When we say PEACE we imagine many things. You may say, Inner Peace and Peace in the Society, the topic of my discourse, are totally different things. To a Buddhist, however, the two are interdependent. It is my aim to draw a picture of a peaceful society. When defining PEACE what often comes to mind is the opposite meaning of the word: WAR. May I therefore draw your attention to the first part of the preamble of the United Nations Charter, I quote “We, the peoples of the United Nations determined to save succeeding generations from the scourge of war which twice in our lifetime has brought untold sorrows to mankind” unquote to briefly remind you of the ravages caused by World War I and World War II.

After the First World War, the League of Nations was established to protect mankind from war and despite the world body’s efforts at establishing peace only a minor incident launched the Second World War which started in 1939 and ended in 1945.

We have learnt from the two wars that millions of people lost their lives, were injured and disabled and that homes, public buildings, roads, railroads, national treasures, economies and means of livelihood were destroyed of both the attackers and the attacked. Mothers lost their sons, wives their husbands, children their fathers; family life and social structures collapsed, in short the warring nations were left in shambles and the repercussions of war can be felt until today.

As stated in its preamble, the United Nations Organization was founded to save the world from war. The nature of war as an appalling and devastating agent has been clearly understood. The UNO has been functioning since its birth to such extent that a major war or global war has not erupted. But minor wars have taken place and ended, at least some of them, such as the war in Korea, the Afghanistan war, the Indo-Pakistani war, the Vietnam War, the Gulf war while others continue like the war in Iraq. In addition, the world has also experienced and suffered through a long period of Cold War. The tension caused by the Cold War may be over but the question arising is, “Are we really safe from man-made dangers like minor wars and even worse?” The answer is, “Of course, we are not.” As we can see violence and terrorism have continued as the order of the day, disrupting the normal lives of people in danger-infected areas where innocent people do not know when and where an attack may end their lives. This is especially sad as there is not any single measure to guaranty their safety and security. What and how do we feel to hear when a man says, “This morning my younger brother and his three friends lost their lives by a bomb that exploded in their car and I don’t know when my turn will come?”

Let us look into some of the factors or causes by which war is waged. What can be held responsible for war or various conflicts some of which can be defined as:

- political conflicts or conflicts on political ideologies that are different from one another and hence are against each other.
- social conflict caused by differences in religions/creeds, cultures, customs, traditions, values, and attitudes.
• economic conflicts caused by business interests, professional rivalry, competition, difference in class, income and social status.

In the context of all these conflicts the emotions that resurface again and again are: anger, jealousy, disagreement, hatred and greed. It is clear that all these negative emotions cause conflicts that gradually and surreptitiously escalate into violence, terrorism and war. That is why UNO has found that war “starts in the mind of man.”

All these conflicts, violence, terrorism and war, are apparently destructive and frightening the world. But we cannot say that we are entirely helpless in the face of conflicts. In actual fact, we are fortunate and are blessed by nature to reduce, minimize, eradicate and stop conflicts, violence, terrorism and war. It is an overwhelming law of nature that we are blessed with “PEACE” and the process to reach peace. Psychologically speaking, we all are aware that “war begins in the mind and peace also begins in the mind.” We are familiar with the saying, “A sound mind in a sound body,” but what if there is a wicked mind in a sound body? We agree that a sound and healthy body is free from disease and trouble, but can we easily say that the mind in a sound body is also free from greed, covetousness, anger and illusion? The body that is taught and trained according to its physical principles and regular exercises is sound and healthy. Similarly, the mind that is taught and trained with the spiritual principles and regular exercises is all sound andhealthy to resist defilements and mental diseases.

Physical and verbal actions are naturally managed and monitored by the mind. Obviously, both action and speech are controlled by power of the mind as stated in the Dhammapada, a collection of the teachings of the Buddha. I am quoting from the Khuddhaka Nikaya of Suttanta Pitaka.

\[
\text{Monopubbaṅgamā dhammā} \\
\text{manoseṭṭhā manomayaṁ} \\
\text{manasā ce paduthena} \\
\text{bhasati vā karoti vā} \\
\text{tato nam dukkhananveti} \\
\text{chakkanaṁva vahato padam}^{1}
\]

All mental phenomena have Mind as their forerunner; They have mind as their chief,

They are mind-made. If one speaks Or acts with an evil mind, ‘dukkha’ (unhappiness) Follows him just like the wheel follows the hoof print of the ox that draws the cart.\(^2\)

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\(^{1}\) All quotes from Khuddhaya Nikaya of Suttanta Pitaka, The Dhammapada. Translated by Daw Mya Tin, M.A., Department for the Promotion and Propagation of the Sasana, Yangon, Myanmar: Sasana

\(^{2}\) English version
To the contrary:

\begin{verbatim}
Manopubbaŋ gamā dharmā
manoseṭṭhā manomayā
manasā ce pasannena
bhasati vā karoti vā
tato naṁ 'sukha' manveti
chāyavā anupayini. \(^3\)
\end{verbatim}

All the mental phenomena have
Mind as their forerunner;
They have mind as their chief;
They are mind-made. If one speaks
Or acts with a pure mind, 'sukha' (happiness)
Follows him like a shadow that never leaves him. \(^4\)

By nature, mind is both, easy and hard to be trained. If the mind is cleverly trained according to the right spiritual principles, it is powerful to resist and get rid of evil. If the mind is not properly trained or it is not trained at all, it is weak and easily polluted by evil. An evil-polluted mind is dangerous. A hard mind is difficult to train though, but if it is properly trained, it will be useful and serve the purpose. Comparatively, a straightened arrow shot from the bow will not miss the target. Likewise, a powerfully trained mind will definitely hit the target which is peace that is desired for in the whole world.

It is a general belief in Buddhism that people trained in the knowledge of the Dhamma can contribute much to society as they have the ability to proceed from inner peace to peace in the society. More people with peace of mind will make the world more peaceful. That is why each individual is important, it is crucial that each one makes a start with acquiring peace of mind. Let us now look into a means to acquire peace of mind that can assure individual stability as well as social stability. In actual practice, the means must justify the end, not the end justifies the means. If one has got it wrong from the very beginning, he will be misled to reach some unwanted result that could be dangerous to his mental health and that may lead to failure in his life. For example, some people in the West who wanted to achieve peace of mind by shortcut resorted to drug-taking. What this entailed was addiction to drugs and a ruined life. Another example is what was practiced one time in a West Asian country. The practice was known as “Touching Meditation” in which a male had to touch a female while they were sitting in meditation. If the practice was carried out during the day time in the open area, we could believe that it was all right, but practiced in unseen places this means will lead to a different end.

We must acknowledge that we own a lot to education, we in the academe can do a lot to point out the right way or methodology to acquire peace, including peace of mind, by means of education and meditation. Without the achievements in education in different fields, so many things would not exist in the world today. Hence, we are obliged

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\(^3\) Pali Version
\(^4\) English version
as educationists and intelligentsia to take a lead in introducing effective means, theoretically and practically, to the people, especially our students to instill them with love of peace. Education does not mean acquiring only information and knowledge but also wisdom which can be introduced through “Traisikkha,” a traditional educational method comprising Śīla (Precepts), Samadhi (Concentration) and Pāṭītī (Knowledge, Wisdom and Enlightenment). In order to achieve the end by the proper means as mentioned above, there are three steps to follow, viz.

- **Step 1 Pariyatti (Studies)**
- **Step 2 Paṭipatti (Practice)** and
- **Step 3 Paṭivedha (The outcome resulted respectively from Step 1 and Step 2)**

According to our academic tradition and in conformity with the process of learning and teaching in the three levels of degree programs, namely, Bachelor’s, Master’s and Doctoral degrees, we as institutions of Higher Education can offer peace management courses for the three programs in accordance with our religions. It is understood that methodology may differ or the means may be different, but the end remains the same, peace for the individual and for the social being as a whole.

To control the mind is a sublime action and a well-trained mind brings forth happiness to mankind. Let us join hands with united hearts to encourage and include in the many fields of knowledge the study and practice of peace for peace of mind to make our world more peaceful.