CHAPTER VII

CONCLUSION
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7.1 Summary

Attempts were made to explore the concept of Santi or peace as occurred in Theravāda Canon. The aim and objective of this investigation has been to identify and understand the meaning of Santi in Theravāda Buddhism in view of how Santi can be utilised for individual and social welfare. In the process of this investigation, it was revealed that its connotation of peace is one of the tenets of Buddhism. And that it is interrelated with all other major teachings of Buddhism. Also that it bears high theoretical and practical value in all-time multifaceted societies. It would be useful to have a glance on the summaries of chapters of the thesis before concluding.

Our focus in the first chapter was to point out, to begin with, the urgent necessity of peace in war stricken present world. It is regrettable to note that bad politics and wrong way of practicing religions have led to violence by way of terrorism or otherwise all over the present world. Even within so called developed societies, people are poor in mental and social peace. International bodies such as United Nations have not been able to take actions to bring about conflict-free peaceful living environment for all. It seemed that these international organizations are yet to understand the root causes of the non-peace in the society. Hence, we are in dire need of individual, communal, national, and global peace in the present world.

A surface study may reveal the fact that major religions of the world are rich in the ideals of love, the same goal of benefiting humanity through spiritual practice, and the same effect of making their followers into better human beings. Therefore, all religions preach world peace; all preach the importance of being moral; all preach to do away with selfishness and hatred. It is observed, in spite of all these teachings towards peace, what is lacking in the present world are the true practice of these valuable religious teachings for peace. Howsoever, unfortunately, there are conflicts even among religions or various religious groups. This violence in the name of religions is the result of misunderstandings and wrong practice of their own religious teachings. Our stand is that, for an everlasting world-peace, we need all of these religious teachings to come together and work together. That may be very well done by means of interfaith understanding. Given this emphasis of peace in world religions, it is not out of our scope to focus our
special attention on peace in Indian sub-continent as Buddhism also geographically falls under this religion.

Religions of Indian origin reiterate the significance of peace along with all other word religions. Moreover, individual thinkers like Gandhiji in his teachings of Satya and Ahimsa emphasised the truth and non-violence which lead to the peace. His concept of peace is far more than the absence of war and violence. Not only Gandhi, but also many other historical figures who worked towards peace hail from India. To this line, we are instantly reminded of the Buddha and His pious follower Emperor Ashoka.

Further in this first chapter, attempts are made to identify the basic qualities of Buddhism as a religion of world-peace. It is a religion of free will in which there is no idea of force to follow and practice its own tenets. It maintains that the idea of social welfare must go hand in hand with material (economic) and ethical achievement. Man should not deviate from the path of his own social obligations, and righteousness but should try to seek a balance between material and spiritual values. In fact, Buddhist ethics hold that material welfare is not an end in itself, but is only a means to an end - a higher and nobler end. It is an dispensable means for achieving a higher purpose for Man’s happiness. Thus Buddhism recognizes the need of certain minimum conditions, and believes that spiritual development cannot come about without being fostered by certain material factors. Besides, it should also be based on human rights, justice, freedom, morality and democracy, the qualities of which are universally accepted and honoured at present.

Peace in Buddhism becomes meaningful in relation to the aims and objectives of Buddhism as a religion. The aim of Buddhism is the unconditioned pleasure for individuals and for the society as a whole in the final calculation. Peace and happiness, according to Buddhism, go hand in hand. In the absence of peace, no one can be happy and those who are unhappy cannot live in peace. Here the happiness or pleasure has a special connotation. Buddhism says that the supreme pleasure is unconditioned. It is completely different from that of ordinary pleasure which is popular in the society and which is one of the root causes for the violation of peace. It is achieved through ethical and moral conducts prescribed in Pālī scripture. That is the permanent peace or eternal happiness.

The objective is to bring about the welfare of the society for all. When these aims and objectives are achieved, the individual and social peace is automatically present. Santi or peace in the Buddhist context invariably followed mental and physical non-violence in its true sense. Hence, this
concept was very well grounded in moral ethics. Provided that the war and conflict of any sort in the past and also in the present are the results of the absence of the peace in the human mind due to many factors and that they are immoral, Buddhist concept of peace necessarily provides a wholesome solution to the issue. The basic standard of Buddhism is that where there is morality, there is peace.

Four virtues conducive to temporal welfare and five precepts of moral conduct are only some of the teachings so identified in this first chapter. So the unconditioned pleasure is achieved by an individual for himself, by himself, without any external help. Hence, Buddhist peace comes from within, as a result of self-understanding.

In the second chapter, Santi, the core teaching of Buddhism, is defined and explained as it occurred in Theravāda Pāli Tipitaka. It is the absence of unwholesome mental qualities and the presence of wholesome mental qualities. Buddhism is very much clear as to which these good and bad mental qualities are. Thus the concept of Santi or peace encompasses within itself the absence of conflict as well as the presence of harmony. Also that it deals with individual as well as social aspects of peace.

According to Buddhism, as further pointed out in this second chapter, the factors for the absence of ‘peace’ and the stimuli for violence are of many kinds. Selfishness, desire for pleasures, and ignorance are very significant in this regard. In other words, the three poisons: greed, hatred and delusion (Rāga, Dosa and Moha) are very often identified as the basic causes for the unrest of an individual mind and at the end of the society as a whole. All humans are equal by nature having these qualities irrespective of their nationality, caste or so on and so forth. Thus, dealing with these causes, Buddhism makes a universal appeal to the problem of the absence of peace in the world. Therefore, Buddhism maintains that so much so that we reduce or control aforesaid harmful mental conditions, and cultivate the opposites of those i.e. healthy mental qualities, the peace prevails individually and socially as a whole.

Buddhism identifies very rightly this as, to quote the exact words, inner peace (Ajjhattasanti) which is peace of mind, whereas external peace (Bahiddhasanti) which is the peace of society. This internal and external peace are mutually inclusive not exclusive; they are inseparable; both are related and interdependent. The internal peace of mind of individuals is the cause of, or the first step towards, external peace of any society. Buddhism gives the prominence, very rightly, to this internal peace. It is nothing else
but Nibbāna, the ultimate goal of Buddhism, the absolute peace. It is a state of mental calm, tranquillity, mental balance, spiritual content, harmony, purity, bliss and like, in which there are no mental disturbances, conflict, worry, anxiety, restlessness, mental corruption, grief and sorrow; it is an absence of negative mental state as well as the presence of the positive ones. A person of such a mental state is an ideal example for both internal as well as external peace. This internal peace is considered as the real and perfect peace. External peace, on the other hand, is an unavoidable result of internal peace. Internal peace is a prerequisite for external peace, which involves interpersonal relations. Wealth, power, fame, praise, dignity and health are associated with mundane peace and worldly happiness. Social harmony or external peace must be achieved by each and every individual in the society. External peace is an inter-personal peace, which involves interpersonal relations in society; it is a state of social harmony, peaceful co-existence, co-operation and friendly relations between men and their fellow beings as well as nature. This is what we do not have in the present world. If there is no internal peace, there will be no peace in the world.

It is interesting to note here that, Buddhism being a set of teaching which emphasises a balance of the theory and practice, there are degrees in practising the selflessness, non-desire, and awakening. These three positive human qualities that go hand in hand with peace reach to their peak with the final attainment called Nibbāna. He is the one who achieved the internal, permanent, perfect peace (Lokuttara/Paramattha santi). So it is out of question that the path leading to Nibbāna is necessarily helpful for peace individually and socially. This enlightened one is the ideal embodiment of peace in Buddhism. It makes clear the Buddhist stand that peace should start from individual psychology.

Further in second chapter, we examined those Buddhist teachings that can be utilized in achieving internal and external peace. Samatha or fundamental purification and Vipassanā or higher purification are addressing respectively the internal and external peace. Sevenfold purification process as enumerated in Buddhism and which we discussed in one of our chapters is again related to three fold training of Sīla, Samādhi, and Paññā or in other words the Noble Eightfold Path called ‘Ariya Atthamikamagga’. This also hints a very important factor of the urgency of meditation for peace.

Chapters followed by the second focus on Buddhist teachings useful in bringing about peace. Some of these important teachings were identified in the second chapter. Followings are the teachings which are discussed in
length in the subsequent chapters. It was found that these are somehow interrelated.

(i) Virtues conducive to benefits in the present (Dīṭṭhadhammikattha saṁvattanikadhāmma)
(ii) Middle Practice (Majjhīmā Paṭipadā)
(iii) Threefold Training (Tisikkhā)
(iv) Seven Visuddhis is the ways for Santi
(v) The Law of Kamma and Santi (peace)
(vi) Five precepts (Pañcasīla) for Santi
(vii) Four Divine Bindings (Brahmavihāra)
(viii) Meditation is the way for Santi “Kammaṭṭhāna”
   (i) Samatha Bhāvanā
   (ii) Vipassanā Bhāvanā.

No actions are seen out of the physical, verbal, and mental domains. These teachings cover all these human actions. Taken for granted the Noble Eight Fold Path, all other teachings can well be included into it.

The Noble Eight Fold Path is divided into Tisikkhā i.e. Śīla, Samādhi, and Paññā. Then, Seven Visuddhis, Five precepts (Pañcasīla) and The Law of Kamma fall under Śīla. At last, the Meditation comes under Samādhi and Paññā. This way it becomes clear of this interrelationship. This also exemplifies the practicability and uniformity of Buddhism.

All these are based necessarily on moral behaviour. It is interesting to note that if somebody behaves morally, he intentionally or unintentionally, knowingly or unknowingly practices one or more of these teachings. This reveals an important characteristic of these Buddhist teachings towards peace. That is that the excursion for peace can be started from anywhere and from different degree levels of his own potential. The fact is that any individual can be a worthy lover of peace by not being a Buddhist. The practicability of these teachings was proved due to the fact that they can be put into practice without any extra effort. It is simply nothing but an art of living.

Keeping in mind this idea of interrelationship of Buddhist teachings for peace, we emphasize the importance of three fold training for peace in third chapter. The Eight Fold Path or Middle Way, also the four noble Truth is nothing but eight aspects of art of living. Buddhism incorporates this path into three fold training i.e. Moral conduct, Concentration, and Wisdom or Knowledge. This teaching is discussed in detail to investigate how it is given the supremacy in bringing about personal and social peace.
Fourth chapter discusses three main Buddhist teachings for peace. The first is the seven fold cleaning modes. This includes a systematic development of personality in building the social beings for the maximum welfare of the society. Four Divine Bindings not only give a mutual understanding among the members of the society but also they provide every individual with such an insight that he becomes firm in universal opposites such as gain and loss etc. The importance of morality for peace is yet again emphasized in the discussion of Pañcasīla. An attempt is made to point out how all these teachings are interrelated in bringing about peace.

Fifth Chapter is dedicated to deal with the theory of Kamma, or actions in Buddhism. This provides not only a logical background for many of the Buddhist teachings but also a link between those teachings. It provides logic in the sense of describing meaningfully the aforementioned teachings towards personal and social peace. Every good or bad action has an effect. Hence, the Kamma and the life circle or Samsara is interrelated. The cessation of life circle means the stop of accumulation of Kamma. This is possible only when one develops his mind up to that state in which his mind is detached from the fruits of Kamma. One is to be cautious about his actions because they carry results. Therefore, he is forced to do only those actions that carry good results. This makes the way for the welfare of all. Yet, this is so only in mundane level. In supra-mundane level, it is advised to detach even from those actions that carry good results. This does mean to be inactive. This means to be active without attachment to the fruits or, in other words, to be neutral (Upekkhā). For a serious aspirant, renunciation of Kamma that carry fruits is recommended. That is why Buddhism holds that the real endeavour is to give up accumulation of good or bad actions so that the life circle is to be terminated. This is yet another example of Buddhist emphasis of personal and social peace or in other words, the emphasis of temporary and permanent peace.

Sixth chapter investigates the nature of current global problems, especially the problem of war and conflicts or no-peace in view of examining the applicability or relevance of Buddhist teachings for those issues. It is already revealed that, despite the composite character of global problems including that of no-peace, all the causes of those social problems can be summarized into three major causes in the broader sense from the Buddhist perspectives. These causes are the greed, hatred, and ignorance (Lobha, Dosa, and Moha). However, these three harmful causes are manifested in the present world in different forms. In this successful
attempt, Buddhism points out yet another three causes for the current global issues. These three are easier to comprehend than the former. They are

1. Self desire for pleasures and acquisition (Tanha)
2. Egotistical lust for dominance and power (Mâna)
3. Clinging to view, faith and ideology (Diṭṭhi)

An extensive study of these three reveals the facts that Buddhist teachings can contribute enormously in solving the current social problems and bringing about ever lasting peace to each and every individual in the society. As far as the mechanism of implementing these teachings is concerned, Buddhism introduces four groups including each and every individual in the society irrespective of any social barriers such as nationality, religion, caste etc. Four groups include monks, nuns, layman, and laywoman. Here the monks and nuns play an important role by way of ideal guidance to the laity. This Buddhist clergy is formed by the Buddha in such a way that they become the real ideals for others. Interestingly, on the long cherished path towards the peace of the individual and of the society, Buddhism has its own interpretations for everything. Hence, they interpret politics, economics, and education in a different way. At the end of sixth chapter, some of the burning social issues are discussed from these fresh and different Buddhist viewpoints.

7.2 Critical Remarks

One who follows the three fold training attains Nibbāna or the permanent peace. However, in the process, the aspirant passes the degrees of each human quality by way of observing five ethical codes (Pañcasila) in which case Buddhism takes hand with other world religions. This makes the practitioner an ideal social being of peaceful nature. It is immaterial even if he fails to attain the final goal because he becomes comparatively a peace-loving being in the process though not the ideal one. He is full of common sense, caring and understanding. What is emphasised here in this stage before the final liberation is the balance of both the material and spiritual well-being. Therefore, peace becomes meaningful even before the attainment of the final liberation. This also gives a clue that Buddhism is capable of addressing current social issues on the mundane level. It is not only a path for recluses but also for householders. Similarly, these degrees of practicing peace are instrumental for the social peace when it comes in totality. ‘Virtues conducive to temporal welfare’ which we elaborated in one of our preceding chapter is one of many a teachings found in Buddhism for
this end. What we meant here was that so long as one understands the fact that material end is not the end in itself, he is inclined to control negative as well as positive emotions and he becomes firm with the worldly dual-opposites such as gain and loss etc. (Lābha-Alābha). Similarly, Buddha admits the fact that the economy plays an important role in building the peace though not the only cause.

Above all, we are reminded the position of Buddhism as a religion. It simply declares that the social peace is dependent on its members i.e. every human individual. Neither a religious leader nor a god can help in this regard. Buddhism is a religion of humans, by humans, and for humans. Hence, every individual in the society has the responsibility of bringing about total peace in the society. This is the typical contribution of Buddhism towards the world peace.

The rationality of Buddhism lies on its interpretation as to how to eradicate selfishness, desire and ignorance, the means towards peace. In other words, this is the way of everlasting individual and social peace according to Buddhism. This is achieved by realising (but not understanding the word meaning) at the experiential level not at the intellectual level the main Buddhist teachings such as the characteristics of impermanence (Aniccatā), suffering (Dukkhatā) and the selflessness (Anatatā). At a glance, these look like highly philosophical, due to that ambiguity, there is a call for elaboration. Yes, this is very much so. That is why whole Buddhist Canon had made such an effort to elucidate these three columns on which whole set of teachings are based, in simple, lucid, and different ways. At times, the same is described by means of Four Noble Truths viz. the Truth of Suffering, the Truth of the Cause of Suffering, the Truth of Liberation and the Truth of the Path to Liberation; yet again by means of cause and effect relation (Pratītyasamutpāda); also yet again by means of Three-fold training viz. Morality, Concentration, and Wisdom; or yet once again by means of the four Divine Bindings (Brahma-vihāra), namely loving-kindness, compassion, sympathetic joy, and impartiality and so on and so forth. The essence of all these teachings of Buddhism can be surrendered to a single phrase ‘The real happiness and the true peace are synonyms’. Hence, Buddhism tries to show the path for peace temporary or permanent, internal or external, mundane or supra-mundane. One who attained Nibbāna is the one who achieved the permanent peace. One who is on track leading to the final goal, i.e. Nibbāna has temporary peace. The former is accomplished through the latter. Hence, the social peace in the mundane sphere is also not
neglected in Buddhism. The theory of \textit{Kamma} which is mainly divided into three as bodily, verbally, and mentally also plays a role in this moral endeavour of bringing peace. It can be permanent or temporary depending on the degree of level or how serious one involves or practices the teaching. Under this theory, monks as well as lay people are advised to practice non-violence on the ground that an action with bad intention produces harmful results in return. In other words, \textit{Sīla} or moral conduct is initially based on this theory of \textit{Kamma}. In brief, we can observe that all fundamental Buddhist teachings are mutually interrelated in bringing about the peace. And that this path is necessarily moral and ethical.

We especially observed the Buddhist stand towards the materialistic world. This stand gives an idealistic, in-depth solutions to the current issues related to the peace. Buddhism maintains that hankering after the sense pleasures destroys the peace of the mind and only brings the recklessness leading him nowhere. Therefore, one who wishes peace is expected to be simple and self-controlled. For this, is required a mental training, kind of a change of attitudes. We should perceive the things from different angles, different from what we are used to now. That is why Buddhism gives the prominence to the mind. The mental states free from disquieting or evil thought or oppressive emotions such as greed, anger, delusion and so on are the basics for peace.

It was revealed from our detailed discussion of the Middle Way and its related Buddhist teachings which are again condensed to Threefold Training or \textit{Tisikkhā} that the path leading to everlasting peace is complete and coherent in itself. It is the path which can easily put into practice by anyone. It is also essentially moralistic. Due to this, the path to peace in Buddhism is the path to the culmination of moral life. Not only this, as indicated above, the highness of the mind and also its development on intellectual foundation is very well acknowledged. Hence, the highest concentration of the mind leads to the permanent peace because his mind is purified from all mental defilements which are of seven fold. His greed, hatred and illusion are completely eradicated. One who attains this mental status of peace has no chance of falling down from that spiritual realm.

Meditation is the means for the concentration. Here again in Buddhism the meditation has been given a so prominent place that it has been explained in detail in numerous places in numerous ways. Moreover, the enlightened one is so moderate that his actions are mere actions devoid of any fruits for himself. Also that his actions do not affect anyone in the
society harmfully. So there is no way for the downfall of peace even in minute way in his case.

Thus all teachings in Buddhism are somehow interrelated. They aim at the final goal of a Buddhist called Nibbāna. This Nibbāna itself is the culmination of peace. Therefore, one may conclude that a real Buddhist who follows the teachings is a peace-loving subject. This is because of his own mental development. Hence, it comes from within and last long.

At present, the world is full of wars and conflicts. The causes for these are numerous and composite. In such a situation, what is the contribution of Buddhism to terminate these social problems? Is the way for peace in Buddhism relevant or applicable in solving current issues? This has been the subject we focussed on our fourth chapter. The Buddhist methodology of solving any problem is to see the causes and effects. And, by understanding the causes, the remedy is suggested so that the effects are automatically receded if they are unsatisfactory. Accordingly, we tried to explore the causes of current social issues that are responsible for the downfall of peace. In most of the countries violence results from misunderstanding and distrust among the people over trivial issues like colour of skin, class, race and occupation etc.; in some other countries violence results from a greed for power, desire to control other nations through military or money power. In many poor countries violence results from unequal distribution of geographical resources and over population. All this and many others have gradually resulted in the loss of human values, and spread of terrorism; in other words, the decay of morality, spread of greed, hatred and illusion. Hence the causes of these issues can well be taken into the domain of Buddhist negative mental qualities enumerated above, viz. greed, hatred, and illusion.

Under the consumerism, people have become the slaves of desires. The one-sided physical comfort is so extreme that the people have totally forgotten the much more important side of their own mental comfort. Buddhism emphasises the balance or the equilibrium of these two. Further, Buddhism considers the mental health to be foremost and the physical health is subsidiary to it. A further analysis of the current issues from this criterion necessarily revealed the validity of Buddhist teachings for the conflict resolution or bringing about the peace in the society. The treatment for a better mental development of an individual is the Buddhist approach and solution for the problem. Given the fact that the society is an aggregate of individuals, individual peace ultimately leads to an everlasting social peace.
This becomes all time validity because the society is a collection of individuals. We have seen how the problems created by the individual gets blown up or proliferated disproportionately and come to be accepted as a problem at the global level ultimately. Whatever good or bad an individual commits will directly or indirectly affect the society, nation and globe as a whole. Therefore, all kinds of problems whether between an individual and another or between one group and another or between nations or with natural environment is traceable to the same origin: the origin from Man himself, correctly speaking to "the mind of Man". Once all individuals are better off or mentally sound, the society inevitably becomes a better place to live devoid of wars and conflicts.

We pointed out that overcoming of greed, hatred, and ignorance paves the way for a peaceful society. How difficult is it to overpower these mental dispositions? Buddhism shows an easy practical way for this. It is just a change of attitude. What is urgent is a beginning to think or look off/at things in a new different way; a complete change of attitude. For this end, one may begin with simple things like observing five moral conducts. Here, we should emphasise that, though theses five precepts look very simple or much discussed, Buddhism maintains that this is the very kernel of cultivating peace in an individual, to begin with, and at the end in the society as a whole. The reason is that these five precepts make one to respect others, love others, care others, be friendly with others as well as with himself.

The organised and systematic methodology of bringing about everlasting peace in Buddhism is once again manifested in its division of the society into four communities viz. monks, nuns, layman and laywoman and the systematic mutual relations within and among. Into these four included all in the society. We should note here that the role of a Buddhist monk was totally different from that of a ritualistic priest. He can be identified as a messenger of peace giving piece of advices to the laity whose support he survives, when and where the necessity arises without expecting anything in return. Hence, in Buddhism, a life of a monk is supposed to be an ideal for the society. He is simply a volunteer. He is the peace-messenger. We should note here that the criterion of these divisions was nothing of caste, nationality, race, or gender but moral behaviours.

Politicians find it very easy to rule in an ideal Buddhist society if their objectives are to lead the subjects and the country for a happy and contended stage. Ruling a country of ideal Buddhist society in which the peace is highly appreciated and respected thus becomes so easy. In such an
environment, the duty of a ruler is confined only to provide the security and safeguard from natural disasters and to remove the obstacles in practicing Buddhist values. On the other way around, a good Buddhist can have a better chance to be a good, ideal ruler.

Similarly, the Buddhist reply to the economic growth of a country or a society is in accordance with the satisfaction of all individuals in the society. The economic growth of a country is measured how much the people of that country are self-contended, not on material wealth. In other words, while acknowledging the economic growth, what is required is a contended society, peace in mind of all subjects. Buddhism shows how to achieve it for all without neglecting even a single individual which is not so in the present world. This we have discussed in Buddhist economic policy under various quotations from the Buddhist canon, just to give one example here, the fourfold advice on domestic economy:

1. Acquire wealth through perseverance in meritorious ventures (Utthanasampadā),
2. Protect legitimate gains effectively (Ārakkhasampadā),
3. Associate with righteous persons only (Kalyāṇamittatā)
4. Balance income and expenditures wisely (Samajīvitā).

This may dispel some charges or doubts that Buddhism can not cope up with the modern society in which the economic growth is considered to be prominent. Besides, Buddhism does not approve any kind of discrimination or exploitation in the name of the growth of economy which is so frequently and in big extent happening in the present world. The end of the economic growth, according to Buddhism, should be for a happy and contended life of all.

Thus, Buddhism maintains that without firm mental peace, a sustainable world peace is impossible. Buddhism points out how this sustainable world peace is achieved gradually by following its teachings.

7.3 Suggestions

It has been revealed that there is a misconception that peace includes pleasures derived from the six senses. According to Buddhism, sense pleasures lead finally to suffering rather than to peace. Sensual pleasures are futile because they are temporary. Instead of acting on the illusionary idea that material or economic growth brings peace, Buddhism teaches us to work on spiritual development. Buddhism advises us to keep equilibrium of physical and mental peace or comfort. According to the Buddha, man can
promote both mental and social peace by controlling his greed, hatred, and 
ignorance, the unwholesome mental qualities. This would allow one to see 
the things in a different angle. In other words, this would change his 
attitudes to look at things in different perspectives. This is what is required 
in the present world. It further appeals every individual to act upon the way 
towards peace as Buddhism has pointed out. In today’s world, there are hair-
splitting debates on religious topics. This type of intellectual discussions is 
of little importance in achieving the peace. So Buddhism suggests us to put 
the first step in the experiential level by means of practicing *Pañcasīla*. The 
objective of *Pañcasīla* is to behave in the society in such a manner that he 
would not hurt others even in a minute degree. Buddhism firmly believes 
that this initial step of moral foundation leads one to an everlasting peace in 
course of time. So it invites all to start this moralistic and ethical journey 
towards peace.

It has been found that the main cause for non-peace of the present 
world is the lack of control over the mind. If one understands the nature of 
his own mind as the store-house of good and bad emotions from time to 
time, he is capable of controlling both good and bad emotions. Only then 
one can abstain from those actions that harm peace in his mind, in the first 
instance, and that of others next. Thus, Buddhism gives the prominence to 
one’s own mind. Volition is the determining factor for mental or physical 
violence or non-violence. One’s own mind can be his friend or enemy. All 
Buddhist teachings focus on training the mind, controlling the mind. There is 
a clear cut path for that. That is the Noble Eightfold Path. All teachings of 
Buddhism can somehow be condensed into this. Buddhism wants everybody 
to tread on this path for world peace.

Thus, peace in Buddhism becomes meaningful further in its teaching 
of meditation which is of two types i.e. *Samatha* and *Vipassanā*.

Uniformity and inter-relationship of Buddhist teachings allows the 
individuals to step into the path of peace with ease. All Buddhist teachings 
are helpful in different degrees in bringing about individual and social peace.

It has been very much clear that Buddhist Canon has rich teachings 
that can well be utilised for bringing about world peace which is an urgent 
need of the present day in the world. Therefore, it is suggested to discover 
such a mechanism that would help people to be aware of these teachings. By 
doing so, it should not necessarily be emphasised that these are Buddhist 
teachings. If the objective is to bring about world peace, it is immaterial 
whatever brand those teachings hold.