CHAPTER VII
SUMMARY AND SUGGESTIONS

This study is based on the concept of conflict and remedy in Buddhist philosophy with special reference to the Theravāda. Thereby, this study aims to 1) study the concept of conflict in Buddhist philosophy, 2) study the concept of conflict and remedy in Buddhist philosophy, and 3) synthesize the right concept of conflict remedy in Buddhist philosophy to apply to ease the present situations. Thus, the results can be summarized as follows:

7.1 RESULTS OF RESEARCH

The study of the concept of conflict and remedy in the Theravāda Buddhist philosophy has uncovered the results in accordance with the objectives of this study as follows:

7.1.1 Results of Study of the Concept of Conflict in Buddhist Philosophy

In Buddhism, the meaning of conflict is wide and deep, and includes many dimensions. However, to briefly understand its meaning, it can be said that “a conflict means the misconducts, bad actions or unwholesome actions in deeds, words and thoughts that caused of the doers and others troubled, harmful, discordant, worry and unhappy both in this life and next life”.

With regard to the roots of conflict, there are two groups of unwholesome roots, that is, *akusala-mūla* and *papañca*.

*Akusala-mūla* (unwholesome roots or roots of bad actions) consists of three unwholesome roots, namely, (i) *lobha* (greed), called ‘rāga (desire), consists of covetousness which is a state of lack, need and want. Furthermore, it is always seeking fulfillment and lasting satisfaction, but its drive is inherently insatiable, so that as long as it endures it maintains the sense of lack. Its consequence is regarded as a lesser fault but fades away slowly. (ii) *Dosa* (hatred or aversion) consists of ill-will which is an inverse or contrary of *lobha*. And its consequence is regarded as a great fault but fades away quickly. And finally, (iii) *moha* (delusion) consists of ignorance, doubt, sloth, restlessness and wrong view which is a state of confusion, bewilderment and helplessness. And its consequence is regarded as a great fault and also fades away slowly. Therefore, *lobha*, *dosa* and *moha* are the roots of bad actions that connect closely with each other. Especially *moha* is the most important, because it actually is a basis or guide of cultivation of both *lobha* and *dosa*. Moreover, its consequence not only consists of a great fault but also is difficult to fade away.

*Papañca* (diversification, diffuseness or mental diffusion), is of three kinds: *tanha* (caving), *māna* (conceit) and *diṭṭhi* (view). (i) *Tanha* (craving) consists of sensual desire which eventually gives negative consequences, that is, a sensuous craving, a craving for existence leading to the view of eternalism, and a craving for nonexistence leading to the view of annihilationism. (ii) *Māna* (conceit) consists of attachment to the self which eventually gives negative consequence in the form of self-conceit or (super) egoism. And finally, (iii) *diṭṭhi* (view) consists of attachment to one’s view mostly and eventually causes the most important of negative consequences, wrong view, ceaselessness and non-
moral dread. Therefore, *tānha*, *māna* and *diṭṭhi* are closely linked to each other. Especially, *diṭṭhi* or *micchā-diṭṭhi*, is the most important defilement in *papañca*, because it is the origin of two defilements, *tānha* and *māna*. And if *micchā-diṭṭhi* has arisen, the rest of defilements also arises.

*Akusala-mūla* and *papañca*, are the cause and result of each other. Moreover, they are also closely connected to each other, as in *lobha* is linked closely to *tānha*, and *dosa* is linked closely to *māna*, and *moha* is linked closely to *micchā-diṭṭhi*. And they called ‘defilements (*kilesa*)’ because they are the causes of other defilements.

Conflict can be divided into three kinds. They are: (i) bodily conflict (*kāya duccarita*) consists of the destruction of life or killing (*pāṇātipāta*), taking what is not give or stealing (*adinnādāna*), and sexual misconduct (*kāmesumicchācāra*), (ii) verbal conflict (*vacī duccarita*) consists of false speech (*musāvāda*), tale-bearing or malicious speech (*pisunāvācā*), harsh speech (*pharusavācā*), and frivolous talk or vain talk or gossip (*samphappalāpa*), and (iii) mental conflict (*mano duccarita*) consists of covetousness or avarice (*abhijjhā*), ill-will (*byāpāda*), and false view or wrong view (*micchādiṭṭhi*).

Of these conflicts, bodily conflict (*kāya duccarita*) and verbal conflict (*vacī duccarita*) are regarded as external conflict, whereas mental conflict (*mano duccarita*) is regarded as internal conflict. Internal conflict is the most important because both bodily conflict and verbal conflict originate from it. Wrong view (*micchādiṭṭhi*) is the most important of all the unwholesome courses, because it can cause conflicts and sufferings and also give consequence of heavy damages more than the heinous crimes which bring immediate results (*anantariyakamma*).

Therefore, conflict can directly cause pessimistic effects, that is, schism or disruption (*saṅghabheta*), wrong course of prejudice (*agati*),
sufferings, heedlessness, etc. However, it also can indirectly cause positive effects, that is, self improvement, improvement of political policies and laws, social development, etc.

7.1.2 Results of Study of the Concept of Conflict and Remedy in Buddhist Philosophy

This study emphasizes the need to study and analyze the two main concepts of conflict remedy in Buddhist philosophy, the concept of *kusala-kammapatha* (the wholesome course of action) and *majjhima paṭipadā* (the middle path). Thus, the results of the study reveal:

1) Concept of *Kusala-kammapatha* as Conflict and Remedy in Buddhist Philosophy

*Kusala kammapatha* means the wholesome course or ways of action which are of ten kinds and refer to all kinds of actions with positive volition through body, speech and mind. It is an important rule that can remedy or resolve a conflict because it aims to make humans abstain from bad actions or conflicts and to cultivate humans to do good actions in body, word and thought. Thereby, it can be shown as follows:

**Bodily conflict remedy**

(i) Abstention from destruction or life or killing (*pānātipāta veramanī*), it can support a man to cultivate or practise ennobling virtues, namely, loving-kindness and compassion. And then, its consequence can cause life-safety for all living beings.

(ii) Abstention from taking what is not given or stealing (*adinnādāna veramanī*), it can support a man to cultivate or practise ennobling virtues, namely, right livelihood and donation. And then, its consequence can cause-property-safety for the people in society.
(iii) Abstention from sexual misconduct (kāmesumicchācārāveramanī) can support a man to cultivate or practise ennobling virtues, namely, sexual restraint and contentment with one’s own spouse. And then, its consequences can cause family-safety or love.

**Verbal conflict remedy**

(iv) Abstention from false speech (musāvādā veramanī) can support a man to cultivate or practise the ennobling virtue, namely, truth speech. And then, its consequence can cause confidence in related ones.

(v) Abstention from tale-bearing (pisuṇāya vācāya veramanī) can support a man to cultivate or practise the ennobling virtue, namely, united or harmonious speech. And then, its consequence can cause unity or harmony among the people in society.

(vi) Abstention from harsh speech (Pharusāya vācāya veramanī) can support a man to cultivate or practise the ennobling virtue, namely, pleasant or kindly speech. And then, its consequence can cause pleasantness and love among people in the society.

(vii) Abstention from vain talk or gossip (samphappalāpā veramanī) can support a man to cultivate or practise ennobling virtues, namely, beneficial and moral speeches. And then, its consequence can cause benefits, peace, welfare and right understanding among people in the society.

**Mental conflict remedy**

(viii) Non-covetousness (Anabhijjhā) can support a man to cultivate or practise ennobling virtues, namely, contentment, sympathetic joy and donation. And then, its consequences can cause sacrificeable and generous thoughts and actions, and non-selfishness.
(ix) Non-hatred (*Abyāpāda*) can support a man to cultivate or practise ennobling virtues, namely, forgiveness to all human beings and animals. And then, its consequences can cause of forgiveness and love among people in the society.

(x) Right view (*sammāditthi*) can support a man to cultivate or practise ennobling virtues, namely, concentration and meditation, having mindfulness and clear comprehension, and developing one’s wisdom. And then, its consequences can cause mindfulness and wisdom.

Therefore, the aim of *kusala kamma* is to decrease and eradicate unwholesome roots, namely, bodily and verbal conflict remedies can eliminate greed (*lobha*) and hatred (*dosa*), and mental conflict remedy can destroy all unwholesome roots, like greed (*lobha*), hatred (*dosa*) and delusion (*moha*). *Kusala kamma*, thereby, can cultivate wholesome roots, like non-greed (*alobha*), non-hatred (*adosa*) and non-delusion (*amoha*), and support good conducts in deeds, words and thoughts of people. The right view is especially the most important because it aims at the development of wisdom which can lead a man to the cessation of sufferings.

2) Concept of *Majjhimā paṭipadā* as the Conflict and Remedy in Buddhist Philosophy

*Majjhimā paṭipadā* or the middle path is referred to as the Noble Eightfold Path, because it is composed of eight factors, so that these factors are of one path. The middle path avoids the two extremes of misguided attempts to attain liberation, namely, sensual indulgence or extreme hedonism (*kāmasukhālikānyūga*) and self-mortification or extreme asceticism (*attakilamathānuyoga*). It is called ‘the middle path’ because it consists of right practices which can lead a man to the highest goal, *nibbāna*. Thus, it is the best way that can remedy the conflicts,
because it emphasizes on eradicating the unwholesome roots (greed, hatred, delusion), and leads a man to the end of suffering. Thereby, the results of its study can be revealed as follows:

**Rule of right practice on morality (bodily and verbal conflict remedy)**

(i) Right speech is regarded as ‘co-conference’ in the meaning of conflict remedy. It can cultivate in a man to practise the ennobling virtue of creating friendship among people. Thereby, a society of love or family will arise as its good result.

(ii) Right action is regarded as ‘co-operation’ in the meaning of conflict remedy. It can cultivate in a man to practise the ennobling virtues of helping and charity towards each other. Thereby, a society of unity will arise as its good result.

(iii) Right livelihood is regarded as ‘co-responsibility’ in the meaning of conflict remedy. It can cultivate in a man to practise the ennobling virtues of suggesting to others the right career or livelihood. Thereby, a society of peace arises as its good result.

**Rule of right practice on concentration (emotional conflict remedy)**

(iv) Right effort is regarded as ‘co-investigation’ in the meaning of conflict remedy. It can cultivate in a man to practise the ennobling virtues of adjustment and improvement in oneself in the right way all the time. Thereby, a society of safety arises as its good result.

(v) Right mindfulness is regarded as ‘co-carefulness’ in the meaning of conflict remedy. It can cultivate in a man to practise the ennobling virtues of self-knowledge, admitting one’s mistake and
forewarning oneself and others heedfully. Thereby, a society of carefulness arises as its good result.

(vi) Right concentration is regarded as ‘co-earnestness’ in the meaning of conflict remedy. It can cultivate in a man to practise the ennobling virtues of neutrality, equality and justice. Thereby, a society of stability arises as its good result.

Rule of right practice on wisdom (intelligent conflict remedy)

(vii) Right thought is regarded as ‘co-thinking’ in the meaning of conflict remedy. It can cultivate in a man to practise the ennobling virtues of creative thinking without greed, hatred and delusion. Thereby, a society of creative thinking arises as its good result.

(viii) Right view is regarded as ‘co-understanding’ in the meaning of conflict remedy. It can cultivate in a man to practise the ennobling virtues of right knowledge-building. Therefore, a society of wisdom arises as its good result.

Thus, majjhima-paññadhā aims to cultivate non-greed (alobha), non-hatred (adosa) and non-delusion (amoha). Moreover, it can lead a practitioner to physical, moral, emotional, mind, intellectual developments. In this way, the middle path can create the union or coaction in various dimensions, both internal and external dimensions, to create a perfect society.
7.1.3 Results of Synthesis as the Right Concept of Conflict Remedy in Buddhist Philosophy and Their Application to the Present Day

It is a synthesis of the two main concepts of conflict remedy in Buddhist philosophy, namely, the concept of kusala-kammapatha (the wholesome course of action) and the concept of majjhimā paṭipadā (the middle path), to create as the right theory or concept of conflict remedy in Theravāda Buddhist philosophy. And this is to be applied to ease the present situation. Thereby, the result of this synthesis can be revealed as follows:

The various kinds of bodily conflict remedy in the concept of kusala-kamma are connected closely with or are the same as the right action in the concept of majjhimā paṭipadā. The diverse forms of verbal conflict remedy in the concept of kusala-kamma are connected closely with or are the same as the right speech in the concept of majjhimā paṭipadā. The different kinds of mental conflict remedy in the concept of kusala-kamma (non-covetousness and non-illwill) are connected closely with or are the same as the right thought in the concept of majjhimā paṭipadā. And the varied forms of mental conflict remedy in the concept of kusala-kamma (right view) are connected closely with or are the same as the right view in the concept of majjhimā paṭipadā.

Moreover, the concept of kusala-kamma firstly aims at the external conflict remedy. Whereas, the concept of majjhimā paṭipadā firstly aims at the internal conflict remedy, and then secondly at the external conflict remedy. Therefore, both can resolve the internal and external conflict remedies. And when both are synthesized to shape the right concept of conflict remedy in Theravāda Buddhist philosophy to apply to ease the present situation, it can show that:
1) Whenever, a man can practise in accordance with the rule of right practices under morality, there is co-conference, co-operation and co-responsibility alongwith friendship, help and suggestion as the approach strategy, and speaking in the right way, action in the right way, and non-selfishness as the protect strategy. A man can eradicate greed (*lobha*) and hatred (*dosa*), so that he can aspire to physical and moral developments. And he can also cultivate non-greed (*alobha*) and non-hatred (*adosa*).

Therefore, both bodily and verbal conflict remedies have arisen totally. And eventually, a society of love, interdependence, unity and peace appears.

2) Whenever, a man can practise in accordance with the rule of right practices by developing quality and efficiency of mind properly there is co-investigation, co-carefulness and co-earnestness alongwith adjustment, forewarning, neutrality and justice as the approach strategy, and protection against mistakes, heedfulness, good spirit and meditation as the protect strategy. Thus, a man can eradicate greed (*lobha*) and hatred (*dosa*), and also modulate or weaken delusion (*moha*), so that he has mind or emotional development. He can also cultivate non-greed (*alobha*) and non-hatred (*adosa*), and support developing non-delusion (*amoha*) indirectly.

Therefore, the mental conflict remedy, especially the mind, has arisen thoroughly. And eventually, a society of safety, confidence, carefulness, and stability appears.

3) Whenever, a man can practise in accordance with the rule of right practices by developing insight, knowledge or wisdom rightly alongwith co-thinking and co-understanding which have a creative thinking and knowledge-building as the approach strategy, and non-
attachment, forgiveness and causality as the protect strategy. Thus, a man can eradicate greed (lobha), hatred (dosa) and delusion (moha), so that he can aspire to wisdom or intellectual development. He can also cultivate non-greed (alobha), non-hatred (adosa) and non-delusion (amoha).

Therefore, the mental conflict remedy, especially wisdom, has arisen exactly. And eventually, a society of forgiveness, creative thinking, and wisdom appears.

Briefly, the concept of conflict and remedy in Theravāda Buddhist philosophy can thus be applied to resolve all the conflict problems, both internal and external conflicts, in accordance with the appropriate cases and situations. Consequently, the two main kinds of conflict problems, i.e., conflict of interests and conflict of values and attitudes can actually be resolved by this rule of right practices.

7.2 SUGGESTIONS

7.2.1 Suggestions for Application

The results of this study show that the concept of conflict remedy in Theravāda Buddhist philosophy is not only the rules of right practices, but also can be really brought to practise in society. The government, various organizations and religious institutions should clearly explain the rules of right practices to their people and establish it to people. Moreover, the government, organizations and institutions should set up the rules of right practices as the rules of morality, regulations or laws for their people. Thus, there are unity and harmony among people in the society.
7.2.2 Suggestions for Further Study

This study aimed to study and create the concept of conflict remedy in *Theravāda* Buddhist philosophy, can be applied to ease the present situations. Because I firmly think that the concept of conflict remedy in *Theravāda* Buddhist philosophy firstly is necessary to be clearly studied as the guidance or leader, and then secondly is applied to resolve the various conflict problems. Then this concept can actually be applied to resolve the conflict problems according to the proper situation. However, this study does not bring the concept of conflict remedy in *Theravāda* Buddhist philosophy to apply for solution to the present problems. Thus, I would kindly like to suggest that in future, this concept of conflict remedy in *Theravāda* Buddhist philosophy should be brought to study and to apply for solution to the present conflicts, both national and international, since it can remedy both the external and internal conflicts.