CHAPTER IV
CONFLICT AND REMEDY IN BUDDHIST PHILOSOPHY: KUSALA-KAMMAPATHA
(WHOLESOME COURSE OF ACTION)

4.1 INTRODUCTION

In the previous chapter, I have discussed the concept of conflict in Buddhist philosophy. In this chapter, I will discuss the ten wholesome courses of action (kusala-kammapatha), which are considered as the medium level of good conduct of Buddhist ethics, related closely to the concept of kamma. Actually, kusala kamma refers to all kinds of actions with positive volition through body (kāya), speech (vācā), and mind (mano). And in this sense, volition (cetanā) is very important because it refers to kamma. As the Buddha said in the Aṅguttara Nikāya:

“Monks, I say that determinate thought is action. When one determines, one acts by deed, word or thought.”

According to Buddhist ethics, action without volition is not regarded as kamma, because such action does not consist of a volitional consciousness, which is considered as the most important factor in determining the ethical quality of that action. In this way, one’s destiny depends entirely on his physical, verbal and mental actions. Therefore, kusala kamma is the most important virtue for resolving a conflict among people. But a question arises in this chapter, as to what is the meaning of

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417 A. III., p. 294. In Pāli, it states: “cetanāhaṁ bhikkhave kammaṁ vadāmi, cetayitvā kammaṁ karoti kāyena vācāya manasā”.
kusala kamma? Why is it an important virtue for resolving a conflict? How can it remedy a conflict? And how does its result affect people?

To clearly understand the concept of Kusala-kammapatha (wholesome course of action), I aim to study and argue on these topics:

1) Meanings and importance of Kusala-kammapatha
2) Relationship between the Theory of Kamma and Kusala-kammapatha
3) Conflict and remedy in deeds on the concept of Kusala-kammapatha
4) Conflict and remedy in words on the concept of Kusala-kammapatha
5) Conflict and remedy in thoughts on the concept of Kusala-kammapatha

And 6) results of conflict remedy in Kusala-kammapatha

4.2 MEANING AND IMPORTANCE OF KUSALA-KAMMAPATHA

4.2.1 Meaning of Kusala-kammapatha

The term “Kusala-kammapatha”, in Pāli language, can be divided into three words, that is, kusala+kamma+patha. Actually, the word ‘kusala’ means clever, wholesome, skilful, expert, good, right, or meritorious. ‘Kamma’ means action or conduct, and ‘patha’ means path or course. Therefore, combined as ‘kusala-kammapatha’, they mean wholesome course of action.418 The term ‘kusala-kammapatha’ is also referred to as ‘kusala’ or ‘kusalakamma’.

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In Sammādiṭṭhi sutta, the venerable Sāriputta said:

“And what, your reverences, is skill? Restraint from onslaught (killing) on creatures is skill, restraint from taking what is not given is skill, restraint from sexual misconduct is skill, restraint from lying speech is skill, restraint from slanderous speech is skill, restraint from harsh speech is skill, restraint from gossip is skill, non-covetise is skill, non-wrath is skill, perfect view is skill. This, your reverences, is called skill.

And what, your reverences, is skill's root? Non-greed is skill’s root, non-hatred is skill’s root, non-confusion is skill’s root. This, your reverences, is called skill’s root.”

In this discourse, the skill or wholesome is explained by the ten ways of wholesome course of action (kusala-kammaphala), which extend to deeds, words and thoughts. They are also called the ten good ways of conduct. Moreover, it points out that a man, who wishes to practise according to the ten good ways of conduct, has to be grounded upon three roots, namely non-greed (alobha), non-hatred (adosa) and non-confusion (amoha). And these roots will direct the action towards this end, and obliterate the opposites (greed, hate and delusion) which hinder such progress.

According to P.A. Payutto, “kusala can be rendered generally as intelligent, skilful, contented, beneficial, good or that which removes affliction.” Furthermore, he also explains the connotations of kusala which are free of illness or a mind that is healthy (ārogya), unstained or factors that render the mind clean and clear (anavajja), based on wisdom or intelligence (kosalasambhūta), and rewarded by well-being (sukhavipāka).

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419 M. I., p. 58.
420 P.A. Payutto, Buddhadhamma, pp. 246-247.
Premasiri reiterates: “the term that is invariably used in specifying the good actions which lead to the spiritual bliss of nibbāna is kusala.”\textsuperscript{421} Moreover, he also views the term as being more frequently used for specifying the good actions which lead to sensuous enjoyment and happiness in saṃsāra, that is, puñña.

And Nyanaponika Thera mentions: “for the wholesome: profitable or skilful; for the unwholesome: unprofitable or unskillful. The terms ‘wholesome’ and unwholesome’ comprise all volitional actions that bind living beings to saṃsāra. The wholesome, as dealt with here and in most, is that of the mundane type. The wholesome of the supra-mundane type is not productive of kamma and therefore does not result in rebirth.”\textsuperscript{422} Thereby, it indicates that kammically wholesome actions can be described as skilful insofar as they lead to happiness in the present and the future, and to progress on the path to liberation.

Therefore, kusala kamma is ‘wise’ or ‘skilful’ in producing an uplifting mental state and spiritual progress in the doer. In addition, it is produced by wisdom that contributes to the development of various qualities leading to awakening.\textsuperscript{423} In this way, we can say that kusala kamma is a skilful or meritorious action that deserves merit because it helps one to achieve one’s cherished ambition in life. The omnipresent wish of every living being is happiness and freedom from pain and suffering. And for Buddhism, the highest happiness is nibbāna. Thereby any action that will help one to gain nibbāna is taken to be skilful, deserving merit or kusala. It can be argued that kusal kamma can be easily performed by everyone. But it is difficult, because most of people think of it in terms of extravagant ritualistic performance, often with the

\textsuperscript{422} Nyanaponika Thera, \textit{The Roots of Good and Evil}, pp. 19-20.
three unwholesome roots intact. And eventually, it becomes difficult to practice for everyone.

### 4.2.2 Importance of Kusala-kammapatha on Conflict Remedy

Actually *Kusala-kammapatha* is Buddhist morality, rule of morality, or training rule in Buddhism. And it is considered as a Buddhist ethic at a medium level because it covers all the five precepts (*pañca sīla*) of the Buddhist ethic at the basic level, and also serves as a background for developing up to the middle path (*majjhimā paṭipadā*) and on to Buddhist ethic at a high level. *Kusala kamma* is a rule that can help human society to stay happily together because when human beings follow the rule of *kusala kamma*, they develop kindness, and do not exploit each other. Therefore, a peace reigns. Moreover, *kusala kamma* is an important rule that can remedy or resolve a conflict because it withholds humans from committing bad actions and also helps to develop good actions in body, word and thought.\(^{424}\)

Therefore, if human beings can correctly practise the rule of *kusala kamma*, they can remove and remedy any conflicts that may occur among them. Thereby *kusala kamma* is the basis of creating happiness and peace among people.\(^{425}\) A man, who can practice this rule, is accompanied with a long life, good complexion or beauty, happiness and good power or health.\(^{426}\) And finally, he can lead himself to developing the meditation-practice. Furthermore, after his death, he goes to a good existence in the next life. As the Buddha says:

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\(^{424}\) D. III., p. 247.

\(^{425}\) S. I., p. 59.

\(^{426}\) Vv., p. 63.
“Having abandoned bodily misconduct, having abandoned verbal misconduct and mental misconduct, and any other incurring fault; having failed to perform an unskilled deed, having performed in abundance that which is skilled, this one, possessing insight, following the breaking up of the body arises in heaven.”^427

Thus a man gets a good result both in this life and the next life, because of his good conducts in body, word and thought in the past. The benefits thereby appear to man and also to society, because of practising *kusala kamma*.

According to P.A. Payutto, *kusala kamma* can establish an understanding of actions and their results as subject to cause and effect, develop a sense of responsibility – to oneself by teaching us to give up bad actions, and teaches us to act kindly towards others. It causes improvement and development in humans. Moreover, it also is a measuring stick of human baseness or refinement.\(^428\) From his view, it can be argued that *kusala kamma* has a practical value that can criminate humans according to mental qualities, abilities and behavior, not according to caste or race that is unnecessary and harmful because a man, who is bad or good, should be criminated on his conduct, not his position or nationality. As the Buddha says:

> “Not by birth is one an outcast; not by birth is one a brahman. By deed one becomes an outcast, by deed one becomes an brahman.”^429

And according to Abraham Valez de Cea, he discusses that *kusala kamma* can be related to the highest good of *nibbāna*. Since, it is the good

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^427\ It., p. 27.  
^428\ P.A. Payutto, *Buddhadhamma*, p. 316.  
^429\ Sn., p. 17.
action leading to favorable conditions to cultivate nibbāna-virtues that considered as an instrumental action. And it is the good action currently displaying nibbāna-virtues that considered as a teleological action.\footnote{Abraham Velez de Cea, ‘The Criteria of Goodness in the Pāli Nikāyas and the Nature of Buddhist Ethics’, Journal of Buddhist Ethics, Vol. 11, 2004, pp. 123-142.} From his view, it is true that kusala kamma is a good instrument action that helps to achieve nibbāna in Buddhism because it is known to be the basis of developing concentration (samādhi) and eventually wisdom (paññā).\footnote{Vism., pp. 4-5.} Thereby a man by doing good actions can acquire pleasant things even the highest goal, nibbāna.

Therefore, kusala kamma is important for humans who wish both internal and external happiness, in this life and the next life. Moreover, it can also lead humans to the highest goal in Buddhism, nibbāna.

### 4.3 RELATIONSHIP BETWEEN THE CONCEPT OF KAMMA AND KUSALA-KAMMAPATHA

To discuss kusala-kammapatha, it is necessary to study the theory of kamma because kusala-kammapatha is a kind of kamma, and both of them are closely related to each other. Furthermore, having clearly understood the law of kamma, it is easy to understand kusala-kammapatha.

According to Buddhism, kamma is the law of moral causation. The theory of kamma is well known as a fundamental teaching in Buddhism, although this belief was prevalent in India before the advent of the Buddha. Nevertheless, it is the Buddha who explained and formulated this doctrine in its complete form. Actually, the theory of kamma is known as the practical part of Paṭiccasamuppāda, the Dependent Causality. 
Origination or conditioned arising because the *Paṭiccasamuppāda* describes all the *kamma*-process and the *kamma*-result in accordance with the three cycles (*vatṭta*), namely, depending on defilements *kamma* arises, and because of the *kamma* the result (*vipāka*) is derived – *kilesa, kamma* and *vipāka*. If one understands the principle of *Paṭiccasamuppāda*, he also understands the doctrine of *kamma*. As the Buddha says:

“The wise who understood the origin of things by way of cause and effect (*Paṭiccasamuppāda*), and was well-versed in *kamma* and *vipāka*, perceives the *kamma* as its reality.”

From the above, it is understood that *kamma* and *Paṭiccasamuppāda* are closely related to each other. The doctrine of *kamma* is the cosmic law of cause and effect as well as the moral law of being like *Paṭiccasamuppāda*.

Etymologically speaking, the Pāli term “*kamma*” literally means action, doing or deed. In Aṅguttara Nikāya, the Buddha says:

“Monks, I say that determinate thought is action. When one determines, one acts by deed, word or thought.”

This indicates that any kind of intentional action whether mental, verbal, or physical, is regarded as *kamma*. It covers all that is included in the phrase thought, word, and deed. Generally speaking, all good and bad actions constitute *kamma*. In its ultimate sense, *kamma* means all moral and immoral volition. Whereas involuntary, unintentional or unconscious actions do not constitute *kamma*, because volition, the most important

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433 M. II., p. 385.
factor in determining *kamma*, is absent. Thus, *kamma* is defined more specifically as action based on intention or deeds willfully done. Actions that are without intention are not considered as *kamma* in the Buddha’s teaching.\(^{436}\) In addition, all volitional action, except that of the Buddha or Arahant — who are delivered from both good and evil; have eradicated ignorance and craving, the roots of *kamma* —, constitutes *kamma*. Although volition arises and passes away together with its citta, the kammic potential created by it does not dissipate until it has given its appropriate effect or becomes defunct.

The *kamma* can manifest in three ways depending on the outlet, namely, deed, word and thought. They are: the bodily action (*kāya-kamma*) — intentional actions through the body, the verbal action (*vacī-kamma*) — intentional actions through speech, and the mental action (*mano-kamma*) — intentional actions through the mind.\(^{437}\) Of the three channels of *kamma*, it is mental *kamma* which is the most important and far-reaching in its effects.\(^{438}\) Since mental *kamma* is the origin of all other *kamma*. Thought precedes action through body and speech. Bodily and verbal deeds are derived from mental deeds.

These *kammas* are performed by man and depending on the *citta*, can be divided into two main kinds. They are:

1) Meritorious acts (*kusala kamma*): *Kamma* which is wholesome, actions which are skilful or good; specifically, actions that are born from wholesome roots. Wholesome roots are non-greed (*alobha*), non-hatred (*adosa*) and non-delusion (*amoha* or *sammādiṭṭhi*).\(^{439}\) Furthermore, this

\(^{437}\) A. I., p. 89.
\(^{438}\) M. II., p. 38.
\(^{439}\) D. III., p. 207.
kind of kamma is called “white kamma”\(^{440}\) which is not harmful, such as practicing in accordance with the ten bases for skilful actions. And its results also are white or good.

2) Demeritorious acts (akusala kamma): Kamma which is unwholesome, actions which are evil; specifically, actions that are born from unwholesome roots (akusala-mūla). Unwholesome roots consist of greed (lobha), hatred (dosa), delusion (moha or avijjā).\(^{441}\) On the other hand, this kind of kamma is called “black kamma”\(^{442}\) which is harmful. Simple examples are killing, stealing, sexual infidelity, lying and drinking intoxicants. And its results also are black or bad.

With regard to the law of kamma (kammaniyāma), kamma is well known as a law of nature because it is one of five laws of nature (niyāma) which operate in the physical and mental realms. These five laws of nature refer to the fact that specific determinants inevitably lead to corresponding results. And they, although uniformly based on the principle of causal dependence, can nevertheless be sorted into different modes of relationship. They are:\(^{443}\)

1) *Utu-niyāma*: Physical inorganic order or physical laws, for example, seasonal phenomena of winds and rains.

2) *Bīja-niyāma*: Biological laws or order of germs and seeds, for example, rice produced from rice-seed, sugary taste from sugar-cane or honey, etc.

3) *Citta-niyāma*: Psychic law or order of mind, for example, processes of consciousness, arising and perishing of consciousness, constituents of consciousness, power of mind, etc.

\(^{440}\) Ibid., p. 221.  
\(^{441}\) It., p. 47.  
\(^{442}\) D. III., p. 221.  
4) *Kamma-niyāma*: Law of *kamma*, moral laws or order of act and result, for example, desirable and undesirable acts produce corresponding good and bad results.

5) *Dhamma-niyāma*: General law of cause and effect or order of the norm, for example, the natural phenomena occurring at the advent of a Bodhisattva in his last birth. The natural reason for being good, and so forth, may be included in this group.

Every mental or physical phenomenon could be explained by these all embracing five orders or processes which are laws in themselves. Especially the law of *kamma*, it should be emphasized here that it is the most important one for human beings, because it is their particular responsibility. Human beings are the instigators of *kamma*, and *kamma* shapes the fortunes and conditions of their lives. As the Buddha says:

“Monks, these five things owing ought to be often contemplated by woman and man, by house-dweller and by him gone forth. What five? …

I am the result of my own deeds; heir to deeds; deeds are matrix; deeds are kin; deeds are foundation; whatever deed I do, wheter good or bad, I shall become heir to it – this ought to be often contemplated by woman and man, by house-dweller and by one gone forth.”

From above, it can be stated that the law of *kamma* operates quite automatically, and when the *kamma* is powerful, man cannot interfere with its inexorable result though he may desire to do so. In other words, man himself is responsible for the result of his own past actions and present doings or his own happiness and misery. He can create his own heaven or hell. And he also is the architect of his own fate. However,

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444 A. III., p. 59.
right understanding and skilful volition can accomplish the reaping of bad kamma. All volitional kamma, thereby, whether good or evil, bears fruit. Although such a kamma, no matter how small, is not void of fruit.\textsuperscript{445} Therefore, the law of kamma (kamma-niyāma) is self-subsistent in its operation, ensuring that willed deeds produce their effects in accordance with their moral quality just as surely as seeds bear fruit in accordance with their species. The direct products of kamma are the resultant cittas that arise when kamma finds the right conditions to bear fruit. And kamma also produces a distinct type of matter in the organic bodies of living beings.\textsuperscript{446} Kamma-niyāma is thus primarily a human affair, regulating the extent to which human beings are able to create and control the things around them.

Having understood briefly about kamma, therefore, it can be argued that whenever a man does not understand a law of kamma, it is difficult for him to understand his own life’s reality because a law of kamma can make him to know or understand the role of cause and effect, to not believe in the power of a supernatural, but believe in his own actions. Furthermore, it can help train and also become a refuge for himself\textsuperscript{447} as all goals and successes come from a man’s efforts and actions. Besides, he can also take the responsibility for his actions and results (vipāka) by himself.

\textit{Kusala-kammapatha as a part of Kamma}

Hence, from the above theory we can understand kusala-kammapatha as being one kind of the kammas, that is, kusala kamma – wholesome, skilful or good actions. And this kusala kamma can also be

\textsuperscript{445} Dh., p. 18.
\textsuperscript{447} Dh., p. 24.
called “white kamma (sukka kamma)” which means or refers to kusala-kammapatha (wholesome course of action).\textsuperscript{448} This kusala-kammapatha can be divided into ten courses by being classified in three ways (davāra). They are:\textsuperscript{449}

1) Kāyakamma (Bodily action), which is divided into three: (i) Pāṇātipātā veramanī – Abstention from killing, (ii) Adinnādanā veramanī – Abstention from taking what is not given, (iii) Kāmesumicchācārā veramanī – Abstention from sexual misconduct.

2) Vacīkamma (Verbal action), which is divided into four: (iv) Musāvādā veramanī – Abstention from false speech, (v) Pisunāya vācāya veramanī – Abstention from tale-bearing, (vi) Pharusāya vācāya veramanī – Abstention from harsh speech, (vii) Samphappalāpā veramanī – Abstention from vain talk or gossip.

3) Manokamma (Mental action), which is divided into three: (viii) Anabhijjhā – Non-covetousness, (ix) Abyāpāda – Non-illwill, (x) Sammādīṭṭhi – Right view.

Thus, whenever a man practises according to the wholesome actions in deeds, speeches and thoughts which are white kamma, he bears good results. If he strictly practises it, an excellent result awaits him. But if he carelessly practices it, a little of the result would be seen because an effect is always in accordance with the cause and comes from a cause. As stated in the Saṁyutta nikāya:

\textsuperscript{448} A. II., p. 238.
\textsuperscript{449} D. III., p. 247.
“According to th seed that’s sown, So is the fruit ye reap therefrom. Doer of good [will gather] good, Doer of evil evil [reaps].”

When a man is accompanied with wholesome actions, he experiences happiness, harmony, union and peace, etc. as results or fruits from his own actions. Thereby, wholesome actions truly are a law of \textit{kamma} (\textit{kamma-niyāma}). And both of them (\textit{kamma} and \textit{kusala kamma}) closely relate to each other under the law of \textit{kamma} as a law of nature for human beings.

\section*{4.4 CONFLICT AND REMEDY IN DEEDS ON THE CONCEPT OF KUSALA-KAMMAPATHA}

All kinds of actions, when once done, appear as evidence that is difficult to be destroyed. Its result affects both the sufferer or victim and the doer, who finds it difficult to reject it. Thus, all kinds of actions are very important for a doer because if one does evil actions, one is blamed, arrested, or injured by the kinsman of the sufferer, and then he will always suffer. And if one does good actions, one is honored or respected by people, and then he is always happy. Therefore, good actions can give results of goodness or happiness both to the doer and related ones.

\subsection*{4.4.1 Conflict and Remedy by Abstention from Killing (Pāṇātipātā veramanī)}

The word ‘veramanī’ literally means abstention. It is synonymous with the word ‘\textit{virati}’. And the intention of abstention (\textit{veramaṇī}) from evil

\footnote{S. I., p. 293. In Pāli, it says: “\textit{yadisaṁ vapate bījaṁ tādisaṁ labhate phalam kalyāṇakāri kalyāṇam pāpakāri ca pāpakam}”}
deeds is also called *virati*. These two words thus are synonymous to each other. Besides, the word ‘Pāṇa’ signifies living beings. According to the Abhidhamma, *pāṇa* is the psycho-physical life confined to a particular existence. The quick destruction of this life-force (*jīvitindriya*) without allowing it to run its due course is *pāṇātipāta*.\(^{451}\) The former meaning of the word ‘pāṇa’ as living being (*satta*) is in the conventional sense, and the latter meaning as life-force or life-faculty (*jīvitindriya*) is the ultimate sense of the term. In this connection, thus, the destruction of life (*pāṇātipāta*) is the volition of killing in one who perceives a living being as such. And the volition occurs through the door of either the body or of speech and occasions an act of cutting off the life-faculty of the living being.\(^{452}\)

Nevertheless, it is still difficult to judge what is killing in which the precept is transgressed, what is not killing and how is it possible. In order to clarify the doubt that does arise, the Atthasālinī explains that there are five constituent factors or conditions in the immoral act of killing, that is, a living being (*pāṇo*), the knowledge that the being is actually alive (*pāṇasaññitā*), the intention of killing (*vadhacitta*), the effort to kill (*upakkamo*), and the consequent death (*tena maraṇāhin*).\(^{453}\) This points out that when all of these five conditions are completely present, the act of killing is said to be a transgression on this case. In the absence of any one of them, the act would not constitute killing, even though death would follow.

For a case of this life-taking, according to Buddhist ethics, it also includes the ethical problems such as mercy killing, suicide, and

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\(^{452}\) The *Brahmajāla Sutta* and Its Commentaries, trans. Bhikkhu Bodhi, p.112.
\(^{453}\) DhsA., p. 129.
abortion.\textsuperscript{454} Because these ethical problems deal with all of intentional killing (\textit{vadhakacetanā}) that are regarded as immoral acts.

\textbf{Abstention from killing is the conflict resolution}

With regard to abstaining from life-taking, according to the Sāleyyaka sutta, the Buddha says:

\begin{quote}
  “a certain one, abandoning onslaught on creatures, is restrained from onslaught on creatures; the stick laid aside, the sword laid aside, he lives scrupulous, merciful, kindly and compassionate to all living creatures.”\textsuperscript{455}
\end{quote}

Thus, one should neither injure, nor cause injury to living beings, from a tiny insect up to man because all of living beings love and cherish their own lives, and wish to live a long life like the others. And whenever someone, for example, his parents, wife, or children, is killed or injured, his close relatives are also troubled. The Buddhist attitude to non-violence is well illustrated in the following lines:

\begin{quote}
  “All tremble at violence; all fear death. Comparing [others] with oneself, one should not kill or cause to kill. All tremble at violence; to all life is dear. Comparing [others] with oneself, one should not kill or cause to kill.”\textsuperscript{456}
\end{quote}

Hence, one who desires his own happiness, but injures with violence other creatures, does not gain happiness. But one who does not injure with violence other creatures, desiring and seeking his own happiness, gains happiness.

In addition, one does not just avoid killing other beings, but one actually saves the lives of other beings whose lives are in danger. The

\textsuperscript{454} Vin. I., pp. 116-150.  
\textsuperscript{455} M. I., p. 346.  
\textsuperscript{456} Dh., p. 20.
special practice is to actually save the lives of other beings. It is special and superior in relation to the simple practice of good conduct. Avoiding killing and saving the lives of other beings are the first of the ten good actions.

For the observance of this good conduct to be successful, one has to cultivate loving-kindness and compassion (mettā-karunā) in his mind because both of them are the state of feeling of boundless love for all living beings. They are selfless love that evoke the good and focus interest on the good in others, and they also promote the benefit and happiness of others. Thereby, not only one does not kill or injure others, but also he loves and helps others. Namely, he wants and wishes others to be happy, free from enmity, ill-will and distress. Furthermore, he also helps and assists all of living being, humans and animals, who are in sufferings and poor according to his ability. Thus, one can abstain from life-taking.

Therefore, the aim of good conduct focuses on creating a life-safety for all living beings because when one forgives (abhayadāna) each other, he is alive in his life happily. Thus, he can also reduce the defilements – greed (lobha), hatred (dosa) and delusion (moha) – in his mind. Thereby one, who can abstain from life-taking, can happily go everywhere and stay everywhere, and is free from dangers. He has many friends and followers because of no life-taking of others and his loving-kindness to all. Thus the conflict remedy by this good conduct can give results in three levels, that is, personal level, family level and social level. By result of personal level, is already is discussed above. For result of family level, family problems, such as divorce, assault, violence and quarrel among the spouses, etc. do not occur. And for result of social

457 Sn., p. 18.
level, social problems, such as the crimes, terrorisms and wars, etc. do not appear. Everyone in society loves and helps each other; they do not injure and struggle with others. Thereby, unity and peace appears among them.

4.4.2 Conflict and Remedy by Abstention from Taking what is not Given (*Adinnādāna vināmaṇī*)

This good conduct deals with abstention from taking another’s property which is not given. Etymologically, the term ‘adinna’ means ‘what is not given’, and the term ‘ādāna’ means ‘taking’. Therefore, the word ‘adinnādāna’ really means taking what is not given since it refers to the taking of someone else’s property, to the stealing of it, to theft. According to Buddhaghosa, he defines the theft thus: “a regards theft, the intention of stealing and producing the effort to take something with the consciousness that it belongs to others comes within the definition of theft”.

According to Buddhaghosa, he defines the theft thus: “a regards theft, the intention of stealing and producing the effort to take something with the consciousness that it belongs to others comes within the definition of theft”. Thereby, a taking what is not given is the volition of theft in one who perceives another’s property as such, which volition occasions the act of taking away that property from the owner. However, when another person exercises free control over a particular thing, and is unimpeachable and irreproachable for doing so, that thing is his or her property.

For the act of stealing that can be considered as an immoral act, it mentions that there are five constituent factors in theft, that is, another’s property, awareness that it is so, the thieving mind, effort, and consequent removal. Whatever may be the immoral way used and the five conditions are present, when the act of stealing is accomplished, it is said to be a transgression of it.

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458 MA. I., p. 199.
460 DhsA., p 130.
In addition, the act of stealing may be done in various ways. According to Atthasālinī, there are five ways of stealing: stealing by one’s own hand (theyyāvahāra), stealing by force (pasayhāvahāra), stealing by concealment (pañicchannāvahāra), stealing by design the object (parikappāvahāra), and stealing by forgery (kusāvahāra). It thus indicates that there are various kinds of stealing or theft in our normal experience of life. The ways of stealing described above are not really obsolete. Various forms of pickpocketing, burglary, or the forms of swindling such as trading with false weights and measures or a false balance, and using a counterfeit coin or currency, etc., come under the first way of stealing and is called theyyāvahāra. The diverse forms of robbery, blackmail, squeeze or unlawful taking over of the property of another, unrighteous acts, etc., are included in stealing by force, and is called pasayhāvahāra. The varied forms of corruption, the act of hiding the property of another with the intention of taking it away afterward, or careless borrowing without any intention of returning the article, can be included in the way of pañicchannāvahāra. Pre-planned stealing by fixing the time and the means thereof is called parikappāvahāra. The many forms of cheating by exchanging the object against another object of lesser value or lower quality, the various kinds of forgery unrighteously for one’s own benefit or one’s own group, can be included in the fifth way of stealing and is called kusāvahāra.

Abstention from Stealing is the conflict resolution

With respect to abstention from taking what is not given (adinnādānā veramanī), the Buddha says in the Sāleyyaka sutta that:

“Abandoning taking what is not given, he is restrained from taking what is not given. He does not take by theft any

461 Ibid.
property of another in village or jungle that is not given to him." 462

This means that if another person’s article, whether in a village or a jungle, has been abandoned or mislaid knowingly or unknowingly, it should not be taken or nor should the matter be informed of to anybody else. This is called abstention from taking what is not given. Moreover, if he takes it, not with the intention of stealing, but under the misunderstanding of considering the article as his or of his friend, will not amount to be a transgression of his good conduct. Intention (cetanā) plays an important part in Buddhist ethics.

The standard of social morality is comparatively high because the Buddha condemns one who takes what is not given, denies to return a debt, or one who kills people and pillages as an outcast. 463 And He highly praises one who refrains from every kind of stealing as a brāhmin. 464 In the Dhammika sutta, the Buddha advises His followers thus:

"Then the disciple should avoid [taking] knowingly anything which is not given anywhere. He should not cause to take, nor allow [other] to take. He should avoid [taking] everything not given." 465

For the success of abstention from taking what is not given, one has to develop the ennobling virtue, namely sammā-ājīva (right livelihood) in one’s life. The abstention form stealing and right livelihood should come together, because both of them render support to each other. One should not live in a way of wrong livelihood (micchā-ājīva), and also should not leave or abandon his work. But he should be diligent,

462 M. I., p. 346.
463 Sn., p. 15.
464 Dh., p. 58.
465 Sn., p. 46.
industrious and moderate in his mode of living. Thereby, he can safeguard his wealth, his wealth increases continuously, and he finally achieves happiness. One should know the right meaning of acquiring wealth as well as using it. As he should also give or donate his something to others to form a good relationship or friendship among them.

Therefore, it indicates that this aim of good conduct focuses on keeping other people’s property safe because when one abstains from stealing, he has to work hard and lives in a way of right livelihood. He is thus not in trouble, even if he is poor but is not penurious, and is also happy. Furthermore, when one achieves wealth through his own hard work or effort, he knows its value, saves or economizes and uses it carefully. Especially he does not live with taking what is not given. Consequently, this type of good conduct can cause happiness among people in society. Everybody can move around safely without worrying about his property. Moreover, when he is happy, he is eager to help others from poverty or suffering. Hence, the more happy and friendly a society appears, the more immoral problems of stealing will decrease and finally disappear. Social and economic systems will develop, grow and increase continuously. Everybody will concentrate in their work, and help each other without exploitation. And eventually all the people in society will enjoy a good life.

**4.4.3 Conflict and Remedy by Abstention from Sexual Misconduct (Kāmesumicchācārā veramanţi)**

This good conduct is concerned with the abstention from wrong conduct in sensual pleasures. Etymologically the word ‘kāma’ means matter of sensual intercourse, and the word ‘micchācāra’ means wrong conduct. The term ‘kāmesumicchācāra’, therefore, is translated as ‘sexual
misconduct’. The characteristic of sexual misconduct is the volition arising in the body-door (kāya-kamma), through the unlawful intention of trespassing upon other’s partner.\textsuperscript{466} This good conduct does not completely prohibit for the laity of sexual intercourse. It is stated that the laity can have sexual intercourse with one’s own partner only by avoiding immoral sexual behavior. But sexual intercourse is completely forbidden for the religious Orders.

There are four conditions that constitute the act of sexual misconduct: prohibited man or woman,\textsuperscript{467} an intention to have such sexual misconduct, an attempt to have such sexual intercourse, and the actual taking place of such sexual intercourse.\textsuperscript{468} If all of these four conditions are fulfilled, it is said as sexual misconduct. Nonetheless, there are abnormal forms of sexual intercourse, such as lesbianism and homosexuality which are also considered as morally wrong, if there is transgression with a prohibited one. Therefore, the understanding man should avoid an unchaste life. But if he is not able to live in a state of celibacy, should not transgress with another man’s wife.\textsuperscript{469} Because while admonishing his disciples, the Buddha stated thus how a man met downfall due to association with the wife of another:

\textsuperscript{466} DhsA., p. 130.
\textsuperscript{467} The Atthasālinī (p. 130) describes that herein persons to whom men have on right of going

a) ten classes of unmarried women: a woman under the guardianship (1) of her mother, (2) of her father, (3) of her parents, (4) of her brother, (5) of her sister, (6) of her relations, (7) of her clan, (8) of her spiritual guide, (9) a woman under an engagement and (10) a woman undergoing punishment;

b) ten classes of married women, namely: (1) one bought by wealth, (2) one who becomes a wife through her free-will, or (3) through love of property, or (4) of clothes, (5) one lawfully wedded by parents after the ceremony of dipping the hands of the couple in a bowl of water, (6) one who is taken from the poorer classes, (7) a slave-wife, (8) a servant-wife, (9) a wife captured in war and (10) a mistress kept for a time.

Of these a woman under an engagement and one under punishment together with

b) the later ten: these twelve it is not allowable for other men to approach.

\textsuperscript{469} Sn., p. 46.
Being dissatisfied with his own wife, he is seen among prostitutes, [and] he is seen among other men’s wives. That is the cause of the unsuccessful [man].

Abstention from sexual misconduct is the conflict resolution

On abstention from wrong conduct in sensual pleasures (kāmesumicchācāra veramanī) the Buddha says in the Sāleyyaka sutta that:

“Abandoning wrong-doing in regard to pleasures of the senses, he is restrained from wrong-doing in regard to pleasures of the sense; he does not have intercourse with (girls) who are protected by the mother, protected be the father, protected by the parents, protected by a brother, protected by a sister, protected by relations, who have a husband, whose use involves punishment, nor even with thos adorned with the garlands of betrothal.”

Hence it indicates that any man, who has sexual intercourse with any one of these protected women, commits sexual misconduct and thereby he transgresses this good conduct. On the contrary, if any of these women has sexual intercourse with a married man, she commits sexual misconduct because she transgressed with another woman’s husband as well as her guardian. Therefore, one should avoid sexual misconduct. And his own partner will not worry, but will have peace of mind. Other people will also not have suffering, difficulties, and worries. Thereby, one will not encounter difficulties and problems both in this life and also in the next life as a result of his action. Instead there will be peace and happiness.

470 Ibid., p. 13.
471 M. I., pp. 346-347.
For the completion of the observance of this good conduct, the ennobling virtue known as sexual restraint (*kāmasamvara*) should be cultivated together with this good conduct, because the abstention from sexual misconduct includes sexual restraint also. Both of them render support to each other. On the other hand, Phra Medhidhammaporn, the modern Buddhist scholar of Thailand, views that contentment with one’s own spouse (*sadārasantosa*) can be regarded as a virtue necessary for the completion of observance of this good conduct because it can give rise to faithfulness and sexual restraint.\(^{472}\) Thereby, the Buddha frequently advises his disciples to practise self-control and sexual restraint. An uncontrolled mind is likely to be provoked, and clings to sexual pleasure, and such a mind will be overcome by lust (*rāga*),\(^{473}\) but lustful thought never overcomes him who always controls and guards his mind.\(^{474}\) In the same way, when sensual thoughts arise, one should also learn to control them by the practice of mindfulness.

Therefore, the aim of good conduct focuses on creating a family-safety to people because when one can sustain this good conduct including sexual restraint, conflict, quarrel, and dispute among the members of his family will decrease. Thus, a close loving relationship between the members of family increases continuously giving rise to happiness and peace later. This good conduct is thus an important background of a married life. If one can practise according to this good conduct, social and family problems, such as polygamy, divorce, free sex or immoral sex, rape, unlawful sexual intercourse or violation, prostitution, etc., will decrease and finally end.

\(^{473}\) Dh., p. 2.
\(^{474}\) Ibid.
4.5 CONFLICT AND REMEDY IN WORDS ON THE CONCEPT OF KUSALA-KAMMAPATHA

Although one’s word cannot injure anyone, however it can create conflicts among people because it can affect a person’s mind. Sometimes, one can express anger through harsh speech. Thus, a speech can easily create both conflict and harmony among people. Therefore, the good conducts in words are important too, since they can create harmony, happiness, peace, etc. among people.

4.5.1 Conflict and Remedy by Abstention from False Speech (Musāvādā veramaṇī)

Etymologically the term ‘musāvādā’ is divided into two words, wherein, the word ‘musā’ means false, untrue or lie, and the word ‘vādā’ means speech, talking or conversation; so its meaning is false speech. The word ‘veramaṇī’ means abstention. Thereby, the term ‘musāvādā veramaṇī’ means abstention from false speech or lying. False speech refers to the intention to deceive other by obscuring the actual facts, including the use of exaggerated language, and everything that is far away from a true statement. The Atthasālinī describes that lying is applied to the effort of the body and speech, on the part of one who is deceitful, to destroy the benefit of others, the volition setting up the bodily and verbal effort to deceive others.475 Musāvādā thus covers the act of the voice and/or the act of the body, which aims at deceiving others.

For making a false statement, four conditions must be present. They are as follows: (i) the untruth itself, (ii) the intention to deceive, (iii)
the effort so involved in lying, and (iv) others understand that message.\textsuperscript{476} It is said that if these four conditions are fulfilled, the misconduct in false statement appears. In this regard, it should be understood that even though others understand what is said, a lie is a lie, no matter whether they believe or not. Furthermore, falsehood is condemned only when it is harmful and destroys the benefit and welfare of others, and not when uttered with good intention and wisdom leading to the benefit and welfare of others. Thus, depending upon the untrue word itself alone, it cannot be surmised that it is a lie. The intention of the speaker must take into account for if such a word is spoken without the intention to deceive and to harm, etc. it is not unethical, because the four conditions of judgement of \textit{musāvāda} are not fulfilled. Thus, intention plays an important part in Buddhist ethics.

\textbf{Abstention from false speech is the conflict resolution}

The Buddha says in the Sāleyyaka sutta that:

“In this case, householders, a certain one, abandoning lying speech is restrained from lying speech. When he is cited and asked as a witness before a council or company or amid his relations or amid a guild or amid a royal family, and is told: ‘Now, good man, say what you know’, if he does not know, he says, ‘I do not know’; if he knows, he says, ‘I know’; if he has not seen, he says, ‘I did not see’, if he has seen, he says, ‘I saw’. Thus his speech does not come to be intentional lying either for his own sake or for that of another or for the sake of some material gain or other.”\textsuperscript{477}

Regarding these passages, Hammalawa Saddhatissa makes his observation that the habit of speaking the truth depends on the habit of

\textsuperscript{476} Ibid., p. 131.
\textsuperscript{477} M. I., p. 347.
thinking accurately, since in an attempt to give an accurate account of an event, one must be clear in his mind as to exactly what took place. With a sustained effort to think precisely, and so, to speak precisely, the constant devotee of truth gradually acquires a faculty of detecting falsehood whenever he encounters it, however much it may be disguised. Therefore, one should avoid telling lie or instigate or acknowledge the false speech uttered by others, because one who speaks untruth can do all evils. Again, one should speak the truth with full understanding and heart.

For the success of the abstention from false speech, one has to develop the ennobling virtue, namely, sacca (truth speaking or truthfulness) in one’s life. This truthfulness should consist of being realistic (theta), trustworthy (paccayika), and nonconflicting with the world (avisamvādako lokassa). In fact, the truth is absolutely demanded because such good conduct in word (vacīsucarita) promotes, benefit and happiness both to the individual and to others. The Buddha was well known as Bhūtavādī or Saccavādī, as one who speaks according to the facts or ‘Truth-Speaker’, and Saccasandha or ‘Truth Holder’. And to establish peace and harmony in the whole society, everyone should sincerely speak the truth. Truth means harmony between thoughts and words. It is said that the words are the same as the thoughts. Again, cleanliness of mind may be known through words. The words released by a wise man is full of feeling, expressing his true thoughts. Thus, a

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479 Dh., p. 26.
481 D. I., p. 4.
483 Ibid.
person should abstain from any form of lying, and confirm to truth-speaking as this verse states in the *Dhammapada*:

“One should conquer anger by non-anger; one should conquer bad by good; one should conquer miserliness by giving, and one speaking falsehood by truth.”

It points out that the aim of good conduct focuses on creating confidence among related persons because when one can sustain this good conduct, i.e., truthfulness, everyone firmly believes and trusts his words. Thereby, all their work can easily reach the goal and become a success, because all work is settled on the basis of confidence and dependence between the co-workers. If they speak false speech, they will lose each others confidence and there will no unity among them, and finally their work will not achieve the target or may fail. Thus, one who avoids false speech and speaks the truth, is trustworthy and is always elected as the president because he gains the belief and trust of the people. Moreover, everyone loves, respects, and honors him, and whenever he wants help, he immediately receives assistance or coperation from others. Similarly, in a family, if one can practise this good conduct, there will be happiness and peace in his married life because of the confidence and dependance on each other. Therefore, this good conduct can create and support people in the society to achieve the target and peace.

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484 Dh., p. 34.
4.5.2 Conflict and Remedy by Abstention from Tale-bearing
(Pisuṇṭṭha vācāya veramaṇī)

This morality of good conduct is concerned with the abstention from slander or tale-bearing. Etymologically, the word ‘pisuṇṭha’ means slander or tale-bearing. The term ‘pisuṇṭṭha vācāya veramaṇī’, therefore, is translated as abstention from slander or tale-bearing. Atthasālinī describes that slander means calumnious speech which, by being said to another, reduces to nothing the love which that person, or the speaker bears in his own heart to a third person.\(^{485}\) Thereby, calumnious speech is the volition occasioning bodily or vocal effort of one who, with a defiled mind, aims at dividing others or endearing himself to another.\(^{486}\) A slanderer, having heard something at one place, proclaims it somewhere else to bring about a quarrel between the parties. He thus breaks up harmony, fermenting strife and discord.

According to Buddhist ethics, there are four conditions which constitute the immoral act of slander. There are: (i) other persons to be divided, (ii) the purpose: ‘they will be separated’, or the desire to endear oneself to another: ‘I shall become dear and intimate’, (iii) the corresponding effort, and (iv) the communication of meaning.\(^{487}\) It is said that if these four conditions are fulfilled for one, he is called a slanderer (pisuṇṭṭvācī). Nonetheless, when there is no division among others, the offence or misconduct in this good conduct does not amount to a complete course, it does so only when there is a division. Therefore, the personality of a slanderer is selfishness; he aims to benefit for himself either by causing division among others whom he hates or to endear himself to another whom he loves.

\(^{485}\) DhsA., p. 132.
\(^{487}\) DhsA., p. 132.
Abstention from slander is the conflict resolution

The Buddha says in the Sāleyyaka sutta that:

“Abandoning slanderous speech, he is restrained from slanderous speech. Having heard something at one place, he is not one for repeating it elsewhere of (causing) variance among those people, or having heard something elsewhere he is not one to repeat it to these people for (causing) variance among these people. In this way he is a reconciler of those who are at variance and one who combines those who are friends. Concord is his pleasure, concord his delight, concord his joy, concord is the motive of his speech.”

The above passage says that a wise person should avoid calumnious speech, because it is risky to destroy unity and inflame those who are already at loggerheads to one another. And he should only speak words whereby harmony, good-will and friendliness prevail.

To completely abstain from slander, one has to develop the ennobling virtue, namely, refraining from malicious speech (pisunavācā) such as creating no dissentions among people, being one who unites those that are divided (bhinnānam sandhātā), promoting those who are united (sahitānam anuppadāta), delighting in harmony (samaggārāmā), being one who delights in harmony (samagaratā), enjoying harmony (samagganandī), and speaking harmonizing words (samaggakaraṇaṁ vācam bhāsitā). This indicates that one should not only not speak slander, create misunderstanding and discord, but also should speak harmonizing words, unite people who are on the verge of conflict. Thus, to create unity among people, a wise man avoids slanderous remarks to the person concerned, utters only words that are discreet and beneficial.

488 M. I., p. 347.
489 David J. Kalupahana, Ethics in early Buddhism, p. 73.
and makes only remarks that are conducive to unity.\textsuperscript{490} Furthermore, one should say something that will mollify a person’s anger because such words help to avert conflicts and restore unity among those who are divided. The Buddha says to his disciples that:

“\textit{If he should converse with a disciple, or with anyone else, or with a bhikkhu, he should utter the outstanding doctrine, not slander or blame of another.}”\textsuperscript{491}

This points out that the aim of good conduct focuses on creating unity among people. One who practises this good conduct, occasionally is a refuge to others who are in discord with each other, by speaking and introducing a good way leading to harmony. And even if there are many conflicts and quarrels among people in society, disharmony or discord will be difficult, owing to there being a non-slanderer who unites those that are divided. A non-slanderer thus is actually a refuge for people who want peace because if all the people in the society are in harmony and understanding with each other, and then love, friendliness and compassion will come to them easily, and all their work will achieve their goals. Therefore, harmonizing words are needed by all people, especially the members of a small country who want unity to develop their economy and society on par with another countries.

\textbf{4.5.3 Conflict and Remedy by Abstention from Harsh Speech (\textit{Pharusāya vācāya veramaṇī})}

This good conduct is concerned with abstention from harsh speech. Etymologically, the word ‘\textit{pharusa}’ means harsh or abusive. The term

\textsuperscript{491} Sn., p. 45.
‘Pharusāya vācāya veramaṇī’ thus means total abstention from harsh or abusive speech. The Atthasālinī describes such this as something which makes one’s self harsh, or causes another to be harsh, is in itself harsh, neither agreeable to the ear nor appealing to the heart. Such a word is termed ‘abuse’.492 Thereby, harsh speech is definitely harsh volition occasioning bodily or vocal effort that cuts into the quick of another’s heart or feelings.493 However, it does not count as harsh speech when it is backed by tenderness of mind.

For making a false statement, three conditions must be present. They are: (i) another to be abused, (ii) angry thought, and (iii) the abuse.494 It is said that if these three conditions are fulfilled, the misconduct in false statement appears. In this regard, it should be understood that an angry thought is important. Namely, even though one utters harsh speech, but if his mind is tender wishing to teach or advice, it cannot be called as harsh speech. On the contrary, whenever one utters a soft speech but his mind desires to kill, this really is called a harsh speech.495 Thereby, when an angry thought appears, whether it is followed by a harsh or unharsh speech, it is known as harsh speech. In addition, an angry thought to abuse is only a harsh speech, but if the angry thought is to kill, then it is not a harsh speech but in truth is an ill-will (byāpāda).496 Therefore, a harsh speech can easily be the cause of others’ anger. A wise man who wants to avoid conflicts, should thoroughly abstain from harsh speech.

**Abstention from harsh speech is the conflict resolution**

The Buddha says in the Sāleyyaka sutta:

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492 DhsA., p. 132.
494 DhsA., p. 133.
495 Ibid., pp. 132-133.
496 Phra Sirimaṅgalācariya, Maṅgalatthadīpanī Vol. I., p. 211.
“Abandoning harsh speech, he is restrained from harsh speech. Whatever speech is gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasant to the multitude-- such speech does he utter.”

one who utters harsh speech, his mind will always be accompanied with hatred (dosa), he then has bad motivation and does negative things like a fool cuts himself by his own badly-spoken utterance. To avoid this misconduct, he has to utter soft speech because nobody wants to hear abusing, scolding and cursing words. Hence, one should always dislike the act of abusing or cursing others. Thereby, one should utter only words that are rightly motivated, gentle, pleasant, and acceptable.

For the success of the abstention from harsh speech, one has to develop the ennobling virtue, namely, he has necessarily to resort to speech that is blameless (nelā), pleasing to the ear (kaññasukhā), lovable (pemanīyā), appealing to the heart (hadayaṅgamā), urbane (porī), and attractive (manāpā) and pleasing (kantā) to the multitude (bahujana).

Briefly, it is called ‘piyavācā’ meaning pleasant speech or kindly speech because when one speaks a pleasant or kindly word, it shows that he is a wise man. Everybody wants to hear and stay close to the person who utters a soft word and has a good mind. He is pleasant and beloved of everybody. Briefly, pleasant speech causes happiness, love and peace, etc. whereas a harsh speech creates opponents, hatreds, sufferings and conflicts, etc. as the Buddha says:

497 M. I., p. 347.
498 Sn., p. 83.
499 David J. Kalupahana, Ethics in early Buddhism, p. 74.
“Do not say anything harsh to anyone. Those spoken to would answer you back. For arrogant talk is painful. Retaliation[s] would assail you.”

Therefore, the aim of good conduct focuses on creating pleasantness and love among people. One who can practise this good conduct, is pleasant and beloved of all. Moreover, when he goes everywhere he is without opponents, and will often have new friends. And his friends will always welcome him and be pleased to help him because a good or kindly speech is actually the basis of creating friendly relations with others. Therefore, one who is accompanied with good speech and mind, is the beloved and respected of everyone. In addition, if he also does good actions, he is esteemed and honored. Thereby, sufferings and conflicts among people, can be decreased and destroyed by a pleasant speech, if person knows how to utter it in the proper place.

4.5.4 Conflict and Remedy by Abstention from Vain Talk or Gossip (Samphappalāpā veramaṇī)

This morality of good conduct deals with the abstention from vain talk. Etymologically, the word ‘samphappalāpa’ means vain, idle, useless, frivolous or empty talk or gossip. The term ‘samphappalāpā veramaṇī’, therefore, means total abstention from vain or idle talk. The Atthasālinī describes frivolous talk as speaking senseless, useless things. The volition which is at the root of all speech of this sort, is named calumnious, etc., is here alone to be understood. Hence, idle chatter or gossip is frivolous talk that is not worth remembering as well as the unwholesome volition that occasions the bodily or vocal effort to
communicate something useless.\textsuperscript{502} Thereby, this kind of speech may come from having an irresistible desire to keep on talking or to be angry, envious, or proud so that one speaks negatively about someone and praises oneself.

According to Buddhist ethics, there are two conditions which constitute the immoral act of idle chatter. There are: (i) the inclination towards useless talk – like the stories of the fight of the Bhāratas and of the abduction of Sītā, etc., and (ii) the narration of such themes.\textsuperscript{503} It is said that if these two conditions are fulfilled one is in an offence of this good conduct. Nonetheless, the offence does not run through the full course of action when others do not accept the story, but if they accept it, the offence is complete.\textsuperscript{504} For such useless talk or narration is based on a talk which is not-dhamma, not-discipline, not the goal, and is at the wrong time,\textsuperscript{505} such as the talk on the great war of India or the abduction of Sītā, talk about kings, drinks, men, women, and so on. If someone accepts what the person says through anger or desire, it can increase his anger, envy, and so on. And even if someone does not accept what the person says, it will increase his emotions so it has a harmful result, which creates negative circumstances. Therefore, if these talks have nothing to do with religious zeal, disenchantment, faith, or wisdom, it is labelled as idle chatter, and as such should be avoided.

**Abstention from slander is the conflict resolution**

The Buddha says in the Sāleyyaka sutta:

“Abandoning frivolous chatter, he is restrained from frivolous chatter. He is one who speaks at a right time, who


\textsuperscript{503} DhsA., p. 133.

\textsuperscript{504} Ibid.

\textsuperscript{505} M. I., p. 345.
speaks in accordance with fact, who speaks about the goal, who speaks about \textit{dhamma}, who speaks about discipline. He utters speech that is worth treasuring, with similes at a right time, purposeful, connected with the goal.”\textsuperscript{506}

Thus, whenever a person abstains from idle chatter, he and his audience receive the benefits because, a few words, good and beneficial, can cause good results. As the Buddha says:

“If there were a thousand utterances made up of meaningless words, better is one word of meaning, which hearing one becomes calm.”\textsuperscript{507}

Hence, a person’s speech can cause happiness or suffering, be meaningful or no meaningless, achieve good results or bad results, and so on. Thereby, one should pledge to avoid speaking, writing, or spreading anything that is frivolous. He should talk only about what is right, true, beneficial, or about the dhamma, and that is worth remembering. And even when he speaks wisely, should speak at the right moment. In addition, one should not talk excessively, even in talks about the dhamma, because as such the audience may have no spiritual inclination or feel tedious, and eventually the audience will be afraid to listen to the dhamma.\textsuperscript{508} Thus, one should pay due regard to circumstances and urge or teach gradually at the right time.

To completely abstain from slander, one has to develop the ennobling virtue, namely, speaking at the appropriate time (\textit{kālavādī}), speaking what has come to be (\textit{bhūtavādī}: speaking the truth), what contributes to welfare (\textit{attha}), to morality (\textit{dhamma}), to discipline (\textit{vinaya}), makes statements that are referential (\textit{nīdānavatī}), timely (\textit{kāla}),

\textsuperscript{506} Ibid., p. 347.
\textsuperscript{507} Dh., p. 16.
\textsuperscript{508} The Venerable Mahāśī Sayādaw, \textit{A Discourse on the Sallekha Sutta} (pdf.), p. 98.
with horizon (pariyantavati), and fruitful (atthasamhita). Briefly, one should speak a beneficial speech at the right time. Because, according to Buddhist ethics, a talk has to be based on beneficial and necessary matters, and not just to please someone because this may make him unconscious and careless in his life. In this regard, the Buddha says:

“whatever speech the Tathāgata knows to be not fact, not true, not connected with the goal, and that is not liked by others, disagreeable to them, that speech the Tathāgata does not utter.

whatever speech the Tathāgata to be fact, true, connected with the goal, but not liked by others, disagreeable to them, the Tathāgata is aware of the right time for explaining that speech.

whatever speech the Tathāgata knows to be fact, true, connected with the goal, and liked by others, agreeable to them, the Tathāgata is aware of the right time for explaining that speech.”

Therefore, the aim of good conduct focuses on creating benefit, peace, welfare and right understanding among people. Hence, whenever a person avoids idle chatter, speaks all things which are dhamma and discipline, draws the attention of others with his talk which is interesting, beneficial, and melodious besides motivating them to avoid bad actions and to do good deeds. Furthermore, one who can practise this good conduct, is always conscious of his talk about the dhamma and is worth remembering. Thereby everybody, especially the audience, is pleased and receives the benefits from his talking. Then the right understanding appears among the people, and they can agree on everything together without misunderstanding each other. Confusions and conflicts among

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509 David J. Kalupahana, Ethics in early Buddhism, p. 74.
510 M. II., pp. 62-63.
people decrease and peace and welfare continuously increases among them.

4.6 CONFLICT AND REMEDY IN THOUGHTS ON THE CONCEPT OF KUSALA-KAMMAPATHA

According to Buddhist teaching, the thought or mind is the most important because the mind is a leader, if one acts or speaks with an evil mind, a sorrow follows him. On the contrary, if one acts or speaks with a pure mind, happiness follows him.\textsuperscript{511} Thereby, good actions in thought are very important because they can eradicate or decrease the roots of bad actions, namely, greed (lobha), hatred (dosa), and delusion (moha), and also aim to control one’s mind and to develop one’s wisdom. In this way, one can act and speak consciously and rightly.

4.6.1 Conflict and Remedy by Non-covetousness (Anabhijjhā)

This good conduct deals with the non-covetousness or absence of covetousness or desire (anabhijjhā). Etymologically, the term ‘anabhijjhā’ consists of two words [\textit{an+abhijjhā}], wherein, the word ‘\textit{an}’ means absence or non-, and the word ‘\textit{abhijjhā}’ means covetousness. Therefore, the term ‘anabhijjhā’ means non-covetousness or absence of covetousness or desire. At the first, it is necessary to understand the characteristics of covetousness. According to Atthasālinī, it describes that covetousness is coveting, namely, a process of inclining towards another’s property when confronted with it. It has the characteristic mark of thinking, ‘Ah! Would this were mine!’\textsuperscript{512} Thereby, covetousness is the intention to possess another person’s property unlawfully. Moreover, in

\textsuperscript{511} Dh., p. 1.
\textsuperscript{512} DhsA., p. 133.
the Sallekha Sutta, sensual desire as a hindrance to concentration is also described as covetousness. And the desire is regarded as two kinds, that is, desire productive of evil conduct and desire that arises in the mind only. One has the first kind of covetousness when he craves for another person’s property. Here, covetousness does not mean the intent to buy the property, but means the intent to own it unlawfully.

According to Buddhist ethics, there are two conditions which constitute the immoral act of covetousness. There are: (i) another’s property, and (ii) the bending over of oneself. It is said that if these two conditions are fulfilled one is in an offence of this conduct. Nonetheless, when one’s greed for another’s property has only arisen the offence does not run through the full course of the action. But whenever one also bends over to it by thinking or saying that I want to have these, they could be mine, the offence does so, because that is the cause for this negative action of avarice. Therefore, one should abstain from covetous thoughts, and practise generosity and altruism.

**Non-covetousness is the conflict resolution**

The Buddha says about non-covetousness in Sāleyyaka sutta that:

“A certain one comes to be not covetous, he does not covet the property of another, thinking: O, might that be mine which is the other’s.”

This points out that non-covetousness (anabhijjhā) and non-greed (alobha) are synonymous, because when there is no greed, it called as not-coveting. But if a person has a negative motivation of unlawfully
wanting things that belong to others through anger, desire, and so on, it
causes trouble for the person who wants to possess, and when he wants
something and gets it, then he will want more and more again because
there is no end to satisfying one’s desire, and as a result one performs
actions that cause trouble for himself and for other people. By realizing
this, one should regard that the best thing is to avoid avarice or
covetousness. Herewith one should not harbor such covetous thoughts,
but should try to get whatever by lawful means only. Thereby, whoever
can overcome coveting, abstains from offences such as killing, stealing,
sexual misconduct, false speech, etc. as well as leads others to profit and
happiness for a long time.518

To be non-covetous, one has to develop ennobling virtues, namely,
one should have content with whatever he has (santosa), should have a
mind accompanied with sympathetic or altruistic joy (muditā), and should
be generous to others (dāna). Whenever one is content with whatever he
has, his greed can be removed, so non-covetousness can occur in his
mind. When one has no selfishness and no envy in others’ property, then
a sympathetic joy for others appears in his mind. A donation is also an
abstention from attachment. Therefore, if one can abandon of
attachments, can eventually gain nibbāna.519

Nevertheless, covetousness is very difficult to eradicate. Thereby
one should also cultivate concentration or practise meditation constantly
to leave no room for covetous thoughts. According to Sallekha Sutta, one
should practise effacement to overcome covetousness through the
attainment of the noble paths, and it also advices one to always properly
consider that “while other people are covetous, we will avoid
covetousness. We will seek spiritual growth through non-covetousness.

518 A. I., p. 177.
519 A. V., p. 172.
We will put an end to the defilement of covetousness through non-covetousness”.

Therefore, it focuses on creating sacrificeable and generous thoughts and actions, not selfishness. Due to this one can increase the general happiness or peace of the common people. Thus, whenever a person is accompanied with non-covetousness, the greed in his mind is eradicated, and mental peace appears instead. One can control the mind, live alone happily, be satisfied and content in whatever that one has without envy, jealousy, selfishness, and covetousness. Furthermore, one can decrease a wanting of the external articles as well as increase the internal happinesses instead. In this way, suffering, affliction and covetousness are destroyed; peace and happiness can appear within one’s mind because of non-covetousness. Thereby, one is beloved of others, everybody believes and has confidence in him, so benefits occur to both himself and others related to him.

4.6.2 Conflict and Remedy by Non-illwill or Non-hatred (Abyāpāda)

This good conduct relates to non-illwill (Abyāpāda). Etymologically, the term ‘abyāpāda’ consists of two words [a+byāpāda], wherein, the word ‘a’ means absence or non-, and the word ‘byāpāda’ means illwill, malevolence, or hatred. Therefore, the term ‘abyāpāda’ means non-illwill, non-hatred, or loving-kindness. In the beginning, it is necessary to understand the characteristics of ill-will. According to Atthasālinī, it describes that ill-will destroys welfare and happiness. It has the characteristic mark of the mental fault of injury to others. Thereby,
ill-will is the evil motivation to bring about the death or harm of another.
It is the intent to cause the death or ill-treatment of a hated person or persons. And this kind of intent in itself is unwholesome mental kamma, the desire for death or destruction of animals such as mosquitoes is also called as ill-will.

According to Buddhist ethics, there are two conditions which constitute the immoral act of hatred. There are as follows: (i) another being, and (ii) the thought of doing harm.\(^ {522} \) It is said that if these two conditions are fulfilled he is in an offence of this bad conduct. When one’s anger with another being has only arisen, the offence does not run through the full course of action. But whenever one reaches the destructive thought, such as “would he were cut off and destroyed”, the offence does so. This volition is negative for oneself and for others. If one has the wish to bring harm to others, he seeks all sorts of methods so this volition always leads to a negative result. Thus, from this reason one should avoid ill-will or malice.

**Non-illwill is the conflict resolution**

The Buddha says about non-hatred in Sāleyyaka sutta that:

“\( \text{He is not malevolent in mind, not corrupt of thought and purpose, but thinks, ‘Let these beings, friendly, peaceful, secure, happy, look after self’}. \)”\(^ {523} \)

This points out that non-illwill (\( \text{abyāpāda} \)) and non-hatred (\( \text{adosa} \)) are synonymous.\(^ {524} \) It is a good motivation for a person to overcome malice because whenever one has a kind of evil motivation, ill-will or hatred, his thought is easily dull, brainless, angry, and unconscious.\(^ {525} \)

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\(^ {522} \) Ibid., pp. 133-134.
\(^ {523} \) M. I., p. 347.
\(^ {524} \) Dhs., p. 20.
\(^ {525} \) D. III., pp. 228-229, 256.
can become a pessimist, extremist, envious and selfish man, and then can do unwholesome act or misconduct and cause other harm. Therefore, one should avoid ill-will, develop one’s mind and be a non-hatred man because whenever one can practise this, it will be accompanied with love, loving disposition, tender care, forbearance, considerateness, seeking the general good, compassion, and so on.\textsuperscript{526} Indeed, one is the optimist, understands and commiserates with others’ mistakes, delights always to forgive everybody. Thereby one can happily live in this worldly life, eating, standing, walking, sitting, or sleeping.

To be non-covetous, one has to develop ennobling virtues, namely, one should be forgiving (\textit{abhaya-dāna}) to all human beings and animals. Forgiving is the best giving because it is a life-giving. Whenever one is accompanied with ill-will, it called as life-destroying, because when one wishes harm to somebody, it means wishing to destroy someone’s life. Thus, one should know the value of life, sees others’ life as important as his own life, and he should forgive all. Since forgiving can make one’s heart clean without any conflict. As the Buddha says:

“‘He abused me, he struck me, he overcome me, he robbed me’. Of those who do not wrap themselves up in it hatred is quenched.

For not by hatred are hatred ever quenched here, but they are quenched by non-hatred. This is the ancient rule.”\textsuperscript{527}

This indicates that non-hatred can stop the ill-will and problems, because, if everybody can forgive each other, all problems can come to an end. Therefore, whenever one can practise the good conduct of non-hatred, his opponent also forgives him. In this way, both come to love

\textsuperscript{526} Dh., pp. 253-254.
\textsuperscript{527} Dh., p. 1.
each other, friendship can prove that suffers no decay.\textsuperscript{528} Therefore, one who can practise, is called as a wise man who is conscious and full of resolve and of stable mind and concentration.\textsuperscript{529}

In addition, according to Venerable Mahāsī Sayādaw, one can also conquer ill-will through insight meditation, that is, through mindfulness at every moment of seeing, hearing, and so forth. Thereby, constant mindfulness of every mental event can rule out the possibility of ill-will, and this is the way to overcome it through the practice of insight meditation.\textsuperscript{530}

The aim of this good conduct focuses on forgiving and loving. A person who practices this good conduct, has a good mind without ill-will, and whenever he sees anyone who is suffering will think a method to help them. He is not malicious, but on the contrary, he decreases his own selfishness, is pleased to forgive all human beings and animals, and also wishes happiness, peace, good health, and long life to others. Thereby, he is beloved and likeable of everybody, including animals. When he goes anywhere, there are many people who want to associate with him, because they think that this man has no ill-will and danger, when we associate with him it is a good thing. Therefore, without ill-will or hatred, people can happily stay together; conflicts or bad actions among people are eradicated easily and quickly, and friendship and peace can be there forever.

\textsuperscript{528} J. III., p. 25.
\textsuperscript{529} A. II., p. 35.
\textsuperscript{530} The Venerable Mahāsī Sayādaw, \textit{A Discourse on the Sallekha Sutta} (pdf.), p. 105.
4.6.3 Conflict and Remedy by Right View (Sammādiṭṭhi)

Etymologically, the term ‘sammādiṭṭhi’ comes from two words, namely, the word ‘sammā’ meaning right, and the word ‘diṭṭhi’ meaning view or understanding. Therefore, the term ‘sammādiṭṭhi’ means right view or understanding. In the beginning, it is necessary to understand the characteristics of wrong view (micchādiṭṭhi) that is antonymous with right view (sammādiṭṭhi). According to Atthasālinī, it describes that wrong view is that which sees wrongly by not taking the right view. Its characteristic is the perverted or mistaken views that ‘there is no result from giving’ etc.⁵³¹ Thereby, wrong view is the evil motivation of view that rejects kamma and its effect as well as leading to evil conducts. A strong attachment to wrong view is fraught with grave consequences. And people who are in the wrong view are called as non-believers or holders of the wrong view.

According to Buddhist ethics, there are two conditions which constitute the immoral act of right view. There are: (i) perversion of the manner in which an object should be taken, and (ii) its manifestation according to the contrary view held of it.⁵³² It is said that if these two conditions are fulfilled that person is in offence of this good conduct. Nevertheless, if one attaches on these views only, they are: ‘natthika-diṭṭhi’ – views of no result in a moral act, ‘akiriya-diṭṭhi’ – views of no causes in happening, and ‘ahetuka-diṭṭhi’ – views of no such thing as moral action, so the offence runs through the full course of action. But if one attaches another view exclusive of these three views, there is no offence.⁵³³ These three views are the wrong views, because they reject the causal agent of kamma, the result of kamma, and kamma both as a cause

⁵³¹ DhsA., p. 134.
⁵³² Ibid.
⁵³³ Ibid.
and as an effect. Moreover, they can lead people to evil conducts and to hell or the lower realms. Thus, one should avoid the mistaken belief or wrong view, and always makes his own view correctly.

**Right view is the conflict resolution**

The Buddha expresses thus on the right view (sammaññaditthi) in the Sāleyyaka sutta:

“He is of right view, not of perverted outlook, thinking, ‘There is (result of) gift, there is (result of) offering, there is (result of sacrifice; there is fruit and ripening of deeds well done and ill done; there is this world, there is a world beyond; there is mother, there is father, there are spontaneously uprising beings; there are in the world recluses and brahmans who are faring rightly, proceeding rightly and who proclaim this world and the world beyond having realised them be their own super-knowledge’.”  

This indicates that one who is accompanied with the right view, can formulate his own views correctly on the basis of the ten matters, such as the result of gift, fruit and ripening of deeds well done and ill done, and so on. In this way, one does wholesome deeds and avoids unwholesome deeds because of belief in kamma and its effects. The right view makes one to avoid evil and do good, it also leads to prosperity in heaven or in the human world through the practice of ordinary charity, morality, and mental development, namely, the practice of meditation, until the attainment of the path and its fruition. Therefore, this view is

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very important because it forms the basis of all wholesome deeds.\(^{536}\) And by depending on the right view, one understands in the law of *kamma* that wholesome deeds benefit us and unwholesome deeds harm our welfare. Moreover, one can really analyze the evil and good actions, understand the cause and fruit of everything, and eventually live a life rightly, excellently and happily without problems and sufferings. As the Buddha states:

> “Thinking there is a fault where there is no fault, and not seeing a fault where there is a fault, because of taking up wrong views, beings go to a bad state of rebirth.

> But knowing fault as fault, and non-fault as non-fault, because of taking up right views, beings go to a good state of rebirth.”\(^{537}\)

To have a right view, one has to develop ennobling virtues, namely, one should practise concentration and meditation (*samādhi, bhāvanā*), accompany with mindfulness (*sati*) and clear comprehension (*sampajañña*), and develop one’s wisdom (*paññā*). Whenever one really intends to develop concentration and practise meditation, one should consider the five aggregates: corporeality, sensation, perception, mental formations, and consciousness – as impermanence, state of suffering, and soullessness.\(^{538}\) Then one truly has a thorough knowledge on everything as well as is accompanied with mindfulness and self-awareness completely.\(^{539}\) One perceives rightly as well feels disgust, no attachment to anything, and understands the law of everything, thereafter the right view and wisdom appear for him. As the Buddha says:

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\(^{536}\) The Venerable Mahāsi Sayādaw, *A Discourse on the Sallekha Sutta* (pdf.), p. 115.

\(^{537}\) Dh., p. 46.

\(^{538}\) S. III., pp. 44-45.

\(^{539}\) D. III., pp. 215-216.
“Hearing them, men become wise, get back their sense and see the impermanent as being such, and ill as bing ill, and what is not-self see as not-self, and behold the foul as foul, thus by right view transcending every ill.”

This indicates that right view can eradicate all defilements, greed (lobha), hatred (dosa), and delusion (moha), and finally lead to the end of sufferings.

Therefore, this aim of good conduct focuses on creating mindfulness and wisdom because whenever one has the right view; there is no negligence in his life. And good thinking forms the basis of good actions. So one does wholesome deeds only, and avoids unwholesome deeds. One should reason, while doing, speaking, and thinking, and always be accompanied with mindfulness and wisdom. In this ways, mistakes and conflicts can be avoided. One should make the effort to work without idleness by understanding the law of kamma. Furthermore, one can dispense justice without behaving wrongly and using double standards, by truly and rightly considering everything before determining to do any thing. Thus, one can be a refuge to people in society, and when there are problems people can come to him for good advice. Thereby, good agreement, cooperation, strength, reliance, and moral courage will appear among people because of developing the right view. And finally, a society of peace and wisdom will occur forever.

4.7 RESULTS OF CONFLICT REMEDY IN KUSALA-KAMMAPATHA

The Buddhist teachings focus on the development of oneself to good action and the result is the effect that is the outcome of that action.

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540 A. II., p. 61.
Wholesome deeds come under the laws of *kamma* – cause of action, action, and its effect. Although, Buddhism emphasizes on the action more than the result. However, one inevitably acquires a result. Therefore, a result of action is important too, because if one gains a bad fruit, he understands the cause and avoids such bad actions, and if one gains a good fruit, he understands its cause also and tries to conduct it more and more.

### 4.7.1 Unwholesome Roots can be Decreased or Eradicated

The aim of *kusala kamma* is to decrease and eradicate three unwholesome roots, greed (*lobha*), hatred (*dosa*), and delusion (*moha*), and to cultivate and support good conducts in deeds, words and thoughts of people. According to Atthasālinī, it states the unwholesome roots as a cause of misconducts:

> “Life-taking has two roots by virtue of hate and delusion; theft has also two by virtue of hate and delusion or of greed and delusion; wrong conduct also has two by virtue of greed and delusion; likewise falsehood by virtue of either hate and delusion or greed and delusion; likewise calumnious speech and frivolous talk. Harsh speech by virtue of hate and delusion, and covetousness by virtue of delusion, have a single root; likewise ill-will. Wrong view has a double root by virtue of greed and delusion.”

From the above, we can discuss the three unwholesome roots which are cause of misconducts. These three unwholesome roots can be decreased and eradicated by ten wholesome deeds (*kusala kamma*) because whenever we practise according to the *kusala kamma*, we

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541 DhsA., p. 135.
cultivates three wholesome roots, non-greed (*alobha*), non-hatred (*adosa*) and non-delusion (*amoha*), in one’s mind. Thereby, one does good conducts that are profitable and praiseworthy, without lust, malice and delusion. One thus acquires the result of happiness and the ending of bad actions.  

In addition, when we can decrease or eradicate the unwholesome roots, then we can control one’s mind. For instance, it is regarded in the Buddhist teaching of holy abiding (*brahmavihāra*) as loving kindness (*mettā*), compassion (*karunā*), appreciative gladness (*muditā*) and equanimity (*upekkhā*). A person, who is accompanied with holy abiding, is honored and respected by the people as the *Brahma*, the god of gods, because his mind is without lust, malice and delusion, and consists of goodwill and amity, the wish to help all people to attain benefit and happiness throughout their life, is called *mettā*. The desire to help others, either human or animal, who is suffering from hardships and miseries, is called *karunā*. And when he sees others happy, feels glad for them, or when he sees others do good actions or attain success and advancement, responds with gladness and is ready to help and support them when they need some helping, is called *muditā*. Finally, he sees things as they are with a mind that is even, steady, firm and fair like a pair of scales, understands that all beings experience good and evil in accordance with the causes they have created, and is ready to judge in accordance with principles, reason and equity, is called *upekkhā*.

Therefore, conflicts can be resolved by practicing in accordance with the ten wholesome deeds that can decrease the unwholesome roots.

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542 A. I., p. 242.
543 D. III., p. 216. Another name is called Appamaññā.
4.7.2 There are Training and Developing Oneself

According to Buddhist teaching, a human being can train and develop oneself, poor or rich, low class or high class, etc., to a good path. And completely having trained and develop himself, he is called as the best among man.\(^{545}\) Thereby, there are many levels of human beings as per their behavior or practice. Some want to develop or train his own body only, or somebody aims to develop or train in behavior, mind, and wisdom together. Therefore, one who rightly knows how to train and develop oneself, becomes a wise and developed man.

The ten wholesome deeds (kusala kamma), it is the middle level of Buddhist ethics which also involves a rule of morality, that is, the five precepts (pañca sīla), which is the primitive level of Buddhist ethics. Thus, the kusala kamma is a training rule for people who want to live life happily. It can create harmony, peace, happiness, etc. among people because its rules consist of training on good conducts in deeds, words, and thoughts.\(^{546}\) In this way, having trained absolutely, one can control one’s bodily conducts as well as avoid bodily misconducts. He can guard his speech, not speak words which may cause disharmony among people and he also restrains his mind from negative thinking. Then he would attain the path taught by the sages.\(^{547}\) Moreover, he can also follow the principal teaching of Buddha (ovādapāṭimokkha):

“Work ye no evil; give yourselves to good; Cleanse ye your hearts,—so runs the Buddhas’ word.”\(^{548}\)

In addition, one understands and believes in the law of kamma, cause of kamma, kamma, and its effect, when one does something, always

\(^{545}\) Dh., p. 47.
\(^{546}\) A. V., pp. 178-180.
\(^{547}\) Dh., p. 42.
\(^{548}\) D. II., p. 38.
considers its results because the purity and impurity of doing concerns only that individual, one man may not purify another.\textsuperscript{549} One thus always tries to practise wholesome deeds to acquire the good fruit of one’s conducts in the form of happiness, peace, etc. according to the law of \textit{kamma}. Therefore, one, who trains and develops oneself in accordance with the ten wholesome deeds, can sustain and develop one’s society without conflict.

### 4.7.3 Benefits to Oneself and Others

Whenever one can practise in accordance with the ten wholesome deeds (\textit{kusala kamma}), he will attain many benefits not only for himself but also for others.\textsuperscript{550} Since \textit{kusala kamma} gives the good fruits to a good-doer everywhere and every time. He also knows its good fruits by himself.

As the Buddha said to Ānanda Thera:

> “As to that, Ānanda, this advantage may be looked for, to wit: The self upbraids not the self therefor. On seeing it the wise commend him. A goodly report of him is spread abroad. He dies with his wits about him, and when body breaks up after death he is reborn in the Happy Lot, in the Heaven World. As to my express declaration that morality in deed, word and thought must be observed, such is the advantage to be looked for in doing what ought to be done.”\textsuperscript{551}

\begin{footnotes}
\item[549] Dh., pp. 24-25.
\item[550] M. II., p. 299.
\item[551] A. I., pp. 52-53.
\end{footnotes}
The passage above points out the benefits and results for good conduct in deeds, words, and thoughts of a person. Namely, one cannot upbraid oneself, since one has done good conducts. The wise man praises him, and even if nobody sees or praises his good conducts, he does not feel disheartened to keep on doing good deeds. In this way, his goodly report spreads both in the celestial realm and the human realm. While he dies, his mind is conscious, and goes to heaven. Therefore, one should live his life consciously\(^{552}\) because benefits arise mostly to people who do wholesome deeds both in this world and in the next world.

The Buddha’s teaching emphasizes good conducts towards others or helping others in the following words:

“I am freed, bhikkhus, from all snares both celestial and human. Ye also, bhikkhus, are freed from all snares both celestial and human. Fare ye, bhikkhus, in a round that may be for the good of the many, for the happiness of the many, for love toward the world, for the advantage, the good, the happiness of gods and men. Let not two take the same course.”\(^{553}\)

It indicates that whenever one has done wholesome deeds, such as a meritorious action in giving, in observing the precepts, and in mental development, etc., should advise and persuade others to also do so. Or having heard a good teaching, one also reveals about it to others.\(^{554}\) Thus, one creates benefits both for oneself and others.

Moreover, one who creates benefits both for oneself and others, usually has a mind or desire to help others (karunā). Buddhism has introduced the principle of service by which every member of the civil society should observe so that one may live together with others in

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\(^{552}\) S. II., pp. 24-25.

\(^{553}\) S. I., pp. 131-132.

\(^{554}\) A. IV., pp. 149-150.
harmony. This principle is call ‘Saṅgha-vatthu’ (principle of service), contains four virtues, namely, (i) dāna: sharing or helping others through money or material goods, even by knowledge. (ii) piyavācā: speaking to make peace or harmony for society. (iii) attacariyā: helping others through physical effort without selfishness, and (iv) samānattatā: helping others through participation in constructive action and problem-solving. A householder, who practises in accordance with the wholesome deeds, can easily help others follow the principle of service in Buddhism.

Therefore, the ten wholesome deeds are very important, because kusala kamma can give benefits and results to the doer and related people, deities, humans and animals, etc.

4.7.4 Go to the Good Ways both in This World and Next World

All kinds of conducts, good or evil, give the results to the doers because this is the law of kamma. Namely, whenever one does evil conducts, is one defiled, while on the contrary, when one does good conducts, is one purified. Thus, when one does good conducts to gain a good fruit, it is very important for the worldly man, because one will get happiness in action, words and thoughts.

For good way or result in this world (diṭṭhadhammikattha), the Buddha’s words to the layfollowers of Pāṭaligāma should be followed:

“There are these five advantages, householders, to one of moral habit, accomplished in moral habit. What five? Now, householders, one of moral habit, accomplished in moral habit, acquires a great mass of wealth owing to zeal,…a lovely
reputation in noised abroad of one of moral habit,…approaches any company, whether a company of nobles, a company of Brahmins, a company of householders, a company of recluses, he approaches it confidently, not being ashamed,…passes away unbewildered,…at the breaking up of the body after dying arises in the Happy-bourn, in a heaven-world. …These are the five advantages to one of moral habit, accomplished in moral habit.”

This indicates that whenever one follows morality, wholesome deeds, there is consciousness for one’s works. Thereby, one accomplishes virtues conducive to benefits in the present (diṭṭhadhammikattha-saṅtvattanika-dhamma), namely, achievement of diligence (uṭṭhāna-sampadā), achievement of protection (Ārakkhasampadā), association with good people (kalyānamittatā), and living economically (samajīvītā). These virtues lead to welfare in the present. And one acquires a primary result in house-life happiness (gihisukha), that is, bliss of ownership, bliss of enjoyment, bliss of debtlessness, and bliss of blamelessness. Thus, when one does wholesome deeds, without regret only experiences pleasure and happiness. The results of deeds are one’s refuge and friend and go with him both in this world and next world.

Whereas, good way or result in next world (samparāyikattha), in Sāleyyaka sutta, it describes the results of good actions that whenever one done the wholesome deeds, wishes to incarnate as the rich nobles, the rich Brahmans, the rich householders etc., there acquires its results because of one’s good actions. The one who wishes to arise in companionship with the Devas or in the retinue of Brahmans, acquires its results because of one’s good actions. Moreover, the results of good actions can lead to the

557 Vin. VI., pp. 310-311.
558 A. IV., p. 215.
559 A. II., p. 77.
destruction of cankers and finally getting the Arahantship, this is called ‘the highest good (paramattha)’.\textsuperscript{560}

Therefore, one who wants to go the good way both in this and the next world, should necessarily conduct the following wholesome deeds, in act, speech, and thought completely. And eventually the results will come to him.

\textbf{4.8 CONCLUSION}

With regard to the study of \textit{kusala-kammapatha} (wholesome course of action) as conflict and remedy in Buddhist philosophy, \textit{kusala kamma} is the middle level of Buddhist Ethics, and is also called ‘\textit{sīla} (precepts)’. The five precepts can be found in the \textit{kusala kamma} too. A virtue of \textit{kusala kamma} emphasizes personal morality and then increases to the others in order so that one can practise in accordance the good conducts in deeds, words and thoughts as well as advising or helping others to conduct along with him. This \textit{kusala kamma} is under the law of \textit{kamma}, a cause of action and a result of action, so it is necessary for a person who wishes happiness, harmony or peace, because when one does good actions, one acquires its fruits.

\textit{Kusala kamma} focuses on the eradication or decreasing of bodily, verbal and mental conflicts from the roots of unwholesome greed (\textit{lobha}), hatred (\textit{dosa}) and delusion (\textit{Moha}). Hence, it is an important virtue that can remedy the conflicts by which the follower and related ones gain benefits both in this world and the next world together because its virtues aim to create the results or benefits as follows: (i) life-safety for all of living beings, (ii) property-safety of people, (iii) family-safety of people,

\textsuperscript{560} M. I., pp. 348-349.
(iv) confidence to the related ones, (v) unity among people, (vi) pleasantness and love among people, (vii) benefits, peace, welfare and right understanding among people, (viii) sacrificeable and generous thoughts and actions, no selfishness, (ix) forgiving and loving and (x) mindfulness and wisdom.

Therefore, conflicts cannot appear among people because everybody only wants to develop oneself to good conduct towards each other and also helping others. In this way, wisdom can be found in the society without any conflict or disharmony.
CHAPTER V

CONFLICT AND REMEDY IN BUDDHIST PHILOSOPHY: MAJJHIMĀ PAṬIPADĀ
(THE MIDDLE PATH)

5.1 INTRODUCTION

In the previous chapter, I have discussed the wholesome course of action (kusala-kammapatha), which is the medium level of Buddhist ethics, as the conflict solution. In this chapter, I will discuss the Middle Path (majjhimā paṭipadā) which is the high level of Buddhist ethics, as the conflict solution. This Middle Path is the practical path that leads to the ultimate goal of Buddhist ethics, that is, Nibbāna. It is the Buddhist ethics that consists of the threefold training, namely, morality (sīla), concentration (samādhi) and wisdom (paññā). The Buddhists should train or practise these because it contains all of Buddhist ethics and practices. Briefly, it is a complete system of Buddhist ethics.

The Middle Path is regarded as the best of paths; it is the only path that leads to purity of vision, and it leads to the end of the accumulation of kamma. It is mentioned in the Saṁyutta Nikāya that:

“Well, friend, it is just that Ariyan eightfold way, to wit:
Right view, and the rest …right concentration. The destruction

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561 Dh., p. 41.
562 A. III., p. 294.