

## SUSTAINABLE DEVELOPMENT AND WORLD PEACE: A BUDDHIST APPROACH

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Over the centuries, Buddhism as a religion has shaped society, social customs, practices and way of thinking in many nations in Asia in the past and even today. In shaping morals and ethical concerns, Buddhism has contributed substantially in the present world scenario. The rapid growth of science and technology, trends of secularization, individual and profit driven capitalism, increasing influence of consumerism are gradually challenging the values and ethos of Buddhist civilization and lives. The attempt to study and evaluate development within the framework of sustainable development that has been taking place not only in India but abroad as well raises the philosophical question of the extent to which Buddhism might be amenable to the adoption of a sustainable development approach. In my view, Buddhist approach to development affirms the core elements of sustainable development and so ought to be receptive to its implementation in the wider context. According to Buddhism, conflict, intolerance and disharmony arise out of desires, hatred and ignorance. To develop confidence, tolerance, and harmony it is important to cultivate common values or universal ethics. Therefore, promotion of education, dialogue, social and economic development would lead for sustainable development of peace in the world.

As we are aware that the basic ideas of Buddhist teachings and

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thoughts which highlights the Buddha's point of view on the world peace which is the core objectives of sustainable development. It clarifies what prominent Buddhist monks and scholars believe are the limitations of traditional liberalism; and, finally, suggest that sustainable development and peace. Buddhism emphasizes different dimensions of sustainability in the context of peace initiatives. Proponents of sustainable development have focused primarily on the realm of policy making and formulation of specific indicators to measure scientifically the sustainability of policies and practices, whereas Buddhists have focused far more on attaining moral and spiritual awareness.

### SUSTAINABLE DEVELOPMENTAL CONCEPTS

Let me first discuss here the concept of Sustainable development in literal sense as well as from the Buddhist point of view. Religion needs to proper autonomy of humanist ethics, the resource to thinking about the foundations of ethics in natural human desires, to prevent it from interpreting religious rules in ways that are dismissive of those who differ from oneself or repressive of basic human goods. But humanist ethics needs religion to give its moral principles a strongly motivating moral goal and a real hope of its realization. People's hearts will not be moved by considerations of a rather abstract universal rationality alone. They will be moved by a vision goodness which is empowering and realizable.<sup>1</sup> The common definitional understanding of sustainability or sustainable development vis-à-vis economic growth is quite contrary to the Buddhist way of looking at both the terms.

According to Buddhism, sustainability or sustainable development stands for the enrichment of human life with a deepened understanding of holistic well being which is divorced from simplistic ideas such as economic effluence, material accumulation, and sensual gratification. While the general discourse on sustainability functions in a linear way almost always prioritizing development at the external domain, Buddhism, on the other hand, incorporates both the mental and physical contexts and

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1. Runzo, Josef and Martin, Nancy M (eds.), "*Ethics in the World Religions*", Oxford: One-world, 2007:61.

follows a holistic pattern of development that encompasses both mental and physical as well as individual and communal realms.<sup>2</sup> At the most fundamental level, Buddhist sustainable development emphasizes on transformation taking place at the individual level or inner ecology along the path set forth in the Noble Eightfold Path (*ariya-aṭṭhaṅgika-magga*) or the three-fold training of morality (*sīla*), concentration (*samādhi*) and wisdom (*paññā*) before it is acted out or stretched to the collective domain.<sup>3</sup> Highlighting the potentials of Buddhism to instigate profound personal and social transformations that could lead to a sustainable world, in this paper we investigate the potential for self-transformation that reside in the teachings of the Buddha.

### BUDDHIST CONCEPTION OF PEACE

In this study, what the Buddha said about peace, justice, and freedom is important to learn, especially in the context of present world scenario that have come up before us due to technological advancements due to the 4<sup>th</sup> Industrial Revolution. The concept of peace is central to Buddhism. Therefore, the Buddha is called the “*Santiraja*” ‘king of peace. Leading a Buddhist way of life, is to maintain harmonious, untroubled good life, which consists of “*Samacariya*”, which literally means, a harmonious life or a peaceful way of living with one’s fellow beings. It is this doctrine, which gives ‘inward peace’ that allows externally to lead a harmonious or a righteous living’ (*Dhammacariya*). This is what the Buddha, for the first time in human history, made known to the entire world, when he set up the ‘kingdom of righteousness’ (*dhammacakkam*) literally the rule of righteousness. In Buddhism, several *Pāli* terms have been used to denote peace such as *santi*, *santa*, *samatha*, *upasama* etc. Peace translated from the word *santi* in Buddhism philosophy means the appeasing, pacifying of all ills and suffering. It also means the cessation of sufferings through the extinction of craving,

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2. Mohanta, Dipti, A Middle Way of Sustainable Development Amidst Social Changes, UNDV Conference Proceedings, 2014.

3. Mohanta, Dipti, A Middle Way of Sustainable Development Amidst Social Changes, UNDV Conference Proceedings, 2014.

which causes suffering.<sup>4</sup> The Buddhist tradition is often praised for its peace (*santi*) teaching and its exceptional record of non-violence (*ahimsā*) in Buddhist societies over 2500 years. In Buddhism and other Indian religions, the primary emphasis is on the individual aspect of peace, and its social consequences are held to follow only from the centre of the individual's psychology.

The fundamental goal of Buddhism is peace, and it also not only means peace for human beings, but peace for all living beings. The Buddha teaches that the first step on the path to peace understands the causality of peace. According to the Buddha, peaceful mind leads to peaceful actions. Among these teachings are bringing about the peace in Buddhist societies for a long time.

The concept of peace in Buddhism has both negative and positive meanings. In its negative sense, peace is an absence not only of war and conflict but also of 'structure violence' such as social injustice, social inequality, the violation of human rights, the destruction of ecological balance, etc. In its positive sense, peace means to presence of unity, harmony, freedom and justice. Thus, the concept of peace encompasses within itself the absence of conflict as well as the presence of harmony.<sup>5</sup> However, the world today lives in constant fear, suspicion, and tension. Science has produced weapons, which are capable of unimaginable destruction. Brandishing these new instruments of death, great powers threaten and challenge one another. Human beings in fear of the situation they have themselves created want to find a way out, and seek some kind of solution. There is none except that the held out by the Buddha-his message of nonviolence and peace, of love and compassion, of tolerance and understanding, of truth and wisdom, of respect and regard for all life, of freedom from selfishness, hatred and violence.<sup>6</sup> In the *Majjhimanikaya*: people seek riches, and kings

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4. Singh, Arvind Kumar, "Relevance of Buddhism in Attaining World Peace" in Le Manh That and Thich Nhat Tu (eds.), *War, Conflict and Healing: A Buddhist perspective*, HCM City, Vietnam Buddhist University, 2008:55.

5. Thepsopon, Phra (Prayoon Merek), "A Buddhist World View", Fifth Impression, Bangkok: Mahachula Buddhist University Press, 2001:88.

6. Rahula, Walpola, "What the Buddha Taught", Reprinted, Taipei, Taiwan: The Corporate Body of the Buddha Educational Foundation, 2002:86.

want to expand their territories.<sup>7</sup> Elsewhere mentioned, is the desire for kings to begin war, and bring trouble to the common people with disasters and damage.

The Buddha, with great compassion for the world, instructed his followers to practice the four boundless states (*appamanna*) of loving kindness (*metta*), of compassion (*karuna*), of sympathetic joy (*mudita*), and of equanimity (*upekkha*). This practice of 'metta' or universal love, begins by suffusing ones own mind with universal love (*metta*) and then pervading it to one's family, then to the neighbors, then to the village, country and the four corners of the Universe.

Human have always prized and sought Peace. The conditioned believed to foster peace and the very conception of peace, however, have varied in different periods and cultures. However, this argument will provide a survey of the Buddhist vision of peace in the light of peace studies. According to the Buddha teaching of Dependent Origination (*paticcasamuppada*), everything, including the psychophysical compound, that we call individual, exist only in relation to other beings and things and undergoes constant changes responding and reacting to them.<sup>8</sup> Believing that the root of violence is located within the mind, Buddhism has placed a greater urgency upon inner reflection. Will be replaced by loving-kindness (*mettā*), compassion (*karuṇā*), sympathetic joy (*muditā*), and equanimity (*upekkhā*).

On the behavioural one practices peace daily by observing the five precepts (*pañca-sīla*).<sup>9</sup> To prevent in group disputes, the Buddha teaches the six principles of cordiality in any community (*sāraṇīyadhamma*).<sup>10</sup> As for inter-group or international affairs, Buddhist scriptures are rife with stories that teach nonviolent (*ahiṃsā*) intervention. The chapter concludes the Buddhist worldview is surprisingly in accordance with the insights of peace studies in its process-oriented paradigm, its insistence on peace by

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7. Majjhimanikaya, Vol.II. p.72.

8. Strong, John S, " *The Experience of Buddhism: Sources and Interpretations*", Second edition, London, Toronto, Belmont and Albert Complex: Wadsworth, Thomson Learning, 2002: 101.

9. See Aṅguttarannikāya.III.203, 275; Dīghanikāya.III.235.

10. See Dīghanikāya.III.245.

peaceful means, and its holistic framework of peace, which would play a vital role in the efforts of bringing the culture of peace into existence around the world. Buddhism has long been celebrated as a religion of peace and nonviolence with its increasing vitality in regions around the world. Many people today turn to Buddhism for relief and guidance at the time when peace seems to be a deferred dream more than over, with the wars in the Middle East and Africa, and the terrorist activities expanding into areas where people never expected that scope of violence before such as Bali, London, and New York. Yet this is never a better time to re-examine the position of Buddhism, among the other world religions, on peace and violence in the hope that it can be accorded in the global efforts to create new sets of values regarding the ways people manage conflict and maintain peace via nonviolent means.

#### BUDDHISM AND SUSTAINABLE DEVELOPMENT

We make choices with our dictates based on demands arises due to our day to day needs and than makes a choice of what is right and what is wrong. It is not right or wrong because it is illegal or forbidden. But it is right or wrong because it will either lead our life into suffering or lasting happiness. The Buddhist discourse on sustainability has a conceptual linking to the Buddha's perfection of generosity, self-sacrifice and contentment in his penultimate birth as Prince Vessantara, the Bodhisattva, before attaining Enlightenment in his final birth as the Buddha. The perfection of generosity (*dana*) clearly depicts the emphasis laid in Buddhism on the much-cherished quality of non-accusation of material wealth solely for one's own sake and for sensual pleasure and indulgence. Underneath this stance is the glowing element of sharing and self-sacrifice for the well being of others.<sup>11</sup> The Bodhisattva's giving-away of the magical rain-inducing white elephant for the sake of helping the drought-stricken denizens of Kalinga is symbolic of the concept of sustenance of communal sustainability even at the cost of individual loss and suffering. Corresponding to this sense of self-sacrifice is the inherent urge of Prince Siddhartha to abandon

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11. Mohanta, Dipti, A Middle Way of Sustainable Development Amidst Social Changes, UNDV Conference Proceedings, 2014.

all palatial wealth and comfort in the search for an answer to end human suffering. Thus, deeply embedded in Buddhism is not just the concept of personal sustainable development but communal sustainability as well.<sup>12</sup>

The teaching of the Buddha on leading life along the *Atthangiko Maggo* is therefore a teaching on making choices in life. The practice of the *eight fold path* consists of eight deeds of righteousness which are the righteousness in perception, thought, speech, work, earning the living, diligence, conscience, and determination. If we have to put it across in simple way, this is the teaching of the science of making a choice in life for a sufficing and moderate living, the science of learning to make the right choice and observe the distinction between what choice is right and what choice is wrong. The Buddha's *theory of dependent origination (Patīccasamuppāda)* is the guiding principles toward learning how to make a choice that will produce the outcome beneficial to life, to last and to sustain for they will constantly keep the people far away from the unbounded desires.

Buddhist doctrine of *Ahimsa* (Non-violence) is a fundamental tenet in Buddhism which promotes non-harming attitudes to fellow human beings and eco system. Reverence for all forms of life is a crucial practical virtue in this tenet. Gentleness in all actions of body, speech and mind creates a healthy cultural and religious value that celebrates sustainable environment.

Here it is imperative to mention the contribution of Buddhist point of view and its significance in dealing with this burning issue. In the light of environmental degradation and climate changes, we certainly need one and a half more of this planet earth if we are to sustain our natural resources at the present exploitation rate. The Buddha, with great compassion for the world, required his followers to practice the four boundless states (*appamāna*) of loving kindness (*metta*), of compassion (*karuna*), of sympathetic joy (*mudita*), and of equanimity (*upekkha*). This practice of '*metta*' or universal love, begins by suffusing one's own mind with universal love (*metta*) and then pervading it to one's family, then to the neighbors, then to the

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12. Mohanta, Dipti, A Middle Way of Sustainable Development Amidst Social Changes, UNDV Conference Proceedings, 2014.

village, country and the four corners of the Universe. It is time we all took the middle path in using our natural resources. We could no longer senselessly overexploit our resources and use up our natural energy without sustaining them for the future generations.

Buddhism teaches us the manner in which to consume these elements. To a monk who has newly been initiated into the *Samgha*, the knowledge of such matter is fundamental to the learning to the learning and practicing of the Buddhist precepts. It teaches him to use his intellect to examine carefully the objects being consumed and their end results. He is trained to be vigilant over the five sensual organs. Once fully understood how these senses interact on the mind, he is made to learn have command over them so they do not veer from the desired path.

There is no doubt that the Buddhist *Atthangiko Maggo* is the way to solve many of today's world crises. But the sufficiency economy is the philosophy that has been developed based on both the Buddhist middle path principle and the practical understanding of the modern economy. We can witness Buddhist teaching at work and hope to leave our children and their children with a better economy and environment; an economy that is more humanly sound, and an environment that is more sustainable and safer for every being on this planet earth. Over the centuries, Buddhism as a religion has shaped society, social customs, practices and way of thinking in many nations in Asia. In shaping morals and ethical concerns of these nations, Buddhism has contributed substantially. The rapid growth of science and technology, trends of secularization, individual and profit driven capitalism, increasing influence of consumerism are gradually challenging the values and ethos of Buddhist civilization and lives.

#### **BUDDHIST WAYS OF NEGOTIATING PEACE TO CREATE A PEACEFUL SOCIETY:**

Today, the nations of the world face many problems, especially in the areas of human security and peace. After World War II, nations agreed to create the United Nations to establish peace and solidarity among different nations to avoid war, terror, aggression and invasion. But unfortunately, such a noble objective still has



not become true, as many parts of the world still continue terrible war, territorial disputes, religious, ethnic and political conflicts etc. Because of these unfortunate situations, peace-loving people, including political and religious leaders, look for urgent and effective solutions to establish peace for the planet. In this work, we find out some positive guidelines for world peace in the light of Buddhist teachings. In the *Samyuttanikaya*, it clearly notes that the secular world advocates the ideal of realizing peace and politics should be advanced: “without killing, without hurting, without conquering, without becoming sad, without making sadness, only complying with the *Law of Dhamma*. Early Buddhists made efforts so that wars would not occur, and persuaded other monarchs to that effect. When Ajatasattu, the King of Magadha wanted to attack the Vajjis neighboring country, and sought out the opinion of Sakyamuni, the Buddha through his wise minister Vassakara, the Buddha admonished him not to go for a war (*Mahaparinibbana sutta*). The ideal of benevolence was emphasized in Buddhism and pacifism or peaceful environment was always advocated.

In Buddhism, the ideal ruler should govern his country with modern policies and maintain peace without invading other countries. This idea was repeated in the *Tripitaka* mentions that “A king should fulfill the duties of a king, which have been observed by his ancestors, cherish all the subjects in his country, guard his own country and not invade territories of others”. The same *Tripitaka* gives additional information concerning the *Cakravartin* or Universal monarch and how one should conduct his policy vis-a-vis neighboring countries and rulers. The text says that *Cakravartin*, does not threaten people with force, gives up weapons, and does not hurt people. Then, people and rulers under his power do not move from their own abodes. As a result of that, all countries surrender to him without being forced by means of weapons. In some other place, there is a record stating that a pious and wise king should conquer the four quarters with virtues, and fulfill his duties. The *Buddhacarita*, notes that the King Suddhodana, father of Sakyamuni, is lauded as having defeated his enemies by good deeds, without war. To avoid engaging in war, a technique from the *Dhammasamuccaya sutta*, proposes: ‘even if an army of another country should invade and plunder, a king should

know first whether his soldiers are brave or cowardly, and then conclude peace by means of expediency’.

#### A ROAD MAP FOR SUSTAINABLE DEVELOPMENT AND WORLD PEACE:

According to Buddhism, conflict, intolerance and disharmony arises out of desires, hatred and ignorance. To develop confidence, tolerance, and harmony it is extremely important to cultivate common values or universal ethics. Therefore, promotion of education, dialogue, social and economic development would lead for sustainable development of peace in the world. The Buddha welcomed teachers of other religions, but he never attempted to convert any or urged any one to change their beliefs, traditions or teachers. In this regard, we find evidence throughout the Pali Canon where wandering ascetics, sophists and philosophers come to meet the Buddha and discussed or exchanged their different views concerning the way of spiritual practice and liberation. In the *Brahmajalasutta*, the Buddha summarizes the main ideas of his contemporary teachers by saying the following words:

“You may remember this exposition as the ‘net of aim’, the ‘net of doctrines’, the ‘supreme net’ ‘ the net of religious–philosophic theories’ and the ‘glorious victory’ in the war of ideologies”.<sup>13</sup>

Today, it has become an urgent necessity to provide avenues to build world peace through understanding different cultures and religions; because, the causes of religious and ethnic conflict in the world today have their roots in the misunderstanding religious beliefs and misinterpretation of sacred texts. Therefore, it is important to apply the wisdom of the Buddha to extend understanding through learning the religious beliefs of others through direct contact and dialogue. This approach in the modern world requires tolerance in a deeper understanding that all religions may have common ground on which bridges could be built to establish trust and acceptance, and therefore peace and harmony.

Though, the Buddha took no interest in shaping political situations, he was directly involved with politically active people.

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13. See *Brahmajalasutta* in *Dighanikaya* for clear understanding of the same.

He took advantage of every occasion to admonish such people to maintain moral standards, to act with responsibility and to work for peace within the country, and with the neighboring countries. The *Mahaparinibbana Sutta* provides an example of the Buddha's idea on statecraft, and even his sympathy for a republic-form of government. It is important to note that the Buddha's struggle was to establish a society, where all human beings could live with dignity, irrespective of their birth, caste, class, sex, and religion. Therefore, the Buddha repeatedly stood against unequal treatment of any human being. He wanted a society free from: violence, discrimination of ethnic, and with religious and professional opportunity. His vision for society, which existed in the 6<sup>th</sup> century BCE, is still valid to our modern society in the modern world. It I would like to give example of United Nations that has either deliberately or unknowingly is forging ahead with its noble mission with an aim to work for the betterment of humanity with the same theme and same solutions that the Buddha thought out during his time.

Buddhism cannot be happy with any system that ignores or increases the suffering or alleviates the suffering. There should be no discrimination among any living beings and that is the reason it has developed its own systems and strategies which resulted in not influencing someone at the cost of increasing misery for others. It believes in the need to end the suffering of all human beings – all sentient beings. A Buddhist perspective on the goals of development as well as the strategies of development must therefore flow from, and be consistent with, the fundamental perceptions of Buddhism, including:

- Compassion: loving-compassion for all sentient beings.
- The interdependence of all phenomena and all animate beings and all aspects of the life of all sentient beings.
- The inexorability of the law of cause and effect.
- Utility as a means that can lead to the alleviation and elimination of suffering, the identification and elimination of the causes of suffering.
- Avoidance of all attitudes and actions that can create the

causes of suffering in the present or in the near or distant future.

For a Buddhist, compassion or loving compassion has to be the primary motivation for development. Every human being has an equal right to live and seek freedom from suffering, and therefore, the goals and strategies of development must have as their object this desire to assure the fruits of development to all.

Secondly, development is based on the utilization of natural resources and human skills and human endeavor. Since many of these natural resources are limited, and cannot be replenished by human effort when depleted or exhausted, it will be illogical to believe that there can be unlimited growth in production. If there are limits to production, there have to be limits to consumption, as well as equity in access to what are needed to sustain life and make life meaningful. If it is accepted that there are limits to what is available for consumption, it has to be accepted that multiplication of wants and an attitude that looks upon multiplication of possessions as the hallmark of culture and civilization are untenable, and can be maintained only at the cost of denying essentials to others. A system that denies essentials to many can be maintained only with violent means and suppression, which in turn may result in danger to the system and those who support the system. Dependence on natural resources and dependence on partners in production are consequences of the paradigms of interdependence that characterize the world. Development cannot ignore these paradigms. It has therefore to take place within regimes of ecological responsibility and social responsibility. Ecological responsibility includes the responsibility to preserve the eco system on which all life depends, to abstain from polluting and poisoning the air, water and earth which sustain life, to minimize depletion and to maximize the efforts to replenish. Only such a pattern of development can be sustainable.

Thirdly, as we have stated earlier, development should not lead to, or depend on an attitude that looks upon the number and variety of one's possessions as the index of growth or civilization or social status. Such an attitude will only lead to acquisitiveness, covetousness, and the restiveness of mind that comes from endless desires. Desires do not disappear with satiation. They only make

the mind restless, and make one suffer. Desire becomes the cause of suffering. Development that was conceived of as a means to end suffering should not result in the aggravation of suffering and in planting the seeds of incurable suffering. The desire for development should not land one in the coils of consumerism, which is a manifestation of insatiable desire and covetousness, of *Trishna*, which cannot lead to freedom from suffering, which in fact can only lead to suffering. Whatever I have said up to now is enough to underline the relation between the need for development, the perceptions of development that we adopt the strategies of development that we pursue or are forced to pursue, and the conditions on which a genuine and enduring regime of peace can be built in the world. Uncertainty and hunger cannot produce peace. Avarice and acquisitiveness cannot produce peace, either in one's mind or in the society in which one lives. Obsession with material possessions cannot produce peace. Yet these are not the only factors that affect peace. There are other contributory causes and factors that are as important, and from one point of view, even more powerful and crucial. These relate to the desire or ambition to dominate, to have power over the lives and minds of other human beings, attitudes of intolerance to differences in customs or culture or views and perceptions of interest. This raises the crucial question of one's perception of the means that one should employ to deal with differences.

## CONCLUSION

The ideals of Buddhism are sharing the same objective, which is to bring world peace. As for the sustainable development issue, he commented that beside from concentrating on economic and social developments, humanity has to keep the environmental factors in mind. According to Buddhism, conflict, intolerance and disharmony arise out of desires, hatred and ignorance. To develop confidence, tolerance, and harmony it is important to cultivate common values or universal ethics. Therefore, promotion of education, dialogue, social and economic development would lead for sustainable development of peace in the world. The Buddha welcomed teachers of other religions, but he never attempted to convert any or urged anyone to change their beliefs, traditions

or teachers. In this regards, we find evidence throughout the Pali Canon where wandering ascetics, sophists and philosophers come to meet the Buddha and discussed or exchanged their different views concerning the way of spiritual practice and liberation.

There is a story that Mahatma Gandhi was once asked what he thought of British civilization. He replied, "I think it would be a good idea." I venture to suggest that Buddhist non-violence too would be a good idea. We cannot pretend that we do not know what is going on next door. If anyone in this assembly has any influence, let them use it. Buddhism is a religion of peace, harmony, social welfare, social justice, love, compassion, amity, friendship, brotherhood, morality, non-violence, tolerance and dedication. Hence it is a religion of mankind, their benefit and happiness. Buddhism has a respect for all living beings and approaches them with loving kindness. Buddha was born to dispel and darkness of ignorance and to show the world the path of peace and the path to be free from sufferings. The Buddha's way is a way to enlightenment, in knowledge and education. His message enabled man to think freely and wisely. His teachings is still today influencing the destinies of humanity and illuminating the world with loving kindness.

Buddhism teaches us to analyze the nature of life as a law which functions according to a cycle of three different periods: birth, change and death. That is also the cosmic law. Nothing escapes from this rule. So, can the human fear for death help men pass the crisis of terrorism? If the answer is no, is it meaningful for us to concentrate all our feeling on it? Therefore, we'd better concentrate on the improvement of our virtuous, wise, honest and valuable life in order to develop all meritorious forces necessary to life.

We are human beings with extraordinary potentialities. Noble virtues and criminal nature are latent in our minds, spirits and hearts. These may arise in our lives at any time without any interference from external or any supernatural power. These are dormant within us in various degrees. Within our minds we find a treasure house of virtue and rubbish heap of wickedness. With the flourishing of these characteristics, we may become either a blessing or a curse to humanity. If we want to engage ourselves in the noble service of

humanity we must endeavor our best to uproot the latent evils by sowing the dormant seeds of noble virtues.

Our challenge is to reduce the degradation of the planet. Sustainable earth is our challenge. Thus, it can be seen that the antidotes to the problems and paradoxes that we face in the field of sustainable development and peace lie in compassion and awareness of interdependence. It is precisely these values or imperatives that Buddha Dharma places before us, and of which, His Holiness the Dalai Lama has been exhorting us to follow. The spread of the values and ethics of Buddha Dharma will undoubtedly be an effective contribution to the cause of world peace through sustainable development.

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