ABSTRACT

The thesis entitled “The Concept of Conflict and Remedy in Buddhist Philosophy with Special Reference to Theravāda” is a qualitative research. Its aim is to study the concepts of conflict and remedy in Buddhist philosophy and to synthesize them as the theory of conflict remedy in Buddhist Philosophy. Documentary research is done from the original Buddhist Texts (Tipiṭaka), the Buddhist Commentaries, books and journals etc.

The results of this study reveal that, in Buddhist philosophy, conflict comes from three unwholesome roots (Akusala-mūla), namely, greed (Lobha), hatred (Dosa) and delusion (Moha). And the mental conflict (Mano duccarita) is very difficult to be destroyed, because it consists of covetousness (Abhijjhā), ill-will (Byāpāda), and wrong view (Micchādiṭṭhī).

Regarding the concept of conflict and remedy in Buddhist philosophy, the concept of Kusala-kammapatha emphasizes first the external conflict remedy – bodily and verbal conflict remedies, and then second the internal conflict remedy – mental conflict remedy. Whereas, the concept of Majjhimā paṭipadā emphasizes first the internal conflict remedy, and then second the external conflict remedy.

When both concepts are synthesized as the theory of conflict remedy in Theravāda Buddhist philosophy, it shows that whenever, one can practise in accordance with the rule of right practices under the morality (Sīla), developing a quality of mind (Samādhi) and knowledge or wisdom (Paññā). There, they all accompany with co-conference, co-operation, co-responsibility, co-investigation, co-carefulness, co-earnestness, co-thinking and co-understanding, have a friendship, help, suggestion, adjustment, forewarning, neutrality, justice, creative thinking and knowledge-building as the approach strategy, including speaking and action in the right way, non-selfishness, protection the mistakes, heedfulness, good spirit, meditation, non-attachment, forgiveness and causality as the protect strategy.