CHAPTER – II

PEACE AND SECURITY: DIFFERENT VIEWPOINTS

A study of peace in history shows that the word “Peace” has been used in many-ways. “Shanti” in India’s history has been used for benediction, for harmony between people. Shanti (peace) has been used for a personal inner state. “Om Shanti” has been used for cosmic awakening. ‘Shalom’ (Peace in Judaic culture), is a form of greeting in Jewish; it is related to peace that brings outer prosperity. “Salam” in a greeting in Arabic culture - a wish for peace in interpersonal relationship. “Irene” in Greece is the goddess of Peace who brings peace which leads to material well-being. Pax, the Roman word for peace, means pact, a contract between two people, two nations. Pax in the sense of a pact, a contract, is still used for treaties, e.g. the Peace of Paris, the Peace of Versailles and so on. Yet Shanti or Peace is not just a cessation of war, or a resolution of conflict. There is an ethos of peace symbolically expressed, reinforced by ideals and a way of life. Each culture thus gives its own unique meaning to the word “peace”. Shanti (peace) is also a condition in which each culture or people flower in a unique way.

Not enough emphasis has been given so far, to a study of peace in history per se, although peace has a chequered history and there have been significant movements for peace throughout recorded history the world over. Historians have been more occupied filling shelves with stories of war and their techniques.
It is also interesting to note that at no time in teaching or learning history in the academia, the various aspects of the human quest for peace have been given any serious, or sustained, consideration. In point of fact, peace in the study of history has never been given any importance at all, and yet, a study of peace in history will help provide a holistic view instead of the one-sided recital of wars, violence, conquests, and victories that has occupied a disproportionate place traditionally. It will also help raise the consciousness of thinking persons focussing on the immensity of the problems of violence and neglect of peace and understanding, which confronts our contemporary world. It will bring to the fore the complex issues involved and reaffirm the urgency of search for their solution. Finally, at no point in human history has there been a greater need for a study of peace and peace movements in history in order to understand the importance and significance of the use of nonviolent means as it is now in our time and day. At no time in human civilization has the imperative of drawing together the races and nations of the world been more compelling so that creative energies could be channelised towards co-operation and towards coming together instead of being frittered away in conflict and violence. It is of no little significance that those who have conquered people and lands, and have held their sway over the others by physical force, have been glorified by such suffixes as "The Great",—phrases that are used in history books and by historians even today.

Peace and peace movements are significant for a study of India’s history because from the beginning of her recorded
history, there has not only been a concern for peace in India philosophically — peace within and without, Shanti, but also because peace had a significant role to play historically and peace movements have had impact on society, literature and music. Sometimes, peace movements in India have been relegated to studies under religion, and have been classified as "religious movements".

One idea specially prevalent in India's ancient history is that of a "chakravartin"¹ — (a king of righteousness) and his promotion of universal peace who would rule over "an empire of enduring tranquility", destined to bring spiritual release to all living beings creating a universal "politeia" of peace and righteousness. This idea at least shows a desire of the people of that part of the world, India, for a condition of peace.

Nonviolence as a virtue is seen in Yajurveda, Acharanga Sutra, Srimad Bhagavata, which fact emphasizes the ancientness of the concept of all living beings in the universe (as the organic whole) being members of one cosmic being, underscoring the fact that this concept does not justify hurt or injury (himsa) under any circumstances.

Classical Hindu concept of ahimsa, reiterated and brought to sharp focus as the core in Jainism, recognizes non-harming (not just non-killing) of all living beings as a cardinal virtue. "Ahimsa, truth, non-stealing, purity and control

¹ Chakravartin--one who possesses the "Chakravarta", the circumference of the wheel. The best description is to be found in the epic literatures. Also in books of Buddhism in Pali language.
of the senses" are the five great virtues which every human being should achieve and sustain, and propagate irrespective of his/her caste or station in life. The ancient Hindu thinkers granted that individuals and groups should be guided by the ethical principles of Ahimsa and Atmasamyam (self control). The Gita clearly indicates that rulers have "no obligations to go to war for merely asserting their strength and hegemony which is a selfish motive." It cannot be ethical to covet what one would not have even if he were a king. Those who guide the destinies of states ought to be equally subject to moral laws along with others. They set an example by their own conduct and life leaving to others in their states and outside to feel the impact. These concepts and emphasis created a mentality that gave Ahimsa and Shanti (peace) an all important position in people's life which did become a seed-bed for the peace movement in Buddha's time.

The major religions are divided into three groups: Occidental religions originating from the Old Testament, Hinduism and Oriental Religions based on the teachings of the Buddha, singly, or combined with other systems of faith. Some parts of the world are not included because some important religious inclinations too are not included: these are the Amerindian peoples, the African original religions and the religions of the Pacific. Some of this also touches on India as there is more to Indian religious life than simply saying “mainly Hinduism, then Islam, with a sprinkling of Christianity, Judaism the Parsees, the believers in the old Persian Zoroaster cult.”

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2 MANU X, 63.
3 Bhagavad Gita, II, 49-5A
Hinduism is here portrayed as being in the middle, both in the sense of being the crossroads of the Occidental and Oriental trends, and in the sense of being a cradle, a point of origin. This is evidently true where Buddhism is concerned, perhaps more disputable or less clearly true for the case of the Semitic religions known as Judaism, Christianity and Islam. However, when one looks at the top five points on the two sides of the "map" Hinduism may be said to be somewhere in-between the more clearly Occidental and clearly Oriental religions, particularly as they are expressed in Protestant Christianity and in Mahayana Buddhism (the Buddhism of the "big vehicle" where one point is that people together, helping each other collectively try to improve themselves). The occidental religions are based on a personal god who can exercise grace even if human beings err and sin; in Buddhism there is no such god, people have to improve upon themselves individually, or collectively. Hinduism may be said to have an in-between position: the gods are there and they exercise judgment, but the major emphasis is on personal improvement; the gods are to a large extent metaphorical, or so conceived. Not metaphorical is Karma: "whatever you say and whatever you do, sooner or later comes back to you". There is reward/punishment in the next incarnation (rebirth).

Then in the Occident, the faith is the only faith, the true faith to the exclusion of everything else. This is not the case in the Orient as seen particularly clearly in the amalgamated systems, the Chinese and Japanese combinations of religions/faiths. Hinduism has the ability to accept and incorporate new
elements, being "tolerant" as is often said, in the sense that it incorporates so much, not excluding other faiths by defining them as rivals, rather seeing them as manifestations of aspects of Hinduism.

Then, Occidental religion is intended for the whole world (today this is not the case for Judaism). Oriental religions are intended for a more limited public, particularly Japanese Shintoism which is for the Japanese alone (like Judaism is for the Jews alone). Hinduism is for the Hindus, and except for same recent development, has not been much interested in missionary activity. Hinduism already conceives of itself as universal, as being rich enough to comprise all the others, meaning that other people are Hindus without knowing it, having captured only a part of the richness embedded in Hinduism.

Then, the Occidental religions insist very much on the reality of a personal soul and the promise of an eternal life, up in the heavens, or down under, for that personal soul. Hinduism considers that a rather cruel creed, condemning people for eternity, without appeal, for the little wrong they might have done in a split second of eternity, in this particular incarnation. On the other hand, Hinduism does not go so far as saying that there is no soul and no eternal life, that the goal is only some kind of extinction rather than eternity. In Hinduism, there is a principle of punishment and reward as mentioned, and also a principle of nirvana (this is the Hindi spelling, nibbana being Pali, the origin of Sinhalese, the language of the majority in Sri Lanka).
A very enlightened person from the Hindu community has an almost ideal position if he or she really wants to function in a trans-religious role. Hinduism as a system of faith is so rich that it contains most of the figures and metaphors found in other religions. From the relative simplicity of Protestant Christianity and Mahayana Buddhism, there is quite a step to go to understand Hinduism; considering the complexity of Hinduism, the other two religions are more easily understood. What Gandhi, a Hindu, could do was simply to read of the other religions shifting the good from the bad, concentrating on what he found valuable. In so doing he had no problem with Buddhism, itself a dissident movement from Hinduism, a purification by some people compared to Protestantism relative to Catholicism. This is a bad comparison as Protestantism also may be seen as a more extreme version of the less humane aspects of Christianity. In a certain sense, Gandhi stood with his back to the Orient, looking westwards; a rather natural position for Indians under the British raj. Gandhi sees Jainism, another splinter movement from Hinduism, at about the same time as Buddhism, very much emphasizing non-violence. He looks at Islam, Christianity and Judaism with respect and understood the tenets in religious perspective. And in his ecumenical work, these became the pillars for his trans-religious sermons and works.

Of course, this is no longer pure Hinduism in his views. However much Hinduism is his point of departure, Hindu writings became some among many; not the writings. Hinduism made it possible for him to take his ecumenical, trans-religious
position. One day, Gandhi's sermons, his way

Figure: 2.1

A Religion Map of the World

(1) Personal god  (1) no god
(2) Singularist  pluralist (2)
(3) Universalist  particularist (3)
(4) Personal soul  no soul (4)
(5) Eternal life  nirvana (5)

OCCIDENTAL RELIGIONS  HINDUISM  ORIENTAL RELIGIONS

Kitab – the Book (OT)  Jainism  Buddhism  Teachings of Buddha

Sikhism

Judaism  Christianity  Islam

Protestant  Catholic  Orthodox  Sunni  Shia

North  South  East  Chines  Japanese

Secular: (liberalism) (marxism) (anarchism) (gandhism) (social democracy)

(maoism) (japanism)

Israel  N. America  N. America (USA)  New Europe  SW Europe  SE Europe
Poland  Hungary  Philippines
Russia  Arabic World  India  Tibet  Srilanka
Sweden
Turkey  Pakistan  Mongolia
Iran  Afghanistan  Central Asia
Soviet Republics
Bangla Desh
Malaya
Indonesia

of combining from several religious traditions may even stand out as one of his most important contributions. It overshadows what often passes for ecumenical work in the West, but in practice is only a way of promoting a dialogue among the
three major branches of Christianity or, for the very audacious ones, among the three major branches of Occidental religions. Gandhi bridges the whole spectrum even if it is very clear that he has no direct knowledge or relationship to the faiths of the outer Orient as seen from India, China and Japan, in other words Daoism, Confucianism and Shintoism.

In the map of religious, Gandhism has been characterised as secular. A concept of god so liberal that it comprises anybody’s Truth, clothed with words, including the atheism of the atheist, is closer to the secular end of the sacred— secular spectrum. But in a sense that answer is also unsatisfactory. Gandhi was clearly a very religious person but Gandhism is at the same time a secular ideology, however much it has a religious or trans-religious underpinning. The conclusion can only be that Gandhi was inside Hinduism, and, at the same time outside it, developing his trans-religious movement. A particular religion, very important in India but less known in the West — standing between Islam and Hinduism—Sikhism, also played an important role.

Buddhism - 560 to 490 BCE

Buddhism began in India about 500 years before the birth of Christ. Buddhism started its career as a protest against the formalism of Brahmanism and opposed its essential theories concerning the nature of soul and God. The religion was started by Gautama, The Buddha who was a

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Gautama or Sidhartha was born in the year 566 B.C. He was the son of Shudhodana, the chief of the Shakya clan of Kapilavastu. He belonged to a royal Hindu family, but from his very childhood he seemed to have no attraction for his princely life and was always found in a pensive and despondent mood. He was very much concerned about the unabated suffering of man throughout his life time. Birth, various diseases, old age and death - all are signs of suffering and Gautama wanted to find out a permanent cure to all these sufferings of man. Being overwhelmed by such concern, one night while all were engaged in rejoicing connected with the birth of a son to Gautama’s wife Yashodhara, he himself left the house forever and went out in search of real knowledge - Bodhi or prajna -- with the help of which he thought people would be saved. He got intuitive light or Bodhi while he was in a samadhi beneath a tree in Bodh Gaya. Thence forward, he was begun to be called the Buddha, the enlightened one. Buddha worked day and night to instruct people regarding the path through which they could save themselves from the pangs of worldly suffering. He pointed out that birth was at the root of all suffering, and therefore, it was to be avoided. The real cause behind man’s suffering was the result of ignorance (Ajnama). If this ignorance was removed, man could attain a state which was called the sate of Nirvana.

5 Kumar, Rajendra, World Famous Religions: Doctrines and Sects (Delhi: Pustak Mahal), 1993, p. 59.
This state is a state of permanent cessation of all suffering and positively a state of perfect peace and equanimity. For the attainment of this state and removal of ignorance, Buddha pointed to an eight-fold path (Astangika marga) to be followed by each and every man.

This eight-fold path was neither one of complete indulgence nor one of complete asceticism. It was a middle path (Majjhima nikaya) which consisted of the disciples -- Right understanding (Samyaka Karmanta), Right livedihood (Samyaka ajiva), Right effort (Samyaka Vyityarna), Right mindfulness (Samyaka Smrti) and Right concentration (Samyaka Samadhi).

Buddhism, in its original form, is a practical religion of pure ethical discipline. It is a man - centred religion, totally humanistic in its outlook, approach and aim. It concerns itself with human life and puts forth ways and means to tide over the present problems of conditioned existence. In its essence, therefore, Buddhism gives us a way of life intended not for persons belonging to any particular caste or nationality but universally for all. It believes that every man can be a light unto himself (Atma Dipo Bhava), a saviour of himself. Man is not to seek the grace of any power superior to him. He is himself sufficient for improving his condition and that by adopting the eightfold path.

Buddhism does not believe in any God and so does not follow any rituals. Buddha himself was begun to be treated as God and was believed to have incarnated himself on earth.
Buddhism accepted certain values of Hindu religion while it rejected certain other values. It gave no place to God and soul. Yet it gave place to "Karma", "Dharma", "Sansar" and "Maya" etc. According to Buddha, "Karma" links us from one life to another and not the soul. He accepts rebirth but does not accept soul. He does not believe in the authority of God but believes in "Nirvana". He rejected authenticity and divine nature of the vedas. He opposed animal sacrifice in Yajanas. He opposed caste system and the dominance of Brahmins. He thought that all human beings are equal. None was high or low.

Buddhism is a righteous path purely dedicated to the acquisition of world peace. The fundamental principles of Buddhism help to bring about peace and harmony in the world. The doctrine of emancipation as expounded in Buddhism can be categorized in terms of peace into two stages. The first stage is called relative peace and is technically known as lokiya shanti. This can be achieved in this complex-world by organizing one’s own mental disposition and keeping oneself linked to Buddha. The second stage is absolute peace or parama shanti, the achievement of this parallel and simultaneous with the attainment of Nirvana, the ultimate goal in Buddhism.

Peace in Buddhism, in its relative sense, is an end by itself but also a means to an end. In the absolute sense it is end by itself. The Buddhist answer to world peace is very clear but difficult to achieve, yet without having it, on account of treaties and pacts written on paper can produce real peace in the world. The first stanza of the Dharmapana teaches that all unrest, all conflicts, and all disturbances are first born in the mind. War
and conflicts are nothing but external manifestations of greed, hatred, ill-will, violence, and ignorance born in the minds of men.

Conflicts born in the mind of an individual enlarge themselves into a social conflict and then into a national conflict and finally into an international conflict culminating in great war. As there can be no society without individual, there could be no social conflicts without individual conflicts. Therefore, the duty of peacemakers is to create conditions under which nations can live with less friction and individuals with less conflict. In order to create this condition, each individual should be provided with social, economic, moral and spiritual security.

Buddha has preached that it is an arduous task to be born as human being and that no effort should be spared to make life happy and joyful on a virtuous footing. A person deprived of the comforts of life will not have the peaceful environment which is essential for the achievement of absolute peace.

Poverty, disease, and ignorance have been referred to as three impediments to peace. In the chakkvatti Sihanada sutra, stealing, falsehood, and violence are referred to as three offences resulting from poverty. It is also stated that in establishing peace in a country, the virtues, temperaments, schemes, and programmes of the ruler could play a part of great importance. When the ruler becomes just and righteous, his ministers, soldiers, and subjects would also follow suit and
that in turn, ensure total peace. When the ruler becomes unjust, impatient, and unrighteous, the whole country becomes unrighteous and the extinction of peace will result.

Because there were oppressive rulers during the Buddha’s time as there are today, the Buddha preached ten-fold virtues which should be adhered to by every good rule:

(1) The treasury of the state should be utilized for the welfare of the masses, according to necessity and without avarice. A ruler should not distribute the state income among his chosen friends, selfishly or with prejudice.
(2) He should be of excellent character; he should act honestly and desist from falsehood.
(3) He should sacrifice his surplus wealth and excessive comforts for the sake of the state.
(4) He should not be prejudiced by craving, malice, fear or delusion and should act in a straightforward manner.
(5) He should be kindhearted toward the subjects.
(6) He should lead a life of austerity.
(7) He should not harbour malice.
(8) He should not inflict pain on anyone and should never wreak vengeance.
(9) He should be of moderate temperament, and should bear censure and praise alike.
(10) He should respect public opinion.

When a ruler endowed with these ten-fold virtues administers a country, it is certain that the people will enjoy
peace and harmony. We come across several regions of such in world history; of these, the Great Ashoka era of India remains unsurpassed.

Another important factor for the establishment of peace is to rid the people of poverty. Buddha says it is the duty of a state to fulfill the preliminary requirements of the people - food, clothing, and shelter. It is not possible for a person in hunger to observe virtuous principles. The Dharmapada gives a reference to an instance where the Buddha preached the dharma to a hunger-stricken person only after providing him with a good meal to satiate his hunger.

The health of the public is another important factor in the maintenance of a society. Buddha said that health is the greatest concern of man. Education is yet another factor that is indispensable for the peace of a country. The Buddha has said that the uneducated person is like an uncollected bounty of nature in wilderness.

It is common knowledge that the breach of peace culminates in war between two countries. In analyzing the root cause of war, it may be observed that the cause is mainly the result of the wrongful path followed in consequence of defilements such as craving, ill-will and hatred. War is either the result of desire for prestige or of territorial ambition. The cause for war also may be the result of craving for conquering a country or arising from a regional border dispute. More often than not, mighty kings, being intoxicated with their power and wealth, wage war against small
kingdoms governed by puny rulers.

According to Buddhism, perpetual peace in this world could be obtained by dispelling these defilements. The major part of Buddhist Philosophy comprises discourses designed for the formation of a happy and peaceful nation.

Buddhism emphasizes the following requirements to be fulfilled in order to stabilize peace in the world:

1. A Programme should be formulated to rid society of poverty.
2. Action should be taken to inaugurate schemes to produce ample supplies of foodstuffs for the people, schemes to be sponsored by both the state and the private sector.
3. While advice as to the prevention of diseases should be given, steps should be taken to convince the people that cleanliness is an integral part of good living.
4. Facilities should be provided which would enable everyone to get a sound education.
5. People should be enlightened as to the ways of electing rulers, electing those capable of following the ten-fold royal precepts.
6. A social reformation should be effected with a view to curbing defilements such as lust, hatred, and ignorance. All modes of propaganda should be used to achieve this end. Efforts should be made to build a society of men with very high ideals. For this purpose, school books, newspapers, and periodicals should be
7. Necessary steps should be taken to negotiate peace talks among the countries not at war.7

From the very outset, Buddha unambiguously proclaimed ahimsa and universal love for the other beings being the basis of living in human life style. The principles of metta (friendliness), karuna (compassion), and anukampa (sympathy) state an attitude in which killing of another person or another life becomes unthinkable. Between the 7th and 5th centuries B.C., Jainism and Buddhism made their historical contributions. The old tribal structure was disintegrating at that time. A number of small regional kingdoms had appeared. The development of organised states and the advance of material culture in relative terms, were accompanied by the spread of ideas which were soon to become fundamental to India’s thought and way of life.

These times in India were marked by continuing social change and intellectual ferment. It will be relevant for our purpose to note that “Rightmindfulness” is an important element in Buddha’s teachings, and give ‘bhavanas’, or states of mind that is a part of the noble eightfold path.8 In the sphere of interpersonal relations, Buddhism inculcated a gentle and a humanitarian ethical base chiefly on duty and fellowship, as it did in the relations between human beings and animals. The message was both for the monastic community and the people

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7 Tiwari, K.N., Comparative Religion (New Delhi: Motilal Banarsidas), 1993, pp. 43-44.
8 Majjhima Nikaya 1. 420.
at large. Buddhism certainly had, and it still has, that message travelling far beyond the monastery to the millions of ordinary people who may yet rise in the scale of being by love, compassion and non-injury and by fair dealing with "the others." Historically, it will be true to say that the practice of "metta," mindfulness of friendliness poured out by those who directly followed Buddha did have a very positive effect on the life of the people and on the then society. It moulded the behaviour and attitudes of the people.

The idea of love and forbearance in one's personal relations is another emphasis of the Buddhist way condemning acts of violence on the part of individuals. "Never in this world is hate appeased by hatred. It is only appeased by love — This is an eternal law." A clear condemnation of warfare stands out in such lines as "Victory breeds hatred for the defeated lie down in sorrow; above victory or defeat, the calm man dwells in peace."

There was a peace movement (not in the sense of agitation or protest processions) that helped the then society work for peace through such acts which declared men to be worthy of respect, not through birth, but through spiritual or moral merit. This movement tended obviously against the extreme manifestations of inequality in the then society. The free discussion system among the monks as well as among the people tended towards democracy and certainly mitigated

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9 Sirlta Nipata, p. 143.
10 Dhanunapada 3-5, p. 201.
11 Ibid
autocracy of the rulers of those days. It created a more rational attitude towards the state.

Although Buddhism did not concentrate only on the question of war, a number of passages clearly oppose war. There is little doubt that Buddhism positively contributed to the change in the direction of mildness and nonviolence that had taken place between 300 B.C. when Megasthenes (Greek) visited India and wrote his accounts of conditions in ancient India and 400 A.D. when Fa-hien (Chinese) left an account of his visit to India. Buddhism was the greatest single factor for the peace movement that affected the life of the people and the rulers, and promoted tolerance and nonviolence as a part nay an important part of their lifestyle.

Panchsheel, or the code based on five principles, which is well accepted in India and has influenced her present-day international relations, originates from the Buddhist concept that underlines peace, ahimsa, friendship, love and compassion.

The Emperor Ashoka (268-233 B.C) of the Maurya dynasty, according to his own testimony on the rock edict XIII, was deeply influenced by the nonviolent and "the other concerned" way of life that the words and examples of

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12 Jawaharlal Nehru formulated the Panchsheel code of conduct in 1954:
(i) Mutual respect for one another's territorial integrity and sovereignty,
(ii) Non-aggression, (iii) non-interference in one another's internal affairs, (iv) equality and mutual benefits, (v) peaceful coexistence as basis for India's relations to other nations.

13 The Edicts of Ashoka. The Adyar Library, Madras, 1950,
Buddha inspired him to the core. Earlier, he was a ruler who did not reject war for expansion.

But he was so moved by remorse at the bloodshed and killing caused by an aggressive war which he had waged in Kalinga that he looked for a way to redeem himself from this terrible violence in which he as a king had enmeshed himself. He experienced a complete change of heart and the worth of non-violence. He adopted the Buddhist way of life the basis of which was universal love and ahimsa. He internalized the teachings of Buddha. His inscriptions on rocks, the earliest written records in India's history, testify to his dedication to peace and nonviolence. Peace and nonviolence as a way of life received a tremendous impetus from Ashoka. He built stupas, endowed monasteries and spread the message of peace and nonviolence, throughout his empire. For the first time, the message of peace and love, the message of Buddha was carried over the whole of India by a number of messengers of preach and teachers (also called 'missionaries' by historians of the English world). Shri Lanka accepted the message of Buddha after Mahinda spread it there. The promotion of forgiveness in interpersonal relations and in relations between different people, moderation in everything, and peace, as far as possible, made an impact on the way of life of his people, his own life acting as a model and an example. The Buddhist way was against animal sacrifice and encouraged vegetarianism though it did not impose it. Ashoka promoted this way of life and people responded

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14 The Edicts of Ashoka, p. 43.
15 Ibid., p. 63.
16 The Edicts of Ashoka, p. 49.
voluntarily and reverentially.

The social impact of all this was great. Harmony within the family, consideration for the older people and the teachers (guru), compassion for all creatures became a part of lifestyle.\textsuperscript{17} Giving gifts, friendly ways with relatives and companions were important and considered moral.\textsuperscript{18} Medicines were provided for human beings and animals. The ruler felt a responsibility, moral and ethical, for his people and cared for their happiness and well being. In numerous passages, Ashoka speaks of the hard work that all this demanded of him. He gave up many of the traditional pleasures of the then kings in order to further his policy of peace and kindliness, and to inspire his people to do so.\textsuperscript{19} Tolerance of other inimical ways of life, and of people of other religions was a special feature of Ashoka’s understanding of nonviolence. He called upon the people to do likewise and himself set the example.\textsuperscript{20} He believed that progress lay in being Righteous, consciously.

At the end of the eighteenth year of his change of heart, Ashoka reviewed his work as a leader of his people and said: “In many ways, the kings of olden times have worked for the welfare of the world but what I have done has been done that many may conform to Righteousness.”\textsuperscript{21} Ashoka was rewarded with the knowledge that people did accept the “good deeds” and noble thoughts he did and conveyed respectfully. A change for the

\begin{thebibliography}{9}
\bibitem{17} Minor Rock Edict.
\bibitem{18} Ninth Rock Edict.
\bibitem{19} Eighth Rock Edict
\bibitem{20} Twelfth Rock Edict.
\bibitem{21} Seventh Pillar Edict.
\end{thebibliography}
better relations and harmony within the family and society, tolerance for others, compassion for the weak and an awareness of these thoughts and values came about. "But the greatest progress... comes from exhortation in favour of non-injury to life and abstention from killing living things." 

**Jainism - 420 BCE**

The founder of the Jain community was Vardhamana, the last Jina in a series of 24 Tirthankaras who lived in East India. He attained enlightenment after 13 years of deprivation and committed the act of salekhana, fasting to death, in 420 BCE. Jainism has many similarities to Hinduism and Buddhism which developed in the same part of the world. They believe in karma and reincarnation as do Hindus but they believe that enlightenment and liberation from this cycle can be achieved only through asceticism. Jains follow fruitarianism. This is the practice of eating only that which will not kill the plant or animal from which it is taken. They also practice ahimsa, non-violence because any act of violence against a living thing creates negative karma which will adversely affect one's next life.

The peace movement that is usually called Jainism originated at the same time and in the same region of India as Buddhism. Mighty were the rulers who supported it, as did the common people, the teachings and works of the leader known as Mahavira, who led a disciplined order of his followers. He lived in the 5th century B.C. (596-468 B.C) and

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22 Ibid.
23 Ibid.
left a tremendous impact on the people of that part of India (Bihar) which resulted in a peace movement in other regions as well. Long afterwards, kings like Chandra Gupta Maurya (317-293 B.C.) not only supported the movement but ultimately became a follower of Mahavira's teachings and way of life.

Jainism enumerates five great vows: Ahimsa, Satya, Astheya, Parimitha Parigraha and Brahmacharya. Non-injury, truth, non-stealing, limited possession and chastity are only approximate translations for the terms mentioned. Jainism also prescribes the three-fold path of Right knowledge, Right faith and Right conduct. Jainism emphasises that all sins emanate from Himsa - injury by thought, word or deed to any living being. The first and foremost Dharma is Ahimsa.

Parimitha Parigraha or limited possession is the forerunner of the concept of Trusteeship envisaged and explained by Gandhiji. Self-reverence, self-knowledge and self-control lead life to Sovereign Power. Individual effort and sublimation of self is the only effective answer to the problems of the present day world.

Ahimsa as preached and practised by Jain Thirthankars is the only answer to problems of peace, poverty and pollution confronting humanity. Gandhiji rightly stated: "Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man. It is remarkable that unlike Vedic religion, Jainism stands for pure Ahimsa without any reservation." Romain Rolland was courageous to come forward with a very meaningful statement:
"The Rishis, who discovered the law of non-violence in the midst of violence were greater geniuses than Newton and greater warriors than Wellington. Non-violence is the law of our species, as violence is the law of the brute."

The impact of Jain movement has not disappeared from India. But has survived to the present day although it has never spread beyond the land of its origin. One of the basic ideas of the Jain movement is that since the universe is an organic whole, governed by comic order, all living beings in it are fellow members. Thus any one who grasps this truth will not injure or harm any living being ever.\textsuperscript{24} Therefore, the supreme virtue according to the followers of Jaina thought is ahimsa: "not to cause pain or tend to cause pain or destruction to any living being by thought, speech or conduct is ahimsa."\textsuperscript{25} Hinsa cannot be justified under any circumstances, or for any end. This "solidarity of lift" was, and is, a distinctive feature of Jaina peace movement. All life is sacred. All life as such is sacred.\textsuperscript{26} To maintain, assist and enhance life is good. To do anything contrary is evil. Life here includes soul (Jiva) that exists in human beings, animals, plants, vegetables, waterbodies, wind bodies and in all things derived from earth.\textsuperscript{27} The individual is free to work out his/her own salvation. One important feature of this nonviolent movement was that those who joined it were expected to submit themselves to a rigid discipline.\textsuperscript{28} The followers had to undergo fasting, and to join in a ceremony of pardon extending to every

\textsuperscript{24} Acharanga Sutra
\textsuperscript{25} Acharanga Sutra II 5.
\textsuperscript{26} Ibid., 1,1.
\textsuperscript{27} Sutrakartanga 1,1-9.
\textsuperscript{28} Acharanga Sutra. 1, 41.
one including the animals — a fine ethical feature.

It may be mentioned here that there was/is a kind of ascetism in this movement. For example, the chief reason for doing good is the furtherance of one's own spiritual ends. Violence is to be chiefly avoided because it harms the individual who commits it. However, this movement did help growth of moral and spiritual discipline, encouraged honesty and kindliness in personal relations and underlined the imperative of nonviolence. It brought about social change in matters of equality and in the perception of all being members of one cosmic spirit.

Hinduism – 4000 to 2500 BCE

The origins of Hinduism can be traced to the Indus Valley civilization sometime between 4000 and 2500 BCE. 'Hindu' is the Persian word for 'Indian'. Hinduism is the most ancient way of life. It was not founded by any individual prophet and is not composed of the teachings of any particular group of them.\(^29\) Sir Charles Eliot remarks, "Hinduism has not been made, but has grown. It is jungle, not a building." Similarly, K.M. Sen makes the following observations in his book Hinduism, “Hinduism is more like a tree that has grown gradually than like building that has been erected by some architect at some definite point in time. It contains within itself the influences of many cultures and the body-Hindu thought - thus offers it much

\(^{29}\) Bhagavgita, H, 20.
variety as the Indian nation itself.”

Though believed by many to be a polytheistic religion, the basis of Hinduism is the belief in the unity of everything. This totality is called Brahman. The purpose of life is to realize that we are part of God and by doing, so we can leave this plane of existence and rejoin with God. This enlightenment can be achieved only by going through cycles of birth, life and death known as samsara. One's progress towards enlightenment is measured by his karma. This is the accumulation of all one's good and bad deeds and this determines the person's next reincarnation. Selfless acts and thoughts as well as devotion to God help one to be reborn at a higher level. Bad acts and thoughts will cause one to be born at a lower level, as a person or even as an animal.

In the words of Dr. S. Radhakrishnan, "the Hindu view is not motivated by any considerations of political expediency. It is bound up with its religion and not its policy. The Hindu attitude is based on the definite philosophy. Toleration is the homage which the finite mind pays to the inexhaustibility of the infinite."

The concept of man upheld in Hinduism is the most vital source of its sanctions for peace. The discovery, by the sages of the Upanishads, of the true nature of man as the Atman, the immortal divine self, and its unity with Brahman, the infinite self of all beings, constitutes the greatest single source of the universality and humanism of

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Hinduism and its perennial sanction for peace. The object of human life is the steady realization, through life's effort and struggles, of this ever present truth, that many are the paths that lead to such realization, and that fellowship and harmony should be the watch-word among the people wending their way to the same goal through different paths, their struggle insights, tested and verified by sages, saints, and statesman in the past, and by Shri Ramakrishna, Swami Vivekananda and Mahatma Gandhi in the present, capable of taking modern man on the creative path of fellowship and peace leading to the total life fulfillment.

Hindu scriptures have taught the Hindu to view man in himself and in others, in the light of what is unalienable about him, namely, his innate divine nature, the Atman, and achieving peace within, project that peace outside in forms of charity, tolerance, and fellow feeling. Peacelessness and tension are the characteristics of man as the ego, man at the sensate level. Hinduism in fact, every world religion seeks to take man above this level and lead him to the experience of the peace of God. Shantoyam atma means "this Atman is peace."

The peace that Hinduism has helped man to meditate outside is the projection of what it has helped him to generate within himself by the intellectual, moral, and spiritual disciplines that it prescribes for one and all. No spiritual study or understanding is commenced without a peace invocation, the Shansi patha. The well known shanti patha of the katha and some other Upanishads breathes this spirit of peace and love in abundance: "OM: May Brahman (God) protect us both (students
and teacher); may Brahman nourish us both; may we both acquire energy (by this study); May we both become bright and illumined by the study. May we not hate others. Om! Peace, Peace, Peace!

Hinduism prescribes a minimum moral and spiritual discipline for all people in what Patanjali describes as the mahavratas (great disciplines): Non-killing, truthfulness, non-stealing, continence, and non-receiving (of gifts) are called yama (self-control). These without considerations of caste (or nationality), place, time and purpose, are great disciplines of universal importance.

The preamble of UNESCO proclaims that, since wars begin in the minds of men, it is in the minds of men that the defenses of peace should be built. It is fundamentally religious proposition. If there is no peace within, there cannot be peace without. What Dr. Josiah Oldfield said in a speech in London on the eve of the Second World War that more wars were caused by bad tempered people seeking to discuss peace propositions than by good-tempered people seeking to discuss war measures is in tune with the essential Hindu attitude. Disciplined in the tenets of Hinduism and its two sister religions, namely Buddhism and Jainism, the Indian people have been uniformly a non-aggressive people and have not engaged, even when politically and militarily organized into powerful empires, in any war of aggression outside the confines of India - but her inner weakness often tempted foreign aggressors to invade the land and despoil of its riches. This ingrained love of peace and non-aggressiveness, confronted by the challenge of repeated foreign invasions, is
making for the evolution in modern Hinduism of a clearer and more cogent philosophy of peace in which non-aggressiveness is integrated with all-round strength and gentleness coupled with fearlessness. In fact, this is the characteristic of the true devotee of God as described by Shri Krishna in the Gita:

"He by whom the world is not agitated and who (also) is not agitated by the world, who is liberated from excessive elation, intolerance, fear, and anxiety, such a one is dear to Me."31

In India's peace history, the upsurge and spread of devotional movements during the medieval period is a watershed. It is known as Bhakti Movement, a movement in which the masses played a pivotal role and the vernacular languages of the regions became the vehicles of this Bhakti movement stressing love (prem), peace, harmony and an intimate personal awakening. Poetry, satire, wit through songs and poems aroused the people. In each region of the country, leaders called "teachers" (guru) appeared making the whole country resound with their songs of love for a personal deity, love for fellow human beings - all being members of one human community - all god's creatures. There seemed to be a symphony of this movement covering many regions, many languages and many people of India. Although the leaders came from different parts of the country and subscribed to different schools of philosophy (for example, Sankhya or Shankara School), there was a common approach and method in their work among the people. All of them were followers of the

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path of bhakti (devotion) arising out of love (prem) and
dedication to Ishta-Devata (personal god) and a concern for their
fellow human beings. 32

The leaders, "teachers", (Guru) some called them Saints,
did not come from the high-born, the elite, or the best educated
classes of society but from every stratum of society down to the
lowliest. A tremendous emphasis was laid on moral character,
sincerity and bhakti (devotion).

This movement both popular and nonviolent began in the
Tamil speaking area of South India from the 7th century A.D
spreading to Kannada speaking areas, to Maharashtra. Then the
Hindi speaking area took it up, and North India was aflame with
this movement for love and ahimsa and devotion evincing a
fervent spirit. This spiritual aspect of the bhakti movement, the
emphasis on an understanding of god as personal, transcendent
as well as immanent who takes manifold forms for the benefit of
humanity, lent a very delicate and sensitive touch to this
movement for serving the world (Lok Sangraha) with
compassion and grace rather than with faith in one's own
capacity, communing with fellow creatures, venerating all
humanity because "god is immanent in all beings."

The Bhakti movement humanized the society attaching
high values to love for fellow creatures, concern for others and a
conscious abstention from violence. It was bhakti or devotion
that added stature to a human being in society, not birth. The

32 Buddhist literature survives in Chinese or Tibetan
translations. Complete Canon of Buddhist (Theravada) has been
fully preserved in Sri Lanka. It is written in Pali language.
followers of Bhakti movement did not have any caste or any distinction of high and low. Love became the keyword.

One important result of this movement has been the growth and development of vernacular languages of the Southern and Northern India as various songs on devotion, divine love between the worshipped and the worshipper, on brotherhood of man, on nonviolence, and on compassion were composed in vernacular languages. The epics of India, The Ramayana and The Mahabharata, were the literary sources of this movement which enshrined in the hearts of the people the consciousness of a personality, instead of a god, adored and loved as the fountain of all excellences. Now, The Ramayana came to be retold in local languages.

Musical version of the whole texts from the epics and compositions of bhaktas (devotees) and teachers (Guru) like Vagisha (7th century A.D.), Sundar Murti (9th century A.D.); Nammalvar, Basaraja (12th century A.D.), Purnadasa (16th century A.D.), Surdas (16th century A.D.), Tulsidas (17th century A.D.), Ram Prasad (18th century A.D.), Shree Chaitanya (18th century A.D.)—all contributed to producing several stirring songs, poems and literature written in vernacular languages, some of which had great impact on Mahatma Gandhi and Tagore of our time and day. Bhakti movement, as can be seen, was a continuous movement of peace and love and devotion covering a vast span of years (9th century A.D. to 18th century A.D.), continuing on a smaller scale in some places even today, and spreading to a very wide area within the country from the North to the South. In point of fact, this movement brought about a
literary renaissance both in the Southern and Northern India as far as the respective vernacular languages are concerned.

Some of the songs and music became the forerunners of a musical renaissance in India. These songs are being sung even today in temple worship, private gatherings and meetings. They were sung at Gandhi’s meetings and he had quite a few favourite songs among them, “Vaishnavo Jano” in Gujarati being one of them. Bhajans, Kirtans, Namgans emanated from this renaissance glorifying love, peace within and without, brotherhood of man and the power of the spirit. They continue to be sung in India today because of their basic unity and spiritual heritage. The impact of Bhakti movement even today is visible in the lifestyle of people in many parts of Tamil Nadu, Kannada, in the South and in Bengal in the North.

In the twentieth century, the one who led the people of India for peace in its larger dimension which includes justice, equity and welfare of all was Mahatma Gandhi. He based his life and action on truth (satya), ahimsa (nonviolence) and a high standard of moral values. He believed in the infinite possibilities of love. Ahimsa, according to Gandhi, “a positive state of love, of doing good even to the evil doer.” He wove an entirely new technique known as "satyagraha" (rooted in truth); its basis is a force, force of truth (soul force). This technique excludes the use of violence and is replaced by ahimsa (nonviolence), "an active state of love intended to replace methods of violence, a

33 Young India, January 19, 1921.
movement based entirely upon truth."\textsuperscript{34}

He was one such exemplary person who worked for the cause of human welfare, particularly for the people who were oppressed and supressed by injustice and manifest forms of violence. For achieving human welfare, Gandhi came out with the novel and mighty moral weapon of nonviolence,\textsuperscript{35} a prerequisite for nonviolent social chain. Gandhi applied various forms of nonviolence at mass and social level, for resolving human problems and to bring about a desired peaceful social change. His concern for a peaceful world order characterised by interdependence, voluntary co-operation, frugality and moral resistance was based on nonviolence and truth.

Following the well known commandment of his favourite scripture, The Geeta, "To action alone shall thou a right."\textsuperscript{36} Gandhi lays emphasis on sticking to nonviolent action as one’s supreme duty and exhorts people to take to their hearts that victory is assured to him who is a practioner of nonviolence. As he puts it: "means to be means must always be within our reach and so Ahimsa is our supreme duty. If we take care of the means, we are bound to reach the end sooner or later."\textsuperscript{37}

Often, it is noticed that religion and morality go together.

\textsuperscript{35} Vyas, Ramnarayan, Peace, Philosophy and Progress (Delhi: Sterling Publishers), 1966, pp. 45-46.
\textsuperscript{36} Karmany eva adhikarast 11.47.
Moral duties are taken as divine commands and hence there are instances of the attempt to reduce religion to moral faith. Religion is a privilege of man, it is distinctively human activity. Man has an inherent religious element in him, the possession of religious instinct. Somehow or other, man is religious. Gandhi's religion is an ethical religion. It is strongly founded in the moral principles of humanity.

Gandhi respected all religions but he was an unadulterated Hindu. He remained a Hindu, because in Hinduism, he found the tolerance of other religions. He regarded Buddhism as a religion of high moral conduct. Gandhi had very great love and respect for Jainism and shared its doctrines of toleration and accommodative in matters of knowledge and judgement, and acted accordingly. Gandhi had very high esteem for Islam. He regarded it as a religion of love, peace and brotherhood of man. Amongst religions other than Hinduism, Christianity influenced and impressed him. The concepts of Jesus have proved to be an important source of Gandhi's concept of Satyagraha.38

During his life and work in India, he led the people of India, literally in thousands against injustice found in society, against inequality of any kind, against an alien rule, against social evils and economic oppression. It is very difficult to say exactly how many satyagrahas took place between 1916-48 when the scene of Gandhian action was India, but one can mention 10 major Satyagrahas, between 1907-19, and three

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major satyagrahas in South Africa. The movement led by Gandhi even though nonviolent, demanded enormous moral courage refusing to co-operate with a requirement which violates fundamental truths and refusing to co-operate with those responsible for such violations whether in the realm of political freedom, social evils, such as, discrimination in temple entry or as regards women, or in the area of labour welfare. It protested against peasant oppression and indigo workers suppression, against immorality of taxes such as, the salt tax (1930).

The code of conduct he laid down for the satyagrahas shows his high ethical values: his understanding of the responsibility of a satyagraha, his constant vigilance because violence can be subtle and overt, and a concern for the opponent because "no one is an enemy." The code of conduct included: 1. not to harbour anger against the opponent; 2. not to submit to any order given in anger; 3. not to use insulting words (this would be subtle violence); 4. protect the opponents from attack at the risk of life (because no one is your enemy); 5. not to resist arrest; 6. when imprisoned, to behave with a sense of dignity and propriety; 7. to obey satyagraha leaders, to resign when your conscience objects; 8. not to expect help for maintenance of dependents in case of arrest/death.

Because Gandhi believed in nonviolence, he did not look for just subduing violence. He wanted to conquer violence as far as he was concerned. His leadership turned any protest movement into a "peace with justice" movement showing equal concern for justice to the opponents.

In his concept, peace was something positive which included Sarvodaya (welfare of all, not just the greatest good of the greatest number), trusteeship, brotherhood of mankind. The means, Gandhi clearly stated, to achieve any goal, must be as noble as the end. The end cannot justify the means. And the man must always be nonviolent.

Non-violence, according to Gandhi, often meant conscious suffering - "it means the pitting one's whole soul against the will of the tyrant. Working under this law of our being, it is possible for a single individual to defy the whole might of an unjust empire."40

Gandhi did not apologize for suffering that might come as one sticks steadfastly to peace and nonviolence, because "Love ever suffers, never revenges itself. Love never claims, it gives.41 This is a unique characteristic which Gandhian approach to peace added to the practice of non-violence. It underscored that nonviolence is not a substitute for inability to use violent means. "Self suffering is the essence of non-violence and is the chosen substitute for violence to others."42 For that, fear must be conquered when one acts. One must act when conscience stirs, and the consequence thereof must be accepted.

In an age of utmost violence (1861-1948), stood Gandhi, the fearless, and did demonstrate to the world that "there can be a strength far greater than that of armaments and that a

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40 Young India, August 11, 1920, pp. 3-8.
41 Ibid., July 5, 1928, p. 225.
struggle can be fought, and indeed should be fought without bitterness and hatred.\textsuperscript{43}

In India’s peace movement in Gandhi’s time, he was the wave and the people of India were on the crest of that wave during 1939-45 and later, until 1948. Gandhi said and wrote much about the use of nonviolence in preventing external aggression besides using it for the liberation of the oppressed in his own country. The common statement from many scientists, leaders and even generals that can be heard today, in the eighties of the 20th century, is the conviction that Gandhi, a technique alone, can redeem today’s world threatened by the nuclear weapons. As Gandhi said: "unfortunately for us, we are strangers to the non-violence of the brave on a mass scale — I hold that non-violence is not merely a personal virtue. It is also social virtue to be cultivated like the other virtues. Surely, society is largely regulated by the expression of nonviolence in its mutual dealings. What I ask for is an extension of it on a larger national and international scale.\textsuperscript{44}

The secret of the unbelievable success of the peace movement in India, perhaps lay in the fact that human beings under Gandhi’s leadership meant a great deal to him. He stopped at the threshold of the huts of the thousands of dispossessed, himself dressed like one of their own. He spoke in their language. Here was the living truth—not just quotations


from books. Tagore sums up, "At Gandhi's call, India blossomed forth to new greatness, just as once before, in earlier time when Buddha proclaimed the truth of fellow feeling and compassion for all living creatures."45

In an age of conflict within a given nation and in the international world, the individual must rediscover the "right mind." Gandhiji worked for the rediscovery of the "right mind" which would reach out to unity, love and peace, emphasizing the fact that there are certain indisputable, eternal values - ethical, universal, spiritual and philosophical — which man has needed everywhere, which he acquired in the past because these are values without which he cannot live but which are now in large measure lost, to him because of his carelessness and insensitivity toward them. He is now, in a way, unequipped to face life in a fully human manner, and is inevitably heading towards destroying his own self. Bharata Kumarappa was underscoring this aspect of Gandhian thought, when he said: "While pacifism hopes to get rid of war chiefly by refusing to fight and by carrying on propaganda against war, Gandhiji goes much deeper and sees that war cannot be avoided so long as the seeds of it remain in man's breast and grow and develop in his social, political and economic life. Gandhiji's cure is, therefore, very radical and far reaching. It demands nothing less than rooting out violence from oneself and from one's environment."46

46 Kumarappa, B., Gandhi: For Pacifists (Ahmedabad: Navajivan
The "right mind" that Gandhiji envisioned is universal, inclusive, non-exclusive. It is not, a mind of intolerance, of accusation, of division. Rather, it is a mind of unity, understanding, and infinite love that works for harmony, for peace. It is a spirit that would heal division. Gandhiji knew the reality of hatred and intolerance because he had experienced them in his own life in South Africa, in British dominated India, in the caste-ridden society of India of his time. Indeed, he succumbed to the reality of intolerance and hatred when his life was taken away on January 30, 1948. No peace could be built on exclusivism, absolutism and hardness of hearts which must result if individuals made no efforts to rediscover the "right mind."

Peace cannot be built on vague slogans or pious programmes. There can be no peace on earth without the kind of interchange that restores man’s mind to the facts that all life is one emanating from one universal self—"What though we have many bodies? We have but one Soul. The rays of the Sun are many through refraction. But they have the same source." All forms of necessity can contribute to man’s freedom—material and economic need, spiritual need. The greatest of man’s spiritual needs is the need to be released from evil and untruth that are in himself and in Society. One important question in today’s world is the crisis of sanity that surrounds us all in a fragmented society, in fragmented national structures, in schizoid military and business complexes. "We are at war with

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ourselves, and therefore at war with one another.\textsuperscript{48}

Thus, the overwhelming question of today: "Can man, recover himself?" is a very urgent one. And it concerns everybody. Gandhiji unambiguously stated that, without reference to moral and spiritual values, no recovery can occur. The evils we suffer from cannot be eliminated by a violent attack in which one group of humanities flies at another in destructive fury. Our evils are common and their solution has to be common. We are unable to undertake this common task because we are not "ourselves." Individual freedom and preservation of individual integrity were high in Gandhiji's values. But it did not seek elevation of individual ego. "Individual in society," not individual per se, stands out in Gandhian thought.

However, if this individual in society becomes an automation, the society would be adversely affected. "One may live in a cave in certain circumstances, but the common man can be tested only in society."\textsuperscript{49}

The fabric of society is never finished. It is always "in becoming," made up of constantly changing relationships. Gandhiji believed non-violence takes account of this dynamic and non-final state of relationships among men and seeks to heal, to bring together because it springs from an inner realization of spiritual unity in one's own self.

Gandhiji thus developed a method to create possibilities, to conquer violence and to involve oneself in acts of "ethical existence" within the context of relationships transforming them toward a new, restructured, reintegrated pattern. He called this technique or way of life "Satyagraha."

This word was coined during the resistance movement led by Gandhiji in South Africa while protesting against the Asiatic Law Amendment Ordinance introduced in Transvall Legislative Council in 1906. As the struggle continued, he became aware that a new principle had emerged and was operating. He wanted to give a name to this principle and through his newspaper, "Indian Opinion," he announced a prize for the best name suggested. The name that was suggested was "Sadagraha." But Gandhiji felt the word did not fully express the whole idea—"I, therefore, corrected it to 'Satyagraha.' Truth (Satya) implies love and firmness (agraha), engenders and, therefore, serves as a synonym for force... that is to say, the Force which is born of Truth and Love or Non-violence."50

Culture gives meaning to peace. A study of peace in India's history shows that the word "peace" has been used in many ways. Shanti (peace) has been used for benediction, for harmony between people. Shanti (Peace) has been used for personal inner state of tranquility. Shanti (peace) has been used for cosmic awakening. Shanti (peace) is not just a cessation of war, or a resolution of conflicts. There is an ethos of peace symbolically expressed and reinforced by ideals and a way of life. Shanti or peace is also a condition in which each culture, or people flower

in a unique way as did India's historically.

It will be relevant here to point out some significant features of peace in India's history from Buddha to Gandhi: (1) peace movements or peace need not be just a part of an institutionalized religious system. People have to be involved in a peace movement consciously and become a part of that history. (2) When peace movements took place in India from the time of Buddha to Gandhi, social changes came about. People's way of life was significantly influenced. Their attitudes reflected their values. Peace was not a policy. It was a part of life, an essential part. (3) Peace was not interpreted as maintenance of law and order by the rulers—Peace was not a synonym for a treaty, — an interval between wars - nor was it a pact to be broken conveniently. (4) Spiritual values and spiritual realization were closely linked with an understanding of peace. Shanti (peace) stands for an integrated, harmonious state of being within one's own self and without. (5) Respect for life, sacredness of life in any form is an important aspect of understanding peace in India's history. Therefore; forests, trees, plants, animals, — all play and played significant roles in understanding peace. Peace is inclusive. (6) Peace is not something isolated, brought about by an act. It is cosmic. It has to be lived, not practiced periodically but in depth, individually, and together with others extending oneself to "the others" consciously and continually.

Historians have traditionally written that human beings accept war and violence as inevitable for the glory of conquest and expansion by means of physical power. Destroyers of nature, — animals, plants, trees have taken destruction as their
birthright and a sign of their superiority. No wonder then that this traditional portrayal has blurred all historical perspective of a classical historian. This has led to a certain distortion of history, however unwittingly.

Sikhism – 1500 CE

The Sikh faith was founded by Shri Guru Nanak Dev Ji in the Punjab area, now in Pakistan. He began preaching the way to enlightenment and God after receiving a vision. After his death, a series of nine Gurus (regarded as reincarnations of Guru Nanak) led the movement until 1708. At this time these functions passed to the Panth and the holy text. This text, the Shri Guru Granth Sahib, was compiled by the tenth Guru, Gobind Singh. It consists of hymns and writings of the first 9 Gurus, with addition from Guru Gobind Singh along with texts from different Muslim and Hindu saints. The holy text is considered the 11th and final Guru. There was finality as regards no succession to Guru’s chair.

Sikhs believe in a single formless God with many names, who can be known through meditation. Sikhs pray many times each day and are prohibited from worshipping idols or icons. They believe in samsara, karma, and reincarnation as Hindus do but reject the caste system. They believe that everyone has equal status in the eyes of God. During the 18th century, there were a number of attempts to prepare an accurate portrayal of Sikh customs. Sikh scholars and theologians started in 1931 to prepare the Reht Maryada -- the Sikh code of conduct and
conventions. This has successfully achieved a high level of uniformity in the religious and social practices of Sikhism throughout the world. It contains 27 articles. Article 1 defines who is a Sikh:

"Any human being who faithfully believes in:

- One Immortal Being,
- Ten Gurus, from Guru Nanak Dev to Guru Gobind Singh,
- The Guru Granth Sahib,
- The utterances and teachings of the ten Gurus and
- the baptism bequeathed by the tenth Guru, and who does not owe allegiance to any other religion, is a Sikh."

Judaism – 2000 BCE

Judaism, Christianity, Islam and the Baha’i faith - all originated with a divine covenant between the God of the ancient Israelites and Abraham around 2000 BCE. The next leader of the Israelites, Moses, led his people out of captivity in Egypt and received the Law from God. Joshua later led them into the promised land where Samuel established the Israelite kingdom with Saul as its first king. King David established Jerusalem and King Solomon built the first temple there. In 70 CE, the temple was destroyed and the Jews were scattered throughout the world until 1948 when the state of Israel was formed.

Jews believe in one creator who alone is to be worshipped as absolute ruler of the universe. He monitors peoples activities and rewards good deeds and punishes evil. The Torah was revealed to Moses by God and can not be changed though God
Jews believe in the inherent goodness of the world and its inhabitants as creations of God and do not require a saviour to save them from original sin. They believe they are God’s chosen people and that the Messiah will arrive in the future, gather them into Israel, there will be a general resurrection of the dead, and the Jerusalem Temple destroyed in 70 CE will be rebuilt.

*Zoroastrianism – 1000 BCE*

Zoroastrianism was founded by Zarathushtra (Zoroaster) in Persia which followed an aboriginal polytheistic religion at the time. He preached what may have been the first monotheism with a single supreme god, Ahura Mazda. Zoroastrians' belief in the dualism of good and evil as either a cosmic one between Ahura Mazda and an evil spirit of violence and death, Angra Mainyu, or as an ethical dualism within the human consciousness. The Zoroastrian holy book is called the Avesta which includes the teachings of Zarathushtra written in a series of five hymns called the Gathas. They are abstract sacred poetry directed towards the worship of the One God, understanding of righteousness and cosmic order, promotion of social justice, and individual choice between good and evil. The rest of the Avesta was written at a later date and deals with rituals, practice of worship, and other traditions of the faith.

Zoroastrians worship through prayers and symbolic ceremonies that are conducted before a sacred fire which symbolizes their God. They dedicate their lives to a three-fold path represented by their motto: 'Good thoughts, good words,
good deeds." The faith does not generally accept converts but this is disputed by some members.

_Bahá'í – 1863 CE_

The Bahá'í Faith arose from Islam in the 1800s based on the teachings of Baha'u'llah and is now a distinct worldwide faith. The faith's followers believe that God has sent nine great prophets to mankind through whom the Holy Spirit has revealed the "Word of God." This has given rise to the major world religions. Although these religions arose from the teachings of the prophets of one God, Bahá'ís do not believe they are all the same. The differences in the teachings of each prophet are due to the needs of the society they came to help and what mankind was ready to have revealed to it. Bahá'í beliefs promote gender and race equality, freedom of expression and assembly, world peace and world government. They believe that a single world government led by Bahá'ís will be established at some point in the future. The faith does not attempt to preserve the past but does embrace the findings of science. Bahá'ís believe that every person has an immortal soul which can not die but is freed to travel through the spirit world after death.

_Shinto – 500+ BCE_

Shinto is an ancient Japanese religion, closely tied to nature, which recognizes the existance of various "Kami", nature deities. The first two deities, Izanagi and Izanami, gave birth to the Japanese islands and their children became the deities of the various Japanese clans. One of their daughters, Amaterasu (Sun
Goddess), is the ancestress of the Imperial Family and is regarded as the chief deity. All the Kami are benign and serve only to sustain and protect. They are not seen as separate from humanity due to sin because humanity is "Kami's Child." Followers of Shinto desire peace and believe all human life is sacred. They revere "musuhi", the Kami's creative and harmonizing powers, and aspire to have "makoto", sincerity or true heart. Morality is based upon that which is of benefit to the group. There are "Four Affirmations" in Shinto:

1. Tradition and family: the family is the main mechanism by which traditions are preserved.
2. Love of nature: nature is sacred and natural objects are to be worshipped as sacred spirits.
3. Physical cleanliness: they must take baths, wash their hands, and rinse their mouth often.
4. "Matsuri": festival which honors the spirits.

Confucianism – 500 BCE

K'ung Fu Tzu (Confucius) was born in 551 BCE in the state of Lu in China. He traveled throughout China giving advice to its rulers and teaching. His teachings and writings dealt with individual morality and ethics, and the proper exercise of political power. He stressed the following values:

- Li: ritual, propriety, etiquette, etc.
- Hsiao: love among family members
- Yi: righteousness
- Xin: honesty and trustworthiness
Jen: benevolence towards others; the highest Confucian virtue
Chung: loyalty to the state, etc.

Taoism – 440 CE

Taoism was founded by Lao-Tse, a contemporary of Confucius in China. Taoism began as a combination of psychology and philosophy which Lao-Tse hoped would help end the constant feudal warfare and other conflicts of his time. His writings, the Tao-te-Ching, describe the nature of life, the way to peace and how a ruler should lead his life. Taoism became a religion in 440 CE when it was adopted as a state religion.

Tao, roughly translated as path, is a force which flows through all life and is the first cause of everything. The goal of everyone is to become one with the Tao. Tai Chi, a technique of exercise using slow deliberate movements, is used to balance the flow of energy or “chi” within the body. People should develop virtue and seek compassion, moderation and humility. One should plan any action in advance and achieve it through minimal action. Yin (dark side) and Yang (light side) symbolize pairs of opposites which are seen through the universe, such as good and evil, light and dark, male and female. The impact of human civilization upsets the balance of Yin and Yang. Taoists believe that people are by nature, good, and that one should be kind to others simply because such treatment will probably be reciprocated.

Christianity – 30+ CE
Christianity started out as a breakaway sect of Judaism nearly 2000 years ago. Jesus, the son of the Virgin Mary and her husband Joseph, but conceived through the Holy Spirit, was bothered by some of the practices within his native Jewish faith and began preaching a different message of God and religion. During his travels, he was joined by twelve disciples who followed him in his journeys and learned from him. He performed many miracles during this time and related many of his teachings in the form of parables. Among his best known sayings are to "love thy neighbor" and "turn the other cheek." At one point, he revealed that he was the Son of God sent to Earth to save humanity from our sins. This he did by being crucified on the cross for his teachings. He then rose from the dead and appeared to his disciples and told them to go forth and spread his message.

Since Christianity and Judaism share the same history up to the time of Jesus Christ, they are very similar in many of their core beliefs. There are two primary differences. One is that Christians believe in original sin and that Jesus died in our place to save us from that sin. The other is that Jesus was fully human and fully God and as the Son of God is part of the Holy Trinity: God the Father, His Son, and the Holy Spirit. All Christians believe in heaven and that those who sincerely repent over their sins before God will be saved and would join Him in heaven. Belief in hell and satan varies among groups and individuals.

Christianity is the religion based on the life and teachings of Jesus Christ. Most followers of Christianity, called Christians,
are members of one of three major groups -- Roman Catholic, Protestant and Eastern Orthodox. These groups have different beliefs about Jesus and His teachings. But all Christians consider Jesus central to their religion. Most Christians believe that God sent Jesus into the world as the Saviour. Christianity teaches that humanity can achieve salvation through Jesus.

Jesus lived in Palestine, a Middle Eastern land ruled by the Romans. Jesus Christ is worshipped among Christians as the incarnation of the heavenly Father and as the greatest Saviour of mankind. It is believed that he was born on the 25th December of a virgin Mother at Bethlehem about two thousand years ago.\(^{51}\)

The Romans crucified Jesus in about A.D.30. Jesus' followers were convinced He rose from the death after three days, and they soon spread Christianity to major cities throughout the Roman Empire. Today Christians make up the largest religious group in the world. Christianity has about 1.5 billion followers - about a fourth of the world's population. Christianity is the major religion in Europe, the Western Hemisphere, and Australia. Many Christians also live in Africa and Asia.\(^{52}\)

The peace in Christianity is to be understood in the light of at least three historical factors.

First, the ethical teaching of Jesus of Nazareth grew out of

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the Jewish heritage into which he was born and in which he was raised. His concern for peace includes, therefore, the ancient Hebrew prophetic emphasis of human dignity and social Justice.

Second, Christian moral theology through the ages had offered not a single but a variety of interpretations concerning how the peace ethics of Jesus should be applied to the problems of war. Although the interpretations seek to be faithful to Christ’s gospel of peace, contrasts between them have often resulted in the tragedy of Christians being pitted against Christians in a particular war.

Finally, Christians and sometimes their churches over the years have all too often failed to practice what their moral theology professes. Unholy wars have often been called holy. Even the name or Christ’s cross has been used for unchristian conquest as in the crusades.

Whatever could be the historical factors, there is a strong imperative for peace or to be more precise for the making of peace at the heart of the Christian faith. This, Jesus Christ made abundantly clear. "Blessed are the peacemakers" in the opening lines of his most celebrated sermon. Blessedness not simply for the peace lover, or those with peace in their hearts, but blessed are those who in this strife-torn world make the peace settle the strife and achieve the reconciliation. "Be ye doers of the word and not hearers only." Jesus showed no bitterness even towards those who put him there and said: "Father, forgive them for they know not what they do."
There were other ethical imperatives which Jesus embraced with a fervour equal to that of peace. Social justice is one. He made it clear that peace is no substitute for seeing to it that the hungry are fed, the flaked are clothed and shelter is given to the homeless. Freedom for human dignity is another imperative elevated to Pre-eminence.

The peace which Jesus preached was not simply an inner peace, or a form of retreat from intense identification with the conflicts of the world. It was a peace based on justice. Moreover, his ethics for both peace and justice had universal dimensions and they are for everyone. Therefore, Jesus’ final command to his disciples was “not go into Palestine or the suburbs of Jerusalem.” It was "go into all the world and preach the gospel" the gospel of peace.

This preaching, Jesus made clear, is costly. One must sacrifice for peace. Jesus said: "If anyone would be my disciple let him take up his cross and follow me... He who would save his life for my sake must lose it... Behold send you as sheep into the midst of wolves, be ye therefore wise as serpent and harmless as doves."

Most of us are familiar with the Old Testament word for "peace." It is *shalom*. For Hebrew speakers, *shalom* has a much richer and fuller significance than the English word "peace." Whereas we sometimes limit the idea of peace to the absence of conflict, *shalom* includes far more. It comprises the notions of wholeness, completeness, soundness, and prosperity. The Psalmist sings, "Those who are gentle and lowly will possess the
land; they will live in abundant peace.\textsuperscript{53} God’s promise of blessing to Israel through Isaiah uses similar language: "I will make your towers of sparkling rubies and your gates and walls of shining gems. I will teach all your citizens, and their peace will be great."\textsuperscript{54}

In the Old Testament, peace is also inseparable from righteousness and justice. These latter concepts are embodied in one Hebrew word that connotes right-relationship between two or more parties. This word is usually translated as "righteousness," referring not only to doing morally correct deeds, but also to living rightly in relationship with others. Righteousness is also closely connected to justice, because the righteous person acts with justice in the civil or judicial sphere. The necessary link between righteousness and peace can be seen, for example, in Isaiah’s vision of a future day when a righteous king will reign over Israel and God’s Spirit will be poured out upon the people:

"Then the wilderness will become a fertile field, and the fertile field will become a lush and fertile forest. Justice will rule in the wilderness and righteousness in the fertile field. And this righteousness will bring peace. Quietness and confidence will fill the land forever."\textsuperscript{55} With a similar picture in mind, the Psalmist looks forward to a time when God’s salvation pervades the

\textsuperscript{53} Ps 37:11
\textsuperscript{54} Isa 54:12-13.
\textsuperscript{55} Ibid., 32:15-17, NLT.
nation. On that day one will proclaim, "Unfailing love and truth have met together. Righteousness and peace have kissed."56

In biblical perspective, therefore, the absence of conflict is only the bare beginning of peace. True peace includes personal wholeness, corporate righteousness, political justice, and prosperity for all creations. That's exactly the way God intended things to be when he created his garden, his paradise. (Our word "paradise" comes from a Greek word that described the elegant parks of ancient Persian kings.) Perhaps no term better describes God's perfect paradise than "peaceful," a world full of wholeness, righteousness, justice, and prosperity.

**Islam – 622 CE**

Islam was founded in 622 CE by Muhammad the Prophet, in Makkah (also spelled Mecca). The word Islam is derived from the Arabic root "SIM" which means among other things, peace, purity submission and obedience. In the religious sense, the word Islam means submission to the will of God and obedience to His law. Only through submission to the will of God and by obedience to His law can one achieve and enjoy peace and enjoy lasting purity.

Though it is the youngest of the world's great religions, Muslims do not view it as a new religion. They believe that it is the same faith taught by the prophets, Abraham, David, Moses and Jesus. The role of Muhammad as the last prophet was to formalize and clarify the faith and purify it by removing ideas.

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56 Psa 85:10
which were added in error. He was only a mortal being commissioned by God to teach the word of God and lead an exemplary life. Muslims do not worship Mohammad as god. He is the best model for man in piety and perfection. He is a living proof of what man can be and what he can accomplish in the realm of excellence and virtue. The Muslims worship God (Allah) alone. The original founder of Islam is no other than God Himself.

The two sacred texts of Islam are the Qur'an, which are the words of Allah 'the One True God' as given to Muhammad, and the Hadith. It is a collection of Muhammad's sayings. The duties of all Muslims are known as the Five Pillars of Islam and are:

1. Recite the shahadah at least once.
2. Perform the salat (prayer) 5 times a day while facing the Kaaba in Makkah.
3. Donate regularly to charity via the zakat, a 2.5% charity tax, and through additional donations to the needy.
4. Fast during the month of Ramadan, the month that Muhammad received the Qur'an from Allah.
5. Make pilgrimage to Makkah at least once in life, if economically and physically possible.

Muslims follow a strict monotheism with one creator who is just, omnipotent and merciful. They also believe in Satan who drives people to sin, and that all non-believers in Allah and sinners will spend eternity in Hell (Dozakh). Muslims who sincerely repent and submit to God's will return to a state of
sinlessness and go to Paradise (Zannat) after death. Alcohol, drugs, and gambling should be avoided and they reject racism. They respect the earlier prophets; Abraham, Moses, and Jesus, but regard the concept of the divinity of Jesus as blasphemous and do not believe that he was executed on the cross.

The concept of God in Islam describes Him as the most merciful and gracious, and the most loving and most concerned with the well being of man, and as full of wisdom and care for His creatures.

Submission to the will of God, together with obedience to His beneficial Law, is the best safeguard of peace and harmony. It enables man to make peace between himself and his fellow men on the one hand, and between the human community and God on the other. According to Islam, everything in the world, or every phenomenon other than man is administered by God-made Laws. This makes the entire physical world necessarily obedient to God and submission to His Laws, which in turn, means that it is in a state of Islam, or it is Muslim. The physical world has no choice of its own. It has no voluntary course to follow on its own initiative but obeys the Law of the creator, the Law of Islam or submission. Man alone is singled out as being endowed with intelligence and the power of making choices. When man chooses the course of submission to the Law of God, he will be making harmony between himself and all the other elements of Nature, which are by necessity obedient to God. If man chooses disobedience to God and His law, he will deviate from the Right
path and will be inconsistent. Besides, he will incur the displeasure and punishment of the Law-Giver (God-Allah).

Peace and Islam are derived from the same root and may be considered synonymous. One of God's names is peace. The concluding words of the daily prayers of every Muslim are words of peace. The greeting of the Muslims when they return to God is peace. The adjective "Muslim" means, is a sense, peaceful. Heaven in Islam (Zannat) is the abode of peace.

The individual who approaches God through Islam cannot fail to be at peace with God, with himself, and with his fellow men. Taking all these values together, putting man in his proper place in the cosmos, and viewing life in the Islamic perspective, men of good faith and principles cannot fail to make our world a better world, to regain human dignity, to achieve equality, to enjoy universal brotherhood, and to build a lasting peace. A Muslim is never allowed to initiate a war; he can only fight in self-defense or to defend his freedom of belief and worship. The Quran says, “Fight those who are fighting with you (in order to derive you of your liberty of conscience) but do not commit any excesses. Allah dose not love those who do so.”

Even in the heat and the emotional tension of war, the Muslims are enjoined never to deny the enemy water or food or to corrupt their sources of sustenance or to commit any excesses on women and children or the wounded or noncombatant civilian population. The Quran further

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enjoins:

Even when you are caught up in a defensive war, if the enemy shows slightest inclination to peace, respond to it in the fullest measure. If they play you false later, God will look after you.58

This means that even the fear of possible treachery on the part of your opponents should not stand in the way of peace negotiations, for the risk of trust is certainly better to take than the risk of suspicion.

The best contribution that Islam can make to the world is to assist in the process of the exergence of the new man who will be able to define his priorities more intelligently and compassionately and live by these priorities, who will welcome technology but not barter his soul in the process, who will be more concerned with giving than with taking, and who will strive for peace with every resource of his being. In a message which President Johnson sent to the National Inter-Religious Conference on Peace at Washington in 1966, he said:

"The billions we appropriate to conquer poverty will be worth little unless we vanquish the most crippling poverty-man's insufficiency of understanding, his meagreness of spirit. The dollars we spend to eradicate disease will be wasted unless we isolate and control the deadliest of microbes-man's capacity for hatred, his penchant for violence. Living

58 Ibid., p. 36.
in such a world has taught us that our victories will be won
only not by putting more weapons in men’s hands but by putting
more wisdom in their hearts.”59

Humanity is at the crossroads. There is a choice between
survival and annihilation of the life. If man has to survive, he
has to realize his folly and correct his actions. The advancement
of science and technology has provided comfortable life. But only
the rich few could enjoy their benefit. The poor on the other
hand are longing and striving to enjoy the same lifestyle. As a
result, there is heavy competition between the two. Consequently, there is heavy competition between the people,
nations and the world at large. The world has been divided into
two categories - the rich and the poor (Advanced countries and
developing ones).

The spirit of competition made man to be greedy, selfish,
riotous and destructive. The result of it is startling: relaxing
traditions of retrains and of established law and order. The world
is rent by misunderstandings, bitterness and strife. The
atmosphere is charged with suspicion, uncertainty with fear for
the future. The growing distress of our race, the dependent
economically giving misery, wars on an unprecedented scale, the
divided counsels in high places and the inertia of those in power
and authority, who wish to preserve the collapsing order and
save crippled civilization at any cost. These are causing
revolutionary spirit.

The reason for all such confusion in the world is because

of the pursuit of materialistic philosophies and the worship of science as the saviour of all problems. But the scientific-materialistic view of human life has shown gross inadequacy and has proved to be incapable of helping man in discovery the joy, meaning and mission of his life. As a result, there is much unhappiness and disillusionment in the modern world.

Man has now come to a realization that only the spirit of love and brotherhood can be the saviour of the mess and propelling force for making life happy. Gandhi declared that “Peace would never come until the great powers courageously desired to disarm themselves.... I have an implicit faith – a faith that today burns brighter than ever, after half a century’s experience of unbroken practice of non-violence....that mankind can be saved only through non-violence.”

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60 Harijan, 24 December 1938, p. 395.