanting hatred and violence in the name of so-called peace, causing peace and harmonious living to become a mere utopia in some countries. Syria is one such example, where civil war has killed hundreds of thousands of people⁸⁴ and increased hatred and suffering continues to cause misery. Many families have broken up and lost loved ones, and Syrian children do not have a single peaceful day, but live in danger, fear, death, with no hope of a future. Therefore, hatred is one of the main causes of war.

C. Delusion (Moha)

Behind the mental, behavioral and structural causes of violence and conflict, Buddhism goes even further to the ultimate fundamental cause leading to all suffering inflicted by violence and conflict. Buddha attributes all our attachments, the resulting harming behaviors and the suffering hence caused, to the human ignorance (*avijja*). That is, we cannot see the world as it is and see our self as such. We are ignorant of the cosmic reality that everything in the world is inter-related, interdependent. Not adopting the Buddhist worldview, we think we are separate from others as an independent entity; our views are different from theirs; our properties are certainly not theirs. Hence we develop our attachment to views and desires through the reinforcing notions of “me” and “mine.” We are not impartial in the way we look at things. We

⁸³ **Dph. 5.**

⁸⁴ Kiwipedia, **Casualties of Syrian Civil War**, retrieved on 30 October 2018, https://en.wikipedia.org/wiki/Casualties_of_the_Syrian_Civil_War.

tend to focus on the harm that is done to us, instead of examining the whole event in its context, with all the causes and conditions conducive to its happening.

Delusion refers to our dullness, bewilderment, and misperception; our wrong view of reality. Delusion is our misperception of the way the world works; our inability to understand the nature of things exactly as they are, free from perceptual distortions. Influenced by delusion, we are not in harmony with ourselves, others, or with life; we are not living in accordance with Dharma.

Affected by the poison of delusion, which arises from ignorance of our true nature, we do not understand the interdependent and impermanent nature of life. Thus, we are constantly looking outside of ourselves for happiness, satisfaction, and solutions to our problems. This outward searching creates even more frustration, anger, and delusion. Because of our delusion, we also do not understand the virtuous, the wholesome actions (*kusala*) that create happiness, nor do we understand the non-virtuous, negative, and unwholesome actions (*akusala*) that create suffering. Again, our delusion binds us to a vicious cycle; there does not appear to be any way out.

This ignorance to the principle of dependent origination alienates us from what really happens in the situation and the complex set of conditions around any given event, and thus rids us of the possibility of making correct assessment of the event and reacting accordingly in time. Without the lucidity to discern the causes, development and effects of specific events, we are inevitably causing conflicts and doing harm to others, as well as ourselves, all the time. Even wars between states arise out of great fear and the collective ignorance. This ignorance is what Buddhism identifies as the very root cause of violence, conflict, and war, which prevents human beings from living a peaceful life.

D. Poverty

According to UNESCO, the poverty and exclusion of some increases the vulnerability of all. This represents a major change in the concept of economic growth which, in the past, could be considered as benefitting from military supremacy and structural violence and achieved at the expense of the vanquished and the weak.

As the conditions of poverty often provide the breeding ground for conflict, the eradication of poverty is a key to the prevention of violent conflict. An action is needed at the international level to ensure that policies and programmes will advance the attainment of agreed development goals that are sustainable, and aimed at meeting basic needs and eradicating absolute poverty.⁸⁵

From this point of view, some Buddhist discourses, such as the Cakkavattisihanada Sutta, analyse conflicts which lead to extreme forms of violence by showing their interdependence and conditionality. In those discourses, the complexity of issues is discussed and the importance of distributing wealth to the poor is emphasized. Once income is not distributed fairly amongst all communities, the potential for crimes increase among the poor and as a result, communities encounter various forms of violence. In this context, in a traditional society, the role of the king in resolving conflicts and violent activities becomes crucial. In a mythological framework, the Cakkavattisihanada Sutta suggests that, though the king had provided ‘rightful shelter, protection and defense’, he failed to ‘give money to the poor’. Because of the king’s inability in providing a means of right living, which would create wealth for the poor in that society, poverty increased, creating a violent context. A poor man ‘intentionally took from others what they had not given him.’ When taken and brought to the king, the king gave him wealth because he had stolen, since he could not make a living. Hearing that the king gave wealth to thieves, others began stealing. When the king heard that some stole because he gave money to thieves, he revised his policy and began punishing thieves with death. However, to avoid being reported to the king, thieves began to carry swords and kill those victims whose property⁸⁶ they had stolen. As a result, crimes increased.

The Sutta states: In this being given to the poor, poverty flourished; because poverty flourished, theft flourished; way, monks, money not because theft flourished,

⁸⁵ United Nations, **Consolidated report containing a draft declaration and programme of action on a culture of peace**, (A/53/370, issued 02 September 1998), p. 27.

⁸⁶ Mahinda Deegalle (Ed), **Buddhism, Conflict and Violence in modern Sri Lanka**, (US: Routledge, 2006), p. 7.

weaponry flourished; because weaponry flourished, murder flourished; because murder flourished, these beings' vitality decreased, as did their beauty...⁸⁷

E. Religious Fanaticism

The core teachings of all the major faith traditions, such as Christianity, Judaism, and Islam, preach some version of “do unto others as you would have them do unto you.” Most adherents of these faith traditions do not countenance or use violence as a means of achieving their goals. In fact, they are horrified at bombings, like those at the Boston Marathon, or actions such as those taken on September 11th in New York. The terrorists prefer to be called “suicide bombers”. They have been caught in the wrong view. Because they may think that they are acting in the name of justice, in the name of God, of Allah. They think that their doing is righteous. In the letter to a suicide bomber, Zen Master Thich Nhat Hanh wrote:

“You believe that there are people who want to destroy your religion, your nation, your way of life. That is why you believe that your act is an act in a good direction. You punish the evil people, the enemies of Allah, of God. And you are certain that as a reward you'll be welcomed right away to the Kingdom of God, into paradise.

In my country, there are people who believe that way, too. They believe they have to go to your country and find young people like you to kill- to kill like that for the sake of safety and peace, to kill like that in service to God.

We all are caught in our wrong views. In the past, I have entertained the wrong view like that. But I have practiced, and that is why I have been able to get rid of these wrong views. I'm able to understand myself better. I feel that I understand you and the people in my country, including the ones who commit suicide every day.”⁸⁸

⁸⁷ **D III 69**, see also Maurice Walse (tr.), *The Long Discourses of the Buddha*, (Massachusetts: Wisdom Publication, 1995), p. 400.

⁸⁸ Thich Nhat Hanh, **Letter to a suicide bomber**, Workshop I, War, conflict and healing a Buddhist perspective, Vesak 2008 (Vietnam: The religion Publisher, 2008), pp. 13-14.

But all religious traditions have had their fanatics, and some of them have at times grown into substantial and violent movements like Al-Qaida.

In Christian history, the Crusades come to mind, as well as the century of “religious wars” between Protestants and Catholics in Europe. Granted, other factors and power equations have entered into all of these wars, but religious fanaticism has surely fanned the flames of violence.

Dzhokhar Tsarnaev, the surviving suspect in the Boston Marathon bombings, said -- under questioning - that “religious fervor” motivated him and his brother to commit these horrific acts, fitting a pattern that is both ancient and new. What to him is “religious fervor”, is to others, a “violent religious fanaticism,” as are the actions of the Buddhists in Myanmar.⁸⁹

Consequently, the root of fanaticism is the wrong view that causes terrorism, conflict, and war.

F. Unhealthy Political Attitude

Politics as a term, is generally applied to the art or science of running governmental or state affairs, including behavior within civil governments, but also applies to institutions, fields, and special interest groups, such as the corporate, academic, and religious segments of society. It consists of “social relations involving authority or power” and to the methods and tactics used to formulate and apply policy.

Politically speaking, it is well known that there is competition in the two extreme poles of political ideologies, that of democracy and communism. Democrats go to the right extreme holding that only democracy is the best political idea. Communists lean to the left extreme saying that only communism is the best.

With hostile attitudes, quarrels, conflict and wars can sometimes arise. Even in the absence of an open conflict, they live in fear, distrust and anxiety of each other. At

⁸⁹ Maureen Fiedler, **Religious fanaticism exception not rule**, retrieved on 19 August 2018, <https://www.ncronline.org/blogs/ncr-today/religious-fanaticism-exception-not-rule>.

national and international levels, this is detrimental to mutual security and development. Political leaders resort to arms as props for political power.

The competition of both political ideologies has been the cause of world and civil wars, and still cause tension today. War should be understood as an actual, intentional and widespread armed conflict between political communities, and therefore be defined as a form of political violence.

According to Buddhist teaching, religious and political leaders have foremost responsibility to prevent conflicts and wars. When good, responsible leaders rule the country, the country will be full with peace, but when crooked leaders rule, the whole country will be in a sorrowful situation. Therefore, in the Adhammika Sutta of Pattakamma Vagga of Anguttara Nikaya, Buddha says,

*“As cattle when the lead bull swerves,
All of a mind to follow, swerve as well,
So with men, if he who is the leader be corrupt,
so much the more will those who follow be.
Th'unrighteous king to all the realm brings pain”.*⁹⁰

Just as when the lead bull goes crooked, all the bulls following him also go crooked, the leader who behaves unrighteously will also affect those following him. The bad leader who does not do his duty well places all of his people in trouble. Therefore, as leaders they should guide their people in a righteous way.

When we consider the reasons for war or conflict, it seems that craving and pride are the basic reasons. In human history, people generated wars and conflicts to protect their pride and desire. Buddha's advice to Buddhist followers is to eliminate pride from their life. Many social conflicts, civil conflicts and armed conflicts arise due to bad leadership from the ruler

⁹⁰ **A II 76.** See also Michale Olds (Tr.), **Dhamma- Vinaya**, retrived on 19 August 2018, http://obo.genaud.net/dhamma-vinaya/bd/an/04_fours/an04.070.olds.bd.htm.

2.4.2 The Causes of Peace from a Buddhist Perspective

A. *Non-greed (generosity)*

Non-greed (*Alobha*) does not merely mean non-attachment, but also generosity. *Alobha* has the characteristic of non-adhesion of the mind to an object, or, of not sticking like a drop of water on a lotus leaf. Its function is non-appropriation, like an emancipated Bhikkhu (*Arahant*).⁹¹

Those who are on their way to spiritual growth must try to reduce their own selfishness and strong desire for acquiring more and more. They should reduce their strong attachment to possessions which, if they are not mindful, can enslave them to greed. What they own or have should instead be used for the benefit and happiness of others: their loved ones as well as those who need help. When giving, they should not perform charity as an act of their body alone, but with their heart and mind as well. There must be joy in every act of giving. A distinction can be made between giving as a normal act of generosity and *dana*. In the normal act of generosity, we must give out of compassion and kindness when we realise that someone else is in need of help, and we are in the position to offer that help. When we perform *dana*, we give as a means of cultivating charity as a virtue and of reducing selfishness and craving.

All these causes of unhappiness, tension, stubbornness, and sadness are due to attachment. When we investigate any trouble or worry we have, the main cause is always attachment. Had Prince Siddhartha developed His attachment towards His wife, child, kingdom and worldly pleasures, He would never have been able to discover the remedy for suffering mankind. Therefore, He had to sacrifice everything, including worldly pleasures, in order to have a concentrated mind free from any distractions, in order to find the Truth that could cure humanity from suffering. Consider this: if the prince had not gone forth, humanity would today still be entrapped in fear, ignorance, and misery, with no real understanding of the human condition.⁹²

⁹¹ Narada Maha Thera, **A manual of Abhidhamma**, Op.cit., p. 126.

⁹² Dr. K.Sri. Dhammanada, **What Buddhists believe**, Op.cit., p. 26.

In the Book of the Kindred Sayings, the Buddha called non-craving, Nibbāna: “Verily, Radha, the destruction of craving is Nibbāna.”⁹³

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

B. Non-hatred (non-violence)

According to Abhidhamma, Non-hatred (*Adosa*) does not merely mean non-anger, but also goodwill, or benevolence, or loving-kindness (*mettā*).⁹⁴

Adosa has the characteristic of non-churlishness or non-resentment, like an agreeable friend. Its function is the suppression of annoyance or feverishness, like sandalwood. Its manifestation is loveliness, like the full moon.⁹⁵

The fire of anger burns in us day and night and causes us to suffer. When anger is absent, we feel light and free. To live in the realm of non-hatred is to love. Our world is full of hatred and violence because we do not take the time to nourish the love and compassion that are already in our hearts. Non-hatred is an important practice in the discourse on Love. The Buddha said:

“Just as a mother loves and protects her only child at the risk of her own life, cultivate boundless love to offer to all living beings in the entire cosmos. Let our boundless love pervade the whole universe, above, below, and across. Our love will know no obstacles. Our heart will be absolutely free from hatred and enmity. Whether standing or walking, sitting or lying, as long as we are awake, we should maintain this mindfulness of love in our own heart. This is the noblest way of living.”⁹⁶

⁹³ F.L. Woodward (tr.), **The Book of the Kindred Sayings (Samyutta-Nikaya) Part III, The Khandha Book(Khandha-vagga)**, (Oxford: PTS, 1995), p. 157.

⁹⁴ Narada Maha Thera, **A manual of Abhidhamma**, Op.cit, p. 32.

⁹⁵ Ibid., p. 126.

⁹⁶ **Sn I 25, Metta Sutta**, Thich Nhat Hanh (Tr.), **Chanting book**, (USA: Unified Buddhist Church, 2011), p. 53.

There is a feeling story of the non-hatred, non-violence practice of Zen master Thich Nhat Hanh and his disciples in the School of Youth for Social Service, during the war in Vietnam. The students in this school went to villages to listen deeply to the people living there in order to understand and help them, protect them, and contribute to their lives after the destruction of battle. Zen Master Thich Nhat Hanh said that: “During the war in Vietnam, we often worked in the dangerous places. Because we won the heart of the people so easily, each warring party suspected us of belonging to the other side and wanted to eliminate us. Both sides were afraid of us. We were a nonviolent army that carried only love and our intention to help as our weapons, but we suffered casualties just like other armies. A young monk Nhat Tri, along with seven other social workers, was murdered while traveling to a remote village. I considered them all my sons and daughters and felt just as a father would who has lost eight children of his own blood at once. I suffered tremendously, and the marks of this suffering are in my poem:

‘...

promise me:

Even as they

strike you down

with a mountain of hatred and violence;

even as they step on you and crush you

like a worm,

even as they dismember and disembowel you

remember, brother,

remember:

man is not our enemy.

This only thing worthy of you is compassion-

invincible, limitless, unconditional.

Hatred will never let you face

the beast in man.

....’

I wrote this poem in 1965 especially for the young people in the School of Youth for Social Service who risked their lives every day during the war, recommending that they prepare to die without hatred. Some had already been killed violently, and I cautioned the others against hating. Our enemy is our anger, hatred, greed, fanaticism and discrimination, I told them. If you die because of violence, you must meditate on compassion in order to forgive those who killed you. When you die realizing this state of compassion, you are truly a child of Awakened One. Even if you are dying in oppression, shame, and violence, if you can smile with forgiveness, you have great power.”⁹⁷ Non-hatred is the noblest virtue which releases suffering and brings peace and happiness.

The Buddha's teachings illuminate the way for mankind to cross from a world of darkness, hatred, and suffering to a new world of light, love, and happiness.

C. Wisdom (Insight)

After a Buddha has attained Enlightenment, He is the living embodiment of wisdom, compassion, happiness, and freedom. While Buddhism can bring greater understanding on how to lead a good worldly life, its main focus is how to gain liberation through the development of wisdom, mental culture, and purity. For ordinary human beings, there is no end to the search for worldly knowledge, which in the final analysis does not really matter. For as long as we are ignorant about the Dhamma, we will forever be trapped in Samsara, the repeated cycle of birth and death.⁹⁸

The Buddha’s Teaching is based on the Four Noble Truths. To realize these Truths is to realize and penetrate into the true nature of existence, including the full knowledge of oneself. When we recognize that all phenomenal things are transitory, are subject to suffering and are void of any essential reality, we will be convinced that true and enduring happiness cannot be found in material possessions and worldly

⁹⁷ Thich Nhat Hanh, **Creating True Peace**, Op.cit., pp. 103-105.

⁹⁸ Dr. K.Sri. Dhammanada, **What Buddhists believe**, Op.cit., p. 65.

achievement, that true happiness must be sought only through mental purity and the cultivation of wisdom.

The Four Noble Truths are a very important aspect of the Buddha's teaching. The Buddha has said that it is because we fail to understand the Four Noble Truths that we continue to go round in the cycle of birth and death. The very first sermon of the Buddha, the Dhammacakkapavattana Sutta, discourse on Turning of the Dharma Wheel, which He gave to the five monks at the Deer Park in Sarnath, was on the Four Noble Truths and the Eightfold Path.

The Four Noble Truths are:

The Noble Truth of Dukkha

The Noble Truth of the Cause of Dukkha

The Noble Truth of the End of Dukkha

The Noble Truth of the Path leading to the End of Dukkha⁹⁹

Wisdom is explained as having the knowledge of the Four Noble Truths. In other words, it is the understanding of things as they really are. Wisdom is Right Understanding also means that one understands the nature of what wholesome actions (*kusala kamma*) and unwholesome actions (*akusala kamma*) are, and how they may be performed with the body, speech and mind. By understanding *kamma*, a person will learn to avoid evil and do good, thereby creating favourable outcomes in life. When a person has wisdom, he or she also understands the Three Characteristics of Life (that all compounded things are transient, subject to suffering, and without a Self) and understands the Law of Dependent Origination. A person with complete Right Understanding is one who is free from ignorance, and by the nature of that enlightenment removes the roots of evil from his mind and becomes liberated. The lofty aim of a practicing Buddhist is to develop the mind to gain wisdom about the self, life and all phenomena.¹⁰⁰ Wisdom is the foundation of true peace and happiness.

⁹⁹ S V 420.

¹⁰⁰ Dr. K.Sri. Dhammanada, **What Buddhists believe**, Op. cit., pp. 120-121.

D. The Development of Economy and a Wealthy Life

Happiness and peace arise from the possession of property by means of righteousness (*Atthi Sukka*)¹⁰¹. The Buddha warns against the tendency to become a slave to the accumulation of wealth. That will lead to both physical and mental suffering later on. Sufficient means of livelihood to support themselves and their families, to help relatives and friends, and to distribute among the poor and deserving, will lead to satisfaction and satisfaction within. This will lead to the moral and spiritual development of man.

In the *Kutadanta Sutta*, the Buddha shows how peace and prosperity and freedom from crime comes to a country through the equitable distribution of wealth among its people.

In Buddhism, lay people are expected to maintain livelihood for their own, their families' and society's welfare. Basic needs must be met before one can create inner peace. It would be difficult to develop calmness and peace if one is not physically well or one is worrying about financial concerns. Even hunger is enough to disturb the mind to the extent that it becomes difficult to concentrate. In the scriptures the Buddha said, "Hunger is the greatest illness"¹⁰² Similarly, one cannot have peace of mind when one is excessively worried about financial affairs, such as debts and therefore, "poverty is suffering in the world; getting into debt is suffering in the world."¹⁰³

In Buddhism, wealth is a mean of peace and happiness. It can either be a benefit or a burden, depending on one's attitude to wealth and how one uses it. It help to provide basic needs and offers the opportunity to develop generosity by giving. But if one is obsessed with wealth, one goes through much hardship attaining it, one creates bad kamma from unethical practices, and spending it unwisely creates suffering. If one knows how to spend money wisely, that will bring happiness to him and his family in this life. In Anguttara Nikaya, the Blessed One said:

¹⁰¹ **A II 96.**

¹⁰² **Dph. 203.**

¹⁰³ **A III 352**, Bhikkhu Bodhi (Tr.),Op.cit., p. 914.

“There are, Byagghapajja, these four things that lead to the welfare and happiness of a clansman in this present life. What four?”

1. Accomplishment in an initiative
2. Accomplishment in protection
3. Good friendship
4. Balanced living¹⁰⁴

The Buddha also taught that there are four kinds of happiness for the layman who enjoys the pleasures of the senses. The happiness that comes from ownership, happiness from consumption, the happiness of knowing that one is free from debt, and the happiness of blamelessness in thoughts and deeds.

Therefore, in the Buddhist perspective, excessive wealth and an extravagant way of life can become a source of attachment, and create a fear of loss and of ceaseless craving. However, Buddhism does not see wealth as intrinsically evil, and does not claim that Nibbāna - the state of being free from suffering and the attachments that cause it - is more difficult for the wealthy to attain. On the contrary, rich people are in a privileged position to practice the virtue of generosity, and traditional Buddhism partially connects economic success in the present, to acts of charity in the past during previous lives. Wealth itself is not the problem, as long as it is attained by honest means and used for the benefit of the wider society. Some currents in the Buddhist tradition encourage charity to the monastic community in particular, in order to accumulate spiritual merit for future lives.

E. Right Faith

Faith in Pali is *saddhā* and in Sanskrit is *śraddhā*. In Buddhism, the right faith is led by the right view. Right view is an important factor in the Eightfold Noble Path. Right View is, first of all, a deep understanding of the Four Noble Truths: our suffering, the making of our suffering, the fact that our suffering can be transformed, and the path of transformation.¹⁰⁵

¹⁰⁴ A IV 285, Bhikkhu Bodhi (Tr.), Op.cit., p. 1196.

¹⁰⁵ Thich Nhat Hanh, **The heart of the Buddha’s teachings**, Op.cit., p. 95.

Sariputta described Right View as the ability to distinguish wholesome roots (*kusala mula*) from unwholesome roots (*akusala mula*). In each of us, there are wholesome and unwholesome roots - or seeds - in the depths of our consciousness.¹⁰⁶

Because some people lack the right view, they cause a lot of suffering for themselves and others. Their fanaticism leads them to misery. In the first training of *Interbeing: Fourteen Guidelines for Engaged Buddhism*, the Zen master Thich Nhat Hanh argued:

*Openness: Aware of the suffering created by fanaticism and intolerance, we are determined not to be idolatrous about or bound to any doctrine, theory, or ideology, even Buddhist ones. We are committed to seeing the Buddhist teachings as guiding means that help us learn to look deeply and develop our understanding and compassion. They are not doctrines to fight, kill, or die for. We understand that fanaticism in its many forms is the result of perceiving things in a dualistic and discriminative manner. We will train ourselves to look at everything with openness and the insight of interbeing in order to transform dogmatism and violence in ourselves and in the world.”*¹⁰⁷

Looking into the nature of terrorism, we see fear, anger, and wrong perception. With fear, anger, and wrong perception, one becomes an instrument of terrorism of war. The people who destroyed the twin towers in New York on September 11th believed they were acting in the name of justice, of civilization, of God. The fact is that military force cannot eradicate this wrong view, this fanaticism. The only way to remove wrong perceptions is to establish a compassionate dialogue.¹⁰⁸

Therefore, right faith, right view is an important condition of peace, prosperity, and happiness.

¹⁰⁶ **MI 46.**

¹⁰⁷ Thich Nhat Hanh, **Order of Interbeing Fourteen Mindfulness Trainings Recitation Ceremony and Day of Practice**, (Plumvillage, the new version, 2015), p. 10.

¹⁰⁸ Thich Nhat Hanh, **Brotherhood and reunification**, (Vietnam: The religion publisher, Workshop I, War, conflicts and healing: a Buddhist perspective, Vesak 2008), pp. 3-4.

F. Healthy Political Attitude

Buddhism as a religion has served the hopes and aspirations of humanity well; it has fostered within the social organism a commendable way of life and a communal spirit marked by endeavours towards peace and contentment. It has been at the forefront of human welfare.

Even in politics, it was acknowledged on many occasions as a significant break-through in fair treatment, democratic procedures and regard for basic, moral values. Buddhism has given a distinct flavour to the cultures of the Orient. Buddhism has supplied fine and ethical basic attitudes amongst the people who adopted it in one form or another.¹⁰⁹

Buddhist teachings make people's minds developed. Buddha introduces ideal kingship to the world which never conquers countries but rules the whole world. It is Cakkavatti monarch concept. In Cakkavattisihanada Sutta, Buddha explained this monarch. The Monarch gave up the use of weapons, and was full with righteousness. Other people, including kings, respected his righteousness and accepted his leadership of their country. In this Sutta, the Monarch has ten main duties, amongst them maintaining his troops righteously, protecting those who live in his country, and treating well all living beings, including animals and birds. King Ashoka, who ruled in the 3rd century BC, showed how a monarch following Buddhist doctrine can rule a territory well. In his 4th major rock edicts, it says,

“In the past, the killing and injuring of living beings, lack of respect towards relatives, brahmins and sramanas had increased. But today, thanks to the practice of Dhamma, on the part of the Beloved of the Gods, the king Piyadassi, the sound of the drum has become the sound of Dhamma.”¹¹⁰

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

¹⁰⁹ Dr. K. Sri Dhammanada, **What Buddhists believe**, Op.cit., pp. 88-89.

¹¹⁰ Hultsch and Bloch (tr.), **The translation of the edicts of Asoka**, retrieved on 20 October 2018 <http://www.katinkahesselink.net/tibet/asoka1.html>.

to rule the country or state for the sake of people's benefits. If it is seriously put into practice, we can expect peace to be experienced throughout the world. Invading other lands with greed is not accepted in Buddhism.

The causes of War and Peace from the Buddhist point of view are summarized in the table below:

THE CAUSES OF WAR	THE CAUSES OF PEACE
1. Greed (Lobha)	1. Non-greed (generosity)
2. Hatred (Dosa)	2. Non-hatred (Non-violence)
3. Delusion (Moha)	3. Wisdom (Insight)
4. Poverty	4. Development of Economy and Wealth life
5. Religions fanatic	5. Right faith
6. Unhealthy Political attitude	6. Healthy Political attitude

Table 2: The Causes of War and Peace from Buddhist Perspective

1.5 Concluding Remarks

Almost all areas of philosophy, religion, and society also define peace. The concept of peace in each field has similarities and differences. The concept of Peace, in general, is defined as a state of harmony; a state of tranquility; freedom from war, violence, worries, troubles, fears and a state of peace of mind. Inner peace will create external peace.

Philosophy and other religions all have similar views. They classify peace as inner peace and external peace, or positive peace and negative peace. Buddhism also agrees with the above perspectives. However, Buddhism has brought the concept of peace to a higher level, in addition to external peace, inner peace, there is also the ultimate peace, which is Nibbana.

The meaning of peace in the Kutadanta Sutta is Peace can't find in any sacrifices but should build a peaceful happy country by developing an economy, polity, society sustainably. In particular, the development of spiritual life is the foundation of peace and happiness that construction tools: Dana, Sila, and Bhavana. This is a way to build sustainable peace.

Chapter III

A Sustainable Peace Based on Kutadanta Sutta

3.1 An Introduction to Kutadanta Sutta

During the Buddha time, many kinds of sacrifices were practiced by Brahmins who were the priests of the Vedic religion professed by the upper castes. The sacrifices caused intense suffering of the murdered, sacrificial animals, whose blood and tears flowed. Such sacrifices were a long tradition of Hindus, recorded in their scriptures, and made in the blind belief that offering such things to the gods would make them happy. The Buddha repeatedly preached that blood sacrifice is meaningless, fanatical. He opened the right view to transforming a social prejudice, an ancient and ruthless practice, to one of understanding and compassion. Kutadanta Sutta has the same context:

The Blessed One once, when going on a tour through Magadha, with a great multitude of the brethren, with about five hundred brethren, came to a Brahmin village in Magadha called Khanumata. And there at Khanumata, he lodged in the Ambalattika pleasure.

Now at that time, The Brahmin Kutadanta was dwelling at Kanumata, a place teeming with life, with much grassland and woodland and water and corn, on a royal domain presented him by Seniya Bimbisara the king of Magadha, as a royal gift, with power over it as if he were the king. And just then a great sacrifice was being got ready on behalf of Kutadanta The Brahmin. And seven hundred bulls, and seven

hundred steers, and seven hundred heifers, and seven hundred goats, and seven hundred rams had been brought to the post for the sacrifice.¹

Kutadanta, a respected Brahman, heard that the Buddha was in Ambalattika's garden, and he wanted to visit the Buddha and asked for advice on “success in performing a sacrifice in its three modes and with its accessory articles of furniture of sixteen kinds”

The Buddha answered to tell him a wonderful legend of a King Wide-realm, and of the sacrifice, he offered - truly the most extraordinary sacrifice imaginable. All its marvelous details, each one settled, be it noted, on the advice of a Brahman, are described with a deliberate extravagance none the less delicious because of the evident earnestness of the moral to be inferred.

The Brahman of our Sutta wants to know the three modes in which the ritual is to be performed. The three ‘modes’ are declared in the legend to be simply three conditions of mind, or rather one condition of mind at three different times, the harboring of no regret, either before or during or after the sacrifice, at the expenditure involved. And the material accessories required, the altar-furniture, the priest's outfit, what is that? It is the hearty co-operation with the king of four divisions of his people, the nobles, the officials, The Brahmans, and the householders. That makes four articles of furniture. And eight personal qualifications of the king himself, which makes other eight. And four personal qualifications of his advising Brahman make up the total of the sixteen articles required. No living thing, either animal or vegetable, is injured. All the labor is voluntary. And all the world co-operates in adding its share to the largesse of food, on strict vegetarian principles, in which, alone, the sacrifice consists. It is offered on behalf, not only of the king himself, but of all the good. And the king desires to propitiate, not any god, but living men. And the muttering of mystic verses over each

¹ **DI 127**, T.W Rhys Davids (Tr.), **Dialogues of the Buddha**, Vol. I, (New Delhi: PTS, 2016), p. 173.

article used and over mangled and bleeding bodies of unhappy victims, verses on which all the magic efficacy of a sacrifice had been supposed to depend, is quietly ignored.²

With Kutadanta's intelligence, after hearing the Buddha describe the unthinkable sacrifice of his past life, Brahman felt this was too complex and wanted to find more accessible and effective sacrifices. The Awakened One put his sacrifice at the very bottom of a long list of sacrifices, each better than the other, and leading up to the highest of all, which is the attainment of Arahatsip.

Here again, except in the last paragraph, there is nothing exclusively Buddhist. That a sacrifice of the heart is better than a sacrifice of bullocks, the ethical more worthy than any physical sacrifice, is simply the sensible, rational, human view of the matter. The whole long history of the development of Indian thought, as carried on chiefly by Brahmans (however much it may have owed in the earliest period to the nobles and others), shows that they, the more enlightened and cultured of The Brahmans, were not only as fully alive to this truth as any Buddhist, but that they took it all along for granted.³

3.2 An Analysis on the Concept of Sacrifice in Kutadanta Sutta

The word 'sacrifice' "etymologically ... comes from the Latin term sacrificium, made up by the two words: sacrum and facere meaning "doing something sacred".⁴ In this sense, sacrifice is connected to sacredness, which implies that sacrifice is associated also with the Divine. The host will kill animals or person and offer them to God in a religious ceremony.⁵

The Buddha did not see any value in these sacrifices, primarily because they were entirely external rites. If one could speak of a "right sacrifice", it had to be something that was internal or spiritual:

² T.M Ruys Davids, **Dialogues of the Buddha**, Vol. I, Introduction to Kutadanta Sutta Op.cit., p. 164.

³ Ibid., p. 164.

⁴ Longman dictionary, **sacrifice**, retrieved on 30 August 2018, <https://www.ldoceonline.com/dictionary/sacrifice>.

⁵ Ibid., Longman Dictionary.

*Yaṃ kiñci yiṭṭhaṃ va hutāṃ va loke,
saṃvaccharam yajetha puññapekkho;
Sabbampi taṃ na catubhāgameti,
abhivādanā ujjugatesu seyyo.*

“In this world, one may make sacrificial offerings, great and small, all the year round, in order to gain merit; all these offerings are not worth a quarter of the merit gained by worshipping the Noble Ones (Ariyas) who walk the right path.”⁶

In Buddhism, there is no clear concept that is linked to sacrifice that one might rely on in defining the concept of sacrifice. In this vein, Natalie D. Gummer argues that there was a “rejection of the sacrificial rituals.”⁷

According to Dr. Reoch, the former President of Shamballa Buddhism, there are three main points covering the concept of sacrifice in Buddhism. The first one is that the concept of sacrifice is very different from other traditions that practice it for the specific purpose that it will benefit them, like seeking forgiveness or reward. It is clear that Buddhists practice sacrifice because they consider it as a value that exists in human nature, and they are extending this concept in order to help each other in this life. The second point is that, Buddhists understand sacrifice as being equal to service. It does not have the connotations that other religions have, especially the sacredness; other traditions believe that sacrifice is a sacred practice, and they should do it with specific rituals that are linked to it, while in Buddhism there are no rituals that can be done. It is a service that anyone can do without the need for any specific rituals. The third point is, there are no connections between the Divine and sacrifice; there is no divine that can accept the sacrifice, rather it is a service that people offer to each other.⁸

In Kutadanta Sutta, Sacrifice has two meanings: the first meaning is the traditional Sacrifice in Veda - blood Sacrifice and bloodless Sacrifice; the second

⁶ **Dhp.108.**

⁷ Gummer, Natalie D, “Sacrificial Sūtras: Mahāyāna Literature and the South Asian Ritual Cosmos”, **Journal Of The American Academy Of Religion**, Vol 82, no. 4 (December 2014): 1091.

⁸ Abdelfattah Kadiri, **Concept of sacrifice in Buddhism**, Op.cit., p. 10.

meaning is the ways to serve human beings, establishing the conventional Peace, such as development economy, society, and building the Ultimate Peace, that is experiencing the Four Noble Truths and achieving the Four Fruitions (Four Phalas).

3.2.1 A Blood Sacrifice

Once, Buddha, along with a company of 500 monks, arrived at a Brahmin village called Khanumata, where he stayed at the Ambalattika park. At that time, there was a Brahmin called Kutadanta and this discourse recorded the conversation between him and the Buddha. Kutadanta was living in a beautiful house given to him by King Seniya Bimbisara of Magadha. Kutadanta was in the midst of planning a great sacrifice of 700 bulls, 700 bullocks, 700 heifers, 700 goats and 700 rams.⁹

Blood sacrifice is brutal, robbing the lives of many animals just to pray for peace for themselves, their families, their country. Because of the wrong view, many evil karmas are created. Killing will create the energy of fear, violence, and resentment, which is the root of suffering. When humans water the seeds of hatred and violence, angry plants will grow. War will take place and life will be destroyed. Because of lack of knowledge, more blood and tears falling, suffering increases.

This is not the first time that the Buddha had explained that sacrifice is a superstition, a wrong view, and that using the suffering of living beings to pray for peace is a mistake. The cause is suffering, how can there be happy fruit? In the Dhammapada Sutta he taught:

*sukhakāmāni bhātāni
yo dandena vihimsati
attano sukham esāno
pecca so na labhate sukham.*

“Whoever, seeking his own happiness, harms with the rod other pleasure-loving beings experiences no happiness hereafter.”¹⁰

⁹ **D I 127**, Rhys Davids (Tr.), Op.cit., p.173.

¹⁰ **Dhp.131**.

Buddhism is the path of compassion and wisdom, protecting the lives of humans, animals and the environment. Compassion is the way to build peace and happiness, which is created from right understanding. Therefore, the Blessed One blamed the sacrifice of blood, which is ignorance and not compassion. The first precept for the lay Buddhist is reverence for life, refraining from killing:

*“Aware of the suffering caused by the destruction of life, I vow to cultivate compassion and learn ways to protect the lives of people, animals, plants, and minerals. I am determined not to kill, not let others kill, and not to condone any act of killing in the world, in my thinking, or in my way of life.”*¹¹

In this direction, J. Stevenson states, “the Buddhist declares animal sacrifice criminal because it is attended with the slaughter of an innocent creature.”¹² There is also another law regarding killing animals for different purposes that was passed in India regarding this issue. It was declared in the Edicts of Asoka, where there were “several injunctions against cruelty, but it is ordered merely that (even for sacrifice) no animals be killed in the future, with a recommendation to respect the sacredness of life.”¹³

However, today there are still many religious traditions practicing blood sacrifice. Countless animals are sacrificed as offerings to the gods. We should end the suffering of animals. Because animals have a right to live free from pain. Many organizations around the world have called for animal protection.¹⁴ More and more Westerners are vegetarians, nurturing compassion. Kutadanta Sutta is the first manifesto which claims the right to live happily of all beings, people, animals, plants.

¹¹ Thich Nhat Hanh, **Creating true peace**, (New York: Free Press, 2003), p. 73.

¹² Stevenson, J, “On the Intermixture of Buddhism with Brahmanism in the Religion of the Hindus of the Dekkan”, **Journal of the Royal Asiatic Society of Great Britain and Ireland**, Vol 7, no.1 : 1843.

¹³ Hopkins, E. Washburn, “The Buddhistic Rule against Eating Meat”, **Journal of the American Oriental Society**, Vol 27 (1906): 460.

¹⁴ World Animal Protection, Why world animal protection?, retrieved on 23 October 2018 <https://www.worldanimalprotection.org/>.

3.2.2 A Bloodless Sacrifice

When Kutadanta asked the Buddha: how a sacrifice could be proper and beneficial, instead of answering the question directly, He recounted an unthinkable ritual which he organized in a past life as a Brahman. It was a great sacrifice without the blood and tears of living beings; we can say it is the bloodless sacrifice.

In the sacrifice, the priests must be purified with four virtues, the king must have eight noble qualities, and especially no regrets before, during and after the sacrifice.

In addition, those who practice the ten wholesome actions (*Kusalakamma*) are invited to attend the sacrifice, whilst those who have the ten unwholesome actions (*Akusalakamma*) must stay away. The sacrifice must be organized in peace and happiness. “For them who do well, let Your Majesty offer, for them, Sire, arrange the rites, let the king gratify, in them shall your heart within find peace.”¹⁵

Through the conditions of the past ritual that the Bodhisattva organized, he wanted to send the message that in a peaceful, prosperous country, the people of that country must unite in their hearts. Any organized festival must also be supported by the people. The citizens must trust the king, and believe that the government acts for their benefit.

Those who practice ten wholesome actions are encouraged to make their peace of happiness grow. And those who do ten unwholesome actions, let alone. A country must be led by ethics, always promoting the truth, goodness and beauty in each person. This is the foundation of true peace and happiness.

The Buddha described the bloodless sacrifice as follows:

“And further, O Brahman, at that sacrifice neither were any oxen slain, neither goats, nor fowls, nor fatted pigs, nor were any kinds of living creatures put to death. No trees were cut down to be used as posts, no Dabbha grasses mown to strew around the sacrificial spot. And the staves and messengers and workmen there employed were driven neither by rods nor fear, nor carried on their work weeping with tears upon their faces. Whoever chose to help, he worked; whoever chose not to help, worked not. What

¹⁵ **D I 140**, Rhys Davids (tr.), Op.cit., p. 179.

each chose to do, he did, what they chose not to do, that was left undone. With ghee, and oil, and butter, and milk, and honey, and sugar only was that sacrifice accomplished.¹⁶

In the Ujjaya Sutta, The Buddha did not praise the sacrifice, but indicated that if there is to be a sacrifice, it must be a bloodless sacrifice. This is the kind of sacrifice that Buddha advised Brahman to apply. The sacrifice harms neither person, nor animal, it is performed with non- violence and makes the host feel peaceful.

But the great sages of good conduct
do attend non-violent sacrifices
of regular family tradition,
where goats, sheep, and cattle,
and various creatures aren't killed.

An intelligent person should sacrifice like this,
for this sacrifice is very fruitful.
For a sponsor of sacrifices like this,
things get better, not worse.
Such a sacrifice is truly abundant,
and even the deities are pleased.”¹⁷

The compassion of the Buddha covers all beings, including plants, animals and the lower people in his society. He revives the stream of love that is being blocked in the heart of man. With transcendental wisdom, he understood the cause and effect of good and evil. Someone who wants good results is good and kind. If he sows evil, as by killing animals, how can peace be created by the suffering of any beings? We are the creators, heaven or hell depending on our kamma.

sukhakāmāni bhātāni
yo dandena na himsati
attano sukham esāno

¹⁶ Ibid, p. 11.

¹⁷ **A II 43**, see also Bhikkhu Bodhi (Tr.),Op.Cit., p. 430.

pecca so labhate sukham.

Whoever, seeking his own happiness, harms not with the rod other pleasure loving beings, experiences happiness hereafter.¹⁸

The Buddha knew that sacrifice was an important and indispensable ritual of Brahmins. If sacrifice is necessary, bloodless sacrifices should be applied, nourishing compassion and understanding, to avoid causing unwholesome kamma and to lead a peaceful life in the present and the future.

3.3 The Buddhist Revolution to Non-violence - from Blood to Bloodless Sacrifice

The Buddha is the revolutionary of all times. He refuses unnecessary sacrifice. not the right time, While there are those who are suffering and need money for their livelihood, it is not the right time for others to waste money on sacrifices.

According to unofficial statistics of the media, every year Vietnamese people burn votive paper, up to the value 5000 billion VND,¹⁹ equal 230.000.000 USD, a huge amount for superstitious sacrifices. This causes environmental pollution, as well as being a waste of money. According to Dr. Nguyen Hoang Diep, instead of the tons of votive paper that is burned every year, that money should be used for charitable purposes, for helping the poor in society. This work is both humane while avoiding waste.²⁰

Instead of spending on peaceful sacrifices, they should use that money to help people invest in economic and social development, which are essential elements in bringing peace and happiness to society.

¹⁸ **Dhp.132.**

¹⁹ Báo mới, **mỗi năm dân ta đốt 5.000 tỷ đồng vàng mã?** (every year Vietnamese people burn votive paper, up to 5000 billion VND) Retrieved on 01 november 2018 <https://baomoi.com/moi-nam-dan-ta-dot-5-000-ty-dong-vang-ma/c/25042397.epi>.

²⁰ Báo mới, **Hàng tấn vàng mã được đốt mỗi năm nên được làm gì?** (Tons of votive paper is burned every year should be doing?) Retrieved on 01 November 2018 <https://baomoi.com/hang-tan-vang-ma-duoc-dot-moi-nam-nen-duoc-dung-de-lam-gi/c/25087728.epi>.

3.3.1 To Society

In Kutadanta, he described the method of making peace for society as follows:

“Long ago, O Brahman, there was a king by name Wide-realm (*MahāVijita*),²¹ mighty, with great wealth and large property; with stores of silver and gold, of aids to enjoyment,²² of goods and corn; with his treasure-houses and his garner full. Now when King Wide-realm was once sitting alone, the following thought occurred to him: I have in abundance all the good things a mortal can enjoy. The whole wide circle of the earth is mine by conquest to possess. It would be well if I were to offer a great sacrifice that should ensure me well-being and welfare for many days.”

“And he had the Brahman, his chaplain, called; and telling him all that he had thought, he said: So I would wish, O Brahman, to offer a great sacrifice - let the Venerable One instruct me how- for my happiness and my welfare for many days.”

“Thereupon the Brahman who was chaplain said to the king: “The king's country, Sire, is harassed and harried. There are robbers abroad who pillage the villages and townships, and who make the roads unsafe. Were the king, so long as that is so, to levy a fresh tax, truly His Majesty would be acting wrongly. But if His Majesty might think: “I'll soon put a stop to these scoundrels' game by degradation and banishment, and fines and bonds and death!” Their crimes would not be satisfactorily stopped. The remnant left unpunished would still go on harassing the realm.”²³

Dealing with disorders in a country by punishment is wrong because violence is a way to create more suffering. Dealing with crimes by war, violence, and hatred is not the best solution.

War has caused immense economic and social issues in every country. People have to spend a lot of money on weapons, destroying natural resources and human lives. Families break up, non-moral behaviors such as theft and rape increase gradually; lack of food, diseases, and homelessness spreads everywhere. The money which is spent on

²¹ Rhys David's commentary in Kutadanta sutta: Literally “he who has a great realm” just as we might say Lord Broadacres.

²² Buddhaghosa, **Sumangalavilasini**, “Such as jewels and plate.”, p. 295.

²³ **D I 134**, T.W Rhys Davids (Tr.), Op. Cit., p. 174.

war can be used to build houses for homeless people, to develop education in the country, to eliminate poverty in the country, and to develop health facilities for the people. This is the better way which the Buddha had advised.

3.3.2 To Economy

In the *Kutadanta Sutta*, the Buddha suggested economic development, as opposed to force, as a means to reduce crime. The government should 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, provide adequate wages for workers to maintain a decent life with human dignity.²⁴

“Now there is one method to adopt to put a thorough end to this disorder. Whoever there be in the king's realm who devote themselves to farming and keeping cattle, to them let His Majesty, the King, give food and seed-corn. Whoever in the King's realm who devote themselves to trade, to them let His Majesty, the King, give capital. Whoever there be in the King's realm who devote themselves to government service, to them let His Majesty, the King, give wages and food. Then those men, following each his own business, will no longer harass the realm; the king's revenue will go up; the country will be quiet and at peace; and the populace, pleased one with another and happy, dancing their children in their arms, will dwell with open doors.

Then King Wide-realm, O Brahman, accepted the word of his chaplain, and did as he had said. And those men, following each his business, harassed the realm no more. And the king's revenue went up. And the country became quiet and at peace. And the populace, pleased one with another and happy, dancing their children in their arms, dwelt with open doors.’²⁵

The King followed these instructions and gave what was necessary and relevant to the people. As a result, everyone was happy and dwelt with joy in their hearts. In this sutta, the Buddha recognized the major economic problems of state and he

²⁴ Venerable K. Sri Dhammananda Maha Thera, **What Buddhists believe**, (Kuala Lumpur: Buddhist Missionary Society Malaysia, 2002), p. 315.

²⁵ **D I 135**, T.W Rhys Davids (Tr.), Op.Cit., p. 175.

recommended immediate measures. According to the sutta, the root of all problems in any country is the issue of food production and distribution. The state should first provide food to people through organizing cultivation, then provide capital to traders and a reasonable salary to government servants.

When people have good jobs, are able to feed themselves and their families and focus on doing business, social evils will be decreased. Crime is no longer, and the people feel peace, warmth, and happiness. Families can leave their doors open while they sleep, with no fear of theft. That is really a peaceful and prosperous country.

The Buddha's Teachings were introduced in order that societies could become cultured and civilized and live in peace and harmony. All of life's most difficult problems can be better understood if we but try to learn and practice His teachings. The Buddha's approach to the problems and suffering of mankind is straightforward and direct. The Buddha was the greatest conqueror the world has ever seen. He conquered the world with His infallible weapons of love and truth. His Teaching illuminates the Way for mankind to cross from a world of darkness, hatred, and suffering, to a new world in the light of love and happiness.²⁶

3.3.3 To Politics

The Buddha discussed the importance and the prerequisites of a good government. He showed how a country can become righteous when the king becomes righteous. A peaceful and happy country depends on the head of government:

“When the kings are righteous, the royal servicemen too become righteous.

When the royal servicemen become righteous, the brahmin householders too become righteous

When the brahmin householders become righteous, those in the townships and provinces too become righteous...

²⁶ Venerable K. Sri Dhammananda Maha Thera, **What Buddhists believe**, Op.cit., p. 56.

Even so, among humans, if the one considered the chief, indeed, lives righteously, all the rest follow suit. If the king is righteous, the whole country rests happily.²⁷

Therefore, the virtues of a king are extremely important. If a king is noble and wise, using virtue for the dominion of the people, his populace will have good benefits and welfare. In the Kutadanta Sutta, the Buddha also described eight qualities of the king:

“ He was well born on both sides, on the mother's side and on the father's, of pure descent back through seven generations, and no slur was cast upon him, and no reproach, in respect of birth.

He was handsome, pleasant in appearance, inspiring trust, gifted with great beauty of complexion, fair in colour, fine in presence, stately to behold.

He was mighty, with great wealth, and large property, with stores of silver and gold, of aids to enjoyment, of goods and corn, with his treasure-houses and his garners full.

He was powerful, in command of an army, loyal and disciplined, in four divisions (of elephants, cavalry, chariots, and bowmen), burning up, methinks, his enemies by his very glory.

He was a believer,²⁸ and generous giver, a lord of gifts,²⁹ keeping open house, a welling spring whence Samaṇas and Brahmans, the poor and the wayfarers, beggars, and petitioners might draw, a doer of good deeds.

²⁷ **A II.75-75**, P.D.Premasiri (Tr.), **Adhammika Sutta**, Common Buddhist Text Guidance and Insight from the Buddha, (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2017), p. 182.

²⁸ Buddhaghosa, **Sumaṅgalavilāsini**, Commentary: *Saddho* ti ‘Dānassa phalaṃ atthīti’ saddhahati (A believer (*saddho*) “He believes that charity bears fruit”, p. 298.

²⁹ Ibid., *Dāyako* ti dāna-suro, Na saddhāmatthena eva tiṭṭhati, pariccajitum pi sakkotīti attho (A generous giver (*dāyako*) “ He is a hero (or determined) in giving (*dāna-sūro*). He does not stop at the mere belief (that giving is good), but can actually renounce (the gift-object)”, p. 298.

He was learned in all kinds of knowledge.

He knew the meaning of what had been said, and could explain: This saying has such and such a meaning, and that such and such.

He was intelligent, expert and wise, and able to think out things present or past or future.”³⁰³¹

A wise king, full of the eight virtues, always working for the benefit of the people, and with all of his policies calculated to bring happiness to his populace. Here, the sacrifice of peace and prosperity has been celebrated, everyone, from the ministers and brahmins to the officials, each of them making joyful donations. In the four directions, people also follow the practice as described in the Sutta:

“And further, O Brahman, the Khattiya vassals, and the ministers and officials, and the Brahmans of position, and the householders of substance, whether of the

New sub-commentary: He is one whose knowledge of karma- ownership (*kammasakatā nāṇa*) is keen and clear, and who keeps it, as it were, before his mind’s eye.”

“A Lord of gifts” (*dāna-pati*), or one who is a master of giving charity. Commentary: “He is one who is the master of the gifts he gives, he does not give like a slave nor like a companion. He who enjoys for himself the best and gives to others what is inferior, he becomes the slave (*dāsa*) of the thing to be given. He who gives the same as he uses for himself, gives as a companion (*sahāya*). But he who gives the best part of whatever he uses for his own livelihood, he gives in a sovereign way, as a lord or master.”

New sub-commentary: “He is one who can easily conquer attachment to the specific object. Not being carried away by his greed for the object, he is neither its slave nor its friend”

³⁰ Ibid, *Atītātanāgata-paccuppanne atthe cintetun* ti. Etha ‘atīte puññassa katattā yeva me ayaṃ sampattīti’ evaṃ cintento atītam atthaṃ cintetum paṭibalo nāma hoti. ‘ Idāni puññam katvā va anāgate sakkā sampattim pāpuṇitun’ ti cintento anāgatam atthaṃ cintetum paṭibalo nāma hoti. Idam puñña-kammaṃ nāma sappurisâciṇṇam, mayhañ ca bhogā pi samvijjanti dāyaka-cittam pi atthi, handāham puññani karomiti’ cintento paccuppannam aatthaṃ cintetum paṭibalo nāma hotiti veditabbo. (Commentary: “Able to think out things present or past or future” (*paṭibalo atīta-anāgata-paccuppanne atthe cintetum*): Thinking, “It is just because of meritorious actions done in the past, that I am now prosperous, he was able to think out a things (fact or advantage; *attha*) of the past. “Doing a meritorious act now, I shall be able to obtain prosperity in the future”. Thus he thought about future advantage. “Such a meritorious act is customary with good people; furthermore, I have wealth enough to do it, and I have also the intention of giving (*dākaya-citta*). Thus he was able to think about the present facts), pp. 298-299.

³¹ **D I 137**, T.W Rhys Davids (Tr), Op.cit., p. 177.

country or of the towns, went to King Wide-Realm, taking with them much wealth, and said: This abundant wealth, Sire, have we brought here for the King's use. Let His Majesty accept it at our hands!

“Sufficient wealth have I, my friends, laid up, the produce of taxation that is just. Do you keep yours, and take away more with you!”

“When they had thus been refused by the king, they went aside, and considered thus one with the other: “It would not be for us now, were we to take this wealth away again to our own homes. King Wide-Realm is offering, a great sacrifice. Let us too make an after-sacrifice!”

“So the Khattiyas established a continual largesse to the east of the king's sacrificial pit, and the officials to the south thereof, and the Brahmans to the west thereof, and the householders to the north thereof. And the things given, and the manner of their gift, was in all respects like unto the great sacrifice of King Wide-Realm himself.”³²

Through this story of sacrifice and the conditions for the completion of the ceremony, the Buddha wishes to send a deep message to politicians that: The head of government must have good qualities, always making the welfare of his people his top priority. Any policies, decisions and regulations must be suitable for everyone (from the high to the low) and for the benefit of the whole country.

3.4 Benefit of Buddhist Sacrifice

After hearing the Buddha explain a sacrifice with its three modes and accessories of sixteen kinds, several Brahmans present gave praise: “How glorious the sacrifice, how pure its accomplishment!”. But Kutadanta sat there in silence. He knew that a pure sacrifice was complex. In his wisdom, he deeply understood the teachings of the Buddha, but he wanted to understand more about the sacrifices of Buddhism.

Instead of the bloody sacrifice that was usually practiced by Brahmins in that era, Buddha taught the benefits of a bloodless sacrifice to the Brahmin. Buddha also emphasized that being virtuous, observing the five precepts, practicing meditation,

³² **D I 142.** T.W Rhys Davids (Tr), Op.cit., p. 180.

providing the 5 requisites to the sangha and learning the Dhamma, brings more joy and benefit than any sacrifice. These are Buddhist sacrifices.

3.4.1 Frequent Donations

When hearing the Buddha recount a great sacrifice which, as the Bodhisatta, He held in the past, Brahman Kutadanta felt it would be very difficult and complicated to execute. He asked the Buddha: “Is there, O Gotama, any other sacrifice less difficult and less troublesome, with more fruit and more advantage still than this?”

“Yes, O Brahman, there is.”

“And what, O Gotama, may that be?”

“The perpetual gifts kept up in a family where they are given specifically to virtuous recluses.”

“But what is the reason, O Gotama, and what the cause, why such perpetual givings specifically to virtuous recluses, and kept up in a family, are less difficult and troublesome, of greater fruit and greater advantage than that other sacrifice with its three modes and its accessories of sixteen kinds?”

“To the latter sort of sacrifice, O Brahman, neither will the Arahats go, nor such as have entered on the Arahata way. And why not? Because at it beating with sticks takes place, and seizing by the throat.³³ But they will go to the former, where such things are not. And therefore are such perpetual gifts above the other sort of sacrifice.”

Many short texts in the Anguttara Nikaya are concerned with the etiquette of giving and generosity, with the emphasis on providing material support to monks and nuns, as well as other ascetics who live in dependence on the lay community. Though the Buddha encouraged his disciples to support renunciants,³⁴ He also taught that the

³³ Buddhaghosa, *Sumaṅgalavilāsinī*, “The attendants, at such a general largesse, says Buddhaghosa, push the recipients about, make them stand in a queue, and use violence in doing so”, p. 303.

³⁴ **A IV 180**, Bhikkhu Bodhi (Tr.), Op.cit., p. 1130.

merit gained by giving is proportional to the spiritual qualities of the recipients, and thus noble persons, especially arahants, serve as the most fertile field of merit.³⁵

Once, the Buddha was living near Sāvatti, at Jetavana in Anāthapindika's Park. There, Nanda's mother, a lay disciple of the Buddha, who lived in Velukandaka, offered alms food. Her offering was endowed with six factors, and the receiver was the Bhikkhu Sangha, headed by the Venerable Sāriputta and the Venerable Mahāmogallāna. The Buddha saw the offering with His divine eye and addressed the monks thus: 'Bhikkhus, the lay disciple of Velukandaka has prepared an offering endowed with six factors to the Sangha, headed by Sāriputta and Mahāmogallāna. How, bhikkhus, is an offering endowed with six factors? Bhikkhus, the giver should be endowed with three factors, and the receiver also should be endowed with three factors.

What are the giver's three factors? Bhikkhus,

- He is glad at heart before giving,
- His heart is satisfied in giving,
- He is joyful when he has given.

These are the three factors of the giver. What are the three factors of the receiver? Bhikkhus,

- The receiver is free from attachment or trying to destroy attachment,
- The receiver is free from anger or trying to destroy anger,
- The receiver is free from delusion or trying to destroy delusion. These are the three factors of the receiver.

Altogether there are six factors. If the offering is endowed with these six factors, it produces immeasurable and noble results. The Buddha explained further: 'Bhikkhus, it is not easy to grasp the measure of merit of such an offering' by saying: "This much is the yield in merit, the yield in goodliness, accumulated for wholesome kamma

³⁵ **A I 161-162**, Bhikkhu Bodhi (Tr.), Op.cit., pp. 254-255.

hereafter, ripening to happiness, leading to heaven, leading to happiness, longed for and loved.”³⁶

The offering to the monk had unmeasurable benefits, much more so than the sacrifice of the Brahman; simpler, less expensive, but bringing peace to this life and the next life.

3.4.2 Building Shelters to Offer Monks

“And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than either of these?”

“Yes, O Brahman, there is.”

“And what, O Gotama, may that be? The putting up of a dwelling place (*vihàra*) on behalf of the Order in all the four directions.”

Buddhist monks and nuns are totally dependent on the lay community to provide them with the material they need to survive. In Buddhist countries, monks will walk around their local village to “alms round”, holding a bowl for locals to put food into.

The lay community also provide money and labor to build shelters or monasteries for monks, in this way collecting unbelievable merit, because a monastery is a place for the Sangha to be educated and practiced. Many monks are thankful to have a shelter where they can practice meditation, attain absorptions, and experience holy fruitions. The Buddha says that building shelters for monks and providing for their needs creates merit:

“Bhikkhus, there are these five benefits of giving. What five?”

- 1) One is dear and agreeable to many people.
- 2) Good persons resort to one.
- 3) One acquires a good reputation.
- 4) One is not deficient in the lay person 's duties.

³⁶ A III 336-337, Bhikkhu Bodhi, **The Numerical Discourses of the Buddha**, (Boston: Wisdom Publications, 2012), pp. 899-900.

5) With the breakup of the body, after death, one is reborn in a good destination, in a heavenly world. These are the five benefits in giving.”³⁷

Therefore, building a place for monks and nuns to live and practice is more beneficial than sacrifice. As is the case of Anathapindika, in this life, he is loved, praised, and in the next life he will be born in heaven.

3.4.3 Taking Refuge in the Triple Gem

The merits of the above offerings are only limited merits, but with these, a person has the good kamma to be able to create unlimited merits. The Buddha wanted to lead Kutadanta to unlimited merits, so He answered the question of Brahman::

“And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than each and all of these three?

- Yes, O Brahman, there is.
- And what, O Gotama, may that be?
- He who with trusting heart takes a Buddha as his guide, and the Truth, and the Order; that is a sacrifice better than open largesse, better than perpetual alms, better than the gift to a dwelling place.”³⁸

Why does taking refuge in the Three Jewels have benefits beyond that of sacrifices or donations? Because this is the first step for a person to walk on the path of enlightenment. Sacrifices, offering only worldly benefits, do not lead people to real happiness and peace. Returning to the refuge of the Three Jewels means that we have seen the road and we have a map to reach the destination, which is Nibbāna.

In many traditional Theravada ceremonies, it is often chanted at the beginning:

Buddham saraṇaṃ gacchami. (I go for refuge to the Buddha)

Dhammaṃ saraṇaṃ gacchami. (I go for refuge to the Dhamma.)

Sanghaṃ saraṇaṃ gacchami. (I go for refuge to the Sangha.)

³⁷ **A III 41**, Bhikkhu Bodhi (tr.), Op.cit., pp. 660-661.

³⁸ **D I 145**, Rhys Davids (tr.), Op.cit., p. 182.

Buddha, Dhamma, and Sangha can respectively be translated as The Awakened (or Enlightened) One, the True Ideal, and the Community. These three Refuges are explained as follows:

The taking of the first Refuge means this: “The Buddha, the Awakened One, is my refuge, my guiding principle, my defense against evil, and my provider of good. It is to Him in this sense that I go, that I resort. It is Him that I serve and honour. That is how I understand and perceive Him.”³⁹

As for the second, the word dhamma is derived from *dhāreti*, to bear, to remember and to assure. The assurance is given by a path that is reached and by a cessation that is realized; for the Buddha instructs a man to enter upon the path to the cessation of craving, which is the root of suffering; and cessation of that craving prevents him from falling back into any of the states of misery. In other words, in this context, the Dhamma is the Noble Eightfold Path, Nibbāna. In addition, it is the mind-deliverance attained here in this life that is the immediate fruit of the Noble Path, namely, cessation of craving. And it is also the whole body of the Scriptures containing the Buddha’s doctrine.

Lastly, this Sangha is so called a Jewel because it is the community of Right View and Virtue: of Right View that sees things as they actually are, and of Virtue that prevents remorse. In a strict sense, the Sangha signifies the four twin types of Noble Persons, of a personality ennobled by purification from greed, hate, and delusion. In other words, these types are to be found in each of the four stages of realization, ranging from the type of personality with defilement as yet un-eradicated, that ends with the attainment of the Noble Path and the type of personality with defilement eradicated; and that begins with the Noble Fruition consisting of the unassailable mind-deliverance that follows immediately upon the attainment of the Noble Path.⁴⁰

In Dhammapada, the Buddha said:

Yo ca buddhañca dhammañca,

³⁹ Bhikkhu Ñāṇamoli, **The Three Refuge**, (Sri Lanka: Buddhist Publication Society, 2010), p. 2.

⁴⁰ Bhikkhu Ñāṇamoli, **The Three Refuge**, Op.Cit, pp. 1-2.

saṅghañca saraṇaṃ gato;
Cattāri ariyasaccāni,
sammappaññāya passati.
Dukkhaṃ dukkhasamuppādaṃ,
dukkhassa ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ,
dukkhūpasamagāmiṇaṃ.
Etaṃ kho saraṇaṃ khemaṃ,
etaṃ saraṇamuttamaṃ;
Etaṃ saraṇamāgama,
sabbadukkhā pamuccati.

One gone for refuge to the Buddha,
 The Dhamma, and the Sangha too,
 Correctly sees with understanding,
 Four Truths: The Truth of Suffering,
 Its Origin, and then its Ceasing,
 And the Way leading to its Ceasing,
 Here is the refuge that is safe;
 Here is the refuge without peer;
 And he that to this refuge comes
 Is liberated from all pain.⁴¹

Therefore, the refuge of the Three Jewels has many noble benefits and is the starting point for the transformation of a lay person into a holy person. A life of holiness will have absolute peace. That is how the Buddha led Kutadanta to the noble path.

⁴¹ **Dhp. 190-192.**

3.4.4 Practicing Five Precepts

Later, Kutadanta was exposed to the path of liberation of Buddhism, a path leading to mundane and supramundane peace in the present and future life. He continued to ask the Buddha:

“And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than all these four?”

“When a man with trusting heart takes upon himself the precepts abstinence from destroying life; abstinence from taking what has not been given abstinence from evil; conduct in respect of lusts; abstinence from lying words; abstinence from strong, intoxicating, maddening drinks, the root of carelessness that is a sacrifice better than open largesse, better than perpetual alms, better than the gift of dwelling places, better than accepting guidance.”⁴²

The Five Precepts are one of the most concrete ways to practice mindfulness; we can also call them: The Five Mindfulness Trainings. They are nonsectarian, and their nature is universal. They are true practices of compassion and understanding.

The aim of the first training is to protect life, to decrease violence in oneself, in the family and in society. The second training is to practice social justice, generosity, not stealing and not exploiting other living beings. The third is the practice of responsible sexual behavior in order to protect individuals, couples, families and children. The fourth is the practice of deep listening and loving speech to restore communication and reconciliation. The fifth is concerned with mindful consumption, supporting us to not bring toxins and poisons into our body or mind.

The Five Mindfulness Trainings are based on the precepts developed during the time of the Buddha and are the foundation of practice for the entire lay practice community.

With mindfulness, we are aware of what is going on in our bodies, our feelings, our minds and the world, and we avoid doing harm to ourselves and others. Mindfulness protects us, our families and our society. When we are mindful, we can see that by

⁴² **D I 146**, Rhys Davids (tr.), *Op.cit.*, p. 182.

refraining from doing one thing, we can prevent another thing from happening. We arrive at our own unique insight. It is not something imposed on us by an outside authority.⁴³

Anyone at any time can decide to live by the Five Mindfulness Trainings. When one practices the Five Mindfulness Training, he is helping to create harmony, protect the environment, and protect peace. Not only practicing for oneself but also encouraging others to practice the Five Precepts. Each will then live in welfare and peace, as in the Buddha's teaching in Sutta Mahānāma:

On one occasion, the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Banyan Tree Park. Then Mahānāma the Sakyian approached the Blessed One, and after paying homage to him, sat down to one side. So seated, he addressed the Blessed One and asked:

“How, Lord, is one a lay follower?”

“If, Mahānāma, one has gone for refuge to the Buddha, the Dhamma, and the Sangha, one is a lay follower

“How, Lord, is a lay follower virtuous?”

“If, Mahānāma, a lay follower abstains from the destruction of life, from taking what is not given, from sexual misconduct, from false speech, and from liquor, wine, and intoxicants which are the basis for negligence, the lay follower is virtuous.”

“How, Lord, does a lay follower practice for his own welfare but not for the welfare of others?”

“If, Mahānāma, a lay follower himself has faith, virtue, and generosity, and also encourages others in gaining them; if he himself likes to visit monks and listen to the good Dhamma, and also encourages others to do so; if he himself retains in mind the teachings heard and carefully examines the meaning of those teachings, and also

⁴³ Thich Nhat Hanh, **Happiness, Essential Mindfulness Practices**, (USA, Parallax Press, 2009), p. 26.

encourages others to do so- in such a case, Mahānāma, a lay follower lives for the welfare of both himself and others.”⁴⁴

We should encourage our loved ones around us to practice the Five Precepts, so that they can also benefit. The Five Mindfulness Trainings are the basis of harmonious coexistence, nurturing brotherhood and sisterhood, and building a happy community. As more people know and practice the teachings of the Buddha, the world will become peaceful. Therefore, peace in yourself equals peace in the world.

The practice of mindfulness helps us be aware of what is going on. Once we are able to see deeply the suffering and the roots of suffering, we will be motivated to act, to practice. The energy we need is not fear or anger; it is the energy of understanding and compassion. There is no need to blame or condemn. Those who are destroying themselves, their families, and their society by intoxicating themselves are not doing it intentionally. Their pain and loneliness are overwhelming, and they want to escape. They need to be helped, not punished. Only understanding and compassion on a collective level can liberate us. The practice of the Five Wonderful Precepts is the practice of mindfulness and compassion. For a future to be possible for our children and their children, we have to practice.⁴⁵

Practicing the mindfulness trainings, therefore, helps a person to be more calm and concentrated and brings more insight and happiness. That is why the Buddha told Kutadanta that practicing Five Precepts is a better sacrifice than others.

The first four practices that the Buddha taught Kutadanta, to frequently donate, to build shelters to offer monks, to take refuge in Three Jewels, practice the Five Precepts, to create happiness for the lay-person, and to build a harmonious family. From this foundation, a peaceful and prosperous nation can be established. This is the way to build mundane, sustainable peace. The Buddha then showed him how to build a supramundane peace through a monastic and virtuous life.

⁴⁴ A IV 221, Bhikkhu Bodhi, Op.cit., p. 1154.

⁴⁵ Thich Nhat Hanh, **For a Future to Be Possible: a Commentary on the Five Wonderful Precepts**, (USA: Parallax, 1993), p. 24.

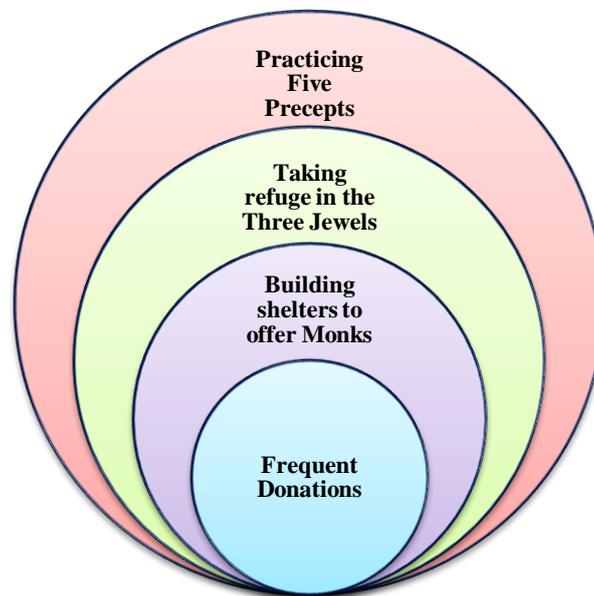


Diagram 3: Building mundane peace for laypersons

3.4.5 Renunciation and Living in Virtue

The Buddha describes to us two kinds of happiness:

“There are two kinds of happiness, monks. The happiness of the home life and the happiness of monkhood. But the happiness of monkhood is the higher of the two

There is the happiness of the senses and the happiness of renunciation. But the happiness of renunciation is the higher of the two.”⁴⁶

So when Kutadanta asked if there was a better sacrifice than the four kinds of sacrifice described above, the Buddha answered:

“Yes, O Brahman, there is.’

“And what, O Gotama, may that be?’

The answer is the long passage from the Sāmaññaphala Sutta, the “Discourse on the Fruits of Recluseship”,⁴⁷ which contains the following sections:

⁴⁶ **A I 80**, see also Bhikkhu Bodhi (tr.), Op.cit., p. 170.

⁴⁷ **D I 62**, T.W Rhys Davids (Tr), Op.cit., pp. 77-78.

A. The appearance of a Buddha, his preaching, the conversion of a hearer, and the latter's renunciation of the world and ordination as a monk

“So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness.”

“When he has thus gone forth, he lives restrained by the rules of the monastic code, seeing danger in the slightest faults. Consummate in his virtue, he guards the doors of his senses, is possessed of mindfulness and alertness, and is content.”⁴⁸

Renunciation is not a wish to abandon our family, friends, home, job, and so forth and become like a beggar; rather, it is a mind that functions to stop attachment to worldly pleasures and that seeks liberation from rebirth.

We must learn to stop our attachment through the practice of renunciation or it will be a serious obstacle to our pure spiritual practice. Just as a bird cannot fly if it has stones tied to its legs, so we cannot make progress on the spiritual path if we are tightly tied down by the chains of attachment.

The realization of renunciation is the gateway through which we enter the spiritual path to liberation, or Nibbāna. Without renunciation, it is impossible even to enter the path to the supreme happiness of Nibbāna.⁴⁹

B. The monk's observance of the Precept

“When he has thus gone forth, he lives restrained by the rules of the monastic code, seeing danger in the slightest faults. Consummate in his virtue, he guards the doors of his senses, is possessed of mindfulness and alertness, and is content.”

“And how is a monk consummate in virtue? Abandoning the taking of life, he abstains from the taking of life. He dwells with his rod laid down, his knife laid down,

⁴⁸ **D I 68**, T.W Rhys Davids (Tr), Op.cit., p. 79.

⁴⁹ Geshe Kelsang Gyatso , **Modern Buddhism - The Path Of Compassion And Wisdom** (UK: Tharpa Publications, 2013), p. 208.

scrupulous, merciful, compassionate for the welfare of all living beings. This is part of his virtue...”⁵⁰

The Lesser Section on Virtue, the Intermediate Section on Virtue, and The Great Section on Virtue (more details in *The Fruits of the Contemplative Life (Sāmannaphala sutta)*): These Virtues are the Pātimokkha, the training for Buddhist monastics. Training with the Patimokkha, monastics purify their bodies and minds, cultivate love for all beings, and advance on the path of liberation. The Patimokkha is not just a set of rules. It is best to understand the precepts found in the Patimokkha as training, and each training assures an area of freedom in our daily life. The term “Patimokkha” has been translated as “different areas of freedom” or “freedom wherever you are” or “walking in the direction of freedom”.⁵¹

Precepts are a noble adornment, creating purity for the monks. The one who practices seriously is respected and praised by both humans and gods:

Appamatto ayam gandho

Yā'yam tagaracandanī

Yoca sīlavatam gandho

Vati devesu uttamo

“Of little account is the fragrance of tagara or sandal; the fragrance of the virtuous, which blows even amongst the gods, is supreme.”⁵²

The aim of the precepts is to protect the monastic life. It is to help the practitioner to make progress and to prevent him from going astray in corrupt practice.

C. His fearlessness and confidence due to his virtue

“A monk thus consummate in virtue sees no danger anywhere from his restraint through virtue. Just as a head-anointed noble warrior king who has defeated his enemies

⁵⁰ **D I 63-68**, T.W Rhys Davids (Tr), Op.cit., pp. 78-79.

⁵¹ Thich Nhat Hanh, **The Revised Pratimoksha**, Preface (USA: Laboi Press, 2004), p. 105.

⁵² **Dhp. 56.**

sees no danger anywhere from his enemies, in the same way the monk thus consummate in virtue sees no danger anywhere from his restraint through virtue. Endowed with this noble aggregate of virtue, he is inwardly sensitive to the pleasure of being blameless. This is how a monk is consummate in virtue.”⁵³

If someone transgresses the precepts, he cannot progress on the spiritual path. If he wishes to go forward on the path of transformation, healing and awakening, he should wholeheartedly practice the precepts and will thus be confident, fearless, and at peace. He has no enemy; even Māra cannot also harm him:

Tesam sampannasīlānam

Appamādavihārinam

Sammadaccāvimuttānam

Māro maggam na vindati.

Māra finds not the path of those who are virtuous, careful in living and freed by right knowledge.⁵⁴

D. Sense-control

“And how does a monk guard the doors of his senses? On seeing a form with the eye, he does not grasp at any theme or details by which - if he were to dwell without restraint over the faculty of the eye - evil, unskillful qualities such as greed or distress might assail him. On hearing a sound with the ear...On smelling an odor with the nose...One tasting a flavor with the tongue...On touching a tactile sensation with the body...On cognizing an idea with the intellect, he does not grasp at any theme or details by which - if he were to dwell without restraint over the faculty of the intellect - evil, unskillful qualities such as greed or distress might assail him. Endowed with this noble restraint over the sense faculties, he is inwardly sensitive to the pleasure of being blameless. This is how a monk guards the doors of his senses”

⁵³ **D I 69**, T.W Rhys Davids (Tr), Op.cit., pp. 79-80.

⁵⁴ **Dhp. 57.**

An important practice is to guard the six senses – eyes, ears, nose, tongue, body, and mind - they are like six gates to a city. Do not allow the bandits to come into the city through those gates. The gatekeeper who stands at the gates of the city is mindfulness, because when we have mindfulness we are able to recognize what is coming in and going out. There are times when we allow people inside the gates, but if they are strangers, then we should know what they are bringing in because they could invade our city.⁵⁵ And when we have released our city to them, we have to be aware of the entry and exit of the sounds and images of different mental formations. If the practitioner does not know how to guard the six senses, how can he practice and transform these things? There are things that are not as we would like them to be in our body and our mind - suffering, craving, anger, hatred, and ignorance. These bandits come from six objects and through the six gates of the senses and disturb our mind. If the gatekeeper – mindfulness - controls them, then all of the feelings, be they pleasurable or unpleasurable, won't arise, won't attach, and will not defile. Our minds are guarded. This is an important dhamma-door which the Buddha taught and by taking this path, we will reach peace and happiness.

*We are careful and attentive as sense organs touch sense objects
so mindfulness will protect us all day,
so all habit energies can be observed and easily transformed.
May our heart's garden of awakening bloom with hundreds of flowers.
May we bring the feelings of peace and joy into every household.
May we plant wholesome seeds on the ten thousand paths.⁵⁶*

Therefore, Mindfulness is a guardian, a source of peace and happiness.

E. Mindfulness and full awareness

“And how is a monk possessed of mindfulness and alertness? When going forward and returning, he acts with alertness. When looking toward and looking away...when bending and extending his limbs...when carrying his outer cloak, his upper robe, and his bowl...when eating, drinking, chewing, and tasting...when urinating and

⁵⁵ Vsm, pp. 7-21.

⁵⁶ Thich Nhat Hanh, **Chanting book**, (USA: Unified Buddhist Church, 2011), p. 31.

defecating...when walking, standing, sitting, falling asleep, waking up, talking, and remaining silent, he acts with alertness. This is how a monk is possessed of mindfulness and alertness.”

In the *Kayagatasati Sutta*, the Buddha offers methods to help us know what is happening in our body. We observe non-dualistically, fully in our body even as we observe it. We begin by noting all of our body's positions and movements. When we sit, we know we are sitting. When we stand, walk, or lie down, we know we are standing, walking, or lying down. When we practice this way, mindfulness is there. This practice is called “*mere recognition*”.⁵⁷

Mindfulness has a special function, that is “*mere recognition*”. It means the clear and single-minded awareness of what actually happens to us and in us, at the successive moments of perception. It is called “*mere*” because it attends to the mere facts of a perception without reacting to them by deed, speech or mental comment.

Mindfulness is the energy that brings us back to the present moment, aware of everything inside and outside of us. In the *Satipatthana Sutta*, the Buddha said that: “This is only way, monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of pain and grief, for reaching the right path, for the attainment of Nibbana, namely, the four foundations of mindfulness.”⁵⁸ Therefore, Mindfulness plays an important role in the path to Enlightenment.

F. Contentedness

“And how is a monk content? Just as a bird, wherever it goes, flies with its wings as its only burden; so too is he content with a set of robes to provide for his body and almsfood to provide for his hunger. Wherever he goes, he takes only his barest necessities along. This is how a monk is content.”⁵⁹

It is explained in Commentary thus: He is endowed with requisites of any kind. This contentment is twelvefold. In regard to the robe there are three types of

⁵⁷ Thich Nhat Hanh, **The heart of the Buddha’s teachings**, (London: Rider Publication, 1998), p. 106.

⁵⁸ **MI 56.**

⁵⁹ **DI 71**, T.W Rhys Davids (Tr), Op.cit., p. 81.

contentment: contentment with one's strength, and contentment which accords with what is proper.⁶⁰ The same three types apply as well to almsfood and the other requisites (dwelling and medicine). Now follows the analytical explanation.

1) Robe: A bhikkhu gains a robe, which may be of fine quality or poor quality. He maintains himself with that robe and does not wish for another one. This is his contentment with a robe which accords.

Another bhikkhu is physically weak, or he is afflicted with illness or old age so that he feels tired when he wears a heavy robe. Thus he exchanges robes with a congenial bhikkhu, and is content maintaining himself with a light robe. This is his contentment with a robe which accords with his strength.

Another bhikkhu gains requisites of excellent quality. Having gained a valuable bowl or robe, or having gained many bowls and robes, he gives them away, thinking: "This is fitting for elders long gone forth; this is fitting for those who are highly learned; let this be given to sick bhikkhus, this to those who gain little" He himself takes their old robe, or he collects patches of cloth from a refuse heap and makes a robe which accords with what is proper.

2) Almsfood: A bhikkhu gains almsfood, which may be coarse or excellent. He maintains himself with that food and does not wish for any other kind; even if he gains something else he does not accept it. Similar as robe, there are also three types of almsfood.

3) Dwelling: A bhikkhu gains a dwelling, which may be pleasant or unpleasant. He does not give rise to joy or sadness on that account, but is satisfied with whatever he gains, even with a straw mat. This is his contentment with a dwelling which accords with his gains. Similar as the robe, there are also three types of dwelling.

⁶⁰ Yathālābhasantosa, Yathābalasantosa, Yathāsārappasantosa, Bhikkhu Bodhi (tr.), *The Discourse on the Fruits of Recluseship*, (SriLanka, Buddhist Publication Society, 1989), p. 134.

4) Medicine⁶¹: A bhikkhu gains medicine, which may be coarse or excellent. He is satisfied with what he gains and does not wish for any other kind; even if he gains something else, he does not accept it. This is his contentment with medicine which accords. Similarly to the robe, there are also three types of medicine.⁶²

A bhikkhu goes, taking all of his minimal requisites with him, carrying them on his body. He has no attachment or bondage to “my monastery, my cell, my attendant.” He is like an arrow released from the bow or like an elephant in a rut which has left the herd. He U whatever dwelling he likes - a jungle thicket, the foot of a tree, a wooded slope. Thus he conducts himself in a manner similar to that of the rhinoceros:

At home in the four quarters of the world,
 Harbours no aversion in one’s heart,
 Content with anything one gets,
 Bearing all hardships undismayed-
 One should walk alone like the rhinoceros.⁶³

The bhikkhu sets out wherever he wishes, without attachment and without concern.

G. Conquest of the Five Hindrances

Endowed with this noble aggregate of virtue, this noble restraint over the sense faculties, this noble mindfulness and alertness, and this noble contentment, he seeks out a secluded dwelling: a forest, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a jungle grove, the open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

⁶¹ The word *gilānapaccaya* includes, besides medicine proper, refreshments allowable for bhikkhus after midday, such as sugar, honey, and oil.

⁶² Bhikkhu Bodhi (tr.), **The Discourse on the Fruits of Recluship and its commentaries**, (Sri Lanka, Buddhist Publication Society, 1989), pp. 135-137.

⁶³ **Sn V 42**, Bhikkhu Bodhi (tr.) Op.cit., p. 138.

Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will and anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will and anger. Abandoning sloth and torpor, he dwells with an awareness devoid of sloth and torpor, mindful, alert, percipient of light. He cleanses his mind of covetousness. Abandoning restlessness and anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness and anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful mental qualities. He cleanses his mind of uncertainty.

Suppose that a man, taking a loan, invests it in his business affairs. His business affairs succeed. He repays his old debts and there is extra left over for maintaining his wife. The thought would occur to him, 'Before, taking a loan, I invested it in my business affairs. Now my business affairs have succeeded. I have repaid my old debts and there is extra left over for maintaining my wife.' Because of that, he would experience joy and happiness.

Now suppose that a man falls sick – is in pain and seriously ill. He does not enjoy his meals, and there is no strength in his body. As time passes, he eventually recovers from that sickness. He enjoys his meals and there is strength in his body. The thought would occur to him, 'Before, I was sick...Now I am recovered from that sickness. I enjoy my meals and there is strength in my body.' Because of that he would experience joy and happiness.

Now suppose that a man is bound in prison. As time passes, he eventually is released from that bondage, safe and sound, with no loss of property. The thought would occur to him, 'Before, I was bound in prison. Now I am released from that bondage, safe and sound, with no loss of my property.' Because of that he would experience joy and happiness.

Now suppose that a man is a slave, subject to others, not subject to himself, unable to go where he likes. As time passes, he eventually is released from that slavery, subject to himself, not subject to others, freed, able to go where he likes. The thought would occur to him, 'Before, I was a slave...Now I am released from that slavery,

subject to myself, not subject to others, freed, able to go where I like.’ Because of that he would experience joy and happiness.

Now suppose that a man, carrying money and goods, is traveling by a road through desolate country. As time passes, he eventually emerges from that desolate country, safe and sound, with no loss of property. The thought would occur to him, ‘Before, carrying money and goods, I was traveling by a road through desolate country. Now I have emerged from that desolate country, safe and sound, with no loss of my property.’ Because of that he would experience joy and happiness.

In the same way, when these five hindrances are not abandoned in himself, the monk regards it as a debt, a sickness, a prison, slavery, a road through desolate country. But when these five hindrances are abandoned in himself, he regards it as unindebtedness, good health, release from prison, freedom, a place of security. Seeing that they have been abandoned within him, he becomes glad. Glad, he becomes enraptured. Enraptured, his body grows tranquil. His body tranquil, he is sensitive to pleasure. Feeling pleasure, his mind becomes concentrated.”⁶⁴

“This, O Brahman, is a sacrifice less difficult and less troublesome, of greater fruit and greater advantage than the previous sacrifices”

“Now, having abandoned these five hindrances and quite detached from sense-objects, detached from unwholesome states of mind, he enters upon and dwells in the first Absorption (*jhāna*), which is accompanied by applied and sustained thought, filled with bliss and happiness, born of seclusion.”⁶⁵

In practice, we must have mindfulness to contemplate the Five Hindrances (*nivāranas*) that exist or do not exist in ourselves. We must have *Sati* to contemplate the cause of occurrence, cause of abandonment and the cause to abandon them. With Mindfulness, we can slowly develop Five Jhāna factors, which can inhibit Five Hindrances.⁶⁶

⁶⁴ **D I 71:73**, T.W Rhys Davids (Tr), Op.cit., pp. 81-84.

⁶⁵ **D I 147**, T.W Rhys Davids (Tr), Op.cit., p. 183.

⁶⁶ Narada Maha Thera, **A Manual of Abhidhamma**, (Kuala Lumpur, Malaysia. Publication of the Buddhist Missionary Society, 1987), pp. 69-74.

When the five factors of jhāna are being developed slowly, the initial application (*vitakka*) directs the mind towards the object; it temporarily inhibits sloth and torpor. Sustained application (*vicāra*) sustains the mind on the object by examining the object again and again; it temporarily inhibits skeptical doubt (*vicikicchā*).

Pīti develops joy or pleasurable interest in the object; it temporarily inhibits ill will. *Pīti* is also a precursor of *sukha* (pleasant feeling). *Pīti* creates an interest in the subject while *sukha* enables one to enjoy the object. *Sukha* holds the mind to stay longer on the object by its bliss; it temporarily drives away restlessness and remorse.

Ekaggatā gathers the *citta* and its concomitants on the object to reach the state of one-pointedness; it temporarily inhibits sensual desire.

When the hindrances subside temporarily, the mind does not wander away from the object as frequently as before and a weak degree of concentration is attained.⁶⁷

Five Jhāna Factors	Five Hindrances
1. <i>Vitakkha</i> (Thinking or reflection)	1. Sloth and torpor (<i>Thina-Middha</i>)
2. <i>Vicāra</i> (Investigation)	2. Doubt (<i>Vicikicchā</i>)
3. <i>Pīti</i> (Joy)	3. Ill- will (<i>Vyāpāda</i>)
4. <i>Sukkhā</i> (Happiness)	4. Restlessness and worry (<i>Uddhacca – Kukkucca</i>)
5. <i>Ekaggatā</i> (One-pointedness)	5. Sensual desire (<i>Kāmachada</i>)

Table 3: The relationship between Five Jhāna Factors and Five Hindrances

When the five hindrances (*nivāranas*) are suppressed completely, rapture (*pīti*), tranquility of mind (*passaddhi*), pleasant feeling (*sukha vedanā*) and concentration

⁶⁷ Dr. Mehn Tin Mon, **Buddha Abhidhamma Ultimate Science**, (Malaysia: Fo Guang Shan, 2002), p. 57.

(*samādhi*) will become distinct, and one experiences a happiness that one has never experienced before. One feels very light in body and mind and very peaceful.

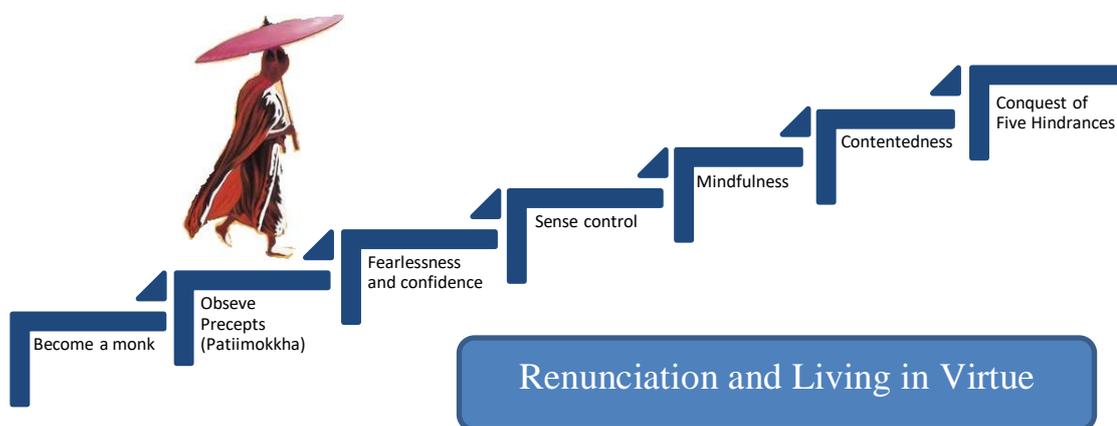


Diagram 4: The practices of monastic life.

3.4.6 Practicing meditation achieves four jhānas

“And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than the previous?”

“Yes, O Brahman, there is.”

“And what, O Gotama, may that be?”

(He develops concentration, step by step enters into the jhānas -from the first jhāna to the fourth jhāna)

“This, O Brahman, is a sacrifice less difficult and less troublesome, of greater fruit and greater advantage than the previous sacrifices.”⁶⁸

A. *The first jhāna*

As stated above, after abandoning the Five Hindrances, he enters upon and dwells in the first jhāna. In the *Sāmaññaphala Sutta*, the Buddha depicted this as follows:

⁶⁸ **D I 147**, T.W Rhys Davids (Tr), Op.cit., p. 183.

“Quite withdrawn from sensual pleasures, withdrawn from unskillful mental qualities, he enters and remains in the first jhāna: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born from withdrawal. Just as if a skilled bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder - saturated, moisture-laden, permeated within and without - would nevertheless not drip; even so, the monk permeates...this very body with the rapture and pleasure born of withdrawal. There is nothing of his entire body unpervaded by rapture and pleasure born from withdrawal.

“This is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.”⁶⁹

In *Visuddhimagga*, Buddhaghosa explained the first jhāna as: “Quite secluded from sense desires, secluded from unprofitable things he enters upon and dwells in the first jhāna, which is accompanied by applied and sustained thought with happiness and bliss born of seclusion”⁷⁰, and so he has attained the first jhāna, which abandons five factors, possesses five factors.

Herein, ‘quite secluded from sense desires’ means having secluded himself from, having become without, having gone away from, sense desires. Now, this word quite (*eva*) should be understood to have the meaning of absoluteness. Precisely because it has the meaning of absoluteness it shows how, on the actual occasion of entering upon and dwelling in the first jhāna, sense desires, as well as being non-existent, are the first jhāna’s contrary opposite, and it also shows that the arrival takes place only (*eva*) through the letting go of sense desires. How?

When absoluteness is introduced thus, “quite secluded from sense desires,” what is expressed is this: sense desires are certainly incompatible with this jhāna; when they exist, it does not occur, just as when there is darkness, there is no lamplight; and it

⁶⁹ **D I 74**, T.W Rhys Davids (Tr), *Op.cit.*, p. 84.

⁷⁰ **Vbh. 245**.

is only by letting go of them that it is reached, just as the further bank is reached only by letting go of the near bank. That is why absoluteness is introduced.⁷¹

In the practice of Mindfulness of Breathing (*Ānāpānassati*), when the *nimitta*-the sign of concentration- first appears, it comes and goes. But as one continues to be mindful of breath, one's concentration deepens further, and the *nimitta* remains for longer and longer. When the *nimitta* joins the breath, and one's mind of itself fixes onto the *nimitta*, one no longer pays attention to the breath, only to the *nimitta*. Then, as one's concentration becomes deeper and deeper, so does the *nimitta* become brighter and brighter. That light is the light of wisdom (*paññaloka*)

One continues to focus on the *ānāpāna-paṭibhāga-nimitta* for longer and longer periods. He may then experience absorption concentration. It will first be the *ānāpāna*, the first *jhāna*.

Once one can maintain the first *jhāna* for about two or three hours, he may try to discern the five *jhāna* factors. Whenever he emerges from *jhāna*, one discerns the area in his heart where the *bhavanga*-consciousness rests: that is the heart-materiality. The *bhavanga*-consciousness is bright and luminous, and looks like a mirror in the heart: that is the mind-door. And when he discerns the mind-door, he will see the *ānāpāna-paṭibhāga-nimitta* appear there. Then he discerns the five *jhāna* factors one by one, and afterwards, all five at once.

Next, he develops the five masteries of the first *jhāna*:

- 1) Mastery in entering the first *jhāna* when he wants to
- 2) Mastery in remaining in the first *jhāna* for as long as he has determined
- 3) Mastery in emerging from the first *jhāna* at the determined time
- 4) Mastery in adverting his attention to the factors of the first *jhāna* after he has emerged from it

⁷¹ Vsm, p. 133.

- 5) Mastery in reviewing the factors of the first jhāna⁷²

B. The second jhāna

“Furthermore, with the stilling of directed thought and evaluation, he enters and remains in the second jhāna: rapture and pleasure born of composure, one-pointedness of awareness free from directed thought and evaluation - internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of composure. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time and again, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the monk permeates...this very body with the rapture and pleasure born of composure. There is nothing of his entire body unpervaded by rapture and pleasure born of composure.”

“This, too, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.”⁷³

In the *Visuddhimagga*, the second jhāna is explained: “With the stilling of applied and sustained thought he enters upon and dwells in the second jhāna, which has internal confidence and singleness of mind without applied thought, without sustained thought, with happiness and bliss born of concentration”⁷⁴ and so he has attained the second jhāna, which abandons two factors (applied- *vitakkha*- and sustained thought- *vicāra*), possesses three factors (*pīti*- happiness, *sukha*- bliss, *ekaggata*- concentration).”⁷⁵

In the practice of mindfulness of breathing in order to attain the *ānāpāna* second jhāna, he reflects on the disadvantages of the first jhāna and the advantages of the

⁷² Pa-Auk Tawya Sayadaw, To escape from the round of rebirths- based on Mindfulness of Breathing, **Mindfulness: Traditions and Compassionate Applications** (Bangkok: Mahachulalongkornrajavidyalaya University, 2017), pp. 188-189.

⁷³ **DI 74**, T.W Rhys Davids (Tr), Op.cit., p. 84.

⁷⁴ **Vbh. 245.**

⁷⁵ *Vsm*, p. 148.

second jhāna: the former has the two gross factors of initial application (*vitakha*) and sustained application (*vicāra*), which the later does not have. And determining to remove the two grosser factors, he concentrates on the *ānāpāna-paṭibhāga-nimitta* again, to enter into jhāna. Then he emerges from that jhāna, and if he sees only three jhāna factors (rapture, bliss, and one-pointedness), it means he has successfully attained the *ānāpāna* second *jhāna*. Then he develops the five masteries of that jhāna.⁷⁶

C. The third jhāna

“And furthermore, with the fading of rapture, he remains in equanimity, mindful and fully aware, and physically sensitive of pleasure. He enters and remains in the third jhāna, of which the Noble Ones declare, ‘Equanimous and mindful, he has a pleasurable abiding.’ He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be unpervaded with cool water; even so, the monk permeates...this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture.

“This, too, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.”⁷⁷

In *Visuddhimagga*, it is explained: With the fading away of happiness as well he dwells in equanimity, and mindful and fully aware, he feels bliss with his body; he enters upon and dwells in the third jhāna, on account of which the Noble Ones announce: ‘He dwells in bliss who has equanimity and is mindful’ (*Vibh* 245), and so he has attained the third jhāna, which abandons one factor (rapture- *piti*), possesses two factors (bliss- *sukha* and one-pointedness- *ekaggata*).⁷⁸

⁷⁶ Pa-Auk Tawya Sayadaw, To escape from the round of rebirths- based on Mindfulness of Breathing, **Mindfulness: Traditions and Compassionate Applications**, Op.cit, p. 189.

⁷⁷ **D I 75**, T.W Rhys Davids (Tr), Op.cit., pp. 85-86.

⁷⁸ *Vsm*, p.151.

In the same way, he removes the factor of rapture to attain the third jhāna, which contains only bliss and one-pointedness, and develops the five masteries of this jhāna.

D. The fourth jhāna

“And furthermore, with the abandoning of pleasure and stress - as with the earlier disappearance of elation and distress - he enters and remains in the fourth jhāna: purity of equanimity and mindfulness, neither-pleasure nor stress. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness.”⁷⁹

When he has emerged from the third jhāna, the bliss, in other words, the mental joy, appears gross to him as he reviews the jhāna factors with mindfulness and full awareness, while the equanimity of feeling and the unification of mind appear peaceful. Then, as he brings that same sign (*nimitta*) to mind again and again with the purpose of abandoning the gross factor and obtaining the peaceful factors, (knowing) “now the fourth jhāna will arise,” there arises in him a mind-door with that same object, interrupting the life-continuum. Following that, either four or five impulses impel that same object, the last one of which is an impulse of the fine-material sphere belonging to the fourth jhāna.

But there is this difference: blissful (pleasant) feeling is not a condition, as repetition condition, for neither painful nor pleasant feeling (the preliminary work) must be aroused in the case of the fourth jhāna; consequently this consciousness of the preliminary work is associated with neither-painful-nor-pleasant feeling, and here happiness vanishes simply owing to its association with equanimity.⁸⁰

3.4.7 Insight-knowledge

“And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than the previous?”

⁷⁹ **D I 75**, T.W Rhys Davids (Tr), Op.cit., pp. 85-86.

⁸⁰ Vsm, p. 156.

“Yes, O Brahman, there is.”

“And what, O Gotama, may that be?”

Just, O Brahman, as if there were a Veluriya gem, bright, of purest water, with eight facets, excellently cut, clear; translucent, without a flaw, excellent in every way. And through it a string, blue, or orange coloured, or red, or white, or yellow should be threaded. If a man, who had eyes to see, were to take it into his hand, he would clearly perceive how the one is bound up with the other.

With his heart thus serene, made pure, translucent, cultured, devoid of all evil, supple, ready to act, firm, and imperturbable, he applies and bends down his mind to that insight that comes from knowledge. He grasps the fact: ‘This body of mine is material, it is built up of the four great elements, it springs from father and mother, it is continually renewed by so much boiled rice and juicy food, its very nature is impermanence, it is subject to erosion, abrasion⁸¹, dissolution and disintegration; and there is this consciousness⁸² of mine, too bound up and dependent on it.’⁸³

⁸¹ Rhys Davids comments: This is a favourite description of the body. The words for erosion and abrasion (*ucchādāna parimaddana*) are cunningly chosen. They are also familiar technical terms of the Indian shampooer (and masseur), and are so used in DN 2. The double meaning must have been clearly present to the Indian hearer, and the words are, therefore really untranslatable. What is meant is probably that the body is so malodorous and fragile that it needs constant attention by shampooing or anointing (*ucchādāna*), massaging (*parimaddana*).

⁸² Consciousness (*vinññāṇa*) stands here also for all other mental functions and faculties.

⁸³ Rhys Davids comments: “In spite of this and similar passages, the adherents of the soul theory (having nothing else to fasten on to) were apt to fasten on the Buddhist *vinññāṇa* as a possible point of reconciliation with their own theory. Even an admirer of the Buddha (one Sāti, a member of the Order) went so far as to tell the Buddha himself that he must, as he admitted transmigration, have meant that the *vinññāṇa* did not really depend upon, was not really bound up with, the body, but that it formed the link in transmigration. In perhaps the most earnest and emphatic of all the dialogues (MN 38) the Buddha meets and refutes at length this erroneous representation of his view. But it still survives. I know two living writers on Buddhism who (in blissful ignorance of the Dialogue in question) still fasten upon the Buddha the opinion he so expressly refused to accept. Sāti’s belief, however, was that *vinññāṇa* is reborn, implying that it is a transmigrating entity.

“This, O Brahman, is a sacrifice less difficult and less troublesome, of greater advantage than the previous sacrifices”⁸⁴

After developing the four jhanas, one is now able to practice Insight Meditation (*vipassanā*). Insight meditation is to know and see the true nature of all formations. How to practice *vipassanā*? He contemplates all the formations in three ways:

1) Knowing and seeing formations arise and pass away, he contemplates them as impermanent (*anicca*).

2) Knowing and seeing how formations are oppressed by arising and passing away, he contemplates them as suffering (*dukkha*).

3) Knowing and seeing that they possess nothing permanent, no eternal essence, he contemplates them as non-self (*anatta*).

Contemplating ultimate materiality, ultimate mentality and their causes in this way, again and again, he comes to understand that formations are nothing more than three things: impermanence, suffering, and non-self. That is their intrinsic nature; their true nature. And contemplating ultimate reality in this way, he attains higher and higher insight knowledge (*Vipassanā ñāṇa*).

As his *Vipassanā* knowledge increases, he contemplates also the *Vipassanā* knowledge itself as impermanent, suffering, and non-self. That is called reflective insight (*paṭivipassanā*). A *Vipassanā* knowledge appears in a mind-door cognitive process. In each such mind-door cognitive process there is a mind-door advertent-consciousness and seven impulses.⁸⁵ (See diagram 5)

With this insight, he is no longer fascinated with worldly pleasures. *Vipassanā* wisdom will lead him into the Holy lineage. The ultimate peace manifested in his mind. Himself is a noble offering for gods and people, he is worthy of reverence and offerings. Therefore, this is a noble sacrifice that is more beneficial than the previous sacrifices.

⁸⁴ **D I 147**, T.W Rhys Davids (Tr), Op.cit., p. 183.

⁸⁵ Pa-Auk Tawya Sayadaw, To escape from the round of rebirths- based on Mindfulness of Breathing, **Mindfulness: Traditions and Compassionate Applications**, Op.cit, p. 194.

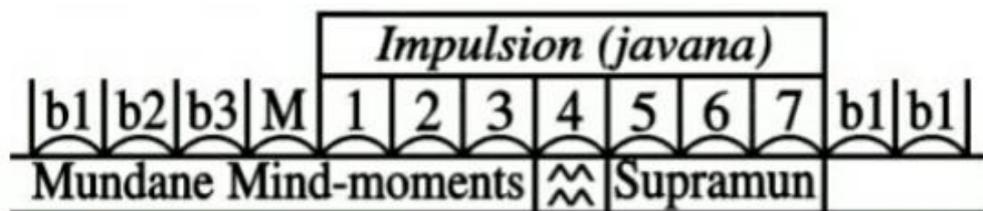


Diagram 5: Cognitive Series of the Path⁸⁶

b1 = Life-continuum (*bhavaṅga*)

b2 = Shaking of b1 (*bhavaṅga-calana*)

b3 = Interruption of b1 (*bhavaṅ'upacchedo*)

M = mind-door adverting (*mano-dvār'āvajjana*)

1 = preparatory mind-moment (*pari-kamma-citta*)

2 = access mind-moment (*upacāra-citta*)

3 = conformity mind-moment (*anuloma-citta*)

4 = change-of-lineage mind-moment (*gotrabhū-citta*)

5 = Path mind-moment (*magga-citta*)

6-7 = Fruition mind-moments (*phala-citta*)

3.4.8 Experiencing the Four Noble Truths (Supernormal Knowledge)

“And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than the previous?”

“Yes, O Brahman, there is.”

“And what, O Gotama, may that be?”

“Just, O Brahman, as if in a mountain stronghold there were a pool of water, clear, translucent, and serene, and a man standing on the bank, and with eyes to see, should perceive the oysters and the shells, the gravel and the pebble and the shoals of fish, as they move about or lie within it, he would know: ‘this pool is clear, transparent, and serene, and here within are the oysters and the shells, and the sand and gravel, and the shoals of fish are moving about or lying still.’”

⁸⁶ Bhikkhu Ñāṇadassana (tr.), **Wisdom and seventy-three kinds of mundane and supramundane knowledge** (*Te-sattati-ñāṇa*), (Sri Lanka: Nā-Uyana Forest Hermitage Pansiyagama, 2003), p. 24.

“Similarly, with his heart thus serene, made pure, translucent, cultured, devoid of all evil, supple, ready to act, firm, and imperturbable, the monk applies and bends down his mind to the Knowledge of the Destruction of the Cankers (*āsavakkhaya*). He knows as it really is: ‘This is Suffering...’, ‘This is the origin of Suffering...’, ‘This is the cessation of the Cankers...’, ‘This is the Path that leads to the cessation of Cankers...’ Of him, thus knowing, thus seeing, the heart is set free from the Canker of Sense desire, it set free from the Canker of (craving or renewed) Existence; is set free from the Canker of Ignorance. In him, thus set free, arises the knowledge of his emancipation, and he knows, ‘Rebirth has been destroyed. The Holy Life has been fulfilled. What had to be done has been accomplished. After this present life, there will be no beyond’

“This, O Brahman, is a sacrifice less difficult and less troublesome, of greater fruit and greater advantage than the previous sacrifices. And there is no performance of a sacrifice, O Brahman, higher and loftier than this”

Once, while staying at Savatthi, the Exalted One said:

“The destruction of the cankers, monks, is for one who knows and sees, I say, not for one who does not know and does not see. Knowing what, seeing what does the destruction of the cankers occur? ‘Such is a material form, such as the arising of material form, such is the passing away of material form. Such is feeling... perception... mental formations... consciousness; such is the arising of consciousness, such is the passing away of consciousness’ - for one who knows and sees this, monks, the destruction of the cankers occurs.”⁸⁷

With the Knowledge of the Destruction of the Cankers, he realizes the Four Noble Truths:

1) Ultimate materiality and ultimate mentality, the five aggregates, are the First Noble Truth: the Noble Truth of Suffering (*Dukkhasacca*).

⁸⁷ S II 29, Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha , Vol.1**, (USA: Wisdom Publications, 2000), p. 554.

2) The causes for ultimate materiality and mentality, their dependent origination, is the Second Noble Truth: the Noble Truth of the Origin of Suffering (*Samudayasacca*).

3) Nibbana is the Third Noble Truth: the Noble Truth of the Cessation of Suffering (*Nirodhasacca*).

4) The Noble Eightfold Path that is the Path Knowledge is the Fourth Noble Truth: the Noble Truth of the Path (*maggasacca*).

The concern of the Buddha's teaching is with the problem of dukkha, and its purpose is the ending of dukkha. If *aniccā* (impermanence) is taken as the radical characteristic upon which the Buddha bases his liberating doctrine, still it is dukkha, insecurity caused by actual pain, that he takes as the measure in developing this doctrine; for pain, unlike pleasure, is always and unfailingly ready to hand. There are three kinds of suffering, namely: (1) dukkha as ordinary suffering (*dukkha-dukkha*), (2) dukkha as produced by change (*vipariṇāma-dukkha*), and (3) dukkha as conditioned states (*saṅkhāra-dukkha*).⁸⁸

All kinds of suffering in life, such as birth, old age, sickness, death, association with unpleasant persons and conditions, separation from loved ones and pleasant conditions, not getting what one desires, grief, lamentation, distress, all such forms of physical and mental suffering, which are universally accepted as suffering or pain, are included in dukkha as ordinary suffering (*dukkha-dukkha*)⁸⁹

A happy feeling, a happy condition in life, is not permanent, not everlasting. It changes sooner or later. When it changes, it produces pain, suffering, and unhappiness. This vicissitude is included in dukkha as suffering produced by change (*vipariṇāma-dukkha*).⁹⁰ The Buddha says that they are “impermanent dukkha, and subject to change”

⁸⁸ **S IV 259**, see also in F.L. Wood Ward, (Tr.), **Book of Kindred Sayings (Saṃyutta-Nikāya)**, Vol. IV. (Oxford: PTS,1994), p. 175.

⁸⁹ Walpola Rahula, **What the Buddha Taught**, (New York: Grove Press, 1974), p. 19.

⁹⁰ Walpola Rahula, **What the Buddha Taught**, Op.Cit., p. 20.

(*aniccā dukkha vipariṇāmadhamma*).⁹¹ It is dukkha, not because there is “suffering” in the ordinary sense of the word, but because “whatever is impermanent is dukkha” (*yad aniccaṃ taṃ dukkham*).

The third form of dukkha as conditioned states (*saṅkhāra-dukkha*) is the most important philosophical aspect of the First Noble Truth, and it requires some analytical explanation of what we may consider as a ‘being’, as an ‘individual’, or ‘I’. According to Buddhist philosophy, a being is only a combination of ever-changing physical and mental forces or energies, which may be divided into five groups or aggregates of attachment (*pañcakkhandha*).⁹² The Buddha says: “In short these five aggregates of attachment are dukkha”.⁹³ Elsewhere he distinctly defines dukkha as: ‘O bhikkhus, what is dukkha? It should be said that it is the five aggregates of attachment’.⁹⁴ Here it should be clearly understood that dukkha and the five aggregates are not two different things; the five aggregates of attachment are dukkha.

The Second Noble Truth is of the arising or origin of dukkha (*Dukkhasamudaya-ariyasacca*). The most popular and well-known definition of the Second Noble Truth, as found in innumerable places in the original texts, runs as follows: ‘It is this “thirst” (*taṇhā*) which produces re-existence and re-becoming (*ponobhavikā*), and which is bound up with passionate greed (*nandīrāgasahagatā*), and which finds fresh delight now here and now there (*tatrataṭṭhābhinandinī*), namely, (1) thirst for sense-pleasures (*kāma-taṇhā*), (2) thirst for existence and becoming (*bhava-taṇhā*), and (3) thirst for non-existence (*vibhava-taṇhā*)’.⁹⁵ As long as there is this ‘thirst’ to be and to become, the cycle of continuity (*saṃsāra*) goes on. It can stop only when its driving force, this ‘thirst’, is cut off through wisdom which sees Reality, Truth, Nibbāna.⁹⁶

⁹¹ **M I 90**; See also in I. B. Horner, (Tr.), **The Middle Length Sayings (Majjhima-Nikāya), Vol. II.** (Oxford: PTS, 1994), pp. 307-314.

⁹² Op.Cit., p. 20.

⁹³ **S V 241**, “*Samkhittena pañcupadanakkhandha dukkha*”.

⁹⁴ **S III 59**.

⁹⁵ **S V 421**.

⁹⁶ Walpola Rahula, **What the Buddha Taught**, Op.Cit., p. 34.

The third Noble Truth is that there is emancipation, liberation, freedom from suffering, from the continuity of dukkha. This is called the Noble Truth of the Cessation of dukkha (*Dukkhanirodha-ariyasacca*), which is Nibbāna

What is Nibbāna? The Buddha answered that: ‘O, Bhikkhus, whatever there may be things conditioned or unconditioned, among them detachment (*virāga*) is the highest. That is to say, freedom from conceit, destruction of thirst, the uprooting of attachment, the cutting off continuity, the extinction of thirst (*taṇhā*), detachment, cessation, Nibbāna’.⁹⁷

An Arahant, though he acts, does not accumulate kamma, because he is free from the false idea of self (ignorance), free from the ‘thirst’ for continuity and becoming, free from all other defilements and impurities (*kilesā, sāsavā dhammā*). For him, there is no-rebirth.⁹⁸ He lives the holy life with Nibbāna as its final plunge into the Absolute Truth as its goal, as its ultimate end.

The Fourth Noble Truth is the path leading to the cessation of suffering, which is called the Middle Path. This Noble Eightfold Path has eight factors, each described as right or perfect (*sammā*):

- 1) Right Understanding or Right View (*Sammā-ditṭhi*)
- 2) Right Thought (*Sammā-saṅkappa*)
- 3) Right Speech (*Sammā-vācā*)
- 4) Right Action (*Sammā-kammanta*)
- 5) Right Livelihood (*Sammā-ājīva*)
- 6) Right Effort (*Sammā-vāyāma*)
- 7) Right Mindfulness (*Sammā-sati*)
- 8) Right Concentration (*Sammā-samādhi*)⁹⁹

⁹⁷ **A II 34.** Bhikkhu Bodhi, Op.Cit., p. 422.

⁹⁸ Walpola Rahula, **What the Buddha Taught**, Op.Cit., p. 32.

⁹⁹ Walpola Rahula, **What the Buddha Taught**, Op.Cit., p. 45.

As Buddha said, those who want to overcome human suffering have to follow the Noble Eightfold Path, which is the moral, ethical and spiritual way to an eternally peaceful world. Buddha was teaching the importance of controlling one's mind. Buddha's teaching has no place for commotion but always brings tranquility, both mentally and physically.¹⁰⁰

From these teachings of Buddha on the Four Noble Truths, one can see that it is a way of life to be followed, practiced and developed by each individual. It is self-discipline in body, word and mind; it is self-development and self-purification. It has nothing to do with belief, prayer, worship or sacrificial ceremonies. In that sense, it has nothing which may popularly be called 'religious'. It is a Path leading to the realization of Ultimate Reality, to complete freedom, happiness and peace through moral, spiritual and intellectual perfection.

When The Buddha had thus spoken, Kutadanta, the Brahman, said to the Blessed One:

"Most excellent, O Gotama, are the words of your mouth, most excellent! Just as if a man were to set up what has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who had eyes could see external forms, just so has the truth been made known to me in many a figure by the Venerable Gotama. I, even I, betake myself to the Venerable Gotama as my guide, to the Doctrine and the Order. May the Venerable One accept me as a disciple, as one who, from this day forth, as long as life endures, has taken him as his guide. And I myself, O Gotama, will have the seven hundred bulls, and the seven hundred steers, and the seven hundred heifers, and the seven hundred goats, and the seven hundred rams set free. To them I grant their life. Let them eat green grass and drink fresh water, and may cool breezes waft around them"

"Then the Blessed One discoursed to Kutadanta the Brahman in due order; that is to say, he spake to him of generosity, of right conduct, of heaven, of the danger, the

¹⁰⁰ Hermann Oldenberg, **Buddha: His life, His doctrine, His Order**, (New Delhi: Aryan Books International, 1996), pp. 231-237.

vanity, and the defilement of lusts, of the advantages of renunciation. And when the Blessed One became aware that Kutadanta the Brahman had become prepared, softened, unprejudiced, upraised, and believing in heart, then did he proclaim the doctrine the Buddhas alone have won; that is to say, the doctrine of sorrow, of its origin, of its cessation, and of the Path. And just as a clean cloth, with all stains in it washed away, will readily take the dye, just even so did Kutadanta the Brahman, even while seated there, obtain the pure and spotless Eye for the Truth, and he knew: ‘Whatsoever has a beginning, in that is inherent also the necessity of dissolution’

And then the Brahman Kutadanta, as one who had seen the Truth, had mastered it, understood it, dived deep down into it, who had passed beyond doubt, and put away perplexity and gained full confidence, who had become dependent on no other for his knowledge of the teaching of the Master.”¹⁰¹

3.5 Concluding Remarks

This chapter analyzes sustainable peace according to Kutadanta Sutta. The Buddha refused to seek peace with sacrifice, especially blood sacrifice. Instead, he taught how to build peace for the country based on economic, social and political development. This is how to create peace outside.

In this sutta, the Buddha guided the methods of establishing inner peace step by step. The researcher divided into two groups:

1. Peace for a layman (mundane peace) consists of four practices: Frequent Donations, Building Shelters to Offer Monks, Taking Refuge in the Triple Gem, Practicing Five Precepts. If a layperson practices these things, it will lead to peace in the soul and create a peaceful society, a worldly peace.

2. Peace for monastic life (supramundane peace): consists of four practices: Renunciation and Living in Virtue, Practicing meditation achieves four jhānas, Insight-knowledge, Experiencing the Four Noble Truths (Supernormal Knowledge). This is the path to ultimate peace.

¹⁰¹ **D I 148**, T.W Rhys Davids (Tr), Op.cit., p. 184.

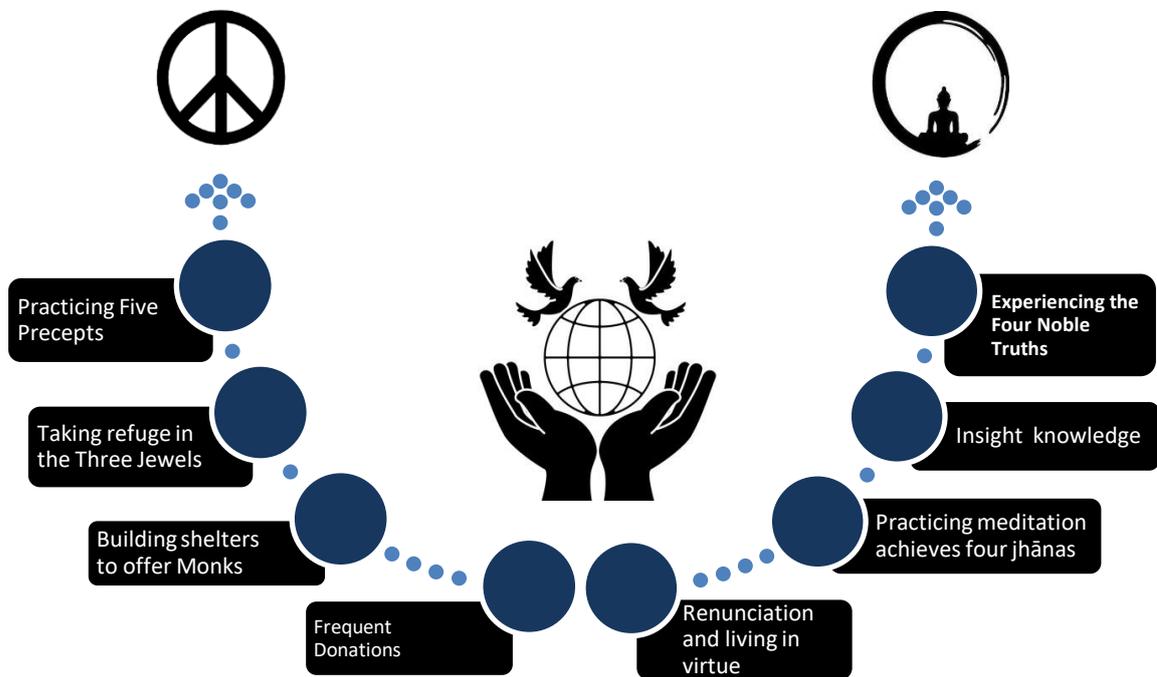


Diagram 6: The ways leading to mundane and supramundane Peace

Chapter IV

Building Sustainable Peace in Modern Society

Based on the Kutadanta Sutta

Buddhism is not a theological religion. Buddhism is an internal science that can be applied by any one of us, if we live as a layman or a monk, as a housewife or as a politician. Whatever life we lead, we face the same human sufferings, such as birth, aging, sickness, death, poverty, violence, terrorism, war. Nowadays, we are living in a modern world of advancement and highly developed science and technology that leads people to believe in what they can see and use directly. So, we risk ignoring and losing spiritual values. However, in order to develop a healthy society, we not only need material growth but also spiritual growth. As we know, money in the world and material wealth cannot buy happiness, peace, and harmony.

4.1 Buddhist Principles to Build Sustainable Peace

4.1.1 Material Development

A. Society

Nowadays in the world, many countries still live in poverty. Poor children are unable to go to school, and many of them have to go to garbage dumps at the edge of the city, to collect items they can sell and earn enough to live on. And this happens in many countries, including Vietnam.¹ Getting in touch with suffering is a good practice recommended by the Buddha, and is the First Noble Truth. We don't have to go to Africa to see poverty and suffering. Poverty, suffering, social injustice, is right

¹ Thich Nhat Hanh, Getting out of our small situation: transforming institutional violence, **workshop I War, Conflict and Healing a Buddhist perspective**, (Vietnam: The Religion Publisher, 2008), pp. 23-24.

there around us. If we have mindfulness enough, we become aware that even wealthy nations have many homeless people and that suffering is everywhere. If we get in touch with this realization, we can open our hearts to the desire to do social works that will reduce such suffering in the world.

In the Kutadanta Sutta, poverty causes crimes, robbers, and violence.² As the conditions of poverty often provide the breeding ground for conflict, the eradication of poverty is a key to the prevention of violent conflict. Action is needed at the international level to ensure that policies and programmes will advance the attainment of agreed development goals that are sustainable and aimed at meeting basic needs and eradicating absolute poverty.³

Social development is about improving the wellbeing of every individual in society so that they can reach their full potential. The success of a society is linked to the wellbeing of each and every of its citizens.

Social development means investing in people. It requires the removal of barriers so that all citizens can journey toward their dreams with confidence and dignity. It is about refusing to accept that people who live in poverty will always be poor. It is about helping people so they can move forward on their path to self-sufficiency.

Citizens must develop their own skills and contribute to their families and communities in a meaningful way. If they are healthy, well- educated, trained to enter the workforce and able to make a decent wage, they are better equipped to meet their basic needs and be successful. Their families will also do well and the whole of society will benefit.

In countries like Thailand, Bhutan, Sri Lanka and others, one can come across the application of Buddhist precepts, principles and virtues to improve the social conditions in society. Based on Buddhist philosophy, some country-specific models

² **D I 135**, see also Rhys Davids (tr.), **Dialogues of the Buddha Vol I**, (Delhi: PTS, 2016), p. 175.

³ David Adams, **Sustainable Economic and Social Development** , retrieved on 29 November 2018, www.culture-of-peace.info/copoj/definition.html.

have been developed and deployed, for the purpose of social and economic development.⁴

According to Dr Saamdu Chetri, Former Executive Director at Gross National Happiness Centre, Former GNH Gardener, and advocate against consumerism, in organic farming and global warming at Gross National Happiness Centre, and Former joint secretary at Prime Minister's Office in Bhutan:

“Bhutan is one of the developing countries in the world. Her GDP still indicates as least developed nation. However, the nation is much happier than many countries. Something that every Bhutanese learns as a child is to be content with what she / he has. We still live with family and community values of trust, respect, ties, care, volunteerism, donations and so on.

Bhutan has an abundance of nature - pristine. We all know that ecology is a part of our interdependence and existence. Without proper ecology, human lives will be short of organisms and genes in their physical bodies deriving from the nature, thus bringing unhappiness and quick depression to people.”⁵

Material life is not the most essential factor for happiness. It is a necessary condition but not sufficient in itself. Bhutanese people are not as wealthy as those in Western countries, but they live together with respect, love, and harmony with the natural environment. Sustainable, moderate, economic development - not enrichment based on exploitation, depleting natural resources and destroying the ecosystem - protects the peaceful life and happiness of the country brings happiness for themselves and for future generations.

A peaceful society is a society without violence, no terrorism, no war, and is one where people are safeguarded. Social evils are reduced, and people live harmoniously, loving and helping each other. As the Kutadanta Sutta described: “the

⁴ Dr. D. Gopalakrishna & Amar Datt, **Buddhist Virtues: The Foundations of Socio-Economic Development - A Study, pdf** (India: Bangalore University), p. 6.

⁵ Deep interview with Dr. Saamdu Chetri, September 27, 2018, Appendix.

country became quiet and at peace. And the populace, pleased one with another and happy, dancing their children in their arms, dwelt with open doors.”⁶

In short, social development is to eradicate poverty, invest in education, develop economy, reduce social evils, limit terrorist violence, and allowing the people to feel peaceful at all times. The way to a happy, peaceful society was pointed out by The Buddha 2,500 years ago in the Sutta Kutadanta, to guide to peace for individuals, families, and society.

B. Economy

Buddhist economics, according to Schumacher, encourages full employment and fosters an economy combining a high degree of human satisfaction with moderate consumption. This allows “people to live without great pressure and strain”.⁷ Schumacher argued that with limited physical resources, modest consumption would reduce conflict. People living in self-sufficient communities would be less likely to engage in large-scale violence, he reasoned.

“While the materialist is mainly interested in goods, the Buddhist is mainly interested in liberation”,⁸ wrote Schumacher. He observed that Buddhism seeks the middle path rather than extremes, and is therefore not antithetical to physical well-being. “It is not wealth that stands in the way of liberation, but the attachment to wealth; not the enjoyment of pleasurable things, but the craving for them.”⁹

After the economic crisis in 1997, His Majesty Rama IX, the King Bhumibol Adulyadej of Thailand, reiterated and expanded on the concept of “Sufficiency Economy” in remarks made in December 1997 and again in December 1998. The

⁶ **D I 135.** T.W Rhys Davids (Tr), Op.cit., p. 176.

⁷ George. S Howard, **How should I live my life Psychology, Environmental Science and Moral Traditions**, (Oxford: Rowman Littlefield Publisher, 2002), p. 151.

⁸ E. F. Schumacher, **Small Is Beautiful Economics as If People Mattered**, ebook, (London: Blond & Briggs ,1973), p. 38.

⁹ Ibid., p. 38.

philosophy promotes a middle path, especially in developing the economy to keep up with the world in the era of globalization.¹⁰

Sufficiency Economy is an approach to life and conduct which is applicable at every level, from the individual through to the family and community, to the management and development of the nation.

Sufficiency has three components: moderation; wisdom or insight; and the need for built-in resilience against the risks which arise from internal or external change. In addition, the application of theories in planning and implementation requires great care and good judgment at every stage.

At the same time, all members of the nation - especially officials, intellectuals, and business people - need to develop their commitment to the importance of knowledge, integrity and honesty, and to conduct their lives with perseverance, tolerance, wisdom and insight so that the country has the strength and balance to respond to the rapid and widespread changes in economy, society, environment and culture in the outside world.¹¹

Sufficiency has three components: moderation, reasonableness, and self-immunity, **with two accompanying conditions:** appropriate knowledge, and ethics & virtues.

1) Moderation within reason, in the sense of not too much or not too little, is an Eastern concept. As His Majesty the King has stated: *“Being moderate does not mean being too strictly frugal; consumption of luxury items is permitted... but should be moderate according to one’s means.”*¹²

¹⁰ Dr. Chaiyawat Wibulswasdi, Dr. Priyanut Piboolsravut, Dr. Kobsak Pootrakool, **Sufficiency Economy Philosophy and Development**, (Bangkok: Project to Support the "Sufficiency Economy" Drive in Educational Institutions and to Young People The Crown Property Bureau, 2011) pp. B-C.

¹¹ Dider Millet (edition), **King Bhumibol Adulyadej: a life’s work**, (Bangkok: Editions Didier Millet, 2012), pp. 274-275.

¹² King Bhumibol Adulyadei: **Royal Speech**, given at Dusit Palace, 4 December 1998.

2) **Reasonableness** requires that the choices we make be justifiable by using academic approaches, legal principles, moral values or social norms.

3) **Self-immunity** emphasizes the need for built-in resilience against the risks which arise from internal and external changes by having good risk management; Sufficiency Economy recognizes that the circumstances and situations that influence our lives are dynamic and fluid.

- Immunity to changes in material circumstances implies having enough savings, being insured against financial risks, and making long-term future plan.

- Immunity to social changes signifies unity among the people, along with their contentment and feeling at peace.

- Immunity to environmental changes prompts individuals and their communities to be aware of the impacts their actions may have on the environment, and subsequently their livelihoods, an awareness which leads them to live in harmony with nature.

- Immunity to cultural changes means that the people appreciate and value their culture and heritage and do not waver in their determination to uphold them. They also understand and have a positive attitude towards cultures of others.

- **Knowledge** is a necessary condition for Sufficiency Economy to work, as comprehensive knowledge and academic approaches play important roles at every stage of planning and implementation.
- **Ethics and virtues** are vital and will **foster human development** in a way that is successful and sustainable. These values ought to be embraced by all, particularly by civil servants, intellectuals and business people. In recent years, good corporate governance has been guided by ethics as a core value.¹³
- **Foundation-building** as a crucial first step to development. *“The development of the country must proceed in stages. First of all, there must be a foundation*

¹³ Royal Thai Consulate General, Chennai, India, **Philosophy of Sufficiency**, retrieved on 28 December 2018 <http://www.thaiembassy.org/chennai/th/news/Philosophy-of-Sufficiency-E.html>.

with the majority of people having enough to live on by using methods and equipment which are economical but technically correct as well. When such a secure foundation is adequate and ready, then it can be gradually expanded and developed to raise prosperity and economic standards to a higher level by stages."¹⁴

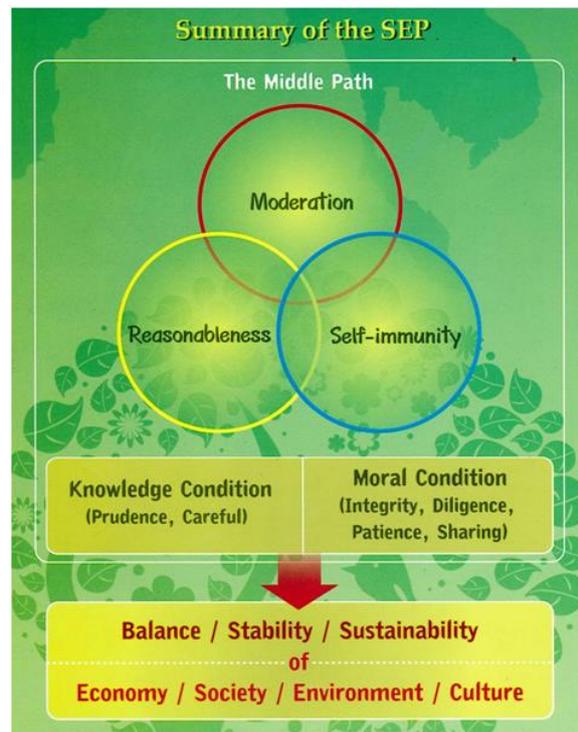


Diagram 7: Sufficiency Economy Philosophy ¹⁵

To build sustainable peace we must develop the economy in the spirit of Buddhism. The Thai King's Sufficient Economic Philosophy (SEP) is a model of sustainable economic development, right with the dhamma. This model has been replicated throughout Thailand and works very well. Therefore, to build sustainable peace, the researcher chooses the economic development model according to Sufficient Economic Philosophy.

¹⁴ His Majesty the King's Royal Address, given at Kasetsart University, 18 July 1974.

¹⁵ Dr. Chaipayat Wibulswasdi, Dr. Priyanut Piboolsravut, Dr. Kobsak Pootrakool, **Sufficiency Economy Philosophy and Development**, Op.cit. p. 4.

C. Politics

On 5 May 1950, his Coronation Day, His Majesty King Bhumibol Adulyadej affirmed in His Accession Speech, in front of the Grand Audience of venerable monks and Brahmins, members of the royal family, cabinet ministers, members of parliament, judges, military officers and civil servants, that: I shall reign by Dhamma, for the benefit and happiness of all the Thai people.

When a King exercised his power in accordance with raja-dhamma, He was called dhamma raja, which means by definition a king whose righteousness brings happiness to His people. (Raja means the one who makes people happy). The practice of Dhamma Raja¹⁶ dated back to the Sukhothai period and continues to be followed up until now. The ten principles of Dasarajadhamma comprise the following:

1. Dana which means giving in a beneficial way, that is, providing things such as the basic necessities, or amisa-dana; giving knowledge and useful advice, or dhamma-dana; and forgiving those who deserve forgiveness, or apaya-dhamma. Generally, human beings have a tendency to acquire rather than to give. Growing propensity to take will develop into greed. And greed makes people keep struggling for what they want which finally could lead to malpractice, such as theft, robbery, or corruption. However, greed can be lessened or even eliminated by the practice of giving, particularly unconditioned giving. If politicians and bureaucrats in every country stand by this dhamma, corruption will be reduced or eventually eliminated.

2. Sila, which means maintaining good conduct so as not to breach religious morals, laws and all ethical norms. This dasarajadhamma encompasses respect for religious principles, morals, rule of law and ethics as restraint for the King not to break any norms. His Majesty's practices based of this principle are evident in his remark: I have never ordered anything that contravenes the provisions of the Constitution or law, I have never acted upon the ground of liking or disliking. If I ever did that, the country would have collapsed a long time ago, and that I beseech you to do and think of ways

¹⁶ **J V 378.**

that will not contravene the Constitution, (Royal remarks to the Judges of the Supreme Administrative Court and the Supreme Court on 25 April 2006).

3. Pariccaga, which means making selfless sacrifice for the greater good. In other words, it means sacrificing everything - money, physical strength, mind, personal comfort, time or even life - for a greater good, as Vessandon Bodhisattva did in the Buddha's last reincarnation before his enlightenment. Pariccaga is therefore more profound than dana because it is aimed at the greater good of the majority, if not everybody. Sacrifice is one of the most important qualities of a leader.

4. Ajjava, which means loyalty, truthfulness and honesty, as the Venerable Somdech Phra Vachirayanavongse explained: to have qualities of being truthful, free from deceit, honest to royal allies and kin as well as to all subjects without thinking of deceiving or hurting them unjustifiably.

5. Maddava, which means being gentle and open-minded to reasonable advice and not being arrogant. This dhamma is important because since the Kings authority is reverently feared by all, His gentleness will eliminate the fear. If the King behaves gently, he will win his peoples respect and his governance will be built on loving consent, not hateful fear.

6. Tapa, which means diligence in consistently performing the royal duties, leading a simple life, and restraining His mind from indulgence of sensual pleasure.

7. Akkodha, which means not showing anger, not dwelling in hatred or vindictiveness against others, or in other words, being compassionate. Anger is a cause of misjudgment. If a King is not in anger, He can make judgments in a fair and unbiased manner

8. Avihimsa, which means not afflicting harm on others including animals and all living things, adhering to peace and tranquility for all, and not indulging Himself in His power.

9. Khanti, which means being patient and persevering against all emotions, be they greed, anger, ignorance or any kind of suffering, and against abrasive words against Him, and maintaining calmness in His mind, composure, body and words.

10. Avirodhana, which means being steadfast in righteousness, not allowing any misdeeds, being just, rectifying those who do wrong and rewarding those who do right with justice. This principle is very important because it is more profound than honesty. Avirodhana also encompasses spreading honesty to all others concerned.¹⁷

If carefully analyzed, dasarajadhamma is a governance principle from within, i.e. an instrument restraining the spirit or the mind of the King, guiding His physical and vocal conduct in a righteous way. Here, a question may arise: what keeps the Dasarajadhamma from being violated? The answer to this question can be found in the sermon by Somdech Phra Vachirayanavongse, which stated that for these ten principles of dhamma, it was said that when an emperor is wholesome, he is a good ruler who does not harm others with his power. Because he rules with these dhamma principles, all other countries will pay him homage and submit to his rule. This is called to rule with righteousness and not with power. All will be happy and prosper. When the King lives by dasarajadhamma and in wholeness, the royal kin, royal servants and subjects will pay homage to him with reverence, do their duties to serve him wholeheartedly, honestly and loyally, and bring the country to prosper as he aspires.

In this modern age of globalization, we may incorrectly see the dasarajadhamma as mere ancient principles from over 2,500 years ago, incompatible with the present day. Such people may not be totally wrong, because if we look at the religious teachings on dasarajadhamma, often-cited examples are usually old and written in archaic vocabularies. However, if carefully considering present-day examples, these people had better rethink. The question is, where can we find examples of abstract religious and moral principles being transformed into concrete actions, to prove that dasarajadhamma can still apply today and will continue to apply through this millennium. If this thesis can be proved, then dasarajadhamma should be regarded as lasting universal principles which were not originated in the West but in the East. There is no better place to find an answer to the above question than in the conduct and multifarious duties of a King,

¹⁷ Professor Emeritus Borwornsak Uwanno, **Ten Principles of a Righteous King and the King of Thailand**, Retrieved on 28 December 2018 [http://www. Thailand today.in.th/monarchy/elibrary/article/167](http://www.Thailandtoday.in.th/monarchy/elibrary/article/167).

especially those of His Majesty King Bhumibol Adulyadej during the past 60 years of His reign.

King Bhumibol went on to discuss how this traditional view of kingship blends with modern constitutional monarchy: “A leader is like a symbol, whether he happens to have power or not. So a constitutional monarch is successful, he must become a living symbol of the country. He must change with the country, but at the same time, he must keep the spirit of the country. It’s like being a representative... or the soul of the country”. That means that all the people who compose a country have different characters, but the common characteristics of a people must be embodied by the king

In a long article scrutinizing Thailand’s constitutional monarch, *the Far Eastern Economic Review* sounded a note of caution: “King Bhumibol has won as well as inherited the respect of his people for his character, hard work and good judgment. Those qualities have led the nation to look to him to provide some force to keep in check the conflicts of unprincipled politicians, ambitious officers, and assorted self-interest power groups, and to maintain a focus of unity and stability during a period of rapid social change. But the king’s qualities may have led people to expect too much of the monarch, as standard of wisdom that will prove unsustainable.”¹⁸

Besides the qualities of a leader, we also need the contribution of the members of the government to establish a happy, prosperous country, participating in government by practicing in accordance with the principles for collective responsibility, which help prevent decline and lead only to prosperity, known as the seven *aparīhāniya-dhamma*.¹⁹

1. Meeting often and regularly, conferring on community affairs and projects (which are to be shouldered by each person according to his level).

2. Meeting together, dispersing together and doing together what needs to be done together.

¹⁸ Dider Millet (edition), **King Bhumibol Adulyadej: a life’s work**, (Bangkok: Editions Didier Millet, 2012), pp. 145-146.

¹⁹ P.A Payutto, **A Constitution for Living**, Bruce Evans (tr.), (Thailand:1997), p. 27.

3. Neither instituting laws and regulations not communally agreed upon simply out of convenience or personal preference, not denigrating or abolishing things already instituted; upholding the main provisions established as the constitution.

4. Honoring and respecting the elders long in experience, giving weight to their words.

5. Honoring and respecting the womenfolk, protecting them from abuse and ill-treatment.

6. Honoring and revering the shrines, holy places and national monuments, which are memorials arousing virtue and centers of community spirit; not neglecting to honor the ceremonies required for those places as dictated by tradition.

7. Organizing rightful protection, support and sanctuary to monks and priests who maintain pure moral conduct and who serve as spiritual refuges and moral examples for the people; gladly receiving them and wishing for their comfort.²⁰

If a country is led by the Dhamma, the leader of the country practices *dasarajadhamma* and the members of the government abide by the seven principles of *aparihāniya-dhamma*, that government will lead people to the moral path, which is the path to sustainable peace for a country. These principles seem to be too old for modern times, but Thai King, Rama IX applied them and became a virtuous, talented King, who was respectfully admired by the entire Thai people and the world.

In short, the material development on the principle of Buddhism is the sustainable development of all three aspects: economic, political and social; a sufficient economy based on the middle way of Buddhism. A peaceful, happy society is not based on the GDP index but instead on the GNH index, and a healthy political path. The moral leader is best placed to perform *dasarajadhamma*, leading the country according to the Dhamma. These three principles will build a peaceful and prosperous country, and the whole world will be happier.

²⁰ **D II 73-79**, See also Maurice Walshe (Tr.), *Op.Cit.*, pp. 231-233.

4.1.2 Spiritual Development

A. *Dana* (Frequent Donations)

The “*Paramattha Dīpanī*”, or the Commentary to the “Basket of Conduct” (*Cariyāpiṭaka*, of the *Kuddhaka Nikāya*), explains the three kinds of *dāna* as being generosity in the giving of material things (*āmisadāna*), the giving of fearlessness (*abhayadāna*), and the giving of Dhamma (*dhammadāna*). These play an important part in our daily social roles. Giving materially and giving of Dhamma are essential nowadays because they provide immeasurable benefits (*apparinana*) for society. Thus, giving, sharing and the attitude of generosity are conducive for spiritual growth. From the perspective of mind cultivation (*bhāvanā*), generosity reduces the tendency to be selfish and increases the tendency to be selfless. With courage and sincerity, the practice of giving can be used as a gateway to self-understanding, through honest observation of the inner mental processes and tendencies, the intentions and motivations involved, and the beliefs behind them. Conversely, stinginess can bring about - either in this life or in the next one – loss of possessions; it is also the reason for fear. Nevertheless, generosity can bring about pleasant results, such as prosperity. In Buddhist thought, the cultivation of giving (*dāna*)²¹ and ethical conduct will themselves refine consciousness to the higher levels.

Understanding the importance of generosity (*dana*), Buddhists today apply *dana* in different forms:

a. *Giving of Material Gifts:*

The Buddhists have lay-community activities, they offer four essential items for monks: food, robes, medicine, building temples.

²¹ Swarna Vilas Adinath Sangave, **Facete of Jainology**, (New Delhi: Popular Prakashan Pvt. Ltd, 2001), p. 175.



The lay-people offer four essential items for nuns at Bao Thang temple in Hoi An city, Quang Nam province.

Besides, they also participate in charitable organizations to practice generosity. In Vietnam, many charitable organizations were born under the guidance of monks and nuns. This is encouraged and expanded to arouse loving compassion in each member of the charity. The role of monks and nuns is to lead the Buddhist to the best way to practice generosity without deviating meaning. We share material to poor, unfortunate people by: nurturing lonely, old people, helping cancer patients, cooking rice for poor patients at hospitals, improving meals for the disabled in hospice and patients in mental hospitals, helping support other charitable organizations, such as orphanages, schools for children with disability, supporting construction funds to repair houses for poor people, building schools in remote areas.



Support money to repair houses for the poor people in Quang Nam province



Support the orphanages in Danang city



Helping the poor people in Quang Nam province



Helping the cancer patients at Cancer hospital in Danang city

b. Giving of Dhamma

When we practice the teachings of Buddha, we transforming our lives. We experience a lot of peace and happiness and want to share our practice to help our friends and loved ones. That is the way of giving with dhamma.

If you are a monk, or a nun, or a Buddhist scholar, you can share your knowledge and experience of practice through dharma talks. You can organize retreats to help people understand the Dharma, to understand how to practice to find happiness and peace in their mind.

In our charitable programs in Quang Nam province, in addition to giving material gifts, we also send speakers with memory cards, on which are recorded many dhamma talks, allowing those who are unable to go to the temple to have the opportunity to listen to the dhamma, ie. cancer patients in the hospital, or poor people, often struggling with their work and with limited free time. We give speakers to them to help them to listen to the dhamma anytime, anywhere, that they may understand the Dhamma and apply Buddha's teachings to find peace in the soul. Spiritual joy helps them face and transform difficulties in daily life, so that their lives will be better and better.



Giving of Dhamma - in the monthly retreat "Finding Yourself Again."

B. Sila (Observing Five Precepts)

In society, sila can also play an important role. Abstaining from deeds that harm others, as well as giving protection from danger, contributes to harmonious and peaceful coexistence among community members and consequently helps to promote social growth and development. In a society where morality prevails and members are conscious of their roles, there will be general security, mutual trust, and close cooperation, which in turn lead to greater progress and prosperity. Without morality, there will be corruption and disturbance, and all members of societies are adversely affected. Most of the problems that society experiences today are connected either directly or indirectly with a lack of morality.²² Therefore, five precepts (five mindfulness training) are the principle ethics in building sustainable peace for individuals and for society:

The First Mindfulness Training: Aware of the suffering caused by the destruction of life, I vow to cultivate compassion and learn ways to protect the lives of people, animals, plants and minerals. I am determined not to kill, not to let others kill, and not to condone any act of killing in the world, in my thinking, and in my way of life.

The Second Mindfulness Training: Aware of the suffering caused by exploitation, social injustice, stealing and oppression, I vow to cultivate loving kindness

²² Nina van Gorkom, **The Perfections Leading to Enlightenment**, (London: 2007), p. 15.

and learn ways to work for the wellbeing of people, animals, plants and minerals. I vow to practice generosity by sharing my time, energy and material resources with those who are in real need. I am determined not to steal and not to possess anything that should belong to others. I will respect the property of others, but I will prevent others from profiting from human suffering or the suffering of other species on Earth.

The Third Mindfulness Training: Aware of the suffering caused by sexual misconduct, I vow to cultivate responsibility and learn ways to protect the safety and integrity of individuals, couples, families and society. I am determined not to engage in sexual relations without love and a long-term commitment. To preserve the happiness of myself and others, I am determined to respect my commitments and the commitments of others. I will do everything in my power to protect children from sexual abuse and to prevent couples and families from being broken by sexual misconduct.

The Fourth Mindfulness Training: Aware of the suffering caused by unmindful speech and the inability to listen to others, I vow to cultivate loving speech and deep listening in order to bring joy and happiness to others and relieve others of their suffering. Knowing that words can create happiness or suffering, I vow to learn to speak truthfully, with words that inspire self-confidence, joy and hope. I am determined not to spread news that I do not know to be certain and not to criticize or condemn things of which I am not sure. I will refrain from uttering words that can cause division or discord, or that can cause the family or community to break. I will make all efforts to reconcile and resolve all conflicts, however small.

The Fifth Mindfulness Training: Aware of the suffering caused by unmindful consumption, I vow to cultivate good health, both physical and mental, for myself, my family, and my society by practicing mindful eating, drinking and consuming. I vow to ingest only items that preserve peace, well-being and joy in my body, in my consciousness, and in the collective body and consciousness of my family and society. I am determined not to use alcohol or any other intoxicant or to ingest foods or other items that contain toxins, such as certain TV programs, magazines, books, films and conversations. I am aware that to damage my body or my consciousness with these poisons is to betray my ancestors, my parents, my society and future generations. I will

work to transform violence, fear, anger and confusion in myself and in society by practicing a diet for myself and for society. I understand that a proper diet is crucial for self-transformation and for the transformation of society.²³

The Five Mindfulness Trainings represent the Buddhist vision for a global spirituality and ethic. They are a concrete expression of the Buddha's teachings on the Four Noble Truths and the Noble Eightfold Path, the path of right understanding and true love, leading to healing, transformation, and happiness for ourselves and for the world. To practice the Five Mindfulness Trainings is to cultivate the insight of interbeing, or Right View, which can remove all discrimination, intolerance, anger, fear, and despair. If we live according to the Five Mindfulness Trainings, we are not lost in confusion about our life in the present or in fears about the future.

The Five Mindfulness Trainings are one of the most concrete ways to practice mindfulness. They are nonsectarian, and their nature is universal. They are true practices of compassion and understanding. All spiritual traditions have their equivalent to the Five Mindfulness Trainings.

The Five Mindfulness Trainings are based on the precepts developed during the time of the Buddha as the foundation of practice for the entire lay practice community. With mindfulness, we are aware of what is going on in our bodies, our feelings, our minds and the world, and we avoid doing harm to ourselves and others. Mindfulness protects us, our families and our society. When we are mindful, we can see that by refraining from doing one thing, we can prevent another thing from happening. We arrive at our own unique insight. It is not something imposed on us by an outside authority.

Practicing the mindfulness trainings, therefore, helps us be more calm and concentrated, and brings more insight and enlightenment.²⁴

²³ Thich Nhat Hanh, **For a future to be possible- Buddhist ethics for everyday life**, (USA: Parallax Press, 2007), pp. 24-25.

²⁴ Thich Nhat Hanh, **Happiness: Essential Mindfulness Practices**, (USA, Parallax Press, 2009), p. 26.

C. Bhavana (Mental Development) - Mindfulness Meditation

In Buddhism, there is not only one goal. Besides the goal of happiness and welfare, there is also the goal of freedom. If one wants to attain the goal of freedom, the only way that can be achieved is through wisdom. And in order to achieve wisdom, one has to purify the mind, develop the mind through meditation. Even for the practice of good conduct, for the observance of moral rules, mental development is necessary. Why? Because it is relatively easy to follow the rules of good conduct when things are going well. If we have a good job, if we live in a stable society, if we earn sufficiently to support ourselves and our families, it is relatively easy to observe the precepts. But when we find ourselves in circumstances of stress, of instability, as for instance when we lose our job, when we find ourselves in a situation where lawlessness prevails, this is the point at which the observance of good conduct comes under attack. In this kind of circumstance, the only thing that can safeguard our practice of good conduct is mental development, strengthening of the mind, and attaining control over the mind. In that way, mental development, on the one hand, serves as a safeguard of our practice and on the other hand, it serves to prepare the mind to see things as they really are, to prepare the mind to attain wisdom which will open the door to freedom, to enlightenment. Mental development, therefore, has an extremely important role in the practice of the Noble Eightfold Path.²⁵

If we say that The Eightfold Noble Path is the heart of the Buddha's teachings, the Sati (mindfulness) is a key instrumental Dhamma for 'mental development' (bhāvanā), aside from the practice of dāna (generosity) and sīla (morality). Regarding Venerable Payutto: "Sati (mindfulness) aids the arising of wisdom (paññā). It helps the mind not to fall into the past or float into the future with delight and aversion, but seeing things as they are."²⁶

²⁵ Buddhnet, **Mental Development**, retrieved on 18 December 2018 <http://www.buddhanet.net/fundbud7.htm>.

²⁶ Phra Debvedi (P.A. Payutto), **Helping Yourself to Help Others**, tr. by Puriso Bhikkhu, (Bangkok: Buddhadhamma Foundation, 1990), pp. 37-38.

The method of mental development is the four foundations of mindfulness (*Satipatthana Sutta*).²⁷

Dana-Sila-Bhavana is the real treasure of humanity, of which all human beings should strive for.²⁸ Dana can help the world because, in this state, everyone has loving kindness for each other. Sila (precepts or disciplines) is the fence against the encroachment of bad things which destroy our body and mind. Sila is the only fence to unwholesomeness. Bhavana provides a way to solve the different problems encountered in our daily life. The mind-duty is the priority in life. When our mind is fully trained, it can protect us from suffering. This three dhamma: Dana, Sila and Bhavana, is the root of wholesomeness, our humanity and also the root of the Buddha's teaching, called the Dhamma. This is the path to develop sustainable peace.

4.2 Building Peaceful Communities

4.2.1 Building Sustainable Peace in Sangha

A sangha is a community of people - monks, nuns, laymen and laywomen - who walk together on a spiritual path. A Sangha has a great deal of strength; its members are able to protect each other, to help each other in every aspect of the practice, and to build the strength of the Sangha. We can take refuge in the Sangha in order to succeed in our practice.²⁹

To build a Sangha, we need to have the skill and know the art of Sangha building. We have to experience life in the Sangha, which means interacting with members of the Sangha whether that interaction is pleasant or unpleasant. This will give us enough understanding of how members of the Sangha can live together in harmony. In the Sangha, we live with people who can be very kind, peaceful, and joyful. At the same time, we might also live with people who have difficulties that make them harsh

²⁷ **M I 56ff**, Bhikkhu Bodhi and Bhikkhu Nanamoli (Tr.), **The Middle Length Discourses of the Buddha**, (Sri Lanka : Wisdom Publications, 1995, p. 145.

²⁸ Producing Buddhism, **dana-sila-bhavana**, Retrieved on 31 December 2018 <http://producingbuddhism.blogspot.com/2015/11/dana-sila-bhavana.html>.

²⁹ Thich Nhat Hanh, **Joyfully Together, the Art of Building a Harmonious Community**, Op.cit, p. 7.

and inclined to discriminate and judge. We should recognize that it is not only others who have this kind of unwholesome habit energy. We too have these seeds. If we do not practice mindfulness, then we cannot transform our habit energies to help build a happy Sangha. When we make our brothers and sisters happy, then we are nourishing our own capacity to build the Sangha.³⁰

A. The levels of peace in a Sangha

Building Sangha is also based on three principles: Dana- Sila- Bhavana. These three levels correspond to different levels of peace.

For monks, Dana is mainly: giving dharma, guiding and encouraging people to practice good ways. They contribute their strength and talent to serve Sangha. There are many people living in the Sangha at Dana level. They still create peace, but this peace is limited. This is a typical model whereby temples lean towards social work and supporting charitable organizations. Most of the time is invested in social service. If a Sangha stops at this level, peace is not sustainable.

The second level is Sila, when a Sangha practices these precepts seriously, the level of peace is raised higher.

The third level is Bhavana, samadhi meditation, and vipassana meditation. At this level, the spiritual life is enhanced, and the members of Sangha will have inner peace and be happy. However, the number of people who have experienced this meditation is very small. So in a peaceful Sangha, there are always three levels, those who want to practice Dana, that help their practice to bring compassion and wisdom. Those who practice the Sila and meditation should create the conditions that allow them to share their practical experience, so they can practice giving of Dhamma.

A peaceful Sangha must practice mindfulness. When we have mindfulness, we know what level we are at, and what we should do and should not do, always balancing the three levels of the Sangha. Mindfulness is the foundation of happiness and peace.

³⁰ Ibid, p.11.

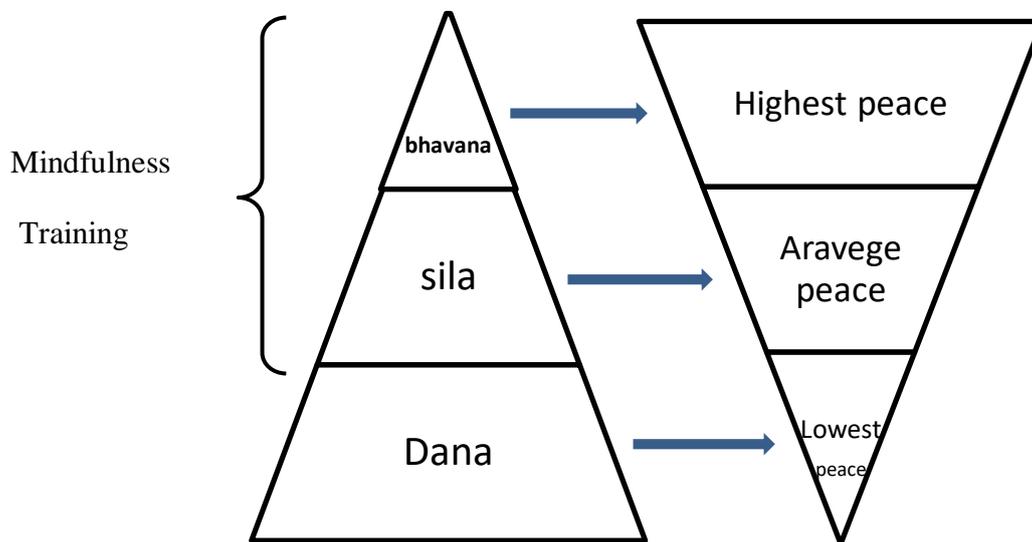


Diagram 8: The levels of peace in a Sangha

B. The seven ways to remove disputes and conflicts in the Sangha

During the last 2,500 years in Buddhist monasteries, a system of seven practices of reconciliation has evolved. *The seven adhikaraṇasamathas* – the seven ways to remove disputes and conflicts - in the Sangha. If we know how to use these teachings and practices, we can help restore harmony, happiness and joy in the Sangha, in the family and even in the community of all nations³¹

1. “*Sammukhā vinaya*”³²: **Settling a conflict by confrontation:** The conflict is dealt with in the presence of the two parties, in conformity with the *vinaya*.

The first practice is Face-to-Face Sitting. In a convocation of the whole Sangha, everyone sits together mindfully, breathing and smiling, with the willingness to help, and not with the willingness to fight. This is basic. The two conflicting monks are present, and they know that everyone in the community expects them to make peace. Even before anything is said, the atmosphere of peace is already present. People refrain from listening to stories outside of the assembly, spreading news about this monk or

³¹ Thich Nhat Hanh, **Joyfully Together, the Art of Building a Harmonious Community**, Op.cit, p. 61.

³² CV IV 14, 16.

other monks, commenting on the behavior of this monk or the other monks. That would not help. Everything must be said in public, in the community. So the two monks are sitting facing each other, breathing and, no matter how hard, smiling.³³

1. “*Sati vinaya*”³⁴: **Settling a conflict by taking into account the reputation of a *bhikkhu*.**

2. The second practice is Remembrance. Both monks try to remember the whole history of the conflict, every detail pertaining to the conflict, while the whole assembly just sits patiently and listens. One monk might say, “I remember that that day it was rainy, and I went to the kitchen and you were there...,” continuing with as much detail as he can recall. This is quite important because the monks are trying to mend the things of the past. The principle of Sangha life is to be aware of what is going on every day. If you are not aware of what is going on, one day things may explode, and it will be too late. If the community is sitting in assembly and there are two monks confronting each other, already the conflict has exploded into the open. To sit and try to recall details from the past is the only thing to do now, as far as the past is concerned.³⁵

3. “*Amūlḥavinaya*”³⁶: **Settling a conflict by taking into account the insanity of a *bhikkhu*.**

The third practice is determining sanity. When a monk is not well mentally, he might do and say things that create suffering for other people. If a person says that he doesn’t remember anything because he was in a state of deep disturbance, then the Sangha will settle the dispute. The Sangha may say something like: “You should not condemn this person because he was in a state of mind where he could not control himself”³⁷

³³ Thich Nhat Hanh, **Being Peace**, (California: Parallax Press, 2005), pp. 77-78.

³⁴ **CV IV 14, 27.**

³⁵ Thich Nhat Hanh, **Being Peace**, Op.cit, p. 78.

³⁶ **CV IV 5**, and following **CV IV 14, 28.**

³⁷ Thich Nhat Hanh, **Joyfully Together, the Art of Building a Harmonious Community**, Op.cit, p. 65.

4. “*Patiññāta karaṇa*”³⁸: **Settling a conflict after an admission.** The conflict is settled after admission of a fault by the party concerned.

The fourth practice is self-confession. If there is a need to convene a meeting so that the concerned party can speak about the unskillfulness and the lack of mindfulness that has led him or her to do or say what has done damage in the Sangha, then we have to organize a meeting for the concerned person to do so. This is very good. In any conflict, there is a tendency to escalate the conflict. Two monks condemn together and they escalate the level of anger. But this practice is different. The concerned person might say something like this: “Dear Sangha, dear friends, it was my fault. I was not very mindful, I was not very compassionate, I was not skillful and that is why I have done such a thing that has offended my brother or my sister, I am truly sorry. I would like to express my regret.”³⁹

5. “*Yebhuyyasika kamma*”⁴⁰: **Settling a conflict by a majority decision.**

. The fifth method is to use a majority vote to solve the problem. Suppose the monks who were assigned to study the case have done so, and afterward, they report the case. If the other monks say: “We don't feel that the whole truth has been brought out, but we know the jury has done their best,” then the monks have to come together and settle the dispute by voting. After the settlement, the matter is considered closed. Once a verdict has been pronounced, you no longer have any right to bring up the old affair and make it into an issue.⁴¹

³⁸ CV IV 7, 8.

³⁹ Thich Nhat Hanh, **Joyfully Together, the Art of Building a Harmonious Community**, Op.cit, p. 66.

⁴⁰ CV IV 9, and CV IV 14, 24.

⁴¹ Ibid., pp. 67-68.

6. “*Tassapāpiyasika kamma*”⁴²: **Settling a conflict by judgement of the ill will of a *bhikkhu*.** The conflict is settled through a declaration by the *Sangha* in cases when the accused shows ill-will by eluding the questions addressed to him.⁴³

7. “*Tiṇavatthāraka kamma*”⁴⁴: **Settling a conflict by covering the act with grass.** The conflict is settled by exoneration of faults by the *Sangha* (except for *pārājika*, *sanghādisesa* and any offence in relation with the laity), allowing for the termination of the dispute and the reconciliation of the parties is disagreement.

The seventh practice is a general amnesty. This means laying down the straw to cover the muddy ground. You convene a meeting. You invite the most respected elders in your community to be present, even if he or she is very old. The elder wise ones come because they see that you cannot resolve the conflict. You just listen to the wise ones and they will say something like this: “We are all brothers and sisters of the same family. We have to forgive each other. We have to put down straw on the muddy path so that we can walk together. I propose a general amnesty.”⁴⁵

This is the way of the Buddha. The monastics have recited these seven ways of resolving conflicts for 2,600 years. This is a wonderful teaching and practice that is still applicable and effective in the present day. The light of the Buddha can still be used in order to solve the problems of our times.

C. A United Sangha for World Peace

Today we live in a globalized world; we are global citizens and we have to learn to live peacefully, in harmony with different cultures. Age-old trends have opened a new vision for Buddhism. 2,600 years ago, Buddhism developed and integrated with cultures around the world to create a Buddhist tree with three main branches:

⁴² CV IV 11.

⁴³ Dhammadana, **the 7 adhikaraṇasamathas**, retrieved on 2 January 2018, <https://en.dhammadana.org/sangha/vinaya/227/7as.htm#>.

⁴⁴ CV IV 13.

⁴⁵ Thich Nhat Hanh, **Joyfully Together, the Art of Building a Harmonious Community**, Op.cit, pp. 68-69.

Theravada, Mahayana, and Vajrayana. Each tradition has its differences, but the essence of the Dhamma is no different. In this era of globalization, Buddhism is no longer small, isolated Sangha models. Buddhist traditions -Theravada, Mahayana, and Vajrayana- come together, share and listen to each other for a common voice. Therefore, a United Buddhist Sangha must be born to match the development of the times.

A United Sangha will have missions:

- Unite the community of Buddhist monks and nuns from different Buddhist traditions, so that together we create the strong spiritual synergy needed to bring World Peace.
- Encourage all people to cultivate compassion and wisdom by engaging in activities beneficial to the community and the cultivation of inner peace.

According to Ven. Dr. Tampalawela Dhammaratana - at present, a Consultant and the Director of Buddhist Links at UNESCO Headquarters in Paris, France⁴⁶- a sustainable peace Sangha is a United Sangha:

“There are monks from different traditions over the world, now we have united, Theravada tradition, Mahayana tradition or Mahayana Buddhist countries, or Vajrayana tradition, etc... and of course even as Buddhist leaders, we have to make many meetings, many discussions to work together. That has more achieve, now we are a united Buddhism on the overworld. Now you can see beautiful our university, how many different colors in our classroom. Before many years ago, you can't have a Mahachula University with this beauty, only Theravada monk, no Chinese Sangha, no different sanghas. But now Mahachula University has a great openness, same that we are a great Buddhist family. We want to have differences, some monks vegetarian, some monks non-vegetarian, different colors, different ways, because of the background in their

⁴⁶ Kiwipedia, **Tampalawela Dhammaratana**, Retrived on 23 September 2018 https://en.wikipedia.org/wiki/Tampalawela_Dhammaratana.

countries, but the Dhamma we have no difference, we are all brothers and sisters. Sustainable development on peace for the monk sangha, oh maybe is this.”⁴⁷

Therefore, an open attitude, accepting differences, respecting the different cultural customs of Buddhist traditions, seeing each other's beauty, is a way of building United Sangha. IBSC (International Buddhist Study College) is a United Sangha, there are many monks and nuns from many countries, many traditions, living together in harmony. IBSC is a family, we are brothers and sisters, our father is Buddha and our mother is Dhamma.

4.2.2 Building Peace in the Family

Buddhism recognizes the family as a unit of society and nation. Thus to the ordinary house-holder, whose highest aim consists in gaining material satisfaction here and going to heaven hereafter, Buddhism provides a simple code of morality- as contained in the Sigalovada Sutta⁴⁸- the practice of which will strengthen the solidarity of a community. It maintains the right relations between its family members, employers, and employees.

The common belief that in order to follow the Buddha’s teaching, one has to retire from normal family life, is a misconception. It is really an unconscious defense against practicing it. There are numerous references in Buddhist literature to men and women living ordinary family lives who successfully practiced what the Buddha taught and realized Nibbana. Vacchagotta the Wanderer once asked the Buddha directly whether there were laymen and women leading the family life who followed His Teaching successfully and attained the high spiritual states. The Buddha categorically stated that there were many laymen and women leading the family life who had followed His Teaching successfully and attained the high spiritual states.⁴⁹

⁴⁷ Deep interview with Ven. Dr. Tampalawela Dhammaratana on 24 September 2018 at IBSC, Mahachulalongkorn University, Ayutthaya, Thailand, Appendix.

⁴⁸ **D III 180**, Bhikkhu Bodhi (Tr.), Op.Cit., p. 460.

⁴⁹ Dr. K .Sri Dhammanada, **What Buddhists Believe**, Op.cit., p. 199.

Besides, the practices of Dana (generosity) and Sila (the Five Mindfulness Trainings), if we want to build a happy home, we should apply some practices as follows:

1) Mindful Breathing: the Breathing Room

Every family should have a peaceful space or breathing room, where any member can take refuge. A breathing room does not need to be large. It can even be part of another room. It can be a closet that you have emptied and cleaned and that has room to sit comfortably and breathe. We simply need a place to go when we do not feel solid and peaceful. In this room, you might have flowers, a few cushions, and a small bell. Invite your children to help set up the room, and show them how to use it. When you or your partner is angry or unstable, the room is there for you; you can go there right away to restore yourself. When someone takes refuge in this room, everyone else should respect his or her need for peace and quiet.

You can make the breathing room part of your daily life, not just a place of refuge during an emotional storm. Each morning, before leaving home, all of the members in your family can share a few minutes of mindful breathing. You can make it a habit: instead of just wishing each other a good day, you actually make it so, by starting your day this way. Walk quietly together into the room, sound the bell three times, and come back to yourselves. With this practice, the day always begins well.

In the evening, before going to sleep, your child can also visit the breathing room, sound the bell, and breathe mindfully. Even if it is not your bedtime, please join her/ him in the breathing room and then accompany her/him to her/ his bedroom. Afterward, you can continue what you were doing. This practice supports you and your child in making the day end peacefully and will help the next day begin peacefully.⁵⁰

2) The Practice of the Wallet Reminder

When we are angry, we are not lucid. At that moment, we may say and do harmful things if we do not know how to practice mindfulness and protect ourselves

⁵⁰ Thich Nhat Hanh, **Creating True Peace**, Op.Cit, pp. 144-146.

and others. When we are hurt and overcome by our painful feelings, we have the tendency to blame and to condemn the person we think has hurts us.

But there are times when we are lucid and calm. We must take those opportunities to compose a peace note. We write on a piece of paper: “Dear one, I suffer and I want you to know it.” We write these words down, and we slip the paper into our wallet. We are suffering, we feel hurt, but out of pride we don’t want to tell our beloved one. We lock ourselves in our room and say, I don’t need you, why should I need you? I am fine, don’t bother me. But now we have already written our peace note: “Dear one, I suffer and I want you to know it”. We write this peace note ahead of time so that when the time comes we can just pull it out and read it or we can simply hand it to our beloved one to read. We acknowledge our suffering and we open the door for communication, for peace and reconciliation.⁵¹

3) Deep Listening and Loving Speech in the Family

We all have wounds inside our hearts, and we all need someone who can listen mindfully to understand our suffering. Children especially need to be listened to and understood. You have to inquire into both their well-being and their difficulties. Respect their hurt and vulnerabilities. As a parent, you are the first teacher and doctor for your child, always seeking to alleviate their suffering. You do not have to be a Buddhist to practice this way. Everyone can practice being present and listening deeply.

When you practice listening, you can sit with each other and speak from your experience. Share with your family how deep listening and loving speech have helped you in your daily life and how the Five Mindfulness Trainings helps you. We can also learn a lot from thoughtful exchanges with other families and friends: how to prevent violence from entering our minds and hearts, how to keep it from taking root and growing, how to transform arrows into flowers. Learning from others’ experience spreads the influence of nonviolence.⁵²

⁵¹ Ibid., p. 120.

⁵² Thich Nhat Hanh, **Creating True Peace**, Op.Cit., pp. 149-150.

4) Helping your Child Speak Peacefully

Sometimes your child has so much suffering inside that he thinks he can express his feelings only loudly and angrily. In these moments, you also have to help him. You can say, “My dear, I am ready to listen to you. I have all the time in the world to listen, but please breathe first, then calmly tell me everything.” This is the art of loving speech. Both parents and children have the capacity to express themselves lovingly. All of us can do this with some practice. It is also important that you help your child express himself with peaceful language because if your child can not speak peacefully with you, then he will not be able to do so with others.

Do not let your child drown in a crisis. If you practice breathing with your child right from the beginning of her life, you will know how to handle storms when they arise. Do not react or shout at her because she is upset. Instead, show her how to breathe and how to walk and how to embrace her feelings. In the beginning, she may not be able to do these things by herself. However, as you continue to practice with her, she will learn to take care of her emotions on her own.

You have to help your child cultivate the art of deep listening and loving speech while she is young. If she learns to speak calmly with her teachers, fellow students, friends, and others, she will be able to offer her best insight into any situation. When both parents and children cultivate loving speech and deep listening, this is true peace education.⁵³

5) A Peace Treaty to Protect the Family

You can make a pact with your partner: “My dear, we must protect our child. Every time anger or violent language is about to break out, we have to be aware of it. We should not express our aggression in her presence. Let us come together for her sake, for the sake of the future. Let us sign a treaty and agree that in the presence of our child we will not fight. Every time the war between us is about to break out, we will remind each other that our child is present. “We can signal each other with a word like

⁵³ Ibid., pp. 153-154.

‘Peace’ or a sign, like clasped hands and bowed head, that will make us stop and breathe”.

This is something everyone can practice. Protecting your child from violence is a similar practice. Every time violence is about to arise, you have to be careful and do something. Practice mindful breathing and remember what you promised: “My child is here. I have to protect her by not allowing the violence in me to erupt.”

You can add another clause to the peace treaty: “Every time we feel the energy of anger or violence arise, we have to practice mindful breathing, walking, and looking deeply into our anger”.⁵⁴

6) Family Meals in Mindfulness

One of the best practices for creating peace in the family is sharing a meal together mindfully. Eating a meal together, we cultivate more harmony and love as a family. Someone in the family can recite the contemplations before eating. We use our talent and our creativity to make it pleasant for everyone. Practice silent meditation, breathing in and out three times. Look at one another, recognize each other’s presence, and eat silently for the first two minutes. You may like to recite the Food Contemplations for Young People:

1. This food is the gift of the whole universe: The earth, the sky, the rain, and the sun.

2. We thank the people who have made this food, especially the farmers, the people at the market, and the cooks.

3. We only put on our plate as much food as we can eat.

4. We want to chew the food slowly so that we can enjoy it.

5. This food gives us energy to practice being more loving and understanding. We eat this food in order to be healthy, happy, and to love each other as a family.

The practice is easy. To be worthy of the food, you only have to eat it mindfully. If you don’t eat it mindfully, you’re not kind to the food or to the producers of the food.

⁵⁴Thich Nhat Hanh, **Creating True Peace**, Op.Cit., p. 155.

I like to remind myself to eat in moderation. I know food plays an important role in my well-being. That is why I vow to eat only foods that maintain my health and well-being. Both adults and children can practice in this way.⁵⁵

All these practices are things that the whole family can practice together, creating moments of happiness that will nourish both the children and the parents. Mindfulness, concentration, and insight are the tools we are offered to renew ourselves and our relationships.

4.2.3 Building Peace in School

A good educational environment is an essential condition for building sustainable peace. The school is not only a place to receive knowledge but also a place to learn ethical conduct, life skills, and fully develop the intellect and character of the students. Therefore, the application of mindfulness into schools brings practical benefits

Mindfulness helps students to recognize worry, manage difficulties and cope with exams, whilst developing a more mindful awareness also helps children and young people to appreciate what is going well and to flourish. It trains us to understand and direct our attention with greater awareness and skill. This may improve the capacity of children to concentrate and be less distracted, as well as improving their working memory and ability to plan.

Mindfulness helps to develop a greater awareness of relationships and how to manage them (including difficult ones at home), as well as offering a richer understanding of things like self-esteem and optimism. Mindfulness may help the young to self-regulate more effectively, manage impulsivity and reduce conflict and oppositional behaviour.⁵⁶

To apply Mindfulness at school, the teachers and students should practice some exercises, such as:

⁵⁵ Thich Nhat Hanh, **Happiness:Essential Mindfulness Practices**, Op.cit., p. 81.

⁵⁶ Mindfulness in Schools Project, **Mindfulness.Why do it?**, Retrived on 05 January 2019 <https://mindfulnessinschools.org/mindfulness-in-education/why-do-it/>.

A. Belly Breathing

When a feeling of sadness, despair, or anger arises, we should stop what we are doing in order to take care of that feeling. You may like to sit or lie down and begin to practice mindful breathing. The daily practice of breathing can be very helpful. Strong emotion is like a storm and when a storm is about to arrive, we should prepare so that we can cope with it. We should not dwell on the level of our thinking but bring all our attention down to the level of our abdomen. We may practice mindful breathing and become aware of the rise and fall of our abdomen. Breathing in, rising; breathing out, falling. Rising, falling. We stop all thinking because it can make the emotion stronger.

We should be aware that emotion is only an emotion; it arrives, stays for some time and will then have to go away, just like a storm. We should not die just because of one emotion. We should remind young people of this. We are much more than our emotions and we can very well take care of them. Whether we are feeling anger or despair. We don't think anymore, we just focus 100% of our attention on the rise and fall of the abdomen and at that moment we are safe. Our emotion may last five or ten minutes but if we continue to breathe in and out, we will be safe, because mindfulness is protecting us. Mindfulness is the Buddha in us, helping us practice belly breathing.⁵⁷

B. The Classroom as a Family

In the classroom, there should be time for the teacher to listen to the suffering and difficulties of the students. That will bring them relief, allowing them to be able to learn and receive what we want to transmit. Students should also have the opportunity to learn about the suffering and difficulties of the teacher. Teachers can share their suffering, their deep aspirations. A teacher or a senior student can play the role of a coordinator in order for dialogue and sharing to be possible. In that way, we transform the classroom into a kind of sangha, a community, a family. The teacher and students

⁵⁷ Thich Nhat Hanh, **Planting seeds – Practicing Mindfulness with Children**, (California: Parallax Press, 2015), pp.173-174.

may organize sessions where they can play together, enjoy music, walk and breathe together, or eat together. In this way, we become a family⁵⁸.

C. Waterfall Relaxation Meditation⁵⁹

You can read the following text slowly to help children learn to relax before meditation:

A beautiful waterfall of white light is flowing down on you. It flows down on your head, helping your head to relax. You feel your head relaxing. The waterfall of light moves down over your neck and shoulders. Your neck and shoulders are relaxing and letting go of all the tension and stress they carry. Now it flows down over your arms. You feel your arms releasing, there is nothing for your arms to do. It flows down your back. Your back is letting go and relaxing. It flows over your chest and stomach, helping your chest and stomach release. You can feel your chest and stomach relax, letting go of anger, hurt and sadness. It moves down over your legs and feet. You feel your legs and feet letting go and resting. The beautiful waterfall of white light is flowing over your whole body. You are very peaceful and rested. Just stay in the waterfall of light for a few moments, and feel how it relaxes and heals your body.

D. Touching the Earth for Young People⁶⁰

Touching the Earth helps us in many ways. It can help us touch our nature of connectedness, our “no sameness, and no otherness”, with our parents, friends, and all beings. When you feel restless or lack confidence in yourself, or when you feel angry or unhappy, you can kneel down and touch the Earth deeply.

Whenever you feel unhappy, come to the Earth and ask for her help. Touch her deeply, the way the Buddha did. Suddenly, you too will see the Earth, with all her flowers and fruit, trees and birds, animals, and all the living beings that she has

⁵⁸ Thich Nhat Hanh, **Planting seeds – Practicing Mindfulness with Children**, Op.Cit, p. 185.

⁵⁹ Buddhist Studies, **Water Meditation**, retrieved on 5 January 2019, <https://www.buddhanet.net/e-learning/buddhism/meditate/water.htm>.

⁶⁰ Thich Nhat Hanh, **Planting seeds – Practicing Mindfulness with Children**, Op.Cit, pp. 115-118.

produced. All these things she offers to you. The Earth shows her love to you and her patience. The Earth is very patient. She sees you suffer, she helps you, and she protects you. When we die, she takes us back into her arms. With the Earth, you are very safe. Whenever you are tired or unhappy, Touching the Earth is a very good practice to heal you and restore your joy.

When we touch the Earth, we breathe in and joining our palms, touch them to our forehead and then our heart. This is to unify our mind and body. Breathing out, we open our palms and bend down, either kneeling and touching our forehead to the floor (the child's pose in yoga) or laying our whole body flat on our belly and turning our head to one side. We turn our palms upward, in a gesture of openness, receptiveness, and surrender. We relax completely and allow the text to enter deeply our body and mind while lying on the ground. We begin listening to three sounds of the bell.

Touching the Earth: I see that I am a child of the Earth (bell)

The Earth is like my mom or my dad. From the Earth, I receive delicious foods to eat, like wheat to make bread, rice, apples, and carrots, and even chocolate from cocoa beans. The Earth gives us material to make our clothes, like cotton and wool from the sheep, and wood and stone to make our homes. The Earth takes such good care of me. I feel happy to live on the Earth.

I feel my body lying on the Earth. I feel my arms and my legs and my face touching the ground. I feel that the Earth is solid and can support me. I see the Earth covered with many plants and trees and beautiful flowers, making the air clean and pure. As I breathe in, I can feel the fresh, cool air fill my body. I feel calm and relaxed. I feel happy and safe on the Earth. *(Bell, stand up)*

Touching the Earth: I feel connected to my parents (bell)

I am the child of my parents, even though I may not live with both of them now. I see my parents and I smile to them. I want both my parents to be happy. I want them to be safe and free from all worries.

Sometimes, my parents get angry at me, and I feel hurt. Sometimes they are so busy and do not seem to have time for me, and I feel sad. But other times Mom(s) or Dad(s) take care of me and we can laugh and play together, and we have fun. My parents

have taught me so many things, like how to read, or sing, or do the math, or make cookies. I feel thankful to them. I know that my parents were children too, a long time ago, and they felt sad and hurt sometimes, just like me. I know they have had many difficulties in their lives, and I don't feel mad at them.

I think of my parents, and I feel their love and support, and I feel happy. I know my parents need my freshness and my smiles to make them happy too. (*Bell, stand up*)

Touching the Earth, I am happy to be me (bell)

I am a young girl or boy living on the planet Earth. Sometimes I feel small, like a tiny bug or a spider happily crawling in the grass. Sometimes I feel big, like a huge, old tree. My branches reach up to touch the clouds and my roots go way down deep in the earth, drinking from the water under the ground.

Sometimes I am happy like the sunshine, and I make everyone smile. Sometimes I am sad and lonely like a gray cloudy day, and I just want to hide in a tree and cry. But when I cry, my tears are like cool rain on a hot afternoon, and afterwards I feel fresh and new. I know whenever I feel sad, or scared, or mad I can go to the Earth and she will always be there for me. The rocks and creatures, the plant and flowers, the sun and the dark starry sky are all there for me. I breathe in the cool, fresh Earth. I breathe out all my fears, my sadness, my anger. I accept myself. I accept myself when I am happy and joyful, and I also accept myself when I have difficulties when I am angry or sad. I smile to myself, and I see that I am a wonderful flower living on the Earth. I am a part of the Earth, and the Earth is a part of me. (*Bell, stand up*)

These exercises help students and teachers transform negative seeds like anger, violence, fear, sadness, stress, and depression. If students in school know how to embrace and transform their anger, school violence will decrease significantly. Therefore, mindfulness makes the quality of the school improve. Nowadays, many schools around the world have applied mindfulness to create a peaceful and happy educational environment.

4.2.4 A Model of a Sustainable Peaceful Village.

A. Sustainable Peaceful Village

In order to create a sustainable peaceful life, we need to build a good, healthy environment for everyone in it to live happily. Peace must start from the mind of every human being, from which we will create peaceful and happy homes. It is not enough to build sustainable peace at the family level, so we must establish a peaceful environment for those families to nurture and develop good seeds in them, such as compassion, tolerance, understanding, loving-kindness. Therefore, building a happy village is a necessary condition:

- *Stable economy*: There are business establishments built on SEP, economic development that not destroy nature, minimizing environmental pollution, establishing a green, clean and beautiful environment.

- *Good education*: There are schools that teach both social knowledge and guide applied ethics (mindful schools) for children to become good citizens.

- *Good health*: There are hospitals and clinics to take care of the health of villagers.

- *Developing a spiritual life*: There is a meditation center to guide and nurture Dana-Sila-Bhavana for everyone. A place to recreate mindfulness energy for all members of the village and for every family, and for all economic, educational and health organizations. It is the heart, the soul of the village, that pumps mindful energy to every cell, every organ, in order to feed a sustainable peace.

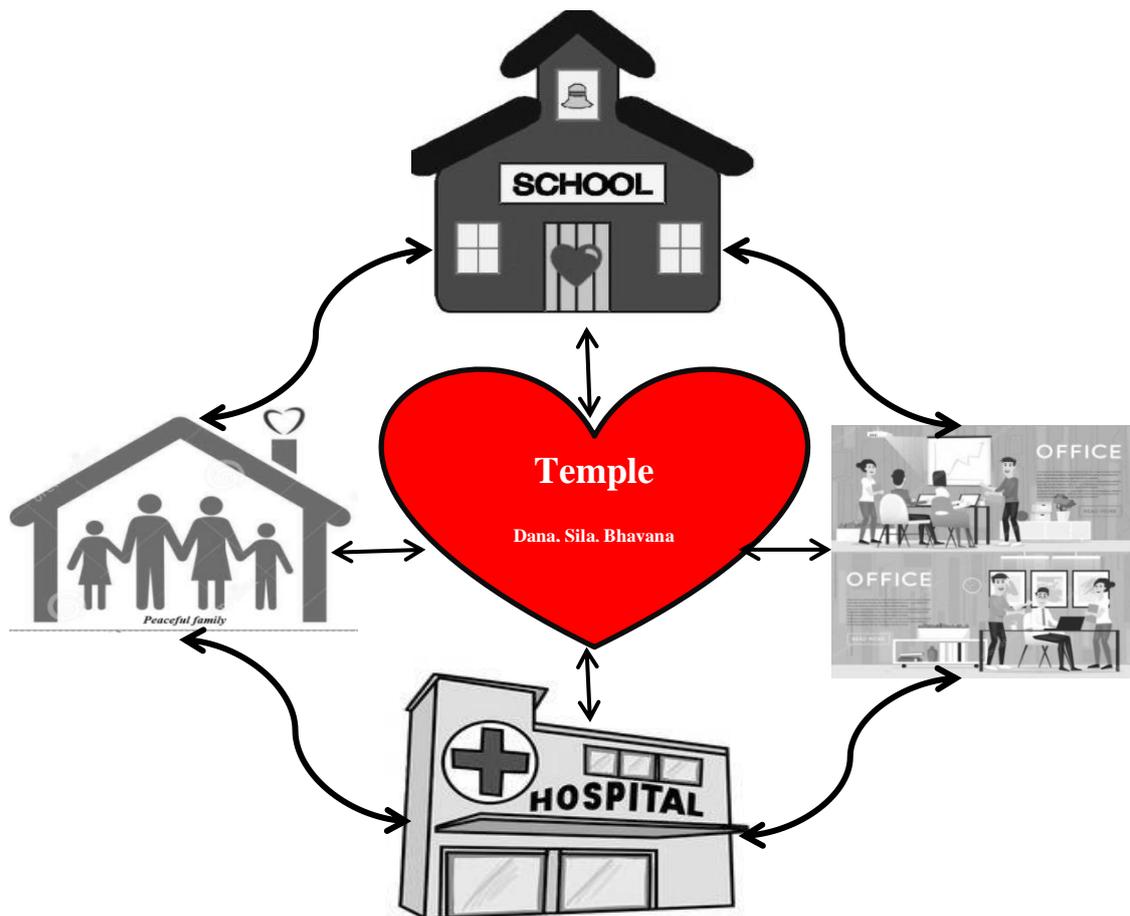


Diagram 9: A Model of Sustainable Peaceful Village

B. Applied Practices to other Social Organizations.

1) Mindfulness and Meditation in the workplace:

Zen master Thich Nhat Hanh believes that bringing mindfulness and meditation into corporations will help them to turn away from their destructive ways and recognise the inter-dependence of all life.

“Meditation practice can help business to suffer less,” he says. “That is good already because if your employees are happy, your business can improve.

If your business is causing environmental problems, then because you have practiced meditation you may have an idea of how to conduct your business in such a way that you will harm nature less.

Meditation can calm your suffering and give you more insight and more right view on yourself and on the world and if you have a collective wisdom, then naturally

you will want to handle and conduct your business in such a way that will make the world suffer less.”

“If he (business leader) spends all the time taking care of the corporation, he does not have time for himself or his family, but it is important to recognise that the business will profit if he is more calm, more loving, more compassionate and understanding,” he says.⁶¹

Bringing mindfulness into the workplace can also help prevent employees from becoming overwhelmed by their work, according to Thich Nhat Hanh; but business leaders need to lead by example.

2) Inclusiveness and Compassion

As a community, we train ourselves in the practice of inclusiveness. We know that everyone suffers, even those who have tried to hurt us. If we practice inclusiveness, discrimination and anger will not arise in us, even in times of great pain.

Without mindfulness and concentration, we cannot understand the reality of what is. If we open the door of reality, we can show others its true nature. What exactly is reality? The suffering of everyone is reality. Rich and poor, North and South, black, yellow, red, and white is reality. The destruction of human life, of other species, and of the environment by our unmindful way of living- these are reality. If we want to have a future for our children, we need to take the time to look deeply into the nature of reality. Looking deeply will bring about insight and with insight we can act.⁶²

To build a community, it is important to accept the insight of interbeing, of interconnectedness. We must realize that happiness is not an individual matter. Finding happiness through our separate, individual self is impossible.

⁶¹ The Guardian, **Google seeks out wisdom of Zen master Thich Nhat Hanh**, retrieved on 08 January 2019, <https://www.theguardian.com/sustainable-business/global-technology-ceos-wisdom-zen-master-thich-nhat-hanh>.

⁶² Thich Nhat Hanh, **Creating true Peace**, op.cit., pp. 180-181.

The family is a small community, society is a community, and the Earth and all life are a community; this is why we have to learn to live as a community, not only with other human beings but with other species as well.

As we cultivate and keep alive the insight of non-self and interconnectedness in our daily life, we free ourselves from the prison of individualism. We open our eyes to the reality that the happiness of our family and the large community is also our own happiness. With this insight, we will know how to behave in a way that brings harmony and happiness to our society, and our mother Earth.⁶³

4.3 Concluding Remarks

This chapter is part of building sustainable peace in modern society. According to the Kutadanta Sutta, a peaceful society must develop both in terms of material development and spiritual development. Regarding material development, apply the Dharma to the fields of economy, politic, and society. Regarding spiritual development, base it on three basic principles: Dana-Sila-Bhavana, that are drawn from the teachings of the Buddha, especially Kutadanta Sutta.

From that general orientation, the researcher has provided specific application exercises to build sustainable peace for monastic Sangha, family, and school. Finally, connect these social factors together into a sustainable peaceful village model.

A sustainable peaceful society must start from within every person, every family, every village. The specific culture of the village is Mindfulness culture. If the model of the sustainable peace village develops widely in different localities, the country becomes happy and prosperous, and the world will be peaceful.

⁶³ Thich Nhat Hanh, **Creating True Peace**, Op.Cit., p. 175.

Chapter V

Conclusion and Suggestions

5.1 Conclusion

According to the first objective, the United Nation concept of peace is freedom, justice, and democracy, all human rights, tolerance, and solidarity, rejecting violence, and efforts to prevent conflict.

From a philosophical point of view, peace is not only the absence of war, but it is also a virtue, a state of mind, a disposition for benevolence, confidence, and justice.

In religions such as Christianity, Islam and Hinduism, it is believed that God created Paradise, a place filled with fragrant flowers and strange grass, good wine, sweet honey, and where all beings live with each other in harmony. All desires are met. Buddhism is different from other religions, in that the Buddha is not a Creator. He does not create Nibbana, but only a guide for humanity to go to Nibbana, the ultimate peace. Nibbana in Buddhism is not a place to satisfy human desires, it is a place of extinction for greed, hatred, and ignorance.

The second objective is how to build sustainable peace as described in Kutadanta Sutta. The Buddha refused to seek peace through sacrifices made by the blood and tears of other species. Instead, He guided us how to reduce war and social evils by developing our economy, politics, and society.

In this Sutta, the Buddha proposed that the government should invest in good seeds for farmers, as well as providing capital support for entrepreneurs, so that workers' salaries should be increased. Poverty reduction will reduce crime. To build a peaceful society, the leader of the country, who has eight good qualities, uses morality to dominate the people, bringing happiness to everyone.

Buddhism emphasizes that inner peace will lead to external peace. Therefore, creating inner peace is essential. Buddha pointed out that on the path to inner peace, the levels of happiness also increase in conjunction with the steps of practice. These steps are: generosity, taking refuge in the Triple Gem, preserving the five precepts, meditating, developing the mind and finally achieving ultimate peace. In chapter III, the researcher analyzed clearly the practice method. If a yogi practice follows this process seriously, The Three Trainings - Sila, Samadhi, Panna - will be fulfilled; they will overcome their suffering and attain absolute happiness.

The third objective is to build sustainable peace in modern society, based on the Kutadanta Sutta. As this Sutta taught, a sustainably peaceful country must develop its economy, politics, and society. It must ensure that its people are no longer hungry and living in poverty, nor living in fear, violence, hatred, or war. Children must go to school. Employees are able to pursue appropriate careers and increase income. There is sustainable economic development, that does not pollute the environment, nor exploits with excessive labor. Therefore, Sufficient Economic Philosophy is a right direction. People are not caught up in a material whirlwind but are balanced in both material development and spiritual development. The people in the country should practice the five precepts to create a happy foundation for themselves.

Politicians also have to practice the ethics of leaders, learning how to apply Buddhist wisdom to policies and national development strategies; as did the King of Thailand, Rama IX, a virtuous, talented leader, and the only leader in the modern world to rule his country according to Dhamma. Thanks to the application of Dhamma in his leadership, he increased the development of Thailand.

Both material development and spiritual development are the necessary conditions to build sustainable peace. Spiritual development is based on three principles: Dana-Sila-Bhavana, particularly emphasizing mindfulness. Mindfulness is the key to opening the door of happiness and peace. In chapter IV, there are specific mindfulness exercises to establish inner peace, create a happy family, a harmonious Sangha, and a peaceful working environment. The families who live together thus will create a peaceful village, where mindfulness is the village's distinctive culture. In that environment, villagers are encouraged to practice generosity, discipline, and

mindfulness meditation. They have a Sangha to guide and nurture their mindful energy to maintain a mindful life, a peaceful life.

5.2 The Result of the Studies

5.2.1 General Suggestions

1) Examine how to create more peace in personal life – If we do not have some degree of peace in our own internal lives, there is the question of how effective we can be in helping to build peace in our organizations, communities, societies and the world. There is no recipe for building peace, but there are many options that people have explored, such as mindfulness meditation, yoga, exercise, building community and more.

2) Open our minds to learn something new. There are a wealth of opportunities to learn new skills and knowledge. A wide vision and deep knowledge are good conditions for building an increasingly peaceful society.

3) Share our experiences of peace, as well as frustrations around conflicts, the ways to re-establish peace in the mind, family, community, such as mindful living, deep listening, peaceful breath. If there is a real story is a good example.

4) Build community in our own life/volunteer – There are many ways to build community in our own personal and professional circles. If we don't know our neighbors, invite them over for a party or gathering, start a new group to gather people around a common interest, look for exciting volunteer opportunities, contribute time and resources for helping others, etc.

5) Support organizations working to effect change in the world – There are thousands of dynamic organizations around the world working to address conflict, build community, foster economic development and more. There are many ways we can support such organizations, by contributing financially, volunteering, and more.

6) Create a balanced life, know your own limits. We should not invest all of our time in peace-building programs and projects, while neglecting to take care of our inner peace. Mindfulness will help us to recognize our current situation, to listen to ourselves,

take care of ourselves, and renew our peace energy every day so as to be able to continue building sustainable peace for humankind.

5.2.2 Suggestions for Future Researchers

This thesis opens many new approaches to establishing sustainable peace and will hopefully be a source of inspiration for later researchers. The following topics may interest them:

1. The application of mindfulness in building sustainable peace.
2. A study on the case of sustainable peace villages.
3. The contribution of Buddhism to global peace.

APPENDIX

1.1 Deep interview with Ven. Dr. Tampalawela Dhammaratana

On 24 September 2018 at 14:30 in IBSC, Mahachulalongkorn University, Ayutthaya, Thailand the researcher interviewed Ven. Dr. Tampalawela Dhammaratana

Ven. Dr. Tampalawela Dhammaratana - At present, he is a Consultant and the Director of Buddhist Links at UNESCO Headquarters in Paris, France and contributes to the promotion of Buddhist Education, culture, humanitarian and social development, and preservation of tangible and intangible cultural heritages worldwide.

He was appointed on 21 March 2018 as the Buddhist representative of the ICDV (International Council for the Day of Vesak) at the UN (United Nations) located in New York.

Ven. Dr. Tampalawela Dhammaratana is a well-known scholar and an international Buddhist leader who has been playing a vital role in the development of Buddhism, education, peace and humanitarian development worldwide.



Researcher: Dear respected Venerable! How can we build a sustainable peace for the monk sangha?

Ven. Dr. Tampalawela Dhammaratana: You are an MA student, you want to know about sustainable peace for the monk sangha? Ah, very, very good subject. There are monks from different traditions all over the world, now we have united, Theravada tradition, Mahayana tradition or Mahayana Buddhist countries, or Vajrayana tradition,

etc... and of course, even as Buddhist leaders, we have to make many meetings, many discussions to work together. That has been an achievement, now we are a united Buddhism all over the world. Now you can see how beautiful our university is, how many different colors are in our classroom. Before many years ago, you couldn't have a Mahachula University with this beauty, there were only Theravada monks, no Chinese Sangha, no different Sanghas. But now Mahachula University has a great openness, in the same way that we are a great Buddhist family. We want to have differences, some monks vegetarian, some monks non-vegetarian, different colors, different ways, because of the background in their countries, but with the Dharma we have no difference, we are all brothers and sisters. Sustainable development of peace for the monk sangha? Oh, maybe it is this, but we have to extract from them. The event next year, we will go to your country, Ha Nam city, and we will celebrate United Nations Vesak. That means Vietnamese Sangha will receive all the Buddhist world leaders, nuns, monks, pasika, upasika, professors, other leaders; that means the Monk Buddhist sustainable peace, it remains. Ok ,thank you.

Reseacher: According to your perspective, which virtues of a leader in a Sangha are important?

Ven. Dr. Tampalawela Dhammaratana : Oh, it is a wonderful question, a Buddhist Leadership. Ah, you want to know about leadership. We have to open a seminar, we will ask the Ven. Dr. Hansa Dhammhaso, next time when we come, to open a seminar on Buddhist leadership. To become a leader, you need many qualities, not anybody can become a leader; but some, of course, they can manage as a leader. That means, the leader when they start, a monk or a layperson, must become a lead actor to dominate or to function for a thousand people. The traction is important, and his presence, and the way of his presentation.

For example - I don't repeat the name - some people when they begin to talk, they make everybody wake up without sleep, we want to listen more and more. While when some begin to talk, we become asleep. That is a difference of leadership. The qualities of a leader that are very important are being able to convince the listener, to convince people. I will ask Ven. Hansa next time, to open the seminar on the qualities of leadership.

1.2 Deep interview with Dr. Saamdu Chetri

In 27 September 2018, the researcher interviewed Dr. Saamdu Chetri, Former Executive Director at Gross National Happiness Centre, Former GNH Gardener, and advocate against consumerism, inorganic farming, and global warming at Gross National Happiness Centre, and Former joint secretary of the Prime Minister's Office in Bhutan.



Researcher: Dear respected Dr. Saamdu Chetri! I know Bhutan is a happy country. The government develops the society based on GNH. That involves taking care of Health, developing Education, Conservation Culture and Environment. Is the economic development of Bhutan important? How does Bhutan develop its economy?

Dr. Saamdu Chetri: Economy is derived from the word Oikonomos, which means management of a house or a state. Later it was expanded to mean management of scarce resources. However, economic development is misunderstood today to mean much production and consumption at the cost of the society and nature. Conventional economics seem to develop or grow with every destructive transaction in the market. To give a few examples, the abuse of drugs, alcohol, or cigarettes help the economy grow. Also, destruction of nature, cutting down trees, seems to help the economy grow. There is no value of love, care, relationship, learning etc. as well as no standing trees. With the destruction of these important elements of sustenance for all sentient beings, the economy seems to grow.

Economic growth is important to the point that it is necessary and does not cause destruction to society and ecology. We need to ask, economy for whom? and how much is enough? under the sustainability principles. Bhutan is developing, but with caution, keeping society and ecology in mind. Bhutanese living standards have risen to an all-time high. Poverty has dropped from 30 percent in 1996 to 12 percent in 2012.

Our economy is still rural. Bhutan promotes green energy, organic production, IT and tourism services, small pollution free industries, as the main sources of earning for the economy. There is heavy rural focus to bring equity in the country. The Bhutanese economy is based on principles that are balanced, sustainable, holistic, renewable, collective and equitable. There is a thorough check on any new economic sector to see if the production or service is GNH friendly.

This brings us to the fact that all government policies and large programs have to pass through the GNH Policy Screening Tool.

Researcher: The material life of Bhutan citizens is lower than those of other countries, but they can be happy. What are elements that make their happiness?

Dr. Saamdu Chetri: Bhutan is one of the developing countries in the world. Her GDP still indicates a less developed nation. However, the nation is much happier than in many countries. Something that every Bhutanese learns as a child is to be content with what she / he has. We still live with family and community values of trust, respect, ties, care, volunteerism, donations and so on.

Bhutan has abundance of nature - pristine. We all know that ecology is a part of our interdependence and existence. Without proper ecology, human lives will be short of organisms and genes in their physical bodies deriving from the nature, thus bringing unhappiness and quick depression to people.

Researcher: I think the Bhutanese people have a deep spiritual life. Do they practice 5 precepts and meditation? How many percent? Do they apply meditation and 5 precepts to education, economics, politics (in schools, companies, and the government)?

Dr. Saamdu Chetri: Bhutanese people are spiritually connected with ultimate oneness, the universe. We live respecting everything that is naturally on earth. We do not cut a tree without performing an invocation and asking its permission. We have great regards for the water, we ask permission when we are crossing it.

The five precepts are practiced strongly in monastic life. However, it is also practiced among people in the country, not as precepts but as human values. The

precepts (values) are seen as most important for the happiness of each other. These are taught in schools subtly as values of human life.

In fact, all precepts are covered in surveys on GNH at different domains in good governance, ecology, and education. They become an important part of our measurements.

Researcher: What are the Monarch principles in Bhutan?

Dr. Saamdu Chetri:

1. Serving the people - our present King, Jigme Khesar Namgyel Wangchuck, began his rule by stating, "Throughout my reign, I will never rule you as a king. I will protect you as a parent, care for you as a brother and serve you as a son. As the king of a Buddhist nation, my duty is not only to ensure your happiness today but to create fertile ground from which you may gain the fruits of spiritual pursuit and attain good karma."

2. Development with Values bridging equality, kindness and humanity

Researcher: Do you think that Bhutan is a model of sustainable peace?

Dr. Saamdu Chetri: Bhutan is an example under the sovereign throne for a sustainable peace and happiness, although there might be criticisms. Its democratic monarchical constitution is one of the best, providing so much of an avenue for peace and prosperity for its people, while taking into consideration the vulnerability of society and ecology.

Researcher: Thank you so much for your answers. I wish you and the Bhutanese people greater and greater happiness. A lotus for you.

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Academic achievement

Researches

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