

The Buddha's Teaching on Right livelihood for Sustainable Development and World Peace

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Abstract

This research paper explores the concept of right livelihood and its application to global peace. In the Magga-vibhaṅga Sutta, the Buddha rejected wrong livelihoods such as trading in weapons, human beings, meat, intoxicants, and poison. These trades are harmful, consuming excessive resources and creating conflict among nations instead of fostering peace and prosperity for sustainable development. A reduction in modern weapons is necessary for peace and coexistence among the citizens of nations. The paper explains that wrong livelihood is a major cause of the escalation of violence and conflict between nations. It identifies the root causes of international conflict and suggests practical solutions for global peace. This paper analyzes and describes different suttas in the Buddhist canonical texts, the Tipiṭaka, concerning right livelihood and its relevance to contemporary global issues discussed in internationally recognized reports. At present, the large-scale global production of dangerous weapons results in massive casualties and the degradation of the entire ecosystem. Similarly, the trade in human beings, meat, intoxicants, and poison creates critical situations, such as dangerous diseases, cruelty, and environmental degradation, that destroy peace in society and the world. As a result, global leaders must develop strategies and policies to reduce these trades and ensure world peace, especially as the current global situation reflects increasing conflict within and among nations.

Keywords: Right Livelihood, Peace, Magga-vibhaṅga Sutta, wrong livelihood, suitable development

Introduction

Right Livelihood (sammā ājīva) is the fifth factor of the Noble Eightfold Path. It means abandoning dishonest means of livelihood and living by right livelihood (Thanissaro, Magga). The Buddha explained to the householder Dīghajāṇu that one may earn a living by farming, trading, rearing cattle, archery, service under the king, or any other craft while becoming skillful and avoiding laziness. A householder needs to maintain a balanced livelihood by understanding income and expenses. Such a person is endowed with the discernment needed to perform assigned duties properly. A householder also needs to protect wealth from thieves, fire, water, and other dangers. It is necessary to maintain

friendships with people who are young or old and highly cultured, full of faith (*saddhā*), virtue (*sīla*), charity (*cāga*), and wisdom (*paññā*). A balanced life is neither extravagant nor miserly. Income should exceed expenses, and expenses should not exceed income. Just as a goldsmith, or a goldsmith's apprentice, knows from a balance how far it has dipped or tilted, a householder should understand this balance (Narada Thero). In the *Vaṇijjā Sutta* of the *Aṅguttara Nikāya* (5.177), the Buddha prohibited lay followers from engaging in five types of business: weapons, human beings, meat, intoxicants, and poison. These are called wrong livelihood. In the *Sāmaññaphala Sutta* of the *Dīgha Nikāya*, the Buddha identified certain activities as wrong livelihood for contemplatives. These include reading marks on the limbs; reading omens and signs; interpreting celestial events such as falling stars and comets; interpreting dreams; reading marks on the body or on cloth gnawed by mice; offering fire oblations or oblations from a ladle; offering husks, rice powder, rice grains, ghee, and oil; offering oblations from the mouth or blood sacrifices; making predictions from the fingertips; practising geomancy; laying demons in a cemetery; placing spells on spirits; reciting house-protection charms; practising snake charming and poison-, scorpion-, rat-, bird-, and crow-lore; fortune-telling from visions; giving protective charms; and interpreting the calls of birds and animals (Thanissaro, *Sāmaññaphala*).

The Buddha also addresses the role of actors in *Talapuṭa Sutta* of *Saṃyutta Nikāya*. Once, Talapuṭa, the leader of an acting troupe, asked, "Lord, I have heard from the ancient teachings of actors that when an actor performs on stage during a festival, making people laugh and delighting them with his imitation of reality, then, after death, he is reborn in the company of laughing devas. What does the Blessed One say about this?" The Buddha replied, "Any beings who are driven by passion will, even more strongly, become focused on things that arouse passion when presented by an actor on stage. Similarly, those bound by aversion will focus with greater aversion on things that provoke aversion, and those bound by delusion will become more deluded by things that inspire delusion. In this way, the actor, intoxicated by his own performance and causing others to become intoxicated and heedless, will, after death, be reborn in what is called the 'hell of laughter.' If an actor holds the belief that by making people laugh and delighting them with his performance, he will be reborn among the laughing devas, this is a wrong view. I tell you, a person with a wrong view has two possible destinations: either hell or the animal womb (Bodhi S iv 306)." This teaching highlights the danger of being caught in passions, aversions, and delusions, and how they can influence the outcomes of one's actions, even in seemingly innocent roles such as acting.

In the *Anguttara Nikāya* of *Vaṇijjā Sutta* business (Wrong Livelihood), the Buddha also advises lay followers to avoid five types of business, which he considers wrong livelihood. These are:

1. Trading in weapons (*Satthāvanijja*).

2. Trading in human beings (Sattavanijja).
3. Trading in meat (Mamsavanijja),
4. Trading in intoxicants (Majjavanijja) and
5. Trading in poison (Visavanijja).

The Buddha cautioned against engaging in these businesses as they promote harm and suffering, contradicting the principles of ethical living (AN 5.177) (Bodhi A iii 208). Right Livelihood emphasizes the importance of ethical and sustainable economic practices. The Buddha taught that engaging in ethical economic activities is essential for personal growth and the well-being of society. He encouraged his followers to avoid the trades mentioned above, as they contribute to spiritual decline and cause harm to society. This article mainly focused on these practices.

Literature Review

The *Saṃyutta Nikāya*, the third division of the *Sutta Piṭaka* comprises 2,889 suttas organized into five sections (vaggas). Relevant to this research are *SN 42.3 Yodhājīv Sutta* (To Yodhājīv, The Warrior), *SN 42.2 Talapuṭa Sutta* (To Talapuṭa, The Actor), and *SN 45.8 Magga- vibhaṅga Sutta* (An Analysis of the Path).

The *Anguttara Nikāya*, the fourth division of the *Sutta Piṭaka*, contains several thousand suttas organized into eleven books (*nipātas*) based on numerical groupings. Relevant to this paper are *AN 5.177 Vanijjā Sutta* (Business: Wrong Livelihood) and *AN 8.54 Dīghajāṇu (Vyagghapajja) Sutta* (Conditions of Welfare).

The *Majjhima Nikāya* or Middle-Length Discourses of the Buddha is the second of the five collections (*Nikāya*) within the *Sutta Piṭaka*. It comprises 152 discourses delivered by the Buddha and his chief disciples, offering a thorough exploration of various aspects of the Buddha's teachings. The 117 discourse *Maha-cattarisaka Sutta* is connected to right livelihood.

The *Dīgha Nikāya* is the first division of the *Sutta Piṭaka* and consists of thirty-four suttas grouped into three vaggas: the *Sīlakkhandha Vagga*, *Mahā Vagga*, and *Pāṭika Vagga*. The Buddha's discourses concern the welfare of society, and all these suttas relate to a better life for beings. Among them, the *Sāmaññaphala Sutta* explains right livelihood.

The World Drug Report 2025, a United Nations publication issued in June 2025, aims to provide an accurate, scientific, and impartial overview of drug trends and patterns around the world. It describes the current extent of drug consumption and its effects on living beings. Analysis of this report makes

the study more factual, reliable, and relevant to the present-day application of the Buddha's teaching on right livelihood. The report is therefore helpful to this study.

Research Methodology

This research has adopted by descriptive and analytical method. The Buddha teaching of right livelihood mentioned in different suttas of *Tipiṭaka* is taken as primary text. These suttas find out its relevance to modern livelihood to prohibited conflict for world peace and sustainable development and comparing it to the report publish by world recognized institution like United Nation etc. Research journals and books by contemporary scholars serve as secondary sources. This data is examined through the lens of the destruction of both humanity and nature caused by wrong livelihood.

Statement of Problem

Wrong livelihood, which promotes violence within society and nations, ultimately leads to war between nations. The concept of right livelihood is crucial for individuals, society, and nations in developing policies that prevent all forms of violence. Numerous research studies have been conducted on right livelihood and its application in society. This research focuses on the potential wars between countries where modern harmful weapons are widely used. However, by study several report related to that issue there is a research gap regarding the connection between wrong livelihood and how its create conflicts in global that effect to achieve sustainable development goal. Buddhist literature on right livelihood and its societal applications is available, and various global reports published by the UN and its institutions provide the current status of conflicts between nations. By analyzing both sources, the research can cover the root causes of these conflicts, which can, in turn, offer solutions to promote world peace.

1. What role can the concept of right livelihood play to reduce the use of harmful modern weapons and promote peaceful coexistence among nations?
2. Why does wrong livelihood contribute to the escalation of violence and conflicts within and between nations?
3. How can Buddhist teachings on right livelihood help identify the root causes of international conflicts and offer practical solutions for fostering global peace?

Research Objective

1. To analyze the role of the concept of right livelihood in reducing the use of harmful modern weapons and fostering peaceful coexistence among nations.
2. To investigate how wrong livelihood contributes to the escalation of violence and conflicts within and between nations.

3. To explore how Buddhist teachings on right livelihood can help identify the root causes of international conflicts and propose practical solutions for global peace.

Satthāvanijjā (Trading in weapons)

In *Yodhājīva Sutta* of *Samyutta Nikāya* the headman Yodhājīva once asked the Buddha, "When a warrior strives and exerts himself in battle, if others then strike him down and slay him while he is striving and exerting himself in battle, is it true that, with the breakup of the body after death, he is reborn in the company of devas slain in battle? What does the Blessed One say about this?" The Buddha replied, "Headman, when a warrior strives and exerts himself in battle, his mind is often seized, debased, and misdirected by thoughts such as, 'May these beings be struck down, slaughtered, annihilated, or destroyed. May they not exist?' If he is then struck down and killed while harboring such thoughts, upon the breakup of the body after death, he is reborn in hell, specifically in the realm of those slain in battle. However, if someone holds the belief that 'when a warrior is killed in battle, he is reborn in the company of devas slain in battle,' this is a wrong view. I tell you, there are only two destinations for someone with a wrong view: either hell or the animal realm (SN 42.3) (Bodhi S iv 308)."

The trade in weapons is therefore considered wrong livelihood according to the Buddha because it leads to the destruction of people, violates human rights, and prevents society from respecting those rights. Current wars involving Ukraine and Russia, Israel and Palestine, and conflicts in Syria and Yemen demonstrate the negative effects of increasing armaments (Bodhi A iii 208). The United Nations Secretary-General's report to the General Assembly on military expenditures (MilEx), prepared under the United Nations Office for Disarmament Affairs (UNODA), highlights the vast sums invested in defence. Nations allocate substantial portions of their budgets to military expenditure, consuming a percentage of their total wealth. The Stockholm International Peace Research Institute reports that global military spending reached an all-time high of \$2.7 trillion in 2024, the tenth consecutive annual increase. Over the same period, progress towards the Sustainable Development Goals faltered. Only about one in five measurable targets is on track, and the annual financing gap is around \$4 trillion. Projections indicate that the gap could widen to \$6.4 trillion by 2030 if current trends persist; military spending increased by 9.4 per cent over 2023 (United Nations, *The Security We Need*, 1). Against this backdrop, the Secretary-General continues to advocate addressing the adverse effects of unchecked military expenditure. The five largest arms exporters in 2020-24 were the United States, France, Russia, China, and Germany, whereas the five largest arms importers were Ukraine, India, Qatar, Saudi Arabia, and Pakistan (SIPRI Fact Sheet). This means that developed countries are deeply engaged in producing weapons, while less-developed countries import them. The report makes clear that countries at all levels of development give priority to acquiring weapons. Ukraine is at war with Russia and has therefore become the world's largest arms importer,

consuming substantial resources. Most nations allocate 2-8 per cent of GDP to defence systems, whereas Ukraine allocated 34 per cent because of the war. As a result of rising geopolitical tensions, countries affected by armed conflict spent 4.4 per cent of GDP on the military in 2024, compared with 1.9 per cent in countries without armed conflict (SIPRI 2). Weapons are produced for use in battles between nations and cause destruction and immense casualties. Prioritizing the production of dangerous weapons and devoting large national budgets to them is not a positive sign for peace; it creates conflict and war between nations. In this context, avoiding the weapons trade is essential in today's world.

In 2024, nearly 300 million around the world will need humanitarian assistance and protection due to conflict, climate emergencies and other drivers whereas targeted people need assistance and protection is 180.5M. In 2023 alone the eruption of widespread conflict in Sudan and hostilities between Israel and Gaza caused a dramatic spike in civilian death. In five weeks alone the number of civilians killed in the Palestinian was equivalent to almost 60% of the total global number of civilians killed in 2022 (Global Humanitarian Overview 2024 5). Battle-related deaths reached their highest level in 30 years in 2022, with the number of active conflicts now surpassing any point since World War II. The Russia-Ukraine conflict alone has seen over 2,000 fatalities nearly every month for the past two years. Conflicts are becoming increasingly widespread, involving a record 92 countries in external conflicts in 2022—the highest since the index began in 2008. Additionally, the use of drones by non-state actors has grown significantly, with drone strikes increasing by more than 1,000% since 2018 (GPE)(Institute for Economics & Peace 5).

These above dates explore the huge causality of being, degradation of climate and ecosystem by the excessive use of modernized weapons. People suffer from diseases, malnutrition, lack of food and so on. Therefore, engaging in trade in weapons is harmful to beings. It needs the nation to stop its production.

Sattavanijjā (Trading in living beings)

The Buddha also advised against engaging in any trade that involves the buying or selling of living beings, such as humans, animals, or plants. This includes the slave trade, human trafficking, animal for slaughter, Prostitution and the sale of endangered species. Engaging in the buying and selling of living beings not only violates the ethical principles of Buddhism but also has significant impacts on human rights (Bodhi A iii 209).

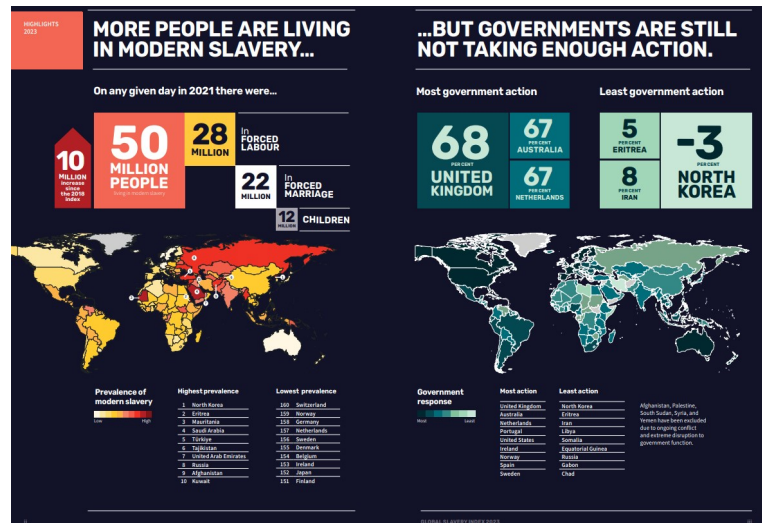


Figure 1: Global Slavery Index (Image Source: Global Survey Index Report 2023 Highlights PP iii, Walk Free)

Figure 1 of the Global Slavery Index highlights key findings, revealing that out of 50 million people in modern slavery, 28 million are subjected to forced labor, 22 million are in forced marriages, and 12 million are children. The United Kingdom, Australia, and the Netherlands have taken the most significant government actions to address this issue.

In 2021, an estimated 50 million people were trapped in modern slavery on any given day, marking an increase of nearly 10 million since 2016. This rise has occurred amidst growing armed conflicts, environmental degradation, threats to democracy, the erosion of women's rights, and the socio-economic impacts of the COVID-19 pandemic. The countries with the highest prevalence of modern slavery that year included North Korea, Eritrea, Mauritania, Saudi Arabia, Türkiye, Tajikistan, the United Arab Emirates, Russia, Afghanistan, and Kuwait (GSR) (Walk Free 3). The largest numbers of individuals in modern slavery were found in India, China, North Korea, Pakistan, Russia, Indonesia, Nigeria, Türkiye, Bangladesh, and the United States. Globally, approximately one in every 150 people is affected by modern slavery, which impacts every region. The Asia-Pacific region accounts for more than half of the global total, with 29.3 million men, women, and children living in modern slavery (GSR) (Walk Free 71).

Every being has the seed of Buddha-nature. By overcoming craving, delusion, ignorance, anger, and hatred (rāga, dveṣa, and moha), people are able to become Buddhas. Forced labour and slavery reduce the possibility of realizing this potential and violate freedom and the right to employment. This trade creates conflict between people and prevents the achievement of the Sustainable Development Goals and world peace. Therefore, the Buddha prohibited this trade and included it within wrong livelihood.

Majjavanijjā (Trading in intoxicants)

The Buddha prohibited the trade in intoxicants. This is included in wrong livelihood because it creates conflict within families and thereby limits a country's development. An intoxicated mind cannot distinguish right from wrong and makes decisions emotionally. Other people avoid those who are intoxicated, and their employment prospects may be limited. A person dependent on drugs may lose credibility, personality, and social standing and may consequently become involved in criminal activities that cause violence in society. The World Drug Report 2025 states that in 2023 about 316 million people worldwide had used drugs in the previous year, an increase over the past decade that outpaced population growth. This indicates a higher prevalence of drug use (UNWDR 12). People involved in drug production, seizures, and use face a high risk of premature death. In 2023, 1.2 per cent of deaths were due to drug-related causes (UNWDR 36). Addressing this growing threat requires adopting principles such as the Buddha's teaching on right livelihood to foster sustainable and ethical living (WDR21 39).

The health burden from drug use is rising, with increasing premature deaths and lost healthy years due to disability. In 2019, drug use disorders caused 18 million lost healthy years, with opioids responsible for 70%. Drug-related deaths have nearly doubled over a decade, reaching 500,000 in 2019. Over half were linked to hepatitis C complications like liver cancer and cirrhosis, while opioid overdoses, including fentanyl, drove much of the increase. Low access to evidence-based treatments, such as naloxone and hepatitis C interventions, worsens the issue, particularly in poorer nations. However, HIV/AIDS-related deaths among drug users have declined over the past decade, offering a positive trend.

In 2022, women undergoing treatment for drug addiction were distributed as follows: 36% in Oceania, 29% in the Americas, 19% in Europe, 10% in Africa, and 12% in Asia. Oceania had the highest percentage of women in treatment. For individuals under 25 years old receiving treatment in 2022, the figures were 49% in South America, 37% in Central America and the Caribbean, and 31% in Africa, among others mentioned in the figure. This data highlights that a significant proportion of young people in treatment were in South America. Regarding the primary drugs of those in treatment in 2022, cannabis was predominantly used in Africa, while amphetamine-type stimulants were more commonly used in the Americas, Asia, Europe, and Oceania. These statistics provide key insights into global drug use patterns, as detailed in the figure.

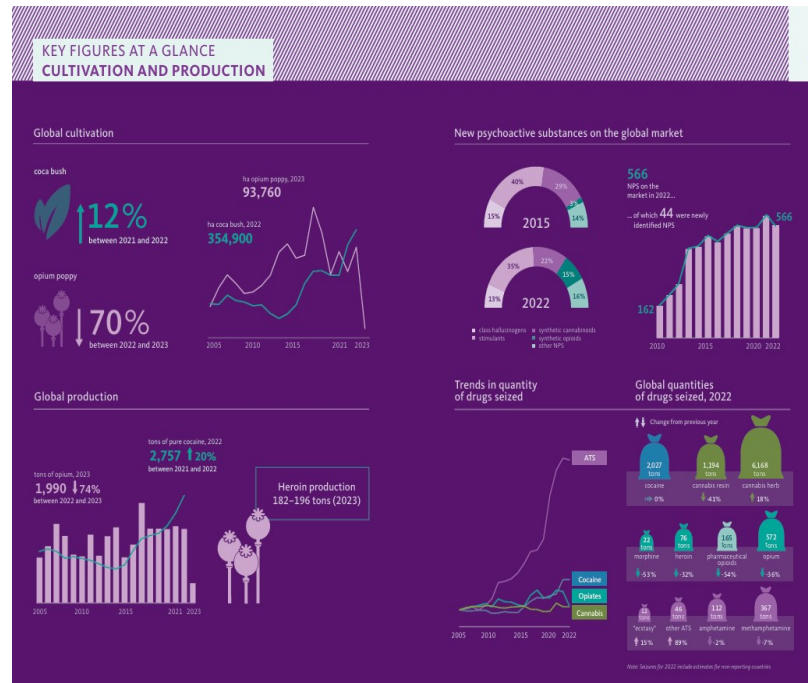


Figure 2: Cultivation and production of coca and opium (Image Source: UNODC, World Drug Report Special Points of Interest 2024 (United Nations publication, 2024).)

Between 2021 and 2022, global cultivation of coca bush increased by 12%, while opium poppy cultivation decreased by 70%. Similarly, global production of cocaine rose, whereas heroin production declined. During the same period, the rate of new psychoactive substances also increased. Additionally, global seizures of cannabis herb, ecstasy, and other amphetamine-type stimulants (ATS) showed a significant rise. These trends are illustrated in the accompanying figure.

In 2022, data on individuals in the criminal justice system for drug offenses revealed that drug possession and use rates were significantly higher than drug trafficking and other drug-related offenses. Drug possession and use were notably high in the Americas but relatively low in Asia. Conversely, drug trafficking rates were higher in Asia and lower in Oceania. Figures also illustrate statistics on women in the criminal justice system for drug offenses and those formally in contact with the police for drug-related offenses in 2022.

Māmsavañijjā (Trading in meat)

The Buddha advised against engaging in any trade that promotes the killing of animals for meat. Taking life for food is considered a form of violence and is contrary to the Buddhist principle of non-violence. Killing animals for meat can violate animal rights and often involves the cruel and inhumane treatment of animals (Bodhi A iii 210). Buddhism is based on compassion (*karuṇā*) and non-violence (*ahiṃsā*), and the meat trade is contrary to these principles. The Buddha prohibited killing and profiting from killing, and guided those who engage in it towards the cessation of suffering (*dukkha*). Therefore, Buddhist principles discourage the meat trade. Meat consumption is common in

many countries. People kill animals of all sizes for food, but for people who believe in Buddhism, eating meat is a moral question. Those involved in the meat trade must understand that it is associated with cruelty, immoral practices, environmental degradation, and long-term effects in the form of different diseases. Globally, people are increasingly conscious of ethical consumption and cruelty-free living. They focus on non-violence and a sustainable food chain in accordance with Buddhist principles and norms. The meat trade involves people directly or indirectly in greed and violence, encourages anger and hatred, negatively affects emotions, and contributes to the greenhouse effect, environmental degradation, water pollution, and the loss of global biodiversity, causing suffering from generation to generation. Therefore, the Buddha included this trade in the category of wrong livelihood. Avoiding the meat trade is not only a way of generating virtue; it is also a path towards social welfare, a compassionate and peaceful society, and a sustainable lifestyle. The Buddhist principle of avoiding the meat trade supports a balanced environment and ecosystem in which every creature can enjoy its natural lifespan.

Global chicken meat exports are projected to increase by 2% in 2025, reaching a record 13.8 million tons (USDA 4). Meanwhile, global beef and veal production in 2025 is forecast to decrease by 1%, totaling 60.9 million tons (USDA 9). Similarly, pork production is expected to decline by 1%, reaching 115.1 million tons. Reports highlight alarmingly high rates of serious injury and chronic illness among workers in chicken, hog, and cattle slaughtering and processing plants. Moreover, certain business practices not only endanger workers but also obscure the true extent of workplace hazards (HRW 1).

Visavaṇijjā (Trading in poison)

Visavaṇijjā refers to trades involving the production and sale of poisons. Engaging in these activities can have severe consequences for human rights. The production and sale of illegal drugs, such as fentanyl, have resulted in countless overdose deaths and drug-related violence. It is therefore essential to prioritize ethical and sustainable practices in the production and sale of goods to ensure that human rights are protected (Narada 56). The poison trade includes substances that have profound mental and physical effects and take the lives of beings. The use of pesticides to destroy plants is also included within the trade in poison. According to Buddhist principles, trades that affect living beings, promote anger, hatred, greed, ignorance, and delusion, and perpetuate the cycle of suffering must be abandoned. The effects of visavaṇijjā are dangerous: they harm the environment and biodiversity and give rise to several critical health issues. Modern society uses excessive amounts of poison in the form of pesticides to kill insects and increase the production of grains, beans, and vegetables. Although this increases production, it also degrades soil quality, pollutes water, causes cancer, and leads to physical and mental disabilities. These are causes of suffering. The mentality of people engaged in the poison trade may be cruel and greedy, driven by the desire for rapid financial growth, which reduces

compassion and friendship as understood in Buddhist principles. This trade reduces social trust, security, and brotherhood. The use of poison in genocide, suicide, animal slaughter, and illegal activities increases security threats within society. Avoiding the poison trade is not merely a spiritual or religious belief; it helps preserve society and the Earth for sustainable development. Society can become harmonious, with people trusting one another. According to Buddhist principles, saving life is essential for every human being, and avoiding the poison trade is an important step forward.

Conclusion

Right livelihood is a foundation of Buddhist philosophy that instructs monks and laypeople to engage in honest trades throughout life. The Buddha prohibited five trades that cause suffering: weapons (*sathāvaṇijjā*), human beings (*sattavaṇijjā*), meat (*maṃsavaṇijjā*), intoxicants (*majjavaṇijjā*), and poison (*visaṇijjā*). These are called wrong livelihood. Similarly, for contemplative life, the Buddha prohibited livelihoods pursued out of greed for wealth or respect, such as reading marks on the body and the other practices mentioned above. These activities create conflict and destroy loving-kindness, compassion, friendship, brotherhood, faith, and trust in society. Such social conflict can later become conflict between nations and a root cause of war in the present world. Reports published by the Stockholm International Peace Research Institute show that global military expenditure and the production of weapons of mass destruction are increasing every year. Nations allocate 2-8 per cent of GDP to these purposes, while Ukraine allocated 34 per cent. Countries involved in war suffer thousands of casualties among civilians, children, and elderly people, and many people require humanitarian assistance. Trading in living beings, including humans, animals, and plants, is also prohibited by the Buddha. The Global Slavery Index shows that 50 million people are affected by modern slavery, including forced labour, forced marriage, and child labour, all of which violate human rights. Human trafficking, the sale of animals for slaughter, prostitution, and the sale of endangered species are increasing. Similarly, the trade in intoxicants and drugs is becoming a global issue. The World Drug Report 2025 shows that 316 million people worldwide had used drugs and that this rate has increased over the past decade. About 1.2 per cent of premature deaths occur because of drug use. Many people dependent on drugs become involved in crimes such as theft, robbery, rape, gang rape, suicide, murder, and genocide. Nations across all seven continents suffer from excessive drug use. The meat trade encourages cruelty towards animals and the neglect of love and compassion. Human anatomy depends on vegetables, while meat is described here as an indigestible food that causes different diseases, including cancer. It also causes pollution and degrades ecosystems and food chains. The trade in poison kills living beings and affects the harmony of society. None of these five trades benefits living beings. They reduce compassion, faith, friendship, and brotherhood in society. People are affected physically and mentally, lose social trust, and may ultimately lose their lives through involvement in these trades. Such involvement also hinders spiritual growth. Therefore, the Buddha

included these trades within wrong livelihood and advised laypeople to eliminate them from their lives for world peace and sustainable development.

Finding of the research

According to Buddhist philosophy, five trades for laypeople—the trade in weapons, living beings, meat, intoxicants, and poison—are called wrong livelihood because they create conflict within society and among nations. They increase human greed for rapid financial growth and directly or indirectly cause suffering through cruelty, suicide, murder, violence, rape, epidemics, pandemics, and genocide. People harm themselves, their families, and society. They may find it difficult to identify good and bad friends (*kalyāṇamitra*), and their minds may become distressed while searching for a better and happier life; they may later suffer from anxiety and depression and feel that life is useless. This increases the rate of criminal and illegal activity, creates conflict between nations, and may later lead to war. Today, nations are involved in producing weapons of mass destruction, including chemical, biological, radiological, nuclear, and explosive weapons. These weapons can have a large-scale impact on people, property, and infrastructure, leading to hunger, famine, and homelessness in countries involved in war. Human trafficking, prostitution, slavery, and forced labour are rising globally. Intoxicants and poisons cause different kinds of disability and deadly diseases such as cancer, HIV, and hepatitis. Meat consumption promotes animal slaughter and degrades the entire ecosystem. It also creates health issues such as diabetes and cancer. Therefore, to achieve world peace and sustainable development, the Buddha suggested eliminating these wrong livelihoods and adopting right livelihood. Right livelihood promotes compassion, kindness, friendship, and brotherhood between nations. The Buddha's teaching on right livelihood is therefore essential to lasting world peace and sustainable development.

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