BUDDHIST PERSPECTIVE OF PEACE
Presentation is organised in Three Parts

1. What is Dependent Origination – “प्रतीत्यसमुत्पाद”

2. Buddhist perspective on causes of conflict and violence
   - Way to prevent violence and making peace.

3. Explore and Examine potential of Buddhism in conflict resolution.
Dependent Origination: प्रतीत्यसमुत्पाद

**Buddha-the Awakened जागृत**

- Buddha-awakened to the laws of the universe, which are said to be operating eternally.
- The most fundamental among these laws is the law of karma. Nothing can exist on its own and everything is dependent on other things. All elements, all entities, all phenomena are thus related directly and indirectly to one another in the universe. Any change in this huge interconnected compound of existence, would definitely eventually exerts influence on everything else.

**अनात्म (Pali-Anatta; Sanskrit-Anatman)**

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Everything exists only in relations to others beings and things and undergoes constant changes responding and reacting to them.
Buddhist Perspective on Causes of Violence/Conflict/War “संघर्ष एवं हिंसा के वाह्य, आंतरिक एवं मूल कारण”

1. The external causes of violence and conflict.
2. The internal causes of violence and conflict.
3. The root causes of violence and conflict.
In larger contexts, Buddhism recognizes the indirect form of violence in the social systems to be external causes of conflicts as well. Violence, conflict and war caused by injustice in political and economic structures bring even more harms to people on a grand scale (reference -Shih Yin-shun, 1980; Sivarksa, 1992; Sumanatissa, 1991). How to promote human rights and equality along the social, legal, political, and economic dimensions of our collective structures, not for the benefits of ourselves but for all’s, thus becomes part of the Buddhist mission to eliminate the potential causal forces of violence and peace.

All fear death. None are unafraid of sticks and knifes. Seeing yourself in others:-

*Don’t kill*  *Don’t Harm* (Dhammapada, 18).

Bad words blaming others; Arrogant words humiliating others- From these behaviors come hatred and resentment... hence conflicts arise, rendering in people malicious thought. (Dhammapada, 8)

 mediante न्याय एवं मानवाधिकारों की रक्षा करने वाली सामाजिक, राजनीतिक एवं आर्थिक न्यवस्था की स्थापना से संघर्ष एवं हिंसा के कारणों को दूर किया जा सकता है।
Physical and structural violence are the product of human mental status such as fear, anger, and hate, which are considered in Buddhism to be the internal causes to violence and conflicts.

The second major cause of conflicts, the attachment to desire, refers to want for material goods and longing for affection and belonging in human beings. It can easily go beyond the level of necessity and become greed. The greedy desire to have and to own drives individuals, groups, and nations into competition for what they want, followed by conflicts and even wars.

This competition is discerned by the Buddha as a lose-lose situation: If we win, we incur resentment toward ourselves. If we lose, our self-esteem is hurt. None benefits from this competition derived from greediness.
- human ignorance (avijja), “me” and “mine.”

- This ignorance is what Buddhism identifies as the very root cause of violence, conflict, and war, which prevents human beings to live a peaceful life.
Approaches to Peace in the Buddha’s Teaching

Four Noble Truths (chatur-aryasatya):
❖ duhkha-satya
❖ samudaya-satya
❖ nirodha-satya
❖ marga-satya

• इस संसार में दुःख है.
• इस दुःख का कारण है.
• इस दुःख का कारण तृष्णा है.
• तृष्णा को दूर किया जा सकता है
“You should carefully guard your mind; maintaining the mindfulness all the time. In order to cease conflicts.”

“Once I dwell in peace (awakened to the universal),
   In adversity I react with no anger;
   Living among angry people,
   I act with no anger.”

“Peace in society begins with peace within oneself.”
Five Precepts as Practice of Interpersonal Peace: Following the Precepts would prevent violence toward self and others by no wrongful acts on physical (1 & 5), economic (2), familial (3) and verbal (4) levels in interpersonal interactions, which is essential to any peaceful living.

1. To abstain from taking life.
2. To abstain from taking what is not given.
3. To abstain from sensuous misconduct.
4. To abstain from false speech.
5. To abstain from toxicants as tending to cloud the mind.
6 Principles of Cordiality as the Practice of In-group Peace: To prevent harm and suffering caused by disputes and conflicts among people, the Buddha teaches the six principles of cordiality (Pali: cha dhamma saraniya) that would “create love and respect and conduce to cohesion, to non-dispute, to concord, and to unity” in a community.

**six principles of cordiality**
1) bodily acts
2) verbal acts and
3) mental acts of loving-kindness toward other group members
4) shares material gains with others,
5) follows the same codes of conducts,
6) holds the same view that would lead “one who practice in accordance with to the complete destruction of suffering.

Similar to other Buddhist codes of conducts that aim at cultivating inner states of mind as well as regulating external behaviors, the principles of cordiality prescribe that in private and in public, one maintains: Six principles of cordiality one practice in private and public.
Acknowledgment: this ppt was a summarized/simplified version for helping students as handout to their course and is solely based on Theresa Der-lan Yeh’s authored article: THE WAY TO PEACE: A BUDDHIST PERSPECTIVE published in International Journal of Peace Studies, Volume 11, Number 1, Spring/Summer 2006. For detail students are advised to read the article.

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