CHAPTER III
CONCEPT OF CONFLICT IN
BUDDHIST PHILOSOPHY

3.1 INTRODUCTION

Buddhism views that everybody, having been born, undergoes many sufferings. We see that when a baby is born, he cries, although nobody hits him. This indicates that he is accompanied with pain and suffering from his birth, as per Buddha’s teaching on the concept of the Dependent Origination (Paṭiccasamuppāda)\(^{188}\) although the people close to him will be happy at his birth. And then when he grows up as an adult, and works, he may face many problems, cause sufferings, and misconduct himself through deeds, words, and thoughts. In this way, external and internal conflicts inevitably occur in a person’s life. Therefore, everybody who is in this world is confronted with conflicts. This gives rise to many questions, particularly in Buddhism, namely, what is the meaning of conflict? Where does it come from? What is its effect? etc.

So to clearly understand the concept of conflict in Buddhist philosophy, I aim to study and discuss the following topics in the present chapter III:

1) Meanings of conflict.

2) Conflicts are divided into three kinds, namely, (i) bodily conflict, (ii) verbal conflict, and (iii) mental conflict.

\(^{188}\) Vbh., p. 180.
3) The roots of conflict are divided into two groups, (i) Akusala-mūla: unwholesome roots or roots of bad actions, and (ii) Papañca: diversification, diffuseness, or mental diffusion.


And, 5) The effects of conflict can be seen as: (i) the pessimistic effects, and (ii) the positive effects.

3.2 MEANINGS OF CONFLICT IN BUDDHIST PHILOSOPHY

There is no direct meaning of the word ‘conflict’ to be found in the Buddhist texts written in the Pali language. However, there are many indirect meanings mentioned in the Buddhist texts. As pointed out in the Cakkavatti sutta, conflict causes the lives of human beings’ to be being short-lived leading to civil commotion among the people:

“Thus, brethren, from goods not being bestowed on the destitute, poverty grew great…stealing…violence… murder… lyin…evill speaking…adultery…abusive and idle talk…
covetousness and ill-will...false opinions...incest, wanton greed
and perverted lust...till finally lack of filial and religious piety
and lack of regard for the head of the clan grew great. From
these things growing, the life-span of those beings and the
comeliness of them wasted, so that, of humans whose span of
life was two and a half centuries, the sons lived but one
century.”

This indicates that conflicts are made up of not only the external
conflict, but also the internal conflict.

According to Phramaha Hunsu Dhammahasa, in Buddhism, the
meaning and character of conflict can be divided into two viewpoints, a
conflict according to Dhamma’s viewpoint and a conflict according to
Vinaya’s viewpoint.

Firstly, in the Dhamma, conflict means when a person or group has
different wills, opinions, practices, and values that cause quarrels,
disputes, struggles, and so on. Thereby, a conflict can have many
meanings, which can be expressed in many different words which are
synonymous to conflict. For example,

1) The word ‘Bhanḍana’ means a quarrel or strife. This form of
strife usually originates from within oneself and then spreads externally
as conflict with others.

2) The word ‘Kalaha’ means a quarrel, dispute or fight. This is
displayed by disputing with others physically or through words.

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189 D. III., pp. 69-70.
190 Phramaha Hunsu Dhammahasa, A Pattern of Conflict Management by Buddhist
192 Ibid., p. 198.
3) The word ‘Viggaha’ means a dispute or a quarrel.\textsuperscript{193} This type of quarrel usually happens when one tries to compete or struggle for something with a disputant through bodily, verbal and mental action, while trying to retain one’s own possession.

4) The word ‘Vivāda’ means a dispute, quarrel or contention.\textsuperscript{194} When a person stubbornly refuses to accept or even consider the opinion of anyone but his own it is known as viggaha, which gives rise to contention (vivāda).

5) The word ‘Medhagā’ means a quarrel or strife.\textsuperscript{195} This form of strife is a result of vivāda and cannot be settled or mediated reasonably. Thus, the parties to this quarrel may unconsciously harm, attack or kill each other.

6) The word ‘Vohāra’ means a general way of speech.\textsuperscript{196} Generally, this form of speech is neutral. However, when used in a bad context, it becomes a malicious and harsh speech that causes conflict.

Thus, there are many views to the meaning of conflict according to the Dhamma, and it covers both internal and external conflicts in many dimensions.

Now in the Vinaya, conflict is also called ‘Adhikaraṇa’ which means a case, question, cause, subject of discussion and dispute.\textsuperscript{197} This form of dispute happens only between monks (bhikkhu and bhikkhunī) for answers to these four questions (adhikaraṇa), namely, 1) questions of dispute (vivāḍaadhikaraṇa), 2) questions of censure (anuvāḍaadhikaraṇa),

\textsuperscript{193} Ibid., p. 615.
\textsuperscript{194} Ibid., p. 637.
\textsuperscript{195} Ibid., p. 541.
\textsuperscript{196} Ibid., p. 652.
\textsuperscript{197} Ibid., p. 27.
3) questions of misconduct (āpattādhikaraṇa), and 4) questions of duties (kiccādhikaraṇa).

Briefly, in the Dhamma the meaning of conflict is wider and deeper than in the Vinaya because it covers both ascetics and laymen.

For me, the meaning of conflict is numerously wide and deep in Buddhism. It is accompanied with characteristic meanings in many dimensions. To clearly understand this, I will present its meaning in various dimensions as follows:

1) One dimension of the word ‘Dukkha (suffering)’ in conflict means that whenever a man is accompanied with a suffering, he finds conflicts. This is because suffering is a condition wherein a man is continually oppressed by stress which cannot be endured, and are denied happiness. Therefore, suffering can also indirectly mean conflict. In the Mahādukkhakkhandha sutta and the Cūladukkhakkhandha sutta, Buddha explains the mass of sufferings as a problem faced by human beings because it has a desire (kāma) as an element, in the following lines:

“…Here, bhikkhus, on account of the craft by which a clansman makes a living… he has to face cold, he has to face heat, he is injured by contact with gadflies, mosquitoes, wind, sun, and creeping things; he risks death by hunger and thirst. Now this is a danger in the case of sensual pleasures, a mass of suffering visible here and now,…”

“If no property comes to the clansman while he works and strives and makes an effort thus, he sorrows, grieves, and

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198 P.A. Payutto, Buddhadhamma, 32nd edn, (Bangkok: Dhamaintrend, 2555/2012), pp. 74-75.
199 M. I., pp. 112-113.
laments, he weeps beating his breast and becomes distraught,… a mass of suffering here and now…”

“If property comes to the clansman while he works and strives and makes an effort thus, he experiences pain and grief to protecting it. …And as he guards and protects his property, kings or thieves make off with it, or fire burns it, or water sweeps it away, or hateful heirs make off with it. And he sorrows, grieves, and laments, he weeps beating his breast and becomes distraught,… a mass of suffering visible here and now…”

“And here in their quarrels, brawls, and disputes they attack each other with fists, clods, sticks, or knives, whereby they incur death or deadly suffering. …a mass of suffering here and now…”

“…men take swords and shields and buckle on bows and quivers, and they charge into battle massed in double array with arrows and spears flying and swords flashing; and there they are wounded by arrows and spears, and their heads are cut off by swords, whereby they incur death or deadly suffering. …a mass of suffering here and now…”

Thus, it indicates that whatever causes human beings pain and sorrow is called ‘dukkha’ –suffering or conflict. When a person is alive he lives through his work and cannot avoid suffering or conflict. A human being’s life is thus accompanied with both suffering and happiness. Whosoever understands these truths of life can live happily in this world.
2) Conflict is also reflected through the words ‘Akusala (unwholesome or demerit)’, ‘Pāpa (evil or wrong action)’, and ‘Duuccarita (misconduct)’. The words ‘akusala’ and ‘pāpa’ are synonyms.\textsuperscript{204} Since the word ‘akusala’ can be called ‘apuñña (demerit)’, and the word ‘apuñña’ means ‘pāpa’.\textsuperscript{205} Whereas, the word ‘duuccarita’, even if it is not a synonym of the two words above, its meaning is the same because they all mean evil, bad or wrong actions that result in suffering and conflicts. To understand them clearly, the Buddha stated in the Tapanīya sutta and Akusalamūla sutta that:

“These two things, monks, are conducive to torment. Which two? Someone here, monk, is one who has not done that which is lovely, one who has not done that which is skilled, one who has not created a protection from terror, one who has done that which is evil, one who has done that which is cruel, one who has done that which is sordid; he is tormented by the thought: ‘I have done that which is evil’. There, monks, are the two things that are conducive to torment.”\textsuperscript{206}

“Having performed bodily misconduct, having performed verbal misconduct and mental misconduct, and any other incurring fault; having failed to perform a skilled deed, having performed in abundance that which is unskilled, this one, being of poor insight, following the breaking up of the body arises in hell.”\textsuperscript{207}

“Monks, there are these three roots of demerit (Akusala). What three? Greed, malice and delusion.

\textsuperscript{204} P.A. Payutto, \textit{Buddhadhamma}, pp. 251-253.
\textsuperscript{205} Ibid., p. 252.
\textsuperscript{206} It., p. 26.
\textsuperscript{207} Ibid.
Greed is demerit. Whatsoever the greedy one performs with body, speech and thought, that is demerit. What the greedy one, overwhelmed by greed, wose mind is uncontrolled, does to another by unjustly causing him suffering through punishment, imprisonment, loss of wealth, abuse, banishment, on the grounds that ‘might is right,’ –that also is demerit. Thus these evil, demeritorious conditions born of greed, conjoined with greed, arising from greed, resulting from greed, are assembled together in him.

Malice, monks, is demerit. Whatsoever the malicious one performs…is also demerit. Thus these divers evil, demeritorious conditions born of malice…are assembled together in him.

Delusion, monks, is demerit. Whatsoever the deluded one performs…is also demerit. Thus these divers demeritorious conditions born of greed, conjoined with greed, arising from greed, resulting from greed, are assembled together in him."

“Such a person, overwhelmed by evil, demeritorious conditions born of greed, being uncontrolled in mind, in this very life lives in sorrow, harassed, unfreed from life’s fret and fever, and when body breaks up after death one may look for the Way of Woe for him. such a person, overwhelmed by evil, demeritorious conditions born of malice…born of delusion…in this very life lives in sorrow…and after death one may look for the Way of woe for him.”

From the above, it can be argued that the meaning of demerit, evil or wrong action, and misconduct is similar to the meaning of suffering because they include all the mundane or worldly bad things. And thus, they can all be called ‘conflict’, although not directly.

208 A. I., pp. 182-183.
209 Ibid., p. 183.
Briefly, in Buddhism, there are many dimensions and levels to the meaning of conflict, and it covers everything that causes internal and external unhappiness. For me, therefore, the meaning of conflict in Buddhism is:

“A conflict means misconduct, bad action, or unwholesome action in deeds, words and thoughts that made the doer and others troubled, worried and unhappy both in this life and the next.”

3.3 KINDS OF CONFLICT IN BUDDHIST PHILOSOPHY

3.3.1 Bodily Conflict

Whenever a man displays his conduct with others by not-dhamma in a bodily way, this called “the bodily conflict (kāya duccarita)”. It is physically a bad action or bodily misconduct. And bodily conflict can be divided into three kinds:

1) Destruction of life or killing (Pāṇātipāta)

This form of conflict involves the safety of life. For instance, when a person assaults other living creatures, he is cruel, bloody minded, intent on injuring and killing, without mercy to living creatures. These kinds of conflict always afflict both the doer or in this case the evildoer and the victim because when the evildoer fights or kills other creatures, he commits an offence, for which he may be captured or punished by the government authorities, or even be revenged by the victim’s kinsman. Similarly, the victim, when he is injured, wishes to fight back or avenge his assailant too. Thus, both the evildoer and the victim undergo pain, sorrow, troubles and sufferings as a result of this conflict. This is aptly

\[\text{\textsuperscript{210}}\text{It., p. 53.}\]
\[\text{\textsuperscript{211}}\text{Vbh., p. 473.}\]
\[\text{\textsuperscript{212}}\text{M. I., p. 344.}\]
illustrated in the story of the Female Yakkha (Kāli Yakkhinī), which reflects the conflict of malice and revengefulness between the first and second wife of a householder.²¹³

In this type of conflict, the will, bodily character, and the moral quality of the victim is important. If the evildoer intentionally has battled and killed a victim who has high moral standards, he will endure heavy damages. But, if he has battled and killed a victim to the contrary, he will receive fewer damages.²¹⁴

2) Taking what is not given or stealing (Adinnādāna)

It is a conflict relating to the safety of property. Namely, a man is a taker of what is not given, whether it is the property of another person in a village or jungle, he takes by theft.²¹⁵ Following this action it can be argued that a robber, will be happy due to acquiring a wishful thing, however, he flees and has to take care of himself every time. He cannot roam freely and lives in the fear of being arrested by the authorities or the victims. In the case of the victim, the knowledge that something of his has been stolen saddens him, and if he desires it back may have fight or kill the robber. Thus, damage, trouble, and suffering occurs to both of them due to conflict of taking what is not given or stealing. For example, it is revealed in Aggañña sutta that at one time, there was a greedy person who stole another person’s plot and made use of it. He was arrested and admonished by the men, but he did so again. Eventually he was smote with the hands, clods and sticks by some men.²¹⁶

²¹³ DhA. I., pp. 170-175.
²¹⁵ M. I., p. 344.
²¹⁶D. III., p. 87.
The consequence for this conflict depends on the will, material and the owner’s moral quality. If the robber intentionally has stolen costly material that belongs to the owner who is of high moral quality, he will incur heavy damages. But, if it is to the contrary, the damage will be less severe.\textsuperscript{217}

3) Sexual misconduct (\textit{Kāmesumicchācāra})

This conflict involves the safety of the family. It takes place when a person who is a wrongdoer is overwhelmed by the pleasures of the senses; he has intercourse with girls who are protected by the mother or the father, brother, sister, relations, who have a husband, whose use involves punishments, or even with those adorned with the garlands of betrothal.\textsuperscript{218} Simply stated, whenever a man has intercourse or commits a sexual misconduct with a woman who is not his wife, he is morally and legally guilty, for which he is blamed by the people and punished by authorities. Furtermore, the woman’s parent, husband or relatives may also wish to revenge, harm, or even kill him. Thus, a wrong-doer in this form of conflict undergoes sufferings in many ways. For instance, the story of Uppalavaṇṇā Therī tells of a young Brahman named Ānanda who raped a nun named Uppalavaṇṇā. After committing his heinous crime, he went his way. As if unable to endure his wickedness, the great earth burst asunder, and he was swallowed up and reborn in the Great Hell of Avīci.\textsuperscript{219}

The consequences in this conflict depend on the victim’s moral quality. If the victim is of high moral quality, especially the Arahant like

\begin{itemize}
\item \textsuperscript{217} \textit{The Brahmajāla Sutta and Its Commentaries}, trans. Bhikkhu Bodhi, p. 116.
\item \textsuperscript{218} M. I., p. 344.
\item \textsuperscript{219} DhA. II., pp. 127-129.
\end{itemize}
Uppalavaṇṇā Therī, the damage is heavy for the wrong-doer. But, if it is to the contrary, the damage is less severe.\textsuperscript{220}

### 3.3.2 Verbal Conflict

A verbal conflict (\textit{vacī duccarita})\textsuperscript{221} can happen anywhere and at anytime in the course of a conversation or as such, and it is easy to speak harshly or wrongly under certain circumstances. It is an evil conduct in words. Verbal conflict can be divided into four kinds:\textsuperscript{222}

1) **False speech (Musāvāda)**

False speech is the avoidance of speaking the truth. For example, when a person testifies as a witness before a council or company or amid his relations or amid a guild or amid a royal family, and is asked to state his knowledge on a particular subject in dispute. To which the said person lies by saying that he has knowledge about it though ignorant on the matter or states the opposite under different circumstances.\textsuperscript{223} Thus, he intentionally lies, either for his own sake or for someone else or for the sake of some material gain or other. These kinds of lies can destroy a friendship because when a man tells a lie, consequent to which his friends and family discover the truth, they will find it hard to believe him again and try to stay away from him. A false speech thus convinces other people to believe the words of the person who is lying for the sake of some personal benefit.

\textsuperscript{220} \textit{The Brahmajāla Sutta and Its Commentaries}, trans. Bhikkhu Bodhi, p. 117.  
\textsuperscript{221} It., p. 53.  
\textsuperscript{222} Vbh., p. 473.  
\textsuperscript{223} M. I., pp. 344-345.
The consequences in this conflict depend on the level of damage. If a false speech causes immense damage, the consequences will be heavy and if the damage is minimal, the consequence will be equal.²²⁴

2) Tale-bearing or malicious speech (*Pisuṇāvācā*)

This kind of conflict causes disharmony and is the delight of slanderers who are passionately fond of creating discord. Such a person on overhearing some conversation repeats it elsewhere, with the intention of causing a quarrel between the parties concerned. Thereby, he breaks the harmony of the group and ferments strife and discord.²²⁵ Thus, a man with his malicious speech and wicked thoughts, wishing to benefit (money, confidence or love) from the confidence of both the parties causes conflict between them. But this may be temporary because sooner or later when the truth comes out he will have to pay for his spiteful tales. People may want him arrested or punished. This kind of conflict can cause quarrels and disharmony, not only within a single group, but can spread to other groups, thereby increasing the scope of its range.

The consequence of this conflict depends on the groups’ moral quality. If the groups are of a high moral quality, the slanderer will incur heavy damage. But, if it is to the contrary, the damage will be less.²²⁶

3) Harsh speech (*Pharusavācā*)

Harsh speech causes hatred and quarrel. A man is said to utter harsh speech when he speaks words that are rough, hard, severe on others, abusive of others, bordering on wrath, and not conducive to concentration.²²⁷ It causes dispute and violence. Harsh speech not only reflects the wrath of the speaker, but also angers the listener making it

²²⁵ A. V., p. 177.
²²⁷ M. I., p. 345.
difficult for such a person to restrain or control self and who eventually may counterattack. Harsh speech is indicative of the character of the person.

Harsh speech has heavy consequences for the person who uses it against another person having high moral quality, but the damages are less severe if it is to the contrary.\textsuperscript{228}

4) Frivolous talk or vain talk or gossip (\textit{Samphappalāpa})

Under this heading, conflicts are caused because of absurd, wrong, and unintentional talking. A man is a frivolous chatterer when he speaks at the wrong time and not in accordance to the fact. He speaks about what is not the goal, not-dhamma, and not-discipline. He utters speech which is not worth treasuring, is incongruous, has no purpose, is not connected with the goal.\textsuperscript{229} This may lead to a moderate or non-violent conflict, because it is based on unintentional talking. However, such talking may create a disaster for the owner who speaks unconsciously because, when he utters a frivolous or vain speech, it may also affect others who will avoid him in the future because of his vain talking or gossip. Therefore, this kind of speech can really damage the speaker unconsciously.

The consequence of this kind of conflict depends on the speaker’s practice (\textit{āsevana}). If the speaker indulges in this kind of speech regularly, he will suffer heavy damages. But, if it is to the contrary, less damage will happen to him.\textsuperscript{230}

\textsuperscript{228} The Brahmajāla Sutta and Its Commentaries, trans. Bhikkhu Bodhi, p. 119.
\textsuperscript{229} M. I., p. 345.
\textsuperscript{230} The Brahmajāla Sutta and Its Commentaries, trans. Bhikkhu Bodhi, p. 119.
3.3.3 Mental Conflict

Mental conflict (mano duccarita)\textsuperscript{231} is accompanied with less damage because other people are not involved in this conflict. However, mental conflict is difficult to eradicate, because it affects the internal mind. It makes a person to suffer and brings no happiness. Furthermore, it is the important cause of both bodily conflict and verbal conflict. It is thus the most important of the three conflicts.\textsuperscript{232} Mental conflict can be divided into three kinds.\textsuperscript{233}

1) Covetousness or avarice (Abhijjhā)

The root cause of this form of mental conflict is greed (lobha). It springs into action when a person covets the property of another thinking ‘O that what is the other’s might be mine’\textsuperscript{234} and knows this to be immoral. The moral for this conflict can be understood from the story of King Pasenadi Kosala.\textsuperscript{235} One day the king went round the city. During the time, he saw the beautiful wife of a poor man. He became so infatuated with her looks that he nearly fell off the back of the elephant. Thereafter, the king tried to destroy the poor man who was her husband. He also conceived a sinful passion for the poor man’s wife and was unable to sleep all night long. Later on, as he listened to the Buddha’s teaching, he became aware of his mistake. From that time, he did not set his heart on another man’s wife.

Thus, greed is the root for this kind of conflict that arises at the beginning. The next step is how to take it or covetousness, called ‘Abhijjhā’. And eventually, taking what is not give or stealing (Adinnādāna) is the result.

\textsuperscript{231} It., p. 53.
\textsuperscript{232} M. II., p. 38.
\textsuperscript{233} Vbh., p. 473.
\textsuperscript{234} M. I., p. 345.
\textsuperscript{235} DhA. II., pp. 100-108.
If a person’s mind is filled with covetousness or avarice only, and he does not take what is not given or steals, then he does not commit any offense. But, if he steals, he is likely to occur heavy or less damage, same as in taking what is not give or stealing (*Adinnādāna*).\(^{236}\)

2) **Ill-will (Byāpāda)**

This form of mental conflict has its root in hatred (*dosā*). Hatred makes a man malevolent in mind, corrupt in thought and purpose, who thinks that, ‘Let these beings be killed or slaughtered or annihilated or destroyed, or may they not exist at all’.\(^{237}\) For this reason, it can be argued that hatred is the root of ill-will, because when a man hates somebody, he has ill-will towards such a person. Seeing the person, whom he hates, losing or falling, delights him. Thereby, ill-will is based on a mental violation that wishes the person getting the disaster or ruin. This form of ill-will is difficult to remove from the mind. And whenever hatred and ill-will come together in a person, he will destroy or kill everyone. Thus, ill-will destroys peace and causes disaster among people and societies.

The following story illustrates this point. King Suppabuddha the Sākiya,\(^{238}\) as the story goes took offense at the Buddha because the latter renounced his daughter and retired from the world, and after receiving his son into the Order, he assumed a hostile attitude toward him. So one day, he did not permit the Buddha to go where he had been invited to partake of food. He seated himself in the street, drinking strong drinks, and blocking the Buddha’s way. In this way, he committed a grievous sin by refusing to make way for the Buddha. And seven days hence,

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\(^{236}\) DhS., p. 133.
\(^{237}\) M. I., p. 345.
\(^{238}\) DhA. II., pp. 291-293.
Suppabuddha the Sākiya was swallowed up by the earth at the foot of the stairway on the ground floor of his palace.

The consequence of this kind of conflict is like the kind of conflict of harsh speech (Pharusavācā). If a man hates somebody, but he does not think that ‘let these beings be killed or slaughtered or annihilated or destroyed and so on’, the offence in this kind of conflict does not happen to him.\textsuperscript{239}

3) False view or wrong view (Micchādiṭṭhi)

This kind of mental conflict is rooted in the problem of delusion (moha). In this, a man has the wrong view, a perverted outlook, who thinks, ‘There is no result of gift, there is no result of offering, no result of sacrifice; there is no fruit or ripening of deeds well done or ill done; there is not this world, there is not a world beyond; there is not a mother, there is not a father, there are no spontaneously upright beings; there are no recluses and brahmans in this world who have done right, who fare rightly, men who by their own comprehension have realized this world and the world beyond and thus declare’.\textsuperscript{240} By this way, it can argue that whenever a wrong view appears to a man. He is a rioter, causes disturbance, and does not respect or worship anyone or any thing, even his parents. He not only commits wrong deeds, but also persuades and introduces others into doing it. Thus, a man, who accompanies a wrong view with a bad-action, is without conscience or moral shame. He does not believe in the fruits or ripening of deeds well done or ill done. Thereby, a man holding a wrong view, does evil conduct in act, word and thought.\textsuperscript{241} Because, a wrong view is the main cause of man’s evil

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\textsuperscript{239} DhsA., pp. 133-134.
\textsuperscript{240} M. I., pp. 345-346.
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conduct in act, word and thought. Furthermore, it is the most important of all the ten kinds of conflict.

A conflict that occurs because of a wrong view, is a conflict of delusion of a faith or religion. For instance, the Crusades were a series of religious expeditionary wars between Christians and Muslims carried out for about 30 years.\textsuperscript{242} The reason behind these wars was because men wrongly viewed their faith or religion as the best, and other faiths as not being equal to theirs. They did not judge the conduct of the people of other faiths as good or bad, but they judged their faith or religion. If the people shared their faith, they were judged as good, while the others were not so.

For the consequences of this kind of conflict, if a man holds on to a wrong view, he will suffer heavy damages. But if it is to the contrary, he will suffer lesser damages.\textsuperscript{243}

\section*{3.4 ROOTS OF CONFLICT IN BUDDHIST PHILOSOPHY}

\subsection*{3.4.1 Akusala-mūla: Unwholesome Roots or Roots of Bad Actions}

Akusala-mūla is commonly translated as the unwholesome roots or roots of bad actions. Akusala-mūla are two words, in which the term “Akusala (the unwholesome)” means an unhealthy or sickly state of mind (gelañña), morally faulty and blameworthy (sāvajja), and has unpleasant kamma-result (dukkha-vipāka). For all these reasons, unwholesome actions through thoughts, words and deeds can also be said to be

\textsuperscript{243} DhsA., p. 134.
unskillful responses to life.\textsuperscript{244} And the term “Mūla (root)” has the sense of firm support, cause, condition and producer. The figurative character of the term suggests that roots can also be taken as conveyors of the ‘nourishing sap’ of the wholesome or unwholesome.\textsuperscript{245}

For the roots of unwholesome, it is said by the Buddha that:

“Monks, there are these three roots of what is unskillful.
Which three? \textit{Lobha} is a root of what is unskillful, \textit{Dosa} is a root of what is unskillful, \textit{Moha} is a root of what is unskillful.”\textsuperscript{246}

This suggests out that evil deed, evil speech, or evil mind is dependent on three roots of evil, namely, \textit{lobha}, \textit{dosa}, or \textit{moha}. These three are thus the roots of bad actions.\textsuperscript{247} To understanding them clearly, I shall explain them as follows:

\textbf{1) \textit{Lobha} (Greed)}

\textit{Lobha} is commonly translated as “greed”. It can actually be translated into different words, since there are many degrees of \textit{lobha}. In Dhammasaṅgaṇī, its synonyms are mentioned as “\textit{Greed} – liking, wishing, longing, fondness, affection, attachment, lust, cupidity, craving, passion, self-indulgence, possessiveness, avarice; desire for the five sense objects; desire for wealth, offspring, fame, etc.”\textsuperscript{248} Besides, it is also called in Pāli as “\textit{Rāga}”. \textit{Lobha} is a state of lack, need and want. It is always seeking fulfillment and lasting satisfaction, but its drive is inherently insatiatable, and thus as long as it endures it maintains the sense of lack.

\textsuperscript{244} Ven. Nyanaponika Thera, \textit{The Roots of Good and Evil}, (Malaysia: Inward Path, 1999), p. 20.
\textsuperscript{245} Ibid., p. 19.
\textsuperscript{246} A. I., pp. 182-183.
\textsuperscript{247} Ibid., pp. 117-118.
As regards the causes of lobha, it comes from (i) the pleasant sensations, experiences and objects (Itthārammana, subha-nimitta) – beautiful appearance, sweet sound, enticing smell, relishing taste, sensual touch, good names or excellent buildings, and (ii) the improper consideration (Ayonisomanasikāra).\(^{249}\) This indicates that when a person’s mind is accompanied by pleasant feelings, it loses its proper consideration, and attaches with the pleasant sensations, and eventually lobha appears. Most people can recognize lobha when it is very obvious, but not when it is of a lesser degree.\(^{250}\) For example, we can recognize lobha when we are inclined to eat too much of a delicious meal and then wish to partake of it again. Here the attachment brings sorrow. Attachment sometimes is very obvious, but there are many degrees of lobha and we may not often know that we have lobha. Thus, lobha has as its characteristic, the nature of attachment or clinging to the object. As it is interestingly described in Visuddhimagga:

“…Greed (lobha) has the characteristic of grasping an object, like birdlime (lit. ‘monkey lime’). Its function is sticking, like meat put in a hot pan. It is manifested as not giving up, like the dye of lampblack. Its proximate cause is seeing enjoyment in things that lead to bondage. Swelling with the current of craving, it should be regarded as taking [beings] along with it to states of loss, as a swift-flowing river does to the great ocean.”\(^{251}\)

By this reason, many conflicts and quarrels can happen easily because of lobha.

\(^{249}\) A. I., p. 78.
\(^{251}\) Vism., p. 529.
2) Dosa (Hatred)

*Dosa* is commonly well known in English as “hatred or aversion”. In Dhammasaṅgaṇī, its synonyms are mentioned as “Hatred – dislike, disgust, revulsion, resentment, grudge, ill-humour, vexation, irritability, antagonism, aversion, anger, wrath, vengefulness.”\(^{252}\) *Dosa* is the inverse or contrary of *lobha*.

With regard to the causes of *dosa*, it comes from (i) unpleasant sensations and experiences (*Aniṭṭhārammaṇa*) or an unpleasant and disagreeable object (*patīgha-nimitta*) and (ii) improper consideration (*Ayonisomanasikāra*).\(^{253}\) When a person’s mind is occupied by unpleasant experiences or objects, which are not given proper consideration, it becomes saddened or depressed. At that time, *dosa* arises within him. *Dosa* arises when the conditions are right for it. And it remains so long as there is still attachment to the objects which can be experienced through the five unpleasant senses. It can arise when a person sees ugly sights, hears harsh sounds, smells unpleasant odours, tastes unappetizing food, experiences unpleasant tangible objects through the bodysense and thinks of disagreeable things. Whenever there is a feeling of uneasiness, no matter how slight, it is evident that there is *dosa*.\(^{254}\) In all its degrees, *dosa* is a state of dissatisfaction. It is interestingly described in Visuddhimagga:

“Hatred (*dosa*) has the characteristic of savageness, like a provoked snake. Its function is to spread, like a drop of poison, or its function is to burn up its own support, like a forest fire. It is manifested as persecuting like an enemy that has got his chance. Its proximate cause is the grounds for annoyance

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\(^{253}\) A. I., pp. 78-79.  
(āghāta-vatthu). It should be regarded as being like stale urine mixed with poison.”

From all above, dosa is the root of turbulence and ugliness results from it. Many conflicts thus arise really depending on it.

3) Moha (Delusion)

Moha is commonly understood as “delusion” in English. In Dhammasaṅganī, its synonyms are “Delusion – stupidity, dullness, confusion, ignorance of essentials (e.g. of the Four Noble Truths), prejudice, ideological dogmatism, fanaticism, wrong views, conceit.”

Moha is the most important last root of the three unwholesome roots. Furthermore, its meaning is nearly linked to the terms “Avijjā (ignorance)” and “Micchā-dīthi (wrong understanding or view)”. It, taking the form of ignorance, is a state of confusion, bewilderment and helplessness. The basic delusion (moha) is the idea of an abiding self, namely the belief in an ego. And this ego-belief must first be clearly comprehended as a delusive viewpoint. One thus must pierce through the illusion of self by cultivating right understanding through penetrative thought and meditative insight.

The causes of moha come from (i) another’s utterance in wrong way (Paratoghosa) and (ii) the improper consideration (Ayoniso-manasikāra). This indicates that if one has heard another person’s wrong utterances and has not given it proper consideration, moha arises. It, moha, will be accompanied by doubt (vicikicchā) and restlessness (uddhacca). The feeling which companies mohamūla-citta is always indifferent feeling. Moha is the root of all akusala. When one is

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255 Vism., p. 532.
257 A. I., p. 79.
258 Nina Van Gorkom, Abhidhamma in Daily Life, p. 47.
ignorant of realities, he accumulates a great deal of akusala. It also conditions lobha and dosa. Therefore, when there is moha, one is alive in darkness. As is revealed in the Visuddhimagga that:

“Delusion (moha) has the characteristic of blindness, or it has the characteristic of unknowing. Its function is non-penetration, or its function is to conceal the individual essence of an object. It is manifested as the absence of right theory, or it is manifested as darkness. Its proximate cause is unwise (unjustified) attention. It should be regarded as the root of all that is unprofitable.”

Briefly, both greed (lobha) and hatred (dosa) are always linked to delusion (moha). Greed and hatred, maintained and fed by delusion, are the universal impelling forces of all animate life, individually and socially. For their distinction, diversity and difference, the Buddha explained that:

“Greed is a lesser fault and fades away slowly; hatred is a great fault and fades away quickly; delusion is a great fault and fades away slowly.”

This indicates, from the above explanation, that delusion is the most important, because it is a great fault both in the eyes of public opinion and with regard to its unhappy kamma-result. There is no entanglement equal to the widespread net of delusion, and ignorance is the greatest taint of the mind. Thus, one who wants to abolish all unwholesome states, should first abolish ignorance and then all the others are automatically abolished.

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259 Vism., p. 530.
260 A. I., p. 181.
Therefore, lobha, dosa and moha are the roots of all bad actions. And when one is dominated by them, he performs many bad actions and receives the consequence (vipāka) both in this life and next life. They cause harm, stress and discomfort. And when they crop up within one’s mind, they destroy the person just as the bamboo flower signals the ruin of the bamboo plant. Moreover, a greedy, aversive and deluded person, whose mind is distorted by greed, aversion and delusion, causes trouble for others by striking them, imprisoning them, crushing them, decrying them, and banishing them. Thus, many kinds of coarse and unskillful conditions arise from greed, aversion and delusion. And they dwell in suffering and in feeling threatened, turbulent and feverish in the here and now, and after death, and can expect a bad destination. They are thus, the cause of many conflicts in the world.

3.4.2 Papañca: Diversification, Diffuseness or Mental Diffusion

Papañca is commonly understood as “expansion, diffuseness, manifoldedness” or “obstacle, impediment, a burden which causes delay, hindrance”. The Udānattha clearly explains that:

“Since they cause diversification (papañca), since they extend, establish for a long time, that continuity in which they have of their own accord arisen, they are diversifications (papanca), defilements – in particular, lust (lobha), hatred (dosa), delusion (moha), craving (tanha), (wrong) view (diṭṭhi), (and) conceit (māna), there being said, for instance: “Lust is a diversification, hatred is a diversification, delusion is a

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261 Ibid., pp. 117-118.
262 S. I., p. 123.
263 A. I., pp. 182-183.
diversification, craving is a diversification, (wrong) view is a diversification, conceit is a diversification”.

Thus, papañca loosely means the proliferation of thoughts and mental events that generate reactivity, and clouds and distort one’s wisdom to see and understand everything. It is a conceptual proliferation and mental attitude of worldliness. Besides, it is a tangled maze with its apparent objectivity that entices the worldling and ultimately obsesses and overwhelms him. Therefore, this ties papañca into the various kinds of hindrances to progress on the Buddhist path or delusional thoughts that obsess the unawakened. A person, who is obsessed by papañca, stumbles and delays his spiritual progress.

According to Khuddakanikāya Mahāniddesa, there are three signs or characteristics of papañca, namely, taṇhā (craving), māna (conceit) and diṭṭhi (view). When all three possess the unawakened one, it overcomes the person’s wisdom.

1) Taṇhā (Craving)

Taṇhā is most frequently connected with “Rāga (lust or passion)” and “Kāma (sense-desire)”. It is explained as:

“…taṇhā called caving, that is, passion, infatuation, seduction, compliance, rejoicing in, rejoicing in passion, infatuation of consciousness, wanting, yearning, clinging, greed, excessive greed, attachment, impurity, distraction, deceit,…”

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265 UdA., p. 963.
Tān̄hā is both the pleasant and unpleasant feelings that comes from the excitement of sensual pleasure (kāma-chanda) and sensation (vedanā) on the sixfold objects of sense or sensations, viz., sights, sounds, smells, testes, touches, and imaginations. In this way, men are under tān̄hā’s power. Tān̄hā is divided into three types, namely, Kāma-tān̄hā, Bhava-tān̄hā, and Vibha-vatān̄hā. Whenever a craving for objects is connected with sense pleasure, it is called “sensuous craving (kāma-tān̄hā).” When it is associated with the belief in eternal personal existence, then it is called “craving for existence and becoming (bhava-tān̄hā).” This is known as the view of eternalism (sassata-diṭṭhi) – attachment to becoming or the desire for continuing to exist forever. And finally, when a craving is associated with the belief in “self-annihilation”, it is called “craving for nonexistence (vibha-vatān̄hā)”. This is known as the view of annihilationism (uccheda-diṭṭhi).

Therefore, tān̄hā is a craving that ensnares, floats along, is far-flung, and clings to one. Moreover, it causes the world to be smothered and tangled like a ball of thread. So that it overpasses not the Constant Round (of rebirth), the Down-fall, the Way of Woe, and the Ruin. In addition, it also leads all back to birth, accompanied with the lure and lust that lingers longingly here. Whenever a craving occurs in a man, he pursues it to gain that something that may be both good and bad. And if his cravings are not satisfied he suffers and creates conflicts. Tān̄hā, thus,  

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270 D. II., p. 311.  
271 Ibid., p. 54.  
272 In A. II., p. 227, it reveals that one hundred and eight thoughts are haunted by tān̄hā.  
273 Vbh., p. 474.  
276 S. V., p. 357.
is actually the cause of many sufferings and conflicts as the Buddha says in the Mahānidānasutta that:

“Thus it is, Ānanda, that craving comes into being because of sensation, pursuit because of craving, gain because of pursuit, decision because of gain, desire and passion because of decision, tenacity because of desire and passion, possession because of tenacity, avarice because of possession, watch and ward because of avarice, and many a bad and wicked state of things arising from keeping watch and ward over possessions: blows and wounds, strife, contradiction and retort, quarrelling, slander and lies.”\(^{277}\)

2) Māna (Conceit)

Māna, it is widely understood as “a conceit” in English. Its definition as given in the Vibhaṅga is:

“conceit, being conceited, state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This is called māna.”\(^{278}\)

This indicates that māna is conceit, arrogance or pride. The Aṭṭhasālinī explains that conceit (māna) is fancying, deeming, and vain imagining. It has haughtiness as a characteristic, self-praise as a function, desire to advertise self like a banner as manifestation, greed dissociated from opinionativeness as proximate cause, and should be regarded as a form of lunacy.\(^{279}\) It, therefore, is defined as an inflated mind that takes whatever is suitable, such as wealth or learning, to be the foundation of pride. Indeed, it creates the basis for disrespecting others and for the occurrence of suffering. Perhaps, māna can also be called “Assami-māna

\(^{277}\) D. II., p. 55.
\(^{278}\) Vbh., p. 463.
\(^{279}\) DhsA., p. 340.
(self-conceit)", because whenever a man is accompanied with māna, he has the conceit, wish, latent pendency in himself that “I am ...”. It hereby is the fetter binding to existence, the proclivities and defilements. Māna is divided into three types, i.e., the conceit or thinking that “I am better (atimāna)”, the conceit or thinking that “I am equal (māna)”, and the conceit or thinking that “I am inferior (omāna)”.281

Conflict arises from māna, whenever a man considers himself important. His conceit causes him to compare himself with others; he thinks himself better, equal or less than someone else. When he considers himself as important, compares himself to others and thinks so, then it is conceit. This form of conceit makes him disrespectful of others which causes many conflicts, quarrels, and evil deeds in action, words, and thoughts.282 Furthermore, people around such a person will not respect and support him, and probably hate him also.

The question is why is a man accompanied with māna? The reason being that he depends on his birth, clan, good family, beautiful body, property, study, sphere of work, sphere of craft, branch of science, learning, intelligence, and one reason or another that gives cause for conceit to rise.283 When a man attaches māna to these reasons, then he is excessively conceited, inordinately conceited, or self-disrespectfully conceited.284 Thereby, he acquires sufferings both in this life and next,

280 Vbh., p. 464.
281 A. III., p. 310.
283 Vbh., p. 459.
284 Ibid., p. 463.
and binds himself to the chain of saṃsāra, and eventually may incur sufferings, conflicts, and quarrels forever.

3) Diṭṭhi (View)

Diṭṭhi commonly is translated as “the view” which generally means medium, and not focus on the positive or negative meaning. It is called “samma-diṭṭhi (right view)” in the positive meaning, and “micchā-diṭṭhi (wrong view)” in the negative meaning. Thus, in papaṇca, diṭṭhi is explained in the negative meaning, i.e., micchā-diṭṭhi (wrong view). In Paṭisambhidāmagga, diṭṭhi is stated in the following statement:

“The question: what is view? The answer: a clinging by adherence is view”

This indicates that diṭṭhi (as attached to papaṇca) means clinging, grasping, or attachment by adherence to a wrong view, and resorting to a wrong view based on heresy and inverted grip. And then, the question is what is clinging by adherence that is called as a wrong view? Clinging by adherence can be explained by the five groups of existence (khandhas) – corporeality, feeling, perception, mental formations, and consciousness – by misunderstanding “that is mine, this I am, and that is my self”, this is called as the clinging by adherence in a wrong view. There are eight kinds of bases for views, namely, the khandhas, ignorance, contact, perception, applied thought, inappropriate bringing to mind, a bad friend,
and the voice of another.\textsuperscript{288} These are the basis of existence for views, which are then referred to the 62 (wrong) views.\textsuperscript{289} In the Nikāyas the term \textit{vāda} (‘doctrine’, ‘theory’ or ‘school’) is often used to refer to wrong-views too.\textsuperscript{290} Therefore, a man, having grasped from among the many doctrines, after consideration, lays down or takes up a doctrines from among these adherences to view.\textsuperscript{291} Hereby, his mind becomes attached to everything. Even in the Buddhist path one may become attached to practice, to calm and insight. The mind is prone to clinging, adhering and misinterpreting.\textsuperscript{292} This adherence to views thus is not easily overcome.

The conflict from \textit{ditthi} arises whenever a man totally abides, attaches and adheres to his own views as being absolutely correct and truthful, while all others are wrong and inferior. In this way, he rejects others’ views, and insults them that they are foolish and bad and deludes himself as being clever and good. Therefore, he contradicts, disputes and quarrels with all others.\textsuperscript{293} As the Buddha says to the monks:

“\textit{When, abiding in his [own] views, [thinking], ‘it is the highest’, a person esteems it as the best in the world, he says all}"

\begin{itemize}
\item \textsuperscript{288} Ps., p. 141.
\item \textsuperscript{289} Vbh., p. 513. And can see also its details at Brahmajāla sutta (D. I., pp. 26-55). It clearly explains the there are the sixty-two wrong views, namely, four eternalistic theories; four partial eternalistic theories; four finite and infinite theories; two theories (of occurrences) arising without cause; sixteen theories on having perception; eight theories on having non-perception; eight theories on ‘neither perception nor non-perception’; seven annihilationistic theories; five theories on Ni\textdiaeresis\textsuperscript{b}n\textdiaeresis\textsuperscript{a} in the present existence. These are the sixty-two wrong views which were spoken of by the Bhagavā in the Brahmajāla Exposition.
\item \textsuperscript{290} Paul Fuller, \textit{The Notion of Dit\textdiaeresis\textsuperscript{thi} in Theravāda Buddhism}, (London and New York: RoutledgeCurzon, 2005), p. 14.
\item \textsuperscript{291} Sn., p. 100.
\item \textsuperscript{292} Paul Fuller, \textit{The Notion of Dit\textdiaeresis\textsuperscript{thi} in Theravāda Buddhism}, p. 87.
\item \textsuperscript{293} Khu. Ma. (Thai script), pp. 338-341.
\end{itemize}
others are inferior to this. Therefore he has not passed beyond disputes.”

This indicates that having different and divers views, both men and Brahmins engage in quarrelsome disputes, contention, needling one another with mouthed darts, and finally in bodily, verbal and mental misconducts. All those who are steadfast in their views, are tenacious and stubborn, live without reverence and respect for the Master, live in hurt and sorrow and harm many folk and devas. Indeed, after their passing away, they rise in a state of loss to a miserable destiny, in downfall, and in hell.

In brief, papañca accompanied with tanhā, māna and diṭṭhi, is linked to the final stage of sense cognition and signifies “a spreading out, a proliferation” in the realm of concepts, a tendency for the conceptual process to run riot and obscure the true reality of things. Thereby, it is the root of taking up weapons, of quarreling, contending, disputing, accusation, slander, and lying speech. Indeed, it causes many sufferings and conflicts to one, both in this life and the next life. The concept of papañca can be clearly understood by experiencing a sense of ‘This is mine’, an aspect of tanhā called “Mamaṅkāra (selfishness)”, ‘This am I’, an aspect of māna called “Mānānusaya (bad tendency of arrogance)” and ‘This is my self’, an aspect of diṭṭhi called “Ahaṅkāra (egotism)”. Therefore, the words “I, mine, and myself” are very important, if a man tends to attach his mind to it, and which can create divisions among people.

294 Sn., p. 101.
295 Ud., pp. 128-129.
296 A. III., pp. 235-236.
297 It., p. 56.
298 Bhikkhu Kāṭukurunde Nāṇananda, Concept and Reality in Early Buddhist Thought, p. 2.
299 Ud., p. 142.
3.5 CONFLICT STORIES IN BUDDHIST LITERATURE

3.5.1 Conflict Story of Power, Authority and Benefits: A Case Study of the Story of Devadatta Bhikkhu

This conflict story is based on the greed of Devadatta Bhikkhu who was the Buddha’s opponent, and desired to govern the Saṅgha. Since he was in the wrong view he was swallowed up by the earth and taken to Avīci Hell. The following is the story.

Before becoming a monk, Prince Devadatta was King Suppabuddha’s son and the elder brother of Princess Yasodharā who was the wife of Prince Siddhattha (later on the Buddha). After becoming a Buddhist monk, Devadatta Bhikkhu attained the lower grade of Magic Power. He departed from Kosambi to Rājagaha, where he ingratiated himself to Ajātasattu, and gained fame and honor. An overwhelmed Devadatta decided to become the head of the Congregation of Monks and declined his Magic Power.300

Then he went to the Buddha and told him three times that “Lord, the Lord is now old, worn, stricken in years, he has lived his span and is at the close of his life; Lord, let the Lord now be content to live devoted to abiding in ease here and now, let him hand over the Order of monks to me. It is I who will lead the Order of monks”.301 The Buddha, however, instead of consenting to the arrangement as suggested by Devadatta, refused his request and called him a lick-spittle. Devadatta was highly indignant, and conceiving hatred toward the Buddha,302 departed. The Buddha next asked the Saṅgha to carry out an act of proclamation (Pakāsaniya kamma) regarding Devadatta. Having been rejected, Devadatta felt aggrieved and vowed vengeance against the Buddha.

300 Vin. V., p. 260.
301 Ibid., p. 264.
302 DhA. I., p. 235.
He attempted to kill the Buddha three times. Firstly, he employed some archers, who instead of attacking the Buddha became his disciples. Secondly, he climbed the Gijjhakūta hill and rolled down a big piece of rock onto the Buddha, which however hurt the big toe of the Buddha just a little. And finally, he used the elephant Nālāgiri to attack the Buddha, however, when the elephant rushed at the Buddha, it was made docile by the Buddha.303 Devadatta thus failed to kill the Buddha.

People now began critizing Devadatta for his wicked deeds, and he lost his fame and honor. He decided to live by deceit and approached the Buddha and placed his Five Demands. In the Aṭṭhakathā, the Five Demands are shown thus:

“Lord, the Lord in many a figure speaks in praise of desiring little, of being contented, of expunging (evil), of being punctilious, of what is gracious, of decrease (in the obstructions), of putting forth energy. Lord, these five items are in many a way conducive to desiring little, to contentment, to expunging (evil), to being punctilious, to what is gracious, to decrease (in the obstructions), to putting forth energy. It were good, Lord, if the monks, for as long as life lasted, might be forest-dweller; whoever should betake himself to the neighbourhood of a village, sin would besmirch him. For as long as life lasts, let them be beggars for alms; whoever should accept an invitation, sin would besmirch him. For as long as life lasts, let them be rag-robe wearers; whoever should accept a robe given by a householder, sin would besmirch him. For as long as life lasts, let them live at the root of a tree; whoever should go under cover, sin would besmirch him. For as long as life lasts, let them

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not eat fish and flesh; whoever should eat fish and flesh, sin
would besmirch him”. 304

However, the Buddha rejected his demands and explained to him
that the monks, who wanted to practise, could practise, and if they did not
want to practise, sin would not besmirch them.

Thus, Devadatta desired to make a schism, a breaking of the
concord in the recluse Gotama’s Order. The Buddha warned Devadatta
by saying:

“Enough, Devadatta, do not let there be a schism in the
Order, for a schism in the Order is a serious matter, Devadatta.
Whoever, Devadatta, splits an Order that is united, he sets up
demerit that endures for an aeon; he is boiled in hell for an aeon;
but whoever, Davadatta, unites an Order that is split, he sets up
sublime merit, he rejoices in heaven for an aeon. Enough,
Devadatta, do not let there be a schism in the Order for a schism
in the Order is a serious matter, Devadatta”. 305

However, Devadatta did not obey, and took away some newly
admitted monks who were of poor intelligence (about five hundred
monks) to Gayāsīsa. Later on, however, most of them were brought back
by Chief Disciples Sāriputta and Mahā Moggallāna. Having listened to
the news, a hot blood immediately issued from Davadatta’s mouth.306
This shows that he wished extremely to make a schism in the Order,
when Devadatta’s hopes were ruined and his life was destroyed also.

After that, he fell ill. His sickness continued for nine months. And
at last, remorse struck him and he desired to see the Buddha. So he asked
his own remaining disciples to lead him to see the Buddha, and on the

304 Vin. V., pp. 276-277.
305 Ibid., pp. 278.
306 Ibid., p. 281.
way, stopped to rest for a moment. But when Devadatta alighted from his litter, his feet sank into the earth and he was swallowed and taken to Avīci Hell\textsuperscript{307} because of his wicked deeds.

Thereafter, the Buddha briefly pronounced the following stanza:

“Here he suffers, after death he suffers; the evildoer suffers in both places. He suffers to think, ‘I have done evil’; yet more does he suffer, gone to a place of suffering”\textsuperscript{308}

\subsection*{3.5.2 Conflict Story of Different Beliefs: A Case Study of the Story of Sirigutta and Garahadinna}

This is a conflict story of the different beliefs of two friends, Sirigutta – the lay disciple of the Buddha, and Garahadinna – the adherent of the Naked Ascetics (the Niganthas).

The Niganthas\textsuperscript{309} would repeatedly tell Garahadinna, “Go to your friend Sirigutta and ask him ‘why do you visit the monk Gautama? What do you expect to get from him?’ admonish him thus, so that he may visit and give us alms.”\textsuperscript{310} The Niganthus wanted to convert Sirigutta into becoming their adherent because if Sirigutta believed in them, they would acquire alms from him besides reducing the number of Buddha’s followers. At this point the conflict started. Following this, wherever Garahadinna found Sirigutta, standing or sitting, would speak to him thus repeatedly. In silence Sirigutta listened to this for several days, but one day however, he lost his patience and asked Garahadinna about the

\begin{footnotes}
\footnote{\textsuperscript{307} Ven. Weragoda Sarada Maha Thero, \textit{Treasury of Truth Illustrated Dhammapada}, p. 121.}
\footnote{\textsuperscript{308} DhA. I., p. 242.}
\footnote{\textsuperscript{309} Nigantha means a free from bonds, is the naked ascetic in Jainism. Niganthas Nātaputta is the founder it or well known “Mahāvīra.”}
\footnote{\textsuperscript{310} Ven. Weragoda Sarada Maha Thero, \textit{Treasury of Truth Illustrated Dhammapada}, p. 280.}
\end{footnotes}
Niganṭhas’ special qualities and powers. Garahadinna replied, “Oh, sir, do not speak thus! There is nothing my noble teachers do not know. They know all about the past, the present, and the future. They know everybody’s thoughts, words, and actions. They know everything that can happen and everything that cannot happen.”311 This shows that Garahadinna was boastful and strongly believed in his Niganṭhas. He urged Sirigutta to test the Niganṭhas’ supernatural powers.

Therefore, Sirigutta told Garahadinna that he wished to invite the Niganṭhas to his house to receive alms where he had secretly laid plans to test the Niganṭhas’ supernatural powers. This points out that Sirigutta did not believe in the Niganṭhas’ supernatural powers. Moreover, he wanted to show Garahadinna why he did not believe in the Niganṭhas and that Garahadinna’s belief and talk were wrong. Sirigutta’s plan is described in the Atṭhakathā, thus:

“He caused a long ditch to be dug, and this ditch he caused to be filled with dung and slime. Beyond the ditch, at both ends, he caused posts to be driven into the ground, and to these posts he caused ropes to be attached. He caused the seats to be so placed, with the front legs resting on the ground and the back legs resting on the ropes, that the instant the heretics sat down they would be tipped over backwards and flung head first into the ditch. In order that on sign of a ditch might be visible, he had coverlets spread over the seats. He caused several large earthenware vessels to be washed clean, and their mouths to be covered with banana leaves and pieces of cloth. And these vessels, empty though they were, he caused to be placed behind

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311 Ibid., pp. 280-281.
the house, smeared on the outside with rice-porridge, lumps of boiled rice, ghee, palm sugar and cake-crumbs.” 312

On the appointed day, five hundred *Niganthas* went to his house, and as they were all about to sit down, Sirigutta’s men took their places in the rear and pulled the coverlets which were spread over the seats out from under. All *Niganthas* were unaware of what had been planned. Thus, they fell into the ditch and were disgraced. Garahadinna planned to take revenge. This reveals that Garahadinna still strongly believed in the *Niganthas*, and could not bear the insult. Forthwith he went to the royal palace and caused a fine of a thousand pieces of money to be inflicted upon Sirigutta. After investigation, however, it appeared that he was wrong. And eventually, the king ordered punishment to be inflicted upon him. 313

Later on, to counteract Sirigutta and test the Buddha’s power, he spoke to Sirigutta to invite the Buddha to get alms at his house too. He laid plans to take revenge and to test the Buddha’s powers. In the *Aṭṭhakathā*, it is described thus:

“He caused a great pit to be dug between two houses and caused eighty cartloads of acacia-wood to be brought and dumped into the pit, completely filling it. Then he set the wood on fire, and putting bellows in position, cased them to be blown all night long, until the pile of acacia-wood was a mass of blazing charcoal. Across the top of the pit he caused unhewn log to be laid and caused them to be covered with matting and smeared with cow-dung. On one side he caused a gangway to be built of the flimsiest kind of sticks. Thought he, “the moment they set foot on this framework the sticks will break, and they

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312 DhA. II., p. 93.
313 Ibid., p. 95.
will topple over and fall into the charcoal-pit”. Behind the house he caused earthenware vessels to be placed, precisely as Sirigutta had done, and there also caused seats to be prepared.”

This indicates that Garahadinna was very angry and for a fortnight afterwards refused to speak to Sirigutta, and he wanted to take double revenge. Furthermore, his plans were to show the general people that Siragutta’s belief in the Buddha was wrong too.

The Buddha arrived at Garahadinna’s house and when he extended his foot and placed it over the charcoal-pit, a miracle happened. The matting disappeared, and lotus flowers as big as cart wheels sprang up, rending the charcoal-pit asunder. The Buddha then set his foot on the pericarp of the lotus, and going forward, sat down on the seat of the Buddha, which had miraculously appeared. The monks likewise went thereon and sat down. And at the same time, all the vessels were filled with rice-porridge and boiled rice. When Garahadinna saw this miracle, he was filled with joy and happiness and his heart was filled with faith. With profound reverence, he waited on the congregation of monks presided over by the Buddha. After the meal was over, Garahadinna indicated that he wished the Buddha to speak words of thanksgiving, and took his bowl. Thereafter, Garahadinna was converted into a faithful disciple of the Buddha.

This proves that anyone without the Eye of Knowledge, who does not know about the Buddha’s merits, nor his disciples’ merits, nor his religion’s merit are blind, whereas, only the wise have eyes. Similarly,

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314 Ibid., pp. 96-97.
315 Ibid., p. 95.
316 Ibid., p. 98.
318 DhA. II., p. 98.
Garahadinna was blind at first and did not believe in the Buddha, but later on, was wise and without any doubts.

### 3.5.3 Conflict Story of Different Views: A Case Study of the Monks of Kosambī

This story relates the conflict created by contradictory views to a rule of the monks as stated in the Vinaya. It is focused on the topic of the quarrel, namely, leaving water in a vessel, and whether it is a sin, and should restitution be made for it or not. The story of this quarrel is revealed briefly in the Tipitaka:

“At one time the awakened one, the Lord was straying at Kosambī in Ghosita’s monastery. Now at that time a certain monk (Dhammadhara) had fallen into an offence; he saw that offence as an offence but other monks (Vinayadhara) saw that offence as no offence. After a time he saw that offence as no offence, while the other monks saw that offence as an offence. Then these monks spoke thus to that monk: “You, your reverence, have fallen into an offence. Do you see this offence?”

“There is not an offence of mine, your reverences, that I can see.” Then these monks, having obtained unanimity, suspended that monk for not seeing the offence.”

This was a quarrel among two monks who each had a retinue of five hundred monks, one was the master of Vinaya (Vinayadhara) and the other, the teacher of Dhamma (Dhammadhara). Even the Buddha could not stop them from quarrelling; so He left them and spent the monsoon.

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319 Vin. IV., p. 483.
season all alone in the religious retreat of Rakkhita Grove near Pālileyyaka forest.\textsuperscript{320}

Regarding the origin of conflicts, Vinayadhara said that Dhammadhara’s leaving the water in a vessel was an offence (a sin), but if Dhammadhara did it unintentionally, inadvertently, that was no offence. Whereas, Dhammadhara accepted that he did it unknowing and unseeing, and he saw his offence as an offence and intended to make satisfaction for it.\textsuperscript{321} However, this was not the end of the incident, because after a while, Vinayadhara told his pupils that although Dhammadhara, had committed a sin, did not realize it.\textsuperscript{322} According to Phramaha Hunsa Dhammadaha’s view, Vinayadhara must have been teaching this to his pupils as a case study and may not have intended to defame Dhammadhara.\textsuperscript{323} Nevertheless, Vinayadhara’s pupils spoke about the matter to Dhammadhara’s pupils, who in turn informed their own preceptor. Dhammadhara said that Vinayadhara was a liar, because at first he had said that it was no offense, but now was saying the opposite.\textsuperscript{324} Dhammadhara’s pupils went and said the same to Vinayadhara’s pupils which resulted in a quarrel between the two. And then, Vinayadhara, seizing the opportunity, carried out a (formal) act of suspension\textsuperscript{325} against Dhammadhara for not seeing his offence. In Dhammapada Aṭṭhakathā, it is stated thus: “thenceforth even the supporters who furnished them Requisites formed two factions. Even the nuns receiving instruction, even the protecting deities; their friends and intimates, the deities who dwell in the sky; beginning with these and

\begin{itemize}
\item[\textsuperscript{320}] Ven. Weragoda Sarada Maha Thero, \textit{Treasury of Truth Illustrated Dhammapada}, p.78
\item[\textsuperscript{321}] DhA. I., p. 176.
\item[\textsuperscript{322}] Ibid.
\item[\textsuperscript{323}] Phramaha Hunsadhammadha, \textit{A Pattern of Conflict Management by Buddhist Peaceful Means: A Critical Study of Mae Ta Chang Watershed Chiang Mai}, p. 165.
\item[\textsuperscript{324}] DhA. I., p. 176.
\item[\textsuperscript{325}] It called “Ukkhepaniyakamma” in Pāli
\end{itemize}
extending to the world of Brahmā, all beings, even the unconverted, formed two factions. The quarrel extended from the Realm of the Four Great Kings to the Heaven of the Gods Sublime.\textsuperscript{326}

For a clear understanding, the arguments presented by both the sides should be offered separately.

Vinayadhara’s errors are stated first:

1) At first, why did he not insist on Dhammadhara to make satisfaction for leaving the water in the vessel? because Dhammadhara had accepted his action as an offence\textsuperscript{327} and intended to make satisfaction for it. On the contrary, he had said to Dhammadhara that if he had done it unintentionally or inadvertently, that was no offence. Dhammadhara eventually misunderstood it as being no offence.

2) Since he was more of an expert than Dhammadhara, why did he not explain the obvious to Dhammadhara because on consideration, he realizes that it was an offence for not seeing the offence of Dhammadhara?\textsuperscript{328}

3) Why did he say to Dhammadhara at first that it was not an offence? Later on, when he told his pupils that Dhammadhara had committed a sin, but did not realize it, did it prove that he was a liar as alleged by Dhammadhara\textsuperscript{329} or innocent?

4) He chose the character of Dhammadhara as a case study to teach his pupils when he could have chosen someone else. Did he do this to discredit Dhammadhara? Furthermore, his pupils spoke of the said matter

\textsuperscript{326} PhA. I., p. 176.
\textsuperscript{327} *Monks should not leave water in the saucer for rinsing (-water), there is an offence of wrong-doing (Vin. V., p. 311).*
\textsuperscript{328} Even though the Lord Buddha knows that the Dhammadhara has fallen into an offence for not seeing his offence (Vin. IV., pp. 486-487).
\textsuperscript{329} “In telling a conscious lie, there is an offence of expiation” (Vin. II., p. 166).
to Dhammadhara’s pupils. Did this indicate that they also wanted to discredit Dhammadhara and his pupils?

5) On the other hand, he and his groups could not carry out a (formal) act of suspension against Dhammadhara for not seeing the offence because in doing so Dhammadhara would not be able to carry out the Observance together with them. From this source there would be strife, dispute, contention, brawls and so on. Therefore, the Lord Buddha says “Monks, that monk should not be suspended for not seeing an offence by monks bent on a schism.”330 In addition, the suspension of Dhammadhara for not seeing the offence is not legally valid and not disciplinarily valid and one that is hard to settle, because it is carried out in the presence of Order,331 and it is carried out when there no interrogative.332

Now Dhammadhara’s errors are stated as follows:

1) Why, when he saw that offence as an offence, did he not make satisfaction for it to Vinayadhara at that time, because, afterwards he misunderstood that if it is unintentional and inadvertent, that is no offence? He knew that Vinayadhara was an expert on dhamma, discipline, the summaries, wise, experienced and clever, etc., but when Vinayadhara had him suspended for not seeing the offence, he realized that the other was bent on creating a schism in the faith of the others. As the Lord Buddha said, “Do not you, monks, having fallen into an offence, deem that amends should not be made for the offence thinking: ‘we have not fallen’.”333

330 Vin. IV., pp. 485-486.
331 It is not carried out in the presence of the Order, dhamma and discipline, the individual, and is carried out without having reprove him, without having asked him (to consent) and without his having acknowledged it.
332 Vin. V., pp. 3-5, and p. 31.
333 Vin. IV., p. 486.
2) From 1), it is understood that Dhammadhara was set in his own views, that he had a super ego and was conceitful because Vinaya pitaka reveals that he was the monk who had heard much, one to whom the tradition had been handed down, an expert on dhama, discipline, the summaries, wise, experienced, clever, conscientious, scrupulous, and desirous of training. So, when Vinayadhara had him suspended for not seeing the offense he thought that this was a way of discrediting him. Therefore, he told his pupils that Vinayadhara is a liar. This was his way of counterattacking Vinayadhara.

3) From 2), why did he not explain this case to hid pupils thoroughly and clearly? And if he did it, there might be someone disagreed with him. Thus, he could not say that Vinayadhara is a liar. This indicates that he was furious and wanted to counterattack Vinayadhara too.

4) Based on points 1) and 2), he approaches the monks who are his comrades and intimates, and sends a messenger to the monks living in the country who are his comrades and intimates, describing his side of the events to them. He eventually gains all those monks as partisans. In addition, all those monks who had disputed with Vinayadhara groups took his side. Thus, the quarrel among the monks extends everywhere. This indicates that he wanted to win against Vinayadhara and had no intention of stopping it.

From the facts stated above it is that both Dhammadhara and Vinayadhara very well knew right from wrong. Both were wise men, had heared much, an expert on dhama, discipline, the summaries, wise, experienced, clever, conscientious, scrupulous, and desirous of training.

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334 Ibid., p. 483.
335 Ibid., pp. 483-484.
But because of their rigid view and conceit, both refused to concede to the matter and involved others in their quarrel. Furthermore, Dhammadhara’s pupils should not have followed the suspended Dhammadhara because that indicated a personal attachment which is contrary to the rules. This could be the cause of disharmony among the monks and may give rise to the formation of a new sect in the future.

3.5.4 Conflict Story of Different Moral Conducts: A Case Study of the First and Second Rehearsal or Council

This story narrates the conflict between different views and different moral conduct that occurred after the Buddha passed away. It caused dissent and disagreement among the monks until they were divided into many sects later on.

1) First Rehearsal or Council

After the seventh day of the Buddha’s passing, a monk (Bhikkhu) named Subhadda spoke thus to the monks:

“Enough, your reverences, do not grieve, do not lament, we are well rid of this great recluse. We were worried when he said: ‘This is allowable to you, this is not allowable to you.’ But now we will be able to do as we like and we won’t do what we don’t like.”

When the venerable Kassapa heard this he realized exactly the nature of conflict that would arise in the future. So he gathered all the monks to chant dhamma and discipline together, which is called “the first rehearsal or council (pathama-saṅgīti).” It should be mentioned here that

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336 Ibid., p. 483.
337 The suspended one is deprived of being in communion (eating food and eating dhamma) with the other monks.
338 Vin. V., p. 394.
this wish to chant and collect, had happened once before when the venerable Junda and Ānanda went to see the Buddha and told him that a conflict and quarrel might happen among the monks after the Buddha’s passing away like the Nigaṇṭhas.339 They both had seen the monks’ offences and conflicts many times, and wanted to resolve it before the Buddha’s passing away, but were rejected by the Buddha. And it eventually happened after the Buddha’s passed away.

For the first rehearsal or council, the venerable Kassapa selected five hundred perfected monks by the consensus of all the monks in Rājagaha.340 He then questioned the venerable Upāli about discipline341 and the venerable Ānanda about dhamma.342 And all disciples thus chanted dhamma and discipline of the Buddha together. At the same time, they questioned on the lesser and minor rules of training that the Buddha had spoken to the venerable Ānanda that might be abolished by the monks. But the venerable Ānanda answered that he had not particularly asked as to which are the lesser and minor rules of training. Thereafter, they doubted and discussed this subject in many ways.343 In the end, all of them agreed that:

“The Order is not laying down what has not been laid down, it is not abolishing what has been laid down, it is proceeding in conformity with and according to the rules of training that have been laid down.”344

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339 M. III., pp. 30-31. Nigaṇṭha is a member of the Jainism.
340 Vin. V., p. 395.
341 Ibid., p. 396.
342 Ibid., p. 397.
343 Ibid., pp. 398-399. Some elders spoke thus: “Except for the rules for the four offences involving defeat, the rest are lesser and minor rules of training.” Some elders spoke thus: “Except for the rules for the four offences involving defeat… except for the rules for the four offences which ought to be confessed, the rest are lesser and minor rules of training.”
344 Ibid., p. 400.
This indicates that clarity on the lesser and minor rules of training is very important for the disciples because when some monk commits an offence, which may fall under the lesser and minor rules, the Buddha had allowed it to be abolished. Thus, conflict, quarrel and disharmony will happen among the monks, and the people will blame both the Order and Saṅgha. The different views on the lesser and minor rules of training are the first example of conflict that can create many problems in the future, so they quickly agree to protect it.

However, after the elder monks had chanted the dhamma and discipline, conflict on the lesser and minor rules of training happened again. The venerable Purāṇa with at least five hundred monks, walking in the Southern Hills, approached Rājagaha. The elder monks spoke to the venerable Purāṇa about dhamma and discipline as had been chanted by them and asked him to submit it. But the venerable Purāṇa said that:

“Your reverences, well chanted by the elders are dhamma and discipline, but in that way that I heard it in the Lord’s presence, that I received it in his presence, in that same way will I bear it in mind.”

This showed that the venerable Purāṇa agreed with the elderly monks on certain rules of training, but not all. The venerable Purāṇa might have have acquired a certain stature by that time, but he should have agreed with the elder monks because they were closer to the Buddha, especially the venerable Ānanda who was a devout attendant of the Buddha. The Vinaya Piṭaka of Dhammagupta reveals that the venerable Purāṇa had wished to abolish the eight lesser and minor rules to be heard in the Buddha’s presence. But the elder monks explained that

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345 Ibid., p. 402.
346 Thag., p. 103.
347 Vin. IV., pp. 286-294.
the Buddha had abolished them only in times of famine (dubbhikkha)\textsuperscript{348}, and not generally.\textsuperscript{349} However, the venerable Purāṇa disagreed with them, and insisted on practicing in his mind. Therefore, different views on the different rules of training happened and caused disharmony among the monks.

2) Second Rehearsal or Council

A century after the Buddha’s nibbāna, a conflict again arose. At that time, the monks who were the Vajjis of Vesālī promulgated ten points, namely:

“The practice concerning a horn for salt is allowable; the practice as to five finger-breadths is allowable; the practice concerning ‘among the villages’ is allowable; the practice concerning residences is allowable; the practice concerning assent is allowable; the practice concerning what is customary is allowable; the practice concerning unchurned butter-milk is allowable; it is allowable to drink unfermented toddy; a piece of cloth to sit upon that has no border is allowable; gold and silver are allowable.”\textsuperscript{350}

These ten points were the lesser and minor rules of training that the Buddha never allowed even in times of famine. And the elder monks’ passed a resolution in the first rehearsal or council agreed to not abolish these lesser and minor rules of training. These ten points were thus an offence in the Buddha’ rules which I will discuss later.

Some time later, the venerable Yasa, the son of Kākaṇḍakā, arrived at Vesālī and stayed in the Great Grove in the Hall of the Gabled Roof.

\textsuperscript{348} Dubbhikkha means scarcity of food and of (in consequence) almsfood.


\textsuperscript{350} Vin. V., p. 407.
The Vajji monks approached and advised him to follow the ten points. He refused and taught the layfollowers of Vesālī that the practice of the ten points was an offence and the Buddha had never allowed it. When the Vajji monks heard this they carried out a (formal) act of reconciliation (paṭisāraniyakamma) for him.\(^3\) The venerable Yasa, the son of Kākaṇḍakā, rejected the advice of the Vajji monks because according to the Buddha ever taught that some recluses and Brahmans who drink fermented liquor and spirits, and who consent (to accept) gold and silver, are a stain of them.\(^4\) And again when the Buddha was in Rājagaha, he had objected in connection to Upananda, the son of the Sakyans, from accepting gold and silver, and laid down a rule of training.\(^5\) Therefore, the venerable Yasa, the son of Kākaṇḍakā, refused and disagreed with the Vajji monks extremely.

The Vajji monks supported and promulgated the ten points, because they wished to live comfortably and happily while it was an offence and not proper conduct for monks. Moreover, while the practices concerning residences and assent were allowable, there was always the risk that it would destroy the harmony of the Saṅgha. It also indicates a lack of interest in the Buddha’s teaching.

After that, the venerable Yasa, the son of Kākaṇḍakā, went to many places to tell the ten points of the Vajji monks’ to the other monks and invited them for the second rehearsal or council and chanting dhamma and discipline. Seven hundred monks joined this council. And with the consent of everyone present the venerable Revata questioned the venerable Sabbakāmin in the midst of the Order on dhamma and

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\(^3\) Ibid., p. 408.  
\(^4\) Ibid., pp. 409-410.  
\(^5\) Ibid., p. 412.
discipline, especially the Vajji monks’ ten points. The council explained that the allowable practice concerning a horn for salt was an offence of expiation for eating what had been stored. The allowable practice as to five finger-breadths was an offence of expiation for eating at the wrong time. The allowable practice concerning ‘among the villages’ and the allowable practice concerning unchurned butter-milk were an offence of expiation for eating what was not left over. The allowable practice concerning residences and the allowable practice concerning assent were an offence of wrong-doing for going beyond discipline. The allowable practice concerning what was customary, was sometimes allowable, sometimes not allowable.

It was allowable to drink unfermented toddy, but was an offence of expiation for drinking fermented liquor and spirits. A piece of cloth to sit upon that has no border was allowable, but was an offence of expiation involving cutting down. And finally, gold and silver were allowable, but were an offence of expiation for accepting gold and silver.

These were the results of all elder monks’ resolution, and they could all be quoted by the Buddha’s word. However, the Vajji monks disagreed with the second rehearsal or council. They invited other monks who agreed with them to form a new council, and called themselves “MahāSaṅghika”. Thus, there was conflict and disharmony in the Saṅgha. And from that time, the Saṅgha was divided into eighteen sects.

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354 Ibid., p. 425.
355 Ibid.
356 Ibid., p. 426.
357 Ibid., pp. 426, 428.
358 Ibid., p. 427.
359 Ibid.
360 Ibid., p. 428.
361 Ibid.
362 Ibid., p. 429.
3.5.5 Conflict Story of Malice and Revenge: A Case Study of the Female Yakkha (*Kāli Yakkhinī*)

This is a conflict story of malice and revenge between the first wife and the second wife of a householder.

The householder’s first wife was barren and unable to bear children, so she was envious of the second wife who was pregnant and bore malice towards her. A woman who is married should be able to bear a child; otherwise she might be mistreated by her husband and her mother-in-law. And then, a thought occurred to the barren wife that “if my rival gives birth to a son or a daughter, she alone will be mistress of the household. I must see to it that she shall not give birth to a child”. Later on she sought to destroy the second wife’s womb by giving food mixed with drugs causing her to have a miscarriage. Eventually, the pregnant wife miscarried on three occasions because of the barren wife, but on the third occasion she died in childbirth. Before her death, the unfortunate woman was filled with hatred and vowed vengeance on the barren wife and her future offspring. She made an earnest wish that “when I have passed out of this existence, may I be reborn as an ogress able to devour your children.” Thus, a feud started.

From their feud or revengefulness, in their later existences, the two were reborn as a hen and a female cat; a doe and a leopard, and both of them destroyed and killed together in every existence. And at the end of their existence, the second wife was born as an ogress (*Kāli Yakkhinī*), whereas the first was born as the daughter of a nobleman. The ogress

365 DhA. I., p. 171.
366 An ogress is a female evil spirit (in Pāli “*Kāli Yakkhinī*”).
367 DhA. I., p. 172.
seized and devoured her two sons. And the third time, while the ogress was in pursuit of her and her son the lady fled into the Jetavana Monastery where the Buddha resided and laid her son at Buddha’s feet for protection. When the ogress came and stood before him, both of them were admonished by the Buddha. And then the Buddha told them about their past trouble as rival wives and how they had been harboring hatred towards each other. They were made to see that hatred could only cause more hatred, and that it could only cease through friendship, understanding, and goodwill.368

And when he had thus spoken, he pronounced the following stanza:

“For not by hatred are hatreds ever quenched here in this world. By love later are they quenched. This is an eternal law.”369

After the Buddha’s conclusion of the stanza, the ogress was established in the Fruit of Conversion. And thereafter both of them were friends.

This argues that one who tries to conquer hatred by hatred are like warriors who take weapons to overcome others who bear arms. This does not end hatred, but gives it room to grow. However, ancient wisdom has advocated a different timeless strategy to overcome hatred. This eternal wisdom is to meet hatred with non-hatred. The method of trying to conquer hatred through hatred never succeeds in overcoming hatred. On the contrary, the method of overcoming hatred through non-hatred is

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368 Ven. Weragoda Sarada Maha Thero, Treasury of Truth Illustrated Dhammapada, p.75.  
369 Dh., p. 1. In Pāli “na hi verena verāni sammanṭidha kudācanāṃ averena ca sammanti esa dhammo sanantano”.
eternally effective. That is why it has been described as eternal wisdom.\textsuperscript{370}

Therefore, according to the Buddha’s principle, quarrels can never come to an end by quarrelling. War can never end through further wars. Enmity never ends by returning enmity for enmity. Only by giving up anger, enmity, quarrel and wars can these evils be stopped. It is through friendliness, forgiving and forgetting that enmity ceases.

3.5.6 Conflict Story of the Scant Resource: A Case Study of the Conflict between People of Sākya State and Koliya State

This is a conflict story on the water of the river Rohinī which was a scanty natural resource. The conflict spread from the laborers to the kings of the two states, and finally to the people who confronted each other in war.

The story reveals that once the Sākyas and the Koliyas caused the water of the river Rohinī to be confined by a single dam between the city of Kapilavatthu and the city of Koliya, and they cultivated the fields on both sides of the river. This indicates that both of them closely associated and cooperated together from the past to the present.\textsuperscript{371} And the river Rohinī was important for the two states as a borderline between them.\textsuperscript{372} Furthermore, their constructed single dam was to benefit their agriculture, fishery, and manage a business together. This thus showed their geographical, economic, political, social, and ethnological unity and cooperation.

\textsuperscript{370} Ven. Weragoda Sarada Maha Thero, \textit{Treasury of Truth Illustrated Dhammapada}, p.76.
\textsuperscript{371} The both were brotherly and the people of them married together such as the king Suddhodana (the Buddha’s father) married the princess Māyādevī (the Buddha’s mother) etc.
Once, however, in the month Jeṭṭhamūla\textsuperscript{373} their crops began to fail, whereupon the laborers employed by the residents of both cities assembled and the people of the city of Koliya said that, “If this water is diverted to both sides of the river, there will not be enough both for you and for us too. But our crops will ripen with a single watering. Therefore let us have the water.”\textsuperscript{374} But the Sākyas replied that, “After you have filled your store-houses, we shall not have the heart to take gold and emeralds and pennies, and, baskets and sacks in our hands, go from house to house seeking favors at your hands. Our crops also will ripen with a single watering. Therefore let us have this water.”\textsuperscript{375} They could not accept each others’ suggestion and also refused to share the water. This pointed to both sides being self-centered and egoistical. They thus rejected each others’ suggestion, and moreover could not suggest a better way. Both sides wanted to control the water, but did not place much confidence in each other.

Therefore, the talk waxed bitter until finally one arose and struck the other a blow. The other returned the blow and a general fight ensued, the combatants making matters worse by casting aspersions on the origin of the two royal families. In the Aṭṭhakathā, their disdain is expressed in the following words:

“Said the laborers employed by the Koliyas, ‘You who live in the city of Kapilavatthu, take your children and go where you belong. Are we likely to suffer harm from the elephants and houses and shields and weapons of those who, like dogs and jackals, have cohabited with their own sisters?’ The laborers employed by the Sākyas replied, ‘You lepers, take your children

\begin{footnotes}
\item[373] It means the seventh month, namely the June in the ancient Indian calendar.
\item[374] DhA. III., p. 70.
\item[375] Ibid.
\end{footnotes}
and go where you belong. Are we likely to suffer harm from the elephants and horses and shields and weapons of destitute outcast who have lived in jujube-trees like animals?”. 

After that, both parties of laborers went and reported the quarrel to the ministers who had been in charge of the work, and the ministers reported the matter to the royal households. Thereupon the Sākyas and Koliyas came forth armed for battle and challenged each other to show their strength and power. It can be argued that they should have held a meeting and tried to resolve the issue through discussions. The laborers, who were the origin of the problem, were from a low class, proletarian and not educated, so they could not seek a better way. Hence, they got in a quarrel and started fighting, and cast aspirations on the origin of the two royal families. Moreover, the ministers and the royal households did not really investigate the cause of the problem, but misunderstood that it came from an affront to one another. Therefore, they decided to come forth armed for battle.

At that time, however, the Buddha decided to stop them from the battle altogether. He thus went to see them, and when they saw Him, threw away their weapons and did reverence to Him. The Buddha investigated and asked the great kings and others about the real cause of the problem. But they did not know about it, thus the Buddha put the question first to one and then to another, asking the slave-laborers last of all. And finally the slave-laborers replied that the quarrel was about the water. This showed that the kings were not really aware of the true reasons behind the conflict nor did had they inquired in to the matter.

Then the Buddha investigated and asked them again. His investigation and suggestion are interpreted in the Aṭṭhakathā as follows:

376 Ibid., pp. 70-71.
377 The both of them are the Buddha’s kinsmen.
“The Teacher asked the king, ‘How much is water worth, great king?’ ‘Very little, Reverend Sir.’ ‘How much are Khattiyas worth, great king?’ ‘Khattiyas are beyond price, Reverend Sir.’ ‘It is not fitting that because of a little water you should destroy Khattiyas who are beyond price.’ They were silent. Then the Teacher addressed them and said, ‘Great kings, why do you act in this manner? Were I not here present today, you would set flowing a river of blood. You have acted in a most unbecoming manner. You live in enmity, indulging in the five kinds of hatred. I live free from hatred. You live afflicted with the sickness of the evil passions. I live free from disease. You live in eager pursuit of the five kinds of sensual pleasure. I live free from the eager pursuit of anything’.”

3.5.7 Conflict Story between Different Races: A Case Study of the Conflict between the Sākya Dynasty and Prince Viḍūḍabha

This is a conflict of different races, and finally it becomes the holocaust war.

The cause of the conflict was the prince Viḍūḍabha, who was the son of king Pasenadi and princess Vāsabakhhattiyā. According to the story showed king Pasenadi of Kosala wished to be a kinsman of the Buddha. He thus married princess Vāsabakhhattiyā, who was one of the Sākyan princesses and born by king Mahānāma and a slave woman. King Pasenadi made her one of his chief queens and subsequently she gave birth to a son named Viḍūḍabha. The reason behind marrying princess Vāsabakhhattiyā to king Pasenadi was because the princess was the

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378 DhA. III., p. 71.
daughter of king Mahānāma and a slave woman, and the Sākyas did not consider king Pasenadi to be on equal footing to them but did not wish to offend him. This shows that the Sākyas were conceited and took great pride in their family, tribe, and clan.

When prince Viḍūḍabha was sixteen years old, he went to visit king Mahānāma and the Sākyas. There he was received with hospitality, and he went to pay obeisance to all, but nobody paid obeisance to him because, all the Sākyan princes who were younger than Viḍūḍabha, had been sent away to a village. And this was a trick on the part of the Sākyas who not want their children to pay respect to Viḍūḍabha. However, even through Viḍūḍabha was doubtful and asked about, he did not evince much interest in it. Thus, the Sākyas lied twice, firstly to king Pasenadi by sending a princess who was the daughter of king Mahānāma and a slave woman, and secondly to prince Viḍūḍabha by sending all the Sākyan princes away to avoid paying respect to him.

After staying a few days in Kapilavatthu, Viḍūḍabha departed with his large retinue. Soon after they departed, a slave girl washed with milk and water the place where Viḍūḍabha had sat. As she did so, she also cursed him and shouted that “this is the seat on which sat the son of the slave woman Vāsabhakhattiyā.” At that moment, one of Viḍūḍabha’s entourage who had forgotten his sword and returned for it, overheard what the slave girl said. He thus knew that Viḍūḍabha’s mother, Vāsabhakhattiyā, was the daughter of a slave girl belonging to Māhanāma. Later on, when Viḍūḍabha also knew, he became wild with rage and declared that:

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380 DhA. II., p. 36.
381 Ibid., p. 37.
382 Ibid., p. 38.
“These Sākiyas now wash the seat whereon I sat with milk and water; when I am established in my kingdom, I will wash my seat with the blood of their throats.”

Viṣṇuṣabha’s doubts were now cleared because he had always been treated differently. He had first experienced this when he was seven years old, that he did not receive presents of toy elephants, horses, and the like from his maternal grandfather as the other princes received them. Secondly, when he was sixteen years old, his mother had refused him permission many times to go and see his maternal grandfather’s family. And thirdly, while staying at Kapilavattu, he had been surprised that nobody had paid respect to him. He became wild with rage, and wanted to destroy the Sākyas. When this news reached king Pasenadi, he cut off the royal honors and degraded Vāsabhakkhatiyā and Viṣṇuṣabha to the condition of slaves.

However, after king Pasenadi spoke about this to the Buddha, he was made to realize that the family of the father afforded the only true measure of social position and Viṣṇuṣabha was after all the king’s son. King Pasenadi, then, restored Vāsabhakkhatiyā and Viṣṇuṣabha to their former honors. When Viṣṇuṣabha became the king, he remembered his grudge and wished to slay all the Sākyas. So he went forth and massacred all the Sākyas, with the exception of a few who were with Mahānāma and some others. In Aṭṭhakathā, it is revealed that all the Sākyas were brutally massacred and destroyed by Viṣṇuṣabha:

“As Viṣṇuṣabha turned back, he said to his men, ‘I direct you to kill all those who say, ‘We are Sākiyas’, but to spare the lives of those who follow Mahānāma the Sākiyas’. The Sākiyas

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383 Ibid.
384 Ibid., p. 37.
385 Ibid.
386 Ibid., pp. 38-39.
stood their ground, and having no other resources, some took blades of grass in their teeth, while others held reeds. Now the Sākiyas would rather die than utter an untruth. So when they were asked, ‘Are you Sākiyas or not’ those who held blades of grass in their teeth said, “Not sāka, ‘pootherb,’ but ‘grass’;” while those who held reed said, “Not sāka, ‘pootherb,’ but ‘reed’.” The lives of those who followed Mahānāma were spared. Those of Sākiyas who held blades of grass in their teeth came to be known as Grass Sākiyas, and those who held reeds as Reed Sākiyas. Viḍūḍabha slew all the rest, sparing not even infants at the breast. And when he had set flowing a river of blood, he washed his seat with the blood of throats. Thus was the stock of the Sākiyas uprooted by Viḍūḍabha.”

This indicates that Viḍūḍabha was more uncontrollably angry than king Pasenadi, because king Pasenadi restrained his anger after listening to the Buddha’s doctrine. On the contrary, Viḍūḍabha, even though the Buddha came to remind him three times, could not restrain his anger. As for the Sākyas, even though they were conceited, full of pride and inordinate feeling, they did not lie as they were being slain. Moreover, when the Mahānāma was seized, he gave up his life rather than eat with Viḍūḍabha, the son of a slave woman.

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387 Ibid., pp. 44-45.
388 Ibid., pp. 43-44.
389 Ibid., p. 45.
3.6 EFFECTS OF CONFLICT

3.6.1 The Pessimistic Effects

1) Causing of Schism or Disruption (Saṅghabheta)

It can be said that schism or disruption among people is the direct effect of conflict. Whenever there is a conflict, schism appears among people. And when a schism arises in society, it is very difficult to resolve. There is no unity and social developments become difficult because there is no general consensus among the people. The same was the case of the Kosambī Monks, for nobody can arrest and dissuade groups who are in conflict with each other.\footnote{DhA. I., pp. 176-178.} \footnote{it., p. 9.} And furthermore, nobody can create unity among them, not even the Buddha, the founder of Buddhism, could dissuade them from going down this path. Schism is the final step of conflict that comes after disputing, quarrelling, discarding and fighting.\footnote{Vin. I., pp. 299-300.} Therefore, even if there is no sign of any conflict, we must make sure that it never occurs, and in case it does occur, steps should be taken to stop it immediately. This is to protect against schism, because a schism is a big problem for every society and destroys peace among people.

Therefore, the Buddha lays great stress on it. His rules and teachings reveal that if monk goes ahead with the schism of the Order which is harmonious, or persists in taking up some legal question leading to dissent, and nobody can dissuade him from this, he commits an offence entailing a formal meeting of the Order.\footnote{DhA. I., pp. 176-178.} \footnote{it., p. 9.} \footnote{Vin. I., pp. 299-300.} And if the other monks throw in their lot with him or take his part, and nobody can persuade them otherwise, they too commit an offence entailing a formal meeting of the
In addition, causing schism in the Order is one of five immediate resultant actions (*anantariyakamma*). Thus, schism arising from a conflict can create many sufferings and troubles for mankind.

2) **Causing of the Wrong Course of Prejudice (Agati)**

Conflict can cause and result in the wrong course of prejudice (*agati*). When a man is in an external and mental conflict with someone, he experiences both pleasant and unpleasant feelings. In this way, he is in the unrighteousness (*adhamma*) when meets the same one again. Hence, the wrong course of prejudice is born in his mind, to which he reacts immediately. For instance, if a man is in a conflict caused by a craving, he is prejudiced by love or desire, called ‘*Chandāgati*’. If a man is in a conflict caused by hate, he is prejudiced by hatred or enmity, called ‘*Dosāgati*’. If a man is in a conflict caused by a delusion, he is prejudiced by delusion or stupidity, called ‘*Mohāgati*’. If a man is in a conflict caused by fear, he is prejudiced by fear, called ‘*Bhayāgati*’. These four wrong courses of prejudice are a result of conflict.

Thus, wherever these four conflicts appear, they are accompanied by the four prejudices, and where these four prejudices happen, conflicts occur. These four prejudices are very difficult to be remedied, because they are internal conflicts that occur in one’s mind. Whenever a man is accompanied with both conflicts and prejudices, he creates division among people. Depending on these prejudices, the injustices and conflicts appear difficult to resolve. And eventually a schism occurs.

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393 Ibid., p. 305.
394 A. III., p. 112.
396 A. II., pp. 18-19.
3) Causing of Suffering (*Dukkha*)

Actually a conflict is a suffering; however a suffering can be the effect of a conflict also. Whenever both external and internal conflicts occur, there both external and internal sufferings also appear. Suffering is written in the nature of mankind. It is stated in the Mahādukkhhakkhandha sutta, that conflict causes suffering because whenever men get in to quarrels, brawls, or disputes, they attack each other with fists, clods, sticks, or knives, whereby they all incur death or deadly suffering.\(^{397}\) The suffering produced by these quarrels is called “*vivādamūłakadukkha* (suffering due to conflicts).”\(^{398}\)

Thereby, it can be argued that suffering is a result of conflicting ideas and interests. In the first stage, the quarrel may be personal and limited in intensity. But later on, when many men who have different opinions and tastes, are involved, the conflict becomes widespread and the fires of hate and anger are soon out of control. Murders become massacres and a personal feud develops into a national or even an international war. These are the results of a quarrel being unchecked and conflict prolonged until the results have outrun the abilities of those concerned to contend with them.\(^{399}\) In this way, every conflict and quarrel can lead into suffering at the end; all conflicts thus are certainly a cause of suffering.

4) Causing of Heedlessness (*Pamāda*)

Heedlessness is both a cause and a result of conflict. As a part of the result of conflict, it can be argued that whenever a man

\(^{397}\) M. I., pp. 113-114.
quarrels or gets in a conflict with others, his mind saddens and becomes sorrowful. He is not able to control his consciousness, and becomes heedless, and this causes him to attack, fight and misconduct with others both in action and the speech. As the Buddha says:

“Monks, I know not of any other single thing of such power to cause the arising of evil states, if not yet arisen, or to cause the waning of good states, if already arisen, as negligence. In him who is negligent evil states, if not already arisen, do arise, and good states, if arisen, do wane.” 400

Heedlessness and unconsciousness always occur together. They can make a man forget everything, even his parents. And a man, while accompanies with conflict, both unconsciousness and heedlessness, he can do bad actions and kill everybody, even his parents. A man who is quarrelsome and bad, called as a fool, when engages in a conflict with others, always gets careless. 401

Heedlessness or negligence is very dangerous in a man, because it can get him into afflictions, troubles and sufferings. He loses his sense of purpose and cannot reap the benefits of this life. Therefore, his life is like a dead life. 402

3.6.2 The Positive Effects

1) Causing of Self Development

For a conflict causing self development, it can be said that all men are naturally accompanied with conflicts and sufferings; whenever they are in a conflict, they are always accompanied with

400  A. I., p. 9.
401  Dh., p. 4.
402  Ibid.
suffering. So they seek to remedy it both in the direct way and in the indirect way. A wish to develop the self is the result of conflict. Conflict and suffering are wished away to get truth and peace. All this is reflected in the following stories.

For instance, the Buddha, when he was a prince, once went outside to visit his people, and saw four things, namely an old man, a sick man, a dead man and a recluse. Thoughts of renunciation flashed through the prince’s mind and through deep contemplation realized that the world was lacking in true happiness. He was overcome by a powerful urge to strive for deliverance from old age, illness, misery, and death not only for himself but for all beings that suffer. It was his deep compassion that led him to the quest ending in enlightenment, in Buddhahood.403 Later on, Yasa – the son of a great merchant, once at night, was possessed of and provided with five kinds of sense-pleasures, and was being ministered to. He fell asleep first and his suite fell asleep after him. Then Yasa, having awoken first, saw his own suite sleeping like the dead. Seeing this, its peril grew plain, and his mind was set on disregarding it. He thus uttered a solemn utterance that “what distress indeed, what affliction indeed, and then went forth from home into homelessness.”404 After that he saw the Buddha and on listening to his teachings, eventually became the Arhant. And finally, King Asoka, once led a huge army and fought a gruesome battle against the army of Kalinga. He emerged victorious at the end. Witnessing the battlefield made his heart break with shame, guilt, and disgust. He was heartbroken, and he made a pledge to never fight a battle again. To seek solace he turned to Buddhism. He was so inspired by the teachings of the Buddhist followers that he eventually converted to

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404 Vin. IV., pp. 22-23.
Buddhism. He thus changed his policy of dharmaśāstras (conquest through arms) to dharmavijaya (conquest through righteousness) as the true conquest. Such conquest brings happiness to all concerned both in this world and in the next also.405

Therefore, a conflict may be understood in the negative meaning, but at the same time, can awake mankind to developing the self and to seek truth and peace.

2) Causing of the Good Government

We usually know that the impact of conflict will mostly create division among people, but it can also cause people to agree unanimously or form a government. Whenever conflict occurs, various dangers, troubles, woes and sorrows ensue. On the other hand, there may be a group of men who wish unity—and want peace and happiness among people. They collect people who believe in the same ideology with them and seek a way to create a good government.

As a case study, the Aggañña sutta reveals how a conflict became the origin of a regime. Once there was a conflict on the rice and the rice fields, so to solve problems, the people agreed to divide the rice fields and set up boundaries round it. But one person was not satisfied with this arrangement and decided to steal another person’s plot and make use of it. He was caught and admonished, but continued to do so for a second and third time. The other people warned him again, while some smote him with the hand, some with clods, and some with sticks. This is how stealing came about, followed by censure, lying and punishment.406 The people realized that primary agreement cannot be created in a small group. Hence, they gathered together in a big group, and agreed to

406 D. III., p. 87.
appoint a perfect and good man as “Mahā Sammata (the Great Elect)”. He did his duty, by being indignant at what one should rightly be indignant, censured that which should rightly be censured, and banished one who deserved to be banished. And so they gave him a portion of their rice. Later on he was called “Khattiya” (Lord of the Fields) and “Rājā” (Who charms the others by the Norm).

Thus, a monarchy was born out of men’s conflict. And later on, many regimes appeared to create a good government for humanity.

3) Causing the Social Development

Whenever human beings live together, conflicts and disputes arise because human beings have different values and beliefs. If they agree to some thing a conflict does not occur, but if they cannot, conflict occurs causing social disorder and chaos. However, social disorder and chaos can urge social development also because when there are too many wrongs in society, people wish to destroy them and create a new and good society together.

The Cakkavatti sutta discloses how a conflict caused the creation of a new society. At one time, humans committed many sins such as stealing, violence, murder, lying, evil speaking, adultery, abusive and idle talk, covetousness and ill-will, false opinions, incest, wanton greed and perverted lust, and till finally lack of filial and religious piety and lack of regard for the head of the clan grew great. And moreover, among them, keen mutual enmity became the rule, keen ill-will, keen animosity, and

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407 They gather themselves together, and bewailed these things, saying: “from our evil deeds, sir, becoming manifest, in as much as stealing, censure, lying, punishment have become known, what if we were to select a certain being who should be wrathful when indignation is right, who should censure that which should rightly be censured and should banish him who deserves to be banished. But we will give him in return a proportion of the rice”. D. III., p. 88.

408 D. III., p. 88.

409 Ibid., p. 69.
passionate thoughts even of killing, in a mother towards her child, in a child towards its mother, etc.\textsuperscript{410} This indicated that this period was full of great conflicts and bad actions, and this situation was difficult to control. Humans thus, later on looked on each other as wild beasts and deprived each other’s life with their swords within seven days. And this was called the sword-period.\textsuperscript{411} However, there were some, who did not want to slay anyone and to be slain by anyone, escaped to dens in the jungle or mountain clefts, and subsisted on roots and fruits of the jungle. And at the end of those seven days, they came forth from varied places, embraced each other, and said, “Hail, O mortal, that thou livest still! O happy sight to find thee still alive!”\textsuperscript{412} They had seen a heavy loss of kith and kin and the consequence of bad actions. Therefore, they declared to abstain from taking life and bad actions and to do good together. And having seen the consequence of good actions, they have created good new rules and practiced seriously. Their society thus had happiness and peace.

This indicates that a good social development too depends on great conflicts as seen in the case study in the Cakkavatti sutta.

4) Causing Good Rules

Whenever people are involved in conflict and violence, rules are created to prevent and control such behavior. These rules may be created before or after the conflict. If the rules are made after the conflict has happened, regulations, which can resolve the present conflict, can be formulated and nobody can oppose such legislated rules.

For instance, the Buddh always formulated the rules after a monk committed an offence, he did not formulate the rules before the monk’s

\textsuperscript{410} Ibid., p. 70.
\textsuperscript{411} Ibid., p. 71.
\textsuperscript{412} Ibid.
offence.\textsuperscript{413} Whereas, a case study of a good rule that come from conflict can see in a story of an offence of defeat (pārājika) III. At one time, the Buddha speaking to the monks on the subject of the impure (asubhabhāvanā), spoke in praise of the impure, in praise of developing (contemplation of) the impure, and in praise of taking the impure as a stage in meditation. And then the monks dwelt intent upon the practice of developing (contemplation of) the impure in its many different aspects. But they were troubled by their own bodies, ashamed of them, loathing them. So, those monks both deprived themselves of life, and also deprived one another of life. Thus, many monks died.\textsuperscript{414} Later on, when the Buddha came to know of this, he blamed the monks and formulated a new rule that whenever a monk should intentionally deprive a human being of life, or should look about so as to be his knife-bringer, he is also one who is defeated, he is not in communion.\textsuperscript{415}

This indicates that ignorance or misunderstanding can be a cause of conflict, and this conflict can be a cause of the creation of good new rules.

3.7 CONCLUSION

From study of the concept of conflict in Buddhist philosophy, it can be understood that conflict is part of human beings’ nature, and everybody is confronted with it in one form or another. It can make a person suffer in deeds, words, and thoughts. It can originate within a person’s internal mind, and even if he stays alone, he can be accompanied

\textsuperscript{413} Buddha says: “Wait, Sāriputta, wait, Sāriputta. The tathāgata will know the right time for that. The teacher does not make known, Sāriputta, the course of training for disciples, or appoint the Pāṭimokkha until some conditions causing the cankers appear here in the Order” (Vin. I., p. 18).

\textsuperscript{414} Vin. I., pp. 116-119.

\textsuperscript{415} Ibid., p. 123.
with conflict. It comes from having internal bad thoughts or defilements, which gets displayed externally in the form of bad actions or bad speeches. And this internal conflict is more important than the external conflict because, sometimes an external conflict can be remedied within one or two days, but the same cannot be said of internal conflict. Whereas, the disadvantages of conflict, it can consider that whenever a man is accompanied with conflict, there he is upbraided by himself and others, an evil rumour of his worth goes about, he dies a lunatic, and after death, he is accompanied with suffering in his next life.⁴¹⁶

Therefore, a conflict is mostly an obstacle or barrier to the self-development of human beings. A wise man who wants to be free from it, should rightly and properly seek how to remedy it. In the next chapter, I will discuss the concept of conflict and remedy in Buddhist philosophy.

⁴¹⁶ A. III., p. 195.