

# MINDFUL LEADERSHIP FOR SUSTAINABLE PEACE

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## ABSTRACT

*Mindfulness judged from Buddhist perspectives signifies to 'Right Concentration/Mindfulness, one of the key components of 'Prajñā' of Eight-fold Path. The judicious and rightful practice of mindfulness would obviously develop leadership skill making one more in present and thereby being able to do everything with more discipline focus. In mindful leadership, one will learn how to draw on those inner reserves through mindfulness responding to any situation as it rises. Mindful leadership leads to achieve sustainable peace by ending violent conflict and vicious cycles of lapse and relapse. Mindful leadership helps to increase in productivity, in decision-making, in listening and reduction in stress level associated with the development of emotional intelligence building attention and focus, enhancing self-awareness as well as empathy, etc. To be liberated from regrets, incidents from the past and worries about the future and to achieve focus and clarity, reduce stress, and to develop the presence of mind to meet any number of challenges, mindfulness is a great tool which could be attained through meditation, breathing, yoga, walking music, etc. In present scenario, some national and international companies like Google, etc, are attaching a great importance for development of mindful leadership for sustainable peace.*

*In conclusion, it must be told that the skill of developing mindful*

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*leadership would undoubtedly reduce avarice, jealousy, distrust, anger, violence, intolerance, regrets, etc., and this would be great factor promoting sustainable Peace.*

## 1. INTRODUCTION

A judicious consideration of the present global situation presents a gloomy state of affairs prevailing in most of the countries of the world suffering from nuclear war threats, population explosion, unemployment, environmental pollution, and constant stimulation of the senses, etc. This is the situation Buddhism describes as “tangles within and tangles without, people are enmeshed with tangles” (Silva, 1986, p.12). Mankind is entangled in such a tangle. Just as bamboos and likes are entangled by such tangles as bamboo bushes, so all mankind, known as various classes of sentient beings, are entangled, enmeshed, embroiled in that tangle of craving (Tin, 1922, pp.1-2). Craving (*taṇhā*) is the root cause for destroying peace. The ultimate goal of each individual is to lead a life of ‘Peace’ which signifies a life of bliss, happiness, pleasure and joy without any hindrance and unnecessary interference by some basic emotions. These basic emotions are six in number that frustrate the human mind, disturbing its peace, making it restless: ignorance, attachment, anger, pride, deluded doubt and distorted views. These are the mental attitude, not external phenomena.

### Objectives:

The prime objective of this paper is to discuss why each sentient being must strive to make himself/herself fit for mindful leadership in a Buddhist Way: What should be the effort to achieve the proposed destination?: In which way the acquired mindful leadership is to be directed to destroy all negative forces that make the world to suffer from untold miseries, issues and problems, conflicts and complexities, etc.: and, How the practice of *jhāna* and *vipassanā* will brought equilibrium in body and mind leading to foster sustainable peace through mindful leadership.

### Methodology:

For writing this paper most of the Buddhist literature have been consulted as primary sources with critical analysis and making proper evaluation. Besides, books and articles published in

different books, journals, proceedings and magazines are consulted with utmost care. Apart from visiting different archives, museums and libraries, we also met a number of persons who were the most victimized persons of different unusual circumstances: divorcees, single parents, persons suffering from fatal injuries due to in fighting, drug-addicts, squabbles arising over trifle affairs leading to backbiting, etc.

### Discussion:

The destruction or elimination of this disharmonious and distracting forces obstructing for achieving sustainable peace could be made through the mindful leadership. Mindfulness judged from the Buddhist perspectives signifies to 'Right Concentration/ Mindfulness', one of the key components of the '*Prañjā*' of Eightfold Path. The proper practice of mindfulness makes a man to be relieved from anxieties, tensions, stress and strain and develops leadership skill making him more responsive to all type of challenges and thereby being able to do everything with more discipline focus. In mindful leadership, one will learn how to draw on those inner reserves through mindfulness responding to any situation as it rises. Mindful leadership leads to achieve sustainable peace by ending violent conflict and vicious cycles of lapse and relapse. Mindful leadership helps to increase in productivity, in decision making, in listening and reduction in stress level associated with the development of emotional intelligence building attention and focus, enhancing self-awareness as well as empathy, etc.

The human mind instinctively seeks peace. The search for peace would be a far cry without the practice of absolute control in thought, in speech and in deeds. It is unwise to think that control is an Eastern thing, a Buddhist thing. The study of Buddhism means the study of the nature of one's mind. Instead of focusing on some supreme being, Buddhism emphasizes more practical matters, such as how to integrate our minds and how to keep our everyday life peaceful and healthy (Yese, ed. Ribush, 1998, p.7). Buddhism should not be considered only as a religion rather it must be treated as experiential knowledge-wisdom enriched with philosophy, science or psychology than some dogmatic view.

In explaining “what is making a man unrest”, Buddha attaches importance to investigate one’s own mind with introspective knowledge-wisdom which would make one to understand that his basic emotion is egocentricity. It is unwise to give up all possessions to overcome ego. Possessions never make life difficult. Too much attachment to possessions is the root cause of unrest: ego and attachment pollute one’s mind, making it unclear, ignorant and agitated, and prevent the light of wisdom from growing. The solution to this problem is meditation. Meditation is alert state of mind and wisdom that makes a man to remain aware every moment of life, fully conscious of what he is doing, and why and how he is doing. This is one of the phases of developing mindful leadership for sustainable peace.

To generate loving kindness towards friends, parents and country, it is essential to know the characteristic nature of attachment and its objects. Hurting parents or friends is the work of one’s unconscious state of mind. When acting in anger, the angry person is completely oblivious as to what is happening in his mind. To remain conscious in own thought, deed and action gives immense pleasure, peace and happiness to self and other sentient beings: being unaware of one’s own behaviour and mental attitude makes one to lose his humanity. Lord Buddha suggests that everybody should become a psychologist by trying to know own mind as every human being has the ability to understand his or her own mind. When one understands his own mind control follows naturally. Before doing anything mind should be interrogated with three questions, *i.e.* Why should I do it? How I will do it? What is the cause? So, the understanding of mind with critical and evaluative analysis helps one easily to solve the problems. Absence of problem means the promotion of sustainable peace.

In the fag end of the second decade of 21<sup>st</sup> century, the world in spite of its immense wealth exhibits more than 3 billion people (nearly 1/2 of than world’s population) live in poverty and more than 1.4 billion people live in extreme poverty and 22, thousand children die each day due to poverty. With advanced medical care and medicines, the present world is witnessing the death of eleven million people annually due to lack of proper treatment. The

strange is that in the name of promoting higher technologies, the world is unhesitatingly drained its economic resources on other planets whereas seven million children die of hunger each year and 800 million people are severely undernourished (Bodhi,2000, p.8). This state of affairs makes us to visualize how the present world is acutely suffering from numerous troubles.

To respond these problems from Buddhist perspectives is not to rush to foregone conclusions but to investigate the underlying causes at all levels, and to continue it until one has reached the deepest roots. The problems encircling society, politics and economic situations need to be dissected to macro level, so that the proper and right treatment could be given to heal up the wounds permanently, or in other words to achieve a permanent or sustainable peace . Bodhi(2000, pp.9-10) believes that pact, protocols, treaties and effective measures are not the sufficient measures to counteract challenging issues: The Kyoto Protocol(1977), The United Nations Framework Convention on Climate Change(1993), and the Paris Agreement on Climate Change(2016), for the global warming issues: even if, strong, large and tough police force could not prevent the occurring of crime and violence for ever: and, till now, more effective control against drug trafficking could not check the addiction among the youths. Such measures may indeed be expedient safeguards against the grosser manifestations of the problems they are intended to rectify, but however effective and efficient they may be in the short run, on their own they do not provide long term solutions. What they offer is cosmetic treatment, stopgap measures that should not be taken as substitutes for alternatives that operates at the level of the deeper root-causes.

From Buddhist point of view, the real root-cause behind all such unpalatable issues is the uncontrolled mind which makes one's life agitated and restless. Uncontrolled mind is just like a malignant disease that eats away vital strength making life poisonous from socio-economic and political front. Since Buddhism teaches all sentient beings are equal, it is unwise to say, "He is nothing; I am special". This brings a social pollution which is more dangerous than environmental pollution. Such type of feeling makes a man

more tension-oriented for which he could not relax or sleep properly without the aid of tranquilizers. In this set up interpersonal relations have become so brittle and vulnerable that the divorce rate has become alarmingly high, thus letting loose a whole series of social problems such as uncared- for children, juvenile delinquency, suicide, etc. Thus life has become a problematic burden and a solution to make life more tolerable and enjoyable is a great pressing need (Silva, p.1).

For the development of mindful leadership, Buddha explains about fourfold pleasures to be enjoyed by all in the *Pattakammavagga* of *Āṅguttara Nikāya* (A.N. II,69) which is useful and relevant to the present day problems. The four type of pleasures are: *atthisukha*, the pleasure of having material wealth; *bhogasukha*, the pleasures of enjoying material wealth; *ananasukha*, the pleasures being debtless: and, *annavajjasukha*, the pleasure being blameless. The man has to do proper *kamma* to enjoy this fourfold pleasure. In a discourse (A.N.,VI, 63), the Buddha said “Intention is kamma. Having willed, one acts through the body, speech and mind”. Every kamma has a vipāka. Kamma-vipāka means cause and effect. The vipāka of unethical kamma is virtually the destroyer of sustainable peace in the one hand and on the other, it prevents the development of mindful leadership. Therefore, the practice of the Buddhist code of ethics, pañchaśīla (the Five Precepts)\*, gives satisfaction of leading a righteous life to a great extent.

The Buddha spoke us about two super powers which is always trying to save mankind from dark forces. These are *Hīrī* (conscience) and *Ottapa* (our respect for others), the two bright qualities, the sense of shame and the fear to do wrong, that protect the world (*dve sukka dhamma lokam palenti*-A.N.II, 9). It is essential to inculcate this two *deva dhamma* (*Hīrī* and *Ottapa*) which are always found patrolling the depth of the human psyche, where they swoop in to thwart the evil masterminds who concoct our sufferings and plot to destroy our world: it will develop mindful leadership for everlasting peace in the world. The greatest stumbling bloc making *Hīrī* and *Ottapa* inertia is *Ahīrī* (lack of conscience) and *Anottapa* (lack of respect) whose presence destroy the peace of mind. However, the presence of *appamāda* (Heedfulness), *vīrya* (a combination of energy) and *sati* (mindfulness), the three great

friends, reinstate *Hīrī* and *Ottapa* in to its former state which is said to be the basis of all virtues. Sati (mindfulness) is alert presence of mind, cultivated strongly in meditation practice, which enables one to be more aware of one's mental states, including intentions and motives. It is complemented by 'clear comprehension', which acts to guide one's actual behaviour to be harmony with one's ideals and goals (Harvey, 2000, p.11).

The prime source of destroyer of peace is mental *kamma* which spring from *lobha* (greed), *dosha* (hatred) and *moha* (delusion) which are unwholesome and blameworthy. This may give rise to covetousness, malice and wrong views. Anger (*patigha/kodha*), jealousy (*issā*), intolerance (*akkhanti*), ignorance (*avidyā*), misconduct, and pride (*māna*), etc, lead to mental and physical sufferings in different ways starting from physical illness to mental tension. These are antithetical for the growth of mindful leadership for sustainable peace, To counteract this negative forces, cultivation of sublime modes of behaviour such as *mettā*, (loving kindness), *karuṇā* (compassion), *mudita* (sympathetic joy) and *upekkhā* (equanimity) are an absolute necessity to create a conducive atmosphere for the development of mindful leadership. It is not the rank nor the wealth, but the highest conduct based on good morals, good will, wisdom and properly trained minds that makes a man pure or virtuous (*Kindred Sayings* I, pp. 46).

A man attended by three Root-conditions cultivating concentration (intellect) and insight (intuition) becomes energetic enough to burn out completely corruption (Tin, 1922, p.4). One who opts out to provide mindful leadership for sustainable peace must be trained with intellect and wisdom: wisdom is of three types; mother-wit, insight-wisdom and preserving wisdom, maintaining all functions. Tin (2000, p.4) in his translation of Buddhaghosa's *Visuddhimagga* highlights that Sustainable peace could be established if a man standing on ground of virtue lifting a sword of insight-wisdom well sharpened with concentration, threefold wisdom, supported by strength of energy and ardour tries to clear away entire obstacles: He is the right man to provide mindful leadership to the society and the globe. Avoidance of extreme devotion to the pleasure of sensuality, self-mortification

and the practice of the middle course (*Ashtāṅgikamāgga*) are the great tools to ensure everlasting peace.

The rise of corruption, oppression, exploitation, nepotism and blasphemy, etc, would be annihilated or extincted by means of practicing virtue, concentration and wisdom. Virtue has four aspects; volition, mental properties, restraint and non-transgression. A virtuous man is the embodiment of mindful leadership. Because virtue in him destroys wickedness, develops faultlessness and sense of shame and dread of blame. The advantage of a virtuous man is that he acquires wealth, fame, absolute confidence; remains undeluded; and, dies without blame and remorse.

In the *Sīlanāda Sutta*, the Buddha instructs a gathering of students to practice mindfulness in all aspects of the present as it come to be, keeping close to their own preserves, to the range of their ancestors. He emphasises that illusory thoughts and desires will find no foothold; it is only by cultivating wholesome or *kushala* eventualities that this virtue will deepen and develop. Most generally, this would seem to mean skillfully discerning the realities of our present global situation, as it has come to be, and responding to these realities through/in endless cultivation of wisdom, attentive mastery and moral clarity (Hershock, 2006, p.83). This is the only way to counteract meaningfully and sustainably resolving trouble and suffering.

In the present scenario, mass media<sup>3</sup> represents many of the values central not only to our currently prevailing socio-economic *kamma* with political disposition, but also to our most basic habits and ideals of self construction. Criticizing the media is criticizing ourselves and our personal and communal *kamma* (Hershock, 2006, p.86). Mass media can be used both for constructive and destructive *kamma*. Analysing from Buddhist perspectives, it is to be expected that the media, instead of being used to foster distrust and hatred should be used to promote mutual understanding and tolerance or in other words, the media effect should be dynamic enough to preach the Buddhist teachings of interdependence and emptiness to promote mindful leadership for sustainable peace basing on the cult of non-violence, mutual harmony, love, sympathy, compassion, charity etc.



The present world is witnessing the development of global terrorism as a consequence of contemporary pattern of technology-driven globalization and interdependence. But, as the the rhetoric of many terrorist group make it clear, global terrorism is not just made it possible by the interdependencies and technological systems that have developed as a function of contemporary scales and rates of globalization, it also a response to them - one that seeks to disrupt present pattern in the distribution of and management of power through the calculated and yet apparently indiscriminate infusion of fear into the global public sphere. Terrorism is most often used to denote something like “irrational acts of calculated violence as a means to create terror, consciously and callously, among innocent people to achieve a religious or political aim. Terrorism is to be counteracted through mindful leadership built in a Buddhist way practicing Eightfold Path, Pañchaśīla and taking refuge in the *Buddha, Dhamma, and Saṅgha*.

The word Buddha signifies to one who acts as ‘Rediscoverer’ and teacher of liberating truths and the embodiment of liberating qualities to be developed by others. The *Buddha* could only awaken one from the perception that “All life is but a dream”; the Buddha is knowledge, and all knowledge is judgement, and every judgement is the work of power of judgement, and hence an activity of reason (Grimm, 1958, pp.25-26). This scientific teaching of Buddha is therefore a *Religion of Reason* the following of which makes man potential enough to provide enlightened leadership to mankind and the society as a whole. The *Dhamma* is prescribed duty based on ethics and morality to be followed by one and all irrespective of caste, creed religion, age, sex and status: it includes the discharging of seemly behaviour towards parents, teachers, *Śramaṇas*, Brahmanas, mendicants, wife, husband, children, kith and kin, masters, servants, slaves, friends, acquaintances, relatives, rulers and ruled, etc.; it teaches mankind that the practice of ‘good ill’ without measure among all beings will develop transformational leadership in them to guide mankind to achieve sustainable peace. The *Saṅgha* represents unity (*aikya*), integrity (*nisthā*), and mutual concord creating a feeling of equanimity equally encouraging to denounce discord, division, squabbles, disagreement, dissertation arising over the identity crisis.

Dhammapada mentions that “enmity never cease by enmity in this world: only by non-enmity do they cease. This is the ancient Law.” *Lobha* (greed), *dosha* (hatred) and *moha* (delusion) are three root conditions, says Buddha, from which spring the conflict destroying peace and happiness of mankind. (Nyanponika, 1978, p.50). Caught by any of them, a person try to grasp the opportunity at the cost of others which leads to tension and conflict. Excessive attachment to material objects gives rise to conflicts: pleasure, property, territory, wealth, economic dominance, or political superiority. Sense-pleasure lead on to desire for more sense-pleasures, which leads on to conflict between all kinds of people, including rulers, and thus quarreling and war. Nyanponika (1978, p.239) believes that apart from actual greed, material deprivation is seen as a key source of conflict.

Today’s world is undoubtedly suffering from the threat of wars from different perspectives. To avoid war, the Buddha suggests that each and all must have to take resolution not to commit intentional harm or killing of any sentient being, whether direct or by the agency of another person.; to practice lovingkindness and compassion; and, showing adherence to ‘right livelihood’, a factor of the Eightfold Path to *Nirvāṇa*, which precludes making a living in the way that cause suffering to others. Among the the specifically listed form of ‘wrong living’ is living by trade in arms (A.N., V, p.177). Victory breeds hatreds; the defeated live in pain, Happily the peaceful live, giving up victory and defeat (S.N., I, p.83). The *Mahāyāna* texts highlights that the warring parties must try to settle their issues by displaying kindness and pity so that the opponents could be reconciled and get agreed to live in harmony. In *Dhammapada* (*Dhp:Th*, p.223), it is stated that conquer anger by love, conquer evil by good, conquer the stingy by giving, conquer the liar by truth: One, who conquers a thousand thousands men in the battle field may be a great warrior, but not a true victor; he is indeed a noble victor who conquers himself. Wars and conflicts would be evaded by tendering lovingkindness. Compassion, empathetic joy, equanimity, forbearance, renouncing anger and violence (Harevey, pp.243-252).

Suicide is becoming a common phenomenon of the present

century. Persons suffering from many difficulties like tension, anxiety, failures, psychological imbalances, hazards, separations, etc, might kill himself or herself in the hope of something less intolerable after death; yet there is no guarantee that matters may not be made worse by his act. Not only does suicide waste this opportunity for oneself, but it also deprives others of benefits that one may bring to them. Suicide is viewed as an attempt to break the first precept of *Pañchaśīla*, i.e., non-killing/non-violence; killing oneself is just as much an act of killing as killing another person. Mahā-Kassapa says that ‘moral people do not seek to hasten ripening of that which is not yet ripe’ One could add that, even for a not particularly virtuous person, suicide is an act which will bring grief to friends and relatives, and so, if for no other reason is to be avoided (Harvey 2000, p.287).

Striving to achieve ‘Mindful Leadership for Sustainable Peace’, one has to adopt goodness (*kalyāṇa*) as a friend tendering absolute respect and obedience. Mindful and thoughtful disposition towards goodness would obviously free a man from which is evil and from all fetters, i.e., ignorance, cravings, greed, hatred, delusion jealousy, anger, violence, etc. Once broken free from fetter, one should desist to be fettered again. Leaving the state of defilement, one becomes pure and uncontaminated. This real purity (*Visuddhi*), once it has been attained, will give rise to a genuine calm and coolness free from all turbulence, strife and torment. This state of freedom from oppression and turbulence was called by the Buddha simply peace (*Śānti*), that is stillness and coolness in all situations, which is virtually the same thing as *Nivāṇa* (Bhikku, 1956, p.93). Paradigmatically, Buddha’s *Nirvāṇa* can be explained in two ways; absence of any instrument of torture; and, extinction without remainder. Bhikku (1956, p.93), further, explains that *Nirvāṇa* has two very important meanings; firstly, absence of any source of torment and burning, freedom from all forms of bondage and constraints and secondly, extinction, with no fuel for further arising of suffering. The combination of these meanings indicates a complete freedom from suffering.

*Nirvāṇa* is possible when one recognises the value of insight into the true nature of things (worldly conditions and all things) and by

following an organized system of concentration and insight practice. The practice of development of insight by the nature method is possible in all circumstances and at all times that makes our life so pure and honest that there arise in succession spiritual joy (*pitti and pamoda*), calm (*passaddhi*), insight into true nature of things (*yathābhūtañānadassana*), disenchantment (*nibbidā*), withdrawal (*virāga*), escape (*vimutti*), purification from defilement (*visuddhi*), and the peace or *nirvāṇa* (*nibbāna*), and coolness (*śānti*), so that we come to get a taste of freedom from suffering (*nibbāna*).

To develop the mental insight, it is essential to practice *jhāna* which is the training of mind, known as meditation, to withdraw the mind from the automatic responses to sense-impression, and leading to state of perfect equanimity and awareness (*upekkhi-sati-piirisuddhi*). The practice of *śīla, samāddhi and pajñā*, the mind becomes set, almost, naturally for the practice of *dhyāna* which reinforces the development of wholesome states, leading to *upekkhā* (equanimity) and mindfulness. According to Buddhaghosha, the term '*jhāna*' is derived from the verb *jhāyati*, "to think or meditate", while the verb *jhāpeti*, "to burn up" explicates its function, namely burning up opposites states, burning up or destroying "the mental defilements preventing the development of serenity and insight. (Gunaratana, 1995, p.4). *Jhāna/Dhyāna* is equated with concentration, a state of one pointed absorption in which there is a diminished awareness of the surroundings. In the later Theravada Buddhist tradition, developed *Vipassanā* movement in which this absorbed state of mind is regarded as unnecessary and non-beneficial for awakening, which has to be reached by mindfulness of the body and vipassana (insight into impermanence). *Vipassanā* practice is not taught by Buddha, but were developed by later teachers This kind of practice is suitable for people at a fairly undeveloped stage, who still can not perceive the unsatisfactoriness of worldly existence with their own eyes., naturally (Bhikku, 1956, p.96). The founding pillar of *vipassanā* is morality and concentration. *Vipassanā* means clear insight, and refers to the unobscured vision that may arise when a person's mind is full of joy and devoid of any defilement. Joy develops when there is moral purity (*Śīla vishuddhi*); morality is a pre requisite (*Rathavinittasutta, Majjhima Nikāya.*, p.24) There are seven purifications to be practiced by the practitioners: Moral

purity, Mental purity, Freedom from False views, Freedom from doubt, Knowledge and of what is true Path, Knowledge and vision of the progress along the Path (Knowledge of arising and passing away, Knowledge of passing away, Awareness of fearsomeness, Awareness of danger, Disenchantment, desire for freedom, Struggle to escape, Imperturbability and Readiness to perceive the Four Noble Truths), Full intuitive knowledge.

Bhikku (1956, p. 98) explains that Moral purity is faultless behaviour by way of body and speech. As long as any imperfection in body or speech remains, morality in true sense is lacking. When it has been perfected, that is, when tranquility of bodily activities and speech has been achieved, the result is bound to be mental tranquility, conducive in its turn to the further stages of purification: freedom from misunderstanding, freedom from doubt, knowledge as Path to be followed and what is not, knowledge and vision of the progress along the Path and finally full intuitive insight. These last five stages constitute *vipassnā* proper. Purification of mind and conduct are merely the entrance into the path of *vipassaā*.

## 2. CONCLUSION

Now-a-days, some multinational companies like Google and others are found to practice meditation, yoga and dhyāna to get relieved from stress and strain, anxiety, tension, etc. Vipassanā as a great tool based on the practice of morality (*Śīla*), concentration (*samādhi*), and insight (*paññā*) releases ourselves from grasping and clinging. Understanding the objects of clinging (the five aggregates consisting body, feeling, perception, active thinking and consciousness) and its true nature, it is obvious that desires give way to disenchantment and there would be no more clinging. Yese (1998, p.9) points out that meditation does not imply only the development of single pointed concentration, sitting in corner doing nothing. Meditation is alert state of mind, the opposite of sluggishness; meditation is wisdom. One should remain aware every moment one's daily life, fully conscious of what he/she is doing, and how and why he/she is doing it. Through meditation one can the truth of life. Meditation reveals everything that is in one's own mind; all garbage and positivity in one's own mind. There is no

need that everybody should become Buddhist to learn meditation and *vipassanā* for the development of mindful leadership. The important thing is to search with wisdom and not blind faith. This will ultimately lead to attainment of sustainable peace.

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org>courses>introduction

\*Abstinence from killing, stealing, adultery, lie and intoxicants

The absence of greed, of hatred, of delusion.

Such acquiring the subject of meditation, making frequent questioning and being strenuous in culture.

Mass media includes standard print (newspaper, book, magazine, pamphlets,etc), broadcast (television, radio, cinema) and electronic (especially internet-meditated, video games, etc).