

1

Good morning every body

Professor and ladies and gentlemen

Thank you very much having invited me to give religious talk here. Actually, first of all, I would like to thank the professor again for giving me this opportunity. professor and I have been working together for a long time.

So, I will refrain from explaining myself further. I founded the first and largest Theravada Buddhist university in Sri Lanka, which is quite impressive. Its call Nāgānanda International institute for Buddhist Studies, the NIIBS is located in the city of Kelaniya, at the premises of Manelwatta Buddhist temple. Nāgānanda International institute for Buddhist Studies was registered under the Sri Lanka Parliament act and as a BOI project. So, I invite you to visit our university, where you can study and engage in research.

Okay, today we are going to discuss a very important topic. Today my Topic is **Buddhist perspectives on peace**. Before That, I tell you something. Listen carefully to my lecture. Absorb what you hear. After that try to live by this sermon.

Once upon a day Buddha said in Dhammapada Pali, ධම්මපීති සුඛං ජයති and so on... - He who drinks in the Dhamma lives happily with a serene mind. Therefore, drink this Dhamma. This is good drinks. Drink meant to behave. Ok?

Peace in Buddhism is not just the absence of conflict but the cultivation of inner calm and a peaceful life. Peace is a state of calm, harmony, and

the absence of conflict or disturbance. Peace is a fundamental goal of humanity, and with its deeply rooted principles of nonviolence (ahimsa), compassion (karuna), and wisdom (paññā), Buddhism provides a clear path to achieving peace.

The term 'peace' originates from the Anglo-French *pes*, and the Old French, meaning "peace, reconciliation, silence, agreement". The Anglo-French term *pes* itself comes from the Latin *pax*, meaning "peace, compact, agreement, treaty of peace, tranquillity, absence of hostility, harmony. "In a societal sense, peace is commonly used to mean a lack of conflict (such as war) and freedom from fear of violence between individuals or groups. Promotion of peace is a core tenet of many philosophies, religions, and ideologies, many of which consider it a core tenet of their philosophy.

Buddhism places a strong emphasis on inner and outer peace, seeing peace as both an internal state of mind and a way of engaging with the world. The Buddhist approach to peace is deeply rooted in its core teachings, including the Four Noble Truths, the Eightfold Path, and the concepts of compassion and non-violence. Buddhism emphasizes a peaceful life for everyone. Every person experience suffering from birth to death. Therefore, we must eliminate suffering and pain in our lives and follow the path to Nibbana.

Inner Peace and Outer Peace

In Buddhism, the internal peace or the peace within the individual is considered the most precious quality of human life. According to the Buddhist analysis, the human being becomes subject to suffering (dukkha) owing to the defilements (kilesa). They are basically attachment or longing (lobha), aversion or anger (dosa), and delusion or the state of ignorance (moha) of the real nature of the world. It is due to these psychological factors and many other factors that are associated with these three fundamental defilements that human life become sorrowful or unsatisfactory. In the teaching of the Four Noble Truths the first two truths, suffering and its cause, describe sorrowful human state due to craving (tanha) and other defilements. The third noble truth, the cessation of suffering, is Nirvana, the ultimate happiness or the peaceful state, which is described in the discourses as 'santi-pada' or the state of peacefulness. The fourth noble truth is the path leading to the cessation of suffering, nirvana, which means extinguishment of fire, the fires of attachment, aversion and delusion (raga-aggi, dosa-aggi, moha-aggi).

The path to the ultimate peace taught by the Buddha comes under three broad terms, morality virtue in behaviour (sila), concentration of mind (Samadhi), and wisdom or understanding (panna). In this path, which is also called threefold training (tisso sikkha), moral physical and verbal behaviour comes first. The morality has many standards, mainly as pertaining to the monastic life and the household life. Looking from a perspective of peace, particularly from a perspective of individual and social peace, the system of morality called 'the five precepts' (panca-

silā) is very important. The five precepts or disciplinary rules are important both individually and socially. These disciplinary rules are: abstaining from killing, abstaining from stealing, abstaining from immoral sexual behavior, abstaining from telling lies, and abstaining from consuming alcohol. The first precept highlights the significance of not killing, and, its opposite behaviour, valuing and protecting life, not merely human or animal life, but all forms of life. This positive character is called metta in Pali and maithri in Sanskrit meaning friendliness or friendly disposition and behaviour toward others. The practice of metta, according to the well-known Karaniyametta-sutta (Discourse on Friendliness or Loving Kindness) covers the entire world of all beings. The sutta says:

May all beings be happy and secure; may their minds be contented. Whatever living beings there may be – feeble or strong, long (or tall) or stout, or medium, short, small or large, seen or unseen, those dwelling far or near, those who are born and those who are yet to be born – may all beings, without exception, be happy minded. Let not one deceive another nor despise any person whatever in any place. In anger or ill will let not one wish any harm to another. Just as a mother would protect her only child even at the risk of her own life, even so let one cultivate a boundless heart towards all beings.

These words of the Karaniyametta-sutta can be regarded as the most meaningful words about peaceful mind in world literature. A person who is full of metta is a person full of peace. And similarly, such a person, being harmless and protecting other people's lives, gives peace to the society. In other words, such a person has inner and causes outer

peace. It is the same with regard to the rest of the four precepts. The second is to refrain from stealing or taking what does not belong to oneself lawfully. The third is to preserve purity of marital relations. The fourth is refrain from telling lies, and, instead, practicing telling truth. The last, refraining from consumption of alcohol, damages inner and outer peace. All the five precepts have a strong social aspect. The observance of these precepts is useful not only for one's inner personal life but more so to preserve peace in society.

The other two aspects of the path, concentration of mind (Samadhi) and understanding (panna) of the three characteristics of reality, impermanence (anicca), sorrowfulness (dukkha) and no-soul (anatta) lead the practitioner to the ultimate goal, nibbana, the highest happiness.

The sense of peace cultivated in this manner serves as the basis for peace in all other contexts including the world peace. According to Buddhism, inner peace is the basis for the peace in the world. If all people in the world are peaceful, naturally, the entire world will be peaceful. The truly peaceful person according to Buddhism is one who does not have greed, hatred or delusion. In particular, today in the world there is much discussion on environment and its protection. The main reason for the environmental degradation is the greedy nature of human beings. Since the person who has realized ultimate peace is away from greed a society with such people will naturally be most environment friendly.

Further,

The Supreme Buddha pointed out that man should be like the sky. What is the sky? The sky never collides with anything. The sky is a symbol of freedom. Read the Chandupama sutta in Samyukta Nikāyas, the Buddha waved his hand in space and said, this hand is not stuck or held or caught in space. In the same way, when approaching families or any places, mind is not stuck or held or caught. You will find comfort. Therefor You become like the sky.

Conclusion: A Holistic View of Peace

Buddhism sees peace as a holistic process that begins with the individual and expands to society and to the world. By advocating inner peace, practice of ethical behaviour, and promoting non-violence, Buddhism provides a powerful framework for achieving lasting peace to the entire world including all sentient beings and the natural world. The peace according to Buddhism is not mere absence hostilities or absence of violence but the positive quality of being friendly, calm, serene and happy. Accordingly, the Buddhist aspiration is: may all being be happy! (sabbe satta bhavantu sukhitatta: Karaniyametta-sutta).