

Peace and Wellbeing Base on the Conceptual of Life

Parinun Pangthipampai
Independent Researcher
E-mail: parinunp@yahoo.com

Received: 2022 – 02 – 25

Revised: 2022 – 05 – 02

Accepted: 2022 – 05 – 16

Abstract

Peace is a universal necessity for conquest for any sentient being wishing to reach the state of peace. In particular, human beings want more security and peace. Many people search for peace over and over again in the world. Did they find peace? So what is peace? First of all, we must know deeply about peace. It is well known that people have been interested in peace since ancient times until today because the word "peace" is not only pleasing but also means a peaceful society and a beautiful world. It can be described as the most significant and remarkable goal of peace. Many people make every effort to achieve peace for their wellbeing. Therefore, one aspect of a human is the history of the search for peace.

Keywords: Peace, Wellbeing, Conceptual of Life.

Introduction

From the Buddhist perspective, peace is divided into "inner peace" and "outside peace." "Inner peace" is also called "inner peace." "Inner peace" is peace of mind or soul (Thepa, 2022 (a)). According to a state of peace, calm, and peace of mind where there is no distress or distraction such as greed, hatred, delusion, etc. Inner peace is the inner peace of oneself. It is obtained by practicing or training the mind of the individual. Inner peace is essential. It is generally regarded as true peace and the proper foundation of peace in society or the world.

"Outer peace" is the peace that occurs in society, the nation, and the world. It is the normal state of society, the country, and the world and the condition of the peaceful and happy coexistence of people and nature. To be clear, external calm can be described in both negative and positive terms. Negative feelings: the absence of war, hostility, human rights violations, terrorism, etc. (Trip et al. 2019). Positive feelings: the state of social unity, social justice, stability, etc. Here, outer peace is the absence of evil. All social dangers are as well. It is the manifestation of all social virtues. Inner peace and outer calm are related. They both rely on each other and



support each other. Inner peace represents the individual's peace, while outer peace represents peace in society.

To deeply understand the problem, it is necessary to know its true meaning. So, before we know any aspects of peace, let us first know the proper or true meaning of peace.

The concepts and meanings of peace

In American military history, the word "peace" basically means, from the military's viewpoint, that they fought the war to gain peace or use force to keep the peace. In the military paradigm, peace is seen as the ultimate goal or the ideal, rather than the road to the end.

Historically and politically, considering the perspective of America's military history, it is understandable why peace was primarily defined as a lack of war. In human social history, soldiers have fought many forms of war. Whenever war strikes, people need peace and seek peace. The peace that people need and request is a state of no war, a state without fighting. However, the word "peace" is defined and explained as follows: But not only a state of unity or the absence of hostility, but also a non-violent lifestyle. Peace is then used to describe the end of violent conflicts and a state of tranquility. Peace can also describe any interpersonal relationship that is characterized by respect, justice, goodwill, peace, peace, and silence (Trung, et al., 2022). This latter understanding of peace may also be related to the individual's feelings of being "at peace" with their mind. The Cambridge Advanced Learner's Dictionary (Cambridge Dictionary, 2022) defines "peace" as follows:

1. freedom from war and violence, especially when people live and work together happily without disagreements: (no violence)
2. the state of not being interrupted or annoyed by worry, problems, noise or unwanted actions: (calm)

These two dictionaries say peace is free from war, violence, etc. Be calm and can live without arguments. Albert Einstein, a peace scholar, said: "Peace is not just the absence of war." (Ashkenazi, 2011) but refers to or includes the existence of justice, law, and order in the short term of our government. But no war also refers to or includes the existence of justice, law, order, or government in society.

Nobel Laureate David Trimble explains: "Peace is not the absence of war, an enduring peace is rooted in injustice" which means that there is fundamental justice for peace.

Renowned human rights activist Martin Luther King, Jr., was dissatisfied with the definition of peace that only focused on the absence of unhappy situations. In his view, peace must



include social justice, as in his words, "True peace is not just without tension. But it is the manifestation of justice." (Garrow, 2015)

They are individuals who are academics who say that peace is not only no war, but it is also essential to justice, law, etc.

Michael Cunningham, in the Hours described peace as having but peace in our lives; he emphasizes, "You cannot find peace by avoiding life" (Born, et al., 2006).

Then Ralph Waldo Emerson said, "Peace cannot come through violence, it can only be attained by understanding." In his view, it is imperative to understand peace. Aristotle also states, "It is not enough to win a war; it is more important to organize the peace." (Emerson, 2003). That is, organizing is significant for peace..

Peace and Wellbeing

So how do they describe peace in the teachings of religion? In Hinduism, the Vedas, the Upanishad, and the Kita are the foundations of it. One of them in the Bhagavad Gita emphasizes this: "A man who is full of faith has gained wisdom, and he is also proficient over his senses, and having received it he will quickly lead to the utmost peace. That knowledge can be attained with wisdom for the utmost peace.

Traditionally, Hinduism has used the ancient Sanskrit phrase Vasudha Ekkuttumbakham which means "The world is one family." The essence of this concept is to observe that only fundamental ideas see divide and separation. The more we seek peace, the more we can combine and release our inner souls from worldly or illusive illusions. For this reason, world peace can be achieved through internal means by liberating ourselves from the artificial boundary that separates us.

Like any other religion, Christianity has the ups and downs of making peace. Many references to the peace of Jesus were found throughout the New Testament, and this reflects Jesus' fundamental attitude about life and society. In proclaiming the birth of Christ, the angels seem to exclaim: "Glory to the Highest God and peace on earth among the human beings whom He approves." (Kant, 1970).

The fundamental Christian ideals state that peace can only be achieved through God's Word and love, which is perfectly demonstrated in the life of Christ:

"I entrust peace to you, now I give and will I give to you, peace (my own) I give to you, unlike what the world does to you (Peck, 2010).

According to the motto of Islam, the whole world will be united under the leadership of the Prophet Isa in his second coming. At that time, love, justice, and peace will be so great that the world will be like heaven.



The Quran also teaches that "Don't start a war, God doesn't like the invaders." (Dobson, 2012).

Generally, peace is divided into "inner peace" and "outside peace." "Inner peace" is also called "inner peace." "Inner peace" is peace of mind or soul (Thepa, 2022 (b)). Refers to a state of peace, calm, and peace of mind where there is no distress or distraction, such as greed, hatred, delusion, etc. Inner peace is the inner peace of oneself. It is obtained by practicing or training the mind of the individual. Inner peace is essential. It is generally regarded as true peace and the foundation of peace in society or the world.

"Outer peace is peace that occurs in society, the nation, and the world. It is the normal state of society, the country, and the world and the condition of the peaceful and happy coexistence of people and nature (Thirathamrongwee & Mongkolpradit, 2022). External calm, to be apparent, can be described in negative and positive terms as follows. Negative feelings: the absence of war, hostility, human rights violations, terrorism, etc. Positive feelings: the state of social unity, social justice, stability, etc. Here, peace is the absence of evil. All social dangers are as well. It is the manifestation of all social virtues. Inner peace and outer calm are related. They both rely on each other and support each other. Inner peace represents the individual's peace, while outer peace represents peace in society.

Moreover, 'peace' is divided into two more categories according to aspects. 'Negative peace' and 'positive peace' (Khemraj, 2021). The meaning of peace is positive and negative is an attempt to find a positive or constructive meaning of peace. Negative peace means the absence of war, conflict, hostility, etc., and the absence of distractions such as anxiety, anxiety, etc.

Buddhist displays remarkable diversity of wellbeing through peace and non-violence. Wellbeing involves religions that might require emphasis on practices as well as precepts. Wellbeing is inner peace's direct effect on another being, like practices of the Bodhisattva concept. The idea of karma as meditation is the most crystal clear to explain. That link between outer and inner are the common starting point for Buddhist treatment of the conviction things. The advent of Buddhists, concerned about world peace, and others focused on meditation over social activity.

In conclusion, the military argues that peace is the absence of war. According to peace scholars, the meaning of peace is the same on some issues and varies on another, depending on personal views and experiences, etc., all religions. It contains the concept of peace and prayer for peace in the scriptures. They proclaim peace with a focus on goodness in society. They are thought to be involved in the peacebuilding process and developing structures to



protect it. Hence, religion seeks to give hope of keeping the peace (Melikuziyevich & Abdurashidovich, 2021). Then peace was divided into two categories. Inner calm and outer calm can be broken down. Both inner peace and outer peace are related. Moreover, peace can be classified as negative peace and positive peace to broaden its meaning and scope, more positive and more constructive.

The concept of peace in Buddhism

Buddhism presents teachings that guide the correct way of life. They have a unique feature. Including specific teachings and doctrines laid out, it is a neutral principle that can be applied fairly to all issues. Therefore, the teachings of Buddhism cover all fields of knowledge or science related to human life, including peace.

In a compilation of mid-length speeches, the Buddha explains his intention to seek peace:

"Bhikkhus! I was young, with bright, dark hair at the beginning of my life and in my youth that sparkled, cut off my hair and beard, dressed in bark-dyed robes, while (my) mum and dad and dad did. Agree with My co-workers cried tears and abandoned the firebox and the house for the life of the homeless, becoming a hermit, I sought the benevolent Dharma to find the only state of absolute peace, and approached Alara of the Kalama family (Walters, 1999).

The Buddha's words above tell us that he is a seeker of peace. In his opinion, being a monk and connecting with the Great Teacher will help him find peace. So he decides to leave the life of a lavish prince, live the life of a homeless wanderer, and find a great teacher who can guide him to peace.

When the Lord Buddha has attained peace, he also teaches and urges others to find and achieve peace.

In the Upanishad of the Great Buddha-Nikaya, the Buddha prompts his fellow man to live with consciousness and non-attachment in order to achieve peace as follows:

"Life inevitably leads to death. Life is short, of course, unprotected from the imminent aging approach. Those who see (three) the danger of death and desire (Nibbana's) peace should abandon the material (Sumedho, 1989). Human life is concise, every day, man grows old, and death one day will end man's life. No one can escape from age and death, so man should not be careless and should not indulge in the materials of this world. However, you should do your best to achieve peace.

As a collection of mid-length speeches, the Lord Buddha said that the so-called sage of peace and the necessary meditation practice should devote education and practice only to peace. (Santi or Nibbana):



"It is said that it is a quiet arahat, should not be ignored, introspection should protect the truth, should cultivate abandonment. (Of existence) and practice to achieve peace. (By the extinction of the stigma) " (Thera, 2005).

A person may already be at peace. Nevertheless, as long as he has not achieved absolute peace, he will continue to do what is necessary and focus on the practice of peace.

According to Uttanasut, the Buddha awakens his followers to practice day and night as follows.

Obhikkhus) wake yourself up and meditate. Practice mindfulness seriously for the sake of Nibana. Don't let death make you unaware, because he is always on the lookout for careless and sluggish people. " According to the Buddhist viewpoint, as long as life has not achieved the utmost peace (Nibbana), his life has not reached its ultimate goal (Nibbana), he should not be careless, should not enjoy sleep. Nevertheless, persistence should be started until he achieves the utmost peace (Nibbana). Otherwise he cannot rise above the swing of the King of Death.

Buddhism, on the other hand, asserts that happiness comes from peace and is honest and significant.

-Natthi ragasamo aggi, natthi dosasamo kali

Natthi khandhasama dukkhei, natthi santiparam sukham. "

This means that there is no fire like lust. There is no evil like hate. No sickness like (burden of) sceptre. There is no happiness above perfect peace (Nibbana). It here indicates that we should be aware of what ultimate happiness is so that we can enjoy it and work together to create it. According to the preceding speech, of course, peace is spoken of and taught, according to the preceding speech. However, how does Buddhism speak and teach about peace? to present it.

In the book of Dhamma Sunthorn Buddha, the Buddha calls unwillingness Nibbana. "Indeed, Ratha, destroying desire is Nibbana." Peace, from the above statement, means getting rid of cravings because of the urge to become something and having the wrong thing hurt yourself and others. The destruction of desires leads to peaceful and peaceful coexistence. In Kindred's keynote, the revered Ananda defines the extinction of the Nibbana as "ending Nibbana." That is to become anything with a bond. It is therefore, the peace that comes from becoming a void.

Easy to understand, compelling, and socially descriptive, Nibbana is to refer to Nibbeina's aspect as happiness. It is mentioned many times in both the image of the Buddha and the words of Arahant. The Buddha's words are as follows:



“Health is the best interest, Nibbana is the most happiness;
And from eightfold paths to death to safety. "46

"Health is the greatest gift. Satisfaction is the greatest wealth. Trusted friends are the best relatives. Nibbana is the greatest happiness."

Arahantswords It is as follows:

The revered Lord Sariputta said to the priest, "Nibbana, you respectful is happiness, cool (Nibbana), and revered is happiness."

Bakulatera's admirable Gatha: "Indeed, the Nibbana taught by the fully awake is very happy, free from sorrow, without dust, a resting place where the pain comes to an end."

49

Phra Sumethatri of the Lord Buddha: "There is no (happiness) above the happiness of death (Neba)."

According to the above statement, Nibbana is happiness or brings joy. Therefore, peace or serenity in Buddhism also means happiness or that peace leads to happiness. So it is in line with the fact that people seek peace because they want happiness.

One crucial point is that Buddhism says that Nibat is the ultimate goal of life, as mentioned in the Mara Suttata - Nikaya, Khanthaworawakka, and Unnapa Brahmanassutta of the sign. Jutta-Nikaya Mahavagga as follows

Buried in Nibbana, Radha, the holy life has existed, Nibbana is its goal, and Nibbana is the end.

"The purpose of living a Brahmin purification is to plunge into Nibbana, Nibbana is the goal, Nibbana for the end." (Thanissaro, 1995)

From a Buddhist perspective, Nibbana is the highest point, or goal, of life or the final state of reincarnation. It is a human duty to do our best to achieve eternity in this life or the next. In addition to being the ultimate goal of life, peace is also the ultimate goal of society and the world. That is why people strive for peace.

In addition, Buddhism speaks of Nibbana in its actual state. To understand, it is said in Dhghanikaya's Kevaddha Sutta:

"There is earth, water, fire, and wind.

And long and short and fine and coarse

Pure and impure, no foundations were found.

There are both names and patterns.

He died without leaving a trace behind.

When the intellect is over, they all stop." (Thanissaro, 1997)

"It represents Nibbana, and herein, Nibbana describes it as a state of being



nothing. The extinction of things leads to the creation of life, both in the sense of consciousness and of matter. It is eternal peace (Thanissaro, 1997).

Such aspects of Nibbana are also mentioned in the Minor Anthologies of the Pali Canon Part II Udana: Uplift and Itivuttaka verses.

"The priests have such a state in which there is neither a world nor water nor air, where there is neither a sphere of infinite space nor an infinite or unconsciousness, or no emptiness or consciousness - or no consciousness in the whole world." Furthermore, the world beyond that Or both, together with the moon and the sun, I declare that there will be no being born there, there is no going (out of life) in it, there is no period; There is no fall, there is no going on, it is not a fixed thing. It is in motion, and it does not depend on anything. That is the end of the illness (Ireland, 2007).

Conclusion

In conclusion, the English term "peace" is equivalent to the Pali term "peace" because the meaning of "peace" is quite broad and profound. "Peace or serenity" in Buddhism means external or social peace and inner peace. Moreover, because the supreme serenity is Nibbana, it has a unique meaning in Buddhism. Therefore, with this in-depth study, it becomes more understandable that the ultimate peace is to stop the impurity that causes harm to oneself and others. It is true happiness and the ultimate goal of life. Considering the pure and actual state, it is the complete stop of formation. It is the state of being nothing and being nothing. It is truly peaceful. Supreme Peace, or Nibbana, has penetrated and realized that he was only the Buddha first and that he could teach and share it with others. Hence, the person who wishes to attain enlightenment begins to attain the many dharmas in the past.

References

- Ashkenazi, O. (2011). Reframing the Interwar Peace Movement: The Curious Case of Albert Einstein. *Journal of Contemporary History*, 46(4), 741-766.
- Blackburn, A. M. (1997). *Buddhadhantma: Natural Laws and Values for Life*.
- Born, A. W., Frankel, C., & Thygesen, N. T. (2006). The hours: A gaze, a kiss and the lapse between them. An eventalization. *ephemera*, 121.
- Cambridge Dictionary. (2022). *Peace*. <https://dictionary.cambridge.org/dictionary/english/peace>



- Dobson, J. C. (2012). *When God doesn't make sense*. Tyndale House Publishers, Inc.
- Emerson, R. W. (2003). *The conduct of life* (Vol. 6). Harvard University Press.
- Garrow, D. J. (2015). *Bearing the cross: Martin Luther King, Jr., and the southern Christian leadership conference*. Open Road Media.
- Ireland, J. D. (2007). *Udana and the Itivuttaka: two classics from the Pali Canon* (Vol. 214). Buddhist Publication Society.
- Kant, I. (1970). *Perpetual peace: A philosophical sketch* (pp. 93-130). Cambridge: Cambridge University Press.
- Khemraj, S., Thepa, P. C. A., Chi, H., Wu, W. Y., Samanta, S., & Prakash, J. (2021). Prediction of world happiness scenario effective in the period of COVID-19 pandemic, by artificial neuron network (ANN), support vector machine (SVM), and regression tree (RT). *NVEO-NATURAL VOLATILES & ESSENTIAL*
- Melikuziyevich, K. P., & Abdurashidovich, T. M. (2021). International Peace as a Universal Value. *Web of Scientist: International Scientific Research Journal*, 1(02), 73-78.
- Mitchell, D., Wiseman, J. A., & Wiseman, J. (Eds.). (1999). *Gethsemani Encounter: A Dialogue on the Spiritual Life by Buddhist and Christian Monastics*. Bloomsbury Publishing. *OILS Journal/ NVEO*, 13944-13959. <https://www.nveo.org/index.php/journal/article/view/2995>
- Peck, M. S. (2010). *The different drum: Community making and peace*. Simon and Schuster.
- Sumedho, A. (1989). *Now is the Knowing*.
- Thanissaro, (1997). *Kevatta (Kevaddha) Sutta: To Kevatta" (DN 11)*, translated from the Pali by Thanissaro Bhikkhu. Access to Insight (BCBS Edition), 30 November 2013, <http://www.accesstoinsight.org/tipitaka/dn/dn.11.0.than.html> .
- Thanissaro, (1995). "Udana Sutta: Exclamation" (SN 22.55), translated from the Pali by Thanissaro Bhikkhu. <https://www.accesstoinsight.org/tipitaka/sn/sn22/sn22.055.than.html>
- Thepa, P. C. A. (2022) (a). Mindfulness: A Buddhism Dialogue of Sustainability Wellbeing. In *2022 International Webinar Conference on the World Chinese Religions*. Nanhua University. Taiwan. <https://urlcc.cc/sysek>.
- Thepa, P. C. A. (2022) (b). Buddhadhamma of Peace. *International Journal of Early Childhood Special Education (INTJECSE)*, 14(3), 5961-5972. <https://www.int-jecse.net/abstract.php?id=1664> Doi. 10.9756/INT-JECSE/V14I3.768
- Thera, N. (2005). *The heart of buddhist meditation: Satipaṭṭhāna: A handbook of mental training based on the Buddha's way of mindfulness, with an anthology of relevant texts translated from the Pali and Sanskrit*. Buddhist Publication Society. BPS.



- Thirathamrongwee, P., & Mongkolpradit, W. (2022). The Characteristics that Facilitate Spiritual Cultivation in Theravāda Buddhism, Thailand. *International Journal of Religion & Spirituality in Society*, 12(1).
- Trip, S., Bora, C. H., Marian, M., Halmajan, A., & Drugas, M. I. (2019). Psychological mechanisms involved in radicalization and extremism. A rational emotive behavioral conceptualization. *Frontiers in psychology*, 10, 437.
- Trung, N. T., Phattongma, P. W., Khemraj, S., Ming, S. C., Sutthirat, N., & Thepa, P. C. (2022). A Critical Metaphysics Approach in the Nausea Novel's Jean Paul Sartre toward Spiritual of Vietnamese in the Vijñaptimātratā of Yogācāra Commentary and Existentialism Literature. *Journal of Language and Linguistic Studies*, 17(3). <https://jlls.org/index.php/jlls/article/view/4250/1232>
- Walters, J. S. (1999). Suttas as History: Four Approaches to the "Sermon on the Noble Quest" (Ariyapariyesanasutta). *History of religions*, 38(3), 247-284.

