

## **Buddhist Perspective on Global Peace**

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### **Abstract**

Global peace is an ideal of liberty, harmony and contentment among and in all nations and people. Global peace is a model of worldly diplomacy by which countries eagerly work together, either voluntarily or by virtue of a system of governance that avoid clash. The term is occasionally used to refer to a shutting/ending of bad feelings amongst all humanity. The primary goal of Buddhism is peace not only in the world but also in the whole universe. Every Buddhist follower believes that world peace can only be accomplished if we initially set up calm within our minds. The Buddha has taught that calm minds lead to peaceful verbal communication and peaceful act. If the minds of every existing being are at peace, the globe will be calm. Buddhism promotes the notion that all people can live in peace and harmony simply if they throw out negative feelings such as displeasure in their minds and grow positive feelings such as love and kindness, broadmindedness, nonviolent co-existence etc.

While the terms "mettā," "karunā," "muditā," and "upekkhā" are known as the Four Immeasurable or Four Divine Abodes in Buddhism. These qualities are considered sublime states of mind that practitioners cultivate to develop compassion, loving kindness, joy, and equanimity towards all beings. These significant Buddhist values can set up a life of harmony and peace on the globe. The discourse of the four noble truths of the Buddha shows the path to overcoming suffering caused by the wheel of Samsāra. The way of Buddhism is not dependent on outside authority but on its own practice and insight.

If we amalgamate Gautama Buddha's philosophy into our daily regular life, then we will be able to resolve all our inner troubles and accomplish a truly tranquil mind. While outer peace is not possible without internal peace .if we initially set up peace within our minds by schooling in holy paths, outer peace will come unsurprisingly. Global peace will never be accomplished unless we initially set up peace within our own minds. Government can provide purported peacekeeping forces in areas of the quarrel; however, calmness cannot be maintained from the external with guns. Simply by making peace within our minds and helping others do the same can we expect to achieve calmness in this globe.

It is pertinent to mention that while these Buddhist principles and practices can contribute to global peace, accomplishing peace necessitate the combined efforts of individuals, society, and nations. By embodying these Buddhist teachings and working collectively, it is feasible to create an additional peaceful and harmonious world.

The purpose of the proposed paper is to take the role of Buddhism for the establishment of Global peace.

**Key Words:** Peace, Mind, Compassion, Social Harmony, Social Equality, Human Dignity,

## Introduction

Buddhism is a major world religion and philosophy that originated in ancient India around 2,500 years ago. It was founded by Siddhartha Gautama, who became known as the Buddha, which means "the awakened one". Gautama Buddha lived and taught mainly in the eastern part of India during the 6th century BCE. Gautama Buddha's teaching constitutes a way of practice leading to spiritual development and achieving insight into the correct nature of life. These practices, such as meditation, are means of changing oneself in order to develop the qualities of consciousness, gentleness and wisdom. How is peace understood in Buddhism? The Sanskrit term for peace is *śānti* (Pali *Santi*) which means calmness, quietness or tranquility. This peace of mind leads to *Nirvāṇa* in which all evil fire of passion, hatred and ignorance get extinguished. Thus *Śānti* is nothing but a state in which such ignorance and desire are overcome and completely destroyed.

Having stayed for seven weeks at Bodhgaya after his enlightenment, the Buddha moved to Sarnath near Varanasi, where he preached the first sermon to his five disciples (*Pañca vaggiya Bhikkhus*). This event is known as the Turning of the wheel of the Dhamma '*Dhamma chakka pavattana Sutta*.' The sermon is for the welfare as well as for the happiness of many (*bahujanahitāya – bahujanasukhāya*). He preached that the extreme of luxury and extreme of self torcher in the name of purification both are harmful to the welfare and progress of human beings. Of course, these are unavoidable in the practical and day-to-day life of mankind, yet a person desirous of welfare and happiness should follow the middle path between these two extremes. The Buddha was a great harbinger of peace and happiness for mankind. He preached Compassion, Social Harmony, Social Equality and Human Dignity. He freed mankind from dogmas and false beliefs long ago. He showed the right path for the householder to share their earning, and to lead a happy and peaceful domestic life. He spent his whole life, till his last breath, moving on foot from village to village, from town to town and from one Janapada to another for the welfare and happiness of mankind: '*bahujanahitāya bahujanasukhāya*.' (Vinaya, Mahāvaggo)

His sole aim was to remove bane and sorrow from the life of beings and make them sorrow free-- '*Sabbe sattā bhavantu sukhittā*.' (Sutta Nipata Sn 1.8)

The Buddha no doubt, propounded the theory of ‘four noble truths’ but he also showed the path to liberate from suffering. The four noble truths explain; 1 Different kinds of suffering, 2 causes giving rise to suffering, 3 eradicated status of suffering, and 4 paths to the eradication of suffering. The path is also known as The Noble Eightfold Path, as it consists of eight steps. It explains the way to recognize the nature of suffering and the right path to eradicate its manifold causes. The eight components are Right view (Samma ditthi), Right intention (Samma sankappa), Right speech (Samma vaca), Right action (Samma kammanta), Right livelihood (Samma ajiva), Right effort (Samma vayama), Right mindfulness (Samma sati), Right concentration (Samma Samadhi). The Buddha then showed the right path for cessation of suffering meaning thereby Buddhism is neither pessimistic taking suffering as a permanent and undestroyable phenomenon nor imposed upon us by some unseen entity against our will, but is thoroughly optimistic and full of encouragement towards attaining happiness and peace in life. Guidance of our life by following the Noble Eightfold Path and its various qualities can make our life happy, harmonize society and bring everlasting world peace.

The lone and mere goal of Buddhism is the whole extinction (Khaya) or termination (Nirodha) of dukkha in all forms of conflicts, both inner and outer conflict. This goal, the Summum bonum of Buddhism is Nibbāna, and is defined variously as extinction of craving (rāgakkhaya), hatred (dosakkhaya) and ignorance (mohakkhaya); release from all dukkha, or end of dukkha (dukkhassantam). Positively it is referred to as supreme and eternal bliss (Parama Sukha)- for it is devoid of all dukkha; or a state of tranquility or peace. This cessation of inner conflict caused by craving (rāga), etc, brings about inner peace (ajjhata-santi). Taking the term dukkha strictly in this sense of inner conflict, the Buddha has explained it is in this fathom of the long body which is endowed with perfection and minds that dukkha as well as its cessation lie. The ultimate solution presented by Buddhism to the problem of dukkha is the right perfection of an individual, in other words, means his recognition of Nibbāna.

To achieve peace one has to get rid of the feeling of desire, greed, fascination and malice. Only then real peace or absolute peace or in the words of Buddha ‘nibbāna’ may be achieved (Tanha kkh ayo virāgo nibbanam).

Ever since the inception of Buddhism the only goal of religious life has been cessation of dukkha and the only mean of realizing it has been the ethical perfection of individual. This explains the Buddha’s concern, from the outset to guide and encourage his followers to revolutionize their character and attitude. His intention was to build a community of followers totally free from

conflict and who, therefore, could live at peace with themselves and others. The saṅgha was the manifestation of this very idea of the Buddha.

The Buddhist Saṅgha is not for individual, but for community, peace does not come through the heroic action of one man; it springs from the hope of a mass of people and is achieved through their cooperation, peace in their sense is thoroughly Buddhist, for it is not a providential grace to be given to us from somewhere outside human action and history; it is indeed what we make out of the very historic life that we lead

According to Buddhist tradition, the development of the human personality should be based on four moral foundations, namely 1. Mettā, (loving kindness) 2. Karuṇā, (Compassion for all who suffer) 3. Muditā, (Sympathetic joy or to be happy in others 'happiness in their prosperity and Success, thereby counteracting feeling of jealousy and unhealthy rivalry between individual and groups) and 4. Upekkhā, (equanimity, the maintaining balance of mind in all favorable and unfavorable circumstances). These moral qualities are known as Brahma-Vihāras, the four sublime states. Vihāra means abode or dwelling place, so a brahmavihāra is the superior abode of dwelling. It is by cultivating these noble qualities and practising them that we become able to maintain a healthy mind and a healthy body. All these qualities convey a universal message. They give the most satisfactory way of living in harmony with one's fellow men and women, the path to true happiness, to everlasting world peace.

According to Nagarjuna, (the 2<sup>nd</sup>-century Buddhist Philosopher) Practicing the immeasurable mind of love extinguishes anger in the hearts of living beings. Practicing immeasurable compassion reduce depression, and sorrow from the deprived and suffers and fills up a ray of hope and support in their hearts that someone is there to take care; Practising the immeasurable mind of selfless joy extinguishes sadness and fills up joylessness in the heart of successfulness. Practicing the immeasurable mind of equanimity frees the practitioner from tension and unnecessary momentary happiness and teaches him to maintain the equilibrium of mind and remain calm and composed. The Buddha reveals that such a person is like rocky mountain which remain unaffected from even the strongest wind-

Selo yathā ekaghano, vātena na samīrati/

Evam nindāpasamsāsu, na samiñjanti paṇḍitā//". (Dhammapada verse 81)

If we learn the ways to practice love, compassion, joy and equanimity, we can realize how to heal the illnesses of anger, sorrow, insecurity, sadness, hatred, loneliness and unhealthy attachments.

In the *Ánguttara Nikāya*, the Buddha says, “If a mind of anger arises, O bhikkus! practice meditation on Love, Compassion, and equanimity for the person who has brought about the feeling of anger.”

One time the Buddha said to his beloved attendant Ānanda, “Teach these four immeasurable minds to the young monks and they will feel secure, strong and joyful, without affliction of body or mind. For the whole of their lives, they will be well equipped to practice the paved way of monk.”

Buddhism also teaches us how to overcome our problems and difficulties by understanding and preventing their causes. We usually look to outward circumstances for the cause of our problems, we should look inward as well. The Buddha shows how our feelings of dissatisfaction arise from negative state of minds, primarily anger, attachment and ignorance and suggests methods to eliminate them by developing generosity, compassion, wisdom and other positive states of mind. The real source of happiness is inner peace, which is taught by Buddhism. If our mind is calm, then we shall be happy all the time, but if it is bothered or worried in any way, we shall never be happy, no matter how good our external conditions may be: External conditions can only make us happy if our mind is peaceful. According to *Dhammapada* reads, “mind precedes all things; mind is their chief, mind is their maker.

If one speaks or does a deed with a mind that is pure within,  
Happiness then follows along like a never departing shadow.

“Manasā ce pasannena, bhāsati vā karoti vā/

Tato nam sukhamanveti, chhāyā’ va anapāyini//” (*Dhammapada* verse 2)

If we want true, lasting happiness, we need to develop and maintain a special experience of inner peace. The only way we can do it is by training our mind through spiritual practice gradually reducing and eliminating our negative, disturbed states of mind and replacing them with positive, peaceful states

Buddhism teaches that meditation is the method by which people can achieve inner peace.

Meditation is a method for acquainting our mind with thought and feeling that are conducive to peace and happiness. A simple meditation that has been used by all Buddhists is breathing meditation (*ānāpāna sati*). In this meditation we simply take the sensation of our breath as our object of meditation. It can lead us forward to experience real inner peace and tranquility.

Buddhism believes that without inner peace outer peace is momentary. We all wish for the world peace, but world peace cannot be achieved unless people first develop peace within their own minds.

“Paro dukkhūpadānenaattano

Sukham icchati, verasamsaggasamsaṭṭho vera so na parimuccati” (Dhammapada Verse 291)

Entangled by the bond of hatred, he who seeks his own happiness by inflicting pain on others, is never delivered from hatred.

Only by creating peace within our own minds and helping others to do the same we can hope to achieve peace in this World.

Dhammapada, further states that winning a battle, war or competition begets rancor. The Mahāyāna Saṅgraha preaches us about the virtue of patience, saying that Peace originates from patience. If one is virtuous enough to stay away from anger, it is his peace and if one is virtuous enough not to provoke anger and rancor in others, it is peace of others.

Dhammapada, states that ‘Hate is not overcome by hate; by love (mettā) alone is hate appeased. This is an eternal Law,”

“Na hi verena verāṇi, sammantīdha kudācanan/

Averena ca sammanti, esa dhammo samantano/” (Dhammapada verse 5)

Buddhist doctrine of peace is contained within this short quote from the Buddhist Canon. Dhammapada focuses more on the universality of death, It encourages man to stop all of his disputes “ some do not know that we must die here , should there be other who know it to be so, conflict come to be appeased

Pare ca na vijānanti, mayamettha yamāse;

ye ca tattha vijānanti, tato sammanti medhagā . (Dhammapada verse 6)

Truly peaceful life, beneficial to both one’ self and others, is a virtuous life based on the middle way, a path that avoids the extremes of both pleasure and pain. “one should not neglect one’s own welfare through excessive altruism, having understood one’s own welfare, one should be devoted to time welfare.” (Dhammapada verse 166) Thus the text says that even excessive altruism leads to conflict and it warns against senseless self sacrifice. At any rate, The Buddha tells us that it is possible to live a happy life in this world, and his teachings encourage us to live a life conducive to happiness and joy.

Let us, indeed, live in great happiness, peaceful among those who are in strife.

(Susukhamvata----- viharāmaaverino) (Dhammapada verse 197)

Let us, indeed, live in great happiness free from affliction among those who are afflicted. Let us dwell free from affliction among people who are afflicted.(Susukhamvata-----vihāramaanāturā) (Dhammapada verse 198)

Let us, indeed, live in great happiness, free from anxiety among those who are anxious. Let us dwell free from anxiety among those who are anxious (Susukhamvata----- Viharamaanussukā) (Dhammapada verse 199)

Happy indeed we live, we who Possess nothing: we shall be feeders on joy, like the radiant gods.(Susukhamvatajīvāma---- devāabhassarāyathā) (Dhammapada verse 200)

Those who believe that Buddhism is a pessimistic doctrine should take a close look at the above lines from the Dhammapada. Buddha encourages us to live lives of joy and peace in this world. The reason underlying the Buddhist view is readily apparent in the passage below;

The victor begets enmity. The vanquished dwells in sorrow. The tranquil person lives happily, abandoning both victory and defeat (Jayam veram pasavati dukkam seti parājito; upasanto sukham, seti hitvā jayaparājayam) (Dhammapada verse 201)

Our plan for achieving world peace will show us how to civilize the whole world which will mean peace and freedom for all people in this world. One common starting-point for Buddhist treatments of this subject is the conviction that all things, near and far, are fundamentally related. Buddhism further asserts that the distinction we make between an individual and the universe, while provisionally useful, are ultimately illusory. From this premises it follows that a single person who experience peace of mind, or who lives in a non-violent manner, is contributing to the peace of the world. Before receiving the Nobel Prize, the Dalai Lama stated:

The question of real, lasting world peace concerns human beings, so basic human feeling are also at its roots. Through inner peace, genuine world peace can be achieved. In this the importance of individual responsibility is quite clear; an atmosphere of peace must just be created within ourselves. Then gradually expanded to include our families, our communities, and ultimately the whole planet.

Some Buddhist teaching's claim that the mind does not just affect the world; it actually creates and sustains it. According to this now, cosmic harmony is most effectively preserved through an individual's spiritual practice.

Gautam Buddha was to stimulate the feeling of pathos. Not only toward humans, but in the heart of a man feeling of sadness should be for all the living creatures, only after this he can preserve them and give security. The feeling of pity and prosperity should be as a mother sacrifice everything of herself for the safety and peaceful life of her only son.

Pathos principle of Buddha was much propagated by King Asoka. It is evident from his stone and pillar lithography that overwhelming with pity he makes arrangement of medical facilities not for only humans but for animals also. He has done it not only in his kingdom but in the neighbor states Iran, Iraq, Sri Lanka etc. Wherever the medicinal plants were not available, there he makes arrangement for its transplantation. Person of all religions and sects had lived at their desired place during the tenure of The King Ashoka. He establishes the peace and harmony in the human society.

The Buddha said- "Awake and Strive, if you do not find the entrepreneur companion of your thought, then strive alone like a lion, but shun off the relations with lazy and evil minded people." You yourself have to get rid of your miseries, because you are your own master, none other can be your master. 'Atta hi Attho natho Ko hi natho paro siya.' (Dhammapada verse 160) The Buddha has given his beneficiary sermon to this world. He has tried to ignite the hidden humanity of people by introducing the principle of 'live and let live'. Because in absence of humanity, the word 'universal fraternity' has no meaning and the preaching of Gautam Buddha is full of humanity. This is the reason that the Buddhist religion established by him got asylum in foreign countries since ancient times and maintained the position in today's time also.

The present study clarifies that peace is two-fold within and without, being a spiritual Master the Buddha lays emphasis on inner purification and peace if a person lives in unrest from within he gets disturbed and mentally unstable. Naturally, his work and conduct will get affected so the Buddha prescribed the Noble Eightfold Path, Sāla- Smādhi- Pañña, Five and Ten virtues, Four Brahmavihara and so on which could bring peace in one's life. However mental state gets affected by the external situation also so being the Philanthropist the Buddha takes care of the societal and outer peace also which gradually expands and brings into its fold the entire globe to meet this end. The Buddha suggests to tolerating others develops mutual understanding and respect practice upon the notion of mutual cooperation and peaceful existence etc. Today despite having a number of differences on various global issues the United Nations functions on these principles only to which Buddhism is a big contributor.

Finally, Buddhism emphasizes the importance of education and the dissemination of knowledge. Through education, we can increase our understanding of the causes and conditions that lead to conflict and work towards creating conditions that promote peace and well-being for all.



In summary, the way to global peace from a Buddhist perspective involves cultivating inner peace and compassion, practising non-violence and non-harm, and promoting education and the dissemination of knowledge. By working towards these goals, we can create a peaceful and harmonious world for all beings.

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