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THICH NATH HANH AND DALAI LAMA: A STUDY OF COMPASSIONATE RESISTANCE

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After the end of World War II, several nations in Asia transpired through a major political upheaval. This period is marked with decolonisation, internal disturbance, rise and fall of nations, killing civilians, and wars. In such circumstances, nation indulgence in ideological warfare stirred the highest level of human suffering. Notwithstanding the uneven events, nations had a choice either to indulge in war by making friends or enemies, or do violence; or else to refuse violence. First, a response was roared by Dalai Lama and Thich Nath Hanh against violence (not against nations). They not only refused to do violence but also raised a voice for peace. Both, according to Buddhist principles, and through their well-known doctrine of happiness and doctrine of mindfulness, devised a resistance (compassionate Resistance) and put a constraint on the oppressor (violence), and it led to the final recognition of international struggle. The pattern of resistance proposed by both leaders looks similar and most importantly compassionate, as it engages universal peace without giving the opponent any label of 'cruel enemy'. Their policy is against violence, evil, and greed, rather than the country, army, or political leaders. Such an approach is indispensable to Buddhist doctrine, of which the core responsibility is to maintain dignity and restore human rights. Two similar-looking personalities, with global understanding, inspired and revered around the world with the message of peace and compassion. However, compassionate resistance to political oppression is a new phenomenon that is developed by both leaders to protect life and to build peace. This paper looks at the comparative structure of two models of resistance introduced to counter the political oppressions, which in my opinion is 'compassionate resistance', a new way of opposing. Further, both leaders reformulated the word enlightenment into 'happiness' (proposed by Dalai Lama) and 'mindfulness' (proposed by Thich Nath Hanh) to bridge the gap between East and West. This research will also explain why the word 'enlightenment' was reformulated into happiness and mindfulness.

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