



The Path to Peace

By
Phra Brahmaganabhorn (P.A.Payutto)

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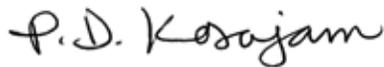
Preface

Mahachulalongkornrajavidyalaya University (MCU) has been privileged to witness and play a crucial role in developing and hosting successful UNDV celebrations from the beginning in 2004/2547 to 2011/2554 (except in 2008/2551 – the celebrations were held in Hanoi, Vietnam). As always, we are all very grateful to the Royal Thai Government for its constant support, and thank the Thai Supreme Sangha Council for its blessings, guidance and support. We are indebted, also, to the United Nations for recognizing the thrice-sacred Buddhist holy day.

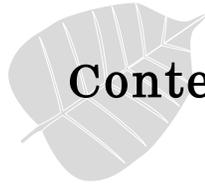
It has been 2554 years since the death of our Great Teacher, and we have gathered here from across the globe, from many nations, to again pay tribute to his birth, enlightenment, and death – occurring on the same day in different years.

For the celebrations this year, the International Association of Buddhist Universities (IABU), created during the UNDV in 2007/2550 by the participating Buddhist higher institutions, plays an important role. The IABU Secretariat now plays a major role in our celebrations, particularly in the academic program of the conference.

This publication could not have been possible without the persistence, hard work, and dedication of MCU's scholars and staff. I wish to thank all members of the International Council for Day of Vesak and the Executive Council of the International Association of Buddhist Universities, and the Editorial Committee for their devotion. I am also grateful to our many donors, sponsors, and volunteers.

A handwritten signature in black ink that reads "P.D. Kosajarn". The signature is written in a cursive, flowing style.

(The Most Ven. Prof. Dr. Phra Dharmakosajarn)
Chairman, ICDV & IABU
Rector, Mahachulalongkornrajavidyalaya University



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The Path to Peace



Introductory Note

This publication was originally part of a lecture series commemorating a birth year of Her Royal Highness Princess Maha Chakri Sirindhorn - as overseen honorably by the Art and Cultural Research Institute and Srinakharinwirot University. Mahachulalongkornrajavidyalaya University, now agrees to edit and republish this revised edition of the previous translation, as a great contribution to the United Nations Say of Vesak Celebrations 2552/2009, under the dedicated leadership of The Chairman of the International Council for Day of Vesak and the International Association of Buddhist Universities [IABU], The Most Venerable Professor Dr. Phra Dharmakosajarn, the Distinguished Rector of Mahachulalongkorn-rajavidyalaya University. This revision may differ from the original work - but the intention was to empower the text in the English language. May all beings be pleased and blessed.



The Worthy and Valuable Celebration

The expression of generosity and wishes, which is called mettādhamma, is itself a cause for celebration. The mettā from inside is called mettāmanokamma; the expression by speech is called met-tavacikamma; the expression from committing physical activities is called mettākayakamma. The expression of these three altogether is completed. The projects organized by the universities have demonstrated these three kinds of generosity and goodwill.

According to Thai society's point of view, Her Royal Highness Princess Maha Chakri Sirindhorn is highly beloved and has always contributed her energy towards the betterment of the nation. Thai people, in general and in religious terms, have great faith in Her Royal Highness Princess Maha Chakri Sirindhorn; thus, the universities wish to express their sympathetic joy for and towards Her Royal Highness Princess Maha Chakri Sirindhorn - for here every virtuous endeavors. On this occasion, we too express our appreciation.

This project, called the Activity for Dhamma and Wisdom was organized with a view to encourage greater knowledge, a higher mindset and further understanding for people in society. It is regarded as highly meritorious, or as it is called in religious terms: both merit and panna, or wisdom. Punna means merit and panna means wisdom. Even though panna is meritorious, it is distinguished for guiding a person's life and developing additional merit. We unite here to organize this activity for mutual benefit so as to be a valuable celebration.

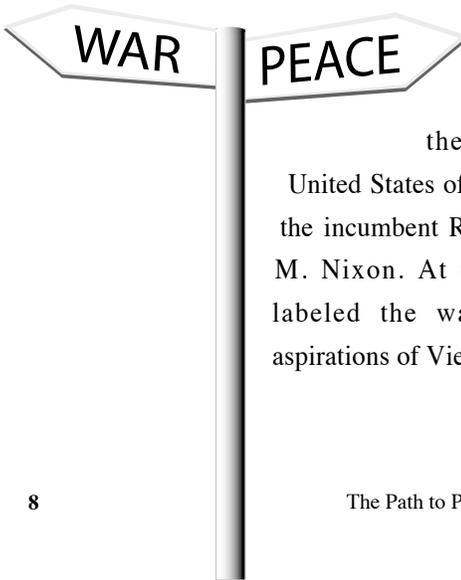


Be Positive, Refrain from Criticism

On the occasion for being invited by Srinakharinwirot University to deliver a speech under the title “The Religious Path to Peace” - initially, upon reading the title, I became curious because the current dominating story was The United States’ War against Iraq. I asked the lecturer who organized this project whether or not he thought of the Iraqi Conflict when the title of the project was proposed. The lecturer confirmed that it was part of his idea.

During this time, people were interested in war, whether or not it was mentioned. The first chapter of the war was over, and the eruption of other chapters could not be forecasted so clearly. Therefore, when people hear about “peace”, they recall “war” and the ongoing US wars in Iraq or Afghanistan. Let’s start with the Iraq War. Actually, it is not very important for the lecture today; however, it is an important global event.

An extensive amount of criticism is dedicated towards this Iraq War, raging on into today, making headlines through many media channels and newspaper. This criticism could be concluded in one phrase made famous from Mr. George S. McGovern: an “Ugly



War”. Thirty years ago, Mr. McGovern was a presidential candidate from

the Democrat Party in the United States of America, competing against the incumbent Republican President Richard M. Nixon. At that time, Mr. McGovern labeled the war against the sovereign aspirations of Vietnam, as the “Ugly War”.

Thus, the criticism about Iraq War could be justified similarly as another “Ugly War”. It was suggested in English-language media that the Iraq War should be called the Ugly War. It was just another slogan that people tossed around during discussions and criticism.

In contrast, oppositional forces view wars as liberational in nature, thus they claim the actions against Americans are “Wars of Liberation”. More simply, in Thai language, we state it was a ‘war to subjugate’ or ‘war to liberate’ or a war of burden or to carry burden.

Whatever was criticized by people or mass media, I did not want to express any comments. What I wanted to say was we should not criticize others; what we should do is consider ourselves: **how could we ‘do’ if they ‘did’**. Do we think about that, what should we do and how?

What I wanted to mention was we had seen what happened when war erupted. It could be said that it was another repeated example shown to the world.

In America, when NAFTA was formed, then President of the United States, Bill Clinton, reiterated that the objective of setting up NAFTA was for the sake of national interests. The leaders had always repeated it and we all knew the truth.

First, what we should think was: “how could we survive or support the well-being of the societies existent in this world?” Secondly, we should think: “how could we help resolve problems in the world if we had more capabilities?” This title “The Path to Peace” was named to solve long-term problems and to bring peace to this world. There are two great steps to follow.

If we had not yet thought of the first chapter, the second chapter would be more difficult to write. When we understand that

war has erupted, we criticize without pondering what we should do in order to maintain better social-living standards; whereas the turbulence from war occurs everywhere. Comments and criticism these become utterly useless, and this is something else that we should continue to ponder.

If we were confident, we would be strong enough to survive in this world. We must strive for additional measures or join together towards attempting to solve problems in order to continue paths to peace.



Peace and Enmity

Peace is, not only the recognition that enmity can be appeased by not returning enmity; but is the additional effort to strive in forward-thinking endeavors to be void of enmity.

We are guilty of criticizing affairs of others, various events, and even a range of principles; people may examine our thoughts, place or take the blame and complain against us. Despite being Buddhists, we have no distinct perception pertaining to Buddhist principles that we must follow as Buddhists. We receive stated principles and temporarily accepted these precepts. However, beyond following these principles, many of us make no attempt to fully comprehend or understand these principles.

For example, there is a Buddhist principle taught, for instance: *attahi attano nato* or “self dependency” which is the truth attained and instilled into us. However, when monks instruct us on the behavior to be self-dependent in practice, we neglect to take this seriously or neglect to pay attention to the principle in spite of the fact that this is a major teaching of Buddhism. After we realize this common truth of “self dependency”, it will remind us of being self

dependency and self development. Buddhist teachings principally emphasize that we reaffirm in our minds that we are self-dependent. Self-dependence can be created with self-development derived from education. This is of great value. If we know only the principles but we cannot implement them into practice, the ethical-morals become useless.

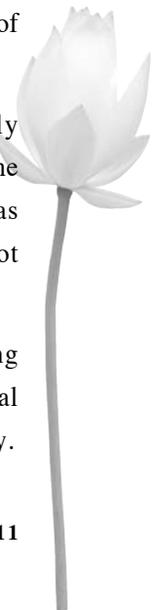
There is another Buddhist teaching: **“enmity cannot be appeased by returning enmity or enmity can be appeased by not returning enmity.** We always perceive this and this is already well recognized. This is the common truth of human being: if enmity arises and we turn it on toward others, enmity will never cease.

For the practice of the Buddhist principles, we must make further inquiries into **how to be without enmity.** This question is what many Buddhists neglect to further recognize or become cognitive of we lack awareness of our own enmity. In Buddhism, our scriptures instruct us on how to be without enmity - pertaining especially to war and peace. Not returning enmity can be separated into 3 levels:

* **Level 1:** Ones cause enmity with an act of violence and this leads to the extinction of the victims. Therefore, the return of enmity no longer exists since there is no opposition.

* **Level 2:** When ones are given enmity yet calmly maintaining no reaction, the problem may resolve itself with the opposition stops fighting. It can be stated that the problem was overcome through Buddhist principles, while additionally not pushing others into torment.

* **Level 3:** How will we stop enmity over long lasting periods? If we strive to achieve this endeavor leading to eternal peace, humans shall not exhibit enmity towards another in humanity.



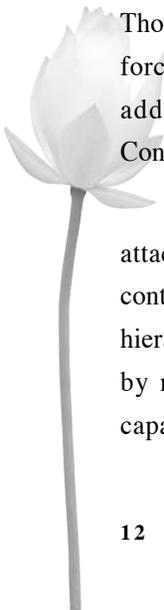
What level are we in? Without thinking too much, humanity still resides in the first level. When opposition desires to cause enmity, we will become extinct. Therefore enmity meets an end.

In the scriptures, there are Jataka stories former lives of the Buddha that illustrate how we can change the world, while it remains so cruel. There are still those who take revenge on others and engage in battles. How will peace be created?

Many Jataka depict adversaries against other countries and the gathering of more troops to invade other territories. Malevolent nations seek to enlarge their holdings and boundaries sending troops to enter other countries for possession of its resources. However, if the invaded country is under Dhamma and refrains from retaliation on the invaders wishing to protect its citizens, it will try to find workable solutions enabling the opposition to yield without any force and exertion of power towards creating deeper relations between these nations. This is in level 2.

Level 3 is the purpose of Buddhism teaching and involving humans to develop and aspire on this humane-plane of humanity. However, in only Level 2, do we make an effort to influence others? Those who achieve victory through the pacification of oppositional forces and build good relationship with them must possess these additional abilities over those who can conquer with power. Conquering through peace is ten-times more difficult.

Therefore, the creators of peace, for diverting or warding off attacks are consumed with **ahimsa** or, nonviolence in English. In contrast to a novice, these people are considered the wise people in hierarchies, not those just realizing that enmity cannot be appeased by returning enmity - never with the practical peace-building capacities. We should consider this mention more seriously: The



Buddha declared that development and good intentions with Dhamma and peaceful-desires should cooperate, not operate solely with good intentions.

To further illustrate: the Buddha taught these two words: one is **goodwill** and **compassion** which are nonviolent; the other is wisdom. A person who can apply goodwill, compassion and love into their life, effectively - must live with wisdom and should possess higher wisdom from common, ordinary people. Normally, people use violence to attack others and suppress them with power; those with more physical power, manifested as more strength or more weapons will win but some will die or suffer. Developing humanity to become humane and civilized, serves as the rationality, and is purpose for eliminating violence with peace and wisdom.

Has civilization ever known a period of humanity's history where humans undertook this principle? If we succeed with following the principle of non-reaction, we can proclaim that we thrive with Dhamma; on the other hand, if we cannot reach this attainment and continue to cause damage and fight with others this confliction identifies that the civilization of humans is difficult. There can never be a civilized world if we remain connected to and not different from our collective histories of abundant violence.

We should think carefully. Any true civilization of peace must underline the stated principle taught by the Buddha: **enmity cannot be appeased by returning enmity**. If we would like to follow this principle, we should find **out what we will do, to be without enmity**. At least we should develop ourselves to stop violence with peace. In addition to goodwill and compassion, we should not avoid developing wisdom. Please seriously think about this statement.

At least we should consider that the world is still the same. Each country seeks benefits for its nation. Therefore, the problems will happen and never end. If the world is like what is mentioned above, how will Thai society survive? For the first level, I would like to leave it since it does not fit together with the topic I am invited to give a lecture.

Moving on to the second level, how will Thais or everybody take part in the solution of the world with peace? And how will we make the world change into the path of peace?





Strive to Eliminate Desire, Power, and Narrowed Mind

Today the topic is about religion. For me, religion is a proper-teaching. Buddhism can be translated directly - Bud means a person with enlightenment. Religion means the teaching of a person with enlightenment. Therefore, Buddhism is the teaching from an enlightened person. Buddhism declares: how or what the truth is, and how we should behave.

Creating peace is finding out the solutions for global confliction. When solutions are provided, then civilization must adopt the measures why procrastinate? Some will say: “Easier said than done.” People have no qualms about parroting slogans, but to actualize the endeavor is quite difficult, as many attest. Those who have reached the realization confirm the difficulties. Humanity is full of excuses.

But in some respects, we should not make excuses. For, a variety of principles are considered difficult; when these are proved as truth, we should follow them. Difficult or not to implement, is not related. If you want to cross the river to the village on the other side, you go there. No matter how difficult the crossing is, you must traverse owing to the necessity. We cannot claim: “difficult”. The only question that can be raised is: “Will you do it, or not?” If you want to reach the opposite side of the river, you must cross the river no matter how difficult it is.

For other Buddhist principles, we should not concern ourselves with levels of difficulty. Do not mention, as we say, locally: “easy to say but difficult to do”, since difficulties are real. It you refuse to do, you will not succeed. On the contrary, if you need everlasting-peace, you must follow the principle. If you don't

adhere, peace does not occur. There is no choice.

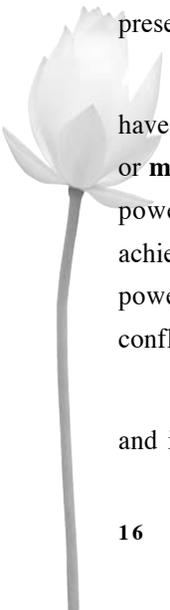
Today we have discussed this principle of non-reaction and traversing burdens. I have reminded the attentive audience, before moving onto additional topics so, no one repeats the excuse: ‘difficult to do.’

For creating peace, first we should analyze opposite principles the dialectic factors causing contradiction. Throughout the histories of humanity’s civilization: battles, fights, ethnic-cleansings, and slaughter contradictions have afflicted humanity across many social-stratifications. In brief, the individual, cultural and national factors of contradiction are different depending on each existent social-identity/construction. However, there are three main factors which lead contradiction among humans: desire; power; and a narrow mind.

Desire also called craving, or *tanhā* stated as: aspirations towards benefits, consumption of materials or food, and be economically wealthy. This craving is the main contradictive factor leading humans into strife. Many countries build army to battle others for their bounties or benefits. The modern battles waging at present, are rooted in desire killing to get more.

The second factor is power. Humans crave power and want to have others subjugated under their power. Power can be called pride, or **mana**; historically, this factor joins with “desire”. When we have power, what we desire to obtain is not difficult. Desires can be achieve with power; when we respond from desire, the craving for power increases. Desire and power are two major factors fueling confliction.

However, some battles occur through the factor of: “religion and idealism” - not directly involved in acquisitions, but rooted in



belief and faith in uncertain principles. This makes us refuse to accept other concepts. The third factor is a narrow-mind. Narrow-mindedness is why religions generated conflict in the past. Religion and idealistic battles endure longer than battle for benefit and power. Therefore, the third factor is deep-rooted in history. We call the third factor of incorrect positions, as **ditti**, or false views, in religions terminology.

Thus, the three main factors causing conflict are: craving, pride and false views.

Cause of Problem Clouded by Fear, Suspicion and Distrust

How can we solve the problem? First of all, we should accept difficult facts. As mentioned earlier, things are easier said than done - or difficult to undertake. Even though we encounter difficulties, we must endeavor through strife. We do not have to solve the problem at a single occasion. For example, if suggesting you must remove craving and be without reward this is impossible. We have to accept basic human-characteristics, but solve each step of the problem.

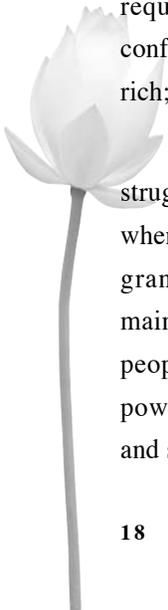
Regarding **craving**: we have measures to prevent advantageous people from exploiting others. People worldwide have attempted restrictive measures but exploitation or loopholes perpetuate. Sometimes, exploitation is written into legislation through the vague atmosphere of the regulation; rules have been written to take advantage of people. Although the framework of the rules has been set, they try to use these rules, or circumvent them for self-benefit. However, policy is needed. That means we should have rules and regulations to maintain equal rights and justice towards preventing corruptive-practices or self-benefit through attacking people or denying benefits, unjustly.

Some people claim free-trade is fairness. They said that free-trade is fair-trade. Actually, this is still under discussion, whether or not **“free trade”** is **“fair trade”** on some occasions but all the while knowing free is not fair. Exploitation is written into the principle factors of regulation, furthering injustice and inequality. How can we have free and fair trade when civilization has encouraged craving.

The craving or desire is the cause of unfairness; and it is claimed free trade is not fair trade so there is still unequal relationships: the advantaged taking from the disadvantaged. In conclusion, the first principle is to have measures to prevent disadvantages from arising. Equality and justice should be in effect towards resolving the next factor.

Pride or demand for power to dominate others must be met by measures to block and balance abusive-power. There should be academic inquiries or studies undertaken towards improving politics, internationally and revise political sciences. Anyway, we should realize that under the principle and major factors, humanity must be regulated under complicated minor factors and conditions. The factoring dynamics are concrete factors, covering such four-fold requisites as: including poverty and scarcity which are cause of conflict; social division; and exploitation between the poor and the rich; and between poor countries and rich countries.

Regarding these matters: selfish craving creates conflict and struggle no one is sharing and there is no assistance. Furthermore, when craving merges with pride, influential people and great nations grant token support to poor nations and people; but they only maintain this poverty and peasantry. The impoverished nations or people continue to be subjugated under privileged, manipulative power. The elite use it as a tool to exploit or seek self-benefits and self-power.



Importantly, craving, pride and false view renders additional trouble when rooted from **fear, suspicion** and **distrust**.

Fear from weak-forces is not a major consideration being less violent; but fear of strong-forces causes major dilemmas. Why won't we seriously alleviate them from poverty? Why must we wage war without rationality and reason? Usually, the hidden fear demonstrates the opponent is more powerful; being more powerful, the weaker fears harm. There, arises: suspicion and disagreement because they do not trust each other.

Now we know: competition and exploitation cannot bring peace to the world. These are the cause of humanity's troubles, intensifying problems and **worsening the environment**. This intensifies the problem of unrest. Regarding the process, although we know that craving, pride and false view are hidden with fear, suspicion and distrust. With our social-environmental problems what can we do, if we cannot solve problems in practice? Problem solving consists of three levels, focusing on:

a. Social relations level: by supporting each other, sharing and assisting

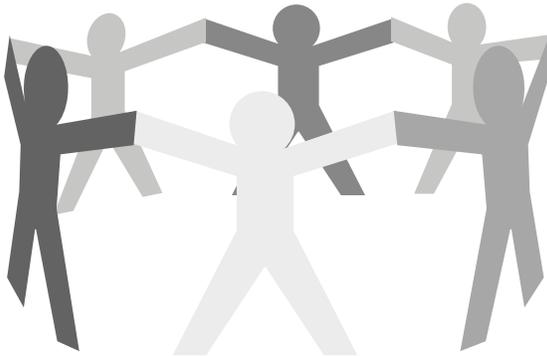
b. Administrative or management level: as well as rule setting for living framework, no bullying. It should have fairness under the code of law and law enforcement.

These two levels solve basic and urgent problems, although these do not ensure problem-solving and real peace. The objective of helping is to force opponents to surrender under their own power, using regulations or rules that are advantageous without deception, from both sides. Obviously, under supportive relationships between countries, it is difficult to determine real friendships and gratefulness - as every country may be skeptical, doubting others. Supporters

might have some hidden motivation and the others might grab the opportunity or conceal their suspicion. Both are insincere. To ensure the problem solving, we must recognize an additional level:

c. Educational level: Education must be encouraged, and used to better relationships: developing people to be free from craving, pride and false views - including protections from fear, suspicion and distrust. People must learn to create friendship and good intentions towards others; learn to seek joint benefits and happiness. This is how the whole world should operate.

Finally, we have to solve the root-cause of problems. If a problem exists it attracts craving and the rising of pride or fear; suspicion and distrust and causes global conflict and unrest.





Racism Indicate Underdevelopment and False-Views

We now come to the final factor: “narrow-mindedness”. People with strong or unwavering belief in a held conception, idea or any unreasonable beliefs can be said to be narrow-minded. Religions or idealism can be utilized as an excuse to harm another person or group rather than represent peace or harmony. Beliefs about different human ‘races’, for example, a belief that one race is “different to any extent” is a false view. Whenever we get struck with these false views, troubles are difficult to overcome. There would be never-ending wars. Thus, if we want to have a peaceful world, false views must be eradicated.

Humanity must be open-minded and accepting. Many people emphasize only the social and bureaucratic criteria mentioned above which really don’t solve much. To use the third: most people are afraid to speak out, fearing to do so would offend someone. Therefore, there is no clear way to deal with problems. To solve the problem, we have to understand the third factor which involves various levels of wisdom and mercy. Nevertheless, humanity should be able to correct false views.

Besides using social regulations, the final criterion is the development of the people through education. Therefore, the most important aspect is education enabling people to become more ‘moral’, merciful, generous and sacrificial, not being selfish, exploitive, or oppressive. If we encourage a greater sense of morality in people’s operative minds, craving and pride may diminish; but, to deal with false views, we need additional wisdom. In other words, wisdom enables us to truly comprehend problems. Actually, up to today, we have not been any better than we were in the past.

Regarding to false views, racial discrimination and divisions not only forms hatred in people's mind, but also pride and ignorance. Racism devises one race to be superior over another; they looking down on others, perhaps like warring tribes, since ancient times. For example, in Buddha's own biography: the Sakyan tribe held strong convictions that they were elite than other tribes. No matter how the Buddha Gotama tried to change their conceptions, the Sakya still believed in their nobility. They would marry only within the Sakyan tribe, sometimes to their own cousins, or as accused to their own sisters, rather than marry to another tribe. This xenophobic perception angered many people leading to the destruction of the entire Sakyan clan, save a few groups already dispersed.

In the globalized world, what should humanity do about discrimination? If we claim: "the world is borderless", "this world is a united world or a global village." - are these words true? People still discriminate as they always have; even worse, it seems: "the wider the world is, the narrower the minds." How can people widen their minds as large as the world? How can people destroy their mental frontiers?

According to the Buddha Gotama's discourses: arahants have one characteristic - vimariyatigacitta, a person whose mind is free from any frontiers. This term is very similar to the word "borderless". Today, people use the word "borderless" to define world-wide communication. They do not include borderless into their minds. If people really wanted to make the world free of any frontiers, their minds would need to be liberated from frontiers as well. Is this possible, can this be accomplished? If we can, we should follow the discourses from the Buddha Gotama clearly we can venture far in humanity with vimariyatigacitta - a mind that free from any frontiers.

If we can achieve this liberation of the mind, we become an arahant. If not, we should just be open-minded. To have opened mind, human has to have appropriate education.

Is it possible to consider **uniting all races into one** - without any arguments or differentiations? We have to seriously and openly discuss this issue. It is the time to melt all races together as we are already in globalization world. There is a similar problem in Middle East. As mentioned elsewhere, cross-cultural marriages are often, still not accepted. How do these people eliminate racial discrimination or prejudice? We, therefore, cannot claim to achieve a peaceful world while people still differentiate and discriminate.

To summarize: there are three reasons why people contest against others since time eternal: desire, power, and narrow-mindedness. Restated: craving, pride and false views - all of these factors must be eliminated, even if through necessary peaceful-social means. However, the most important way is giving appropriate education to people. The humane can create the possibilities.

Nevertheless, people responsible for education systems have to accept the truth: we cannot have a peaceful world until the three factors mentioned above are rooted out from people's minds. This is the principle. No one has any right to judge whether it is easy or difficult to implement. If we have not started already, we may fail.







A United not Divided World

As mentioned above, narrow-mindedness is the most important aspect that needs more discussion; so, we need to elaborate on various types of grasping. In Buddhism, grasping is considered to be an important issue and there are many manifestations. Apart from craving, pride and false-views - that encourage people to fight each other, there are other principles that have been set in order to get rid of being narrow-minded. Buddhism always teaches people to live in peace without discrimination. Moreover, this principle needs to be further developed to enable everyone to be open-minded people and live harmoniously.

All defilements are classified into three groups: greed, hatred, and delusion. If people are asked in what category is stinginess classified into, what would people suggest? Most people would wrongly claim greed or hatred.

Buddhism classified stinginess as delusion. The Buddha Gotama mentioned humane humanity must refrain from five forms of stinginess. The five stinginess categories are clearly meant to prevent others from possessing or association causing extensive social problems. Therefore, the five forms of stinginess must be eliminated; otherwise, humans will not stop discriminating, leading the confliction towards war. The five forms of stinginess are:

- * the prevention of dwellings, local, land and country
- * the prevention of benefits, consumer products etc.
- * the prevention of race, family and nationality
- * the prevention of social status
- * the prevention of knowledge, intellectual achievement

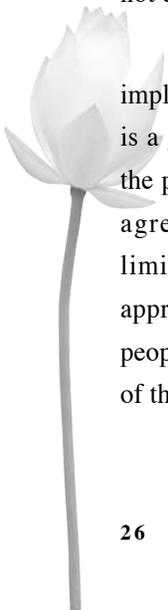
Today, society largely discusses stinginess pertaining to intellectual rights or intellectual property-rights. If we cannot

eliminate these preventions, we clash and fight violently. Buddhism teaches us to study and develop ourselves, to become converted as stream-winners refraining from all forms of stinginess.

However, these are not extremes; the prohibition against the preventions means we should not cling onto or adhere to constructions, presented as dwellings or a country. Totally adhere to nothing is extreme, and this leads to or becomes delusion, as this is deficient in wisdom - adherence to non-adherence. To acceptably practice: we need to know fact and reason. The agreement on territory and family that has been set up, is to lay down criteria and rules for humanity in order to control a society living with peace and happiness. The real objective is to bring peace and happiness to all humans living together socially. The allocation of dwellings by identifying its owner is a resolution, agreement or mutual acceptance; the allocation is aimed at mutually assisting the welfare of humanity. Allocation of resources should be made from humanity's wisdom or from the recognition of agreement which is brought out to use as per human wisdom. The agreement should be made compulsory and based on facts as members in humanity would not destroy each other.

The five types of stinginess are the basis of the agreement. If implemented properly, no one should have any real troubles, so this is a good thing to have a nation and our own homes. We can realize the purposes behind and do not take for granted our possessions. We agree to live together peacefully in order to understand the limitations of dwelling, family and to interact with each other appropriately. The principle of this agreement is that the unity of people doesn't mean the segregation from other groups. The purpose of the unity is to facilitate the whole union of humanity.

Towards a greater understanding: unity or to be united



suggests different entities or arrangement of parts into a single whole. Smaller groups merge into larger groups and finally, into a singular world. This could be done through intellectual practice, and we should eliminate the five forms of stinginess by considering our agreement appropriately.

Could we get rid of this stinginess? Can we change our attitude towards the agreement? It is possible to solve conflict if any stinginess remains? Because people are narrow-minded, we continue to face problems. We still racially discriminate. We treat the other religious groups unfairly. If we want to find promising solutions, we have to dissolve this wickedness. Actually, living together peacefully is very simple. We have already discussed the principles thoroughly. The only obstruction is: we have not developed ourselves towards developing humanely, to be a fully developed human.





The Weakness of Education and Strengths of Three Foundations

If we can solve the problems of craving, pride, false-views and stinginess - real universalities will occur. Universality is whole, permeating into all. The whole world no longer has divisions. Universalities, if we consider the conceptual ‘inspector’ used to train a human, have three aspects. However, if they are used as inspectors, immediately the world recognizes no universality at all. We only can talk about universalities. For example, wearing foreign-styled clothes is universal but our heart and wisdom are not indeed universal. The three universalities are shown below:

1. Universal human-being: It is not important wherever you were born or wherever you reside - because you all are human. Nationalities such as Indians, Thais, and Chinese are constructions based on alliances from former barbaric-tribal affiliations. Racial information is only known to support narrow-mindedness and ignorance. The way to treat and respect others is through wisdom. We all share the common foundation of being human, as part of the whole of humanity.

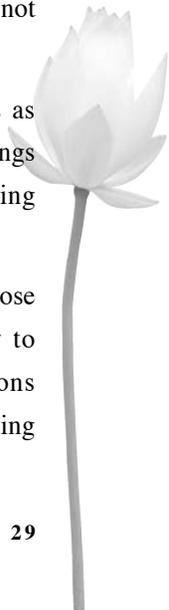
When people meet, it must initially begin by recognizing everyone as human, as a member of your own family not as nationalities such as Indian, Thais, Americans, Germans, and any other type of “foreigner”. Nationalities are irrelevant. Humans need to only know and behave properly. We must think about and treat others in humanity as members of our very own family and household.

Regarding religious divisions, when people meet face-to-face, they judge and ponder about which religion the other person recognizes, instead of thinking of as family, or fellows in humanity. Beginning with these social divisions, difficulties are created and universalities cannot occur. We must start from the universal human-being, because: this enables us to recognize all people as human. In every tradition of civilization and humanity: killing people is considered as a sin an act of murder.

The universal principle that killing is immoral, never specifies killing a specific race is a wholesome principle. Civilization would unravel into disorder. Some people determine to suggest different races or different beliefs are sinful advocating killings. Discrimination on any grounds must be eliminated as not being conducive towards or deviating from universal principles.

Therefore, it is required to begin from universalities as members of humanity. When we see that all people are our siblings as cohabitants in humanity, we become humane humans serving humanity as the greater foundation for everything.

Unfortunately, humans still behave differently and oppose civility. They overlook humanity, and serve or give priority to common divisions of race, tribe, and religions; these divisions further serve to divide humanity and ‘othering’ of others allowing



the cycle of suffering to continue rolling. Therefore, true peace never happens.

2. Universal love or loving kindness - in religious terms: Universal kindness illustrates humanity's familiar loving-kindness towards all. We would like for people to give respect and expressing kindness or loving-goodwill towards anyone. Humans can live well-enough together when we are consumed with kindness, willingness to perform favors, grant good wishes, and lend assistance without anger and deceitful intention to harm others. Presently though, people only give loving-kindness to their own associates, not to others. Some religions discourage the interacting with others, preventing a greater humanity. This issue must be spoken about, openly. Can we promote open-kindness towards universal-kindness a love for all people equally, without divisions?

3. Rules and Universal Truth: there are no social-guidelines suggesting that if humans believe in a specific concept, only they will receive benefits, excluding others for the common belief. A universal-truth demands anyone performing an action receives the same result regardless of place, time, and affiliation. This is universal-truth. People cannot do this; nature has not determined divisions - indivisible. Natural truths are different from human-manifested regulations or divisions rooted from tribal beliefs. Therefore, we must expand rules to be universal. This natural fact is indivisible as normally universal. We are required only to behave humanely universally towards humanity.

For example: it has been mentioned that all wholesome people regardless of races or religions will venture into heaven. On the other hand, all unwholesome people regardless of races or religions will venture into a hellish realm. No particular religion mandates only its adherents are taken to heaven and others must go

to hell, despite performing well as instructed. Therefore, equality must correspond with universal truth.

When society and humanity permeates with the three universalities, it becomes possible to create the peaceful world desired by all. No universality is divided, conflicted, or strife-ridden. There are these 3 main principles, of: universal human-beings; universal love or loving kindness; and universal truth.

That only three principles can be done to end wars peace can certainly occur. However, we question or challenge humans to implement these practical suggestions. It can be said that if you cannot do this, peace may never be accomplished. Again, no one can claim 'difficulties' this conserves any contemporary oppression and illustrates one's involvement in deviance from humanity. Human has the duty to engage in efforts together, social arrangements, measures and education to develop humans into humanity.

We are very surprised to learn that humans claim a high level of civilization and advanced education when humans cannot develop these three common universalities.

Any person partaking in the development of the future of humanity, as parents or teachers, should certainly know, first-hand - these real principles create success, mutual understanding and acceptance. If we accept and develop people to reach the higher objectives, it is possible to succeed.







A Borderless Mind & World through Appropriate Education

Today, I wished to take this opportunity to speak by focusing on the causes to be solved, the principles to be put into practice, but procedures were not mentioned. The most important thing is the understanding and acceptance of people into humanity; after this, everything is subjected to the individual capability to develop based on those principles. We should:

1. Solving problems arising from craving, pride, and false view - particularly from craving and pride. There should be focused measures or rules laid down to balance or lessen any restrictions or limitation of fairness, disadvantages, or deepening of false view that express narrow-minded behavior and hindrances.

2. Being freed from the influence of five forms of stinginess, here, again defined in religious terminology:

* Avasa-macchhariya: stinginess as to dwelling

* Labha-macchhariya: stinginess as to gain

* Kula-macchhariya: stinginess as to family

* Vanna-macchhariya: stinginess as to recognition; caste or class discrimination

* Dhamma-macchhariya: stinginess as to knowledge or mental achievements

There is a pressing need to fully comprehend and develop humans to remove narrow-minded behavior by applying corrective social-action with agreement-based wisdom.

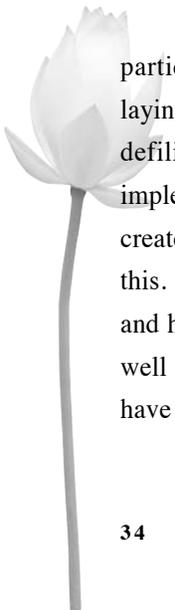
3. Additionally, the three universal principles must be created in order to be planted as seeds to grow in human minds, for the following are universal truths:

- 1) The universal human being: look at humans as human
- 2) Universal loving kindness: given to all
- 3) Rules and universal truth: without division, all have equal rights and justice

If humans respect the same ideals together and adhere to the three universalities, there will be no further separation and only unity. When mental separations or barriers have fallen, other frontiers can be eliminated. However, there is no solution if human mentality pervades in wicked separation although humanity has already transformed positively.

Finally, humans have told themselves that there is no external separation - that we live in a **borderless world**; in fact, only humans still have mental barriers or separation. It will be difficult for the humans to progress into humanity. To make the minds of humans to be borderless: morality, concentration and wisdom - should all be encouraged and developed for humans to develop humanity towards overcoming conflict, to be freed from trouble with another, and strive without burdens towards - leading to the peace and happiness of the world.

I deliver Dhamma principles to all, my good people - in particular to my teachers who were the most important group in laying the foundations in this matter. As I told you, to be freed from defiling hindrances and barriers - truly higher education must be implemented. Thus, teachers would be the masters of this subject, to create peace and happiness - we would be pleased if they could do this. The achievements through education would bring about peace and happiness both inside and outside, into the world and society, as well as in humanity's mind. We wish you all be able to do what we have suggested and delivered, beginning from the comprehension of



principles, accepting them, and finally the implementation of the mentioned principles. I wish you all prosperity in peace, to be full of internal and external happiness, pervading in all directions towards universal peace and happiness.

