

Utility of Buddhist Approaches to Development of World Peace: Investigative Study Based on Right Thought (Sammā-saṅkappa)

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Introduction

When we consider about the world peace, Buddhism is the best religion of the world regarding this topic. Because, Buddhism has highly admired and emphasized the peace and non-violence. It has completely rejected violence or harm and always emphasized the loving-kindness, compassion, empathy and peace. Peace is central to Buddhism. Buddhism is praised both by insiders and outsiders for its doctrines of love and compassion. Some view that they have high expectations of Buddhism when it comes to issues of peace and violence as opposed to that of other world religions. In the early Buddhist tradition, the concept of peace was expressed with the word ‘santi’ (tranquility, peace). One of the early Pāli canonical texts, a representative text of the Theravāda tradition, the Dhammapada (v. 202) states, “There is no bliss higher than peace. (natthi santiparaṃ sukhaṃ)”- (Dhammapadaya, Sukha vagga.) Highlighting the notion of peace, the Buddha is often identified with the epithet of ‘santirāja’ (king of peace) (Buddhism and Peace: Jayatilake, K.N. 1983, pg. 02). The ultimate goal of the Buddhist path for the committed practitioner is the attainment of perfect inner peace. The achievement of perfect inner peace is the aim of the good life led in this world. In their long history, Buddhists and Buddhist institutions attempted to follow the path of the Buddha aimed at achieving inner peace as well as peace in the social and cultural contexts in which they chose to live. The practice of good life involved harmonious living with one’s fellow beings. Texts denoted this aspect of life by using the Pāli term ‘sama-cariya.’ Harmonious living, in turn, generated ‘inner peace’ within the individual, which was identified as ‘ajjhata-santi’ (Suttanipāta v. 837). In the Buddhist tradition, harmonious living (sama-cariya) has been identified very closely with the notion of righteous living (dhamma-cariya) (Jayatilake, K.N. 1983: pg. 02).

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Research Problem

How we can apply the Buddhist approaches to development of world peace? The utility of right thought or right motivation (*sammā-saṅkappa*) in this context.

Research Methodology

In this research we would like to study the relevant canonical texts, commentaries and sub-commentaries etc. Besides, relevant articles, journals and some books about our topic. And also we discussed with sophisticated scholars regarding this topic and got some important information from them. And also we got some information from internet.

Investigation

Presented by the Buddha as the four noble truth, the noble eightfold path lays the foundation for the practice of the Buddhist moral life. This path is called ‘the middle way’ as it steers clear of the two extremes of self-mortification and sensual indulgence.

Right motivation or right thought, which is the second factor of the path, is the out-come of right understanding. These two comprise the wisdom spoken of in the context of the Noble Eightfold path. Right thought is the result of seeing things as they are. Thoughts are all important; for a man’s words and acts have thoughts as their source. It is thoughts that are translated into speech and deed. The good or ill results of our words and actions depend solely on our thoughts, on the way we think.

Right thought (*sammā-saṅkappa*) can also be known as ‘right resolve, right intention, or right aspiration. In this factor, the practitioner resolves to leave home, renounce the worldly life and dedicate himself to an ascetic pursuit. In section III.248, the *Majjhima-Nikāya* suttas,

“And what is right resolve? Being resolved on renunciation (*nekkhamma saṅkappa*), on freedom from ill will (*avyāpāda saṅkappa*), on harmlessness (*avihiṃsā saṅkappa*): this is called right resolve.”

This factor has two levels. At the mundane level, the resolve includes being harmless (*ahiṃsā*) and refraining from ill will (*avyāpāda*) to any being, as this accrues *Kamma* and leads to rebirth. At the supra-mundane level, the factor includes a resolve to consider everything and everyone as impermanent, a source of suffering and without a self. – (*Encyclopedia of Buddhism: Damien keown ; Charles S. prebish, 2013, pg. 333*)

Therefore we can directly apply this path to development of peace or make

a peaceful world. If further explain, thoughts of sense desire, ill will and harm he put in one category, those of renunciation, good will and compassion into the other. When thoughts of sense desire, ill will and harm arose in him, he knew that they led to harming oneself and others, obstructed intuitive wisdom, caused pain and did not lead to Nibbāna.- (The Buddha's ancient path: Piyadassi thera, 1964, pg. 104.) In the modern world we can see various undisciplined actions of human being's such as terrorist actions, robberies, and murders etc. These kind cases directly cause to the destruction of peace. According to the Buddhist perspective all these harmful actions based on desire (lobha), hatred (dosa), and ignorance (moha). The renunciation (nekkhamma) is directly affect to remove the desire. And the thought of freedom from ill will (avyāpāda) and harmless (avihiṃsā) affect to destruction of hatred and cultivation of loving-kindness, compassion and empathy. In the threefold classifications of right thought, thoughts of good-will and of doing no harm follow. They correspond with Mettā and Karuṇā, loving-kindness and compassion which are among the four sublime states or Brahmavihāra. Loving-kindness and compassion are two excellent states of mind conducive to noble living. If one follow these he never attempt to harm any being.

Conclusion

According to the investigative information which was above mentioned, we can conclude that, such crimes as terrorist actions, robberies and murders affect to the destruction of peace and empathy. In the modern world we can see lots of terrorist actions and various types of crimes. According to the Buddhist explanation all these dissension actions are based on desire, hatred, and ignorance. The right thought or right motivation affect to decrease and destruction of these kind harmful defilements. If one follow and observe renunciation (free from desire), freedom from ill will, and harmless he never attempt to violence or harm to others. If somewhere are loving-kindness and compassion, there will be exists the peace and empathy.

Keywords: Peace, Empathy, Right Thought, Violence, Compassion

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