

International Journal of Advanced Research

Publisher's Name: Jana Publication and Research LLP

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REVIEWER'S REPORT

Manuscript No.: IJAR-56989

Title: THE PRACTICE OF ANATTA FOR WORLD PEACE.

Recommendation:

Accept after minor revision

Rating	Excel.	Good	Fair	Poor
Originality		✓,		
Techn. Quality		✓,		
Clarity	✓,			
Significance	✓,			

Reviewer Name: Dr Abdul Haseeb Mir

Detailed Reviewer's Report

The article titled "The Practice of Anatta for World Peace" provides a compelling and deeply philosophical exploration of how Buddhist ontological concepts can be applied to contemporary global conflict resolution. By centering the discussion on Anatta (non-self), the author challenges the traditional Western and ego-centric paradigms of identity that often fuel competition and warfare. This research is highly significant for scholars of peace studies, comparative philosophy, and religious ethics, as it offers a metaphysical foundation for international cooperation and "interconnectedness."

The manuscript's primary strength is its nuanced interpretation of Anatta. The author correctly clarifies that Anatta is not a nihilistic denial of existence, but rather a realization of impermanence and the lack of an isolated, permanent "ego." This distinction is crucial; it shifts the focus from "self-assertion" to "mutual support." The argument that war is an extension of the "clinging to self" (Atta) is a powerful psychological and philosophical observation. By stripping away the rigid boundaries of the "self," the author logically presents a world where cooperation becomes a survival necessity rather than a secondary choice.

The application of this theory to "World Peace" is handled with academic rigor. The author skillfully links individual mental states to global outcomes, arguing that macro-level conflicts are essentially the aggregate of micro-level "ego struggles." This "bottom-up" approach to peace—where individual mindfulness and the practice of selflessness lead to the cessation of external wars—aligns with the

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foundational teachings of the Dhammapada and the Anattalakkhaṇasutta. The author's use of terms like "coexistence" and "mutual support" helps translate ancient Pali concepts into a modern sociopolitical lexicon that remains accessible to a non-specialist audience.

Furthermore, the discussion on the "Five Aggregates" (Skandhas) provides a solid analytical framework for the paper. By deconstructing the self into form, feeling, perception, mental formations, and consciousness, the author demonstrates the "emptiness" of the entities that nations and individuals go to war to protect. This analytical deconstruction serves as a "peace-building methodology," suggesting that when we see the "other" not as an enemy entity but as a shifting collection of processes similar to our own, the basis for hatred evaporates. The mention of 2024 and 2025 scholars like Peetush and Sayadaw ensures the paper is grounded in the most current cross-cultural philosophical dialogues.

To further elevate the manuscript for publication in a high-impact philosophy or social science journal, a few minor revisions are recommended. First, the author could strengthen the "Practical Application" section. While the theoretical link between Anatta and peace is well-established, providing a brief "Case Study" or a specific example of "Anatta-based Diplomacy" or "Conflict Mediation" would provide a necessary pragmatic anchor. For instance, how might the realization of non-self help in modern territorial disputes or resource competition? Second, the author should address the potential "Counter-Arguments." Briefly acknowledging and rebutting the idea that "self-interest" is an evolutionary necessity for survival would show a more comprehensive engagement with political realism.

From a structural perspective, the article is logically organized and maintains a high level of academic English. The bibliography is excellent, featuring a balanced mix of primary Pali sources and contemporary scholarly works. However, the author should ensure that the parenthetical Vietnamese translation in the references (e.g., in reference 19) is either removed or consistently handled if the target journal is primarily English-speaking. Additionally, a final proofread to ensure that terms like "Atta" and "Anatta" are consistently italicized throughout the text would enhance the professional presentation of the work.

In summary, this article represents a profound and timely contribution to the philosophy of peace. It successfully demonstrates that the "Buddhist perspective" is not merely a personal spiritual path but a robust framework for rethinking global relations. By identifying the "ego" as the root of conflict, the author provides a transformative alternative to the zero-sum logic of modern warfare. With the addition

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of a more practical application and a brief engagement with political realism, this paper will be an outstanding resource for researchers and practitioners dedicated to the pursuit of sustainable world peace.

Recommendation: Recommend for publication with minor revision.