

THE PATHWAY TO PEACE AND HARMONY: A BUDDHIST PERSPECTIVE

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ABSTRACT

Buddhism has long been recognized as a non-violent, peaceful philosophy and religion. The suggested study aims to illustrate the Buddhist concept of harmony and serenity through a journey. Through the theory of dependent origination, Buddha preached that everything exists in relation to another and so do we human beings and our reactions to others depend on these factors and evils arising out of ignorance. The paper tries to examine the possibility of how global peace and harmony can also be accomplished through this dependency on ourselves as well as others in society. Buddha speaks of various causes of violence especially those arising within the human mind out of ignorance and false understanding of ourselves and our self-constructed world-views. Buddha also gives ways to tackle these violent forces within the individual and without. These have the potential to lead us to the pathways of realization of peace and harmony. Buddha is an exemplary visioner, practitioner and peacemaker; the Buddhist philosophy has contributions to the peace-making process while holding the potential to promote peace and harmony as a way of life through self-examination and self-reflection. In addition to the five precepts, they plant seeds and provide stability and footing for responding to oneself and others with kindness, love, affection, empathic delight, and serenity. This will result in a new way of thinking, believing, behaving, and living. As human behavior changes, the world around shall also respond accordingly and the attainment of peace and harmony becomes a reality. The peaceful means suggested by Buddha and emphasis on a holistic framework for all of mankind and to be practiced every moment of one's existence, Buddhist philosophy plays a vital role in the peace and harmony-oriented paradigm having a practical outlook and impacting human lives globally.

Keywords: Buddha, Buddhism, Peace, Harmony, Philosophy, Dependent Origination, Ignorance, World, Human Being, Culture, Precepts

INTRODUCTION

Buddhism has historically been praised as a peaceful, nonviolent religion and school of philosophy. Buddhism's straightforward philosophy and practical practices have drawn many followers during a time when world peace seems increasingly distant. The religion offers itself for re-examining its teachings on violence and peace in the hopes that it will be considered in worldwide efforts to establish new standards for how people handle conflict and uphold peace without resorting to violence. In the light of peace studies, this research aims to evaluate the Buddhist perspective on peace and harmony while elaborating on the possible contributions of Buddhism towards efforts to promote peace and the idea of peace in the modern world.

CONCEPT OF PEACE IN THE BUDDHIST WORLDVIEW

Buddhists hold that everyone was initiated into the everlasting rules of the universe. The Buddha, meaning the enlightened one or the

awakened one was not just Siddhartha Gautam Buddha but each of us holds the potential to aspire for the title of a Buddha. The most fundamental of laws known as the law of karma, or dependent origination as it is known in Buddhism is crucial to our study. The real state of things in the cosmos is explained by dependent origination, which holds that everything depends on something else to exist. It follows that everything is connected to and related to everything else. The situation itself vanishes if the factors that gave rise to it do. Everything is dependent on other things and cannot live on its own. This means that everything in our universe is connected to everything else, either directly or indirectly. Any change in one, impacts changes on all others in some way or the other. We can use the analogy of the spider's web where every section is dependent on the other and if one section gets destroyed, other sections are impacted by getting weakened. All human beings in a similar manner are interconnected to the web of beings. Even in our individual human bodies, every organ is related to another; mind and body too are dependent on

its psychosomatic processes. Nothing within this universe or our bodies is completely autonomous. Since we are all always changing while yet being connected to everything around us; we must recognize the diversity of all creatures and the individuality of each of us.

People who understand how interconnected everything is and how interdependent they are will grow to have a strong sense of self-awareness and accountability for their own actions, as well as compassion and understanding for others. It is from this understanding of the fundamental essence of things that acts of kindness, compassion, and altruism would emerge. Buddha frequently discussed the significance of the four fundamental mental abilities known as *Brahma Viharas*, which translates to "Divine Abiding's"; also known as "immeasurable deliverance of mind": equanimity (*Uppekha*), sympathetic joy (*Mudita*), loving-kindness (*Metta*), and compassion (*Karuna*). Combined with the Four Noble Truths, the Buddha teaches that all humans should practice these four mental faculties towards all living things in our environment. This teaching extends beyond *Bhikkhus* to include

all humans. All of them will get one step closer to realizing their dream of becoming "*Buddha's*" by following these precepts. Through this practice, one will develop an altruistic pattern of thinking and acting, and when paired with wisdom, brings about peace and harmony in the universe. As a result, everyone will live in harmony with everything in the universe, whether sentient or not. According to the Buddhist perspective, peace is a complex idea that includes societal harmony, ecological balance, and psychological serenity. This viewpoint has a strong foundation in the *Dhamma* or *Dharma* (morality) and the teachings of the Buddha.

The following are the main tenets of Buddhist peace:

1. Inner Peace (*Nirvana*): *Nirvana*, the ultimate aim of Buddhism, is the realization of inner peace and the end of suffering (*dukkha*). It is a condition of being freed from the *samsara*, or cycle of birth, death, and reincarnation.
2. Mindfulness and Meditation: Developing inner calm requires engaging in exercises like mindfulness (*sati*) and meditation (*bhavana*). These exercises promote awareness, focus, and insight in people,

- which promotes mental peace and clarity of thoughts and actions.
3. Four Noble Truths: A foundation for obtaining inner peace may be found in comprehending and putting into practice the Four Noble Truths, which are suffering, its source, its cessation, and the road leading to its cessation.
 4. The Five Precepts of Ethical Behavior and Social Harmony (*Pancha Sila*): The ethical rules for lay Buddhists encourage societal harmony and peaceful existence. These rules prohibit murdering, theft, sexual misbehavior, lying, and alcoholism.
 5. Eightfold Path (*Astanga Marga*): This path consists of wisdom (*prajna*), mental discipline (*samadhi*), and ethical behaviour (*sila*). The establishment of harmonious and peaceful relationships in society is closely linked to the practice of right speech, right action, and right livelihood.
 6. Love and Compassion (*Karuna*)-Kindness (*Metta*): These qualities promote compassion, sympathy, and a non-violent attitude towards all living things. Metta meditation cultivates an attitude of love and compassion for all people.
 7. Ecological Equilibrium: Buddhism strongly emphasizes on the interconnectedness of all life; a polite and peaceful interaction with the natural world results from this knowledge.
 8. Proper Livelihood: One of the ethical practices that Buddhism espouses is selecting a livelihood that does not negatively impact human life, non-human life and the environment.
 9. Simple life: By reducing consumerism and its negative effects on the environment, the principles of contentment (*santutthi*) and simple life promote ecological harmony.
 10. Non-violence and Conflict Resolution – *Ahimsa* (Non-violence): The Buddhist core concept of *ahimsa* is to abstain from damaging any living thing. A commitment to peaceful conflict resolution is based on this idea.
 11. Skillful Means (*Upaya*): Buddhists employ compassionate, adaptable tactics that foster understanding and reconciliation to resolve disputes.
 12. Peaceful cohabitation: Promote peaceful cohabitation in a varied world, Buddhists

are urged to practice tolerance and acceptance of others.

13. Community and World Peace - *Sangha* (Community): The Buddhist monastic community, or *sangha*, is a role model for mutual aid and harmonious cohabitation. These principles also seek to be reflected in lay communities.
14. Engaged Buddhism: This contemporary movement promotes peace and justice globally by addressing social, political, and environmental challenges using Buddhist precepts.
15. Education and Dialogue: It is believed that fostering knowledge, communication, and understanding across many cultures and religions is crucial to achieving world peace.

The Buddhist perspective on peace encompasses a comprehensive idea that includes developing inner serenity, moral behavior, compassion, non-violence, ecological awareness, and harmony within all aspects of society. Individuals and society can together strive towards a peaceful and harmonious existence by adhering to the Buddha's teachings.

Buddhists choose a holistic view of peace rather than peace in discrete contexts. The process of continuously striving to create peace and harmony as explained earlier is clearly laid out in the Buddhist worldview, which is additionally linked to the principle of dependent origination. From an integrated standpoint, the relationship between negative and positive peace becomes evident and necessary when considering the Buddhist notion of dependent origination. A transient state of peace can only exist without the threat of wars and direct violence if there is a lack of justice within the international socioeconomic framework. The negative peace would eventually be weighed down by the injustice and violence that was producing misery in all the other nodes in the web of creation. Even if the negative peace is ephemeral, erratic, and delicate, it is necessary to reach positive peace as we work towards reaching light only when we experience darkness or desire joy when we experience unhappiness. Everyone at every level of human structures must work together to establish constructive peace since all human beings and all systemic levels are interdependent on each other directly or indirectly. The objective of global peace, according to the Buddhist perspective on the

interconnectedness of the world, should be more about beginning a personal reform of one's daily life consistently than it should be about rhetoric at the negotiating tables among the "superpowers" on the international scene. And because all potential causal factors in the universe are dynamic and always changing, this effort to bring about peace must be continuously pursued at all times by pushing ourselves towards the horizons of peace in every moment of our existence. Pursuit of peace and peace-making activity is ultimately a conscious choice of all human beings,

A BUDDHIST VIEW OF THE CAUSES FOR VIOLENCE, CONFLICT, AND WAR

As a philosophy, religion and way of life, that affirms the reality of existence, Buddhism has long seen causal factors as potential obstacles to peaceful coexistence in all spheres of human endeavor. From the standpoint of the Buddhist principle of dependent origination, violence and conflict are products of causes and conditions, just like everything else in the universe. All that is necessary to end violence and conflict is to address its root causes and circumstances.

In Buddhist studies, the analysis of what leads to violence and conflict is often broken down into three domains: external, internal, and the root. Each of these domains addresses different aspects and causes of conflict, providing a comprehensive framework for understanding and mitigating violence.

1. **External Domain:** The Buddha views external causes of violence and conflicts as results of a universal direction shared by all living things, which is to avoid harm and pursue happiness. Anything going against this would cause friction and upset someone's peace of mind. This might be physical, verbal, mental or emotional abuse. The ultimate gain from practicing nonviolence in voice, thought, and deed would come from the practitioner directed towards someone whom he wishes to hurt consciously causing suffering to that person. Tensions and violence can result from discrimination, inequality, and social injustice. Anger and bitterness may fester when particular groups are neglected or repressed and finally explode into violence. To address the external domain, one must establish just and fair social institutions, encourage political stability and peace, and

make sure that resources and economic opportunities are divide fairly.

2. **Internal Domain:** This area of study focuses on how people's psychological and emotional states contribute to conflict. Fear, jealousy, rage, and hatred are strong emotions having the capacity to incite violence. Perceived dangers, traumatic situations, or personal experiences can all set off these feelings. People having strong belief systems, biases, and misconceptions may perceive others as dangers or foes. Dehumanization and the rationalization of violence may result from this. Stress, trauma, and mental illness are a few problems that can cloud judgements and heighten the likelihood of acting violently. In order to address the internal domain, it is necessary to develop mental health, emotional intelligence, and, compassion and understanding through exercises like mindfulness and meditation.
3. **The Root Domain:** This domain explores the underlying causes of conflict, which are ignorance, attachment, and aversion—the three poisons, in Buddhist teachings – a lack of knowledge or consciousness of

reality's fundamental essence and how all beings are interrelated. Lack of knowledge results in misperception and a distorted perception of oneself and others, which can ignite conflict. When attachments to things, people, or ideas are threatened or unfulfilled, it can lead to conflict. Attachment breeds selfishness and greed, which breed aggressiveness. The impulse to keep others comfortable or safe is the root of aversion or hatred towards them. It shows up as aggression, rage, and animosity towards others who are seen as dangers or impediments. Deep spiritual practice aiming at conquering ignorance, attachment, and aversion is necessary to address the root domain. This can be accomplished by practicing the ethical behavior, compassion, and knowledge that are taught in Buddhist teachings.

Integrating the Three Domains: Taking into account all three domains is essential for addressing violence and conflict in an effective manner. Initiatives that treat emotional and psychological conditions within as well as spiritual activities that address the underlying reasons must be implemented in tandem with outward peace-building efforts. To create long-

lasting peace and harmony, this all-encompassing strategy is required. Individuals and communities may more effectively confront the complex nature of conflict and strive towards long-term solutions that advance peace and well-being for all by comprehending and using these three dimensions.

Buddhists choose a holistic view of peace rather than peace in discrete contexts. The process of continuously striving to create peace and harmony is laid out in the Buddhist worldview, which is additionally linked to the principle of dependent origination. From an integrated standpoint, the relationship between negative and positive calm becomes evident and necessary when considering the Buddhist notion of dependent origination. A transient state of peace can only exist without the threat of wars and direct violence if there is a lack of justice within the international socioeconomic framework. The negative peace would eventually be weighed down by injustice and violence that were producing misery in all the other nodes in the web of creation. An insatiable need for greater possessions would lead to rivalry for few resources, which would in turn spark disputes

and even wars. The ideology of Buddhism encourages harmony and peace in society. From a Buddhist perspective, emphasizing the individual's inner transformation of attitudes towards and interpretations of external events would encourage appropriate behavioral changes that would ultimately eliminate the root causes of conflict and violence in all spheres of human interaction.

The Buddha identifies ignorance as the fundamental source of all human attachments, harmful actions that follow, and suffering results. This is the root source of violence and conflict. Ignorance prevents us from seeing the cosmic reality—that everything in the universe is interconnected and dependent upon one another—and instead causes us to perceive things through the lens of our own narrow viewpoints. We all originate from a place of ignorance, therefore if we all start from there, the world would be full of collective ignorance. We unintentionally neglect causes and situations from a wider perspective. Buddhism views this widespread ignorance as the primary source of violence, strife, and war, impeding humankind's ability to live in peace.

Buddhism holds that the primary causes of conflict, violence, and war are the defilements of the human mind. From a Buddhist perspective, these are the causes:

1. Ignorance (*Avidya*): All suffering, including violence and war, is thought to stem from ignorance of the fundamental nature of existence. This ignorance fuels misinformation, delusions, and the continuation of destructive behavior. Lack of understanding of how all beings are interrelated creates a sense of isolation and the notion of "us versus them," which can incite war.
2. Attachment (*Upadana*): Craving, clutching, and grasping result from attachment to ego, wants, and possessions. Anger, rivalry, and conflict can result when people or groups get identified with particular identities or results. When threatened or desired, material belongings, prestige, and power are frequently sources of attachment that fuel conflict and violence.
3. Aversion (*Dvesha*): Persons experience aversion, hatred, and rage when they come across persons or situations that they believe to be dangerous, unfavorable, or against their wishes. This aversion may

show up as violence, retribution, or hostility. Cycles of suffering for all parties involved result from the cycle of hatred and retaliation, which intensifies violence and prolongs conflicts.

4. Delusion (*Moha*): The term delusion describes a skewed view of reality in which people are unable to recognize things for what they really are. Due to a lack of understanding, people may act in ways that are justified by conflict and violence because of misconceptions, biases, and ideologies. Beliefs that a group is inherently better than another or that a cause is righteous can drive people to become oblivious to the repercussions of their actions and prolong conflicts.
5. Egoism (*Atta or Ahamkara*): The ego, or feeling of self, separates people from one another and promotes self-interest and a sense of separateness. Competition, exploitation, and warfare over resources, territory, or ideology can result from this self-centeredness. An excessive focus on self-interest, status, and approval can erode empathy and compassion, encouraging hostility and violence.
6. Absence of Compassion and Mindfulness: People who lack compassion and

mindfulness, or present-moment awareness, tend to behave impulsively and reactively without thinking through the repercussions of their choices. This ignorance has the potential to intensify arguments and spark violence. In a similar vein, a lack of empathy or compassion permits people to injure others without feeling guilty or sympathetic, which feeds the cycle of violence and conflict.

7. Structural and Socioeconomic variables: Structural and socioeconomic variables, in addition to individual psychological issues, are elements that lead to conflict and violence. Conflict and violence are encouraged by social injustice, structural oppression, and the unequal allocation of resources. Tensions and conflicts can be heightened by discrimination, poverty, and marginalization, which can result in anger, discontent, and societal instability.

Buddhism holds that ignorance, attachment, aversion, illusion, egoism, and a lack of mindfulness and compassion are among the many mental impurities that contribute to violence, conflict, and war. It is necessary to develop morality, empathy, and wisdom at

the individual and social levels to address these underlying problems.

APPROACHES TO PEACE IN THE BUDDHA'S TEACHING

The existence of violence and suffering in the world is also included in the four noble truths. The world is full of suffering, as the first noble truth informs us; the second, that ignorance is the source of all suffering; the third, that there is always a way out; and the fourth, that shows us the route to peace and harmony. The Buddhist method of achieving inner calm involves first observing and considering the state of one's mental and exterior processes, and then choosing the best course of action in response to one's internal and external surroundings. For a Buddhist, the first step towards realizing peace would be to examine oneself and the world around them honestly and deliberately before acting externally. Only through introspection and inner reflection in the context of the principle of dependent origination can we gain an understanding of the complex web of multiple forces, causes, and conditions that have shaped the event and our immediate perception, feelings, and response to it. This would make us no longer respond from such a violent background but lead to the

fountain of wisdom which would be beneficial to all. Inner transformation leads to external transformations further leading to an awareness and mindfulness in peace activism globally as peace in society would spring from peace within every individual thus widening the circle of influence. The concern for the well-being of others would then become a natural aspect of our personas due to the interconnectedness and mutual dependence that runs through all human beings. The *Brahma Viharas* of *metta* or loving-kindness, *karuna* or compassion, *mudita* or sympathetic joy, and *upekkha* or equanimity would thrive through the systems at the deepest levels of all beings.

The teachings of the Buddha provide several methods for attaining peace on an individual and communal level. These methods are based on the ideas of understanding, compassion, non-violence, and mindfulness. The following are some of the Buddha's main methods for achieving peace:

1. *Nirvana* (Inner Peace) - The Way to *Nirvana* Achieving *Nirvana*, a state of inner peace, emancipation, and an end to suffering, is the ultimate aim of Buddhism. The teachings of the Buddha

offer direction on how to develop inner peace via exercises like mindfulness, meditation, and moral behavior.

2. Ethical Behavior (*Sila*) - Five Guidelines: Buddhism places a strong emphasis on moral behavior through adherence to precepts like non-violence (*ahimsa*), honesty, charity, and refraining from doing damage. Maintaining the Five Precepts— not murdering, stealing, engaging in sexual misconduct, lying, or being intoxicated— helps to foster harmony and peace in society.
3. Kindness and Compassion (*Metta*) - Four Immeasurable: The core of Buddhist practice is the cultivation of loving-kindness (*metta*), compassion (*karuna*), sympathetic delight (*mudita*), and equanimity (*upekkha*). These attributes promote compassion, empathy, and a sense of oneness with all living things, which uplift interpersonal relationships and promote harmony in society.
4. Non-Violence (*Ahimsa*) - *Ahimsa* is a core Buddhist precept that stems from the realization that all life is holy and interrelated. Refusing to inflict physical, verbal, or mental damage on any living

- creature is a key component of practicing non-violence.
5. Conflict Resolution - Skillful methods (*Upaya*): Buddhists use skillful methods, which are compassionate, adaptable tactics that encourage understanding, peace-making, and non-violent communication to resolve disputes. Communication and Understanding: The Buddha's teachings place a strong emphasis on the value of communication, understanding, and listening in settling disputes. Talking with compassion and empathy may help people appreciate one another and overcome difficulties.
 6. Mindfulness and Meditation - Mindfulness (*Sati*): People who practice mindfulness, which is an awareness of the present moment without passing judgement, are better able to develop emotional resilience, inner serenity, and clarity. By practicing mindfulness meditation, people may have a better knowledge of their thoughts, feelings, and behaviors, which promotes self-awareness and composure.
 7. *Vipassana* Insight Meditation: A key component of insight meditation is realizing how fleeting, unfulfilling, and altruistic all things are. Peace and acceptance are fostered by this understanding of the nature of reality, which lessens attachment, aversion, and illusion.
 8. Engagement and Social Action - Engaged Buddhism: Contemporary initiatives that promote the application of Buddhist precepts to social, political, and environmental challenges include Engaged Buddhism. Buddhists who are actively involved in society use nonviolent tactics including activism, charity work, and lobbying to promote social change, peace, and justice.
 9. Developing Wisdom - Four Eminent Truths: A framework for resolving the underlying causes of suffering and conflict is provided by comprehending and putting into practice the
 10. Four Noble Truths: suffering, its source, its cessation, and the path leading to its cessation. People may overcome ignorance and delusion and achieve more calm and mental clarity by developing wisdom via study, thought, and contemplation.
- All things considered, the teachings of the Buddha provide a thorough framework for

bringing about peace, one that includes involvement, mindfulness, inner change, moral behavior, compassion, non-violence, conflict resolution, and the development of knowledge. Individuals and society may try to create a world that is more harmonious and peaceful by adopting these strategies.

FIVE PRECEPTS AS PRACTICE OF INTERPERSONAL PEACE

The Five Precepts, or *pancha sīla*, are the minimal moral requirements that all people should adhere to in order to achieve their aim of leading peaceful lives in secular society, according to Buddha:

1. to refuse to end life
2. not to take what is not offered.
3. not to engage in sensual behavior
4. not to use deceptive language
5. to stay away from toxicants as they tend to impair cognition

By abstaining from wrongdoing in interpersonal interactions—be it financial, family, physical, or verbal—following the aforementioned five precepts will help prevent aggression against oneself and others. This is crucial for leading a peaceful and

happy life. These precepts create awareness and upon reflecting on them, we all benefit from being dependent on each other so its positive impact can be seen on oneself as well as on others.

SIX AFFABILITY PRINCIPLES AS THE IN-GROUP PEACE PRACTICE

The members of Buddha's *sangha*, which included nuns and monks, had a common existence in which they had to accept one another as well as spend time together. Buddha did not advocate a life of constant seclusion. The four infinite deliverances of mind—loving-kindness, compassion, sympathetic delight, and equanimity—should be practiced, according to his advice. These would avert the potential for disagreements and confrontations. Buddha taught six principles of affability in addition to the aforementioned. These principles included fostering love and respect and promoting unity, cohesiveness, non-dispute, and concord in a communal context. Like other Buddhist ethical codes of conduct, which focus on developing inner states of mind in addition to controlling outward actions, the principles of cordiality dictate that one should

uphold the following both in public and in private:

1. physical actions
2. spoken actions
3. loving-kind mental deeds directed towards other group members
4. distributes financial profits to others
5. adheres to the same moral standards
6. has the same perspective that, if followed, would result in the total eradication of pain for its practitioner.

The latter three principles discuss the indirect structural and cultural effects, whereas the first three concentrate on the direct effects of individual group members' actions upon other members. The equitable sharing of material assets among members of a society is symbolized by the fourth principle, which represents a just allocation of resources. The attachment to material and financial assets as a primary source of disputes might be further reduced by economic and financial justice. The fifth one, which adheres to the same norms of behavior, speaks to an organization's rules or a country's legal framework. The last principle addresses the differences in viewpoints within a group. When conflicts emerged in the original sangha operation,

social cohesion within the community was based on discourse among small groups, where people from different backgrounds could voice and address their differences. Members would simultaneously discover and affirm their common ground through dialectic discourse in the assemblies, ultimately reverting to the ultimate objective of total annihilation of pain. All of the aforementioned ideas and lifestyles have advantages that are applicable to the average person and can foster harmony amongst people on a micro and national level.

THE PRACTICE OF PROMOTING INTERGROUP AND INTERNATIONAL PEACE VIA NONVIOLENT INTERVENTION

Buddhist emphasis on nonviolence and dialogue still holds true in intergroup or international relations. Buddha understood that there is no way to break the cycle of seeking revenge via wrath. Buddha adopted an utterly nonviolent stance. Buddhism has been criticized for taking this stance and being passive pacifism, unable to stop human suffering. For a long time, the Dalai Lama has emphasized using nonviolent methods to resolve Tibet's sovereignty issues with China.

His uncompromising dedication to nonviolence has won the Tibetan people respect and sympathy on a global scale. By demonstrating that nonviolence is effective and reinforcing the notion that nonviolence is ineffective in the absence of violence, Buddhist approaches to peace can support the ideal model of peace and demonstrate that nonviolence can be practiced in all spheres of human endeavor.

PEACE BY PEACEFUL MEANS – A HOLISTIC FRAMEWORK AND THERAPEUTIC TECHNIQUE

As mentioned earlier, for Buddhism, ‘violence begets violence’, and thus Buddhism brings the focus to ‘peace by peaceful means’ by shifting our awareness from issue to the causes through dependent origination making way for the old conditioned violent patterns to undergo transformation for the better by preventing the destructive patterns of violence; thereby making way for peace and harmony. If each one contributes constructively towards the target of peace-making by working on internally and externally, negative feelings and conflicts will dissolve and peaceful

means of thinking, feeling and behaving will become a way of life. This lifestyle of Buddhism has the potential to strengthen a self-righteous attitude not only while facing violence and injustice but also when faced with frustrations, impatience, fury, anger, resentment, etc. It will be medicinal in character. Additionally, it will assist us in comprehending others rather than passing judgement on them, which will lead to the development of more innovative nonviolent strategies for advancing true peace by nonviolent methods.

Adopting and internalizing such a mindset will not only result in social harmony and peace, but it will also favorably impact equality, national security, the peace movement, peace education, and social harmony within a more comprehensive framework by increasing our tolerance and patience with one another and ourselves, enabling us to live in harmony with one another.

CONCLUSION

Buddhism provides a wealth of resources for methods of promoting peace because of its worldview, which is characterized by dynamic interconnectedness, and its behavioral

precepts, which emphasize non-violence and loving-kindness. Because of the ever-changing conditions of all the forces and causes involved, peace in the modern world is no more a stable state that can be attained at the end of the tunnel but rather a composite of dynamic interactions requiring continuous striving. This new perspective on maintaining and fostering peace is entirely consistent with the Buddhist worldview. Therefore, Buddhism provides a novel approach to harmony and peace, as well as bolsters individuals' confidence in their ongoing efforts to advance both direct and indirect causes of peace.

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