# หลักพุทธธรรมในการอยู่ร่วมกันอย่างสันติสุข
# Buddhist Principles for Peacefull Co-Existence

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## บทคัดย่อ

การวิจัย ครั้งนี้ มีวัตถุประสงค์เพื่อ 1) อภิปรายผลเกี่ยวกับคุณค่าความหมาย
และความสำคัญของคำว่า สันติภาพ ในหลักการดำเนินชีวิตทั้งในทางศาสนาและวัฒนธรรม
ของมวลมนุษยชาติ 2) เพื่อวิเคราะห์แนวคิดพื้นฐานเกี่ยวกับสันติภาพและหลักอหิงสา
ในหลักพระพุทธศาสนา (การไม่เบียดเบียน รุนแรงต่อกันและกัน) 3) และแนวความคิด
สันติภาพ ตามหลักพุทธธรรม ที่เกี่ยวข้องกับสังคม แหล่งที่มาหลักของการศึกษาครั้งนี้
ได้แก่ พระไตรปิฎก อรรถกถาหมวดธรรมต่างๆ และแหล่งข้อมูลที่เกี่ยวข้องอื่นๆ เช่น
งานวิจัยหนังสือและผลงานทางวิชาการ ฉะนั้น สันติภาพคือจุดประสงค์หลักของการ
อภิปรายในแนวความคิดตามหลักพุทธธรรมด้วยเหตุนี้ คำว่าสันติภาพนั้นไม่เพียงแต่
หมายถึงภายนอกเท่านั้น แต่ยังหมายถึงภายในจิตใจของมนุษย์ด้วย หรืออาจจะกล่าว
ได้ว่า จิตสงบพบสุข พุทธปรัชญาสังคมที่คิดเกี่ยวกับหลักการปฏิบัติของชีวิตที่ดีนั้น
จะกล่าวถึงการมีชีวิตที่กลมกลืนเอื้อเฟื้อประโยชน์ต่อเพื่อนมนุษย์ด้วยกัน พระพุทธเจ้า
ทรงสั่งสอน ธรรมและวินัยไว้เป็นเนืองๆ ในที่ทุกสถานที่เสด็จไป หลักคำสอนของพระองค์
นั้นจึงก่อให้เกิดสันติสุขภายในสงบสุขส่งผลให้ชีวิตมีความรักความสามัคคีซึ่งกัน
และกันและผู้ปฏิบัติตามคำสั่งสอนไม่ว่าจะเป็นพระภิกษุสงฆ์หรือฆราวาสที่ปฏิบัติหน้าที่

ในสังคมจำต้องทำให้เกิดความสงบสุขและพึ่งมีส่วนร่วมในการสร้างสรรค์และส่งเสริม
อารยธรรมโลกด้วย จิตใจเป็นบ่อเกิดทั้งสงความและสันติสุข ทั้งนรกและสวรรค์
หรือแม้แต่ความสุขและความทุกข์ยาก หรือแม้แต่ถึงฝั่งพระนิพพานก็เกิดมาจากภายใน
จิตใจ สงครามเป็นความชั่วร้ายทางสังคมที่ถูกสร้างขึ้นจากความชั่วร้ายหรือความไม่ดี
ของจิตใจมนุษย์ และความสงบสุขอันเป็นสิ่งที่ดีหรือเรียกว่า คุณธรรม ก็ล้วนมาจาก
จิตใจที่ดีของมนุษย์ ดังนั้นพระพุทธศาสนานั้น *ถือใจเป็นสำคัญที่สุด* ถือว่าใจเป็นใหญ่
ใจเป็นประธาน ทุกสิ่งสำเร็จด้วยใจ เป็นบ่อเกิดทั้งความรุนแรงและความสงบสุขทั้งมวล

**คำสำคัญ**: หลักพุทธธรรม, สันติภาพ

## Abstract

The objectives of this research were 1) to discuss the meaning and significance of peace in religious and cultural life of the people of this mundane world, and 2) to discuss the concepts of peace in the Buddha's teaching, relevant to the society. The main sources of this study were Tripiṭaka, Exegesis, Tika and other related sources such as research papers, books and academic works. While talking about Buddhism, peace is the central aim of the conceptual discussion. It does not only mean for outside, but also inside or in other words the peace of mind. A Buddhist social philosophy which thinks about the practice of the good life is said to consist in harmonious living with one's fellow beings. Buddha's tenet teaches two disciples at several places and time, the doctrine, which gives inward peace, resulting in harmonious living. The monk or layman whoever discharges their duties in the society, shall cause peace to the other fellow person. Mind is the source of war and peace, hell and heaven and happiness and misery. Even *Nibbāna* is to be found in the mind. War as a social evil is created from the evil or unwholesome mind and peace belong to good or virtue come from the wholesome mind. So, Buddhist accepts mind as the source of all violence and peace.

**Keywords**: Buddhist Principles, Peacefull Co-Existence

1. Introduction

It is evident through many occurrences in the world history that peace is achieved by the means of violence only. The whole world history has been stained with blood marks of war. Since the beginning, human being has been living and growing in violent conditions, which provoke violent nature in man's behavioral attitude. Nothing has been achieved on peaceful term, if we observe the great world history, which is full of wars. Even the highly civilized modern man, who has grown scientifically and technologically, experienced two world wars in the previous century. Still, people live in memories of the explosions of nuclear bombs on Hiroshima and Nagyasaki. The nagging question here is why humankind is not capable of making real peace.

Many people looks thoughtfully at the leadership that how would it make peace without war in future? The world is panic or war stricken. Man wants peace, not only in his surroundings, but also in the inner core of heart with which man can lead a stress or tension free life. As a result, after the World War II, United Nations Organization, which formerly is known as League of Nations, was established in 1942. Since then it has been stirring hand to prevent wars and mass violence among the many member nations. Yet, it has partially succeeded in its attempts which is evident in many small wars occurred during the last half century. There are many world organizations looking for real peace for the welfare of the whole humanity. In order to know the real meaning or significance of peace, we have to make a detailed study of it. The further study is meant for finding out the meaning and significance of peace.

In Indian context, 'peace' means *Shanti* and *Ahimsā*. *Shanti* means 'inner peace', peace with oneself, with no part of the body-mind or spirit doing violence to other parts. *Ahimsā* means 'no harm', including to self and nature. It was a peace's concept used by Mahatma Gandhi, as a basis for non-violence

struggle, (*Satyagraha*) against the structural violence as racism, caste, gender, industrialism, colonialism, as an alternative to communal, social and international direct violence (Galtung, Johan, p.689). According to, E. Boulding's view, there is a positive and negative meaning of peace. The negative evaluation of peace can be reflected in words like "pacify", "pacification" and "appeasement", whereas the positive side of peace are, as a skill, in the management of conflict resolution and  development of a larger order than that which includes warring parties.  This side of peace is more consistent with debate and dialogue. Michael Howard states that, "Peace is the simple assurance that one can sow a crop with some hope of reaping it, build a house with good hope of living in it, raise a family, learn and pursue a vocation, lead a life which will not be interrupted by the incursion of violence, physical destruction, wounding, maiming torture and death. (Boulding, Kenneth E, 1978, p.405). Practically, if we want to solve peace, we have to solve conflict.

In general, there are two points of view on the meaning of peace. Firstly, peace means middle way, fraternity, equality, and freedom, which is without extreme negative and positive. Secondly, peace means human's inner peace (peace of mind) which is in ourselves. What is an important point for human being? In this paper, there are possibilities of both sides because if we want to establish peace in the state, we have to concern with the first policy, the second for individual and a particular group to the public, then it will bring non-violence. These may be permanent ways of peace in our world in the future.

## 2. The Meaning of Peace in  Buddhist Philosophy

In Buddhism, the word 'peace' has been rendered as '*Santi*' (*SK. Shan-ti*), *Santa, Samatha, Upasama* etc. All these words are derived from the same root '*Sama*' which means, 'appeasing' or 'pacifying.' The difference in these terms lies merely on the different suffixes or prefixes put at the end or the beginning of each word. Thus, the *Pāli* term *'Santi'* is derived from the root '*Sama + ti*' (Suffix)= *Santi*, which etymologically means 'peace', '*Santi'* in Buddhist philosophy means 'appeasing, pacifying of all ills and sufferings (*Sabbaduk-khupasama*)'. (Conze, Edward, 1962, p.74). In other words, peace itself is the same as *Nibbāna*. It is clearly in the *Anguttara Nikāya* stated: "This is peace (*Santi*), this is the highest, namely, the end of all *Karma* formations, the forsaking of all sub-strata of existence, the fading away of craving, detachment, extinction (and) *Nibbāna* (Khemananda  B,1996 p.2).

In dictionaries, we find several meanings of the peace, which are either negative or positive. In negative sense, peace means an absence of war, conflict, hostility, agitation, disturbance, disagreement or quarrel, struggle, violence, terrorism, civil strife or civil commotion and social disorder, etc. It also means an absence of mental disturbances such as anxiety, worry, restlessness etc. In positive sense, it conveys a state or tranquility, calmness, repose, quietness, harmony, friendship, amity, concord, peaceful or friendly relation, public order, pacification, spiritual content, reconciliation, serenity and bliss (Meelerk, Prayoon, 1989,p.16). When peace is discussed, it always includes both the internal peace, which is concerned with one's own mind and external peace, and which is concerned with the peace in society. Buddhist philosophy has laid great emphasis on both types of peace, that is to say, internal peace (*Ajjhatta-Santi*) and external peace (*Buhiddha-Santi*).

### 2.1 Internal Peace

Internal peace or mental peace of a person is a state of mental calmness, tranquility, mental balance, spiritual content, harmony, purity, bliss and the like, in which there is no mental disturbance, conflict, worry, anxiety, restlessness, mental corruptions, grief and sorrow. It is an absence of negative mental states as well as the presence of the positive ones. Inner peace is not to be created from outside because it is inherent in every one's mind. Our duties are to stick to it and strive to discover inherent nature and sustainable peace.

Mental corruptions such as greed, desire, hatred, worry, anxiety, etc. are the foreign elements, which come to the mind from outside and disturb it. They are like the visitors or guests of the mind which occasionally come from outside. When the mind is free from all these mental corruptions, it shines forth in its true intrinsic nature, i.e., purity (*Suddhi*), luminosity (*Pabhassara*) and tranquility (*Santi*) and remains undisturbed by them. Thus, the Buddha says; "This mind, O monks, is luminous (pure and tranquil) but it is stained (and disturbed) by defilements which come from outside" (Khemananda B,p.3). According to Buddhism, internal peace is the ultimate goal of men. When a man who wants to achieve this goal, he has to leave a disquieting or evils thought or oppressive emotion such as greed, anger, delusion and so on. Peace in Buddhist's ideal is a characteristic of *Nibbāna* as the Buddha said; "There is no happiness higher than peace or tranquility (calmness) (*Natthi Santi param Sukham*)" (Nikunja Vihari Banerjee, 2000, p.141).

### 2.2 External Peace

External peace is a state of social harmony, peaceful co-existence, co-operation and friendly relations between men and their fellow beings as well as nature. In its negative sense, external peace means the absence of war, hostility, agitation, social disorder, disturbances, social injustice, social inequality, violence, violation of human rights, riot, terrorism, ecological imbalance, etc. In its positive sense, external peace means a state of social harmony, social justice, social equality, friendship or friendly relation, concord, public order and security, respect for human rights and ecological balance, etc (Khemananda,1996, p.4). The external peace includes the absence of all social evils and instead the presence of all social virtues. It also includes communal, national and world peace. In other words, external peace is called as social peace. A person is said to have external peace when he has a harmonious living and friendly relation with his fellow- beings.

Internal and external peace are interrelated and interdependent. Both arise from an individual itself. The real peace comes from within, and only from within social peace be achieved. The so–called external peace is the direct result of the internal peace of mind of individuals in a particular society; it is the manifestation or reflection of each individual's mental peace, it depends on mental peace and is unattainable without it. If the world really wants to achieve peace it is essential for people to cultivate mental peace and it is only through peace of mind that world peace can be achieved. It is apparent from the above discussion that the internal peace is essential to society.

In addition, the real peace could be achieved only through each individual who is gifted with peace in his or her mind. So far, it has been rightly stated, "When the minds of individuals in society are peaceful, the society as a whole or an aggregate of individuals is also peaceful, and only a

peaceful society provides the condition for the cultivation of mental peace of individuals in that particular society. In Buddhism, mental defilements or mental corruptions (*Kilesa*) are the root causes of the mental confusion. These are greed, desire, hate, and delusion. A person, who aspires for the real peace of mind, should give greater purify his to the mind and be careful of mental delusion as well. Lord Buddha himself, has always praised mental peace. According to him, one should cultivate peace in one's mind and once it is achieved, the outer or the external peace will be achieved automatically. In this way, it would be easy to build up an ideal society free from all evils.

In general, the external peace depends upon the circumstances we live in inter-relationship between the people, it could be studied into two categories. One is intrapersonal and another is inter society. Whenever we talk about the intrapersonal relations, peace plays a role harmonizing the relation between person- to- person. Likewise inter societal relation depends on the peaceful co-existence of different society of a state or of a nation or of the whole world. Thus, an attempt has always been made to turn the whole world a peaceful home of civilized inhabitants through different National or International World Peace Organizations. Thus, both the internal and the external peace are different conditions to achieve peace. The mental defilements (*kilesas*) such as greed, desire, hatred, delusion are important causes, which hinder a person from the accomplishment of inner peace. The external peace may be disturbed by war, conflict, terrorism and so on, which depend on prevailing circumstances or situations. According to Lord Buddha, one should strive for the removal of *kilasas* to achieve individual mental peace, which is the first step towards the achievement of external peace. The accomplishment of individual peace of mind is the state of *Nibbāna*, which is the ultimate peace, and it could be achieved by each individual.

The other word 'sanctity' in Buddhism, which is concerned with peace and needs further elaboration, means 'holiness of life and character', or 'of being sacred'. It is important to have sanctity of all life. According to Lord Buddha, sanctity means that in all our actions, words, and thoughts, we should strive to have the deepest respect and the most sincere appreciation, consideration, and compassion for the life that exists around and within us. Having sanctity of life means that everything we do, we should strive to have the deepest respect for every living being. In Buddhism, this means making decisions that are based on the compassion and wisdom. We should take profound consideration of the cause and effects. One's actions can have an effect on oneself and others. This sounds easy enough, but more often not, when choosing a course of action, we base it more on our immediate needs and self-interest rather than on its effects, they may have on others. When this happens, we are accumulating latent causes that could manifest into negative effects later on in life. If we are to have peace, we should be considerate toward the other in the world around us.

In Buddhist perspective, to achieve this, we must first have the profound courage to look beyond our greed, anger, and ignorance, have  compassion to develop a deep respect for our fellow living beings, and appreciate the interconnectedness of all life. In Buddhism, nothing is more important than life, because life is the basic force of the universe, which every living being on this planet is an integral part. In addition, one of the reasons why life is deeply respected is because when life is manifested physically, it is an opportunity to cultivate value in our lives, and make a positive contribution to our environment and society. Human lives are very precious because we have great potential to create wholesome value in our lives and in the lives of others. The kind of value that we are referring to is not about material wealth or superficial gain,

such as fame or glory, rather, the value we are creating is intrinsic to our own life-force that of averting negative karma in this life time from one that creates suffering, to one that creates absolute happiness, or enlightenment. Human being, with all the facilities and basic attributes that make us human have a great opportunity to subdue our ineffective karma through ardent Dhamma practice, and achieve our own enlightenment in this lifetime.

Moreover, having external effects, having the sanctity of life means having the deepest respect for oneself. In fact, in order to truly appreciate and respect all lives around us, one must first appreciate and respect one's own life as well as others. From this point of view, having the sanctity of life means appreciating one's own potential as a human being, and in Buddhist term, realization of human nature inherent within oneself. This could be termed as having "faith in oneself". When applying the sanctity of life to oneself, one should create positive causes in life through one's wholesome actions, words and thoughts through Dhamma practice.

Of course, this is easier said than done, because it is very hard to see a tragic or devastating situation as a positive thing. Nevertheless, in a profound sense, everything that happens in one's life is an opportunity to improve one's life, one way or the other. In Buddhism, this happens by raising life condition, from one of Hell, Hunger, Animosity, and Anger, to one of Humanity, Rapture, and Learning, Realization, Bodhisattva and Ultimately Buddhahood. Through Buddhist practice, we can raise our life condition of Buddhahood, or Enlightenment and thus have the ability to reach our full potential, and not be swayed by the many obstacles and challenges in life.

### 3. Significance of Peace

Peace becomes a significant subject matter of human society in the new world order, including science and technology, it seems to be the main key for humankind in a new century. The scientist tries to control the nature and establishing peace by technology in the new millenniums, it is hope of them to control everything for the successes of peaceful living in the future world. Nevertheless, humankind has to face various problems, i.e. political power (internal and international), ecology, and economic crisis, nuclear and chemical weapons. Human's peace is threatened by violence due to exploitations within humankind. These problems are not only personal but at the world level also.

Although the cold war was over, but the racial and religious conflicts are increasing in many areas of the world and the environment, degeneration presents a major threat to human survival. In spite of the solution of some of the world's conflicts and security are still far from being realized. There are trials to solve the conflicts both interstate and international through the organized peace movement. Since the nineteenth century, the Western countries have raised unofficial peace movements, which urged the creation of agencies for the arbitration of interstate difference and the equitable settlement of political issues, together with the strengthening and codification of internal law (Edwards, Paul,1967,p.617). Religious and political conflicts are concerned with humankind; we have to solve the human's problem in its being before and the other. There are many organizations established to promote world peace, even the general assembly of the United Nations declared in 1986 as the 'International Year of Peace.' A dove above two hands, enclosed by an olive branch, portrays the official symbol Logo of the International Year of Peace. The dove represents peace and the olive branch prosperity, while the two hands stand for the whole of humankind. (Prayudh Payutto, 1990, p.3) The United Nation's policy has given peace significance as:

The preamble to the charter of the United Nations proclaims the determination of the people of the United Nations to save succeeding generation from the source of war and for this end to practice tolerance and to live together in peace with one another as good neighbour and to unite their strength to maintain international peace and security ( United Nations,1986, p.3)

The purpose of the people who believe in peace and peace is the supreme purpose of the United Nations. The organization wants peace for the world's peace as the UN declared the international year of peace in 1986. The United Nations was established in order to solve the problems of the world, to maintain peace and to give the security to people. The main purpose of the United Nations is:

"To maintain international peace and security, and  to that end, to take effective collective measures for the prevention and removal of the threats to peace, and for the suppression of arts of aggression or other breaches of the peace, and to bring about by peaceful means, and in conformity with the principle of justice, and international law adjustment or settlement of international disputes or situation which might lead to a breach of the peace (The Charter of The United Nations,1986, p.3).

The global problem has been known through the information technology and telecommunication on update. In fact, we can bring easily peace to our world; if we are, cooperate to join hands together. Nikkyo Niwano states that, "To find peace; we all must reorient our way of thinking in order to work together. There is no other way to establish lasting peace on earth, to change this hellish stage completely, than to reorient our mind ( Niwano, Nikkyo,1993, p.76). In his idea, the reorient way of thinking is an important aspect for changing the world. Man should reduce dignity; turn to understand- living with the environment, because man can achieve peace, not only through prayers and rituals, but also

by harmonious living with his fellow being and with his environment. At the same time, peace significance is not only by speaking, but also has to be an action to societies and brings around to the global. Thus, world peace cannot be brought by summit, conferences or diplomatic negotiations, but by mutual understanding and cooperation.

### 4. Buddhist Approaches to Peace

Siddhatthā Gotama, the prince of peace (*Santi-Rajā*) almost 2600 years ago delivered a discourse on the evil of strife. His very first sermon to his disciples contains the idea of peace. He teaches his disciples to wander forth for the welfare and happiness of Gods and humankind. And he delivered the peace-breathing message of the Dhamma. A sure prescription would be in the light of what the Buddha proclaimed more than 2,500 years ago. Hatred is never appeased through hatred in this world; by love does it appease. This is an ancient principle. On the basis of this ancient principle the United Nations is given the trusteeships of the world's peace and represents the hopes of humankind. It was created with the principal objective of maintaining and promoting peace. This organization is especially significant at a time of tension and crises.

The goal of the Dhamma is peace, and all Dhamma is the way to the attainment of peace. Let us make a sincere and genuine effort to spread peace, solidarity and brotherhood of man through Dhamma and remove tension arising in the name of religion, caste, colour and other elements of disunity and disharmony. When speaking of world peace, representatives of different religions have an important and significant role to play. Let us start peace movement in oneself by preaching and writing on the theme of peace, and also go from village to village, town to town and spark to the people or the blessings

of unity and peace and instruct, enlighten and gladden them as did the Buddha in India, 2500 years ago.

Today, we talk about peace that it is our birthright, and we must win it, peace based on truth, love, justice and freedom. If people are just and upright, stand to reason and face facts, the bonds of amity and understanding among the various nations, races, communities and religions will greatly strengthen. The principles of non-interference by one state in the internal affairs of another and political independence of all states are essential to the principle of peaceful co-existence. Mutual and scrupulous respect for one another's territorial integrity and sovereignty, non-aggression, equality and mutual benefit, and peaceful co-existence and harmony in the world are things' value of which nobody will contest.

### 5. Peace through Brahma-Vihara

In spite of intensive efforts of different religions and philosophical schools to establish peace, the world is still blazing with plenty of menace. The efforts of these schools remained in vain in bringing happiness and peace. In addition, the world is full of conflicts and fears, and man is suffering physically, psychologically as well as intellectually. Having all materialistic comforts, modern man lacks human comforts like peace, happiness, kindness and sympathy. In such circumstances people are looking back thoughtfully for refugees where they can have ensured happiness and peace, i.e., Buddhism, one of the ancient religions which showed the way to attain peace 2,500 years back. The Buddha's preaching has been spread all over the world with sparks of loving-kindness, compassion and universal brotherhood, the most wanted values of the present world. Buddhism regards peace as a subjective quality having an individual manifestation. The Buddha emphasized the subjective aspect of social ethics

more than the external social behaviour. In the ultimate analysis, therefore, peace is a psychological condition, attitude, and a function of individual thought. Peace, in a social sense, is only the end result of the cultivation of peace-mindedness by the individual who is the ultimate unit of the society. The Buddhist mentioned peace achieved by the four sublime states of mind one (*Brahmavihāra*).

Contrastingly, the four sublime attitudes can be comprehended within the single ethical concept of benevolence. It is the matrix from which all the issues of the postulates of Buddhist social ethics bloom. The benevolence is the antidote to all forms of conflict and hatred, which is the ultimate analysis found to lay the bottom of every type of tension. Hence, the concept of benevolence emerges in Buddhist social philosophy as the essential foundation for peace. The four sublime states are described as follows:

### 5.1 *Mettā* (Loving-kindness or friendliness)

The devotees of various religions possess the greatest ability to join together and transcend difference of race and nationality. With this strong belief, religious operation is nothing more than building a strong fort of peace on the foundation of a deep understanding of our common humanity (Nikkyo Niwano, 1993,pp.73-74). When one can fully realize fraternal *Mettā*, the feeling that all human beings are brothers and sisters, will spring up in one's heart. One will be filled with a sense of harmony and cooperation. *Mettā* is a conceptual center of the main religions in the world. Buddhism adapts *Mettā*, which is a boundless love for all living beings, which is analogous to a mother's love for her own child. Loving-kindness is not emotional or selfish, but is a love without frontiers, without discrimination. The method of extension of loving-kindness towards all beings is to think that may all beings be free from enmity, affliction, anxiety, and live happily. Harmlessness or non-violence (*ahimsā*) is a synonym

of *Mettā* means to abstain from destroying, causing to be destroyed or sanctioning the destruction of a living being. Buddha says: "There someone avoids the killing of living beings, without stick and sword, he lives scrupulous, full of loving kindness and anxious for the welfare of all living beings.

In Buddhism, if any monk who uses violent means to solve conflicts he is not a true follower of the Buddha. One who lives peacefully in the world has to practice the noble principle of non-violence and cultivate universal love to get rid of selfishness and to show the right way to others. Fighting is not only related to the physical action, but also verbal because the wickedness of a man is the by product of thought in mind. When we look around the world, we see the violence everywhere, even the holy places are not exceptional and people have been full with hatred, anger and unlimited desires, which are the sources of fighting and waging wars on each others. In our contemporary life the practice of loving-kindness is a way of improving the environment. Lack of loving-kindness and the arms business crushes the economy of importing and exporting countries in diametrically opposite ways. This is a highly unequal exchange, which is detrimental to efforts to bridge the gap between poor and rich countries ( Kantibarua, Phra Sona,1994, p.166)

If we cultivate the loving-kindness, the world would become a paradise on earth with peace. Buddhism has never waged a war in the name of Buddhism. Buddha teaches *Dhamma* to devotees that how to conquer the anger by love, evils by goodness, the miser by liberality, and liar by truth. The Buddhist does not solve violence, wars, with violence or wars, but by *Mettā* and *Karun*. The doctrine of Buddhism has been spread peacefully without any coercive method. All violent deeds are considered contrary to the doctrine of *Mettā* and *Karunā* as the hallmarks of Buddhism to achieve world peace. According to the Buddha There are six virtues for harmonious living in the society (*Sarani-yadhamma*) (Prayoon Mererk,1989, p.34).

1. To act with loving-kindness,

2. To speak with loving-kindness,

3. To think of virtuous fellows with loving kindness,

4. To share any lawful gains with virtuous fellow,

5. To keep without blemish the rules of conduct along with one's fellow,

   6. To be endowed with right views along with one's fellow.


Loving-kindness is to establish brotherhood, neighborhood, friendship and relationship in its human beings. The Fourteenth Dalai Lama says: "Loving-kindness is the very basis of society. If we lose these feelings, society will face tremendous difficulties; the survival of humanity will be endangered. Together with material development, we need spiritual development, so that inner peace and social harmony can be experienced. Without inner peace, without inner calmness, it is difficult to have lasting peace. In this field of inner development, religion can make important contributions. (The Fourteenth Dalai Lama, 1997, p.142) Since long times, the vitality and truth of the Buddha's message have been alive till today. It gives an immortal message which we have to try to fashion our thoughts and actions in the light of that teaching. We may face with equanimity even the terrors of the nuclear age and we do not know in the situation of post modern, let us help to promote right thinking and right action for peace in the present world.


### 5.2 *Karunā* (Compassion)

      The term '*Karunā*' means pity or compassion; it eradicates humans from will to harm others. It was the great compassion (*Mahākarunā*) of the lord Buddha that moved him and led him to his bliss of liberation with others. The idea of liberality is based upon the idea of compassion. The fundamental

principle of Buddha's ethics is that all men should develop an attitude of compassion. The compassion (*Karunā*) is a mental property by which *Ahimsā* can be actualized and practiced. He believed that when the feeling of pity wells up in one's mind, one does not kill or capture living creatures and there the constructed compassion in Ahimsa is based. According to *Visuddhimagga* its functions are not bearing others suffering. It is manifested as non-cruelty. Its proximate cause is to see the helplessness in those overwhelmed by suffering. It succeeds when it makes cruelty subside and it fails when it produces sorrow.

Compassion provides the world with the fundamental factors for peace. The people in poor countries like Africa, and Asia will not die of starvation if the rich countries instead of spending their money on the arms race, spend it to utilize for these people. Peace does not become true so long as the many countries are still after arms race and support the war. This fact has been overlooked by the seekers of power. No one can expect peace from the countries, which lead the arms race. It can blast anytime as long as it is still covered by unwholesome roots, i.e. greed, hatred and delusion. The compassion does not only used as the subject of meditation, which leads one to gain higher and lasting peace-enlightenment, but it is also used in this world today to gain peace in day to day life of man. The world today is in need of peace. We should cultivate compassion in our hearts, help others with pure mind, and share the sufferings of our fellow men. That is only possible by applying the Buddha's teachings in the world today. If we desire for true peace in our lives, we have to improve compassionate attitude in the mind. The question is how to develop a compassionate attitude? Buddha says:

"The intention to do well to others, the persistent thought in one's heart of the welfare of them, will create happiness among the people around us. To return good for evil, benevolence for injury, love for hate and compassion for harm, are some of the characteristic qualities of *Bodhimind* (The Fourteenth Dalai Lama, p. 67).

Modern society confronts more serious problems from industrially advanced society. Even though science and technology have worked wonders in many fields, but the basic human problems remain even today. Man cannot find true peace at all, because man tries only using worldly material to solve the problems. Somehow this is not sufficient as we have not yet succeeded in taking single peace in overcoming suffering. We only develop material comforts, but we forget to develop our mind. In order to achieve real peace and civilized society, man has to develop not only material but also mind together. Thus, it is only logical to try to strike a balance between material and spiritual developments of human values. In order to bring about this great adjustment, we need to revive our humanitarian values and share with other values as the **Fourteenth Dalai Lama** (1988, p.4) says:

1. Universal humanitarianism is essential to solve global problems,

2. Compassion is the pillar of world peace,

3. All world religions are already for world peace in this way, as are all humanitarians of whatever ideology,

4. Each individual has a universal responsibility to shape institution to serve human need.

The process of human life is necessarily interconnected with several things which cannot be separated from the community. Man has to find out the principles of social ideal relationship for peaceful living. The Buddha was one

of the greatest social philosophers, who showed the ideal way to social peace, the message is harmonizing living with the mode of the society. In order to encourage compassion, man should associate four principles of service (*Sangahavatthu*) as followed:

       1. *Dāna:* giving and sharing one's own things with others and.

       2. *Piyavācā*: talking together and discussing things in pleasant mild speech.

       3. *Atthacariyā*: doing things, which are useful for others;

       4. *Samānattatā*: being even-minded and without pride.

    The ideal mentioned above is the way to the social co-operation. Man should spiritually cultivate these basic values in spiritual, through the individual and social service with compassion.

    5.3 *Muditā* (Sympathetic joy)

       The term '*Muditā*' which is originated from the *Pali* root '*Modan-ti*', which means gladness with one who had succeeded; Sympathetic joy is the state of happiness at the sight of welfare, without envy. Sympathetic joy sees the prosperous conditions of others success and to share rejoice with others' succession. It is more concerned with oneself than with others, by getting rid of jealousy within oneself. The practice of sympathetic joy requires great effect and strong will power because it is rather difficult to rejoice in the success of one's adversaries and it is difficult to avoid envy. A person who cultivates the virtue of *Muditā* generously admires others. He is not jealous of the superiority of others, but rejoices in it. The practice of sympathetic joy requires non-attachment to material things. It becomes mistaken when merriment or giddiness is produced and one is carried with balance through over involvement in other's success.

This sympathetic joy or poise can be aroused on this joy to be neutral and a hostile person afterwards. One should break down the barriers by means of mental partiality between the former, and a beloved person. One should collapse the barrier in each case among the people. The highest manifestation of the sympathetic joy is to show the world the path leading to the end of suffering, the path pointed out trodden and realized to perfection by one, rose to exalted to. If one can make one's mind happy with the success or prosperity of others, then one can make the society happy and peaceful. It is quite easy to rejoice over the success of one's near and dear ones, but rather difficult to do so over the success of one's adversaries. In cultivating sympathetic joy, a person begins with regard to the past, present, or future success of a dear friend. He then, progresses to the state of neutral and a hostile person. (Harvey Aronson, B,1980, p. 65). One should practice step by step or trying to develop gladness with others' success, prosperity and by get rid of jealousy, and wishing welfare to all living creatures, with loving kindness and compassion. The main purpose of sympathetic joy is to free one's mind from greed, hatred and delusion from the mind. That is only possible by practicing again and again through which our mind will obtain the sublime state.

### 5.4 *Upekkha* (Equanimity)

It means equanimi. It is view on object with a balance mind. A world where that little share of happiness allotted to beings, is mostly secured after many disappointments, failures, and defeats, a world where only the courage to start anew, viciously, promises success; a world where scanty joy grows amidst sickness, separation, and death; a world where beings who were a short while connected with use by sympathetic joy, are at the next moment in want of compassion, such a world needs equanimity. But, the kind of

equanimity required has to be based on vigilant presence of mind, not an indifferent dullness. It is the result of deliberate and hard training, and not the occasional outcome of a passing mood. Equanimity would not deserve its name if it has produced exertion incessantly. In daily life, we have to confront the eight worldly vicissitudes of life (*Attha Lokadhamma*),[2] and we feel how our heart responds to all that with happiness and sorrow, delight and despair, disappointment and satisfaction, hope and fear. These waves of emotion impetus us up and fling us down.

The Visuddhimagga defines equanimity as abandoning self interestedness as thinking may be free from enmity and having recourse to neutrality. Equanimity is the feeling of neutrality, the absence of greed, ill-will, delusion or a balance of mind which is without favorable and unfavorable feelings. It is a condition that arises inside human feelings (Ñyanamoli Bikkhu, 1978, p.310). When we achieve the fourth state of equanimity, we see all sentient beings as equals. In order to do so, one has to keep in mind that one's particular relationship with one's relatives, friends, and even enemies is the result of previous action. Therefore, one should not cling to relatives and friends while regarding others with indifference. One should maintain equanimity or composure of the mind whenever necessary, for instance, when one witness a person's misfortune, one should remain composed. One does not rejoice because that person is one's enemy nor grieves because that person is one's beloved. One should see others without prejudice or preference, but in the action or will. One is subjected one's own action, and bears effects of one's own willing actions. Earnest contemplation of action to the law of cause and effect will lead to the suppression of egocentric contemplation and result in the attainment of a state of equanimity. *Visuddhimagga* expounded:

"And how does a monk dwell pervading one direction with his heart endued with equanimity? Just as he would feel equanimity on seeing a person whom was neither beloved nor unloved, so he pervades all beings with equanimity.

The four pillars for social peaceful development are benevolence, contentment, liberty and practice. There will be healthy interaction, understanding among all living beings, which generate peace and tranquility. They are the pillars, so to say, of individual happiness, social unity and universal peace. The Buddha preached the gospel of non-violence, social justice, and observance of the code of ethics. Selfless service and friendship among people for maintaining proper order and discipline, the sublime attitude of equanimity, being free from dangers, realizes *Nibbāna*. Because, equanimity is the purification of loving-kindness, compassion and sympathetic joy, through which hatred and lust are destroyed.

Therefore, the four sublime states (*Brahma-vihāra*) can also be called the art of noble living or the highest living in the universe. Man lives in the world; they will be confronted with all vicissitudes of living, i.e., gain and loss, good repute and ill repute, pain and pleasure and so on. It is very hard indeed, to be undisturbed when touched by a welter of experience. Nevertheless, the man who cultivates four sublime states does not upset and he can live together in the society happily and peacefully. Similarly, one who wishes to attain a good life and peace should practice the four sublime states step by step which start from oneself after that spreads to group, society, countries and ultimately to the world society.

### 6. Conclusion

As mentioned above, in this paper the meaning and significance of peace in religious and cultural life of the people of this mundane world is discussed; and thereafter basic concepts of peace and non-violence in Buddhism is analysed, and finally discuss the concepts of peace in the Buddha's teaching, relevant to the society has been presented through the study of its main sources such as **Tripiṭaka, Exegesis, Tika and other related sources such as research papers, books and academic works**. The outcome of this study suggests that peace is the central aim of the conceptual discussion. It is not only important for outside peace, but rather inside peace or in other words the peace of mind. A Buddhist social philosophy which thinks about the practice of the good life is said to consist in harmonious living with one's fellow beings. Buddha's tenet teaches two disciples at several places and time, the doctrine, which gives inward peace, resulting in harmonious living. The monk or layman whoever discharges their duties in the society, shall build peace to the other fellow person. Mind is the source of war and peace, hell and heaven and happiness and misery. Even *Nibbāna* is to be found in the mind. War as a social evil is created from the evil or unwholesome mind and peace belong to good or virtue come from the wholesome mind. So, Buddhist accepts mind as the source of all violence and peace. The Buddha's preaching has been spread all over the world with sparks of loving-kindness, compassion and universal brotherhood, the most wanted values of the present world. Buddhism regards peace as a subjective quality having an individual manifestation. The Buddha emphasized the subjective aspect of social ethics more than the external social behaviour. In the ultimate analysis, therefore, peace is psychological condition, attitude, and a function of individual thought. Peace, in social sense, is only the end result of the cultivation of peace-mindedness by the individual who is the

ultimate unit of the society. The Buddhist claime that peace could be and should be achieved by the four sublime states of mind (*Brahmavihāra*), as follows:

1. *Mettā* (loving-kindness) the wish to see others happy,

2. *Karunā* (compassion) the wish to help others out of suffering,

3. *Muditā* (sympathetic joy) the capacity for understanding and appreciating or sharing the happiness of others,

4. *Upekkhā* (equanimity) the feeling of an understanding calmness of mind, while  foregoing in three sublimes are inappropriate.

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