CHAPTER I
INTRODUCTION

1.1 BACKGROUND AND SIGNIFICANCE OF THE PROBLEM

Since human beings are social animals they prefer to live in a society. This has given rise to many languages, cultures, customs, association, laws and so on. In prehistoric age, the society of human beings was a single system, without complicated problems and very few human conflicts. However, it is the opposite in the present age, which is a complex system with many complicated problems. Human societies have changed quickly along with prevailing conditions and times as well as to the emergence of many conflicts. If there are very few conflicts they can be resolved, but if the conflicts are on an intensive scale they may be difficult to stop or be solved. In this way, many fights or conflicts, finally lead to war. From the beginning of recorded history, around 3,600 BC, over 14,500 major wars have killed close to four billion people. Moreover, the wars that took place in the 20\textsuperscript{th} century killed around 200 million people. Since the Second World, there have been on average about 30 armed conflicts ongoing every year. And 90 percent of casualties in these conflicts have been civilians, compared to 50 percent in the Second World War and 10 percent in the First World War.\textsuperscript{1}

This clearly indicates that conflicts appeared in human society since the prehistoric age. Thus, all human societies tried to prevent the

occurrence of conflicts by issuing a law or promulgating an act, etc., to create materials as protection against conflicts. In many cases, these materials could protect or solve sometimes or in certain situations, but were not a sustainable solution. Hence in human societies, there was peace and happiness sometimes and at other times sorrow, distress and disorder. Since all causes of conflicts mostly come from human beings, therefore, human beings are important in that they can create joy or sorrow among the human societies, because the internal power of human beings comes from a good or bad mind. If someone’s mind is composed of negative thoughts, he can really create a conflict. On the contrary, if someone’s mind is unbiased, he can actually establish peace among human societies.

Conflicts have created many problems in human societies. There are two main causes of conflicts: (i) difference of views or beliefs, namely, attachment to religion, and (ii) difference between tribes or nationalities. Human beings are cognizant of these causes and have desperately tried to provide a solution, but have not been able to completely resolve these issues. They have been able to provide a temporary solution, but a more permanent resolution still evades them.

In particular, the conflict among religions is occurring and increasing day by day. Generally all religions’ teachings focus on the good actions and total abstinence from wrong actions. M. Horowitz, statistically evaluated that over 200 wars fought between 600-1700 C.E. period had a variety of motives ranging from intensely religious to non-religious.² Therefore, if we deeply consider this we can clearly understand that religion is firmly a mental refuge of human beings, and

this mind is considered as the humans’ most important power. And when their mental refuge is different, their faith, view and practice are also different. Therefore, their belief in their own mental refuge (Lord of God) is of the highest and absolute. And thus, the conflicts, disputes, fights and wars between different religious followers occur.  

Religious conflicts or wars are difficult to protect or solve because they come from humans’ mind, and can spread extensively and quickly.

Buddhism is called “the Religion of Peace”, because Buddhist teachings focus on self-awareness to maintain bodily, verbal and mental peace. This can lead into developing wisdom and can open one’s potential for salvation.

Buddha imparted important teachings to the assembled monks on Māgha Pūjā day, around 2,500 years ago, which is called “Ovādapāṭimokkha (Principal Teaching)” and lays down the principles of Buddhist teachings.

Buddhist practices are based on making one’s body, speech and mind peaceful by which one’s internal and external conflicts are destroyed. Due to these teachings, no conflict among Buddhists or between Buddhists and other religious followers has appeared in religious history. According to Buddha’s teaching:

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4 1) On December 13, 1999, the United Nations as the World Organization performing various activities accepted by the worldwide population has unanimously resolved to declare the Visakha Puja Day as an International Day on December 15, 1999. Because that is the day Lord Buddha was born, enlightened and passed away in the same lunar day. The world realizes Him as a great person according to his teachings about mercy and patience among all creatures for world peace and happiness which are the same as the policies of UN.

2) Visakha Puja day is also recognized by the UNESCO in 1999 as “World Heritage Day”.

5 Ovādapāṭimokkha (Principal Teaching) is considered as the Three Admonitions or Exhortations of Buddha (Buddha-ovāda), they are: 1) not to do any evil, 2) to do good, and 3) to purify the mind. D. II., p. 38.
"Where is anger for one freed from anger, who is subdued and lives perfectly equanimous, who truly knowing is wholly freed, Supremely tranquil and equipoised? He who repays an angry man in kind is worse than the angry man; who does not repay anger in kind, He alone wins the battle hard to win. He promotes the weal of both, His own, as well as of the other. Knowing that the other man is angry, He mindfully maintains his peace and endures the anger of both, His own, as well as of the other, even if the people ignorant of true wisdom consider him a fool thereby".  

From the above saying, it can be argued that this cause of abstinence has stopped from creating a conflict among Buddhists or between Buddhists and others. Whenever one loses his self-awareness, his mind becomes dull and lacks peace, and his wisdom also does not develop. This obstructs his potential for salvation. Thus, the effort to keep the mind peaceful and develop wisdom is an important practice for Buddhists who desire the supreme happiness (Nibbāna).

Buddhism is a peaceful religion, and it emphasizes on the abstinence from conflicts. But there are questions which need to be answered like what is the Buddhist concept of conflict? What are the causes of conflict? What is the theory of Buddhist conflict resolution, and whether it can be applied to ease the present situations or not and by which method? The world societies at present are confronted with religious, social, economic and political conflicts. Therefore, the answers to these questions from Buddhist teachings assume importance.

For this reason, it is very necessary to research the concept of conflict remedy in Buddhist philosophy and also study the ability to apply

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6 S. I., p. 203.
this theory to the present social situations. From a review of the literature, it seems that nobody has researched this topic as a synthesis or integration of the main concepts of conflict resolution as the Buddhist conflict remedy’s theory. Most of the research studies have only chosen to analyze the Buddhist concept of conflict resolution, for instance, “Analytical study of Abhayadāna for managing the conflict in the present Thai societies”, 7 “Critical study of the concept of Mettā in Theravāda Buddhist philosophy”, 8 “Buddhist concept of Karunā and world peace” 9 and “Critical study of the concept of Santi (Peace) in Theravāda Buddhism with special Reference to the Visuddhimagga”. 10 This approach can solve the problem of conflict in social situations to a certain extent, but not absolutely. This is because conflicts do not always occur from one cause, but may occur from many causes also. Thus, conflicts should be solved by the synthesis or integration of many methods from the main concepts of Buddhism.

However, there are some researches that are more closely related to the present study, namely, “Buddhist mediation: a transformative approach to conflict resolution” 11 and “A Pattern of Conflict Management by Buddhist Peaceful Means: A Critical Study of Mae Ta

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7 Kasira Tiansongjai, The Analytical Study of Abhayadāna for Managing the Conflict in the Present Thai Societies, Thesis of Master of Arts (Buddhist Studies), (Bangkok: Mahāchulālongkorn-rājavidyālaya University, 2007).
9 Phramaha Tuan Phim-Aksorn, Buddhist Concept of Karuna and World Peace, Ph.D. Thesis (Buddhist Studies), (Varanasi: Banaras Hindu University, 1988).
10 Ashin Paññābala, A Critical Study of the Concept of Santi (Peace) in Theravāda Buddhism with Special Reference to the Visuddhimagga, Thesis of Master of Arts (Buddhist Studies), (Bangkok: Mahāchulālongkorn-rājavidyālaya University, 2004).
11 Helena Suk Yee Yuen, Buddhist Mediation: A Transformative Approach to Conflict Resolution, Ph.D. Thesis (Philosophy), (Hong Kong: University of Hong Kong, 2008).
These researches aim to study a method or process of application of the Buddhist teachings for resolving or managing the conflict that appear in a particular case only. And these studies do not synthesize the main concepts of conflict resolution to create the theory of conflict and remedy in Buddhist philosophy. They are a critical study in Buddhist teaching only.

Therefore, I am interested in conducting a research entitled, “The Concept of Conflict and Remedy in Buddhist Philosophy with Special Reference to Theravāda” under the synthetic or integral dimension. It is a research study about the conflict resolution in Buddhist philosophy and its aim is to create a theory of conflict remedy in Buddhist philosophy. Two main concepts of Buddhist philosophy will be used in this research study, which are: 1) the concept of Kusala-kammapathā (Wholesome course of action) and 2) the concept of Majjhimā paṭipadā (Middle Path). The result of this research intends to help people understand the concept of conflict remedy in Buddhist philosophy. Moreover, the application of this theory will also be used to provide solutions to present world situations.

1.2 RESEARCH OBJECTIVES

1. To study the concept of conflict in Buddhist philosophy.

2. To study the concept of conflict and remedy in Buddhist philosophy.

3. To synthesize the right concept of conflict remedy in Buddhist philosophy to apply to ease the present situations.

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1.3 PROBLEMS OF RESEARCH

1. The Buddhist philosophy considers the causes or problems of conflict.

2. The Buddhist philosophy considers the methods of protection and solution of the conflict.

3. Whether the concept of conflict remedy in Buddhist philosophy can be applied to ease the present world situation or not.

1.4 SCOPE OF THE STUDY

This research clearly intends to study the conflict remedy in view of the Theravāda Buddhist philosophy that appear in Tipitaka, Commentaries of Pāli language, Buddhist books, researches and journals.

1.5 CONCEPTUAL FRAMEWORK OF RESEARCH

The two main concepts (Kusala-kammapatha or the wholesome course of action and Majjhima paṭipadā or the middle path) of Buddhist philosophy will be brought to study in this research. And later, they will be synthesized to create the right concept of conflict remedy in Theravāda Buddhist philosophy as well as its application to resolve the present situations.
Picture 1.1 Conceptual Framework of Research

Causes of conflict

Analysis of theories of the conflict and remedy in Buddhist philosophy

Conflict and remedy on the concept of Kusala-kammapatha
1. Abstention from destruction of life or killing
2. Abstention from stealing
3. Abstention from sexual misconduct
4. Abstention from false speech
5. Abstention from malicious speech
6. Abstention from harsh speech
7. Abstention from frivolous speech
8. Non-covetousness
9. Non-illwill
10. Right view

Conflict and remedy on the conflict of Majjhima pañipada
1. Right view
2. Right thought
3. Right speech
4. Right action
5. Right livelihood
6. Right effort
7. Right mindfulness
8. Right concentration

Related concepts
1. Five precepts (Pañca Śīla)
2. Principal Teaching (Ovādapātimokkha)
3. Objects of sympathy (Sangahavatthu)
4. Four noble sentiments (Brahmavihāra)
5. States of conciliation (Sārāṇīyadhamma)
6. Threefold Learning or training (Sikkhātaya)
7. Four developments (Bhāvanā)

Synthesis of theories of the conflict remedy in Buddhist philosophy

Theory of the conflict remedy in Buddhist philosophy to apply to resolve the present conflict problems.
The above picture clearly shows that in my research, two main theories of Buddhist philosophy of conflict and remedy will be studied as follows:

The first theory of *Kusala-kammapatha* (Wholesome course of action), is composed of three good ways of actions, namely,

1) *Kāyakamma* (Bodily action), which is divided into three kinds:
   - *Pāṇātipāta* veramanī – Abstention from killing
   - *Adinnādānā* veramanī – Abstention from taking what is not given
   - *Kāmesumicchācārā* veramanī – Abstention from sexual misconduct

2) *Vacīkamma* (Verbal action), which is divided into four kinds:
   - *Musāvādā* veramanī – Abstention from false speech
   - *Pisunāya vacāya* veramanī – Abstention from tale-bearing
   - *Pharusāya vacāya* veramanī – Abstention from harsh speech
   - *Samphappalāpā* veramanī – Abstention from vain talk or gossip

3) *Manokamma* (Mental action), which is divided into three kinds:
   - *Anabhijjhā* – Non-covetousness
   - *Abyāpāda* – Non-illwill
   - *Sammādītṭhi* – Right view

This theory has been undertaken for the present study because it is the Buddhist ethics in the medium level that stresses upon people to conduct themselves well in deed, word and thought. Furthermore, it constitutes of the important ethical teachings in Buddhism, i.e., the *Pañca Śīla* – Five Precepts and the *Ovādapātimokkha* – Principal Teaching. The Five Precepts, known as the Buddhist ethics at the basic level, are rules
for Buddhists who live in worldly societies, and which they should practice collectively. While, the Principal Teaching is the Buddha’s first teaching which has three admonitions or exhortations of Buddha, and is the most important in Buddhist teachings. Therefore, theory of *Kusala-kammaphatha* has been selected to study the conflict and remedy in Buddhist philosophy.

The second theory of *Majjhima paṭipadā* (Middle Path), is composed of the Noble Eightfold Path, namely,

1) *Sammādiṭṭhi* – Right View, Right Understanding
2) *Sammāsaṅkappa* – Right Thought
3) *Sammāvācā* – Right Speech
4) *Sammākammanta* – Right Action
5) *Sammā-ājīva* – Right Livelihood
6) *Sammāvāyāma* – Right Effort
7) *Sammāsati* – Right Mindfulness
8) *Sammāsamāthi* – Right Concentration

This theory has been selected to be studied, because it is the Buddhist ethics in the high level that emphasizes at the development of peoples’ wisdom. And it is only one pure path which can bring the followers into the highest goal in Buddhism, *Nibbāna*. The followers can also develop their body and mind by learning and training for higher morality, mentality and wisdom (*Sikkhāttaya, Bhāvanā*). Therefore, I have choosen this theory to study the concept of conflict and remedy in Buddhist philosophy.

In fact, these two theories are necessary to be studied and synthesized as the concept of conflict protection, resolution and remedy in Buddhist philosophy. The concept of *kusala-kamma* clearly emphasizes the bodily, verbal and mental conflict remedies. Whereas, the
concept of *majjhimā paṭipadā* firmly emphasizes the physical, moral, emotional and intellectual conflict remedies. And thus, the right concept of conflict remedy in Buddhist philosophy is built in my research as the rule of right practices for conflict remedy. These should be studied, understood and practiced by following them all because partial acceptance will bring only temporary conflict remedy and peace and the solution will not be permanent. It will also be difficult for them to attain the ultimate wisdom or *Nibbāna*. However, if one strictly practises following them all, the highest goal will be within their grasp.

### 1.6 DATA FOR THE STUDY

The main data which are the primary and secondary sources relevant to the thesis has been taken from both Indian and Thailand libraries such as Mysore University library, Bangalore University library, Madras University library, Delhi University library, CIEEL library in Hyderabad, Banaras Hindu University library, Calcutta University library, Pune University library, Mahāchulalongkornrajavidyālaya University library, Mahamakut Buddhist University, Mahidol University library, Chulalongkorn University library, Thammasart University library, Chiang Mai University library, Ramkhamheang University library and so on. Along with these relevant data and articles related to the thesis were collected from various websites on the internet. Moreover, I received help from Thai scholars who are very proficient in Buddhist philosophy who also gave many useful suggestions for the research work.
1.7 DEFINITION OF TERMS

1. Conflict means the bad actions or unwholesome actions in deeds, words and thoughts of a doer which harms others and causes unhappiness.

2. Conflict remedy means to clearly comprehend the causes or problems of conflict, methods of protection and providing solution to the conflict, the ability to bring peace and its application in the present world societies. It also means wholesome action or good conduct in deeds, words and thoughts.

3. Kamma means the volitional action, the action, the deed, the good and bad volition and the work, the job, the activity or transaction.

4. Kusalakammaphatha means the tenfold way of good or wholesome course of action.

5. Majjhima paṭipadā means the Middle Path, the Middle Way, the via media or the golden mean.

6. Tisikkhā means the threefold learning or training consisting of morality, concentration and wisdom that can cease the suffering of its practitioner.

7. Kammaṭṭhāna shows that the subjects of meditation can be meditation exercises, the act of meditation or contemplation or ground for mental culture.

8. Bhāvanā means the development or cultivation of the physic, morality, emotion and intellect.

9. Santi means peace; controlling the mind as the means to peace. Peace is tranquility of mind and freedom of mind from attachment.
1.8 REVIEW OF LITERATURE

In this study, I intend to study the literature regarding conflict management in Buddhist philosophy. Therefore, I will do a review of the relevant literatures that are both directly and indirectly connected to my study. They are listed as follows:

Phramaha Tuan Pim-Aksorn (1988) wrote the thesis titled, “Buddhist Concept of Karunā and World Peace”,¹³ from the Banaras Hindu University. He clearly indicated that all forms of traditions, be it religious or cultural, appear to be the cause of strange tension to mankind, though they seem to preach about spreading universal world peace through the means of compassion and universal brotherhood.

Phramaha Boonrian Pabhankaro (1999) wrote the thesis titled, “The Critical Study of the Concept of Mettā in Theravāda Buddhist Philosophy”.¹⁴ He clearly indicated that Mettā is the essential principle to be found in the three levels of Buddhism, namely,

At the base level: Mettā is the principle which causes one to be generous, not to injure others, to live happily together and to promote peace in the world.

At the middle level: Mettā can purify one’s mind, subdues the worldly passions, problems, or suffering and selfishness and prove advantageous to oneself and to the society.

And at the high level: It is Mettā without substance, passion and problems. It is pure and immaculate and has no giver and no recipient. This was achieved by Lord Buddha and his disciples.

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¹³ Phramaha Tuan Pim-Aksorn, *Buddhist Concept of Karunā and World Peace*, p. i.
Sighathon Narasabho (2000) mentioned in his book, “Meditation: A Guide to a happy life”,\(^\text{15}\) on how to be peaceful or tranquil. It is a guide to a happy life. His intention is to guide man to safety, peace, happiness and the realization of Nibbāna; to achieve the spirit of tolerance, sympathetic understanding and practise non-violence. Such practice helps beings to live in loving kindness, friendliness, compassion, sympathy, harmony, and equanimity which are regarded as the causes and conditions for a happy destiny.

Duangden Nuremrum (2002) wrote the thesis titled, “Buddhist Ethics and a Concept of Just War: A Case Study of Scholars’ Views in Contemporary Thai Context”.\(^\text{16}\) She clearly indicates that there is evidence to support the claim that Buddhism agrees with just war as found in historical documents. However, the supporting evidence was found to be insufficient. At the same time, the concept of Pāṇātipāta – killing is sinful – which people generally think could be used to support the idea that Buddhism does not have any doctrine justifying war does not indicate that Buddhism rejects a just war. This is because Buddhism accepts the truth that humans must confront moral conflicts. However, wars that are usually considered to be sinful can be justified only if those engaging in them do not have the intention to initiate any harmful infliction, and their minds must be free from Akusala-mūla (Root of Bad Action) and be constituted by wisdom.

From a scholars’ point of view, they agreed that there is no just war concept in Buddhism because Buddhism has the Pāṇātipāta restriction. However, interviewees gave other conditions – such as, the right to self-
defense – that seems to justify acts of war while still adhering to the Buddhist doctrine.

**Ashin Paññābala** (2004) wrote the thesis titled, “A *Critical Study of the Concept of Santi (Peace) in Theravāda Buddhism with Special Reference to the Visuddhimagga*”. He clearly stated that the concept of peace means the cessation of all attachments. Equality and harmony are indeed the foundation for peace. Peace is what all wishes for but where does it come from? The important commentaries also described the highest goal as *vimutti* or freedom from all bondage of life. Buddhism combines these four primary issues: happiness (*sukha*), peace (*santi*), freedom (*vimutti*) and security (*khemā*). The part of purification, described as the seven *visuddhis* is an approach to understanding the concept of *santi* (peace) in the *visuddhimagga*.

First is moral ethic (*sīla*), second is concentration (*samādhi*) to have mental purity and finally, wisdom (*paññā*). The aim of peace is to remove our unwholesome roots and establish (positive) insight. Practicing without demanding creates the concept of peace. Peace is in our insight and in our environment.

**Phramaha Hunsadhammahaso** (Nithibunyakorn) (2005) completed his Ph.D. thesis (Buddhist Studies) titled, “*A Pattern of Conflict Management by Buddhist Peaceful Means: A Critical Study of Mae Ta Chang Watershed Chiang Mai*”, from the Mahāchulalōngkornrajavidyālaya University. He clearly indicated that conflict at the mundane level is suffering or a common necessity for people and society, but in superabundance does not reflect the same.

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According to Buddhism, the factors leading conflict originate from the interaction of internal and external factors. The internal factors are the unwholesome roots of action, including craving, dogma and conceit. The external factors are conflict in facts, conflict in relationship, conflict of interest, conflict of values and structural conflict. Buddha proposed the peaceful means of negotiation, meditation, inquiry and judgment to manage these conflicts. Likewise the Sanghasabhā settles these conflicts following the Adhikarana-samatha (rules for settling cases) which is silence, majority, persuasion, compromise and so on.

It is found that the pattern of conflict management by integrating peaceful means of Buddhism is called “Dhammikamajjhima vidhi”. The best alternative to this being the “Dhammikavidhi” which is implemented by means of public presence, transparency, justice, accountability, responsibility, righteousness, practicability, appropriation, usefulness for all sides and non-violation of the other persons’ rights and things.

Kasira Tiansongjai (2007) wrote the thesis titled, “The Analytical Study of Abhayadāna for Managing the Conflict in the Present Thai Societies”.19 She clearly indicated that conflict is a nature of human being. According to Buddhism, the factors leading to conflict originated from the interaction between the internal and external factors. The internal factors known as Papañca Dhammas are craving (Tañhā), conceit (Māna) and view (Diṭṭhi) while the unwholesome acts are constituted by greed (Lobha), hatred (Dosa) and delusion (Moha). In addition, view (Diṭṭhi) is crucial as internal core factors in cooperation with the unwholesome acts give rise to conflicts.

Abhayadāna is the great Dāna which has the meaning of “presenting no danger.” Fundamentally, Abhayadāna in Buddhism is primarily developed by Right Views and Right Thought which are the result of loving-kindness (Mettā), patience (Khanti) and the Five Precepts (Panca-Sīla). The guidelines for practicing Abhayadāna are Brahmavihāra, Sārāṇiya Dhamma and Catu Sangahavatthu Dhamma, which can be conducted through body, speech and mind.

Abhayadāna is strongly recommended as one of the peaceful Buddhist means for solving the conflict problems in the present societies. It is not only provides the resolution after the occurrence of the conflict, but also helps in preventing the conflict from developing.

Helena Suk Yee Yuen (2008) wrote the Ph.D. (Philosophy) thesis from the University of Hong Kong titled, “Buddhist Mediation: A Transformative Approach to Conflict Resolution”. Its result clearly stated that the course of “Buddhist Mediation (BM)” has been taught at the Centre of Buddhist Studies, University of Hong Kong since 2002 as “a model of conflict resolution which reflects the Mahayana ideal of the practice of the Way of Bodhichitta of benefiting oneself and others in being able to resolve conflicts for oneself and for others and learn about the process of change and transformation through applications of the model.”

By integrating solution-focused brief therapy technique into the mediation process, the practice of the BM Model is based on the constructivist paradigm. As opposed to the medical model of the modernist approach which places the therapist as an expert over the client’s problem, in the solution-focused model, the clients’ problems are

20 Helena Suk Yee Yuen, Buddhist Mediation: A Transformative Approach to Conflict Resolution, p. see Abstract.
viewed as “a function of their current definitions of reality rather than something that is objectively knowable”, and the clients’ frame of reference is respected by the therapist who takes the posture of not-knowing and allowing the clients to be the experts in resolving their own problem. In Buddhist theories and practices, the parallel of the posture of not-knowing can be drawn from the concept of skillful understanding (yoniso-mansikara) which is rooted in right mindfulness (sammasati), the seventh link in the Eightfold Noble Path.

In the context of conflict resolution, by practicing right mindfulness and skillful understanding, the cessation of conflict and affliction under the 12 links process can be achieved with the transformative effect of eliminating the three poisons: the elements of greed (lobha), hate (dosa) and delusion (moha), which are the unwholesome roots of action (akusala-mula) found in all conflicts.

Nyanaponika Thera (2008) wrote his book titled, “The Roots of Good and Evil.” He commented that the term “root” (mūla) conveys the suggestion of firm support, cause, condition and producer. The figurative character of the term suggests that the roots can also be taken as conveyors of the “nourishing sap” of the wholesome or unwholesome. They convey this sap to the mental factors and functions existing simultaneously within themselves, as well as to the wholesome or unwholesome actions in which they issue. They are the producers by being productive of rebirth.

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In Pāli, the words “unwholesome” and “wholesome” are termed as “akusala” and “kusala”, respectively. Wholesome means profitable and skilful and unwholesome is unprofitable and unskilful. The terms “wholesome” and “unwholesome” comprise all volitional actions that bind living beings to the samsāra, the cycle of rebirth and suffering. The actions associated with these roots may, therefore, be called kammically as wholesome or unwholesome. Hence, the range of the unwholesome actions is wider than that of the immoral, as it includes forms of root-defilements which are not immoral in the strict sense as explained above. The wholesome, as dealt with here and in most, though not all, of the following texts, is of the mundane type. The wholesome of the supramundane type is not productive of kamma and therefore does not result in rebirth.

The commentators to the Pali scriptures explain kusala, the wholesome, as a healthy state of mind (ārogya), as morally faultless (anavajja), and as having favorable or pleasant kamma-results (sukha-vipāka). Another connotation of kusala, “dexterous” or “skillful,” according to the commentators, does not apply in this context. Yet kammically, wholesome actions may also be described as skillful insofar as they lead to happiness in the present and the future, and to progress on the path to liberation.

Akusala, the unwholesome, has the opposite characteristics: it is an unhealthy or sickly state of mind (gelanna), morally faulty and blameworthy (sāvajja), and has unpleasant kamma-results (dukkha-vipāka). For all these reasons, unwholesome actions in thoughts, words and deeds can also be said to be unskilful responses to life.
Chalakorn Tiansongjai (2010) wrote the thesis titled, *Buddhist Mediation: Concept and Tools for Conflict Management*. He clearly indicated that conflict is in the human beings’ nature and is difficult to avoid. In general, the causes of conflict can be classified according to five external factors, namely, Data Conflict, Interest Conflict, Relationship Conflict, Structural Conflict and Value Conflict. Mediation is an alternative method to manage conflict by the participation of an impartial third person who has no authoritative decision making power. The mediator plays the role of the person who gives advice to the parties and also proposes an appropriate way to solve the conflict so that the parties may work out their own mutually acceptable agreement.

With regard to Buddhist perspective, the root causes of conflict originated from two internal factors, namely, *Papañca Dhammas* and unwholesome actions. *Ditthi*, one of the *Papañca Dhammas*, is the deepest middle core of the root causes due to attaching individual ideology especially, if it involves unwholesome actions like greed (*Lobha*), hatred (*Dosa*) and delusion (*Mohā*), which will present the wrong view (*Micchāditthi*). Internal and external factors are the active forces which finally give rise to severe conflict situations. In Buddhism, the practical ways to manage conflicts are divided into three parts, namely, 1) Mediation, 2) *Abhayadāna*, and 3) the alternative which according to the *Vinaya* methods are inquiry, compromise, majority and judgment by the *Sanghasabhā*.

Buddhist Mediation is composed of 9 steps, namely, 1) Mindfulness, 2) Education Process, 3) Deep Communication, 4) Issues Analysis, 5) Approaching to Strategies, 6) Thinking Wisely, 7) Interest

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Finding, 8) Option Creating and 9) New Relationship Building. These 9 steps are thought to be the model of Buddhist mediation which is again divided into 3 main steps, namely, 1) step of *Kalyānamittra*, 2) step of *Yonisomanasikāra* and 3) step of conflict problem management. In the step of *Kalyānamittra*, the mediator assumes the main role. However, in the step of *Yonisomanasikāra* and in the step of conflict management, both the mediator and the parties have to co-operate in playing their individual roles in order to cause the *Sammāditthi* to arise to find out the true interest of each party and also to promote understanding between them.

In conclusion, Buddhist Mediation is strongly recommended as one of the peaceful means for solving the conflict problem. It is not only the way to solve the conflict problem, but also to build a sustainable relationship such as *Abhayadāna* which is crucial for conflict management in Buddhism.

**1.9 METHOD OF RESEARCH**

This study is qualitative research (documentary work) which will be accomplished through the methods of an analysis, criticism and creative discussion and evaluation of the information collected from primary and secondary sources.

The research methodology can be divided into five stages as follows:

**Stage 1**: I will search the data or sources relevant to my research. This is to create the conceptual framework as well as present the objectives and problems of my research. This stage is thus regarded as the writing of Chapter I: Introduction.
Stage 2: This stage is a search for the data or sources which deal with the concept of conflict and remedy in western philosophy, eastern philosophy and religious philosophy. This stage is thus regarded as the writing of Chapter II: Concept of Conflict and Remedy in Philosophy.

Stages 3: In this stage, I will search for the data or sources that deal with my study, both Primary Sources where the necessary data will be taken from the Pāli canon, commentaries and sub-commentaries and Secondary Sources where the data will be collected from research works, documentaries, etc. This is to analyze and critically study of the sources related to my research. These sources emphasize at the roots and causes of conflict, significance of conflict management, concept of Kusala-kamma and Majjhimā paṭipadā, peace, happiness and so on in Theravāda Buddhism. Moreover, it is indispensable to discuss, argue and confer with the skillful scholars in Buddhist philosophy, so as to search the right concept of conflict remedy in Buddhist philosophy. This stage, therefore, is regarded as the writing of Chapter III: Concept of Conflict in Buddhist Philosophy, Chapter IV: Conflict and Remedy in Buddhist Philosophy: Kusala-kammapatha (the Wholesome Course of Action) and Chapter V: Conflict and Remedy in Buddhist Philosophy: Majjhimā paṭipadā (the Middle Path).

Stage 4: At this stage, the synthesis of the concept of conflict and remedy in Buddhist philosophy, resulting from the analytical and critical study of all the former chapters, will be presented. Therefore, this stage is regarded as the writing of Chapter VI: Synthesis and Creation of the Theory of Conflict and Remedy in Buddhist Philosophy.

And Stage 5: It is the end of my study. Thus, this stage is regarded as the writing of Chapter VII: Summary and Suggestions.
1.10 EXPECTED BENEFITS

The advantages to be obtained from doing this research are:

1. To understand the causes or problems of conflict according to the views of Buddhist philosophy.

2. To understand the methods of protection and solution of conflict according to the views of Buddhist philosophy.

3. To ascertain the proper and right theory of conflict and remedy in Buddhist philosophy.

4. To apply the Buddhist conflict and remedy theory to ease the present world situation.

5. The results of this study aim to solve the problems of conflict that occur in the present world societies and to encourage further research in the future.