**Concept of Global Peace: By the Ideals of Gautam Buddha**

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**Abstract:** You yourself have to get rid of your miseries. Nobody else will come to help you in this matter. Lord Gautam Buddha has given this beneficiary sermon to this world. He has tried to ignite the hidden humanity of peoples 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 religion established by him got asylum in foreign countries since ancient times and maintained the position in today's time also. This is proved by the frequent conferences and seminars being organized in foreign countries. When an individual, society or nation seeks a luxurious and prosperous life for self and miseries and sorrows for neighbors then spark of disturbances are produced. This is malice. Apart from malice, the greed also keeps a man far from peaceful life. Both the above qualities or wickedness- greed and malice are found in imperialism. The imperialistic countries make subjugate to other countries by providing them military, ammonitions or by other means. They exploit other countries in different ways. The imperialistic feeling is the only cause of the disturbances in this world. Due to this in first and second World Wars around 500 million men, women and children were untimely got death. Before some years Iraq and Thailand were also became prey of that imperialism and some other countries are also victimizing by this. There is yearning to life amongst them self, but they did not want see others flourish. In presence of these feelings and theories how peace can be remain in this world. Seeing the problems of this world, fundamentals of Buddha’s teaching is much essential, which can unite the whole human species in a single strip. To give an historical touch, this research paper will show that the Buddha’s teachings were spread outward the India and explaining that a light will throw on relevance of Buddha’s teaching in 19th, 20th and 21st century.

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If we unfold the pages of ancient Indian history then we shall find that in post vaidic period, the Aryans has vogue in name of heaven in which hundreds of cows and other animals were being sacrificed. These yajna were used to continue up to six months, in which hundred tons grains and ghee were been burnt in the name of an oblation. To oppose these heretical beliefs, Jain and Buddhist religions were come into existence. Consequently Confucius in China and Zoroastrian in Iran were manifest. They have expounded the principles for the spread of wisdom, rectitude, prosperity and peaceful life by expelling superstition, heretical beliefs and agnostic. And spread the principles among the populace through vast travelling.

There are many names of Lanka in ancient Indian literature, in which Tamraparni¹, Sinhaldweep², Parassamudra³ are famous. Perhaps Ratnadweep⁴ was also a name of Sri Lanka. It was told Taprobë in Greece literature. Entry of Buddhist religion in Sri Lanka was supposed during the reign of King Asoka (273-232 BC). When Mahamahendra along with four mendicants was sent to Lanka with directive, “Establish the appealing Buddhist religion (Buddha reign) in charming Lankadweep”⁵. By which it is known that Mahamahendra was landed on the top of beautiful Mishrak Mountain. The then king of Lanka ‘Devanam Priya Tishya’ welcomed him respectfully and asks to see the tattered dressed monks, “Whether there are some more such ascetics are present in Jambudweep?” Mahamahendra replied “The Jambudweep is enlightened with such saffron-dressed monks”.

It is known from Mahavansh (36/103) that the King of Lanka Meghavarna has built altar and pilgrims’ home around the Mahabodhi tree in Bodh Gaya.⁶ That was the reign of Samudragupta in India. It is described in carved pillars of Prayag that at the time of Samudragupta the bilateral relations with Lanka were very good.⁷

In the governance of Maurya king and in the chairmanship of Mogaliputta Tissa, in the Asokaram of Pataliputra, according to the decision of Buddhist concert, for the publicity of Buddhist religion in South-Eastern Asia (Suvarna Bhumi), a group of monks consisting of “Son” and “Utar” was sent. When both the Buddhist monks were reached to Suvarna Bhumi, at that time there was terror of a cruel sea-demonic. She used to eat newly born prince. Both the monks were subjected that demonic. Till then newly borne prince were names as

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The Roman and Greece businessmen has described the Suvarna Bhumi as ‘Cries’. The Tolmy told it India of Trans Gangetic. According to the legends of Burma, it is supposed that one Shakya Prince Abhiraj has gone to Northern Burma from India and established the Indian colony. He has inhabited the Sankissa named city and make his capital. This Sankissa city was located in the upper valley of Irawati river. The Sankissa city is told Tagaug. This is one of the eight famous Buddhist pilgrims.

The Suvarna Island described in Indian literature is identified as Sumatra. Amongst the Indian colonies in Sumatra, Shrivijay was most famous. The ruler Shailendra of here was much glorious. He was follower of Buddhist religion. During the journey of India, the Chinese traveler Ising has studied Sanskrit and Buddhist religion for seven years by staying in Shrivijay. According to the Ashwaghosh written Buddhcharita, God Buddha has ordinate Upal Naag in Gandhar country. Valley of Tarim (Khotan) river was the ancient centre of Buddhist religion. Khotan city is situated on the southern bank of river. In third century during the fifth year of rule of Vijay Sambhav, Buddhist Varochan has established here the Buddhist religion. He was also the teacher of the king. For the Khotani language, the monk Varochan has prepared a script likewise the Brahmi script.

In the first century BC, the Buddhist religion spread in the China passes by eastern Turkestan through itinerant castes like Sakas and Kushan and Indian businessmen. Over the Haan period (65-220 BC) the Buddhist learned men who visited the China has translated many Buddhist scriptures in Chinese language. But in this period, the Buddhist religion has struggled with local religions. Kashyap Matang was the first learned man who gone China from India. The period was the first century of Christian era. Why the China attracted towards Buddhism, its reason was the thinking of Lao-Tse. Actually Lao-Tse has prepared the foundation for Buddhism. In China, Buddhism has manifested in the words of Taomat. In the second century of Christian era, there was a legend in China that after the writing of Tao-Te-King, Lao-Tse became invisible and apparent in India in the form of Buddha.

In comparison to the religion of Confucius, Buddhist religion was well developed and the metaphysical knowledge was much deeper from Tao-Mat. Due to this reason, this doctrine was succeeding to attract the Chinese people. The pious lifestyle of Indian Buddhist in China has also attracted the Chinese people towards this religion. It became strongest in the fourth century of monarchy and resort the Buddhist religion. In China, as Buddhist religion spread, it become acceptable by all.

Many kings of ancient Japan adopted Buddhism. For the devotee Buddha, promotion of which meditation was done in China by the Bodhi religion in sixth century, it was propagated in Japan by Myovan Aisai (1141-1215 AD). Startle of the whole Europe by the unprecedented Indian devotion in nineteenth century Max Muller wrote: If I ask you that the follower of only Greece, Roman and Jew ideas, who made our internal life much prosper, complete and accountable, in a nutshell in which literature we have found the clue of becoming a complete human, then without hesitation, my fingers will be towards the India.

Likewise the India, in Europe and America the literature of resurrection of Buddhist religion and visual arts were also affected and culture was reoriented. Due to this the western learners were attracted towards the study of Buddhist religion and study of Sanskrit, Pali, Tibetan and Chinese language were started in European universities, consequentially many translated books of Buddhist scriptures were published. Though, the study of Buddhism philosophy was started by Thoma De Coros (1784-1849) in west, the French learned Eugene Burnof has provided it a scientific base. After that many learners came into existence in which the names of Max Muller and T.W. Ryles are worth quote. Apart from the editing the scripture series ‘Sacred Books of the East’ and ‘Sacred Books of the Buddhists’, Max Muller has edited and translated many Buddhist scriptures independently. Likewise the Thomas William Rhys Davids has also edited and translated many Buddhist scriptures. Apart from it he wrote many books on Buddhist religion, which are still important and testified. He has established the ‘Pali Tax Society’, which has edited and translated more than hundred Buddhist scriptures. After these learned peoples some has contributed to make Buddhist religion popular. The ‘Light of Asia’ (1879) composed by Sir Adwin Arnold is the most popular English scripture of the Buddhist religion. Likewise the stories and other compositions by Paul Carus are important creations of this era.

In the beginning of twentieth century, the Buddha thinker who have impressed much among them the name of D.T. Suzuki is especially important. Before his death (1960) he has influenced which American thinkers among them the names of Carl Jung, Karen Horney, Eric Fromm, Martin Heidegger, Thomas Morton, Alan Watts, Jack Kerouac, Alan Ginsberg and Gary Snyder are important. Suzuki has achieved success to create enthusiasm and interest in American thinkers towards Buddha religion. Praising the Suzuki, historian Lin White (Junior) has wrote that he has shapen the western thinking to global thinking.

Now-a-days England, Germany, France and United States of America are publishing the books on Buddhist religion. Just after the Hinarikah Han the greatest poet of Germany Rainer Maria Rilke has wrote a beautiful poem on Buddha. Likewise the reference of Buddha is found in the poetics of laureate poets of England John Mansfield, T.S. Eliot, Edith Sitwell and W.B. Yeats. Poetries, which were translated in Chinese
byArthurValearepulsatedwithBuddhistfeelings,manyamongstthemhastypegnyifiedbyachievingplacein modernpoeticcollection. TheBuddhistrevolutioninwesthasidentifiedsomeextraordinarytalent,amongst whomthenamesofRorki,Lala,AnagarikGovindandErlH.Brevesteraremorefamous.Thesehavepresented theBuddhistsubjectsintheirdrawings.23

The role of main teachings of Gautam Buddha has played important role towards the acceptance and promotion of Buddhist religion in above countries. Due to it India’s peaceful and friendly relations with these countries has increased and cultural relations have established.

For the establishment of peace and harmony in the world, the main principle of Shakya Saint Gautam Buddha was to give importance to human and to maintain human equality.24 In his opinion, all the humans are equal, the human breed is one, discrimination of humans in upper-lower, touchable-untouchable is not fair. Only cattle, birds, plants, trees and worms, insects are divided in castes, to whom one can discriminate by seeing from far away in cow, sheep, goat, camel, elephant, banyan, neem, snakes, scorpion etc. But there is no such division in human society. By this it is proved that the human society of this world is one and their caste is only one, that is human, none other25 (EkaivajatilokesamanyayanaPrithikvita).

It is necessary to enlighten the peoples with knowledge by eradicating the nescience, superstition and heretic spread inside and outside the country. Humans are above all creatures, so it is auspicious to live with human honor and peace.

Buddha’s other aim was to arouse the feeling of pathos. Not only towards humans, but in the heart of a man feeling of pathos should be for all the living creatures, only after this he can conserve them and provide security.26 The feeling of pity and prosperity should be as a mother sacrifices everything of herself for the safety and peaceful life of her only son. This type of feeling should be in the heart of a man for wandering, stable, aquatic, sky-faring creatures, which are big or small, powerful or weak or of medium size, they may be visible or invisible, either they are far or near, born or to be born.27

This pathos principle of Buddha was much propagated by King Asoka28 (273-232 BC). It is evident from his stone and pillar lithography that overwhelming with pity he makes arrangements of medical facilities not for only humans but also for animals also. He has done it not only in his kingdom but in the neighbor states—Iran29, Iraq30—Egypt31, Greece32, Sri Lanka33 etc. also. Wherever the medicinal plants were not available, there he makes arrangements for its transplantation.

Buddhist follower King Asoka has ordered that persons of all religions and sects may live at their desired place. To establish the peace and harmony in human society, they may propagate the wisdom quotes of their religion, but warned not to do mischief towards others religion, because it is harmful for the peace and harmony of the human society. He cares peoples like son.34 The pathos35 should be controlled by intellect36. In absence of intellectuality the pathos may direct towards disgrace. For this Tathagata has advised to opt the middle way. After pondering opting this way is a proper way.

Alerting the superstitious and nescience people, Buddha37 told—“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 peoples.” You yourself have to get rid of your miseries, because you are your own master, none other can be your master. ‘AttahiAttonathokohinathoprosiya.’38

For the global peace and prosperous peace for human being, Buddha has gave principle of live and let live.39 The major reason for the global disturbance is the imperialistic feeling. Due to this in first and second World Wars around 500 million men, women and children were untimely got death.40 At present Iraq41 and Thailand42 were also became prey of that imperialism and some other countries are also victimizing by this. These imperialistic countries are waiting to wound Korea and Iran. There is yearning to life amongst them self, but they did not want see others flourish. In presence of these feelings and theories how peace can be remain in this world.43 To achieve peace one have to get rid of the feelings of desire, greed, fascination and malice. Only then real peace or absolute peace or in the words of Buddha ‘nirvana’ may be achieved (Tanhhkkhyo viragonibbanon)44. For the establishment of peace, concept of Buddha was--

“Na hiververanisamanteegh kudachanam.
Averenchamaniteshameesanantani.”45

Buddha himself has won dacoit Angulimal6, Nilgiri named horrible and violent elephant47, Kashyap brothers48, poisonous cobras49, Aalwak50 like demigod with the power of friendship and makes them humble pupil. If we consider at stage of state or kingdom then example of King Asoka may be taken, who told after the annihilation of human beings in Kalinga war, “It is not my win, it is my defeat, since today I shall not pick up weapons for the extension of kingdom, I shall won the hearts of peoples with pathos and friendship”. Source of this was that sermon of Buddha in which he said that the best victory is that in which weapons and stick is not used (Ashastrenaadadendy).51

Social discrimination, dissimilarity thinking, caste system, class system, untouchability, upper-lower caste system, upper-lower class system are the enemy of human peace and prosperity.52 Buddha himself has annihilated this social dissimilarity. To establish the human equality Buddha has make mendicant-nun and
placed in honorable position in society to Suneet Bhangi, Upali Nai, Chandalika Chandal Kanya, Amrapali Ganika, Rani Prajapati and Gautami. It is well known that not only the Buddhism but human dignity was also established.

Until a country will assume developed or undeveloped to another country, till then kingdom of disturbance will remain in the world. Though on the basis of Human Right Manifesto, UNO is striving for the establishment of equality and humanity grace through many more accessories, but due to difference between saying and doing these remedies are not being effective.

Still somebody is affected with the tragedy of science born atom bomb used in the Second World War. Homicide and destruction of country Iraq is the incident of yesterday. The destruction of Afghanistan is also boosted by science. So destroyer is the era of modern science. This science can do the annihilation but it cannot give harmony and pathos. It cannot create the feeling brotherhood. Even peoples say that the Buddhist religion is scientifically approved and scientific religion. Such contradictions are seen by people.

Due to qualities and behavioral characters, the Buddhist religion has not only in the whole Asia continent and in the countries of Russia but create commotion in the western countries also. Peoples are running towards Buddha monasteries for hearing the Buddha sermons. At present, there are approximately 0.225 million Buddhist and approximately 300 Buddhist monasteries and centers are present only in England. In Germany 22 thousand and in France approximately 0.1 million registered Buddhist are living. Number of followers of Buddhist religion in America and Canada is increasing very fast. Huge Buddhist centers are established in Washington, New York, Chicago and Los Angeles. Peoples are living peacefully and harmonious life by adopting the ethics and moral education of Buddhism. This is the lively significance of Buddhist religion. For the peaceful life of human society, there is no other option to follow the sermons of Buddha for the sake of peoples going towards disturbance and destruction.

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