PREFACE

The Buddha gave the Principal Teaching (Ovādapātimokkha) to the assembled monks about more than 2500 years ago that:

“Sabbapāpassa akaraṇaṁ Kusalassūpasampadā
Sacittapariyodapanā Etaṁ Buddhāna sāsanaṁ”

“To abstain from all evil, to cultivate what is wholesome, to purify one’s mind, this is the Teaching of the Buddhas.”

It indicates that the sufferings, conflicts, and evils can always appear in one’s mind if they are unconscious. To eradicate the sufferings, conflicts and evils, it is necessary to cease evils, cultivate what is good, and then clean the mind. And if they can practise stringently, actually follow the Buddha’s teaching. Moreover, they can eliminate the internal and external conflicts, live their life peacefully and rightly. Thus, Buddhism is regarded as a religion which emphasizes on the personality rather than the society. In the beginning a person should accompany with the good conducts in the actions, speeches and thoughts, and then he frequently spreads his good conducts to others by suggestion, teaching, and practice to set an example. Then, conflicts cannot occur among people; there will be happiness and peace.

Therefore, I took interest in conducting a research project entitled “The Concept of Conflict and Remedy in Buddhist Philosophy with Special Reference to Theravāda”. This study will make a clear impact on the understanding of the concept of conflict and resolution in Buddhist philosophy. Furthermore, it also synthesizes the important concepts of conflict resolution to create as the right theory for conflict resolution at the present time.
The conceptual framework of this research is organized into seven chapters. And each chapter studies the different themes as shown in the section of the objectives and scope of this thesis. A brief account of the contents of each chapter is given below.

The first chapter begins with an introduction to the background and significance of the problem, research objectives, problems of research, scope of the study, conceptual framework of research, data for the study, definition of terms, review of literature, method of Research, and expected benefits.

The second chapter aims to study and develop an understanding of 1) the general concept of conflict and remedy that will be revealed on the topic of definition of conflict, development of conflict knowledge, roots of conflict, and conflict prevention, development and resolution, 2) concept of conflict and remedy in western philosophy that will be highlighted on the view of Karl Marx, Lewis A. Coser and Ralf Dahredorf, 3) concept of conflict and remedy in eastern philosophy that will be focused on the view of Cārvāk, Six Orthodox Schools and Gandhi, and 4) concept of conflict and remedy in religious philosophy that will be argued on the view of Jainism, Christianity and Islam.

The third chapter analyses the concept of conflict in Buddhist philosophy, they are: 1) meaning of conflict, 2) kinds of conflict, 3) roots of conflict, 4) conflict story in Buddhist literatures that analyzed as seven topics i.e. conflict story of powers, authorities and benefits, conflict story of the different beliefs, conflict story of the different views, conflict story of the different moral conducts, conflict story of the malice and revengefulness, conflict story of the scant resource, and conflict story of the different race, and eventually 5) effects of conflict.
The fourth chapter is devoted to the study of conflict and remedy in Buddhist philosophy: Kusala-kammappatha (Wholesome Course of Action). Namely, it discusses on these topics: 1) meanings and importance of Kusala-kammappatha, 2) relationship between the theory of Kamma and Kusala-kammappatha, 3) Conflict and remedy in deeds on the concept of Kusala-kammappatha, 4) conflict and remedy in words on the concept of Kusala-kammappatha, 5) conflict and remedy in thoughts on the concept of Kusala-kammappatha, and 6) results of conflict remedy in Kusala-kammappatha.

The fifth chapter proposes a further study of conflict and remedy in Buddhist philosophy: Majjhimā paṭipadā (The Middle Path). Namely, it argues on these topics: 1) meaning and importance of Majjhimā paṭipadā, 2) relationship between Majjhimā paṭipadā and Tisikkhā (The Threefold Training), 3) conflict and remedy in wisdom (paññā) on the concept of Majjhimā paṭipadā, 4) conflict and remedy in morality (sīla) on the concept of Majjhimā paṭipadā, 5) conflict and remedy in concentration (samāthi) on the concept of Majjhimā paṭipadā, and 6) results of conflict remedy in Majjhimā paṭipadā.

The sixth chapter aims to synthesize and create the theory of conflict and remedy in Buddhist philosophy. Namely, it does a synthesis of the concept of conflict and remedy on these topics: 1) synthesis of the concept of conflict in Buddhist philosophy, 2) synthesis of the concept of Kusala-kammappatha on conflict remedy in Buddhist philosophy, 3) synthesis of the concept of Majjhimā paṭipadā on conflict remedy in Buddhist philosophy, and 4) synthesis of theory of conflict and remedy in Buddhist philosophy.

And finally, the seventh chapter, it is the summary and suggestions that highlight the important points of the thesis related to research
objectives. Thereby, it is divided into two topics: 1) results of research that consist of results of study the concept of conflict in Buddhist philosophy, results of study the concept of conflict and remedy in Buddhist philosophy, and results of synthesis as the right concept of conflict remedy in Buddhist philosophy to apply to resolution the present situations, and 2) suggestions that compose of suggestions for application and suggestions for further study.