

48 **Creating of just peace in Thai society: An integrated study of Buddhist justice in Theravada Buddhism as exposed by Somdet Phra Buddhaghosācariya (P.A. Payutto)'s writing and the legal justice in the philosophy of natural law**

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Received 21/03/2021; Revised 29/10/2021; Accepted 02/11/2021



ABSTRACT

This research aims to explore the integration of Buddhist justice, as articulated by Somdet Phra Buddhaghosācariya (P.A. Payutto), with legal justice grounded in the philosophy of natural law to foster just peace in Thai society. The study has three primary objectives: (1) 1) to study the legal justice in the philosophy of natural law (2) to study of Buddhist justice in Theravada Buddhism as exposed by Somdet Phra Buddhaghosācariya (P. A. Payutto)'s writing, and (3) to develop a model for just peace in Thai society by synthesizing these two forms of justice.

Somdet Phra Buddhaghosācariya emphasizes that law must be rooted in Dhamma - righteousness and truth as explained by Hetu and Paccaya or Paṭiccasamuppāda (Dependent Origination). In Pāli, natural law is referred to as Niyāma, which is divided into five categories: Utu Niyāma (physical laws), Bija Niyāma (biological laws), Citta Niyāma (psychological laws), Kamma Niyāma (moral laws related to actions and their consequences), and Dhamma Niyāma (the laws of Dhamma). Of these, Kamma Niyāma is directly related to human behavior and plays a crucial role in promoting peaceful coexistence in society.

The research highlights that societal peace is maintained through Vinaya—laws and regulations that, although created by humans, must be grounded in Dhamma. Dhamma serves as the foundation for Vinaya, influencing the justice system in three key areas: (1) legislation, which should be guided by principles such as Saṅgaha-vatthu (the four bases of social solidarity) and the five precepts; (2) execution, which should be informed by Brahmavihāra (the four divine abodes) and impartiality; and (3) jurisdiction, which should also be aligned with Brahmavihāra and impartiality. Additionally, Kamma Niyāma, the five precepts, Saṅgaha-vatthu, and

Sāranīyadham contribute to shaping the moral consciousness of individuals.

While Buddhist justice, as outlined in the Tipiṭaka, acknowledges the concepts of heaven and hell as consequences of one's actions, it is essential to establish Vinaya and laws based on Dhamma to ensure justice within society. The study posits that legal justice in natural law philosophy, often seen as divinely ordained, aligns with Buddhist justice, which is derived from human wisdom, and that these two can be integrated harmoniously.

For a deeper understanding of Dhamma and Niyāma, regular mindfulness practice is essential, leading to the cultivation of Sati (mindfulness), Khanti (patience), and Santi (peace). Such inner transformation enables the practical application of Dhamma, ultimately contributing to the establishment of just peace in Thai society.

Keywords: Just peace; justice; legal justice; Buddhist justice; philosophy of natural law

Introduction

Looking Man is a rational and social being.¹ All live together in a small community and expand themselves to a large – scale society. Such co – existence, sometimes, initiates conflict among one another. The conflict is not only from internal factor namely attitude, believe, and moral mind, but also from external factor namely socio – economic and political condition. If unsolvable managing conflict through peaceful means and justice, it will contribute to incompatibility and violence among people, then, unavoidably bringing about bad effect to life and property. Eradicating conflict by understanding and practicing the real justice appropriated for human beings is very hopeful and important to government for creating peace society.

As democratic regime based on constitution, Thailand has separated powers and functions of government into three branches namely the legislative branch for creating and passing laws, the executive brance for administering and enforcing the laws enacted by the legislature, and the judicial branch for interpreting laws and applying them to specific cases². In the light of democracy, when focusing on justice, Thai government should listen to and follow the

¹ Meenakanit, Taweekiat. *Society and Law*, (Bangkok: Duantula Press, 2016), p. 141.

² BALLOTPEDIA, "Separation of powers the Administrative state" [online], Source: https://ballotpedia.org/Separation_of_powers [19 December 2019].

reasonable resolution of the majority, even a small one of beneficial group concerning legislation. Such manners will contribute confidence, faith, and obedience to people and make government efficiently in administration. When regularly having justice steadily held by people throughout the country with inner – mind respect and obedience of Thais, it can be said that “just peace” has been spreaded out to the whole Thai society. Even trying to do such things to get the expected results, justice to create peace, however, is always an abstract philosophy that cannot be tangible, if not practicing in the right way; until now, Thailand has been occupied in various conflicts, both in appearance and latency. The problems of government are how to clearly stipulate and execute laws in righteousness without partiality and discrimination for making people believed in the content of enacted laws and justice procedures, in accordance with due process of law, meanwhile, making courts as a last resort, and importantly how to create inner peace in people’s minds for understanding just peace in Thai society.

Thailand has suffered from conflicts in many forms based on legislation, execution, and jurisdiction. With the power and function of government in terms of legislative brance, there is a way to solve the conflicts by using laws. But, apparently, the laws, even more enacted by parliament, cannot be the indicators of peaceful means as presenting nowadays. All people claim some laws are unjust. They have been treated unfairly in terms of executive and judicial power as well. So, how to create just peace is the ultimate goal in Thai society for responding the real justice. Justice is compared to the hearth of laws that cannot be separated from each other’s because laws always exist with justice and laws will be disappeared when the people in society see that such laws have no justice any more. Meanwhile, justice in the character of concrete objects will be delivered by using laws as a tool. On the contrary, injustice will occur when equality has been managed to inequality and vice versa.

Buddhist Justice Exposed by Somdet Phra Buddhaghosācariya (P.A. Payutto)

1. *Kamma*

The meaning of “Buddhist Justice” cannot be found the definition in “*Tipiṭaka*”. However, it can be said as the cause and effect in accordance with the Buddha’s teachings: *Paṭiccasamuppāda* referred to practical dependent origination. *Paṭiccasamuppāda* is the main *Dhamma* principle showing the procedure of all lives, having thoroughly expansive boundary cover fractional *Dhamma* in all aspects, including the law of *Kamma*. It can be simply explained that *Kilesa* is the cause of *Kamma*. *Vipāka* is the result of *Kamma*. All

of them will be apparent in daily life of human beings, with commonly known as “the law of *Kamma*”.³

1.1) *Kamma* in terms of natural law: Buddhism teaches the principle of truth that human beings, animals, or things are concrete object or abstract, matter or mind. All of them, in accordance with the cause, in *Pāli* language called *Hetu* and condition, in *Pāli* language called *Paccaya*, can be seen by human eyes, being called “Natural Law”, and in *Pāli* language called “*Niyāma*”, literally meaning “certainty”⁴.

“Natural Law” or “*Niyāma*” is the ordinary procedure of cause and condition, but can be categorized into five items by specific characteristics, based on mutual relationship, namely (1) *Utuniyāma* : it refers to the natural law concerning material phenomenon, such as the weather, season, raining, the decomposition of all things. The *Utuniyāma* can be known as law of physical phenomena. (2) *Bijaniyāma*: it refers to the natural law concerning reproduction, described in the truth “as the seed, so the fruit” such as a mango fruit comes from a mango seed. The *Bijaniyāma* can be known as biological law. (3) *Cittaniyāma*: it refers to the natural law concerning mind’s working; when cognition happens, so how the mind works. It can be known as psychic law. (4) *Kammaniyāma*: it refers to the natural law concerning human behavior, the process of action and its result, such as a good deed brings a good result, a bad deed brings a bad result. The *Kammaniyāma* can be known as law of *Kamma*. (5) *Dhammaniyāma*: it refers to the natural law concerning the relationship and interdependence of all things, such as all things arise, exist, and then cease. *Dhammaniyāma* can be known as the general law of cause and effect, and order of norm.

Actually, the first four rules can be concluded in the fifth rule, *Dhammaniyāma*. So, *Dhammaniyāma* is cover all “Natural Law”, all five items. Most importantly, the law of *Kamma* is just one of natural law.

Apart from the five natural laws there is one rule, not concerning directly to nature. Such rule refers to the law determined by human beings. It is the agreement for controlling human conducts to mutual living in happiness and peace, for example regulation, pact, law, tradition, custom, discipline.

Social regulation or supposed *Niyāma* is the establishment of human beings. So, it comes from *Kamma*, directly belonging to *Kammaniyāma*, just reinforce

³ Phra Brahmaganabhorn (P.A. Payutto), **Buddhadhamma Expanded Volume**, (Bangkok: Sahaddhammik Press, 2016), p. 234.

⁴ *Ibid.*, p. 235.

Kammaniyāma; then, it has no characteristic in terms of condition relationship and the truth as *Kammaniyāma* but being hidden in it.

1.2) The meaning of *Kamma* : *Kamma* means “work” or “action”. However, in terms of *Dhamma*, it has specific meaning as “action composed of intention or based on willingness”. If there is an action without intention, it cannot be said as *Kamma* according to Dhamma’s meaning. Moreover, extensively looking at other sources, *Kamma* is a part of life procedures, known as “*Saṅkhāra*”, a topic in “*Paṭiccasamuppāda*”. It refers to the condition of mental preparation, having an intention as the leader of mind that prepares a good mind, a bad mind, or a neutral mind. However, the complete meaning of “*Kamma*” in all aspects must always emphasizes “*Cetanā*” or intention, being the main point, because it is the origin that leads human beings to engage in all things⁵

1.3) The criteria of good *Kamma* and bad *Kamma*: *Kammaniyāma* closely has relationship between *Cittaniyāma* and supposed *niyāma*. With such relationship, it maybe makes some confusion how to make a decision what good deed and what bad deed. There are so many people; often say that goodness and badness are the provision of human beings and society. A single action may be good for one society or may be bad for another society. The *Kammaniyāma*, by itself, whether a society will investigate an intention or know the violation or not, is beginning to do its process when a person has his/her intention to violate the provision of society. The consequence or *Vipāka* in *Pāli* language is immediately under processing and such person will get the result of *Kamma* from now on. This procedure will be happened to wholesome action as well⁶.

2. Hell and heaven in *Tepiṭaka*

2.1 Hell and heaven after death: When considering and interpreting words in *Tipiṭaka*, it can be said there are hell and heaven after death but the description is rarely found. There is slight conclusion in terms of heaven that is to say entering the heaven after death, if one did good; on the other hand, entering the hell, if one did bad⁷.

2.2 Hell and heaven in mind: Hell and heaven in one’s mind is the story in present life. However, they will be in the next life as well because of their existence, still being in mental state. When one is dead, if mental state recognize hell, one will enter hell ; on the other hand, if recognizing heaven, one will enter heaven. Mental state can be for human beings everyday life, being kept in one’s mind ; good deed and bad deed are accumulated so long. However, there is an

⁵ Ibid., p. 240.

⁶ Ibid., p. 254.

⁸ Phra Dhammapitaka (P.A. Payutto), *Kamma and Hell, Heaven for New Generation*, (Bangkok: Dhammasapa Press, 2012), p. 97.

exemption. When going to die, even doing a lot of bad deed if one recognize a good action, one can enter heaven after death, and vice versa⁸.

2.3 Hell and heaven at a thought – moment: Hell and heaven at a thought – moment is the preparation of mind in daily life. One, who does not know the Four Noble Truths: *Ariyasacca* in *Pāli* language, is still prepared hell and heaven by the Twelve Spheres : sense – organs ; sense – objects and mind – object, called *Āyatana* that are composed of eyes, ears, nose, tongue, body, and mind. It is the reaction against outer factors; firstly with defilements: *Kilesa*, then, hell is beginning ; secondly with wholesome consciousness, then, heaven is beginning. This kind of hell and heaven is immediately happened, depending on one’s mind; do not wait for next life⁹.

3. Jurisprudence with Buddhist means

3.1 Law must come from *Dhamma*, righteousness, and for *Dhamma*: *Dhamma* is always being into existence, not depending on the Lord Buddha. It is the truth in accordance with nature, natural law, or can be claimed as “the reality of everything”. Such reality will be presented according to cause (*Hetu*) and condition (*Paccaya*) whether human beings know it or not. Therefore, *Dhamma* comes before *Vinaya*, being the base and the destination of *Vinaya*. For being the base, it means knowing the natural law before setting conventional systems; and for being the destination, it means helping human beings to address and get the benefit from *Dhamma*¹⁰.

3.2 Human beings’ law must not be different from natural law: In terms of Buddhism, the truth can be divided into 2 categories: first, the truth certainly being by nature, called “*Paramatthasacca*” or ultimate truth; second the truth being in accordance with human beings’ agreement, called “*Sammatisaca*” or conventional truth. The settlement of human beings’ law is for supporting to get the result of natural law. So, human beings should always recognize that the real requirement is the truth by *Dhamma*¹¹.

3.3 Developing people to respect the right of each other but knowing, actually, they have no right. : Human beings have capability in *Vinaya*. Therefore, they set up various regulations to manage societies and develop themselves to civilization until they come to mutual conclusion, having the right to manage nature by their ownership such as land trading which is based on law; and one will be punished if making wrong against the law. The right according to the provision of law is the regulation set up by human beings, for the benefit of

⁸ Ibid., p. 101.

⁹ Ibid, p. 103.

¹⁰ Phra Brahmgunabhorn (P.A. Payutto), *Jurisprudence with Buddhist Means*, (Bangkok: Dhammasapa Press, 2012), p. 11.

¹¹ Ibid., p. 17.

human beings. Actually, they have no righteousness to manage nature as their desires¹².

3.4 All developed systems must be focused on *Dhamma*: Various laws are covering all human beings' activities and control human conducts. It is the time that jurisprudence must step forward to set up comprehensive regulations of life and social system based on wisdom for harmonizing and supporting one system, contributing to correctly conform supposed provision of human beings to real natural law based on the truth¹³.

3.5 Real law can connect the benefit between people and society; meanwhile, connecting between the supposed provision of human beings and the truth of nature.: In terms of Buddhism, "*Vinaya*" is based on and for "*Dhamma*". *Dhamma* is the truth of nature but *Vinaya* is a supposed provision for supporting *Dhamma*. The supposed provision does not wait for *Dhamma*. One, who has done bad deed, must get the result of natural law or the law of *Kamma*, But, *Vinaya* is a supposed *Kamma* and, in this case, can be practiced by taking an offender before the meeting for judgement and delivering an order to punish the offender¹⁴.

The poverty and disparity in wealth are the cause of social unrest and breakdown of morality in society. There is a narrative showing the relationship between morality and economic conditions of people. And there is no superiority simply due to social class; moral conduct is what counts¹⁵.

The lack of *Vinaya*, so called discipline, is the crucial problem of Thai society. *Vinaya* or discipline is an element of democracy's creating. If discipline cannot be created to Thai people, the democratic development will be expected to success slightly¹⁶.

It contains entries on a large number of Philosophers in which their views are presented and explains natural law theories. In terms of Plato, Aristotle, Stoic natural law, and Cicero, according to natural law, it presents history writings, basic principles, logic and science, metaphysics, ethical and political theory, and influence¹⁷.

¹² Ibid., p. 22.

¹³ Ibid., p. 27.

¹⁴ Ibid., p. 63.

¹⁵ Harvey, Peter. (ed.). *Common Buddhist text: Guidance and insight from the Buddha*. (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2017), pp. 184, 193.

¹⁶ Somdet Phra Buddhaghosācariya (P.A Payutto), *The Unheralded Value of the Vinaya: The Buddhist Teachings on Social Discipline* (Bangkok: Phlidhamm Press, 2017), p. I.

¹⁷ Mautner, Thomas. *Dictionary of Philosophy: The Language and Concepts Philosophy*, (England: Blackwell Publishers, 2005),

Dhamma and *Vinaya*, have been explained not only the meaning of words but also the interpreting given by the essence conclusion entirely concerning the topic of *Dhamma*¹⁸.

If *Dhammādhīpateyya* does not come, democracy will not be found.

It importantly states that *Dhammādhīpatayya* is the criteria to make a decision with wisdom by righteous intention. And, it is the one chapter that can be conclusion¹⁹.

The philosophy of natural law: legal justice

Historically, natural law refers to the use of reason to analyze human nature to deduce binding rules of moral behavior from nature's or God's creation of reality and mankind. The concept of natural law was first documented in ancient Greek philosopher, including Aristotle, and was referred to in Roman philosophy by Cicero. During the Age of Enlightenment, modern era natural law theories were further developed, combining inspiration from Roman law, and alongside philosophies like social contract theory. It was used to challenge the divine right of kings, and became an alternative justification for the establishment of a social contract, positive law, and government – and thus legal rights – in the form of classical republicanism. Conversely, the concept of natural rights is used by others to challenge the legitimacy of all such establishments. There are a number of theories of natural law, that differ from each other with respect to the role that morality plays in determining the authority of legal norms.

1. Plato: According to Plato, human beings live in an orderly universe. The basis of this orderly universe or nature are the forms, most fundamentally the Form of the Good, which Plato describes as “the brightest region of Being”. The Form of the Good is the cause of all things, and when it is seen it leads a person to act wisely.²⁰

2. Aristotle: Greek philosopher emphasized the distinction between “nature” on the one hand and “law”, “custom”, or “convention” on the other. What the law commanded would be expected to vary from place to place, but what was “by nature” should be the same everywhere. A “law of nature” would therefore have the flavor more of a paradox than something that obviously

¹⁸ Phra Brahmaganabhorn (P.A. Payutto). *Dictionary of Buddhism*. (Bangkok: Phrabuddhasasana Dhammasapa Press, 2016), p.14

¹⁹ Phra Brahmaganabhorn (P.A. Payutto), *If Dhammādhīpateyya does not come, democracy will not be found (convergence: political science and jurisprudence)*, (Bangkok: Pimsuay co, ltd Press), pp.13-14., p. 17., pp. 65-67.

²⁰ Jowett, Benjamin. *The republic*. Courier Corporation, 2000.

existed. Aristotle, posited the existence of natural justice or natural right. He is often said to be the father of natural law.²¹

Aristotle notes that natural justice is a species of political justice, specifically the scheme of distributive and corrective justice that would be established under the best political community; were this to take the form of law, this could be called a natural law, though Aristotle does not discuss this and suggests in the *Politics* that the best regime may not rule by law at all.

He quotes that Universal law is the law of Nature “Not of today or yesterday it is, but lives eternal: none can date its birth”.

3. Stoic natural law: The development of this tradition of natural justice into one of natural law is usually attributed to the Stoics. The rise of natural law as a universal system coincided with the rise of large empires and kingdoms in the Greek world. Whereas the “higher” law that Aristotle suggested one could appeal to was emphatically natural, in contradistinction to being the result of divine positive legislation, the Stoic natural law was indifferent to either the natural or divine source of the law : the Stoics asserted the existence of a rational and purposeful order to the universe (a divine or eternal law), and the means by which a rational being lived in accordance with this order was the natural law, which inspired actions that accorded with virtue.²²

4. Cicero: He wrote in his *De Legibus* that both justice and law originate from what nature has given to man, from what the human mind embraces, from the function of man, and from what serves to unite humanity. For Cicero, natural law obliges human beings to contribute to the general good of the larger society. Cicero expressed the view that the virtues which human beings ought to cultivate, always tend to their own happiness, and that the best means of promoting them consists in living with each other in that perfect union and charity which are cemented by mutual benefits.²³

In *De Re Publica*, he wrote “There is indeed a law, right reason, which is in accordance with nature; existing in all, unchangeable, eternal. Commanding us to do what is right, forbidding us to do what is wrong. It has dominion over good men, but possesses no influence over bad ones. No other law can be substituted for it, no part of it can be taken away, nor can it be abrogated altogether. Neither the people nor the senate can absolve from it. It is not one thing at Rome, and another thing at Athens: one thing today, and another thing tomorrow; but it is eternal and immutable for all nations and for all time”

²¹ Crisp, Roger, ed. *Aristotle: nicomachean ethics*. Cambridge University Press, 2014.

²² Cicero, Marcus Tullius. *The republic and the laws*. Oxford Paperbacks, 1998.

²³ Cicero, Marcus Tullius. "Cicero: De re Publica (On the Republic), De Legibus (On the Laws)(Loeb Classical Library No. 213)." (1943).

Justice in terms of Buddhism by Venerable Phramaha Hansa Dhamahaso, Assoc. Prof. Dr.

Justice in terms of Buddhism can be claimed as a kind of virtue relating to emotion because there is no word of justice presented directly in Buddhist scriptures. However, the word of justice, known as *Yuttidham*, it can be translated as righteousness. Meanwhile, *Yutti* presented in *Atthakathasumamṅgalavilāsini*, refers to conclusion or agreement. It means things that lead to conclusion and agreement or conclusion and agreement to be fair and righteous. Justice or *Yuttidham*, therefore, can be translated as Dhamma leading to a conclusion or an agreement which creates the environment of ending the dispute or finishing the process²⁴.

The judge who adjudicates the case must have the principles of *Dhamma* in mind by basically understanding laws come from *Dhamma*, righteousness, and for *Dhamma*. The ultimate goal of *Dhamma* is peace, for inner peace presented in one's own mind, or outer peace presented apparently to other people. It is presented in forms of happiness and peaceful society. So, the judge must deliver the judgement to the disputants by creating trust with justified decision. Trust will be happened if the judge has the concept of *Dhamma* in mind especially the principles of *Brahmavihāra 4* and without Bias 4

Justice in the mind of Thai people

According to Buddhism, all human beings are in accordance with *Hetu* and *Paccaya* in *Pāli* language, known as cause and condition. These are natural law, *Pāli* called *Niyāma*, literally meaning certainty. One of *Niyāma*, very important for people's coexistence, is *Kammaniyāma*. It refers to human behaviors as the process of action and its result, or the process of will, contributing to a good deed and a bad deed according to their intention. It is called the law of *Kamma*. The principles of *Dhamma*, kept in one's own mind for generating good deeds to create Thai society in happiness and peace, are the five precepts, *Saṅgahavatthu 4*, *Sāranīyadham 6*, and *Brahmavihāra 4*. But, before accessing the essence of such *Dhamma* for mutually living in peace, Thais should practice *Sati*: mindfulness for gaining *Khanti* : patience, and finally for knowing what the true peace for patronizing one another.

It can be said in the summary that the legal justice in the philosophy of natural law is similar to Buddhist justice and can be integrated collectively to create just peace in Thai society. Plato said human beings live in the nature beings

²⁴ Phramaha Hansa Dhammahaso, **Justice in terms of Buddhism**, [online], Source: <http://www.ps.mcu.ac.th/?p=141> [19 December 2019].

the form of good leading a person to act wisely. This concept is close to wisdom awakened in a human mind as the Lord Buddha's teaching. Aristotle said the distinction between nature and law, custom, convention: the law would be vary from place to place ; but nature should be the same everywhere. This concept is close to supposed *Niyāma* that can be different according to various societies but the ultimate truth or *Dhamma* principle must be the same in everywhere, having no limit of time. Stoic asserted the existence of a rational and purposeful order to the universe which is inspired actions that accorded with virtue. This concept is close to *Hetu* and *Paccaya*, known as cause and condition related to the wholesome or morality in accordance with *Dhamma* principle. And Cicero said that both justice and law originate from what nature has given to man, from what the human embraces, from the function of man, and what serves to unite humanity. This concept is close to *Dhamma* principles in terms of *Saṅgahavatthu 4 Saraniyadham 6*, and the five precepts. However, for understanding the principle of *Dhamma*, natural law, or *Niyāma*, people must practice mindfulness regularly to create inner peace in one's own mind for gaining *Sati*, *Khanti*, and *Santi*; after understanding, it will be easily to practice *Dhamma* with wisdom. And, then, the principle of *Dhamma* will generate outer peace contributing to just peace in Thai society.

Nevertheless, there is a main point that has separated Buddhist justice concept from legal justice concept in the philosophy of natural law. As Buddhist justice, there is the ultimate truth called *Hetu* and *Paccaya* or cause and condition : *Patticcasamuppāda* . It is easily said that because of that thing, this thing is risen. But, in terms of the philosophy of natural law, God is the creator of all things. There is the power of God to create good actions for human beings. He is supremely respected by human and superior to them. Human beings do good deeds because they want to satisfy God. So, they fear God because God gives wisdom to them. This concept is entirely different from Buddhism. The Buddha's teachings emphasizes that mindfulness of human beings will create wisdom deep in the heart of themselves and the wisdom can solve all problems presented in this world. Therefore, Buddhist justice as exposed by Somdet Phra Buddhaghosācariya (P.A. Payutto) is the suitable concept to create just peace in Thai society with the most population respecting Buddhism; and Buddhism is influential to the way of life of Thai people being similarly as flesh and blood in culture, tradition, and custom.

Conclusions

This study underscores the potential for integrating Buddhist justice, as articulated by Somdet Phra Buddhaghosācariya (P.A. Payutto), with legal justice rooted in the philosophy of natural law to create a foundation for just peace in Thai society. By aligning laws and societal regulations with the principles of

Dhamma, the research demonstrates that true justice emerges not merely from human-made laws but from a deep understanding of moral and natural laws as expressed in both Buddhist and natural law traditions.

Somdet Phra Buddhaghosācariya's teachings reveal that Dhamma serves as the essential source and guiding principle for the creation of laws (Vinaya), ensuring that they promote righteousness and harmony. This approach highlights the necessity of grounding legislation, execution, and jurisdiction in moral virtues such as compassion, impartiality, and the five precepts, fostering a legal system that is just and equitable. Moreover, the study emphasizes that the integration of Kamma Niyāma and the principles of natural law encourages a holistic approach to justice that addresses both individual and societal well-being. The synthesis of these two traditions not only affirms the compatibility of Buddhist and natural law philosophies but also offers a comprehensive model for achieving sustainable peace in Thai society. Ultimately, the research suggests that cultivating mindfulness and inner peace through the practice of Dhamma is crucial for individuals to internalize these principles, enabling the practical application of justice that leads to lasting societal peace. By fostering a deeper understanding of both Buddhist and natural law justice, Thai society can move towards a more harmonious and just future.

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