

The Contribution of Buddhist and Gandhian Thought to World Peace*

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Abstract

Peace occurs between heterogeneous social gatherings and is described by an absence of conflict and opportunity from trepidation of savagery. Ordinarily comprehended as the nonappearance of antagonistic vibe, peace regularly includes trade off, and in this manner is started with insightful listening and correspondence to upgrade and make shared comprehension. Peace can be characterized in a positive course and in a negative sense. Decidedly, peace is a condition of quietness and stillness; in any case, in a negative sense, peace is the absence of war or viciousness.

Keyword: Contribution; Buddhist; Gandhian Thought; World Peace

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Introduction

The term 'peace' originates most recently from the Anglo-French *pes*, and the Old French *pais*, meaning "peace, reconciliation, silence, agreement" (11th century) But, *Pes* itself comes from the Latin *pax*, meaning "peace, compact, agreement, treaty of peace, tranquility, absence of hostility, harmony." The English word came into use in various personal greetings from c.1300 as a translation of the Hebrew word *shalom*, which, according to Jewish theology, comes from a Hebrew verb meaning 'to restore'. At a personal level, peaceful behaviors are kind, considerate, respectful, just, and tolerant of others' beliefs and behaviors - tending to manifest goodwill.

This last comprehension of peace can likewise relate to an individual's reflective sense or idea of her/himself, as in being "peace" in one's own particular personality, as found in European references from c.1200. The early English term is likewise utilized as a part of the feeling of "calm", reflecting quiet, peaceful, and thoughtful ways to deal with family or gathering connections that abstain from quarreling and look for serenity — a nonappearance of unsettling influence or disturbance.

In numerous dialects, the word for peace is additionally utilized as a welcome or a goodbye, for instance the Hawaiian word *aloha*, and in addition the Arabic word *salaam*. In English the word peace is once in a while utilized as a farewell, particularly for the dead, as in the expression *rest in peace*.

In Buddhism

In Buddhism, the teaching of Buddha itself is the study of Peace. Therefore are Major Buddhist philosophy and teaching are available which describe about peace and leads to form Peace and harmony Societies.

* Four noble truth

1. Suffering
2. Cause of suffering
3. Cessation of suffering
4. Path lead to cessation of suffering

As we know that first three are suffering and reason of suffering.. Buddha mentions about the ordinary suffering that we face in day to day life. The eight fold path is the way to eradicate the all the defilement in our minds and develop the peace by practicing and understanding the eight fold path.

The teachings of the Buddha can be best summarized by the words of Buddha himself:

*“Avoid wrong doing, Do good and Purify the mind,
This is the teaching of Buddha.”* (Dhammapada chap-6, verse 183.)

Buddhism teaches us how to defeat our issues and troubles by comprehension and keeping their causes. Though we generally look to outward circumstances for the reasons for our issues, Buddhism teaches us to look inwards. Buddha demonstrated how our sentiments of disappointment emerge from negative perspectives – essentially outrage, connection, and ignorance – and offered methods to eliminate these by creating generosity, compassion, wisdom and other positive state of mind. These four Brahmavihar is the one important source to establish the peace. These Brahmavihara are follows

- Metta (loving-kindness or benevolence)

- Mudita (empathetic joy)
- Uppkeha (equanimity)
- Karuna (compassion)

Loving kindness and compassion can both be seen as trusts later on driving, where conceivable, to activity went for realizing those trusts. joy and equanimity can be seen as states of mind valuable for thinking about what has as of now passed and, through this reflection, present us with a chance to apply learning to our activities. Subsequently while the four immeasurable may be portrayed as states of mind to the future or past, they contain the seed of the "present" inside their center; as they show better approaches to act (a living embodied practice), these four immeasurable are called as the path of purification. Therefore, these entire path Purify the mind which help to form the peace in communities. We were all able to cultivate these qualities; we would have a world where peace, social harmony and equity would prevail.

Inner Peace as real happiness

Buddhism teaches individuals that the genuine source of happiness is the inner peace. On the off chance that our mind is peaceful, we should be glad constantly, paying little heed to external conditions, however in the event that it is disturb or trouble in any capacity, we might never be happy, regardless of how great our external conditions might be. External conditions can just make us happy if our mind is peaceful. We can comprehend this through our own experience. for example, regardless of the possibility that we are in the most delightful surroundings and have all that we require, the moment we get angry any happiness we may have vanishes. This is because that outrage has destroyed our internal peace. It seen in the verse of Dhammapad:

“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

Buddha teaching shows individuals how they could accomplish internal peace. So they could then go ahead to impart that experience to others. Buddhism shows this is the best path in which it is feasible for them to advantage others.

It is clear mention in verse of Dhammapad:

“Entangled by the bonds of hate, he who seeks his own happiness By inflicting pain on others, is never delivered from hatred.”

Buddhists believe that there is no way to obtain outer peace without inner peace. We all wish for world peace, but world peace will never be achieved or acquired unless the individual first create the peace within their own minds. Only by creating peace within our own mind and helping others to do the same can we hope to achieve peace in this world.

The Contribution of Mahatma Gandhi

Mahatma Gandhi was known for his valuable thought and principle. Mohandas Karamchand Gandhi, more commonly known as Mahatma (meaning Great Soul) was born in Porbandar, Gujarat, in North West India, on 2nd October 1869, into a Hindu Modh family. He is also known as father of nation. His father was the Chief Minister of Porbandar, and his mother's religious devotion meant that his upbringing was infused with the Jain pacifist teachings of mutual tolerance, non-injury to living beings and vegetarianism.

The main of the Gandhian thought is to establish the atmosphere of peace and harmony by Ahimsa or Non-violence. Therefore Gandhian philosophy and thought are relevant in the transforming the world to today and can help to overcome difficult, and the philosophy is needed for global peace.

Gandhian Philosophy on Peace:

- Mahatma Gandhi understands the universality regarding the religion is better understood through Universalization of education at primary level, and that universalization is symbol for national integration.
- Gandhi used the weapon of truth and non-violence to create the peace among the India during the struggle of independence for India.

Concept of Truth and Non-violence

The idea of truth and peacefulness is the core Mahatma Gandhi's political thought. In any case, he himself admits that peacefulness or "ahimsa" was not his natural inborn virtue. He simply states: —In the journey searching for truth I find ahimsa. I have only retrieved it, never discovered a new. Actually truth and ahimsa are firmly coordinated with his logic of life. He used to trust that ahimsa exists in reality and comparatively truth is in ahimsa. When he suspected that God is truth yet later he watched that truth is God. Thus, he named his battle 'Satyagraha'. The Satyagraha will be the admirer of peacefulness which will be his life and obligation.

According Mahatma Gandhi, ahimsa implies uttermost selfness. That is to say, in the event that anybody needs to acknowledge himself, i.e., in the event that he needs to hunt down reality, he needs to act in a manner that others will think him altogether sheltered. He believes this is way of ahimsa. He didn't consider non-killing alone to be peacefulness. To him, peacefulness is not a negative concept but rather a positive feeling of adoration. He talked of loving the wrong-doer, but not the wrong. He had unequivocally restricted any kind of accommodation to wrongs and in justice in an impassive way. He believed that

the wrong-practitioners can be opposed just through the severance of all relations with them. Gandhi ji ideas like, truth, non-violence, tolerance, love, fairness and unselfishness are path of peace, prosperity and harmony of the world. If the human values are not there, then humanity will be destroyed. Gandhi ji always has sources of inspiration, not only for nation but for the entire world and inspired the world with his idea of truth, path of non-violence and justice for all mankind.

Conclusion

Buddhism and Gandhian thought has similar ideology interim of peace. Buddhism believe that inner peace has significant role rather than outer, the core Buddhist teaching are related to peace. The realization of peace is one of precondition within oneself in the world at large, and fact of making the contribution of cause to the uplift of peace and social harmony, whereas the Gandhian concept of non-violence is the one of basic concept on which the idea of peace is discovered, as the use of violence is bound to provoke violence in return. In Buddhism development of non-violent modes of thought can be achieved through the four sublime state of mind, which helps to eradicate all defilement like greed, hatred and ignorance. Thus it helps to establish the peace in day to day life. Gandhi ji believed that promoting of peace and harmony for world peace can be developed through common cultural and attitude among the global people, beside he believed the all the educator, religious and spiritual leader are role player to develop the peace in the world.

At last I conclude my paper on quote of Geshe kelsang Gaytso:

“If we want to be truly happy and free from suffering, We must learn how to control our mind.”

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