

Sustaining Peace: An Analytical Approach of Buddhist Perspective

Md. Rakibul Hasan*

Abstract: *This paper explores how Gautama Buddha discussed the qualities that define Buddhism and are crucial to sustaining peace. Buddhism is foremost in sustaining the message of peace because the philosophy and teachings that Gautama Buddha reveals in the path of hard pursuits to prevent the suffering, misery, and unrest of beings in the world by avoiding luxury and abundance are the main ingredients for the peace and well-being of all living beings. This study aims to do two things: firstly, it will examine the areas of Buddhism and teachings that are pertinent to maintaining social peace; secondly, it will investigate the ways in which the teachings of the Buddha might be applied to alleviate social issues. The rationale of this study is to evaluate the Buddha's teachings in a comprehensive manner, which will lead to fresh insights, even though the different facets of connecting peace in the current context have been discussed separately or fragmentarily in the past. The study is an analytical presentation of the Buddha's philosophy introduced thousands of years ago in a qualitative approach whose social implications are to maintain and ease the road of peace in the face of societal issues including war, robbery, lying, hatred, delusion, murder etc.*

Keywords: *Peace, Buddhism, sustain, precepts, noble path, sublime state.*

Introduction

Buddhism, founded by Gautama Buddha, has been astounding in preaching peace and non-violence doctrine. Buddhism's primary goal is to investigate how suffering arises from the human mind and how to deal with it. Buddha said the root of suffering is ignorance. Ignorance brings unrest. So, peace is the complete destruction of suffering. We don't really know the causes of our problems; many times, we don't feel the urge to find the causes of common problems in society by being self-seeking, destroying others, destroying others' rights. However, observance of the principles introduced by Gautama Buddha is very timely in mitigating chaos, anarchy, corruption, unrest, etc.

The goal and process of "sustaining peace" are described as creating a shared understanding of a society, making sure that all facets of society are taken into account, and involving steps to address the causes of conflict, support the parties involved in ending hostilities, encourage national reconciliation, stop, defuse, escalate, and repeat conflict, as well as move toward recovery, reconstruction, and development. In order to ensure that the needs of all societal segments are

* Lecturer, Department of Pali and Buddhist Studies, University of Dhaka

taken into account, the government and all other national stakeholders must view “sustaining peace” as a common duty and responsibility. It should also require continuous support and attention from all across the world and flow through all three of the UN engagement’s pillars at all stages of conflict. Finally, it is stressed that inclusivity is crucial to advancing national peacebuilding processes and objectives. Reiterating that setting, advancing, and directing priorities, plans of action, and other aspects of maintaining peace are primarily the job of national governments and authorities.’ (Assembly, 2016). However, every day in the modern world, we witness war, strife, individual conflicts, and lack of harmony. Corruption, injustice, inequality, frenetic killing of living things, and deception are all undermining society’s hopes for peace. Instead of showing regret for these terrible acts, they are paving the way for more peace to be destroyed. Buddha’s teachings can be used as a peacemaker to transform these unhealthy practices into a peaceful, long-lasting community.

Literature Review

Many studies in the past have examined the peace-promoting effects of a Buddhist worldview. As Buddhism is a religion for peace, it manifests many aspects leading to the path of peace. Peace as a social product is well linked from a Buddhist perspective, which is based on the concept of dependent origination and emphasizes the mutual effect of every component included in any given scenario. A holistic view of peace would be preferred by Buddhists in view of this interrelated framework. From an integrated standpoint, the relationship between negative and positive peace becomes evident and necessary when considering the Buddhist law of dependent origination, which governs nature. Even if the negative peace is ephemeral, erratic, and delicate, it is vital to achieving the positive peace. Everyone at every level of human structures must work together to establish a constructive peace because all human beings and all systemic levels are interdependent. And because all potential causes in the world are dynamic and always changing, this peacemaking endeavor is one that is ongoing at all times. (Yeh, 2006). The preamble of Security Council Resolution 2282 defines sustaining peace as including “activities aimed at preventing the outbreak, escalation, continuation, and recurrence of conflict, addressing root causes, assisting parties to conflict to end hostilities, ensuring national reconciliation, and moving towards recovery, reconstruction, and development.” According to the resolutions, sustaining peace is “a goal and a process to build a common vision of society.” (Rosenthal, 2017). The ability to sustain a certain entity, result, or process across time is the literal definition of sustainability. (Mensah, 2019). This study has examined the methods of sustaining peace through the lens of Buddhism and has contributed fresh insights to the current body of knowledge. It will foster novel and diverse ideas in the future.

Methodology

In this work, a qualitative methodology has been applied to a methodical inquiry based on *Tipitaka* as primary sources and relevant books, journal articles, websites,

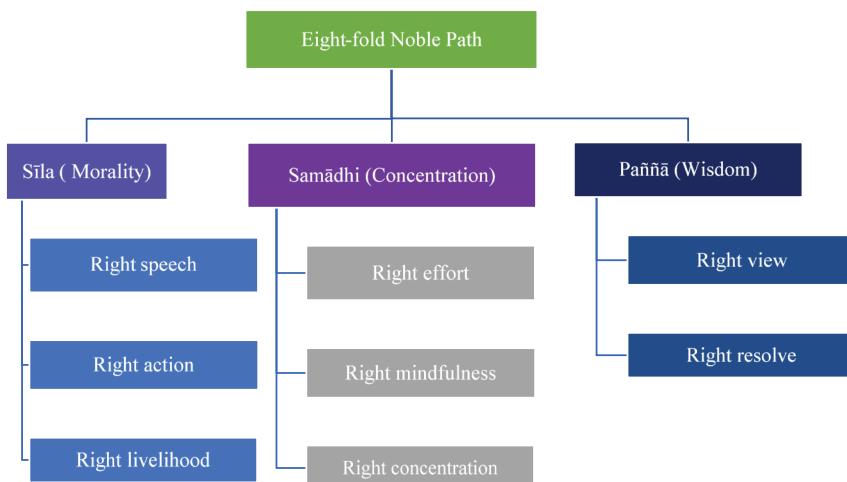
etc. as secondary sources. The paper mainly investigated Theravada Buddhist theory and aspects. The sacred scriptures of Theravadins are *Tipitaka*, which encompasses the teachings of the Buddha. A contextual explanation of various discourses from the original *Pāli Tipitaka* and its translations and an analytical aspect of the Buddha's teachings on peace are pursued. Besides, various authors and researchers who mentioned aspects of Buddhism in their respective contexts to sustain the path of peace—those statements are examined. Buddha originally meant 'peace' as liberation from suffering, i.e., *Nibbāna* (spiritual attainment), which is primarily a spiritual object, but this paper presents the social object and supporting activities on the way to spirituality that affect the teachings of peace in an analytical manner.

Findings and Discussion

In the present context of world, peace is an inevitable object that is absent in every spare moment of life. In that context, the teachings of the Buddha, which have universal implications, can be followed to bring peace. In Buddhism, peace is an outcome through the practice of some wholesome actions. Buddhism promotes tranquility in mind, which ultimately brings peace. The Buddha urged people to refrain from all kinds of misconduct with body, mind, and action.

Eightfold Noble Paths for sustainable peace

Liberation from sufferings or gaining peace—the best teachings of Buddha are the eightfold noble paths (*Ariya Atthāṅgika Magga*). It offers a few connected strategies that are essential to maintaining peace. The doctrine of the Eightfold Noble Paths is regarded as peace-medicine, which helps to build a society free from social diseases like conflict, hatred, animosity, and unrest. It has a total of 8 paths in 3 types, which are discussed below:



Source: (Bodhi B. , *The Numerical Discourses of the Buddha: A Translation of the Anguttara Nikaya*, 2012, p. 960

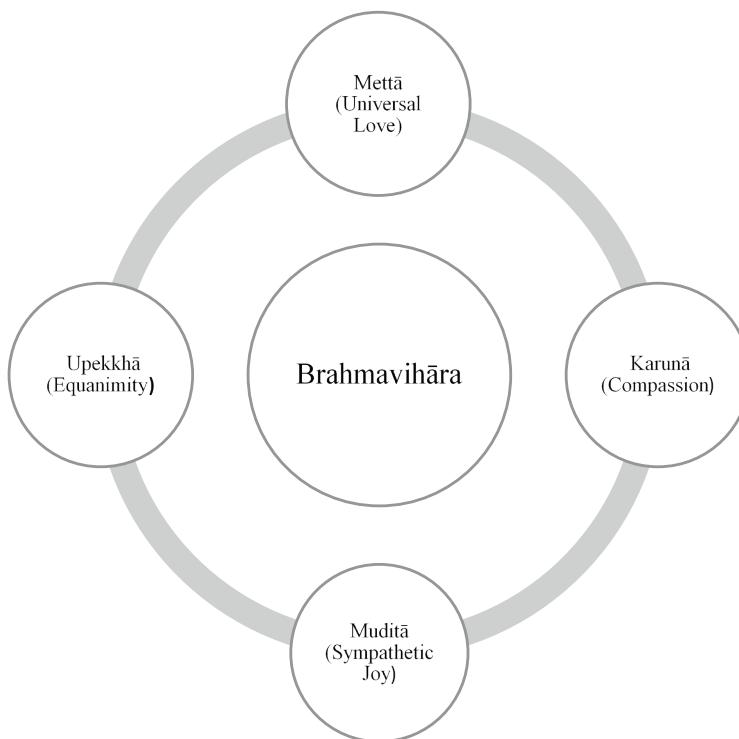
The Buddhist doctrine of eight-fold noble paths is the essence of establishing peace. It was originally spoken of by the Buddha as the path to liberation. What is the nature of this release? Freedom from the misery of the world that the Buddha realized. The Buddha's form of liberation from suffering is permanent and far-reaching, which is basically spiritual liberation (*Nibbāna*). But it is amazing and pragmatic in creating peace by eliminating or preventing worldly sorrow or turmoil as well. The Eight Paths of Morality, Concentration, and Wisdom serve as an intermediate road between indulgences and severe asceticism to promote peace and are fundamentally tools for achieving pure awareness of being. The awareness of suffering, disruption, source, and avoidance is the right view. That is, having a correct perspective involves understanding right from wrong and good from bad. Right resolve is right thought or desire. A vow of pure, conscious, holy, and benevolent life by avoiding excessive enjoyment, lust, hatred, and harmful thoughts is conducive to the path of peace. Right action is righteous and pious action conducive to moral and mental progress. Gautama Buddha said, “*Cetanāham bhikkhave kammam vadāmi cetayitva kammam karoti, Kāyena, vācāya, manāsa*”. That is, I refer to it as volition as *kamma* (action) when they have willed to act with their body, speech, or thoughts. (Bodhi B. , *The Numerical Discourses of the Buddha: A Translation of the Anguttara Nikaya*, 2012). Abstaining from evil deeds such as murder, theft, adultery, falsehood, drug addiction, etc., and doing good deeds sustains the path of peace. The definition of right speech is speaking in a truthful, impartial, kind, and meaningful way rather than in a deceptive, loud, and trivial manner. A genuine vocation is what is meant by “right livelihood.” Gautama Buddha encouraged professions that are beneficial to humans, animals, and the environment. He encouraged individuals to abstain from all detrimental and hazardous activities and pursue a wholesome means of livelihood. Buddha said to abstain from five trades in livelihood, namely weapons, animals, meat, drugs, and toxicants. Right effort is the state of all skillful work, conservation, desire to increase, effort, or initiative. It is the attempt to get rid of false vision and gain the right view. Right mindfulness is the awakened state of the mind, the wise memory that keeps the mind on track by accepting the good and rejecting the bad, and acts like a watchman to keep the thoughts, words, and thoughts from arising in the mind. Lastly, right concentration is concentration of mind, restraint of mind. It purges lust, greed, hatred, infatuation, and sloth while restoring mental purity. Proper practice and preservation of these eight paths in social life is very effective in sustaining peace.

Four Sublime States (Brahmavihāra) for Sustaining Peace:

The word ‘*Brahmavihāra*’ is a Pali compound where *Brahma* means sublime, lordly, exalted, divine, supreme, highest etc. and *Vihāra* means state, abode, posture. That is, *Brahmavihāra* means sublime states, divine abode, highest posture etc. Altruism in mind, kindness, desire for happiness of others or an overall elated state of mind is *Brahmavihāra*. Buddha said,

*'Tittham caram nisinno vā
Sayāno vā yāvat'assa vigatamiddho
Etaṁ satiṁ adhittheyya
Brahmā metam vihāram idha-māhu'* (Dines Andersen, 1913, p. 26)

That is, people should practice this awareness while they are awake, whether in sitting, standing, walking, or lying down. It is said that this is where the divine abodes. *Brahmavihāra* is the peaceful position of the mind above doubts, conflicts, violence, hatred, etc. *Brahmavihāra* is effective in establishing and sustaining peace in self, family, society, and above all in the whole world, through which the sense of humanity is developed. Buddha has mentioned 4 stages of observing *Brahmavihāra* as,



He laid special significance on the cultivation of these four limbs. First limb '*Mettā*' is a Pali word that comprises loving kindness, altruism, benevolence, blessing thought, friendship, universal love, etc. A person who enjoys harmlessness day and night and who possesses Metta, or loving kindness, for all living things has no animosity toward anyone. (Bodhi, 2000, p. 308) Having great social implications, *Mettā* makes society sustainable and peaceful.

Eleven benefits are anticipated when the emancipation of the mind through loving kindness is appropriately pursued, developed, and cultivated, created a vehicle and base, carried out, consolidated, and executed. These benefits include:

- One has restful sleep,
- One joyfully awakens,
- One does not have nightmares,
- One is aesthetically pleasant to human beings,
- One is in harmony with the spirits,
- Deities protect one,
- Fire, poison and weapons do not injure one,
- One's mind becomes focused very rapidly.
- One's facial complexion is serene,
- One dies unconfused,
- If one does not penetrate further, one fares on to the supermundane world.

(Bodhi, 2000, p. 1573)

Second limb '*Karuṇā*' means compassion, empathy, favor, mercy, graciousness, etc. *Karuṇā* is the feeling of sorrow for the suffering of others and the intention to alleviate it. Buddha urged people to show compassion towards all living beings, saying that compassion destroys hatred of heart. Envy is one of the obstacles to sustaining the path of peace, so the compassionate mind development promoted by the Buddha is very effective in its social implications. Third limb '*Muditā*', also a Pali word, means sympathetic joy. A sense of being delighted or delectations; joyful manifestations in the happiness of others prosperity. Fourth limb '*Upekkhā*' means equanimity, composure, impartial state of mind, and control over mind. It is the feeling of neutral truth devoid of greed, hatred, and delusion. One who is stable on to *Mettā*, *Karuṇā*, and *Muditā*, the state of *Upekkhā* is strengthened in his/her mind. Where all kinds of self-differences consciousness are narrowed by the same mind to each other, the knowledge of *Upekkhā* begins there.

Mettā (Universal Love) removes hatred/anger
Karuṇā (Compassion) destroys violence
Muditā (Sympathetic Joy) diminishes fatigue
Upekkhā (Equanimity) abolishes animosity

Ultimate Peace

Functions of *Brahmavihāra*

Relation between Buddhist Precepts and Peace

Peace and Buddhist teachings are intricately linked. Every one of the precepts contributes to the development of great ethical integrity, which results in social and spiritual peace. Buddhist precepts are for sustainable peace, not for fluctuating peace, as its supreme goal is to attain Nibbana—a state of enormous happiness and peace. The five precepts are the basic morality in Buddhism, commonly known as the foundation of peace. For instance, the first precept refrains from killing living beings pertaining to peace of life. Military personnel, arms, deadly nuclear weapons, and biological and chemical weapons are used to kill people in these conflicts and wars. Killing human beings' queer entire peace. The Buddha said,

“Sabbe tasanti dañḍassa,
 Sabbe bhāyanti maccuno,
 Attānam̄ upamam̄ katvā
 na haneyya na ghātaye”. (Buddharakkhita, 1986, p. 52)

All living things fear death and are afraid of retribution (dañḍa). Placing oneself in the shoes of others, one should not kill or incite others to kill. Peace is a process that comes through the action of people. If people perceive others sufferings, then the entire peace process comes to light as the beacon of a sustainable path. For this, the Buddha urged to ban the business of weapons, toxicants, and poisons. Undoubtedly, the primary cause of peace destruction is the use of weapons and toxicants to destroy or hurt living things. A person could maintain peace if they adhered to the first precept completely. The second precept of five precepts is not to take anything that's not given, simply refraining from theft. By evading the authorities, the destruction of forest trees, animal hunting is happening casually in different parts of the world, which is one of the causes of environmental disaster. It is also theft. Stealing other things promotes criminality and economic loss, and it undermines cohesion and social trust. Although theft results in temporary gains, it ultimately has a psychological impact, resulting in regrets that destroy a person's peace of mind. That's why observance of the second precept of the five precepts is much needed for sustaining peace by preventing social, economic, and environmental damage.

‘Abstaining from sexual misconduct’ is the third precept. Sexual ethics is discussed in almost all religions of the world, but it is especially discussed in Buddhism. The Buddha strictly prohibited any kinds of sexuality among monks and nuns, as well as urging the lay follower or general to restrain from sexual misconduct. Sexual misconduct is responsible for increasing sexual harassment, rape, torture, and violence. Rape results in suicide, mental disorders, and phobias. Illegal sexuality also led to fatal diseases like AIDS. Social peace is being destroyed by these misconducts. In the *CakkavattiSihanāda sutta*, it is mentioned to not commit sexual misconduct. One who breaks down this precept commits unwholesome acts, for which he will be no more respected in society, have no good relations in the family with the family members, etc. (Walshe, 2012, p. 398). Illegal sexuality brings unrest. In society, people entangle in extramarital affairs, which results in anger, disassociation, shock, nightmares, and damaged self-esteem and sense of confidence. It breaks relationships, family, belief, trust, and responsibility. So, abstention from sexual misconduct would bring peace and happiness.

‘Abstention from falsehood’ is the fourth precept, which is a fundamental factor of peace. False speech includes any untrue statement as well as some factual ones. Falsehood destroys truthful communication, interpersonal relations, reliability, and mutual trust. The fifth precept is about abstention from taking intoxications or drugs. Health is wealth and peace, mostly related to health. Intoxications result in so many unpeaceful events; mainly, they affect our health. An unhealthy man

can't enjoy the essence of peace. There is no doubt that, as far as most people are concerned, when alcohol meets the brain, the event is received as good news (**Edwards, 2000**). Buddha said addiction to intoxicants brings six downfalls, as

1. Lost wealth
2. Increase conflict
3. Cause to many fatal diseases.
4. Diminish fame, glory, and fortune.
5. Wander nakedly
6. Destroy intelligence and analytical power. (Walshe, 2012, p. 462)

All these components certainly destroy the process of peace. When a man indulges in intoxications, he loses control over him, and as a result, he commits anything that has an effect on other social beings. Intoxication perturbs mental health as well. Many drugs cause insomnia that destroys one's mental peace and is deadly.

Morality on Speech, Greed, Anger, False-view

Hostile speech promotes quarreling, strife, and disputation. Speaking with a backhand is akin to striking with a sharp blade. Slander has the power to quickly destroy a solid bond, and those who listen to it risk losing their friends. (Ghos, 1925) Greed is the root of all misfortunes. In Jataka Buddha gives a wonderful parable about greed. A king, possessed of great wealth, valor, and power, was not satisfied with the result that he fell, became disfigured, and was quickly consumed by old age. In *Culldhamma Pala Jataka*, the Buddha has illustrated that anger brings unrest and extreme torment. Out of anger, a king brutally killed a child, causing him to be born in hell without death. (Ghos, 1925, pp. 105-108). In *Dhammapada* Buddha said,

“*Natthi rāgasamo aggi*
Natthi dosasamo kali
Natthi khandhasamā dukkha
Natthi santiparamam sukham.” (Buddharakkhita, 1986, p. 78)

That is to say, there is no fire like anger, no crime like hatred. There is no ill like the aggregates and no bliss higher than the peace. False-view destroys peace. It promotes ignorance, ill-will, net of disadvantage, and ultimate suffering.

As there are variations in precepts, there are variations in the consequences of observing or breaking them. People should realize the consequences of transgression and lead a virtuous life. If precept is inhabited, the development of civilization, humanity; individuals are endowed with immeasurable human qualities—which are indispensable to the establishment of peace.

Harmony and Buddhist Ethics

Buddhism is an ethical religion. It promotes harmony among the individuals, groups, societies and states. A sustainable society must be harmonious. According to the *Sigālaka Sutta*, (Walshe, 2012, pp. 461-468) the Buddha provides a detailed explanation of the links:

1. Children's duties: provide for them, carry out their responsibilities, respect customs, be worthy of inheritance, and pay tribute to their departure.
2. Parental responsibilities include avoiding evil, fostering goodness, imparting knowledge, arranging marriage, and leaving an inheritance.
3. A husband's obligations include sharing authority, showing her fidelity, honoring her, and giving her gifts.
4. Wife's responsibilities include planning, hosting, faithfulness, prudent financial management, and proficiency in a variety of handicrafts.
5. A man's obligations to his friends include kindness, impartiality, helpfulness, generosity, and integrity.
6. A friend's duties to a man include loyalty, protection of riches, assistance, and respect for family.
7. Student's responsibilities include rising to welcome, tend to, and master their instruction.
8. The role of the instructor is to provide comprehensive instruction, guarantee understanding, offer a well-rounded education, make referrals, and maintain safety.
9. The master's duties include appropriate employment, fair pay, benefits, health care, and punctual departure.
10. A servant's responsibilities include rising early, staying late, not stealing, performing effectively, and loyalty.
11. Layman's duties include providing material assistance and acting, speaking, and thinking in a kind manner.
12. A monk's duties include abstaining from evil, fostering kindness and goodness, enlightening, elucidating, and imparting goodness.

If one fulfills these responsibilities towards each other, then the society will be full of harmony and cordiality. These responsibilities are again closely related to ritual observance. Proper discipline and caring relationships pave the way to peace. Both parties have a correspondence duty. In addition to moral behavior, meeting material necessities is crucial for the peaceful upkeep and continuation of the family. The *sutta* also explains how some behaviors, such as drinking, gambling, womanizing, and keeping unreliable friends and colleagues, can lead

to financial loss. These are the relationships that the Buddha described in order to foster harmonious relationships and a peaceful society. (Walshe, 2012)

Peace Pillars and Buddhist Ethics

Buddhist ethics serve as the building blocks of peace pillars that sustain the path of peace. Positive peace refers to the mindsets, establishments, and frameworks that establish and maintain peaceful communities. The eight key factors, or Pillars, that comprise Positive Peace are:

- Well-functioning Government.
- Sound Business Environment.
- Equitable Distribution of Resources.
- Acceptance of the Rights of Others.
- Good Relations with Neighbors.
- Free Flow of Information.
- High Levels of Human Capital.
- Low Levels of Corruption. (Index, 2023)

Well-functioning Government

According to UNDP a well functioned government or good governance have following characteristics as, Participation, rule of law, transparency, responsiveness, consensus orientation, equity and inclusiveness, effectiveness and efficiency, accountability. (UNDP, 2011) In Buddhism, the *Jataka* provides ten royal virtues of a governor or ruler as,

- Dāna - generosity
- Sīla - morality
- Pariccaga- sacrifice, altruism
- Ajjava - honesty, integrity, accountability
- Maddava- gentleness
- Tapa - self-control
- Akkhodha- non-hatred
- Ahimsā- non-violence
- Khānti - forbearance
- Avirodha - conformity, uprightness (Ghos, Jataka, 1985)

These qualities of a ruler must sustain the process of peace of a state.

Sl. No.	UNDP's features of Good Governance	Ten Royal virtues by Buddhism
1.	Participation	In Buddhism all are equal
2	Rule of law	Sīla— morality
3	Transparency	Ajjava - honesty, integrity, accountability
4	Responsiveness	Dāna – generosity, Maddava- gentleness
5	Consensus orientation	Ajjava – honesty, integrity, accountability, Akkhodha– non-hatred
6	Equity and inclusiveness,	Akkhodha– non-hatred, Ahimsā– non-violence Khānti - forbearance
7	Effectiveness and efficiency	Pariccaga– sacrifice, altruism, Khānti – forbearance Tapa– self-control
8	Accountability	Sīla – morality, Ajjava – honesty, integrity, accountability, Khānti – forbearance

Source: Biman Chandra Barua & Neeru Barua's *Buddhist Approach to Universal Ethics through Good Governance*. (Thien, 2019)

Sound Business Environment

The entire set of internal and external elements that support a business is known as the business environment. Economic progress relies mostly on a sound business environment. The business environment is very fragile in countries where there is a lack of good governance, chaos, anarchy, and corruption. Risks are created in establishing trade relations with these countries, as a result of which investment decreases. As a result of this, the per capita income of the people of the country decreases, the standard of living decreases, and the overall peace is destroyed. Ethics play a vital role in a sound business environment. When individuals, society, state, businessmen, and investors are ethically and morally strong, the business environment will be very strong and productive. Buddhism has an immense business ethics. Buddhism promotes ethical business. Business progress affects peace by improving the overall quality of life and providing employment.

Equitable Distribution of Resources

Impartial distribution of natural resources, ensuring equal fundamental rights of individuals. Unrest prevails in a discriminatory society. Discrimination on the basis of caste, gender, or profession is the ultimate cause of unrest. The responsible authorities should be aware that the wealth does not remain in the hands of a

few people. Gautama Buddha advocated equal rights and urged the creation of a peaceful society without discrimination. The Buddha introduced the precepts to stop stealing other people's wealth or being greedy for other people's wealth, which paves the way for peace.

Acceptance of the Rights of Others

In a peaceful society or state, it is very important to ensure the equality of others' basic rights, human rights, freedom, etc. Recognizing the rights of others makes society peaceful. Gautama Buddha gave great importance to the rights of others in his philosophy. He asked to be friendly towards all beings and said to refrain from killing living beings because all have equal love for life, asking to affirm the rights of all living beings—that opens the door to peace.

Good Relations with Neighbors

Peace depends on harmonious ties between ethnic, religious, and cultural groups living in a nation as well as with other nations. Positive ties both inside and outside the country lead to greater levels of peace, political stability, efficient governance, regional integration, and a decrease in organized internal conflict. (Index, 2023) Relationships with neighbors can be damaged due to reasons such as theft of neighbor's property, murder, abusive behavior or lying, illicit sex, drunkenness, harming neighbor, wrongful possession of land, violence, anger, etc. A neighbor should show kindness, honesty, justice, and forgiveness to other neighbors in accordance with the virtues introduced by Gautama Buddha. Only then will peace be established and sustained.

Free Flow of Information

Independent and free media outlets provide information in a way that advances knowledge and facilitates improved decision-making by the public, private sector, and civil society. Better results and more sane reactions during emergencies result from this. (Index, 2023) Withholding information or providing false information, social problems become apparent and destroy peace. Gautama Buddha advised to refrain from false speech and divisive speech. The verbal precepts introduced by the Buddha are very effective in ensuring the objectivity of information. Proper information flow eases societal problems and paves the way for peace. On the other hand, differential information makes society more unstable. Therefore, proper cultivation of speech morality (Sīla) is helpful in free, fair, and impartial flow of information.

High Levels of Human Capital

The idea of "human capital" describes how people invest in themselves through training, education, and other endeavors that increase their lifetime wages and, consequently, their future income. (Woodhall, 1987) Cultivating high ethics is very important to take human capital to a high level. For sustainable economic prosperity, the individual or the state should conduct overall economic activities including

production, distribution, consumption, exchange, and balanced distribution of resources. A young society is one of the drivers of economic prosperity. So that this young society does not get addicted to drugs, the society and the state must play an effective role. Gautama Buddha introduced *Sīla* (morality) to abstain from intoxicants such as drugs. Its evil aspects are shown by the Buddha on various occasions. Therefore, it is the duty of the state and society to involve the youth in multi-dimensional economic development by creating anti-drug public awareness. And economic productivity flow should be accelerated by reducing corruption, spreading knowledge, and creating new knowledge by carrying out economic activities with integrity throughout the industry and commerce, which brings ultimate peace.

Low Levels of Corruption

Corruption is one of the major obstacles to peace. Resources are distributed inefficiently in societies with high levels of corruption, which frequently results in a shortage of money for basic services. This can cause discontent and civil unrest. Reduced corruption can boost citizens' confidence and faith in institutions, increase company productivity, and raise the nation's competitiveness. (Index, 2023) The cause of corruption is ultimately moral decay. Greedy people indulge in corruption. Unjustly stealing and enjoying the wealth of others, extreme greed accelerates the path of corruption. Gautama Buddha has specific teachings or precepts on reducing corruption. The second precept of the *Pañcasīla* calls for abstinence from the possession of material wealth; the Buddha also introduced the precept for abstinence from greed. And one of the Buddha's teachings is *alobha*, *adosa*, and *amoha* (*Alobha*: restraint from greed; *Adosa*: restraint from envy; and *Amoha*: restraint from delusion), which not only brings corruption to a low level but is able to reduce corruption completely.

Key Elements of Sustaining Peace and Buddhist Phenomena

There are four key aspects of sustaining peace. (Amanda Cahill-Ripley, 2018):

- All-encompassing
- Universality
- Inclusivity
- Comprehensiveness

The first aspect of sustaining peace is all-encompassing. Buddha sets his doctrine for tranquility and peace of the many. Actions and activities that Buddha said, *sabbe sattā bhavantu sukhita'ttā* means 'may all beings be well and happy'. Buddha enfolds all beings in an atmosphere of peace. He exhorts magnanimously not to hurt or hurt anyone, not even the smallest creature. The Buddha revealed the cause of unrest in the world and pointed out the path to peace, which is well articulated in the eight-fold noble path. The Buddha advised right effort to avoid

conflict recurrence or continuation. According to him, wholesome work aims to create good deeds that have not yet been done, to uplift the present and keep it going in the future, to destroy existing bad deeds and root them out in order to prevent them from happening in the future. The road to peace won't be viable till then. The teachings of the Buddha are equally applicable to and useful in the face of social, cultural, or political issues, crises, disputes, discrimination against, or lawlessness toward individuals, creatures, groups, societies, or states in their entirety.

The second aspect is about to contribute to the formulation of a global vision for peace that goes hand in hand with the development and climate visions. Buddha's teaching is universal because it is equally applicable to different places, castes, times, and tribes. Buddha was adamantly against caste prejudice and did not condone any form of it. A barber became well-known in his Sangha and, via reciting the holy *Tripiṭaka*, he exemplified the function of a guardian angel. The philosophy of Buddha and the efficacy of the Buddha's teachings in any given scenario are indisputable, given the holistic welfare and well-being of the entire individual. Four sublime states are applicable for human rights and any kinds of social development. The Buddha's teachings on the environment have also very timely significance in mitigating the global warming caused by climate change today. The Buddha strictly forbids the indiscriminate destruction of trees, which adversely affects the environment by bringing disaster to the lives of various animals. Buddha's *Pañcasīla* (Five Precepts) is effective in protecting the environment.

The third aspect is inclusivity, which is important for effectively participating in peacebuilding efforts as well as for meeting the demands of all societal groups. (Amanda Cahill-Ripley, 2018, p.10). Cultivation of Buddhist ethics makes the merciless kind and forgiving, awakens the conscience of the unscrupulous, and precepts play a role in making the intelligent, wise, and scholarly in the society. It helps in building an inclusive society by eliminating corruption and providing equality, equity, and transparency.

The fact that maintaining peace is comprehensiveness is another essential component. Not only is it pertinent to all phases and facets of conflict, but it also functions as a component of a multifaceted system of interconnections between human rights, peace and security, and development. Because each strategy is interconnected with the others, there is an inevitable chance that they may influence and even reinforce one another. (Amanda Cahill-Ripley, 2018, p. 10).

Conclusion

Gautama Buddha's words and peace go hand in hand. Buddha has always been a humanitarian, and the way human suffering has hurt him is rare. In his philosophy, he goes into great length about every possible means to end pain, suffering, and unrest. The Buddha's eternal teachings of compassion, friendship, and love for all

living beings are significant guiding principles on the path to eternal peace. His teachings are relevant in the social, political and economic context of the people of any religion, caste or group. The Buddha was always vocal against discrimination, oppression, and deprivation. He asked his followers to preach the religion in which goodness and peace lie in the beginning, the end, and the middle. That is to say, the teachings of the Buddha have been dispersed throughout time and space, spreading the message of peace across the ages. The Buddha also taught important lessons about the sustainability of peace that the Buddha enunciated on various occasions; it is not possible to cover them in detail in this study, which is a limitation of this study. Although those implications are not directly addressed by the Buddha in Sustaining Peace, they are indirectly relevant. However, all those who follow the road of peace would be motivated by the genuine significance of nonviolence, compassion, and selflessness that Buddhism promoted and still promotes.

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