



A Hindu Perspective on Conflict Resolution to Establish Global Peace

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Abstract:

This analytical research explores Hindu philosophy as a holistic approach to conflict resolution and the promotion of global peace. In a world increasingly plagued by warfare, terrorism, ideological divisions, social inequality, and environmental challenges, traditional political and economic strategies frequently fail to tackle the more profound moral and psychological origins of conflict. Hindu philosophy provides a multidimensional perspective on peace rooted in Dharma (righteousness), Ahimsa (nonviolence), Karma (ethical duty), Rta (cosmic order), and the concept of universal connection illustrated by Vasudhaiva Kutumbakam. Drawing from Hindu texts such as the Vedas, Upanishads, Bhagavad Gita, Ramayana, and Mahabharata, this research examines how conflict is perceived, instigated, and resolved within the traditions of Hindu philosophy. It also assesses the significance of these concepts in today's global dialogue on peace. The study argues that Hindu philosophy presents not merely a theory of peace but a holistic, ethical, and spiritual model of conflict transformation that integrates individual consciousness, social justice, governance, and ecological harmony.

Keywords: Hinduism, Conflict Resolution, Global Peace, Dharma, Ahimsa, Karma, Vasudhaiva Kutumbakam

Introductions:

Hindu philosophy understands peace not just as the absence of conflict but as a harmonious state among the individual, society, nature, and the universe. The principles of Dharma (righteousness), Ahimsa (nonviolence), Karma (moral duty), and Rta (universal order) establish the ethical and spiritual basis of the Hindu approach to peace. In Hindu belief, discord emerges from ignorance, selfishness, greed, anger, and attachment, disrupting both social and cosmic balance. Thus, genuine peace can only be attained through personal transformation and ethical conduct. The universal essence of Hinduism is eloquently captured in the renowned Sanskrit verse from the Maha Upanishad:

अयं निजः परो वेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

("The whole world is one family.")



This concept highlights the importance of global solidarity, harmonious living, and mutual regard among all individuals. This research paper examines how Hindu philosophy, referencing significant texts like the Vedas, Upanishads, Bhagavad Gita, Ramayana, and Mahabharata, aids in resolving conflicts and promoting worldwide peace in today's society.

Understanding Conflict in Hinduism:

By analyzing both the internal psychological and spiritual causes of conflict as well as external violence and social disorder, Hindu philosophy offers a deep and multifaceted understanding of conflict. Hinduism holds that ignorance (Avidyā), ego (Ahaṅkāra), attachment (Moha), greed (Lobha), anger (Krodha), and unbridled desires (Kāma) are the root causes of conflict, in contrast to purely political or economic explanations. These negative inclinations eventually result in violence, injustice, and suffering by upsetting the natural balance between the individual and society. Hindu philosophy holds that the human mind is the main battleground where conflicts start. People's actions cause discord in families, communities, and countries when they are unable to control their emotions and desires. The devastating psychological cycle of conflict is explained in the Bhagavad Gita:

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥
(Bhagavad Gita 2.63)

Meaning:

“From anger comes delusion; from delusion, confusion of memory; from confusion of memory, destruction of intellect; and from destruction of intellect, one perishes.”

This verse illustrates how unbridled emotions result in illogical actions and, eventually, devastation.

In order to avoid conflict, Hindu philosophy places a strong emphasis on self-control, meditation, and spiritual discipline. The disregard for Dharma (righteousness and moral obligation) is another significant source of contention in Hindu philosophy. Social harmony breaks down when people or leaders abandon moral behavior in favor of self-interest. The Mahabharata frequently highlights that the main causes of conflict and suffering are avarice, conceit, jealousy, and abuse of authority. Injustice, conceit, and a disregard for Dharma led to the Kurukshetra conflict.

Hindu philosophy also acknowledges the existence of conflict on a variety of levels, including cosmic, social, political, and individual. Because of our interdependence with society and the natural world, harmful acts against other people or the environment upset the balance of the universe. The cosmic order that maintains harmony in the universe is referred to by the Vedic concept of Rta. This cosmic order is thought to be violated by exploitation, violence, and environmental degradation.

The Hindu perspective on conflict is not wholly negative. Some people see conflict as an essential moral struggle between righteousness and immorality. The battlefield of Kurukshetra is portrayed in the Bhagavad Gita as a metaphor for each person's internal conflict between virtue and vice. Lord Krishna counsels Arjuna to fight for justice and the restoration of Dharma rather than out of hatred or selfish ambition.



Hinduism also teaches that violence and hatred cannot end a conflict. Every action has repercussions, and violence invariably results in more suffering, according to the theory of karma. Thus, compassion, forgiveness, moral behavior, and spiritual awareness are the only ways to bring about enduring peace.

The well-known Sanskrit prayer reflects the inclusive and universal nature of Hindu philosophy:

सर्वे भवन्तु सुखिनः
सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु
मा कश्चिद् दुःखभाग्भवेत् ॥

Meaning:

“May all be happy, may all be free from illness, may all see auspiciousness, and may none suffer.”

Hindu philosophy ultimately aims for harmony, welfare, and peaceful coexistence for all beings, as this prayer illustrates. As a result, the Hindu perspective on conflict transcends external disagreements and concentrates on improving humanity's moral and spiritual state as the cornerstone of world peace.

Dharma:

Hindu philosophy places a strong emphasis on the idea of Dharma, which is the moral basis for social harmony and peaceful cohabitation. Dharma, which is derived from the Sanskrit root dhṛge, which means "to sustain" or "to uphold," refers to moral order, justice, ethical obligation, righteousness, and responsible behavior. According to Hindu philosophy, Dharma sustains society, the natural world, the universe, and individual life. Only when people and communities behave in accordance with Dharma can there be peace and stability. According to Hindu philosophy, when people give up moral principles and become motivated by greed, selfishness, rage, and attachment, conflict, injustice, and social disorder result. As a result, Dharma serves as a compass that governs human conduct and fosters social harmony. It promotes social responsibility, honesty, self-control, compassion, and respect for others. In the Bhagavad Gita, Lord Krishna emphasizes the value of Dharma:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

Meaning:

“Whenever righteousness declines and unrighteousness rises, I manifest myself.”

This verse emphasizes how upholding justice and world peace depends on the restoration of Dharma.

The Mahabharata also states:

धर्मो रक्षति रक्षितः ॥

Meaning:

“Dharma protects those who protect it.”

According to this teaching, societies that are based on moral behavior are inherently stable and secure. Therefore, Hindu philosophy sees peace as the presence of justice, morality, and righteousness rather than just the absence of violence.



The concept of Dharma is still very important in today's society. To settle disputes and bring about world peace, ethical leadership, social justice, honesty, tolerance, and responsibility are crucial. Dharma offers a timeless framework for creating a peaceful and harmonious world by encouraging moral awareness and group welfare.

Rta:

The Vedic concept of Rta refers to the universal harmony and cosmic order that govern morality and nature. To keep society and the universe in balance, humans must live in accordance with Rta. When injustice, exploitation, and greed disturb this balance, conflict results. This ideal is expressed in the Vedic prayer for universal welfare:

सर्वे भवन्तु सुखिनः
सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु
मा कश्चिद् दुःखभाग्भवेत् ॥

Meaning:

“May all be happy, may all be free from illness, may all witness goodness, and may none suffer.”

The inclusive and universal nature of Hindu peace philosophy is reflected in this prayer. Ecological harmony is also encouraged by the Hindu interpretation of Rta. Environmental degradation is seen as a breach of cosmic balance, and nature is revered. Hinduism thus links environmental sustainability and peace.

4. Ahimsa:

One of Hinduism's most important contributions to global peace is the principle of Ahimsa (nonviolence).

The Hindu ideal declares:

अहिंसा परमो धर्मः ॥

Meaning:

“Nonviolence is the highest Dharma.”

Ahimsa extends beyond physical nonviolence to include non-harm in thought, speech, and action. It encourages compassion, tolerance, empathy, and respect for all living beings.

Mahatma Gandhi transformed Ahimsa into a practical method of political and social change through his philosophy of Satyagraha (truth-force).

Gandhi demonstrated that justice and freedom could be achieved through nonviolent resistance rather than hatred or revenge.

His ideas influenced global leaders such as Martin Luther King Jr. and Nelson Mandela.

In the contemporary world, Ahimsa remains highly relevant in addressing terrorism, communal violence, and political extremism.



Karma:

One of the most important ethical concepts in Hindu philosophy is the doctrine of karma, which is essential to comprehending moral responsibility and resolving conflicts. Karma, which literally translates to "action" in Sanskrit, refers to the universal law of cause and effect in Hindu philosophy, which states that every action, thought, and intention has corresponding consequences. As a result, people are morally accountable for their actions, which influence both social circumstances and personal fate.

According to Hindu philosophy, negative behaviors driven by greed, rage, hatred, ego, and selfish desire frequently result in conflict, suffering, and injustice. Social harmony is disrupted by violence and exploitation, which ultimately cause suffering for the individual or society as a whole. As a result, the Karma doctrine promotes moral behavior, self-control, empathy, and responsibility.

The Bhagavad Gita emphasizes the importance of righteous action:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

Meaning:

“You have the right to perform your duty, but not to the fruits of your actions. Do not become attached to the results, nor be attached to inaction.”

The idea of Nishkama Karma—selfless deeds carried out without selfish attachment—is taught in this verse. Such activities lessen conflict brought on by individual ambition and greed and advance social welfare. Additionally, the Karma doctrine forbids hatred and retaliation.

Hindu philosophy promotes patience, forgiveness, and moral restraint because all bad deeds have unfavorable outcomes. Instead of taking revenge, people are urged to use compassion and moral behavior to end violent cycles.

Karma also highlights group accountability. Violence, corruption, environmental damage, and social injustice are all results of human decisions and deeds rather than isolated incidents. Therefore, moral awareness and responsibility must be cultivated by individuals and societies in order to establish peace.

Hindu philosophy also teaches that peace on the outside depends on inner transformation. People promote social harmony by restraining their desires, being honest, and developing compassion. In this sense, Karma transforms into a useful ethical framework for harmonious coexistence rather than just a philosophical theory.

The Hindu prayer for universal welfare reflects this moral vision:

सर्वे भवन्तु सुखिनः
सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु
मा कश्चिद् दुःखभाग्भवेत् ॥

Meaning:

“May all be happy, may all be free from illness, may all see goodness, and may none suffer.”

In order to create justice, harmony, and enduring world peace, the Karma doctrine thus exhorts people to act morally, responsibly, and compassionately.



Unity of Existence and Universal Brotherhood:

The idea of universal brotherhood and the unity of existence is among Hindu philosophy's most profound lessons. According to Hinduism, all living things are related because each person possesses the same divine reality, Brahman, as Ātman, or the soul. This spiritual vision serves as the moral cornerstone for tolerance, equality, compassion, and peaceful cohabitation. Hinduism holds that all beings are fundamentally spiritual and that divisions based on religion, caste, nationality, race, or social standing are fleeting and superficial.

By teaching that divine consciousness permeates the entire universe, the Upanishads highlight this spiritual unity. As a result, hurting others eventually results in hurting oneself. This comprehension promotes nonviolence, empathy, and respect for all living things.

The principle of universal brotherhood is beautifully expressed in the famous Sanskrit verse from the Maha Upanishad:

अयं निजः परो वेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

Meaning:

“The narrow-minded distinguish between ‘mine’ and ‘others,’ but for the noble-hearted, the whole world is one family.”

This ideal of Vasudhaiva Kutumbakam promotes global solidarity and peaceful coexistence among all people.

Similarly, the Bhagavad Gita teaches equality and respect for all beings:

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥

Meaning:

“The wise see equally a learned person, a cow, an elephant, a dog, and even an outcaste.”

The Hindu idea of universal brotherhood provides a potent framework for world peace in the contemporary world, which is characterized by racism, nationalism, religious intolerance, and social strife. Hindu philosophy promotes communication, empathy, respect, and harmony among all nations and communities by acknowledging the spiritual unity of humanity.

Scriptural Models of Conflict Resolution in Hinduism:

Some of the most complex and in-depth analyses of conflict resolution found in ancient literature can be found in Hindu scriptures. These texts offer a variety of narrative and philosophical models that examine how conflict develops, intensifies, and may be resolved or ethically managed rather than offering a single strict doctrine. Together with supplementary ideas from the Vedic and Upanishadic traditions, the Bhagavad Gita, Ramayana, and Mahabharata create a rich framework that combines political strategy, spiritual wisdom, psychological insight, and ethical reasoning.



Conflict is never viewed as purely external, which is a fundamental aspect of Hindu scriptural thought. Rather, it is perceived as a mirror of social injustice and internal moral conflict. As a result, scriptural models of conflict resolution emphasize the need for both external action and internal transformation in order to achieve lasting peace.

8.1 Bhagavad Gita: Inner Conflict and Ethical Clarity

One of the most insightful books about moral conflict is the Bhagavad Gita. It is set on the Kurukshetra battlefield and employs war as a metaphor to examine Arjuna's more profound existential quandary. Arjuna's unwillingness to engage in combat is a metaphor for a universal human predicament: the conflation of obligation, emotion, morality, and social responsibility.

The Gita portrays conflict as a spiritual and psychological challenge rather than just a political one. Fear of violence, moral ambiguity, and attachment to family are the causes of Arjuna's distress. Instead of promoting violence, Krishna's response focuses on regaining ethical consciousness and mental clarity.

Selfless action is one of the Gita's main tenets. It teaches that deeds must be carried out out of obligation rather than self-interest. Conflict always results from people acting selfishly because their desires collide. On the other hand, selfless action fosters social harmony and lessens ego-driven conflict.

Emotional self-control is another important idea. The text emphasizes time and again how attachment, rage, and greed skew judgment and have negative effects. Therefore, mastering the mind is the first step in resolving conflicts. External solutions continue to be unstable in the absence of internal control.

Crucially, violence is not exalted in the Gita. Rather, it highlights moral obligations to take action when injustice jeopardizes social order. Even in these situations, acting without animosity or retaliation is crucial. This suggests that violence is strictly prohibited by ethics.

8.2 Ramayana: Diplomacy, Leadership, and Preventive Peacebuilding

The Ramayana offers a conflict resolution model that emphasizes moral leadership, diplomacy, and averting needless conflict. The Ramayana emphasizes external social and political conflict and how it can be resolved through just governance, in contrast to the Gita, which concentrates on internal moral conflict.

The Ramayana's emphasis on conversation before violence is one of its main characteristics. Many attempts are made to use persuasion, communication, and negotiation to end the kidnapping of Sita. Hanuman's mission to Lanka is a metaphor for peaceful interaction and diplomacy. Before considering a military response, he makes an effort to communicate messages, evaluate intentions, and investigate potential avenues for reconciliation. As the ideal ruler, Rama stands for moderation and moral accountability. He does not act rashly, even when provoked. Rather than seeking personal retribution, he bases his decisions on morality and justice.

As an ideal ruler, Rama embodies self-control and ethical responsibility. He does not act impulsively, even if provoked. His decisions are not based on personal revenge, but on justice and moral order. This reflects the idea that true leadership requires patience, emotional control, and a commitment to the well-being of the group.

Ramayana also shows how conflict can arise due to unethical leadership. Ravana's character represents selfishness, unbridled desire, and abuse of power. His unwillingness to act justly, despite the opportunity for



reconciliation, shows how moral decadence can lead to massive destruction. In this sense, the Ramayana states that conflict is avoidable if ethical management is maintained.

The focus on post-conflict ethics is another crucial element. Rama refrains from hatred even after winning. Rather, he guarantees social stability and reinstates order. This suggests that conflict resolution proceeds through restoration and reconciliation rather than concluding with the defeat of an adversary.

8.3 Mahabharata: Complex Ethics, Negotiation Failure, and Just War Limitations

In Hindu literature, the Mahabharata offers the most thorough and accurate examination of conflict. In contrast to idealistic frameworks, it recognizes the complexity of political life, where conflict is frequently inevitable due to conflicting interests, moral ambiguity, and human frailties.

Repeated attempts at reconciliation and negotiation characterize the main narrative leading up to the Kurukshetra war. Proposals, compromises, and envoys are all made. However, these initiatives fall short because of pride, greed, and a disregard for justice. This illustrates how moral unwillingness to accept justice frequently leads to conflict rather than a lack of communication.

The Mahabharata teaches us that there can be no lasting peace without justice. Conflict becomes ingrained in society when rights are violated and power is abused. But the text also makes clear that going to war is not the best course of action. It is presented as tragic, destructive, and morally taxing.

Sometimes referred to as the idea of "righteous war," the Mahabharata presents a complex understanding of ethical conflict that is always constrained by moral principles. Even in cases where war cannot be avoided, it still needs to be controlled by principles of justice, moderation, and moral behavior. This suggests that Hindu philosophy controls violence within moral bounds rather than endorsing unchecked violence.

The emphasis on introspection and post-conflict reconciliation is another crucial aspect. In the Mahabharata, the aftermath of war is characterized by sorrow and introspection. Characters consider the repercussions of their actions and wonder about the price of violence. This introspective aspect emphasizes that conflict resolution involves moral learning and emotional healing in addition to victory or defeat.

Relevance of Hindu Peace Philosophy in the Modern World:

The Hindu view on peace is particularly significant in the twenty-first century. Its focus on ethical behavior, nonviolence, spiritual consciousness, and global unity offers useful strategies for tackling contemporary worldwide issues.

Ahimsa provides alternatives to violence and radicalism. Dharma fosters ethical leadership and fairness. Karma emphasizes accountability and responsibility. Global brotherhood encourages intercultural communication and collaboration.

Ecological balance advocates for environmental sustainability. Moreover, Hindu practices like yoga and meditation aid in achieving mental tranquility and emotional stability, helping to alleviate stress, aggression, and social discord.

Consequently, Hindu teachings portray peace not merely as a political solution but as a lifestyle grounded in moral and spiritual principles.



Conclusion:

Hindu philosophy presents a deep and all-encompassing perspective on global peace rooted in principles such as righteousness, nonviolence, compassion, moral accountability, and universal unity. It acknowledges that external disputes stem from internal human flaws like greed, anger, pride, and ignorance. Consequently, achieving enduring peace necessitates both individual transformation and social equity.

The teachings found in the Vedas, Upanishads, Bhagavad Gita, Ramayana, and Mahabharata still offer significant wisdom for humanity today. The Hindu principle of Vasudhaiva Kutumbakam serves as an eternal aspiration for fostering a peaceful world grounded in harmony, justice, tolerance, and respect for all living beings.

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