

Buddhadhamma of Peace

Dr. Phramaha Chakrapol Acharashubho Thepa

Department of Religion and Philosophy, Mahamakut Buddhist University, Thailand. E-mail:
chakrapol.the@mbu.ac.th ORCID: 0000-0001-9184-4273

ABSTRACT: Buddhadhamma of peace is theoretical in Buddhism intergraded as a key to unlock from inner peace to outer especially engages happiness and liberation. The Sustainable Development (SD) towards people around the world in 1980. Religion plays a particular role directive in human behavior. The conflict that leads the war has appeared with roots based on the desires of the human mind. The purpose of the current article is to engage Dhamma not only external but also internal spiritual to explore the sustainable development path of Buddhadhamma in Theravada canonical integrated peace. The analysis and synthesis were used. The finding has explored three domains i.e., firstly, the terms of external of war that fund the causes as individual behaviors; killing, controvert, and conflict, there integrated by Sila particular five precepts. Secondly, the term of an internal war that funds the causes have immersed from hate, unkindness, thirst for personal interest, and selfishness, there integrated by Samadhi or meditation particular Brahmavihara. And at last, the term of the root of war that funds the causes have immersed from ignorant unknowing in Law of Kamma, unknowing in Law of the universe, and unknowing in causes and effect, there integrated by Paññā or wisdom for reach to peace.

Keywords: Buddhadhamma, Sustainable Development(SD), Approach, Peace.

1. INTRODUCTION

This academic article is intended to present sustainable development (SD) especially mind developing through the path of Buddhadhamma integration towards peace. That is supported by the Sustainable Development Goals (SDGs) [1] and human well-being [2]. The engagement process base on the essence of the Buddhadhamma or the Buddha's teaching. The Dhamma of the Buddha has been the particular characteristics to definite reasons for explaining the truth of nature particularly mind (Pāli: Chīṭṭa) and deepening of the root of troubles (Pāli; Avija) [3], the occurrence of problems leads to all suffering. War is not just an external study but Buddhadhamma involves conjoint to a study of the spirituality and desires internal of humanity.

The Buddhadhamma appeared in the world by the enlightenment one, who was instructed his disciples some time it extracted by conversations, discussion, pressing, answering and varies way. It has completed whole dimensions base on four noble truths. But, the problems of war have been come up with the world and mankind. Also, no people can say what time it will end the world. This article will like a small key to open the way that integrated from the Buddhadhamma to share and relate to terminate the world of war. War brings suffering a disappointing loss in the state of yearning and suffering [4]. Buddha has devised the war in two main parties at war, it is a problem caused by humans, and the spiritual battle between good and evil, it is impressive and a desire to study the research [5]. It is this knowledge that will benefit both of us. That reason was interested to explore the knowledge about Buddhadhamma and analyze the sustainable path to terminate the state of war [6].

Objectives of article is analytical the sustainable development of peace through the Buddhadhamma theoretical. This article not only finds out a way to terminated or stop state of others war [7]but I attempt to present and talk to inside of war in the human's mind basedon the Buddhadhamma or Buddha teaching in Theravada base on Pāli canon relative to the path of the purified and noble path to solving suffering (a state of war that is a battle between good and evil) of the human being until reach topeace mind.

2. BUDDHADHAMMA ENGAGE HUMANITY

The Buddhadhamma is the combination between two of words are 'Buddha' and 'Dhamma' and combination by the Pāli's grammar, it is not a new word other hands of the Theravāda Buddhist school takes to taxes as a meaning of Dhamma of the Buddha. Thus, it's mention as the concept or path of the idea that he taught disciples for practices and motivate mine to find out purity, peace, and nirvana along with his life after being enlightened to became 'Enlightened One' or 'Buddha'.

Definitions of Buddhadhamma is determined into two broad categories external (or physical) meanings and internal (or spiritual) meanings instants the matters of external is independent of the individual human mind and judgment, for an instant, the law of cosmic order, natural phenomena, or the way things are.

The abstract internal meanings of Dhamma depend on the human mind and construction. The meanings are mentioned in the Pali as moral law, righteousness, duty, truth, principle, and norm. These meanings of Dhamma are epistemological and moral [8]. It summaries in Table 1.

Table 1 Definitions of Buddhaddhamma

No.	Definitions of Buddhaddhamma	
1.	The matters of external	<ul style="list-style-type: none"> • the law of cosmic order • natural phenomena • the way things are
2.	The abstract of internal	<ul style="list-style-type: none"> • moral law • righteousness • duty • truth • principle • norm

WAR AND BUDDHADHAMMA IN THE BUDDHIST SCRIPTURES

The perspective of Buddhaddhamma, firstly, a concept according to the word “Buddhaddhamma” known as “Dhamma” or Buddha’s teaching the concept of Dukkha is a natural of truth and law which should lean firstly before every dogma in Buddhism. The Buddha has leaded disciples to learn Dukkha seeing as (1) Dukkha is suffering or painful experiences, that includes the physical and mental suffering such as birth, aging, illness, and dying, (2) Viparinama Dukkha is suffering from the changing nature of all thin, includes frustration of not getting what one wants, (3) Sankhara Dukkha is suffering must mention directive to five aggregates. The concepts that fulfill knowledge of a human being under the law or truth are the Four Noble Truth, Law of Kamma, Five precepts, Bhamavihara particulars Metta, and Compassion. All most of the Buddhaddhamma concept is important in daily life to find peace and liberation. According to studies it has been found that peace means no violence, calm, or conflict and disagreement in society particularly when existing together [9]. Another meaning of peace is “Shanti”, which means the state of inner tranquility the supreme point is Nibbana, meaning related to nonviolence and Ahimsa. The Buddhaddhamma leads people who want peace on the path of Buddhaddhamma. Peace devised into two types are; (1) peace outer mind means the human living world and (2) peace inner mind or say as mind’s world.

The main group of peace advances engaged [10] to the inner mind of Buddhists is “Four Noble Truth”. There is affliction (Dukkha), a cause of affliction (Dukkha Samudaya), and the resolution of affliction (Dukkha Nirodha), and a path leading to the cessation of affliction (Dukkha NirodhaMagga). So, peace can gain and fulfill with other Buddhaddhamma in the inner mind’s world, according to studies it has been found that we need more groups of Buddhaddhamma as Tisikkhā, Brahmavihārā, Trilaksana or three marks of existence namely impermanence (Anicca), Unsatisfactoriness or affliction (Dukkha), and no-self (Anattā) it summaries in Table 2.

Table 2 Inner Peace base on the Path of Buddhaddhamma in Pali Canon

Inner Peace base on the Path of Buddhaddhamma			
No.	Category of Buddhaddhamma	Name List	Pali canon index
1	Four Noble Truth 4	Dukkha Dukkha Samudaya Dukkha Nirodha Dukkha NirodhaMagga	Vin.I.9; S.V. 421; Vbh.99
2	Tisikkhā 3	Adhisīlasikkha Adhichitasikkha Adhipaññāsikkha	D.III.220; A.I.229
3	Brahmavihārā 4	Maittā Karūṇā Mudhitā Upekkhā	AIII.226, DIII.220, Vism.320
4	Trilaksana 3	Anicca Dukkha Anattā	Saṅgaṇi.A. (aṭṭasālinī)

In the converting international of today, Buddhism has a wonderful deal to contribute to organizing peace. It affords for a modern doctrine of peace through manner of an idea of the commonwealth of Buddhadhamma. Though the message of peace is strewn throughout in Buddhism, we perhaps can also additionally make a passing connection with a number of the early Buddhist scriptures in addition to later Mahayana philosophical and literary works, which include unique references to Peace. Among the earlier works, Kimsita Sutra of the Cullavagga states that whosoever practices the Dhamma according to Buddha's teachings and attains the essence of expertise via meditation is installed peace. The three sutras of the Mahavagga (Sundarikabhadvaja, Magha and Salla), maximum of the Sutta of Atthakavagga, and the entire bankruptcy of the Parayanavagga delineate the Buddhist concept of peace as one's person attainment of entire intellectual freedom through one's Endeavour of renouncing craving, all philosophical doctrines and spiritual ceremonies. Similarly, later Mahayana works depict the Bodhisattva as a personification of Mahakaruna. Under Buddha's teachings, this is to set up peace inside the kingdom [11].

As a social code, Buddhism leads us to peace, expertise, and integration. Buddha attempted to inculcate in his followers the experience of providing and understanding with loving-kindness and compassion through isolating guy from ardor and raising humanistic tendency in man with the assist of morality, Metta and Karuna [12]. The idea of peace in discussing the bonds formed between Norway and Nepal [13] the definition of peace as "no war" [14] is neither philosophically nor practically appealing. Due to geographic distance, it is frequently defined in terms of minimal levels of interaction with one another. The consequence is several people don't believe it's possible to have a perfect relationship worth the effort. There is an intellectual and appraisal component to peace, while there is to wellness. It establishes the nation's apparatus. This realm, however, was so valuable that it spawned a slew of institutions to safeguard and promote it.

NON-VIOLENCE CONCEPT

The idea of peace challenge with non-violence [15] is intently related to the essential principles and exercise of Buddhism. It has been the plentiful virtue of Buddhist ethical philosophy. The morality of non-violence is virtually enunciated in Buddhist ethics. Buddhism is certainly widely recognized for its regard for peace and non-violence as its cardinal distinctive feature. Buddhism on the course has become to upward thrust as a moral movement, a realistic and convenient approach to the trouble of salvation and deliverance from the struggling of life. The Buddha discouraged this merciless style of animal killing at the sacrificial ground, instead, he teaches to cause of the idea of non-violence. During the time of the upward thrust of Buddhism in India, the 6th century B.C., the idea of the concept of non-violence had hastily widened in its scope and implication and will become an important pressure for human development and highbrow life.

However, Buddhism places a stronger emphasis on the natures of non-hate (Averā) and empathy (Karunā), which matter the philosophical foundered of the ethical idea of nonviolence under the ethical realm. Buddhism also emphasizes the useful importance of the concept of nonviolence. It is a summation in the manifestation of incomparable benevolence to all creation (Maître), the joy of the happiness to others (Muditā), and the disregard for people's mistakes or equanimity (Upekkhā).

AHIMSA CONCEPT

Buddhism arose with its fundamental concepts of properly-being of all. It is natural to suppose that once Buddha's notion of disposing of the sufferings of all, he had proper desires for all of the beings. There turned into absolute confidence of injury or harming even an animal. Therefore, the concept of properly being of all offers an upward push to Ahimsa [16]. Thus, the idea of Ahimsa can be described because of the elegant intellectual state of properly being of all regardless of any consideration.

Ahimsa is the principal precept in Buddhism, with Sīla, morality, and the primary essential step in the direction of enlightenment to which "on the coronary heart of Sīla is the assignment now no longer to harm any residing being." [17]. In the early of Buddhism, many varieties of immolates had been worshiped through Brahmin who is an ascetic of Vedicism who proclaims himself through the noble caste of Indian society [18]. The Buddha didn't saw a priceless with any price in those oblations, frequently due to the fact they had been rituals executed exterior. If one ought to communicate of a 'right sacrifice', it needed to be something that turned into inner or 'spiritual'. "Brahmin, I don't put firewood to set the stove on the altar in the hearth where kindle the fire." The Buddha said that one should remember the Brahmin's practice of asceticism. They were regularly 'holy furnaces', and offerings were poured into it to worship the diverse gods of the Vedic.

However, that is turned into handiest a quite unharmed, even if within the sight of the Buddha it is useless. The Vedas ascetics additionally encouraged and achieved numerous styles of merciless animal sacrifice such as “The sacrifices known as the Horse, the Man, The Peg-thrown Site, the Drink of Victory, The Bolt Withdrawn and all of the effective fuss. Where diver goats and sheep and type are slain”. The Buddha had been disclaimed types of immolated like while he had suggested. The incredible sacrifice that the king of Kosala was the execution of sacrifice or slaughter of 2,500 castles such as goats and rams, announced “Never to one of this ceremony as that restore the noble seers who walk the right way.” In PhuridattaJataka tales referred the destiny as Bodhisattva said;

“If the killer is considered innocent let the Brahmins kill. I did not see any livestock begging to be slaughtered that they can live a new and higher life. Instead, they were reluctant to death and in a futile battle allowed their last breath. Brahmins keep their whereabouts, victims, and sharp blades were hidden. Brahmins allow their superior rhetoric to flow.” [19]

In many cases, the Buddha referred to four types of people: (1) one who tortures oneself, (2) one who tortures others, (3) one who tortures himself and others, and (4) one who does not torture himself or others. It can be compared with that the first is a strict ascetic and the second is a butcher, a fisherman, and a thief. However, the third category of people of particular interest in our context consists of monarchs and monks, and the fourth category is the virtuous person. Inheritance preserves a miraculous ritual by sacrificing the slaughter of cattle, goats, and sheep. In addition, cutting trees and mowing a lot of grass are including the persecution of servants and slaves as punishment.

These three behaviors were not approved by the Buddha. It is preferable not to torture himself or those whom he admires, and who are none except for those who follow compassionate rules of behavior, including the Buddha who is prophetic. The Buddhist SuttaNipata scriptures contain the Buddha's eloquent sermon on animal sacrifice. This is a discussion of Brahmins' rightly moral behavior. According to Brahman Principles (Brahmanadhammika Sutta SN. 2.14) [20] the Buddha talked reverently of past Brahmins who refused to destroy any being and refused to allow the slaughter of animals to corrupt their pagan rituals. However, they initiated an unorthodox approach in which they began to execute animal sacrifice. When a knife is placed around the cow's neck, the gods themselves scream in despair at the crimes of indifference and insensitivity perpetrated on animals who are united with people, one of these dedicated workers. In his criticism of the inherent abilities of non-secular and societies like sacrificial rituals and the caste system, the Buddha spoke truly about one of these lifestyles. That was statement “recluse” grew disillusioned or unaware of the Judgment. People frequently misunderstand. Consider his response to Potaliya (PotaliyaSutta: MN 54) [21], who proclaimed himself that a wonderful person is someone who neither praises nor blames those who deserve praise. Significantly preferable is the one who speaks in condemnation of the unworthy and praise of the deserving, expressing what is authentic and truthful when the proper time came.

In today's society, that is likely a successful movement that strives to diminish, and the major driving force behind this movement is the realization that animals are similar to humans in terms of struggle, misery, and the risk of being deprived of life. Buddhist sympathy, or charity, includes genuine sympathy for the suffering of animals and beings (metta). From the personal example that one should not kill or kill, “Everyone is the anxious and the ultimate afraid” (understanding others). Subsequent after verse additionally, there is a lot of similarities or everything is a loving lifestyle. The theory of Ahimsa's Buddhist ethics can be summed up in a single phrase “distinct beings imitate us, we must handle with them in the same manner that we must handle with ourselves.” This is the essence of the Dharma Sutra's primary principle, which restricts us from killing or influencing others to kill. This is the spirit that activates the Noble Eightfold Path, which opposes alternation in the body and charms those who pretend to follow it, particularly the right livelihood, with fishing, hunting, and other activities [22]. It is the same mentality that expresses total royalty, which the sovereign has safeguarded. That isn't only the birds of the air and the creatures of the land, but also the simplest to the exceptional instructions of the human populace however additionally to birds and beasts (MigaPakkhisuSN. 2.14)[23].

BUDDHADHAMMA AND INTEGRATIONS TO PEACE

Buddhadhamma even though encompassing an extensive variety of complicated perception systems, according to the initial sermon that is traditionally associated with the matters of his teaching “The Four Noble Truths” [24]. The initial noble truth determines the reasons for war, battle, violence, and struggle there precipitated. First, existence necessarily includes struggling or dissatisfaction (Dukkha). Second, struggling or discontentment originates in goals (Samudaya). The third and fourth sections suggest a solution for this unattractive way of life, namely, how to develop a peaceful way of life and, finally, how

to stay at peace. If all wanting to cease (Nirodha), struggle or unhappiness will cease, and the last state, this state can be attained by appealing to inside the Eightfold Noble Path. (Magga) [25].

In reality, most of the Buddhadhamma practices are advanced according to the Four Noble Truths additionally together with peace or termination of war; this is the identical reading of Theresa Der-lam Yen at the topic “They're designed to help people reduce their suffering and identify a tranquil condition of life at all levels, according to The Way To Peace: A Buddhist Perspective,” he said [26]. Within the comprehensive included version of peace within the science of peace studies, Buddhist techniques for peace can be classified into four dimensions in this section: in-group, interpersonal, in-person, and intergroup [27].

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Dukkha or Suffering in the state of Mind

According to the perspective of Buddhists in war there have been found impacts and problems of war, so integrate assent of Buddhadhamma base on Dukkha or Suffering involved the concept of Four Noble Truths doctrines in Table 3. Buddhadhamma integration of Dukkha in the state of war with to present relating by essential are;

Table 3. Buddhadhamma and Dukkha Integrative

Buddhadhamma and Dukkha Integrative	
Buddhadhamma	Suffering influence the State of War
Dukkha of the painful external physical; includes the physical existing is Dukkha; Birth, Aging, Illness, Death.	Death, injury, disability during the war and after the end of the war, Being sexually abused, Being physically tortured, Shortage of food and water. And the house was destroyed.

Dukkha of painful internal mental; all include of suffering raised by mental; sorrow, lamentation, pain, grief, despair, unbeliever, separation from one's loved ones, not getting what one desires, and the clinging in five aggregates, to name a few.	Loss of lover, Being forced into an oppression as part of the armed forces, being Mentally oppressed, Terror, Scare to fight, and anxiety in the total are satisfactoriness.
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Dukkha or suffering of war to seem and have an effect on victims is the identical the concept of Dhamma as natural law in Theravāda Buddhism”. Through PhramahaSomphongSantacittoPhaengcharoensaid “Where in Tunhā is the cause of Dukkha or suffering, pain, no satisfactoriness that human beings paced with inside the state of battle. The Buddhist view is the noble reality of struggling i.e. birth is suffering, decay is suffering, illness is suffering, demise is suffering, and union with what's displeasing is struggling. The separation from what's attractive is struggling, now no longer getting what one desires is struggling; in brief, the five aggregates' situation to clinging are struggling. No, you'll be able to stay most effective the enlightening ones and the cycle of repeated birth, becoming, and demise calls Saṃsāra.”[28]

Tisikkhā Motivated of Wisdom

Buddhadhamma Integration for Terminated The State of External Of War is related The state of external of war is mentioned the war have battles grownup by the conflict between humans presents in the world, it varied set of Buddhadhamma involve to cause of war there originated grownup from the bad behavior of human beings the path suggested to terminate by the Sīla. Thus, the cause of war it guide to solve that, linking with one of Tisikkhā is Sīla and Magga is right action, right speech, right livelihood.

The Five Precepts for Action Developing

Buddhadhamma solves the external causes of war, violence, and conflicts. For the external causes or battle, violence and conflicts most of it begins off evolved from the motion of person that proved and spend out to instances and impact have to develop within side the awful motion of incorrect evil movement to preventing or attracting with other. Sila or Percept is the directly coaching controlling motion or conduct of being and assisting for advanced grow up of appropriate deed or desirable motion. So the Sila or percept separate through the molarities and kind of disciples of morality with discipline. The most significant aspect of Buddhism is the practice of humble public service. This includes proper

verbal technique. To cleanse oneself of evil behaviors, words, and ideas, one must take the right approach and right livelihood. The five precepts are followed by lay disciples in addition to their dedication to the three refuges (as stated above) through a formal declaration.

The five Sila are relevant with effect to terminate the state of war as presently pragmatism of divided five Sila into each usage characteristics one by one explain that. The Buddha integrated his Buddhadhamma in chapter ten of the Dhammapat, the first of five commandments are about not destroying life as followed; *"Everyone fears punishment; everyone fears death, just as you do. Therefore do not kill or cause to kill. Everyone fears punishment; everyone loves life, as you do. Therefore do not kill or cause to kill."* (DN.III.235).[29]

The cause of abortion is seen as a punitive killing by expulsion from a monk in the Vinaya (Theravada) [30]. It entails the deliberate annihilation of human life, which is seen as the start of fertilization. Moreover, Sila is the set of Buddhadhamma to end or terminate the state of war in our human beings who staying in the world. That Buddha taught to disciples who follow will get peace and safety in life at all and far from external violence and conflicts also war. The precept is an ideal purity that acts as a basis for the next level of development, which is mental purity achieved via concentrated meditation known as "Samadhi."

Meditation with Cultivate Inner Peace

The Internal Causes of War, I separate into components due to the fact it is the individual or the struggle are in the human mind so that it has stated is Nivarana state it could resolve through the path of Samadhi or The Path of Purification (Visuddhimagga) utilized involved the period of concentration is of many types and has diverse components. A solution that attempted to cover all of it could accomplish neither its intention nor its cause and besides, result in distraction; so we will confine ourselves to the type supposed right here, calling awareness worthwhile unification of mind (Cittas) (Dhp. 129-145)[31].

The Buddha's instructions regarding awareness are mentioned in texts determined in the Pali Canon, the Samadhi Sutta, and the Anapanasati Sutta[32]. Buddhism presents a sequence of internal maps to meditators alongside a spectrum of awareness as it is delicate and developed. The first map mentioned right here is the Three Realms of Experience (Triloka); the second refers to the eight levels alongside the Path of Concentration (Dhyana). Both maps have been recorded through the Buddhist sage Buddhaghosa in his pivotal fifth-century meditation manual, The Path of Purification (Visuddhimagga) [33].

Meditation means that our mind is concentrated or concentrated on one thing or one feeling at a time and about it with the same attitude. In this case, the present moment is very important for the meditator.

- (i) The meditator will be able to understand feelings as they are, such as loss, pain, thought, and anger.
- (ii) The dharma practitioner will be able to clearly understand the three characteristics, namely impermanence, suffering, and unselfishness [34].

Paññā and Magga Path to Inner Peace and the Root of War

The dharma has been included in the verse. Only the supernatural dharma is included in the remaining clauses. The Tripitaka's Dharma has been clearly stated here. Because it's good in the start, the middle, and the end. It is a declaration of a life rich in significance and details. The path to solving the root cause of war, violence, and conflicts by the path of Buddhadhamma is not a new path in Buddhist after the Buddha enlightened he open and spend the path to solve the root cause of war particularly the state of war in human being battle between wisdom and ignorant at the state of mind. Such Buddha words in the Dhammapada as;

"If a man conquers in battle a thousand times a thousand men, but if one conquers (his passions) himself alone, he is the greatest of all conquerors." (Buddhaghosa 1975, 84)[35]

Buddhism goes beyond the behavioral, psychological, and structural causes of conflict to the ultimate basic cause of all the misery caused by war. All of our ties were identified by the Buddha as a result of wrongdoing and suffering. Thus, it is the root of human beings (ignorance) that we are unable to see the world and ourselves as they are. The Ignorant is the cosmic reality that everything in the world is interrelated, interdependent [36]. The path suggested terminating by the Paññā or wisdom particular Understanding in Law of Kamma, Understanding in the Law of the Universe and Understanding in causes and effect of war, there have been found in the study. The study found the cause of war it guides to solve that, linking with one of Tisikkhā is Paññā and Magga are right understanding and right thought.

BUDDHADHAMMA THEORETICAL APPROACH TO PEACE

These identify it as the ultimate finding and the ultimate objective of this article is to provide a path of Buddhadhamma integration to terminate the state of war. Because they are best prepared to guide ethics to society, the Buddha considered the Dharma to promote morality and spirituality as a necessity of society. Even though the Buddha and Buddhist philosophers had severed their material links with society,

they did not abandon it. In society, a flawless individual is supposed to exist. Like a lotus that sprouts in filthy water and rises above the murky water level to remain pure. People desire to overcome their conflicts so that they can live happily in society.

According to the Buddhadhamma of based origination, the entirety of the psychophysical complex that we name character exists simplest concerning different beings and matters, and responds and consistently reacts to them. The Buddhadhamma attitude at the causes of war and path to terminate the state of war is found out the peace. With the combination of Buddhadhamma to terminate the state of war studied, the findings of this studies are as follows the path of Buddhadhamma integration to terminate the state of war due to the fact the trouble of war so damage and perilous sufferers get struggling and paint such slaves of war whilst consider war, violence, conflict the finishing is sad and terrible nobody needs to fall in the situation of war. (1) External war: Buddhadhamma integrated the termination of the war has been stopped the external war by Sīla integrate Five Precepts, there participates the causes of individual behaviours together with killing, controvert, conflict, and violence. (2) Inner conflict: Buddhadhamma incorporated the termination of conflict has been stopped the internal war by Samādhi represent through Loving-kindness and Compassion Meditations, there participates the causes of hate, unkindness, thirst in personal interest, selfishness. (3) Root of war: Buddhadhamma integrated the termination of the war has been stopped the root of war through Paññā or Wisdom integrate liberty, equality, and fraternity, there participates the causes of ignorance constitute through Unknowing in Law of Kamma, Unknowing in Law of Universe, and Unknowing in Causes and Effect [37]. The new frame of knowledge acquired from the study will be concluded into a path that precis in Table 4.

Table 4. The Sustainable Development of Peace Through the Buddhadhamma Theoretical (SDP-TBT)

The Sustainable Development of Peace Through the Buddhadhamma Theoretical			
No.	Causes of war	Buddhadhamma	Effect of integration
1	External war	Five Precepts	Non-killing Non-controvert Non-conflict Non-violence
2	Inner war	Brahmavihara Loving-kindness Compassion Meditation	Non-hate Unkindness Non Selfishness
3	Root of war	Paññā or Wisdom	(Peace) Liberty Equality Fraternity

SUSTAINABLE DEVELOPMENT APPROACH TO PEACE

Five precepts integrate as the external causes of war is individual behaviors particular non Killing and Negotiate, there participate the case of behavior such as killing, controvert, and conflict, that involve the principle of right action, right speech, and right livelihood. *Brahmavihara* integrate as the internal causes of war is hate particular mental action relate to Loving-kindness and Compassion, there participate the cases of hate such as unkindness, thirst in personal interest, and selfishness, that involve the principle of right effort, right mindfulness, right concentration. Peace integrate the root causes of ignorance and the root of all unknowing deep in spiritual relate to Ahimsa and Nonviolence [38], there participate to the cases of ignorance such as unknowing in Law of Kamma, unknowing in the Law of Universe, and unknowing in causes and effect, that involve the principle of right understanding and ring thought [39]. The path was obtained from the integration of Buddhadhamma into causes and paths of peace. The path is just only one result of researching and one of the sciences in the education world, integration method for peace and built happiness in individual and our society. Thus it can take to real-life or apply with other sciences, under the concept of peace engages from inner and growing to outer.

The word “Buddhadhamma” known as “Dhamma” or Buddha’s teaching the concept of Dukkha is truth through dharma that should be lean first of all in the Buddhist. The Buddha leaded disciples to get point of Dukkha as suffering and then the suffering must in total as five aggregates. It demonstrates a critical examination of Theravada Buddhadhamma concept the found as “in its former aspect, its latter as the Ariyatthaṅgika Magga and the Tisikkhā, both which lead to the ultimate goal of Buddhism, the cessation of Dukkha [40]. The term Dhamma is a profound term Nature, laws of nature, the Buddha's teachings, and the diverse practices that lead to Nibbana are all illustrations of this term.

The finding on strong attitudes for The Sustainable Development of Peace Through the Buddhaddhamma Theoretical (Figure 2), according to studies, it has been found, there are three strong attitudes as; (1) Behaviour attitude is point to human phenomena's existing Right Action or SammaKammanta concern with the five precept particular the first precept is abstaining from killing, so the behaviour participate five precept that is the integration for work performance efficiency development of Bangkok assistant city law enforcement officers behavior is Sīla, the control of physical, verbal and mindful behaviours for good behaviour with general people [41], (2) Mind attitude is point into state of mind as Right Meditative Concentration or Samma Samadhi would gain the peace inner main by loving-kindness (Metta), Buddhism regards suffering as an evil to overcome, violence and war is overcome through the efforts of the individual by stopping any desire and reaching Nirvana such as being peaceful, showing compassion and loving our neighbours[42]. (3) Wisdom Attitude as the peace concern with Right Understanding and Right Thought is the strongest of Buddhists because trying to achieve the gold of life.

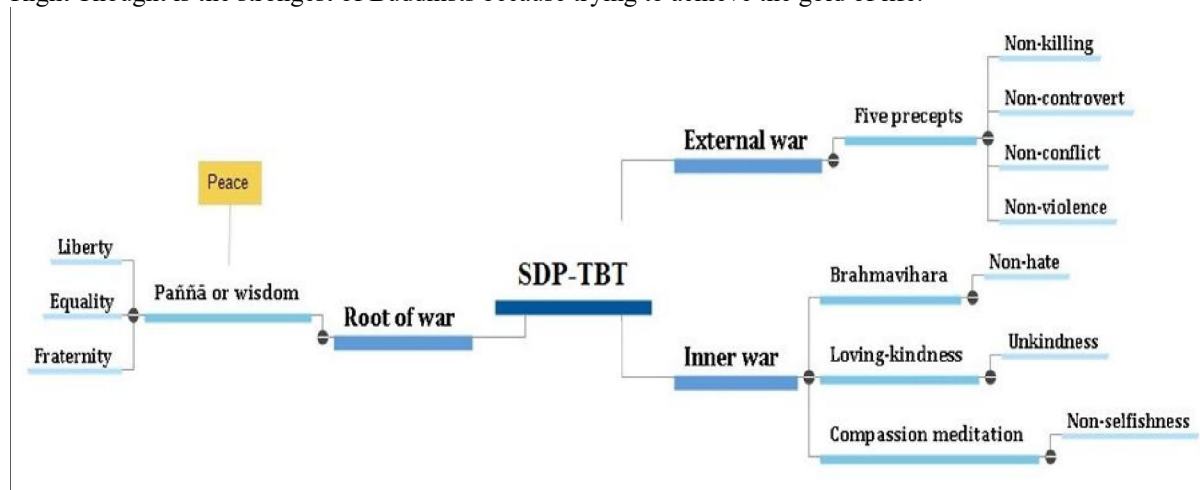


Figure 2 The Sustainable Development of Peace Through the Buddhaddhamma Theoretical (SDP-TBT)

The analysis path of Buddhaddhamma integration to peace has graphed in terms of mind map (the Match Ware Mind View 8.0 Ink software Copyright © 2021 Mathch Ware 8.0.24346.0) to illustrate structural of depth causes of war as 3 dimensions i.e., (1) external war, (2) inner war, (3) root of war integrated by Buddhaddhamma i.e., (1) five precepts, (2) Bhamavihara, loving-kindness, and compassion meditation, (3) Paññā or wisdom. That was the effect on several interactively factors i.e., (1) non-killing, non-controvert, non-conflict, and non-violence, (2) non-hate, unkindness, and non-selfishness, (3) liberty, equality, and fraternity.

Peace is last state or results from the terminated state of war particular two matters are Ahimsa and Nonviolence [43], which he supports the path of non-violence behavior and “one can realize the true meaning of love and achieve the permanent happiness in life. Non-violence is a practical application of the great truth of spiritual unity [44]. In its positive sense, non-violence is defined as the greatest love, charity, and sense of generosity. It is therefore emphasized good-wellbeing towards all life [45]. Non-violence in its active form means the willingness to treat all beings as one’s very self. It is the virtue of loving-kindness against hate and building peace.

Peace particular is related to a mental human being that can practice loving-kindness and lead to behaviors to present outer social that the path of peace [46]. Peace of mind was revealed to be a powerful indicator of corporate citizenship activities. Regarding the link between corporate citizen action and peace of mind[47]. The impacts of benevolence were significant in both the relationship of peace of mind to corporate citizen conduct through mediation and the link of peace of mind to private citizen behavior through mediation [48]. The last discussion on the new knowledge found a new Nobel Path base on Buddhist that integrated Buddhaddhamma to peace, according to study, that fond the model participate with the theoretical in Buddhist principles i.e., (1) Four Noble Truth, (2) Tisikkhā, (3) Bhamavihara, (4) Sīla, (5) Metta, (6) Muditā (7) Magga activated. So there are the principles that integrated to solve the main problem concluding into Dukkha or suffering in the human world as two-dimension of it as external suffering in the ordinary living by the body and internal suffering deep into the hide of the body is spiritual mind. The study is just one of factor to solve the problem of violence of human beings cannot be an absolute method because war is a complex issue of human society, and this study leads people to get

inner peace first and then spread it to others, it is the best way to do but it might say we can make the world peace from inner mind initially and shear through behaviors as right action to save our world.

Four Noble Truth participate to cultivate peace through behaviors and right actions;

1) Human beings who face the state of war to befall in suffering or distress are painful external physical and painful internal mind, there are conclusions in the state of First Noble Truth is Dukkha.

2) The causes of war group into three are the external causes of war, the internal causes of war, and the root of war, there represents to be the state of the Second Noble Truth is Samudaya.

3) The peace or the terminated state of war to be the end of battle relate to Ahimsa and nonviolence concepts, that created the happiness and calm of all creatures, represents be the state of Third Noble Truth is Nirodha.

4) The path to peace or the path that terminated the state of war was the Magga in the form of new knowledge that had been gotten, that represents to be the state of Fourth Noble Truth is NirodhaMagga.

3. CONCLUSION

The study has been found the meaning of Buddhadhamma is the combination between two of words are 'Buddha' and 'Dhamma' and combination by the Pāli's grammar, it is not a new word other hands of the Theravāda Buddhist school takes to taxes as a meaning of Dhamma of the Buddha. Definitions of Buddhadhamma I am grouping them into two broad categories: External (or physical) meanings and internal (or spiritual) meanings.

According to the concept of the Buddhadhamma to the word known as "Dhamma" or Buddha's teaching. The concept of Dukkha is a natural truth and law which should lean first of all in the Buddhist. The Buddha leaded disciples to get point of Dukkha as suffering and then the suffering must in total as five aggregates. The concept of Four Noble Truth is main principle cover all ideal and practicing in the Buddhism, (1) in the term of external of war that fund the causes of external war was immerges from individual behaviors; killing, controvert, and conflict, there integrated by Buddhadhamma as Sīla particular five precepts; non-killing and negotiation participated with Magga; right action, right speech, and right livelihood, (2) in the term of internal of war that fund the causes of internal war was immerges from hate; unkindness, thirst in personal interest, and selfishness, there integrated by Buddhadhamma as Samadhi or meditation; particular *Brahmavihara*; loving-kindness and compassion participated with *Magga*; right effort, right mindfulness, and right concentration, and (3) in the term of root of war that fund the causes of root of war was immerge from ignorant; unknowing in Law of Kamma, unknowing in Law of the universe, and unknowing in causes and effect, there integrated by Buddhadhamma as *Paññā* or wisdom; particular peace, ahimsa and non-violence participated with *Magga*, right understanding and right thought. That is all the Buddhadhamma cultivating to peace.

4. SUGGESTION AND FUTURE SCOPE

The SD engages human well-being has many factors according to the current study relevant to religion and theoretical only. That can suggest only the dimension of cultivating the human mind and behaviour to find out peace. That is the absolute wishing of any being sentient. So the interesting areas need for future scope on religion, psychology, and phenomenon engages the concept of peace or Buddhadhamma based on the study will useful for increasingly mental happiness and mental health.

5. ABBREVIATIONS

P.T.S.	The Pāli Text Society (Sources of Theravada Tipitaka)
A	AnguttaraNikaya, 5 vols. (P.T.S)
D	DighaNikaya, 3 vols. (P.T.S)
S	SamyuttaNikaya, 5 vols. (P.T.S.)
SN	SuttaNipata (P.T.S)
Vbh.	Sammoha-Vinodanī, Vibhanga Commentary (P.T.S.)
Vin.	VinayaPitaka, 5 vols., ed. Oldenberg (Williams and Norgate)

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7. AUTHOR CONTRIBUTION

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8. BIOGRAPHY OF AUTHOR



Dr. Phramaha Chakrapol Acharashubho Thepa (Thepa, P. C. A.)
Completed Doctor of Philosophy in Mahayana Buddhist Studies at the Mahayana Buddhist Studies Centre, Acharya Nagarjuna University, A.P. India. Join to be an instructor and Researcher as expert specially fields on Buddhist studies, Religion, and Philosophy at Faculty of Religion and Philosophy, Mahamakut Buddhist University, Nakhon Pathom, Thailand.
Corresponding author's e-mail: chakrapol.the@mbu.ac.th
<https://orcid.org/0000-0001-9184-4273>
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