



**A METTA-BUDDHIST INTEGRATED METHOD FOR
CONFLICT MANAGEMENT IN THE MODERN SOCIETIES**

Venerable Okkansa Siddhi

A Dissertation Submitted in Partial Fulfillment of
The Requirements for the Degree of
Doctor of Philosophy
(Buddhist Studies)

Graduate School
Mahachulalongkornrajavidyalaya University
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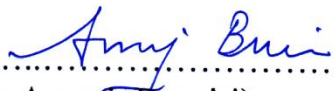
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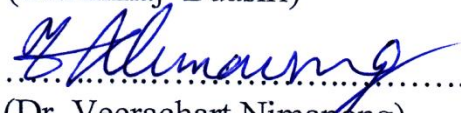



The Graduate School Mahachulalongkornrajavidyalaya University has approved this dissertation entitled, "A Metta Buddhist Integrated Method for Conflict Management in The Modern Societies", as a part of education according to its curriculum of Doctor of Philosophy in Buddhist Studies.


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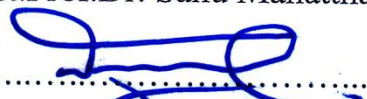
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Abstract

This qualitative research has three main objectives are: 1) to study the current conditions of conflict in the Modern Society, 2) to study the Metta Methods for conflict management based on Buddhism, 3) to propose a Metta Buddhist integrated Method for Conflict management in the Modern Society.

The study which described the first objective is based on the concept of Metta conditions of conflict in Modern Society also in some of other terms in Theravāda Suttas of the Pāli Canon's, Sutta-Nipāta and Khuddaka-patha and practices of loving-kindness meditation as Brahma-Vihāra, Metta Karuṇā, Muditā and Uppekkhā. In this universe there can be mentioned a Metta more than other necessities it the most powerful and can absend any battles and conflicts in this modern society. The second objective, to study the Metta-Methods for conflict management based on Buddhism "Non-violence", "ahimsa" and "mother's love" in Theravāda Buddhism. Including Mahāyāna Suttas, surroundedly the concept of Metta, it is the ultimate enlightenment and the final goal of Metta Meditation practice in Buddhism here means Theravāda and Mahayana Buddhism. The third objective, to propose a Metta Buddhist integrated Method for conflict management in the Modern society. How and why and what happened during this modern times. According to the method of Metta Meditation practice our fulfillment of craving mind transferred into pure mind, absolute tranquil essence, the ultimate reality, paramatha-sacca of the concept of Buddhism in Theravāda and Mahāyāna gradually attain the enlightenment. Buddhism teaches how to control the conflict by practicing of the Metta, Buddhist integrated Method and how can change this our modern society to peaceful of this world indeed.

The essentially Buddhism of both Theravāda and Mahāyāna is definitely practicing to achieve a pure state of mind, to live with Metta Method so all defilements of human-beings happening conflict in modern society absent, suffering ceases and also including metta methods of the Buddhism. The researcher propose this integrated method for conflict management in the Modern Society in the present reality according to Buddhism.

Acknowledgements

I am indeed delighted to have good opportunity to study Buddhism because of only really Theravāda Buddhist monk from Theravāda Country who hoped to become the International Buddhist Missionary to propagate and promote our religion all over the world specially the theme everywhere peacefully in all communities indeed. MCU, has dignitily become one of the most prestigious universities in our Buddhist world. It would not have been completed without kind assistance from many people. I would like to express my profound appreciation to my Supervisor, Assist. Prof. Dr. Sanu Mahattanadull, for his kind consideration in correcting all mistakes of this Dissertation under the Seminar on Tipitaka and has finally approved by the examining committee. Therefore I pay my gratitude and respect to the examining committee of our MCU.

I would like to express to dedicate this work to our Buddha, who teaches me and beings the real meaning of “Metta” and my parents Mr. U Maung Gyar and Mrs. Daw Aye Yin Oo who had always been supported to me. I wish to convey the special thanks to Daw San San Maw, who always material and spiritual support and helps to overcome many difficulties to continue my study of Ph.D., Daw Ma Gyi, Daw Moe Chay, U Thar Thar, U Kyaw Chay, U Thet Naung and Daw Thein May Chay, who encouraged and mentally supported to me for completing this research work.

Finally, to my dissertation supervisor, Dr.Sanu Mahathanadull, Assistant Professor who has been very supportive and has guided me throughout my Ph.D. study and related research. His guidance helped me in all the time of research and writing of this dissertation. I am very grateful for his patience, motivation and immense knowledge. I would like to gratitude to the Most Venerable Phramaha Brahmapundit, Rector of MCU, Dr. Phramaha Rajvaramethi, Vice Rector for Administration of MCU, Most Venerable Dr. Phramaha Somboon Vuddhikarom, Dean of Graduate School, all of dissertation examination committees, and all professors and all lecturers of MCU for their kindness cetanā.

I am extremely obliged to the Most Venerable Sayadaw Buddhanta Khemā, the Most Ven. Sayadaw Dhammacāriya Baddanta Gunavaṃsa, the chairman of Thingangyun Township Sangha Nāyaka Committee, Yagon and also Ven. Candhāvāra the Township Chairman of Sangha Nāyaka committee for providing comforts on my education life. I also would like to express my thanks to the Most

Venerable Rector Sayadaw Dr. Nandhamālavivaṃsa, the Most Ven. Honourable Rector Sayadaw Ashin Ñānissara D.Lit, Ph.D. and all other teachers. I also would like to express my special thanks to MD Major U Than Tun CEO of Myanmar National Airlines, Major Thet Naing Tun, Secretary of MCDC, Mandalay, Maung Hninn Moe (motion picture), Pyi Ti Oo and wife, Eindara Kyaw Zin, Lu Min and wife, U Than Pe Lay and wife, also including my devotees who kindly support to get Ph.D. Doctoral programme at MCU.

It is my sacred duty to express profound gratitude to Phramaha Noppara and Mss.Orranate, and other staffs of IBSC. Finally I am sincerely grateful to all my classmates, who helped and inspired each other from nine countries around the world.

Okkansa Siddhi

February 16, 2018

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List of Abbreviations

Primary Sources

A	Aṅguttaranikāya (5 vols. PTS edition page number)
D	Dīgha Nikāya
M	Mijjhima Nikāya
S	Saṃyutta Nikāya
AA	Aṅguttaranikāya Aṭṭhakathā (Manorathapūraṇī)
Abhidh-av	Abhidammāvatara

Other Abbreviations

BPS.	Buddhist Publication Society
CA.	California
Dph.	Dhammapada
Ed (s).	Edited (s) by
Etc.	Others
Ibid.	ibidem/in the same book
MCU	Mahachulalongkornrajavidyalaya University
MA.	Mūla-Tīkā (ASMT, Vibh MT, Ppk MT)
Ms.	MSS
Mhbv.	Mahābodhi-Vaṃsa
Mhv.	Mahāvaṃsa
Mogg.	Moggalāna-vyākaraṇa
Mūla-s.	Mūlasikkā
NT.	Nava-Tīkā
Nett.	Nettipakarana
Nett A.	Netti-Pakaraṇa-aṭṭhakathā
NY.	New York
op.cit.	opera citato/as referred
p (p).	page (s)
Ph.D.	Doctor of Philosophy
PTS.	The Pāli Text Society
Tr.	Translated by
USA.	United States of America
Vol. (s)	Volume (s)

Vbh.	Vibhaṅga (Abhidhamma)
VbhA.	Vibhaṅga Aṭṭhakathā (Sammohavinodanī)
Vin.	Vinaya Pīṭaka (5 volumes)
VinT.	Vinaya Aṭṭhakathā ṭikā (Sāratthadīpanī)
Vism.	Visuddhimagga
Vmv.	Vimativinodanī, ṭikā, on SP
VismT.	Visuddhimagga Mahāṭikā (Paramatthamañjusā)
Vib.	VijiraBuddhi-ṭikā, on SP
Vmv.	Vimativinodanī-ṭikā, on SP
Vutt.	Vuttodaya
Vv.	Vinānavatthu (Khuddakanīkāya)
VvA.	Vinānavatthu Aṭṭhakathā (Paramatthadīpanī III)

Chapter I

Introduction

1.1 Background and Significance of the Problems

There has been a misconception about the Metta, loving-kindness and love, although loving-kindness is specific kin of love conceptualized in various religious traditions, both among theologians and religious practitioners, as a form of love characterized by acts of kindness. This “loving-kindness” is an English equivalent for the Buddhist term¹. Metta as described in the Metta Sutta of the Pāli Canon’s Sutta-Nipāta, and khuddakapatha and practices in loving-kindness meditation.²

‘Lourvge Kyndness’, it also used in this sense in the American Standard Version and other versions of the Christian Bible.³

Metta is Pāli word from maître itself derived from maitra which states Monier Williams means friendly amicable benevolent, affectionate kind good-will as well as a form of love, amity, sympathy.⁴

Adosa in Pāli technical term is Metta and Dosa is the opposite of Metta or loving-kindness. The term is found in this sense in the Vedic literature, such as the

¹ Nagabodhi, Bhikkhu; **The Practice of Loving-Kindness**, (London: Windhorse Publications, 2001), p. 3.

² Ven.Pannyvaro, **An Overview of Loving-Kindness Meditation**, (London: Retrieved May 1, 2006), p. 43.

³ Grace Cathednal Episcopal Church, **Brush up Your Bible**, (Chicago University, 2008), pp. 63-80.

⁴ Davids, T. W., Rhys, **Entry for Metta**, (Chicago University, 2008), pp. 63-80.

Shatapatha Brahmana and various early Lipanishds and Vedanga Literature such as Paninis Astadha⁵.

Metta, loving-kindness” was translated by Buswell, and Lopeg as well as Harvey. In Buddhist belief, this is a Brahma-Vihāra (Divine-abode)⁶. An Immeasurable lends to a meditative state by being a counter to ill-will. It removes clinging to negative state of mind by cultivating kindness into all beings, four immeasurable Metta as “compassion meditation” is often practiced in Asia by broadcast chanting.

The Universal loving-kindness and compassion accept of Metta is discussed in Metta Sutta in the Suttanta Pitaka of Buddhism and also described in the ancient and medieval texts of Hinduism and Jainism as Maitri or Metta.⁷

They have detailly radiating loving-kindness or Metta how different from Karanīya Metta Sutta and Kakacupama Sutta such as Patisaṃbhidāmagga.⁸

Karanīya Metta Sutta, main article Sutta teaches us how to radiate:-

May all beings be happy and secure, may they be happy minded. Whatever living beings there are feeble or strong, long, short or medium, short, small or large, seen or unseen, those dwelling far or near, those who are born or those who await rebirth may all beings, without exception be-happy minded. Let none deceive another nor despise any person whatever in any place; in anger or ill will let them not wish any sufficing to each other. Just as a mother would protect her only child at the risk of her own life.⁹

There is a number of benefits from the practicing of Metta meditation or Metta Bhāvana in the Pāli Canon. One sleeps easily, wakes easily, dreams never evil. One is clear to human beings. Clear to non-human beings. The devas protect one.

⁵ Buddhaghosa, Bhadantācariya, **the Path of Punction Yisuddhimagga** (tr.) Bhikkhu Ñānoli, (Kandy: Buddhist Publication Society, 2010), p. 45.

⁶ C. Scott Littleton, **Shinto, Eastern Wisdom**, (Duncan Baird Publishers, 1996), p. 151.

⁷ Many McGee, **Hinduism, Eastern Wisdom**, (Great Britain: Macmillan General Books, 1996), p. 26.

⁸ Davids T.W. Rhys, **Entry for Metta**, (Chicago University, 2008), pp. 36-45.

⁹ Bhikkhu Bodhi (tr.), (a) **The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya**, (Boston: Wisdom Publication, 2000), p. 511.

Neither fire, poison nor weapon can touch one. One's mind gains concentration quickly. One's complexion is bright. One dies unconfused and it penetrating no higher is headed for reborn in the Brahma worlds.¹⁰

How Metta is very useful for human-beings specially depend on Buddhism and non-violence political leaders who fought for independence are not an intellectual pursuit or a strategic posturing here, it is a firm conviction, and unshakeable faith in the laws that govern humanity.¹¹ Even though Gandhi belief in Hinduism, but not Buddhism, he successfully employed something that Buddhism called "Metta". So Metta used by Mahatma Gandhi because his method Ahimsa this connected Metta in Buddhism.

For example, according to this historical true story of the Most Venerable Sayadaw U Ottama was face to face the British government without violence. This story shows that "No pain no gain". The researcher never forget this lesson for the future after the future.¹²

It's functions in accordance with the Theravāda Buddhist texts. Metta is a mental state and interesting that among the Buddhas disciples.

Many Buddhist Doctrines from the distant past period have been researched by scholars who analyzed them in detail. However, there are so many conflicts and battles among each others who live in this world because of religious matters, economic, social problems are widely happen in this world. By the main points to show for those conflicts, problems and battles are only based on without understandings. According to the researcher's views those problems and conflicts are because of without metta or universal loving-kindness. In his world if our heart without the universal loving-kindness, metta, there has been difficulties in any part of our world there cannot be seen the real world peace that depend on the metta according to Buddhist Doctrines.

¹⁰ Mattis Namgyel, **The Power of An Open Question: The Buddha's Path to Freedom** (Boston: Shambhala, 2010), pp. 57-60.

¹¹ Iyawicknama, N.A. (ed.), **Kasthāvathuppakaraṇa-Aṭṭhakathā included in Paneappakarana-Aṭṭhakathā named Pañatthadipani** (London: PTS, 1979), p. 322.

¹² Maurice Walshe (tr.), **The Long Discourses of the Buddha: A Translation of the Digha Nikāya**, (Boston: Wisdom Publishing, 1996), p. 360.

The aim and significance of the research are to understand Buddha's Doctrines not only by Theravāda but also by referring to Ancient Philosophy Literatures. There will prove that this is a fresh and important and indispensable study resulting in a deep understanding of A Metta-Buddhist Integrated Method for Conflict Management in The Modern Societies

1.2 Objectives of the Research

1.2.1 To study the current conditions of conflict in the modern society.

1.2.2 To study the Metta-Methods for conflict management based on Buddhism.

1.2.3 To propose a Metta Buddhist integrated Method for conflict management in the Modern Society.

1.3 Statement of the Problems Desired to Know

1.3.1 What is the current condition of Conflict in the Modern Society?

1.3.2 What is the Metta-Methods for Conflict Management Based on Buddhism.

1.3.3 What propose is a Metta Buddhist Integrated Method for Conflict Management in the Modern Society?

1.4 Scope of the Research

The following three scopes are divided by the scope of the research, namely:

1.4.1 Scope of Sources of Data

The scope of this qualitative research as the primary source will be a documentary research based on the Theravāda Buddhism, textual study the information will be described from Vinaya-Pitaka such as Suttavibhaṅga, Mahavagga, Cūlavagga, and the facts of the Nikāyas from the Suttanta-Pitaka, it will be used from the Buddhist cannon such a Anguttara Nīkāya, Dīgha-Nikāya, Majjhima-Nikāya, Saṃyutta-Nikāya, Theragātha (Theragātho), Therīgātha, Apādāna, Dhammapada, Jātaka, Milindapañho and Abhidhammā-Pitaka, Dhammasangani, Vibhaṅga, Dhātukathā, Puggalapaññatti, and Kathāvatthu.

According to the additional data will be collected as the secondary sources from the literatures and works related into Pāli, English, Sanskrit and Myanmar Language. Also further information will be gathered in connection with this topic from the post-ical literature of the Theravāda such as commentaries (Athakathā), sub commentaries (Tikas), a compendium (Abhidhammathasangaha) chronicles such as the Dipavaṃsa, Mahavaṃsa and modern expository works will be collected from both academic and non-academic sources such as printed books, encyclopedias, journals, articles and modern devices, etc.

1.4.2 The Scope of Contents

The following scope of research will be focused from the contents such as the three objectives, to study the current conditions of conflict in the modern society, the researcher would be discussed in the chapter two, to study the Metta-Methods for conflict management based on Buddhism. It will discuss along with in chapter three, and the propose a Metta-Buddhist integrated method for conflict management in the modern society. The researcher intend to discuss in the chapter four.

1.4.3 The Scope of Populations

Indepth interviewing five scholars for my respectively following research topic of the fieldwork of research will be proceeded as follow:

1. Ven. Dr. Phramaha Somboon Vuḍḍhikaro, Dean of Graduate School, MCU.
2. Assoc. Prof. Dr. Phramaha Hansa Dhammhaso, Director of IBSC, MCU.
3. Prof.Dr. Phrarajapariyakavi, Dissertation Camp Advisor, MCU.
4. Asst. Prof. Dr. Sanu Mahatthanadull, Chairperson of Dissertation Supervisory Committee, MCU.
5. Ven Dr. Phramaha Nantakorn Piyabhani

1.5 Conceptual Framework and Research Process

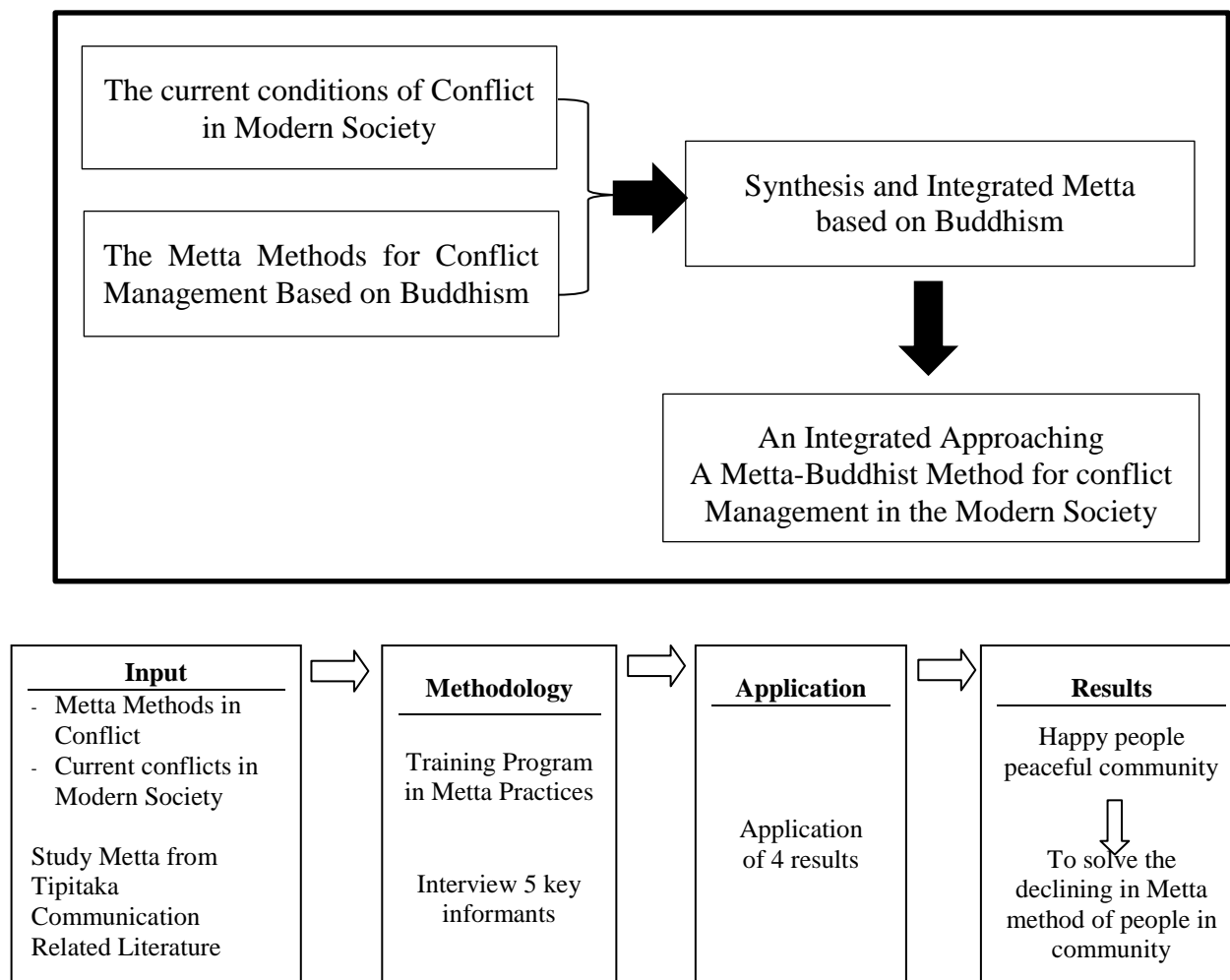


Figure 1 Conceptual Framework and Research Process

1.6 Definition of the Terms Used in the Research

The definitions of the terms will be used particularly by this research to describe terms of Suttanta and Abhidhamma

1.6.1 Metta means “Loving-Kindness” which is the most strongest block for achieving one’s aim, particularly employed by ways of Buddhism.

1.6.2 Buddhism means the teachings of Buddha which is called Theravāda Buddhism.

1.6.3 Modern societies means the universal, regional societies including with Buddhism belief. Here means 1918-2018 CE is modern society period. It is the first characteristic associated with modernism the rejection of all religious and moral principles is the only means of obtaining social progress, moral codes of the society in which they were living in 1918-2018 CE, 21th century.

1.6.4 Metta-Buddhist Integrated Method means a method for conflict management created by the integration among the following method namely; Buddhism, practicing the Most Venerable U Ottama and Mahatma Gandhi.

1.6.5 Conflict management means the solution to conflict problems by using the Metta-Buddhist Integrated Method. It is an ever present process in human relations, as the deliberate attempts is oppose, resist or coerce the will of another or others.

1.6.6 Concept of Metta means the following detailly mention as

1. Metta Synonyms
2. Buddhist Teachings solely at iterating sentient beings from sufferings through modern techniques, using common sense and by means of knowing.
3. Brahma-Vihāra the four divine states of dwelling, four immeasurables or four perfect virtues Metta, Karunā, Muditā and Uppekkha.

1.6.7 Solutions mean the application of the suggested apportions of the suggested approach in everyday life or daily life.

1.6.8 Current conditions of conflict means the conditions of problems of conflict in nowadays.

1.7 Review of Related Literature and Research

1.7.1 Daniel Druckman and Paul F. Diehl, “Conflict Resolution”, Volume I, SAGE Publication Ltd; London, Thousand Oaks, New Delhi, 2006.¹³

In this book the authors discuss conflict resolution and clear use theory and concepts. Including key concepts and distinctions and types of conflict and their stages of conflict resolution we can clear what meaning of conflict and how to

¹³ Daniel Druckman and Paul F. Diehl, **Conflict Resolution Vol. 1** (London, Thousand Oaks, New Delhi: Sage Publication, 2006), pp. 49-50, 337.

become conflict between the National and International affairs. There has no lands or spaces without conflict in this world. This book gives us conflict and its methods and evaluation. Researcher likes best, as very useful techniques/approaches on early warning and preventive diplomacy, crisis bargaining peacekeeping, mediation and specially describes negotiation and its framework. We know that legal of the International Court of Justice, also including military intervention

1.7.2 K.L. Seshagiri Rao, “Mahatama Gandhi and Comparative Religion”, Motilal Banarsidass Publishers Private limited, Delhi 110007, 1990.¹⁴

In this book, there can be no doubt that Gandhi’s deep faith in God and his general spiritual outlook were the source of his almost inexhaustible intellectual and emotional energy, his confidence in the essential goodness of human beings, of his fearless abandon in conducting what he called his experiments with truth, also the charismatic influence he wielded on the leaders and masses of India for well-nigh three decades.

This book includes chapters 1 to 7 and Gandhi’s focus in religious dialogue, was not myth, but the moral and spiritual resources of the different religious traditions. He emphasized and developed sectarian trends and loyalties all people to look at things from a larges context and from a human perspective.

For over three thousand years, the problem of interreligious relations has engaged the attention of thinking persons in India. In his own day, Gandhi was confronted with strained relations between Hindus and Muslims. Hatred and suspicion had poisoned at the atmosphere. Dangerous bloody religious riots were frequent. The growing tension between the two communities distressed Gandhi a great deal. Gandhi believed that all the world religious are God-given and that they serve the people to whom they are revealed and in the common cause of the moral and spiritual uplift of humanity.

1.7.3 Paul Thagard, “Hot Thought, Mechanisms and Application of Emotional Cognition,” (A Bradford Book The MIT Press, Cambridge, Massachusetts, London, 2006)¹⁵

In Hot Thought, the author describes the mental Mechanisms – cognitive, neural, molecular, and social to produce different kinds of human thinking.

¹⁴ Seshagiri Rao K. L., **Mahatma Gandhi and Comparative Religion**, (Delhi: Motilal Banarsidass Publishers Limited, 1978), pp. 136, 138, 160.

¹⁵ Paul Thagard, **Hot Thought**, (London: The MIT Press, 2006), p. 208.

According to this book messages that how do we build habits of highly creative people, when Jeff Shrager asked and submit suggestions for a list of “7 habits of highly creative people”. Be 1. Hard work and smart. This book shows 2. Make new connections 3. Expect the unexpected 4. Be persistent 5. Get excited 6. Be sociable and 7. Use the world. It means finding rich environments, build instruments and test ideas.

1.7.4 Christopher S. Hill, “Consciousness”, Cambridge University Press, Reprinted, 2010.¹⁶

“We have reason to believe that the mind has at least two very short term stores- iconic memory and the faculty that Mary Potter calls “conceptual short term memory,” these two stores work in tandem to endow mental events with experiential consciousness, with iconic lending consciousness to qualitative events, and conceptual short term memory lending it to concurrent propositional attitudes? It is clear that these are empirical questions scientist must advance on several fronts before they can be answered. According to this book, there are many conflicts in any parts of the world they are happening depend on their consciousness both because of mental and physical activities.

1.7.5 C.Scott Littleton, General Editor, “Eastern Wisdom”, An Illustrated Guide to the Religious and Philosophies of the East. Duncan Baird Publishers, London, 1996.¹⁷

In this book of Confucianism, written by Dr.John Chinnery showed what are the qualities of gentleman. The researcher want to describe how to relate on the Metta Method of Gentleman.

He said, “Gentleman associate with others but do not form cliques. It is small men who form cliques”, and “The gentleman is calm and at ease, the small man is anxious and ill and ease.” He, Gentleman was primarily a man guided by high moral standards.

According to Confucianism, the supreme virtue of a gentleman was ren (human-heartedness; also translated as benevolence or goodness. He once said that endurance, fortitude, simplicity and reticence are all close to the meaning of ren it mains love people. By using this method, the world leaders become to the leaders of nonviolence, benevolence of their activities for countries.

¹⁶ Christopher S. Hill, **Consciousness** (Cambridge University, 2010), p. 259.

¹⁷ John Chinnery, **Daoism**, (Great Britain: Macmillan General Books, 1996), p. 102.

1.7.6 Dr.Ornan Rotem, “Buddhism” first published in Great Britain in 1996 by Macmillan an imprint of Macmillan General Books.¹⁸

The author showed that the Buddha’s disciples met at the first council in Rajagriha (now Rajgir) to create an established version of the discourses on Dharma and Vinaya, the rules of monastic conduct. This record was not written down but was committed to memory and transmitted orally.

Pāli cannon, preserved by Theravāda Buddhism is the only complete text that has survived in an ancient Indian Language. Canon is composed of the “Three Baskets” (tipitaka) which are all considered to be “The words of the Buddha”. These are Vinaya Pitaka, monastic discipline, Sutta-pitaka, the discourses of the Buddha which includes the “Five Collections” (Nikāyas) and the further teachings, Abhīdhamma-pitaka. The Buddhist teaches us how to happen the conflicts and how to solve them peacefull. We get this lesson because of the Buddhist .

1.7.7 Dr. John Chinnery, “Daoism”, Macmillan general Books, Great Britain, 1996.¹⁹

According to Dr.John Chinnery’s writing Daoist religious sects, on other hand, shunned death and actively sought to achieve physical immortality. Meny Daoists believed in immortals (xiam), who were said to reside in a number of heavens. Kunlun Mountain (Kunlunshan), in the far west of China in Xinjiang province whose ridges extend along the boundary between western China and the former Soviet Union, are believed to include the mythical Kunlunshan, home of Daoist immortals.

The more weapon people have the more troubled the country will be. The more skilled craftsmen three are, the more pernicious countries will appear. The more laws that are made, the more thieves and bandits there will be. So every country must keep with metta forever.

The Eight Immortals central to Daoist mythology, are often shown in art. These 19th century Chinese ceramic figures represent, from left: Zhang Guo, Li Xuan, He Xiang, Han Xiang, Lan Caihe and Zhongli Quan. We, specially these knowledges can record according to this book, Daoism.

¹⁸ Ornan Rotem, **Buddhism**, (Great Britain: Macmillan General Books, 1996), p. 78.

¹⁹ John Chinnery, **Daoism**, (Great Britain: Macmillan General Books, 1996), p. 140.

1.7.8 Professor Many McGee, “Hinduism”, Eastern Wisdom, C. Scott Littleton, General Editor, First Published in Great Britain, Macmillan an imprint of Macmillan General Books, 1996.²⁰

Some saints and teachers have also been social reformer i.e. Vidyananya (14th century), 27 Ramadasa (19th cent.), Ramakrishna (19th cent.) and Gandhi.

This book drew from the teachings of many religious traditions in his pursuit of truth also his political activism took much of its inspiration from the teachings of Hinduism. He believed in the important of selfless action. He particularly advocated the practice of non-violence (ahimsa), one of the cardinal virtues of Hinduism. According to his demonstrated that non-violence was not a call of passivity but disciplined way of being actively and responsibly involved in the world. Ahimsa was not just a moral doctrine, but a social and political creed as well.

In his autobiography he explained that his experience had taught him that there is no other God than “Truth”. He was drawn directly into politics because of this religious realization. He was assassinated in 1948. The people in the world were very sad and this is very important lesson for the leaders of the world.

Here conclusion of my research depend on this book among human beings of any parts of this world we can take care of our leaders because of they were the most important for each country. According to history of the world we remember how many assassins who killed our leaders those sorrowful events we must remove from our world. Because of this lesson the researcher show for all over the world. This reason is how I respectfully review these books in this research indeed.

1.8 Research Methodology

The methodology of this research will be summarized a documentary style and qualitative research process are divided into 5 steps accordingly.

This dissertation will analyze the following data from primary and secondary sources.

1.8.1 The primary sources of the Pāli Canon and secondary sources of commentaries and sub-commentaries books and journals such as Theravāda including Mahāyāna texts are gathering data for this thesis.

²⁰ Many Mc Gee, **Hinduism**, (Great Britain: Macmillan General Books, 1996), p. 52.

1.8.2 Systematically and critically analyze the collected data to show the concept of Metta in Tipitaka, Commentaries and sub-commentaries and the secondary sources, such as books, letters, writings, lectures, journals, newspapers, and theses.

1.8.3 Analyzing the relevant concepts of Metta from books, reports of Buddhism from different Buddhist scholars and constructing the entire outline of the work.

Objective 1 to study the current conditions of Conflict in Modern Society

(1) issue for research	1. integration method 2. propose the mode
(2) method	→ documentary study, interview
(3) data resources	→ texts, books, tipitaka, scholars
(4) instrument	→ note papers, interview form
(5) data collecting	→ read and conclusion
(6) data analysis	→ content analysis

Objective 2 to study The Metta Methods for Conflict Management Based on Buddhism

(1) issue for research	1. integration method 2. propose the mode
(2) method	→ documentary study, interview
(3) data resources	→ texts, books, tipitaka, scholars
(4) instrument	→ note papers, interview form
(5) data collecting	→ read and conclusion
(6) data analysis	→ content analysis

Objective 3 to propose a Buddhist integrated method for conflict management in the modern society

(1) issue for research	1. integration method 2. propose the mode
(2) method	→ documentary study, interview
(3) data resources	→ texts, books, tipitaka, scholars
(4) instrument	→ note papers, interview form
(5) data collecting	→ read and conclusion
(6) data analysis	→ content analysis

Figure 2 Research Methodology of Three Objectives

1.8.4 Interviewing the 5 scholars both laymen and monks discussing the problems encountered. They are as follow:

1. Ven. Dr. Phramaha Somboon Vuḍḍhikaro, Dean of Graduate School, MCU.
2. Assoc. Prof. Dr. Phramaha Hansa Dhammhaso, Director of IBSC, MCU.
3. Prof.Dr. Phrarajapariyakavi, Dissertation Camp Advisor, MCU.
4. Asst. Prof. Dr. Sanu Mahatthanadull, Chairperson of Dissertation Supervisory Committee, MCU.
5. Ven Dr. Phramaha Nantakorn Piyabhani

1.8.5 Facilitating and formulating identifying significant results and areas for further research, drawing conclusions and suggestions are included.

1.9 Advantages Expected to Obtain from the Research

At the end of this research, the following advantages and outcomes are to be obtained.

1.9.1 Getting the body of knowledge about the stories and Suttanta Pitaka relating to study the conflict in Buddhist Teachings.

1.9.2 Getting the body of knowledge about analyze the principle of Metta from the related stories of Theravāda Buddhism including Jātaka stories.

1.9.3 Understanding the concept of Metta-Methods for Conflict Management based on Buddhism.

Chapter II

The Study of Current Conditions of Conflict in Modern Society

This chapter consists of three basic parts: Meaning of Conflict in Buddhist Teachings, Meaning of Conflict in Modern Society and Meaning of Modern Society in Buddhism. In this chapter, the researcher will examine the concept of Metta in the Theravāda Buddhist to clarify the profound teachings of Buddha. According to the Mahāparinibbāna Sutta, Buddha's the last teaching words, "Appamādena Bhikkhave Sampādettha" only he taught us "Appamādhā" Sati, that is only finally detail conclusion of three baskets Tipitaka. Buddhism defines the Metta, loving-kindness on the basis of the mind or internal mental Metta, that is a state of inner tranquility. A Buddhist text describes as, tranquility of mind comes from having successfully transcended greed, hatred and ignorance. Regarding the concept of Metta in the Buddhist Teachings, it is an attempt to explore from the Buddhist scriptures and from various interpretative ideas of the scholars that mean the conflict of Buddhism basically depend on the mental state because of having successfully transcended greed, hatred and ignorance.

2.1 Meaning of Conflict in Buddhist Teachings

The meaning of conflict in Buddhist Teachings is the conditions of problems in the ancient societies and also in nowadays that is based on unwholesome, lobha, dosa and moha according to Buddhist Teachings. For example Rohini River Jataka described about the conflict of Buddhist teaching and also Suvannasāma Jataka, the king wanted to shoot because of without loving-kindness, Metta and any part of this world there is no metta we can see everywhere there is many conflicts in our society it means specially also can see many conflicts in Buddhism according to Buddhist teachings, commentaries, sub-commentaries and also many books of scholars.

Our mind filled with lobha, dosa and moha, craving or lust, hatred and delusion or ignorance is led to actions which are akusala, unwholesome indulging in conflict is a form of self-harming²¹. The rejection of conflict in society is recognized in Buddhist teachings as a prerequisite for the spiritual progress of society's members. The Buddha is quoted in the dhammapada as saying, "all are afraid of the stick, all hold their lives dear. One should not beat or kill others. Metta, loving-kindness, the development of mind states of limitless, good-will for all beings and Karuṇā, compassion that arises. Sutta Nipāta".

2.1.1 Inside Conflict

The main aim of Buddhist paradigms that interpret conflicts nature, its roots and offer the possibilities for its transformation. The applications of Buddhist Teachings relevant to the causes of conflict are present in all strands of Buddhist teaching. Inside conflict of Buddhism are causes of greed, hatred and ignorance including twelve unwholesome consciousness upon our mind. The understanding of causes and consequences of conflicts remains one of the greatest challenges throughout human history. The aim of this dissertation is to resolve some of the available methods and modes of conflict transformation, based on Buddhist understanding of conflict dynamic. There are certain discourse in the Pāli cannon in which the Buddha does explain conflict and its causes.

In Dīgha Nikāya, where we find the great causes discourse, the Mahā Nidāna Sutta, which gives an extended treatment of the teachings of dependent origination within which the Buddha teaches the causal factors leading to conflict.

"And this is the way to understand how it is that because of defensiveness various evil, unskillful phenomena come into play: the taking up of sticks and knives conflict, quarrels, and disputes accusations, divisive speech and lies".²² The conflicts are skillful phenomena which result from defensiveness. They can be traced back through a causal linkage to feeling. The following are showing of the sutta.

²¹ Sutta Nipata 705, Berkeley Center, Georgetown.edu. Georgetown University, 13 June 2015, p. 14.

²² Āchariya Buddhārakkhita, **Metta: The Philosophy and Practice of Universal Love**, BCBS edition, (Sri Lanka: Kandy, 1995), pp. 22-27.

Feeling craving seeking acquisition ascertainment desire and passion attachment stringiness defensiveness unskillful phenomena (taking up of sticks and knives; conflicts, quarrels and disputes; accusations, divisive speech and lies).

The conflict is based on theory of cognition, which is very different from the more standard approaches to conflict that focus on interpersonal relations, social psychology, structural theories, or group dynamics. Conflict in the Buddhist understanding is a result of defensiveness and faulty perceptions influenced by feelings.

Accordingly the Sakkapañā sutta, recorded is a dialogue between the Buddha and Sakka, the chief god of Tāvātīrṃsa heaven; conflict is to be understood as a natural phenomenon not only among men but also other beings, god and semi-divine beings.

Sakka asks the Buddha: “what is the reason that prompt the gods, men asuras, gandhabhas, and other classes of beings to be hateful, harmful and envious of one another causing them to continue to live in conflict despite the fact that they wish to live all time without those evil thoughts?”

According to Buddhism, a person is made up of five factors of personality (groups of grasping) or upādāna-khandha) rūpa (material shape) of form, vedanā (feeling), Sannā, cognition, which processes sensory and mental objects, so as to classify and label them (recognition and interpretation of objects, sankhāras or constructing activities number of states which initiate action or direct, mould and give shape to character (the most characteristic constructing activity is called cetana, will or volition which is identified with kamma and viñāna, discriminative consciousness, it means inside conflict in Buddhism.²³

Since Buddha attributes conflict to faculty interpretation of reality, conceives “conflict transformation as a learning process. The root of suffering and conflict is ignorance or delusion (avijjā) and its solution is a gradual cultivation of wisdom or insight, paññā. It means the inside conflict in Buddhism.

²³ Both of the basic awareness of a sensory or mental object and the discrimination of its basic aspects, which are actually recognized by sannā, six types according to conditioned by ear, eye, nose, tongue, body or mind organ.

2.1.2 Outside Conflict

Social Natural Conflict

A key concept in Buddhism, conflict resolution of transformation is the understanding of the doctrine, Dependent Origination (Paticca samuppāda). It is understanding that everything in this societies is past of limitless of interconnections and undergoes a continual process of transformation and relatedness. Accordingly this way, we can talk about the fundamental social nature of conflicts. In Buddhist history has presented several ethical virtues that can assist Buddhist conflict transformation process of strategies. Some of them are metta (friendliness) prajñā (wisdom), upāya (appropriate means). Among these four, ground of kindness, as the social application of the Buddhist ethical ideals can be add. These four principles of groups behavior include dāna (generosity), peyyavajā (kindly speech) attacariyā (useful work and samānattā (equality). The resolution of disputes has to start with individual transformation.

The substitution of a negative trait by the opposed positive course implies a very develop and mature approach to life. The ability to remain non-harassing, inoffensive, non-torturing, non-destructive and non-vexing means a very refined, beautiful and loving mode of behaviors in this world where interaction between human being creates so much tension and misery.

According to Visuddhimagga, metta is a solvent that melts not only ones own psychic pollutants of anger, resentment and offensiveness, but also those of others. Since, it takes the approach of friendship, even the hostile one turns into a friend. Metta succeeds when it loves, and if falls when it degenerates into worldly affection. The ultimate purpose of metta is to attain transcendental insight that is not possible, it will at least effect a rebirth in the sublime sphere of the brahma world. A part from bringing inner peace and a healthy state of mind here and now. This is assurance of Buddha in the Metta Sutta.²⁴

2.1.3 Economic and Political Conflict

There are many Buddhist teachings in Tipitaka, which doctrines by the Buddha, among them we can learn many conflicts during Buddha time over two thousand and five hundred years also including the modern societies nowadays

²⁴ Acharya Buddhārakkhita, **Metta: The Philosophy and Practice of Universal Love**, (Kandy: BPS, 1989; BPSA, 2011, Sri Lanka), pp. 71-75.

because all beings in this universe are living with loba, dosa and moha according to our nature. Here in the Buddhist Teachings of Rohini Sutta is depend on the economy conflict between the two kingdoms of Kapilavotthu and Koliya because of the distribution of water for harvesting fields for two kingdoms farmers, they have no agreement for the water. Finally they arranged to battle each other for the water from dam. Before the farmers from two kingdoms were very friendly and harmony each other. Now by the case of economy which is distribution of water for the plantation or paddy fields, they all became to enemy ready. The water level is the dam is at its lowest in Jetthamsa month and plant usually become dry and wilt. So a fight between two farmers, people from two sides eventually evolved into a war. Finally Kapilavattu Sakya, get ready to fight against Koliya and shouting war cries, and would demonstrate expertise their weapons.

Buddha examine this would happen soon between the two warring parties and further found that was able to prevent that battle out by visiting that area and expend the three jatakas i.e., Phandaka, Dudduba and latukila. This will provide peace depend on metta for human beings. After then, teaches two Jatakas, Rukkhadhamma and Vattaka followed by Attadanda sutta to create unity and harmony. After listening those sermons, each of the Sakya and Koliya, provide two hundred and fifty young men to be ordained. Buddha went there go to witness the dispute alone, without telling anymore. While everyone is terrified by the miracle, Buddha emitting six colour light from his body, showing himself to them.

Both families of the two kingdoms lay down their arms and they contemplate “it is no good if we kill each other’s.”

According to Buddhism, any kinds of conflict around this world, we can manage to cease, whatever social conflict, economy conflict, religious conflict, political conflict even those the global warming conflict and any battle or war there have good managements how to solve and how to cease because of Buddha’s teachings in Buddhist doctrines that is always become to peaceful and happy world forever in this universe indeed.

Here the researcher understands what Buddhism is and what is modern society? They have several parts of importance items in Buddhism. How to live in modern society? Modern Society is itself difficult to define. One might say that Modern Society is characterized by the fact that the world is getting smaller, that people are having greater access to each other that communication barriers are fast disappearing, that it is possible for one to know what happen everywhere in the world within a short period and thereby pen-nits participation in the life of a large cross-

section of the world than one could have ever imagined. That would be one aspect of modern society. Related to that would be modern life in Modern Society understood in terms of science and technology. We in our attempt to conquer nature, disease, natural barriers have performed certain feats of a technological complexity which are quite mind boggling. That is another aspect of modern life. Then, perhaps a more disturbing aspect of Modern Society is that with the world getting closer, communication barriers braking away and scientific and technological advance becoming so rapid, we have come fact to fact with several problems in terms of economic and political rivalry, pollution, population explosion, scan of recourse and the indiscriminate use of resources that might not be replaced.

Can Modern Society Survive?

We may add also a moral dimension. That is an ethical question “to what extent, in the process of modernization and conquering nature, have we devoted from the ability to conquer ourselves? It has the struggle for survival meant that the Modern Society has become a slave to selfishness, bound by its own desires and its whims or not. Modern Society life, one can think in terms of a great degree of optimism and at the same time an equal degree of pessimism. One can be so pleased that we live today at a time when there seems to be nothing that man cannot conquer. There are may be still some diseases that challenge him. And may be there3 still certain places in the universe where man would like to be, and still he has not developed his technology to be there. With this optimism about man’s in process, lost something.

2.2 Meaning of Conflict in Modern Society

The conflict in Modern Society that is only beginning to be explored in the field of conflict studies. The applying certain techniques and practices used by an emerging style of socially engaged Buddhism could potentially the conflict resolution practices of insight theory in modern society. That the causes of conflict and how can be applied to conflict being applied to a meditation like situation in a specific case study, learned from the insight meditation practice in our modern society.²⁵

The standard approaches to conflict that focus on interpersonal relations, social psychology, structural theories or group dynamics Buddha had claimed that

²⁵ Agatha Glowacki, **Conflict Analysis and Resolution**, (George Mason University, Washington, DC. April 2011), pp. 1-7.

consciousness can actually an important object of study in modern society according to the doctrine of dependent co-arising, *Paticcasamuppāda*. This doctrine is meant to explain the causal factors of existence and how all things are interrelated in our modern society.²⁶

2.2.1 Roots of Conflict, Role of Conflict in Theravada Buddhism

Buddha, the founder of Buddhism embarked on what he conceived as the noble search, the ultimate goal he had in mind was the attainment of a state of supreme peace. The Buddhist goal of *Nibbāna* can be seen as the attainment of inner clam and inner peace or harmony. Referring to the widely prevalent conflict among adherents of different religious and philosophical dogmas of his time. Buddha pointed out that the truth of *Nibbāna* is the single truth, realizing which people could put an end to all disputes. Buddha's teaching was for the purpose of enabling people who transformed themselves in accordance with what the taught to live in the world without coming into conflict with anyone. Buddhism admitted that it is really possible for those who effectively educate and train themselves, to live among the hateful without hatred, to live among those enslaved by craving without craving, to live among the deluded without delusion.²⁷

Buddha recognizes and include social conflict in the wider predicament of suffering in its elucidation of the four noble truths. *Mahādukkhakkhanda Sutta*, discourse on the great mass of misery, conflicts that occur at different levels of social life of people are explained as part of the mass of suffering that human being are subjected to due to no other cause than their pursuit of objects of sense desire with intense craving that leads to it can be conceived under the second noble truth dealing with the cause of truth of suffering. Conflict occurs at the level of the family, between parents and children, between siblings, between members of the same social class, and also between states.²⁸

²⁶ Thanissaro Bhikkhu, **The Shape of Suffering: A Study of Dependent Co-Arising** (**Access to Insight**), 2011, p. 910.

²⁷ Dr. Ph.D. Premasiri, Prof., **Buddhist Response to social Conflict: Some Practical Buddhist Suggestios for the Resolution of Problem of Social Conflict**, (Sri Lanka: Peradeniya University), p. 2.

²⁸ *Majjhimanikāya* vol. 1, p. 86.

There are several discourses of the Buddha dealing with a causal analysis of conflicts including Dependent Arising provides clearly on the crucial psychological condition related to the conflict. The most important canonical discourses that provide explanations in terms of psychological causation are the Sakkapañha and Mahānidāna of Dighanikāya, the Kalahavivāda of the Sutta Nipāta and Madhupiṇḍika sutta and the Mahādukkhakkhandha Sutta of Mijjhimanikāya indeed.

According to Sakkapañha sutta, among different species of living beings, inclusive of human's conflict can be seen as an endemic social disease. Answering Sakka's question relating to the origin of such conflict, Buddha gives a psychological explanation saying that the most proximate psychological cause for conflict among living being is their being lettered by envy and miserliness. Envy and miserliness also have as their proximate cause the likable objects, situations and conditions of the world with which people interact with their senses. It is explained as a subjective attitude having desire, chanda as its condition. Thought activates, vitakka which in turn is traced to the automatic, uncontrolled, obsessive and proliferating process of unwholesome thought.²⁹

In Mahānidāna sutta, the standard principle of Dependent Origination is applied in the explanation of the specific circumstance of the arising of conflict. Conflict is seen as an aspect of the wider predicament of suffering, dukkha caused by an unenlightened response to one's sense experience. The crucial point in this psychological process is sensation, vedanā which arouses craving. Craving is the basic drive for the pursuit, pariyesanā of objects of sense desire. It is craving that drives people to obtain the desired thing. They attribute much value to their gains Lābha, which their judgements fixed upon them vinicchayo leading gradually to an intense feeling of passionate attachment, chandarāgo to those objects and getting thoroughly immersed in them culminating a strong sense of clinging or grasping (pariggaha).³⁰

The Kalahavivāda Sutta, the Suttanipāta, "quarrels and disputes" in the world offers which is in agreement with others already mentioned above. This sutta is included among a group of suttas in the section called Aññakavagga devoted mainly to focusing attention on the psychology of human conflicts. The attention is drawn to two main causes of conflict. The first one emphasizes the dogmatic clinging to

²⁹ Dighanikāya, PTS., Vol. 2, p. 276.

³⁰ Dighanikāya, PTS., Vol. 1, pp. 109-110.

beliefs, ideologies and individual opinions as a major source of conflict. The second emphasizes the craving and clinging to object of desire. It is from the latter perspective that an explanation of conflict is given in Kalahavivāda Sutta. The fact that conflict is associated with much distress and unwholesome emotions such as miserly feeling is mentioned. Conflicts arise due to objects that people desire to acquire. Desires and goals of people are determined by the strong sense of attachment, chanda. Sense impression or phassa arises dependently on name and form. A highly potent source of social conflict is the dogmatic clinging to views, opinions and ideologies. They may take the form of the religious dogmas, political ideologies, moral opinions, philosophical theories and so forth. The Paramaññhaka sutta of the suttanipāta says “when people extol a certain view as the highest among dogmatic views, they see everything other than that as inferior.”³¹

In the Pasara Sutta points out that people are attached to their own dogmatic opinions and claim that ultimate salvation is possible only by subscribing to the dogma that each party separately holds.

Whatever context violent conflict occurs, human’s behavior exhibited under such circumstance is looked upon in Buddhism as ethically unwholesome. According to Buddhist ethical perspective, acts of body, speech and mind that manifest under situations of conflicts are to be characterized as nothing but various forms of evil unwholesome states. These are the roots of all unwholesome behavior, according to Buddhism are greed, hatred and delusion indeed.

The Buddhist analysis of the deep-rooted psychological causes of social conflict. Buddhist teaching has been realistic enough to recognize in addition certain proximate causes associated with the material conditions of life that lead to conflict. The Dependent Origination as the central explanatory principle applicable to most events relating to human behavior. Conflict often occurs as a reaction to various forms of oppression and deprivation in the social life of people. In Cakkavattisīhanāda, and the Kutadanta Sutta of digha Nikāya its pointed out that when the economic order of society is such that a substantial section of the community is reduced to destitution, people rebel against that social order.

In conclusion, an important practical principle that could be derived from Buddhist political thought for the purpose of averting conflict and promoting global peace is the due recognition of the role of political leadership in preventing conflict

³¹ Sutta Nipāta Verse, PTS., p. 706.

that assume international dimensions and taking all practical measures for nurturing and establishing such leadership. The moral attitudes and commitments of those who give direction to nations as their leaders, determine to a considerable extent the moral standards of entire societies. If the leadership moves away from principles of morality, whole societies down the lines move away from morality indeed

Dhammika Sutta of the Anguttaranikāya

When cattle are crossing a (waterway),

If the leading bull goes crooked,

all of them go crooked as the leading one has gone crooked.

Even so, among humans, if one considered the chief behaves unethically,
the rest will follow suit.

If the king is unethical, the whole country rest unhappily.

When the cattle are crossing a way,

If the leading bull goes straight

All of them go straight as the leading one goes straight

Even so, among human, if one considered the chief.

Indeed conducts oneself

Ethically all the rest follow suit

If the king is ethical, the whole country rests happily.³²

2.2.2 Analysis of Conflicts in Buddhism and Its Resolution

Buddhism recognizes the relational quality of human existence, according to the doctrines of Dependent Origination (Paticcasamuppāda). This doctrine is meant to explain the causal factors of existence and how all things were interrelated. Complex that the Buddha compared its effects to tangles and knots. Everything is part of a limitless web of interconnections and undergoes a continual agree on the fundamental social nature of conflicts. Agreement regarding the social context, both approaches understand the basic functioning of the human kind as a related to conflict in a similar fashion. For both Lonergan and Buddha, human minds function as meaning-making machines. In insight theory, we response to complex data of our lives by developing reference frames that act as habitual ways of experiencing the world. These narratives or cognitive maps, are ordered sets of ideas and expectations based on past experience and accumulated experience of others though history, science, religion etc. as they develop and are used, they become habitual and hidden, even to us. Lonergan says, these frames often accumulate distortions, prejudices, and stereotypes that influence

³² Anguttara Nikāya, Vol. II. PTS., pp. 75-76.

how we interpret others and the word. and often the source of many conflicts can be found within thee distortions.

A key distortion that leads to conflict is the perception of threat according to insight theory. Although there are situations of real danger, often conflict results when there is a false interpretation of ta treat. This experience of threat is refered to as a threat-to-cares, and it results in a defend-attack pattern of interaction that then escalates. The term “care” refers to the needs, interests, goals, beliefs and values of a person. Cares exists at three levels 1. Personal desires and needs 2. Expected patterns of interaction and 3. Standard to judge the right or wrongness of decisions. Individuals often have complex meanings linked to these cares and are often unaware of, or have given little thought to them. However feeling – especially feelings of fear and hostility – can serve as signals of these meanings since they are directly associated with, the associated cares and value. Conflict, thus, results when one person’s cares are perceived and felt as threatening to another person’s cares.³³

There are certain discourses in Pāli canon in which the Buddha does explain conflict and its causes. Among them, here, researcher will focus on two both of them from the Digha Nikāya or the long discourses translated by Thānissaro Bhikkhu. The first DN-15, Mahānidāna Sutta; the Great Causes Discourse gives an extended treatment of the teachings of Dependent Co-aristing within which the Buddha describes the causal factors leading to conflict.³⁴

Buddha says:

“This is the way to understand how it is that because of defensiveness various evil, unskillful phenomena come into play: the taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech and lies. Sutta says as follows:

Feeling → craving → seeking → acquisition → ascertainment → desire and

Passion → attachment → stinginess → defensiveness → evil, unskillful phenomena (taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech, and lies.)

³³ Agatha Glowacki, **Perception is at the root of conflict**, (Washington DC: George Mason University, 2001).

³⁴ Thānissaro Bhikkhu, (tr.), Mahānidāna Sutta, The Great Causes Discourse (access to insight, 1997), <http://www.accessinsight.org/tipitaka/dn/15.0than.html>.

The second sutta related to conflict is DN-21 the Sakkapañha sutta: Sakka's questions. Sutta say; "Conflict (defined as hostility, violence, rivalry, ill will) ultimately results because of perceptions and categories of objectification. The sequence in this causal link is:-

Perceptions & categories of objectification → thinking → desire → dear not dear → envy & stinginess → conflict

This sutta is referring to the process of objectification (*papañca*), a word that does not have a precise English equivalent but is frequently used by the Buddha in analyses of the psychology of conflict. It has been translated loosely as reification, falsification, distortion, elaboration or exaggeration, all of which refer to the unskillful habits of mind that lead to conflict. It can also be traced back to feeling, the link being:

Feels, perceives (labels in the mind) → perceive, thinks about → thinks, "papañcizes"

According to these two suttas, conflict in the Buddhist understanding is a result of defensiveness and faulty perceptions influenced by feelings. Feelings lead to directly desires, which come into conflict with desires of others who are also engaging in *papañca* which then leads to conflict. In this way, Buddhist view of conflict corresponds very closely to the insight of conflict as a treat-to-cares.

Conflict Resolution

The Buddha attribute conflict to faulty interpretation of reality, also conceive of "conflict resolution" as a learning process. As the Insight Theory conflict resolution is a process of helping parties move from certainty (un-learning) to uncertainty (re-learning); helping them move from knowers (closed-minded and sure) to thinkers or wondering what is all about. The root of suffering and hence conflict is ignorance or delusion (*avijjā*) and its solution is a gradual cultivation of wisdom or insight (*paññā*). Learning is made possible in both approaches by a shared assumption in the inherent flexible nature of conditions.

Right mindfulness which involves bringing one's awareness to focus on one's experience in the present moment without judgement. By paying close attention to the present experience, practitioners begin to see that the mind is continually full of commentary (engaging in *papañca*) and thus become free to stop scripts that are

destructive. Practitioners are also able to become aware of emotions and direct them consciously.³⁵

2.3 Meaning of Modern Society in Buddhism

All human beings in suffering, chaos, oppression, destructiveness, and go through wars because we cannot rid our minds of greed, ill-will and delusion (lobha, dosa and moha). If the leaders of each country can reduce the greed, ill-will, and the delusion of themselves and their people the world, especially modern society will be a much better place, and wars may be ended and peace will be possible because of metta, loving-kindness indeed.

Modern (adj) relating to or belonging to the present time according to Macmillan English Dictionary using the most recent methods, ideas, design, or equipment, using new styles that are very different from the present day also modernism, a style of art literature etc. that developed in the early part of the 20th century.³⁶

Modern Society, if Buddhism is an important aspect of Buddhism. Dhamma practice isn't just coming to centers or temple: it is not simply reading a Buddhist doctrine, scripture or chanting the Buddha's name. Practice is how we relate to other people in the communities on the planet. Practice is how we live our lives, hoe we live with our family, our society, our country also our world. How we work together with our colleagues. That is we need to bring the Buddha's teachings on loving-kindness into our workplace into our family, even into the grocery store and other any parts in our modern society. It is not by handing out leaflets on a street corner, by practicing and living dhamma ourselves. When we do automatically we will have a positive influence on the people around the world. We teach our children metta, forgiveness and patience not only telling but by showing it in our own behavior. They are going to follow what we do not what we say. People in Modern Society also including our family, native, relatives, all of communities in our Buddhism. Their knowledge is also developed because of according to our globalization societies around the world.

³⁵ Yongey Mingyur Rinpoche, **Joyful Wisdom, Embracing change and finding freedom**, (New York: Three River Press, 2009), p. 82.

³⁶ Macmillan English Dictionary, **Advanced Learners New Edition, International Student Edition**, 2nd ed., (Oxford, 2007), pp. 963.

Table 1 Estimate Buddhist population

Country	Estimate Buddhist population	Buddhists as % total population
Cambodia	13,701,660	96.90%
Thailand	64,419,840	93.20%
Burma	38,415,960	80.10%
Bhutan	563,000	74.70%
Sri Lanka	14,455,980	69.30%
Laos	4,092,000	66.00%
Mongolia	1,520,760	55.10%
Japan	84,653,000	67.00%
Singapore	1,725,510	33.90%
Taiwan	8,000,000	35.00%
China	185,000,000	15.84%

2.3.1 How to Live in Modern Society³⁷

The way of our life, how to live in modern society is very simple preached by Buddha. To the layman it consisted of just five simple precepts, i.e. do not kill, do not steal, do not engage in sexual misconducts, do not lie, do not take intoxicants, the way the Buddha described does not end with this kind of precepts. And also there are three things that one is expected to do namely Dāna, sila and Bhāvanā. Dāna means liberality, generosity – the act of giving, very important that Buddhism begins with Dāna is the first virtuous act which one should engage in because giving is an act of sacrifices. To be able to give something is to prepare our mind fully to give up something that we have, something we treasure, something to which we are attached. We counter one of the biggest causes of all the problems which, in pāli, called Lobha or desire or greed. It is very interesting to see how the way of life is presented to us, in manner that in following it step by step we get rid of some of the human weakness and characteristics that cause tension and the boredom that is battering most of us, nowadays liberality is to counteract desires, the greediness, the clinging nature.

Sila is adherence to certain precepts or moral conduct. There are few more for those who want to enter into a committed religious life and still more for a very strict path of discipline and purification. Therefore Sila is a graduated thing and each person picks up at the time of Buddha, very rich culture, parts of Asia for over 2500

³⁷ Anada W. P. Guruge

(nowadays 2600 over) years and which people from various walks of life with various backgrounds from all these countries have made a lasting contribution. A large number of sects and or schools or philosophical systems have involved and all of them. The another definition of Buddhism is the kind of ritual that has grown around the doctrine of the Buddha as a result of his teachings and the way of life peached by him, becoming a religion, a religion to which people were prepared to hold allegiance and which has its own ritual, organization and ways or criteria for deciding what is properly done and try to examine the impact of what he would call Buddhism on modern society, it would certainly an enormous task. Buddhist is all these, it is the Buddha and his life, the doctrine, the culture that revolves around it, the ritual is connected with it. Buddhism is not life steadying subject like MaDissertations where we have to learn all theorems and different methods of working out the various types of problems. Out of this vast Buddhist culture, religion, literature or the vast body of experiences that come to us as Buddhism, relevant to our life, to our type of problems that currently which he is able to follow for the present life in modern society in Buddhism. When follow sila we can control of rather completely eliminate the cause of hatred. Buddha had seen, people ruining then selves as a result of hatred. Hatred never ceases by hatred, that the more we hate, the worse it becomes. The hatred keeps on increasing to a point where both we and you burn ourselves in our mutual hatred and trying to conquer hatred with friendship, hatred with non-hatred. We have in Buddhism a most interesting and again a timeless doctrine, for loving-kindness it is the cornerstone of Buddhism and it had analyzed the principle of Metta, loving-kindness into sublime life.

Karuna – compassion is more easily generated if someboy need our help, our hart moves towards that person and rush to help him. Among them Mudita is more difficult to practice and that requires tremendous love and pains, that share in other's happiness to wipe our from our mind all traces of jealousy and envy, so that we enjoy the well-being of other person, our neighbor, ever our enemies.

Muditā means rejoicing and being pleased. It is rejoicing in the happiness and prosperity of others. Some people do not wish to see others prosperous, happy and successful in their life or career. This reflects the nature of envy (Issā). Muditā is diametrically opposite to envy. A person who is overwhelmed with envy will not wish to see another person becoming prosperous and happy. Nor is an envious person pleased to see others having a large flowing, attractive physical appearance, a good education, enjoying a high status, or getting promotion. By the way, a person with

sympathetic-joy rejoices in seeing others successful in their business or career. He or she can easily bring to mind feelings of joy and pleasure,

Upekkha, equanimity, if we have no friends, no enemies, no one lighter, no one lower, absolutely no distinctions between one person and another, we are totally merged in a kind of unity with all beings, all things, all situation. So, there has no place for hatred, rivalry, competition then peacefully live in our modern society.

The last one is the Bhavana – meditation bhavana means, the training of mind, further development of mind. “As wars begin in minds of men, that defences of peace must be constructed.” According to the first line of the first verse of the Dhammapada, the problems of life and the reality of life is man’s greatest treasure. We want to get away from any different kinds of conflicts and tensions and better against boredom and we can see the answer in Buddhism, particularly in the three-fold path of Dāna, Sila and Bhavana. The describing of my research is deeply view points on Buddhism how to live in modern society indeed.

We may add also a moral dimension that is an ethical question “To what extent, in the process of modernization and conquering nature, have we deviated from the ability to conquer ourselves: it has the struggle for survival meant that the modern society has become a slave to selfishness, bound by its own desires and its whims or not. Modern Society life, one can think in terms of a great degree of optimism and at the same time an equal degree of pessimism. We can be so pleased that we live today at a time when there seems to be nothing that man cannot conquer. There are may be still some diseases that challenge him. And may be there still certain places in the universe where man would like to be, and still he has not developed his technology to be there. With this optimism about man’s capacity, comes the pessimistic aspect that we, in process, lost something.

Here we will find the teachings of Buddha relevant to our daily life how to live in modern society. In Buddhism, the Eightfold path is part of the fourth noble truth which is the path that leads to the end of suffering. Buddha taught how to live the way to achieve enlightenment and to minimize human suffering was to live an ethical life in society. The eightfold path has three main groups: two paths of wisdom it means how we understand three point paths of conduct, how we act and three paths of concentration, how we think for our daily life.

Right view and right thought the two paths of wisdom. Right view or right understanding the meaning is that to see things really are which means seeing objectively and completely and understanding detailly. It requires accurate

observation followed by study in other words what we have observed. Right thoughts or right intention, it means that we must not see things through the lens of negative emotions. We must free ourselves of desire, greed, hatred and delusion and other negative emotions that can cloud our judgment

Right speech means respect for truth. Never lie, no slander, no gossips, no speaking ill for others. Always avoid harsh or cruel words which will lead to hurt feeling or quarrels.

Buddhist people essentially must know the four noble truths as follow:-

1. The Truth of suffering
2. The Truth of the cause of suffering
3. The Truth of the end of suffering
4. The Truth of the path that leads to the end of suffering

Paññā, wisdom path → right view, right intention and right thought

The Three paths conduct → speech, action and livelihood Sammā Vacā, Sammā Kāmmata and Samma Ājiva the three paths Sammā Vāyama, Samma Sati, Samma Samādhi

Right action, respectful of all life and maintaining good relationships with others should not intentionally kill living things, not even mosquito, should not steal and not defrauding or tricking someone. We should not engage in sexual misconduct or adultery.

Right livelihood is an extension of right action but on how we earn our living, should not do work that involves killing including slaughtering animals or dealing in slaves, weapons poisons or intoxicants, drug or alcohol.

The three paths of concentration

Samma Vāyama, Samma Sati, Sammana Samadhi

Right effort means keeping a positive attitude and approaching tasks with enthusiasm and cheerful determination. We must avoid becoming too intense in our work but also avoid slacking off.

Right mindfulness – we should have awareness and focus as we go through our daily life, avoiding a distracted or confused state of mind if able to focus on the task with a certain minded calm without wandering off or worries intruding. Also the monotony of highway driving can cause us to lose mindfulness. Mindfulness on

everything, every action is very important of modern society according to the Buddha's last appamāda dhamma.

Right concentration produces an inner tranquility and sharpens awareness at the same time, it is hard to do but it can require faithful practice. Usually even driving a car is so automatic, it feels like, the car is driving us surely.

If we wish to follow the eightfold path is to be ethical in word, deed and thought. Surely a good kind, positive and moral person and banish negatively and bring focus to all our activities. We will be happier and more productive for any having done so. The eightfold path is the most important method how to live in our modern society because that is only key for measureable ruler for every real religions to solve to our society for good benefits forever.

Here to most notably those of Plato thought the voice of his hero, Socrates. Living life is about examining life through reason, nature's greatest gift to humanity. The important reason in sensing and examining life is evident in all phases of life.

1. Reason lets human beings participate in life, to be human is to think, appraise, and explore the world, discovering new sources of material and spiritual pleasure

2. Worry only about the things that are in our control, the thing that can be influenced and changed by our actions, not about the things that are beyond our capacity to direct or alter,

3. Treasure friendship, the reciprocal attachment that fills the need for affiliation. Friendship cannot be acquired in the market place, but must be nurtured and treasured in relations imbued with trust and amity.

4. Experience true pleasure. Avoid shallow and transient pleasures. Keep our life simple seek calming pleasures that contribute to peace of mind. True pleasure is disciplined and restrained.

5. Master yourself. Resist any external force that might delimit thought and action stop deceiving yourself, believing only what is personally useful and convenient; complete liberty necessitates a struggle within.

6. Avoid excess. Live life in harmony and balance. Even good things pursued or attained without moderation, can become a source of misery and suffering.

7. Be a responsible human being. Approach yourself with honesty and thoroughness, maintain a kind of spiritual hygiene: stop the blame – shifting your error and shortcomings.

8. Don't be a prosperous fool. Prosperity by itself, is not a cure-all against an ill-led life, and may be a source of dangerous foolishness. Money is a necessary but not a sufficient condition for the good life, for happiness and wisdom.

9. Don't do evil to others. Avoid doing is a dangerous habit, a kind of reflex too quickly resorted to and too easily justified that has a lasting and damaging effect upon the quest for the good life. Harming others claims two victims – the receiver of the harm, and the victimizer, the one who does harm.

10. Kindness towards others tends to be rewarded. Kindness to others is a good habit that supports and reinforces the quest for the good life. Helping others bestows a sense of satisfaction that has two beneficiaries – the beneficiary, the receiver of help, and the benefactor, the one who provides the help.

The above top ten methods of how to live in modern society according to the most notably those of Plato through the voice of his hero, Socrates of the Greek. Despite the passage of many centuries, Aesop's counsels have stood the test of time because in truth, they are timeless observations on the human condition; as relevant and meaningful today as they were 2,500 years ago.

2.3.2 Buddhism in Modern Society

Buddhism, it is not only life of Buddha i.e. the Buddha and his disciples set that glorious feat of a man, who stood before, declared a path of deliverance. This is one kind of Buddhism, another it means massive doctrine as recorded in the Buddhist literature which indeed voluminous and contains several thousand pages record the words of Buddha. Describing a very lofty, abstruse complex and learned philosophy of life. Based on whatever the Buddha taught, whatever practices currently.

Here the researcher understands what is Buddhism and what is modern society?. They have several parts of important items in Buddhism. How to live in modern society? Modern society is itself difficult to define. One might say that modern society is characterized by the fact that the world is getting smaller, the people are having greater access to each other that communication barriers are fast disappearing, that it is possible for one to know what happen everywhere in the world within a short period and thereby pen-nits participation in the life of a large cross-section of the world than one could have ever imagined. That would be one aspect of modern society. Related to that would be modern life in modern society understood in terms of science and technology. We in our attempt to counter nature, disease, natural barriers have performed certain feats of a technological complexity which are quite mind boggling. That is another aspect of modern life. Then, perhaps a more disturbing

aspect of modern society is that with the world getting closer, communication barriers breaking away and scientific and technological advance becoming so rapid, we have come face to face with several problems in terms of economic and political rivalry, pollution, population explosion, scarcity of resources and the indiscriminate use of resources that might not be replaced.

The attainment of inner peace through the experience of enlightenment is the ultimate goal of our Buddhist, it means as Nibbāna or Nirvana. There are many conflicts problems appear in many ways in our globalized world. When we see attention to Buddhist discourses, we know that even in the modern society in which the Buddha emerged in the sixth century BCE, which were many such social issues.

The main issue was social discrimination poverty; theft and murder were also common during that time. Buddha knew the crucial importance of eliminating poverty and suggested solutions to the feudal rulers, in discourses how to preserve of civil liberties, freedom and safety also reiterated the importance of fair distribution of economic resources among how to create the healthy societies, which is really necessity of good management.

According to the social justice, Buddha pointed out, while it is normal needness to experience the pleasures of life, when greed becomes excessive it creates conflict. This conflict is deeply rooted in the reality of limited resources, the earth is generous and abundant, but only supply can so much. While someone decide to take for themselves beyond what is reasonable, others down without. This kind of inequality is happen, from which stem jealousy, distrust, crime and violence in our modern society. So, poverty does not become excessive due to unreasonable levels of inequality based on the notion of dhamma. A truly noble and righteous leader would live in accord with dhamma but ruling without violence or coercion.

Including Cakkavatisihanada Sutta Buddha says to the monarch. “Let no wrong doing take place in your territory, if there are poor people in, give them resources themselves. The ascetics and Brahmans in who abstain from drunkenness and negligence, who practice forbearance and gentleness, each one conquering himself, calming, quenching himself you should go there from time to time and ask what is wholesome and unwholesome, blameless, what is to be practiced and what is not doing, what lead to happiness and benefit for each one and the country, avoid what is Rusala, you should take up what is good and do that, means citizenship duty.”

The modern theory, the ill-behaved basically refers to punishment, the purpose of the punishment is retribution. In such theory there cannot be underlying concept of justice similar to one operative in a retribute system of punishment.

Buddha says in Bigalovada Sutta, five ways in which a master should serve his servants. 1. Work should be assigned in proportion to the employee's health. 2. Due food and wages be given to them. 3. Proper care should be given them at due intervals. Because of Buddha's compassionate to be treated with as much consideration as a member of one's family. We recognized that the establishment of the Bhikkhumi Sangha in the 5th year of the Buddha ministry.

Our modern society during building time of modern democracy we must respect and deeply follow social justice. Buddhism Is thriving today because its basic principles remain just as true as when the Buddha taught them.

If we try to find direct answers to our social conflict in Buddhist teachings, we will be difficult because those were intended for living people in very different time and places. Although, if we ask what basic Buddhist principles imply for modern society today, we may solve that a Buddhist perspective has quite a lot to offer.

2.3.3 Conflict in Western Countries

According to media TV, Bangkok Post and The Nation newspaper also including references books and internet and the lists of conflicts in Europe chronologically, including wars between Europe or European states, civil wars within European states, and wars between European states and non-European state that took place within including global conflicts in which Europe was big theatre of war. There are in particular significant dispute about the eastern and southeastern borders specially about how to define the countries of the former soviet Union. This research is based on a wide definition that includes much of the interface between Europe and Western Asia. But it is incomplete because of only Buddhist research but also not specially politic.

Insurgency in the Republic of Macedonia

In 2001, the first year of the 21st century, in the Republic of Macedonia was an armed conflict which begin when the ethnic Albanian National Liberation Army (NLA) militant group attacked the security forces of the Republic of Macedonia at the beginning of February 2001, and ended with the Horrid Agreement. There were also claims that the group ultimately wished to see Albanian majority areas secede from

the country. Also Yugoslav Wars, Tetovo, Kosovo, Georgia, North Caucasus, Ukraine, and many other countries in Europe.³⁸

Some political scientists have claimed that a new and enduring cleavage has formed around globalization, a matter has been surprisingly little concern to European voters for the past half century. Those hurt by international economic integration. An ELU constitutions notes a similar lack of cross border mobilization.³⁹

Many people ask why it appears to be specifically Muslims who are in confrontation with the West today, as compared to other ethnic groups who also bear historical grievances from treatment tat the hands of the West. There is no single easy answer. Many observers with prefer to write it all off by simply declaring Islam to be inherently “violent” end of story and end of thinking.

Firstly, long histories of non-Muslim movements of resistance and rebellion around the world against in the West. Even Europol statistics on terrorism in Europe have demonstrated over the ears that Muslim-driven terrorism represents only a small proportion of overall terrorism within European Union.

In 2011, three Muslim terrorist attacks on EU territory out of an overall 249 attacks. Non-Muslim separatist groups were responsible for 160 attacks, and while left-wing and anarchist groups were for 45 attacks. How do we account for a broader tendency for geopolitical confrontation between the West and the East, over long periods of time? This simply that Muslims hate our freedoms, or hate Christianity.

1. Proximity of the West to Middle East

When European armies go on the march they can either roam east into Russia, a well-know confrontation point or south and south-east which puts them straight into the Middle East or North Africa. The Muslim world is the first and closest destination of any overland western military expansionism.

³⁸ Macedonias liberation Army, Zurich, World Process Review (20 June, 2001), retrieved 18 April, 2012.

³⁹ Andres Moravcsik, Political Conflict in Western European; The politicization of Europe.

2. The power of the concept of the Umma

Today Muslim are more keenly self-aware of constituting a global community (umma) than any other single community in the world, religious or ethnic. This creates a unique kind of solidarity that is religious, cultural, psychological and geopolitical. It is religious because it is Muslim as a religion and traditional culture that defines that unity.

3. The cohesive power of modern communications.

These cultural bonds are intensified by modern communications today alert citizens of Muslim world to a common plights especially as a target of the West or the other powers Russia, China, India in particular whom they also perceive to be suppressing Muslim minorities. Indonesians thus see daily images of the violence being visited upon Palestinians; Bangladeshis see what has happened to Iraqis, Senegalese see what has happened to Afghans. Manchester Muslim see what is happening in Burma. Those multiple global imagers help foster a sense of shared victimhood at the hands of western power. Muslims have been both oppressor and oppressed but western power today that is dominant and pervasive. Nor have Muslims been the long victims of western imperial power, but they are more collectively aware of it today across the globe than other groups.

4. The very success of Muslim historical

Model: Islamic civilization has prospered longer, and across a greater geographical expanse, than any other non-western culture since the eastern and western Roman Empires. China and India for example civilizations eventually crumbled, important before western military power, invasion, and political domination for at least two centuries till the mid-twentieth century. China's power of resistance remained chattered for centuries until the communist party of china emerged humiliated by history, and determined to reverse it, no surprise that the Chinese revolution produced militantly radical and anti-western china for half a century under Mao. India's transition to independence was somewhat less violent, but India is now increasingly feeling its oats as a new global player as well. Muslim world was not exempt, either, it was almost entirely conquered and dominated by the west except Turkey. These experiences are all symbol of the past importance of the non-western world against western power.⁴⁰

⁴⁰ Graham, E. Fuller, East-West conflict, 2015, p. 7.

But what is important here is the Muslim world has probably been the last civilizational holdout against western power. Now Muslim world did not succeed in preserving any kind of political unity of meaningful defensive power in modern times. Muslim civilization in all its diverse forms, strengths, weakness, successes, failure and problems. Its resistance – including spasms of terror, violent responses to the exercise of western military and to any cultural demeaning of the its long traditions.

2.3.4 Conflict in Eastern Countries

Human-beings depend on the dangerous roots of unwholesome it means greed, hatred and ignorance because of lobha, dosa and moha according to the Buddhism. Furthermore, these roots of unwholesome damage to the pure-mind or loving-kindness mind and a lot of conflicts and in any parts of the world, here researcher conducts how and what kinds of conflict are happening in eastern countries of the world. Many people recognize there has a few in conflicts but also many countries are really unhappy because of conflicts, economic, social, political and the global warming conflict in this world.

Here is the Israeli-Palestinian conflict, a huge issue in the region. Israel has fought multiple conflicts, wars with each of its four neighbors, all of whom nominally support the Palestinian national cause. Now it has peace treaties with Egypt and Jordan, but its relation with other regions or neighbors, Syria and Lebanon are fought. There have large conflicts, mistreated Palestinian refugee communities in all of Israel's neighbors but Egypt. Outside of its immediate neighbors, the three most important regional states in the conflicts are Iran, Turkey and Saudi Arabia. The followings are a guide to those countries' role:-

Egypt: The peace treaty of Egypt 1978 with Israel, the first signed by any Arab State, is underwritten by massive amounts of American aid to both Egypt and Israel. This treaty also forbids Egypt from a military presence in the bordering Sinai Peninsula which has helped militant and criminal group flourish there.

Syria: The government of Syria is still quite hostile to Israel. Syria is aligned with Iran, Israel's greatest adversary in the region today. Syria also wants the Golan Heights, militarily useful land Israel seized during their 1967 war accordingly.

Lebanon: This country is home to Hezbollah, a virulently anti – Israel Shia Islamist group funded by Iran. Hezbollah is major force in Lebanese politics, therefore Lebanon is unlikely to play any role in Israeli – Palestinian negotiations in the near term.

Jordan: Israel's eastern neighbor both has a peace treaty with Israel and houses the largest concentration of Palestinians refugees. It's also the one of Israel's neighbors where Palestinians have full citizenship rights. Despite this, many refugees are shoved into crowded camps and generally poorly treated, which is why Palestinians are skeptical of their neighbors' claim to support the Palestinian cause indeed.

Iran: The Iran government believes Israel is fundamentally illegitimate and supports the most hard line anti- Israel Arab factions. Israel sees Iran as a direct and existential threat, as it has provided significant military and financial backing to Hezbollah, Hamas, and Syria – the so-called “Axis of Resistance to Israel and western interest in the Middle East.

Turkey: Long on good terms with Israel, Turkey has become increasingly pro-Palestinian in recent years. Its Islamist Prime Minister, Recep Tayyip Erdogan, has positioned himself as a champion of the Palestinian cause of ideological, domestic and geopolitical reasons, Israeli-Turkish conflict over an Israeli raid on the Turkish aid mission to Gaza severed diplomatic relations between the two countries for years. They renormalized in 2016, but are still fragile.

Saudi Arabia: This kingdom donates hundreds of millions of dollars to the Palestinian Authority and is driving force behind an Arab league peace plan floated as an alternative to traditional Israeli-Palestinian negotiations. Though Saudi Arabia has yet to recognize Israel the two nations mutual hostility towards Iran has led to an unprecedented working relationship between the Saudi and Israeli governments.

Also including a list of wars and conflicts in Asia, particularly East Asia, South Asia, Southeast Asia and Russia also many conflicts in Western countries. Many people know about the conflicts there by TV, CNN News also other global communication industries in the world.⁴¹

⁴¹ Zack Beauchamp, (Editor), Everything you need to know about Israel-Palestinian, Dec. p.

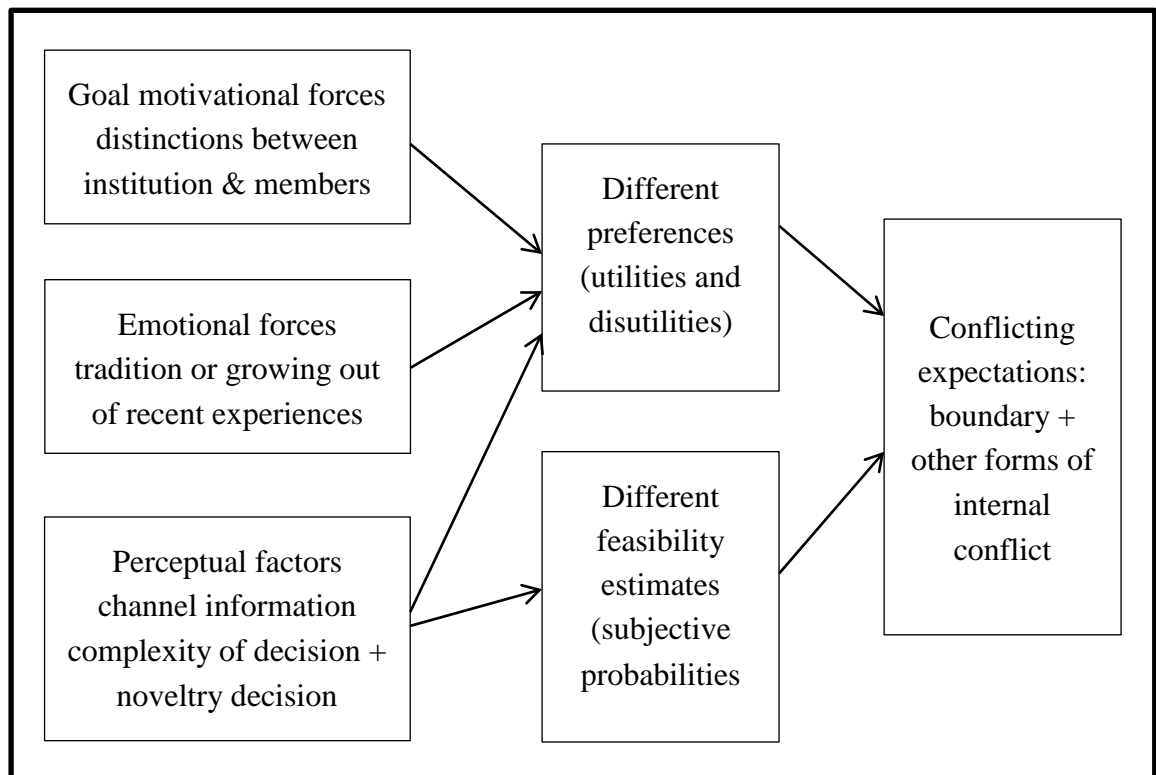


Figure 3 Sources of Internal Conflict

2.4 Conflict Management according to Modern Theories

People in our modern society may be divided into rulers and subjects, among them, the power of rulers derives from consent by subject; non-violent action is a process of withdrawing consent and it is a way to challenge the key modern problems of dictatorship, genocide, war and systems of oppression, that is the essence of Gene Sharp's theory. The two key concepts in Sharp's theory of power are, the first one is the ruler-subject classification and second, consent. The ruler-subject classification is one that, without detailed justification. The ruler includes "not only the chief executives but also ruling groups and all bodies in command of the state structure. Sharp focuses on the state in his analysis, spells out the various structures involved in the state, especially the state bureaucracy police and military, all of which are under the command of the person or group which occupies the position of ruler at the head of the state. All others besides the rulers are the subjects. He defines political power, which is one type of social power, as the totality of means, influences and pressures – including authority, regards and sanctions available for use to achieve the objectives of the power-holder, especially the institutions of government, the state, and groups

opposing either of them sharp counterpoises this analysis to the common idea that power is a monolithic entity residing in the person or position of ruler or ruling body. He argues instead that power is pluralistic, residing with a variety of groups and in diversity of locations, which he calls “Loci of power”. The loci of power provide a countervailing force against the power of ruler, especially when the loci are numerous and widely distributed throughout society.⁴²

His theory of power is only the beginning of his work on non-violent action, which leads him through methods of nonviolent action to the dynamics of nonviolent action which includes laying the groundwork for action, making challenges, building discipline, building support and redistributing power. The theory of power is important because it is the theoretical foundation for Sharp’s other work.

Approaching Structural Theory

The structures frequently selected out as significant include capitalism, the state, patriarchy and bureaucracy. While social structures are inevitably composed out of numerous social interactions to focus on the structure is to imply that certain types of social interaction are so regular and entrenched that they take on a dynamic of their own the Marxist analysis of Capitalism is probably the best example of this (e.g. Althusser, 1977; Baran & Sweezy, 1968; Mandel, 1976; Marcuse, 1964; Polantzas; 1978). Founded on private property, the ownership of the means of production by a small minority of people, and a market on which labour power is purchased and exploited, capitalism appears to behave like a self-regulating system. If they do not extract surplus labour power from their workers and thus compete successfully in the market, they will be driven to bankruptcy.

The resulting of structural approaches hold great power in analyzing social stems, if the structures which are conceptualized happen to capture key ways of organizing human interactions which tend to reproduce themselves. This is elementary but important point. In principle there is nothing to stop the employees at a factory from simply having their jobs and setting up production on their own in a different location. In practice, if the different locations were someone else’s private property, police would be called in to evict the workers and there would be little support from anyone else in the community. Furthermore, the original company typically would

⁴² Brain Martin, “Gene Sharp’s Theory of Power”, **Journal of A Peace Research**, Vol. 26 No. 2 (1989): 213.

find little difficulty in recruiting new workers. So, the system of private property and the market in labour would continue to assert themselves.

Other concepts of social structure have been elaborated in a fashion similar to capitalism. One of major dangers in using such concepts is the reification of categories. Capitalism, for example, is frequently presented as if it operates and evolves independently of people whose interactions make it up. Other using a Marxist analysis favour more populist methods, involving themselves in mass struggles or working with the new social movements such as the environmental, feminist and peace movements.

2.5 Concluding Remarks

Meaning of Conflict in Buddhism also including inside conflict, outside conflict and economic and political conflict are different conflicts in our community or in our modern society that have been proved and explained scriptures of the Nikāya tradition because of those conflicts are more importance points of three poisons of greed, lobha, anger or dosa and ignorance, moha and live with one self's and every human being of their nature.

Anybody practitioner who achieves those of three poisons, passes the four stages from Sotapana, Sakadagamin, Anaga, Anaganin and Arahant. Arahantship is who attains the fourth stage of sainthood, is not reborn anywhere and lives monastic life in accordance with the Buddha's teachings.

As in the above presentation the study of current conditions of conflict in modern society is expressed through current conflict around the world, the western countries and the eastern countries in different forms of those cases and the leaders of all parts of the world can follow it for the loving-kindness, metta including Brahma-vihāna practices. This is also the practice of the noble eightfold path which has the capability of initiating the holy fruitions of the Buddha available within every body or every person. If the leaders train and cultivate strictly and exactly they will become resources to protect us, shelter us and others and they will help beings overcome the dull-witted shores of vulgarity and on to the free joyful realm, to have the opportunity of attaining Nibbāna specially for higher place and liberation from Samsara.

The conflict management makers see the causes and conditions gathering and the decaying of human life and the universe. When they see the decaying of

human life and the universe truth they have absorbed the things and enters into the truth, departed from suffering, self-grasping. That is the wisdom, pannā.

In summary, the concept of Buddha teaching is considered as a bright and empty mind, a mind without ruling or clinging to anything in our societies while. Simultaneously dwelling in the brightness, the conflict of outside, inside world how to manage to useful methods which is every parts of the world, we can see peaceful world but not the conflict and but specially for peace-world.

Chapter III

The Study of the Metta Methods for the Conflict Management Based on Buddhism

3.1 Meaning and Synonyms of Metta

A synonym is a word with the same or nearly the same meaning as another word happy, glade.

Therefore a synonym of metta are Metta (pāli), maitri (Sanskrit) means benevolence, loving-kindness, friendliness, amity, good will, brahmavihara, metta bhāvanā, brahmavihāra, divine abidings. Sympathy, love, amicable, affectionate, kind.

Metta or loving-kindness is there we feel goodwill in that moment toward the person who is receiving; we feel a sense of oneness with them, rather than alienation. The Buddhist counterpart of unconditional positive regard is loving-kindness metta (pāli) and maitri (Sanskrit). There has different of meta, loving-kindness and love, here means metta is refered for loving-kindness and far from love, it means that love is specially used in husband and wife love including lust, craving but metta is only purely and always brightness meaning mother's love for taking after always depend on her children indeed.

3.1.1 Meaning of Synonyms Metta in Theravāda Buddhism

Metta, it is most often translated as loving-kindness which is an old translation and many others not really encapsulate what is meant by metta. Personally prefer boundless or limitless good will. Good will being defined as – friendly, helpful or cooperative feelings or attitude, this is not about loving all beings, or even necessarily liking them, it is called good will.

According to the Pāli canon that best describes the method is metta-cetovimutti, as the liberation mind through limitless good will. This method was here at Bhāvanā as “exalted metta”. Here bhikkhu abides resolved upon an area the size of the root of one tree, pervading it as exalted. Here two or three roots of trees.

3.1.2 Synonyms of Metta in Theravāda Buddhism

Synonyms of Metta in Theravāda Buddhism as the antidote to such evil and antisocial tendencies as malevolence, vyāpāda and violence, hiṃsā which endanger peace or loving-kindness. Brahma vihāra is kanunā that attitude which is conveyed by terms, like sympathy, compassion, kindness, pity, mercy. It means as the strong wish for the welfare and happiness of others, parahita-parasukha. Essentially metta is an altruistic attitude of love friendliness as distinguished from mere amiability based on self-interest. True metta is devoid of self-interest. It evokes within a warm-hearted feeling of fellowship, sympathy and love, which grows boundless with practice and overcomes all social, religious, racial, political and economic barriers. Indeed, Metta is a universal, unselfish and all-embracing love in Theravāda Buddhism. The synonym of Metta is also loving-kindness, friendliness, good will, benevolence, fellowship, amity, concord, inoffensiveness and non-violence according to Theravāda Buddhism.

If we definitely radiate with pure loving-kindness , all of us in this universe will never happen any conflicts, battles, terrorist fighting, also never world-war whatever in this world and we, all, living together with metta that is the most important because of Theravāda Buddhism indeed.

3.1.3 Concept OF Metta IN Buddhism, Concerning of Buddhism And Idealistic Useful by Scholars

In Buddhism there are three different kind of views of the ego or Self. They are 1) the first is the belief in Self as the soul-entity, 2) the second is the view of the Self based on conceit and pride. 3) the third is the Self as a conventional term for the first-person singular as distinct from other persons. The Self of “I” implicit “I walk” has nothing to do with illusion or conceit. It is a term of common usage that is to be found in the sayings of the Buddha and arahants. (ariyavasa sutta)

Anatta or the Not-Self is a very important concept of Buddhism, which distinguishes it from other religious such as Hinduism and Jainism. In the following discussion, we discuss the concept of Anatta in Buddhism, it is important to the Eightfold Path and the meditative practices of Buddhism, and its possible origins in ancient India before the Buddha.

Anatta is the Pāli or the crude version of the Sanskrit word, Anatma, meaning Not-Self. It is also often called the Non Self or No Self. Anatta refers to the absence of Self (ana-atma). Anatta also means objective reality or what is not Self or what is other than the Self. Anatta represents all that exists outside the Self or other than the Self. The roots of Anatta or Anatina are not in Buddhism or in the teachings of the Buddha but in the ascetic traditions of Hinduism and Jainism of ancient India. It is also not specific to Buddhism only. The Buddha made it popular by making it the central aspect of his teachings. In the belief systems of ancient India especially those of Hinduism and Jainism, Anatta represented the objective or perceptual aspect of the existential reality. It also represented the outward approach or the perceptual, mindful approach to achieve liberation, in contrast to the inward, witness approach or the withdrawal approach to experience the subjective Self (atma or Atman).

The Buddha taught the nonexistence of eternal souls in the beings. He held that the eternal Self was an illusion, a notion or a formation of the mind. It had no basis in reality. According to Buddha, the world was bereft of a soul (or God), and so was the case with the microcosm of any living being. It was neither possible nor believable that an eternal, imperishable and stable soul could exist anywhere or in any being, when a mere observation showed that beings were subject to change, aging, decay and death. All sentient beings and even the objects were in the process of becoming and changing from one state to another. The only Self that made sense to him was the objective self, which could be identified with a name and form and possessed a physical self, and which was made up of the mind and body. The physical self or beingness (Anatta or Not-Self), was neither eternal nor imperishable nor subjective, but was a part of the objective reality (anatta) only, which could be objectified as a person, but could still be subjectively viewed in its entirety as well as in its parts. Thus the Anatta was a formation, created by the aggregates of thoughts, memories, desires, expectations, compassion, attachment, illusion and egoism. It was temporary, perishable and changeable. Beyond that objective reality of Anatta, there was nothing else such as a permanent, unchanging, eternal self.

As part of Buddha teaching, the Buddha discouraged speculation upon any phenomena, which were not part of the perceptual reality. According to him, he discouraged questions and speculation upon the nature of the transcendental Self or God. He also avoided speculation upon the nature of anatta reality, whether it was real or illusory, just as he avoided elaborating the state of Nirvāna because it too was outside the boundaries of ordinary human experience. Buddha delivered to his first disciples

according to Samyutta Nikāya (22-59), provided a clear reasoning in favor of his No-Self argument and advised them to renounce all sense of ownership and possessiveness to end attachment, suffering and the process of becoming.

Buddha says:-

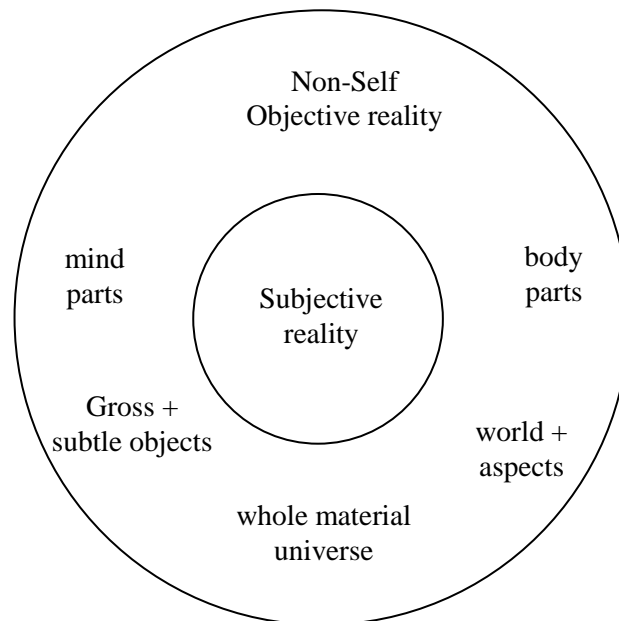
“O monks, the well-instructed noble disciple, seeing thus, gets wearied of form, gets wearied of feeling, gets wearied of perception, gets wearied of mental formations, gets wearied of consciousness. Being wearied he becomes passion-free. In his freedom from passion, he is emancipated. Being emancipated, there is the knowledge that he is emancipated. He knows: ‘birth is exhausted, lived is the holy life, what had to be done is done, there is nothing more of this becoming.’”

“Radha, form is not the Self (anatta), sensations are not the Self (anatta), perceptions are not the Self (anatta), assemblages are not the Self (anatta), consciousness is not the Self (anatta). Seeing thusly, this is the end of birth, the Brahman life has been fulfilled, what must be done has been done.”

The body was not the (eternal) Self, the mind was not the Self, the feelings were not the Self, or anything possessed by them was not the Self. The notion of Self, the belief that something was mine or yours, was a mere illusion, which arose from the coming together of aggregates and the formation of a personality and its consciousness. The consciousness itself was a formation of thoughts, feelings, emotions, sensations, memory, reason and intelligence. By observing them and understanding their movements, one could resolve suffering and attain peace and equanimity.

Therefore Anatta means not only Not-self but also the objective or the perceptual reality which we experience through the mind and the body. It is the reality, which is not the Self or other than the Self or has no relation whatsoever with the Self. Whether the Self exists or not is immaterial. Whatever the mind and body experiences including the world in which they reside constitute the Anatta or the Anatta reality omdeed.

The Two Realities of Existence



The Anatta, objective and Atma, subjective realities

Figure 4 Concept of Metta in Buddhism

The Anatta strategy, Anatta is impermanence, Anatta is emptiness, the only thing that is empty is the emptiness of an entity. There is no specific entity in anything. That is emptiness. That is the nothingness. That nothingness is also experienced in meditation. It is empty, it is devoid of a specific person, devoid of a specific thing, devoid of anything which makes it permanent, devoid of anything which even makes it important. The whole thing is in flux. So the emptiness is that. And the emptiness is to be seen everywhere; to be seen in oneself. And that is what is called Anatta, non-Self. Empty of an entity. There is nobody there. It is all imagination. At first that feels very insecure.

3.2 Buddhist Teachings and Related Doctrines on Metta

The Tathāgata rediscovered an ancient way to an ancient city through his own efforts he was able to find the way out of suffering to liberation, and those that have followed him have kept that way open for all beings in this universe. Buddha never teaches that a god created the universe. He pointed to a great law or Dhamma running through everything that exists. It is by living in accordance with this law that true wisdom and compassion and hence freedom from suffering to be becomes achieved, Buddha's words "Suffering I teach and the way out of suffering".

1. The Twelve linked chain of causation
2. The Four Noble Truths
3. The Eightfold Path
4. Paticcasamuppāda
5. Thirty-seven Bojjhanga and many doctrines according to Tipitaka among them here is metta related doctrines.

There are many metta related doctrines in the five Nikāyas, three baskets or Tipitaka including Suttanta, Vinaya and Abhidhamma Pitaka. Therefore Buddha teaches for all beings including metta or loving-kindness in many ways of different teachings. The most sutta of metta is the main metta sutta specially methods how to radiate and also protect our bad companies who disturb by their forms, smelling, sound and unhappiness dreams for us.⁴³

According to researcher's view, definitely recognizes all of doctrines are never without loving kindness of Buddha specially teachings in accordance with loving-kindness, Metta, Karuna, Mudditā and Uppekkhā. Therefore, in this research respectively described many sutta depend on metta, Surannasāma, Rohini Sutta, Manasamaya, Agganna Sutta, Sigalovāda, Drahmajala Sutta, Mahāsatipatthāna Sutta, Mahāparinibbāna Sutta, Maṅgala Sutta, Cakkavatisihanāda Sutta and the Kosambiya Sutta because of only one of meditators with loving-kindness who teaches all beings in this universe is that only Buddha indeed.⁴⁴

⁴³ Patron H.H., The Dalai Lama, Fundamental Teachings, Buddhist Society, Instilling Goodness School, City of Thousand Buddhas, CA., p. 9.

⁴⁴ Patron H.H., The Dalai Lama, Fundamental Teachings, Buddhist Society, Instilling Goodness School, City of Thousand Buddhas, CA., p. 18.

3.2.1 Metta Buddhist Teachings in Theravāda Buddhism

Metta in the Buddhist teachings finds its place as the first of four kinds of contemplation designed to develop a sound pacific relationship to other living-beings. The four are; metta, loving-kindness, karunā, which is compassion or piti, muditā which is gladness at others' success and upekkha, which is on looking equanimity. These four are called Divine Abidings (Brahma-Vihāra), perhaps because whoever can maintain by one of them in being for even a moment has, lived for that moment as do the highest Gods (The Brahma Deva). These four Divine Abidings are the greatest of all worldly merit in the Buddhist teachings.⁴⁵

None of conditions for its existence is permanent; how existence, always complex and impermanent, is never safe from pain, for comforting illusion has constantly to be renewed. In the Four Noble Truth, the suffering truth's origin (craving or lust), the truth of cessation of suffering, (through abandonment of craving) and the truth of the way leading to suffering cessation. These four truths are called the teaching peculiar to Buddhas (Buddhānam samukkamsika-desena) since the discovery of them is what distinguishes Buddha.

Anger is opposite of metta, adosa is the opposite of dosa very destructive to human beings, without metta, there can be fulfilled by anger, hatred. In our society of Buddhism there will be dangerously affected by many enemies. There is the seventh thing gratifying and helpful to an enemy that befalls one who is angry without metta, whether a woman or a man. When anger does possess a man, he looks ugly, lies in pain, what benefit may come by and he misconstrues as a mischance, and loses property because he has been working harm.⁴⁶

From Ittivuttaka Sutta (27), spoken by Buddha, whatever kinds of worldly merit there are, all are not worth one sixteenth part of the heat-deliverance of loving-kindness; in shining and beaming and radiance the heart-deliverance of loving-kindness for excels them. In the Autumn when the heavens are clear, the sun as it climbs, the heavens drives all darkness from the sky with its skinning and beaming and radiance and just as when the right is turning to dawn, the morning star is shining and beaming and radiating.

⁴⁵ Tanamoli Thera (tr.), **The Practice of Loving-kindness, (Metta): As Taught by the Buddha in the Pāli Canon**, (Buddhist Publication Society Kandy, 1994), pp. 18-27.

⁴⁶ Nanamoli Thera, (tr.), **The Practice of Loving-Kindness, the Wretchedness of Anger, Anguttara Nikāya (Buddha)**, (Sri Lanka: Buddhist Publication Society, Kandy, 1995), pp. 21-23.

Also in Anguttara Nikāya Buddha expounded when the heart-deliverance of loving kindness is maintained in being, made much of, used as one's vehicle, one's foundation, established, consolidated, and property managed, then eleven blessing can be expected also including Metta Sutta in Buddhist Doctrine.

From the Samyutta Nikāya Bhikkhus, just as clans with many women and few men are readily ruined by robbers and bandits, so too many bhikkhu who has not maintained in being and made much of the heart-deliverance of loving-kindness is readily ruined by non-human beings. In this way, the heart-deliverance of loving-kindness will be maintained in being and made much of by us, used as vehicle, used as our foundation, established, consolidated and property managed. This is how we should train to radiate our loving-kindness, metta.

According to the Anguttara Nikāya if a bhikkhu cultivates metta, loving-kindness for as long as a finger snap, he is called a bhikkhu. He is not destitute of jhāna meditation, he carries out the Master's teaching, he responds to advice, and does not eat the country's alms food in vain. So what should be said of those who make much of it?

From the Dīgha Nikāya, Suttanta (33) spoken by the Arahant Sariputta, when the heart-deliverance of loving kindness is maintained in being and made much of by me, used as my vehicle, as my foundation, established, consolidated and properly managed, ill-will nevertheless still invades my heart and remains. The Blessed One would not express it thus, for this that is say, the heart-deliverance of loving-kindness that is the escape from ill-will.

Next, Metta sutta from the Suttanta Nipāta (VV-143-152) taught by the Buddha what should be done by one skillful in good so as to gain the State of Peace is this because of metta, loving-kindness. Any one he has no trafficking with views, is virtuous and has perfected seeing, and purges greed for sexual desires. He surely comes no more to any womb.

From the Patisaṃbhidamagga (traditionally ascribed to Arahant Sariputta) methodical practice the heart-deliverance of loving-kindness is practiced with unspecified extensions and with directional extensions, there is five ways.

From the Abhidhamma Pitaka, Appamana-vibhanga (Traditionally Ascribed to the Buddha) described that how does a Bhikkhu abide with his heart-imbued with loving-kindness extending over one direction? Just as he would feel friendliness on seeing a dearly beloved person, so he extends loving-kindness to all creatures.

Next, from the Majjhima Nikāya, sutta 99, “As practiced without insight in the Four Truths” doctrine by Buddha, depended on the student Subha Todeyyaputta, he replied to Buddha and the Blessed One said this, “And what is the path to the retinue of the High Divinity? A Bhikkhu abides with his heart imbued with loving-kindness extending over one quarter, likewise the second quarter, the third quarter, fourth quarter and so above, below, around, and everywhere and to all as to himself; he abides with his heart abundant, exalted, measureless in loving-kindness without hostility or ill-will, extending over the all-encompassing world, in being in this way no action restricted by limited measurement is found there, this is a path to retinue of the High Divinity.

And also including the Anguttara Nikāya (4:126) and (3:66) spoken by the Buddha “bhikkhus, a certain person abides with his heart imbued with loving-kindness extending over the all-encompassing world, during that state of contemplation exists classifiable as form, as a feeling (of pleasure, pain, neutrality, as perfection, as determinative exacts, as consciousness) those ideas he sees as impermanent. And this kind of reappearance is not shared by ordinary men, who have not reached the Noble Eightfold Path.

Once, one occasion the Ven. Nandaka, living at Savatthi, in Eastern Monastery, Migāra’s Mother’s Place, Salha, grandson of Migara and Pekhuriya’s grandson Rohana went to Nandaka, then he said to Salha, grandson of Migara and Rohana, “when he knows and sees in this way, his heart is liberated from the taint of sensual desire, being, ignorance. When liberated by reaching the Arahant path, comes thereafter the knowledge that is liberated, he knows the birth ended. There are many Buddhist teachings of Metta in the Buddhist related doctrines according to tipitaka. The researcher would not continue because of this dissertation is only in limits of pages indeed.

Karaniya Metta Sutta is explained in the commentary written by Acāriya Buddhaghosa, who received it from an unbroken line of Elders going back to the days of the Buddha himself. It’s told that five hundred monks received Buddha’s instructions in particular techniques of meditation suitable to their individual temperaments. They then went to the foothills of the Himalayas to spend the four months of the rain retreat by living a life of withdrawal and intensive meditation. Monks from all parts of the country would assemble wherever the Buddha lived in order to receive direct instructions from the supreme master. Buddha was staying at Sāvattthi in Jeta’s Grove in the monastery by anathapindika. At the Himalayas, they soon found a beautiful hillock at the foothills. According to the commentary,

“appeared like a glittering blue quartz crystal: it was embellished with a cool, dense, green forest grove and a stretch of ground strewn with sand, resembling a pearl net or a silver sheet, and was finished with a clean spring of cool water”. There were a few villages nearby, and also a small market-town ideal as an alms-resort. After spending a night in that idyllic grove, next morning they went to the market-town for alms.

The residents there were overjoyed to see monks, these pious devotees fed the monks and begged to stay on as their guests and built a hut for each near grove on a sandy stretch so they plunged in meditation under the ancient boughs of the majestic trees. The fringe of the forest, there were little huts provided each hut with a wooden cot; a stool and pots of water for drinking and washing. Each one selected a tree to meditate under. The tree deities stood aside with their families and did not like to remain above them. The deities themselves decided to frighten the monks away by showing them terrifying objects, by making dreadful noises and by creating a sickening stench. The monks soon grew pale and could no longer concentrate on their subjects of meditation. As the deities continued to harass them, monks lost even their basic mindfulness. The Elder suggested “let us go, brethren, to the Blessed One and place our problem before him. They agreed and they set out at once without even informing the devotees.

They arrived Savatthi, prostrated at Buddha’s feet, pathetically requesting another place for their meditation. According to his supernatural power of Buddha, but no place another spot, current place was only for their achievement. “It is only by striving there that you will effect the destruction of inner taints. Learn this Metta sutta, it will be a theme for meditation as well as a formula for protection pritta.

After reciting Karaniya Metta Sutta from Buddha, they went back to the same place. Because of this sutta, enjoying perfect silence, by the end of the rainy season all of them attained to the pinnacle of spiritual perfection. Every one of five hundred monks had become an arahant, indeed. Such sutta, whoever with firm faith will recite the sutta, will not only safeguard himself on every way but will also protect all those around him, and will make spiritual progress that can be actually verified. No harm can ever befall a person who follows the path of metta.

Metta Related Doctrines in Theravāda Buddhism

There are many doctrines according to Theravāda Buddhism those doctrines are very important and useful teachings of Buddha. All of those doctrines are useful and very important principles for all Buddhist in any part of this world.

The followings doctrines are including in this Dissertation research.

Suttanta Pitaka, a Silakkhandha vagga

Silakkhandha vagga – division concerning morality. This division contains thirteen Suttas, which deal extensively with various types of morality, namely minor morality, basic morality applicable to all middle morality and Major Morality which are mostly practiced by the Samanas and Brahmanas. It also discusses the wrong views then prevalent as well as Brahmin views of sacrifice and caste, and various religious practices such as extreme self mortification.

Complacency and the ignorance it fosters are problems for us. It is useful to reflect on some of the Buddha's teachings on safety, to get Buddha's perspective on the dangers we all must encounter. Because it's hard to keep complex teachings in mind when we're face to face with danger. The first point puts the remaining points into perspective:

Total safety is possible, but only in nibbāna. As long as we're not there yet, we have to accept the fact that we'll be forced again and again to sacrifice some things in order to save others that are more valuable. Life in saṁsāra is full of trade-offs, and wisdom consists of learning to make wise trades. If we don't know, we tend to float around in a complacent bubble of our what we assume to be kamma-free zone where we can have our meal and enlightenment too – and the people who live in complacent bubbles are the ones most likely to thrash around wildly, endangering ourselves and others. The next point focuses on the primary means for finding the total safety of nibbāna and relative safety in the world.

Our most lasting possession are our actions only. Our body is ours only till death; at best are ours no longer than that. The results of our actions thought can carry well past death, therefore make sure that we don't sacrifice the goodness of our thoughts and actions, words and deeds to save things that will slip through our fingers like water. Specially this means that if we really want to find safety, our strategy can't involve killing, stealing, or telling lies. At the same time, we can't expose ourselves to unnecessary dangers by taking intoxicants or engaging in illicit sex. These are the five principles of the five precepts. The only way to make the lesson stick is that to find some safety in the world, we first have to give safety to the entire world. We can protect ourselves from the results of our past unskillful actions by training the mind. The primary danger from our people lies not so much in what they do to us, but in what they can get us to do. We can protect ourselves from harmful work by, again training the mind.

According to the Theravāda Scholar Acharya Buddhārakkhita, metta, pāli word is a multi-significant term meaning loving-kindness, friendliness, goodwill, benevolence, fellowship, amity, concord, inoffensiveness and non-violence. The pāli commentators define metta as the strong wish for the welfare and happiness of others or *parahita-parasukkha-kammama*. The true metta is devoid of self-interest. It evokes within a warm-hearted feeling of fellowship sympathy and love which grows boundless with practice and overcomes all social, religious, racial, political and economic barriers. Metta is indeed a universal, unselfish and all embracing love. Metta often is paired with *karuna*, compassion. They are not exactly the same although the difference is subtle it is wish for every being.

In this universe all beings to be free from suffering. It might be more accurate to say directing one's attention or concern to the happiness for suffering of others. Developing loving-kindness is essential to doing away with the self-clinging that binds us to suffering, *dukkha*. It is the antidote to selfishness, anger and fear.

The Buddha's best known teaching on metta is in the Metta Sutta, a sermon in the Suttanta Pitaka. Scholars say the sutta presents three ways to practice metta. The first one is applying metta to day to day conduct. The second is metta meditation and the third is a commitment to embody metta with full body and mind. The third practice grows from the first two.

The several schools of Buddhism have developed several approaches to metta meditation, often involving visualization or recitation. The common practice is to begin by offering metta to oneself. Over a period of time metta I offer to someone in trouble. Then to a loved one, progressing to someone we don't know well, to someone we dislike, and eventually to all beings. To reach a thing its loveliness is the nature of metta. Everyone and everything can flower again and again from within. Because so many of us struggle with doubts and self-loathing, we must not leave ourselves out. Flower from within, for ourselves and for everyone.

3.2.2 Act of Benevolence in Suvanna Sāma Jataka

Prince Suvanna Sāma (The Devoted Prince), the Good Devoted (Act of Benevolence):

Once two beings of Brahma-loka (higher divine world) were born as boy and girl. They were called Dukulaka and Parika, respectively. Their parents were bosom friends. When the two children attained maturity their parents married them. As the two were the beings of higher world (Brahman) they did not indulge in any physical relationship. Detached from the earthly life they lived in a hermitage as ascetics.

Nonetheless, persuaded by Sakka Dukulaka touched the navel of Pārika at a proper time, which made the latter conceive a baby. The baby was born with golden colour. So, he was given the name of Suvannasāma; but was often called “Sāma.”⁴⁷

Sāma’s parents took shelter under a tree when there was heavy rain pour. The water, which dripped from their body fell on a snake living in the ant-hill on which they were standing. This made the snake furious and exhale the venomous breath, which made them blind. Having not found his parents back till late in the evening, Sāma himself went outside to look for them; and finally brought them home. Since then he looked after his parents. When he was 16, Suvannasāma’s parents lost sight in the eyes. From that time to onward their son was their own help. He took care of his parents. Every day he went to the river, Migasammata to gather fruit and carried water in a pot. At the same time, King Piliyakkha of Benares in his great desire for venison, came along to the river and at last reached the spot where Suvannasāma stood. While Sama taming the wild animals, the king was in dubio, was the creature a god or a nāga. The king immediately shot a poisoned arrow and directly wounded Sama, who fell down to the ground. Then, Suvannasāma spoke: “I have no enmity against someone. Who has wounded me”. The king went to him and asked who he was. After then Sāma told the story of fostering his blind parents. The king recognized thought that “I have done will to such a holy being, how can I comfort him?” Then he decided to bring him to the blind parents. In the meantime goddess Bahusodari decided to help Sam and his parents. At the end of this story, Jataka Sama recovered from his wound and both parents slight was restored indeed.⁴⁸

Now, a Yakkhini Bahusodari, who happened to be the mother of Sāma seven births before, saw Sāma being killed, descended and stood in the mid air. She then frightened the king and ordered him to go and inform the blind parents of his misdeed.⁴⁹

Despite the news of the son’s death the blind parents remained calm and did not show any resentment. They instead requested the king to escort them to their dead

⁴⁷ Āchariga Buddharakkhita, **Metta: The Philosophy and Practice of Universal love**, (Srilanka: Kandy, 1995), pp. 7-10.

⁴⁸ E.B. Cowell and W.H.D., Rouse (tr.), **Jataka**, Vol. II, (The Cambridge University Press, 1907).

⁴⁹ Ven.Pannyvaro, **An Overview of Loving Kindness**, (London: Retrieved May 1, 2006), pp. 43-45.

son. After reaching near the body of Sāma, Parika performed the Sacchakiriya (Act of Truth) which evaporated the poison and made him well. Then the yakkhini performed the similar kiriya for the blind parents. And the parents, too, were cured and regained their eye-sight.⁵⁰

In conclusion, Bodhisatta indentified with Sama, Dukuluka with Kassapa, Parika with adda Kapilani, Piliyakkha with Ānanda and Bahusodani with Uppalavanna. This Jataka refers for the deep loving kindness, noble metta, sila and truth all these are main foundation of Buddhists.⁵¹

3.2.3 Economic Conflict in Rohini Sutta⁵²

Check out some of the following descriptions

Rohini Their, she was the daughter of prosperous Rrahm of Vesali. When the Buddha visited Vesali, she heard him preach and became a Sotāpanna, taught the Doctrine to her parents and with their permission, entered the order, where she became an arhant (arahant).

Ninety one kappa's ago, she saw vipassi Buddha begging in Bandhumati and filling his bowl with meal crakes, paid him homage.

Rohini, sister of Anuruddha Thera. When he visited his family at Kapilavatthu, she refused to see him because she was suffering from a skin eruption. But Anuruddha sent for her, covered with cloth, he advised her to react an assembly hall for the monks. She consented to do this, sold her jewels, and erected a hall of two stores, the building of which was supervised by Anuruddha. At the dedication ceremony she enter the Buddha and monks. At the conclusion of the meal, Buddha sent for her. She was reluctant to go him owing to her disease, but was persuaded and he told her the story of her past. Long ago. She had been the chief consort of the king of Benares, and being jealous of a dancing.

This is a small stream named Rohini in between the two kikngdoms, kapilavatthu and koliya. Both countries are in harmony take turns dividing the water

⁵⁰ T.W. Davids, **Entry for Metta**, (Chicago University, 2008), pp. 65-82.

⁵¹ Nagabodhi Bhikkhu, **The Practice of Loving-Kindness**, (London: Windhorse Publications, 2007), pp. 3-7.

⁵² aka: Rohiṇi, Rohiṇī; Rohinīnaksatra, mother of Rohini means something in Buddhism, Pāli, Rama Handuism, Sanskrit, Jainism, Prakrit.

from the river to irrigate their fields with method to control the flow of water from a dam. The water level in the dam is at its lowest in Jetthamsa month and plants usually become dry and wilt. The farmers of the two kingdoms met to discuss the distribution of water from the dam. On meeting, the farmers from Koliya said “My friends, if a little water left in the dam should be shared to both our kingdoms, none of us are going to receive enough water to irrigate our fields. Again flood water will be enough for the fields to future harvest. We therefore ask that you permit us to use a little water.”

The Kapilavatthu’s farmers said, “Friends, we cannot go home to home carrying baskets and bags of gold, silver and various valuable jewels to bother to look for a girl whom the king loved, she contrived to get powdered scabs on the girl’s body, clothes and bed. The girl developed boils and her skin was ruined.

At the conclusion of the Buddha sermon, Rohini’s disease vanished and her body took on a golden color, while she herself was established in the first fruit of the path. After death, Rohini was born in Tavatimsa, at the meeting point of the boundaries of four deities, because of her beauty, each deity claimed her as his, and they referred their quarrel to Sakka. Sakka became enamored to her, and when he confessed his desire, they agreed to let him take her, and she became his special favorite.⁵³

For rice, while you all sit down because your barns are full of rice. Our rice plants, too, had almost entered the season of harvesting and need irrigation.” Increasingly heated debate. One side says “we cannot harvest”, and others chanted the same words. Exchange of these words eventually led to fights, a farmer from one of the parties began to attack the farmers of the other party and the farmers from other parties responded with in the same way. A fight between two people from two sides eventually evolved into a war (like a small bush burned and developing ferocious and eventually burn a large place). To renounce each other between the two tribes.

Koliya farmers began with the words: “You threaten us by relying on the royal family of Kapilaratthu, that you count on this behave like a dog and a wolf who married his own sister. What can elephants, horses and weapons they do against us?”

Kapilavatthu farmers responded with words that do not less fierce: “You threaten us by relying on leprosy that horrible. Koliya offspring that you rely too in a sad state since they were banished from the city and live like the beasts of the kōla

⁵³ Teach found 97 related definitions 198 books containing Rohini, Eng Textual experts.
Jataka Vol. 1 No. 45 Rohini Jataka.

tree forest. What can elephants, horses and weapons they have done to us?" The farmers returned to their countries and reported to the minister of agriculture which passes it on to each of these superiors.

Finally Kapilavatta – Sakya people get ready to fight against Koliya and shouting war cries and would demonstrate expertise their weapons. Koliya also prepare and exit, their cry is, "those who take shelter in the forest for the trees Koliya will demonstrate expertise in their weapons".

At that time, the Buddha was dwelling in Jetavana monastery in Savatthi. On that day when the two groups Kapilavattu and Koliya ready for battle. Tathāgata examine this world happen soon between the two warring parties on that right. Buddha further found that he was able to prevent that battle out by visiting that arena and expound the three Jatakas, i.e. Phandana, Dudduba and Latukila. This will provide peace depended on loving-kindness. Then he must teach two Jatakas, Rukkhadhama and Vattaka followed by Atadanda Sutta to create unity and harmony. After listening to sermons, each of the Sankya and Koliya will provide two hundred and fifty young men to be ordained. "I will ordain them become monks who will reach its peak in the Great Meetings Mahāsamaya."

After seeing it, Buddha decided to go to the arena battle and saved the tribes that still war from each other annihilation. He set out early to raise funds of regular meals and silence a day in his kuti that fragrant. By evening, he abandon room carrying his own robes and bowl go to witnessed the dispute alone, without telling anyone. Then Buddha sat cross-legged on the space in between both parties and causes the light of darkness blue emanating from him hair so that darkness wrap up though the sun had not set. It is intended to led to feelings of guilt and regret in the hearts of the parties factions.

While everyone is terrified by the miracle, Buddha emitting six-colour light from his body, showing himself to them.

Both families of the kingdom lay down their arms. When the Sakya family remembers see the Buddha, they contemplate, "Buddha is derived from the blood we've. He may understand our dispute. "It is no good if we kill each other's." Buddha asks, "Why do you all gathered in this place? King of each party replied, "We are not come to see river, or to do water sports; in fact we come to fight on this sandy soil."

Buddha asked again, "Your Majesty ... what exactly is the cause of your dispute?" They replied, "Water of Rohini River is the actual cause". He asked again, "Lord ... what is the value of water of this Rohini River?" They said, "Blessed

Bhagava, just small value.” “What is the value of this earth? They answered, “infinite” “How do you assess the rate of Katiya kingdom that noble?” They replied “value of the tribe of the khatiya royal family that noble is infinite.” “for the sake of a little water, Rohini River just a small value, why would you want to destroy the tribe’s royal family noble khatiya whose value is infinite with each other war. Not a bit of happiness that can be obtained from disputes that futile and worthless. “Majesty ... there is a story that can be exemplified in which the seeds of enmity planted by the tree god and remain valid throughout this Buddha kappa.” Buddha then goes on to expound Phandana Jataka (from Terasa Nipāta), here is the story in a nutshell.

3.2.4 Dhamma Assembly in Mahasamaya Sutta

Venerable Sayadaw U Budh Notes

When we learn the Mahasamaya Sutta as a whole, we find that the sermon was delivered with an emphasis on the nomenclature of the gods and Bhramas, with the name family and tribe, and the questions asked:

The absence of an explanation of the highest truth, how the gods and Brahmas can penetrate the Four Noble Truths and achieve liberation (attained sanctity level sotāpanna and so on, just to hear the name of family and tribe of them? The answer is 1. Tathagata realize that by listening Mahasamaya Sutta, the minds of the gods and Brahma can become serene, soft, free of obstacles, clear, happy and once the condition is reached. Buddha will expound the four Noble Truths which he had discovered. After listening the sermon on the four Noble Truths, the gods and Brahma will become Ariya.

Inner gods and Brahma, the mind condition continuously one by one, the first is the cause of the next condition, which can be developed a rapture Samādhi, knowledge according to reality or absolute rapture, piti, peace, passaddhi, happiness sukha, concentration knowledge, Yathābhuta Ñāna, weakening of lust, Vitāga Ñāna, knowledge liberating, vimuccana Ñāna or knowledge of the way, Magga Ñāna, knowledge of liberation, Ñāna vimutti or knowledge of the fruit, phala Ñāna, clear view arising from the knowledge of liberation, vimutti Ñānadassana or Paccavekkhanā Ñāna. The growing conditions, mental conditions in sequence that causes the gods and Brahma become Ariya. In providing explanatory notes. This is Venerable Sayadaw U Budh quoting commentaries related.

This sutta really upheld by the celestial beings. So, a wise man who expect the welfare and prosperity of the world and supramundane should read this sutta in the important event such as the construction and placement of the house or a new vihāra

or to move. If you wonder why Mahāsamaga Sutta is upheld high by the gods and Brahma. Buddha is a leader of the Grand Meeting attended by various creatures from the lowest god realm to the supreme, Brahma Harita. Mahasamaya Sutta is actually the opening words of the Buddha in his capacity as leaders in that grand Meeting.

On one occasion the Blessed One was dwelling in the Mahā-vana (great wood) near the city of Kapilavatthu in the province of the Sakyans together with a great retinue of monks, all of them arahants, five hundred number. Devas from ten thousand world systems frequently assembled for the purpose of seeing the blessed One and the Bhikkhu Sangha. The four devas of the Suddhavasa (pure abodes) brahma world, thought occurred: the Blessed One is living in the Mahārana near the city of Kapilavatthu in the province of the Sakyans with a great retinue of monks all of them arahants. It is well if we were also to repair to the place where the Blessed One is, and each of us recite a stanza in his presence.

Then all devas as quickly as a strong man might stretch out his arm, or bend his out-stretched arm, vanished from the pure abodes, and appeared before the Blessed One, saluted him, and stood beside him. So standing one of the devas recited this stanza in his presence.

1. “There is a great assembly in the forest. A host of devas has assembled. We have come to this dahmma – assembly to see the invincible sangha”. Another deva recited this stanza.

2. “The monks in this assembly, have collected their thoughts and made their mind upright. The wise monks guard their senses even as a charioteer holds the reins.” Then all devas differently recited each other like this stanza.

3.2.5 Origin of Human Kind in Agganna Sutta

Dhamma is the best thing for people in this life and the next life as well. The Buddha sermoned to two Brhamins, Bharadvaja and Vesettha, who left their family and caste to become monks. The brahamins are insulted and maligned by their own caste for their intention to become members of the beginning life on the birth of social order.

This sutta provides a detail description of the origin of the human kind and the planet earth. At the beginning known as world contraction, the human ancestry started with the living beings born from the Abhassarā Brahmas according to the Abhidhamma. After long period feeding on the earth soils, the Brahma lost their body radiance and slowly changed in their body features. Then, the sun and moon started to

appear in the firmament to start day and night on earth. Everyone looks the same, no gender, only sexual. Later sex organs were formed and the women became excessively preoccupied with each other, passion was around, their bodies burnt with lust then they indulged in sexual activities. Trees appeared and rice or food was available freely. This description of the beginning of mankind is so different from the modern theory of human evolution.⁵⁴

There comes a time, Vaseetha, when, sooner or later after a long period this world contracts. At a time of contraction, beings are mostly born in the Abhassara Brahma world. And there they dwell, mind-made, feeding on delight, self-luminous, moving through the airs, glorious and they stay like that for a very long time. But later, after a very long period, this world begins to expand again. At a time of expansion, the beings from the Abhassara Brahma world, having passed away from there are mostly reborn in this world. Here, they dwell, mind-made feeding on delight, self-luminous, moving through the air, glorious – and they stay like that for a very long time.⁵⁵

After becoming from Darkness to Days and Night, some beings of a greedy nature said, “I say, what can this be?” and tested the savory earth on the finger, it began to burn with craving and arose it. So they set to work with their hands. Then the result was that their self-luminance disappeared.⁵⁶

After then the evolution cycle in the human race was changed, some beings became good looking, other ugly. They became arrogant and conceited about their looks, the savory earth disappeared. Now something they needed to get nicely, they are repeating an ancient saying without realizing it.

After then, the human food chain and sexual evolution – A sexual to male and female, and the corruption of the human mind dangerously appeared and finally Abhassara Brahma disappeared. At the moment of our world are so difficult and many conflicts and battles are very wonderfully come after come because of these events are without metta of our heart and also full of anger and hatred in our world. There is main

⁵⁴ Maurice Walshe, (tr.), **The Long Discourses of the Buddha** (Boston: Wisdom Publications, 1966).

⁵⁵ Li Ko Lay, Rector of Mandalay Buddhist University, *Abhidhaming Pitaka*, (Abhassara Bhumi), PTS, Tipiaka translation, Kaba-Aye, Yangon, 2000, p. 38.

⁵⁶ Maung Paw, “A Gift of Dhamma, California, 1963, p. 12.

duty on all countries to get peacefully loving-kindness, metta then we can see our world pleasantly and peacefully forever in this universe indeed.

3.2.6 Social Philosophy in Sigālovāda Sutta

It is the 31st sutta of Digha-Nikāya and it is of special attention in the study of Buddhist social philosophy. It explains various reciprocal duties of every individual in the society, most of the individuals mentioned in this sutta are fundamental figures of a family. The intention and effects of these duties are very pluralistic in the ultimate sense. The strong and constructive family, these duties recommended in the discourse are of most practical needness for every individual.

In Rājagaha, sigākka is the Brahman's son of Sāvatti, praying homage to the six directions for his father's instruction before death with misinterpretation. His belief to pay gratitude to his parents with misinterpretation of the parent's wish and without true understanding of the significance of his action.

The Buddha pointed out the significance of parents, teaching which implies dhamma principle that promotes the progress of the one who practice it is Dhamma for people in the middle to behave properly to those surrounding them. Because of this, conflict due to misbelieve as a result of "unknowingness", the Buddha focused on creating the knowledge which is in here giving the true meaning of paying homage to the six directions by people in middle. According to paticcasamuppāda, to resolve unknowingness is to rectify Avijjā that influences thought and action. One sees no truth, lacks of wisdom, and understands no rationales, all of which affect the whole twelve stages in the cycle of Paticcasamuppāda. In brief for Sigālovāda Sutta; the Buddha amended misunderstanding or misbelieves through the root cause of ignorance by proving the true knowledge that is directly helpful to the sigālaka.

A strong family needs to acquire or develop for its harmonious and long existence. Here describes some fundamental factors 1. Respect each other 2. Economic strength and 3. Religious or spiritual progress. According to the Sigālvada sutta emphasizes the reciprocal duties of each individual in the society, it also related to many other teachings found in the other discourses dealing with the Buddhist teachings on the theme of social philosophy. In the present age of the world, where people roam with guns and knives – either directly or indirectly promoting danger to other living beings.

According to the five precepts guiding, the first precept indeed is the virtue to be undertaken urgently by all and spread loving-kindness, noble metta. Next to one's non life, one's property is dear to all. None wishes to lose one's property, rather

than increasing its growth. The second precept, “*adminna dhanā veramani*” emphasizes implementation of the protection of the properties of every individual. By other hand, the method of earning one’s property should base on moral grounds. According to the early Buddhist scripture, earning one’s wealth is emphasized in the manner bee collecting potten from flowers without harming the flowers. Because of in living in accordance with the first two precepts, members of a family do neither harm nor kill each other and even other sentient beings and nor take or earn one’s property through immoral means.

Marriage, another fundamental factor, is the coming tighter of two individuals, husband and wife, with a strong commitment to travel along the same path together. The origin of a family is based on two partners, the husband and wife. Buddhism emphasizes various duties for each partner to mutually perform, which are well elaborated in the *Sigālovāda Sutta*. There is no doubt that the sex life of these two individuals is of high importance. Therefore the third precept, the abstention from sexual misconduct, plays an important role. In after words, this precept strengthens the implementation of the moral virtue neither the husband and wife should seek sexual pleasure outside their relationship. And “right speech” is strongly contains in the abstention from false speech as one of the basic precepts for both the monastic as well as the lay followers. In the *Sigālovāda Sutta* mentions six evil consequences that an individual faces when addicted to intoxicants; 1. Loss of wealth 2. Increase quarrels 3. Susceptibility to disease 4. Earning an evil reputation 5. Shameless exposure of body 6. Weakening of intellect. It such as a family member is addicted to intoxicants, as the discourse mentions, harmony and stability in family is disrupted, which affects the other family members.

The *Sigālovāda sutta* describes about rules and regulation of the general people what is very important for the lay disciple. In the Buddha time, most of the people were practicing superstitious virtual activities, Buddha completely denied and established modern spirituality and how to practice Dhamm principle through the right way, the blessed one also referred about of the noble metta because of the peaceful societies.

3.3 Metta Related Doctrines in Theravāda Buddhism

Karaniya Metta Sutta is explained in the commentary written by Acāriya Buddhaghosa, who received if from an unbroken line of Elders going back to the days of the Buddha himself. It’s told that five hundred monks received Buddha’s

instructions in particular techniques of meditation suitable to their individual temperaments. They then went to the foothills of the Hemalayas to spend the four months of the rain retreat by living a life of withdrawal and intensive meditation. Monks from all parts of the country would assemble wherever the Suddha lived in order to receive direct instructions from the supreme master. Buddha was staying at Sāvatti in Jeta's Grove in the monastery by anathapindika. At the Hemalayas, they soon found a beautiful hillock at the foothills. According to the commentary, "appeared like a glittering blue quartz crystal: it was embellished with a cool, dense, green forest grove and a stretch of ground strewn with silver, resembling a pearl net or a silver sheet, and was finished with a clean spring of cool water". There were a few villages nearby, and also a small market-town ideal as alms-resort. After spending a night in that idyllic grove, next morning they went to the market-town for alms.

The residents there were overjoyed to see monks, these pious devotees fed the monks and begged to stay on as their guests and built a hut for each near grove on sandy stretch so they plunged in meditation under the ancient boughs of the majestic trees. The fringe of the forest, there were little huts provided each hut with a wooden cot; a stool and pots of water for drinking and washing. Each one selected a tree to meditate under. The tree deities stood aside with their families and did not like to remain above them. The deities themselves decided to frighten the monks away by showing them terrifying objects, by making dreadful noises and by creating a sickening stench. The monks soon grew pale and could no longer concentrate on their subjects of meditation. As the deities continued to harass them, monks lost even their basic mindfulness. The Elder suggested "let us go, brethren, to the Blessed One and place our problem before him. They agreed and they set out at once without even informing the devotees.

They arrived Savatti, prostrated at Buddha's feet, pathetically requesting another place for their meditation. According to his supernormal power of Buddha, but no place another spot, current place was only for their achievement. "It is only by striving there that you will effect the destruction of inner taints. Learn this Metta Sutta, it will be a theme for meditation as well as a formula for protection pritta.

After reciting Karaniya Metta Sutta from Buddha, they went back to the same place. Because of this sutta, enjoying perfect silence, by the end of the rainy season all of them attained to the pinnacle of spiritual perfection. Every one of five hundred monks had become an arahant, indeed. Such sutta, whoever with firm faith will recite the sutta, will not only safeguard himself on every way but will also protect

all those around him, and will make spiritual progress that can be actually verified. No harm can ever befall a person who follows the path of metta.

There are many doctrines according to Theravāda Buddhism those doctrines are very important and useful teachings of Buddha. All of those doctrines are useful and very important principles for all Buddhist in any part of this world.

The followings doctrines are including in this dissertation research.

Suttanta Pitaka, a Silakkhandha vagga

Silakkhandha vagga – division concerning morality. This divisions contains thirteen Suttas, which deal extensively with various types of morality, namely minor morality, basic morality applicable to all middle morality and Major Morality which are mostly practiced by the Samanas and Brahmanas. It also discusses the wrong views then prevalent as well as Brahmin views of sacrifice and caste, and various religious practices such as extreme self mortification.

3.3.1 Right View in Brahmajala Sutta

Discourse on the net of perfect wisdom.

That is an argument between suppiya, a wandering ascetic, and his pupil Brahmadaṭṭa, with the teacher maligning the Buddha, the dhamma and the sangha and the pupil praising the Buddha the dhamma and the sangha gave rise to this famous discourse which is listen first in this Nikāya.

In connection with the maligning of the Buddha the dhamma and the sangha, the Buddha enjoined his disciples not to feel resentment, nor displeasure, nor anger because it would only be spiritually harmful to them. As to the words, of praise for the Buddha, the dhamma and the sanha, the Buddha advised his disciple not to feel pleased, delighted or elected for it would be an obstacle of their progress in the path.

The Buddha said that whatever worldling, puthujjana praised the Buddha, he could not do full justice to the peerless virtues of the Buddha, namely his superior concentration, Samādhi, and Wisdom, Paññā. A wordling could touch on only “matters of a trifling and inferior nature, mere morality” the Buddha explained the three grades of morality and said that here were other dhammas profound, and to see, subtle and intelligible only to the wise. Anyone wishing to praise correctly the true virtues of the Buddha should do so only in terms of these dhammas.

After then, the Buddha continued to expound on various wrong views. There were Samanas and Brahmanas who speculating on the past, adhered to and asserted their wrong views in different ways.

1. Four kinds of belief in eternity, Sassata Ditthi.
2. Four kinds of dualistic belief in eternity and non-eternity, Ekacca Sassata

Diti

3. Four views of the world being finite or infinite, Antananta Ditthi.
4. Four kinds of ambiguous evasion, Amardvikkhepa Vaddha.
5. Two Doctrines of Non-Causality, Adhiccagamuppana Vaddha.

There were Samanas and brahmanas, who, speculating on the future, adhered to and asserted their wrong views.

1. Sixteen kinds of belief in the existence of safina after death.
2. Eight kinds of belief in the non-existence of safina after death.
3. Eight kinds of belief in the existence of neither safina nor non sanna after death.
4. Seven kinds of belief in Annihilation Ucheda
5. Five kinds of mundane Nibbāna as realizable in this very life.

Dittha dhammas Nibbāna

Buddha said that whatever Samanas and Brahmanas speculated on the past or the future or both, they did so in these sixty-two ways or one of sixty-two ways

The Buddha announced further that he knew all these wrong views and also what would be the destination, the next existence, in which the one holding these views would be reborn.

The Buddha gave a detailly analysis of these wrong views asserted in sixty-two ways and pointed out that these views had their origin in feeling which arose as a result of repeated contact through the six sense bases. Whatever person holds these wrong views, in him feeling gives rise to craving, craving gives rise to clinging, clinging gives rise to existence, the karmic causal process in existence gives rise to rebirth and rebirth gives rise to ageing, death, grief, lamentation, pain, distress and despair.

But whatever person knows, as they really are, the origin of the six sense bases of contact, their cessation, their pleasurable nature, their danger and the way of escape from them, he realizes the dhammas, not only mere morality. Sila, but also connects with wisdom, Samādhi and liberation, vinutti, wisdom, pañña, that transcend all these wrong views.

All the Samanas and Brahmanas holding the sixty-two categories of wrong views are caught in the net of this discourse just like all the fish in the lake are contained in and finely meshed net spread by a skillful fisherman or his apprentices.

3.3.2 Mindfulness in Mahāsatipaṭṭhāna Sutta

Mahāsatipaṭṭhāna Sutta contains in the 10th sutta of Majjhima Nikāya, Buddha preached when he was once staying in Kuru country, Kammāsadhamma is a market town. The sutta deals with practicing mindfulness, sati on the four foundations. Principally the four are contemplation of body, feelings, thoughts and ideas or dhamma's. In addition each foundation is divided into smaller sections. However, all principle act as a various mean abject of the contemplations. The Buddha stated various foundations and their subdivisions step by step. On the contrary, he suggested that the individual should choose one out of four foundations that appropriate to one's own temperaments. Practicing and comprehending on one foundation will automatically enhance the rest. According to what the Buddha taught in foundation of mindfulness, "mindfulness thereof becomes there by reestablished far enough for the purposes of knowledge and of self collection, and he abides independent, grasping after noting in the world whatever. This is a path to reach Nibbāna, the supreme happiness. We specially get this knowledge and practice as great kindness or loving kindness from the Buddha unmeasurable great one, Nibbāra or the supreme happiness."⁵⁷

My research on this Mahasatipathāna Sutta is to try to contribute to our understanding of one out various types of mindfulness description in the Buddhist traditions, namely the notion of mindfulness as reflected in the early Buddhist discourses. According to this tradition were spoken by Buddha and this disciples which have come down to us as the canonical scriptures of various Buddhist schools in the Nikāya or Āgamas. Those lineages that eventually came to be part of the Dhammaguptaka, Sarvāstivāda or Theravāda schools etc. Buddhist languages offer us a window on the earliest stages in the development of Buddhist conceptions of mindfulness.⁵⁸

⁵⁷ D-11-290-314; and. T.W. and C.A.F. Rhys Davids, (tr.), **Dialogue of the Buddha (Dīgha-Nikāya)**, Vol. 1 (Oxford: PTS, 1995), pp. 327-345.

⁵⁸ Soma thera, (tr.), **The Way of Mindfulness, the Satipathāna Sutta and its commentary**, Kandy, PTS, 1998.

In this sutta, there are four ways of establishing mindfulness, essential view depend on loving-kindness, met mindfulness is very important theoretical method for conflict management in our modern society therefor the following four ways of mindfulness are as follow.

1. Contemplation of the body.
2. Contemplation of the feelings.
3. Contemplation of the mind.

1. Contemplation of the body.

According to this sutta, contemplation of the body is not necessarily accompanied by an element of evaluation. This contemplation, in terms of the element based on the four elements of earth, water, fire and wind additionally mentioning space and consciousness. That is no different from any other manifestation of those elements found outside in our nature.⁵⁹ The task is to see there as instances of a particular material element in the body there is no longer any reference to their being “impure” or “not beautiful.

This is introduced on purpose in the context of the first of the body contemplation but is absent from the second body contemplation. The third of the three body contemplations requires being aware of the stages of decay which a corpse would go when left out in the open. Applying to oneself, generating the understanding that one’s own body is bound to pass away and fall apart.⁶⁰

2. Contemplation of the feelings

This contemplation of the feelings requires distinguishing according to their affective quality into pleasant, unpleasant and neutral types. We must realize if the feelings experienced are of a worldly or an unworldly type. This experience is an ethical appraisal aimed at the difference between worldly feelings, caused by mundane or carnal experiences and unworldly feelings related to renunciation or spiritual practice.⁶¹

⁵⁹ Analayo, **Mindfulness in Early Buddhism**, JPS. V.xi BTS, Kandy, Sri Lanka, 2013, pp. 150-165.

⁶⁰ Bodhi Bhikkhu, (tr.), **The Connected Discourses of the Buddha Samgutta Nikāya**, Vols.III (Boston: Wisdom Publications, 2020), p. 45.

⁶¹ Lord, Chalmers (tr.), **Further Dialogues of the Buddha**, Vol. II (London: PTS, 1926), p. 83.

3. Contemplation of the mind

This contemplation as the third of the modes for establishing mindfulness covers the presence or absence of unwholesome states of mind, enjoining clear recognition of those occasions when the mind is under the influence of lust, anger or delusion. The main task here is to avoid being carried off by any particular train of thoughts. Here, the motivating forces at work in the mind are uncovered and insight into the workings of the mind becomes possible. This contemplation also involves recognizing the presence or absence of higher states of mind, then including experiences that take place during more and more advanced stages of meditation practice.

4. Contemplation of the dhamma or mind-object

This is to contemplate and note the phenomenon of recognition and mental formations. Recognition is to know something when perceiving it. Mental formations happen when we think about or comment on something. While thinking, we must be mindful of thinking. When pleasure, dissatisfaction, drowsiness, distraction or doubt, which comprise the five hindrances, arise, we must be mindful of them too.

Therefore, the establishments of mindfulness are the habit of continually noting, with awareness. We should be conscious of what we are doing, physically and mentally in the present moment. We should contemplate the present only, not the past or the present.

Those above of the four foundations of mindfulness are the heart of the Buddha's teaching. The Buddha repeatedly taught them to his disciples from the time of his enlightenment until his complete extinction of aggregates. Buddha stated strongly and clearly in this Mahasatipatthāna Sutta.⁶²

To realize the path, fruition and nibbāna all beings even the past and the future Buddhas and their disciples must practice vipassana meditation specially, loving-kindness meditation. The path taken by each Buddha and each enlightened disciple to attain nibbāna is the path of fourfold of mindfulness. In this universe or thirty-one circle existences the most difficult is only to reach nibbāna but we can happily build our peaceful world in this universe, because of even no more difficult to attain nibbāna, more easier to reach our peaceful world specially practicing loving-kindness meditation because nobody have to see the conflict, battle, war in this universe indeed.

⁶² Trenckner, V. (ed.), *The Majjhima-Nikāya*, Vol. I (London: PTS, 1979), p. 105.

Now if anyone would develop these four frames of reference in his way for seven years, one of two fruits can be expected: either gnosis right here and now, or-if there be any remnant of clinging non return. Let alone seven years. If anyone would develop these four frames of reference in this way for six years, five years, four years, two years, one year, seven months, six months, five months, four months, three months, two months, one month, half a month, one of two fruits can be expected: either gnosis right here and now, or if there be any remnant of clinging non-return. Let alone half a month, if anyone would develop these four parames of reference in this way for seven days, one of two fruits can be expected: either gnosis right here and now, or if there be any remnant of clinging non-return. This is the direct path for the purification of beings, for the overcoming sorrow and lamentation, for the disappearance of pain and distress, for the attainment of the right method, and for the realization of unbinding in other words, the four frames of reference..

This is what the Buddha said. Gratified, the monks delighted in the Blessed One's words.⁶³

⁶³ Thanissaro Bhikkhu (tr.), **Satipatthāna Sutta: Frames of Reference**, (BTS, 1995), p. 36.

Bhikkhu Ñānamoli and Bhikkhu Bodhi (tr.), **The Middle Length Discourses of the Buddha, Majjhima Nikāya**, (Wisdom Publication, PTS, 1995), p. 102.

Table 2 Four Ways of Mindfulness

Body	<ul style="list-style-type: none"> 0. Become aware of breath 1. Long breath 2. Short breath 3. Experience/pervade whole body 4. Calm/let go to bodily activities
Feelings	<ul style="list-style-type: none"> 5. Experience joy 6. Experience happiness 7. Experience mental activities 8. Calm/let go to bodily activities
Mind	<ul style="list-style-type: none"> 9. Experience/know the mind 10. Gladden the mind 11. Concentrate the mind 12. Free the mind
Dhamma	<ul style="list-style-type: none"> 13. Impermanence 14. Fading away/eradication 15. Cessation/dispassion 16. Let go/cessation

3.3.3 Appamāda in Mahāparinibbāna Sutta⁶⁴

Mahāparinibbāna Sutta is the 16 part of Dīgha Nikāya collections. This discourse on the dhamma what is called “Dhammādāsa, possessed of Ariyasāvaka and if he so desires, can declare of himself; for me, there is no more Nikāya, no more Tiracchānayoni, no more pettivisaya, no more state of unhappiness, of misfortune, of misery, I am a sotāpanna, by nature free from states of misery, certain of being destined to sambodhi. Bhikkhus and sampajānas, it is instruction.

And what, Ānanda, is that discourse on the dhamma which is called dhammādāsa, possessed of which Ariyasāvaka, if he so desires, can declare of himself. For me, there is no more niraya, more tiracchānayoni, no more pattivisaya . . . certain of being destined to Sambodhi?

⁶⁴ D-11.72.167: T.W. and C.A.F. Rhys Davids, (tr.), **Dialogue of the Buddha (Dīgha-Nikāya)**, Vol. 1 (Oxford: PTS, 1995), pp. 78-192.

Here, Ānada, an ariyasāvaka is endowed with Buddha aveccappasāda:

He is endowed with Dhamma aveccappasāda:

He is endowed with Saṅgha aveccappasāda:

He is endowed with a Sīla which is agreeable to the ariyas,

And how, bhikkhus, is a bhikkhu sato? Here, bhikkhus. Thus bhikkhu sampajāna, bhikkhus and sampajānas. This is our instruction to you.

The twin Sala trees are in full bloom, though Ānada, it is not the season of flowering. And the blossoms rain upon the body of the Buddha and drop and scatter and are strewn upon it in worship of the Buddha. And celestial coral flowers and heavenly sandalwood powder from the sky rain down upon the body of the Buddha, and drop and scatter and are strewn upon it in worship of the Buddha. And the sound of heavenly voices and heavenly instruments made music in the air out of reverence for the Buddha. It is not only this, Ānada, that the Buddha is respected, venerated, esteemed, paid homage and honoured. But Ānada, any bhikkhu or bhikkhuai, layman or laywoman, remaining dhammā undhamma, living in accordance with the dhamma, that one respects, venerates, esteems, pays homage and honors the Buddha with the most excellent homage, therefore, Ānada, you should train yourselves thus. We with remain dhamma, loving in accordance with dhamma? To some of you, it may occur thus: “The world of the teacher have ended, there is no longer a teacher”. But this, Ānada shout not, be so considered. That, Ānada, which I have taught and made known to you as the dhamma the Vīnaya, will be your teacher after my passing away.⁶⁵

This sutta is the most important narrative of the Buddha’s last time, a detailed chronicle of what he did, what he said and what happened to him during the last period of his life. That is interspersed with many discourses on some of the most fundamental and important aspects of the Buddha’s teachings. Being the longest discourse of the Dīgha Nikāya, it is divided into six Chapters.

On the eve of the last great tour, while the Buddha staying at Rājagaha cave the famous discourses on seven factors of Non-decline of kings and princes and the Bhikkhus. Then he set out on his last journey going first to the village of Pātali where he taught on the consequences of an immoral and a moral life. He then processed to

⁶⁵ D-16 Vajira and Francis Story, (tr.), Thanissaro (5-6), **Mahapari nibbāna Sutta: Last Days of the Buddha**, D-16, D-11, 72, chap 1.6, (Sri Lanka: Ceylon, 1998), pp. 3-7.

the village of Koti where he expounded on the Four Noble Truths. After then he took up his residence at the village of Nātika where the famous on the Mirror of Truth was given.

After, Buddha went to Vesāli with a large company of Bhikkhus. There he accepted the park offered by the Courtesan Ambapāli. The Buddha travelled to a small village named Veluva where he was overtaken by a severe illness that could have proved fatal. But the Buddha resolved to maintain the life-process and not to pass away without addressing his lay disciples and without taking leave of the Sangha. When Ānada informed the Buddha how worried he had been because of the Buddha illness. The Buddha gave the famous injunction; “Let yourselves be your own support, your own refuge, let the Dhamma, not anything else, be your refuge.

At Vesāli the Buddha made the decision to pass away and realize parinibbāna in three months time. As because of the Buddha’s momentous decision, there was great earthquake. Ānanda, on learning from the Buddha the reason of the earthquake, supplicated him to change the decision, but to no avail. The Tathāgata then caused the Sangha to be assembled to whom he announced his approaching pannibbāna. Next the Buddha went over all the fundamental principles of his Teachings and exhorted then to be vigilant, alert and to watch over one’s own mind so as to make an end of suffering.

From Vesāli, the Buddha went to Bhandā village where he continued to give his discourses to the accompanying Sangha on Sila, Samādhi and Pannā. Proceeding further on his journey to the north then he gave the discourse on the Four Great Authorities, Mahāpadesa, at the town of Bhoga. After then he went to Pāvā and stayed in the Mango Grove of Dunda, the Goldsmith’s son, who made an offering of food to the Buddha and his Sangha. After eating the meal of Cunda, a severe illness came upon the Buddha who nevertheless continued on his journey till he reached Kusināra where in the Sal Grove of Malla princes he urged Ānandā to lay out the couch. He lay down on the couch with mindfulness and deliberation, awaiting the hour of his pannibbāna.

Even on his death-bed, the Buddha continued to expand, explaining that there are four places which arouse reverence and devotion, four persons worthy of a stupa, and answering Ānada’s questions on how to conduct oneself with regard to women, or on what should be done regarding the remains of the Buddha. His last act of illness selflessness was to expound the truth and show the path to Subhadda, the wandering ascetic. Then, after ascertaining that there was not a single bhikkhu who

had perplexity or doubt about the Buddha, the Dhamma and the Sangha, the Buddha uttered his last words:

“Inherent in all compounded thing is decay and dissolution. Strive well with full mindfulness, Sati in pāli, Appamādena Sampādeṭha.

Next, as the assembled Bhikkhus, princes and people paid homage to the Buddha with deep reverence, the Bhagavā peacefully passed away, and realizing Pannibbāna, never return to this universe again. Conclusion, the last period of his life, although the Buddha seriously illness, he who nevertheless continued on his journey and awaiting the hour of his parinibbāna, he expounded, explaining also four places which arouse reverence and devotion, four persons worthy of a stupa and answering Ānada’s questions on how to conduct oneself with regard to women. Lastly of his selflessness, the Noble Meta was to expound the truth and show the path to subhadda, the wandering ascetic. That is unmeasurable metta we have never forgotten.

3.3.4 Thirty Eight Qualities of Auspiciousness in Maṅgala Sutta

The Maṅgala Sutta includes in the Suttanipāta, occurred at the monastery of Anāthapidika in Jeta’s Grove, near at Sāvatti City. Buddha was asked by a deva what constituted the highest blessings. The answer provides a checklist of what is most valuable in this life and also next existence. What are the 38 highest blessing?

1. Bala-asevana – not to associate with fools
2. Panditasevacana – to associate with the wise
3. Pujaneyyapuja – honoring those who are honorable
4. Patirupadesavasa – living in a suitable region for safe practice
5. Pubbekatapunnata – having done meritorious deeds
6. Attasammapanidhi – right self-guidance
7. Bahusaccā – Extensive learning
8. Sippa – knowledge of the arts and sciences
9. Vīnaya – to be highly restrained by a moral code
10. Subhasitavaca – to be well-spoken
11. Matapitu-upatthana – to support one’s parents
12. Puttasangaha – to cherish one’s children
13. Darasangaha – to cherish one’s wife (or partner)
14. Anakulakammanta – to make one’s livelihood wholesomely
15. Dana – to be generous, charitable
16. Dhammacariya – to behave in line with the Dharma
17. Natakasangaha – to cherish one’s family

18. Anavajjakamma – to act blamelessly
19. Papavirati – abstinence from evil
20. Majjapanasa – abstinence from intoxicants
21. Appamada – heedfulness in the Dharma
22. Garava – to be respectful
23. Nivata – to be humble
24. Santutthi – contentment with what one has
25. Katannuta – gratitude
26. Dhammassavana – the opportunity to hear the Dharma
27. Khanti – patience; forbearance
28. Sovacassata – easily corrected
29. Samana-dassana – to see monks and nuns
30. Dhammasakaccha – the opportunity to discuss the Dharma
31. Tapa – self-restraint; austerities
32. Brahmacariya – to live the holy life
33. Ariyasaccā-dassana – to see the Noble Truths
34. Nibbāna-sacchikiriya – to realize nirvana

The following blessings (35-38.4) are the fruits of the supramundane.

35. Akampitacitta – having a mind unshaken by worldly events
36. Asokacitta – having a mind free from sorrow
37. Virajacitta – having an undefiled mind
38. Khemacitta – having a secure mind

There are the highest-blessings of the thirty-eight! Having accomplished this one is always unconquered; one goes everywhere in happiness and peace. Once found it cannot be lost. These are the blessing supreme indeed.

3.3.5 Peace and Harmony in Kosambiya Sutta⁶⁶

Kosambiya Sutta is the 48th sutta of Majjhima-Nikāya Buddha preached Sārāṇiyadhamma and the seven perceptions of Ariya for Bhikkhu of Kosambi after their massive-dispute in Buddhism. Kosambi's Bhikkhus made quarrels because the followers of Vīṇayadhara's and Dhammakathika's had insulted against each other.

⁶⁶ M.I. 321-326; L.B. Honer, (tr.), *The Middle Length Saying (Majjhima Nikāya)*. V. I (Oxford: PTS, 1998), pp. 382-387. Also see John McConnel, *Mindful, Mediation: A Handbook for Buddhist Peace Makers*, (tr.), Phra Paisal Visala et al., (Bangkok: Children Foundation, 2006), pp. 262-285.

Ven. Dhammakathika, after finished from the toilet, kept the left over water and came out. Ven. Viinayadhara observed that but found out Ven. Dhammakathika did not know it is an offense, so he considered it no offense because Ven. Dhammakathika was unaware of it. Ven. Vīnayadhara told his students that story, but later his students seek to disparage Ven. Dhammakathika to his students. Having heard that, Ven. Dhammakathika said to his students, what Ven. Vīnayadhara said to him and what are said to his students are different stories. Here arised complain Ven. Vīnayadhara students that their master told a lie. After that both of bhikkhus groups did not talk directly but let their student throwing sharp words to each other and that even escalated. Ven. Vīnayadhara assigned Ukkhepaniyakamma (Suspension) to Ven. Dhammakathika so he spread the news to his friends and students that he was unfairly disengaged (from the Saṃgga). Hence, the conflict among Bhikkhus of Kasambi become expanded and more intense.

In this sutta, by trifling mother though having initial solution. It became elevated by surrounding people who heard that story but will clear understanding of its intent. Ven. Vīnayadhara observed that Ven. Dhammakathika conducting an offence, he approached to ask but found it done unknowingly, so he considered it non-offence. Telling the story his students, he did not tend to show that he is better at Vīnaya than Ven. Dhammakathika but to make his students understand the interpretation of intent. Instead, his students think of his master being superior or they talk down to Ven. Dhammakathika, provoking anger among students of Ven. Dhammakathika, and the dispute escalated and intense. The main conflict, both master were not well aware of what master's teaching implies, so they turned mental volition into emotion and feeling and it is clinging to the feeling that intensified the dispute.

Because Kosambia Sutta, two groups of Saṅgha having an intense conflict, the Buddha had addressed for three times about the harmony and attended in person the meetings of two groups, attempting to lead the Saṅgha to consider beyond the "view" and to contemplate any decision made and focus on the value, however not succeed. Finally, the Buddha disengaged himself from Saṅgha activities. The people in Kosambiya all blamed and thus provided no support, putting them in trouble (a kind of boycott). As a result, they reunited and see for harmony. Because of this case it can be pointed out that once the dispute escalated, and both parties had strong attachment to mental volition or their feeling became Upadāna, profound talk alone may be insufficient but require alternative approach to help echo negative consequences of their action. After metta prevailed in Saṅgha community. The status of advisor is crucial and contributes to metta and peace settlement if it is accepted. Among all

communities this Kosambiya sutta is the most important leading principle which is definitely great useful for metta, peace for all over the world.

3.3.6 Lion-Roar of the Wheel-Turner in Cakkavatti-Sihanada Sutta

10 inspirational from Cakkavatti-Sihanada Sutta, means the discourse on the lion-roar of the wheel-turner, considered as one of the most important suttas in the Pāli Canon. Because it is the only sutta in the Theravāda traditions that the Buddha teaches the future appearance of Maitreya Buddha. This is significant there for it becomes the link that bridges the Theravāda teachings to that Mahayana's. When it comes to the prediction of Buddha Maitreya as the future Buddha, what are the differences between Cakkavatti-Sihanada Sutta, Shakyamuni Buddha himself reveals the name of his next success who is Maitreya Buddha.⁶⁷ In lotus sutra, it is Bodhisattava Manjushri who declares that Bodhisattava Maitreya will be the next Buddha. Knowing who is the next Buddha is crucial especially for people who have yet to practice. The law of Buddhahood as expounded in the lotus Sutra. Simply the name Buddha Maitreya enables one to encounter and practice the Dharma under the guidance of Buddha Maitreya in future.

The followings are the 10 inspirational quotes from Cakkavatti-Sihanada Sutta:

1. Self-Reliant spirit, let the Dhamma be your Teacher “Monks, be island unto yourselves be a refuge unto yourselves with no other refuge. Let the Dhamma be your island. With the Dhammas as his refuge, with no other refuge,” Cakkavatti-Sihanada Sutta.⁶⁸

2. The Duty of a Wheel-turning Monarch

“The duty of an Ariyan wheel-turning monarch is yourself is depending on the Dhamma, honoring it, revering, cherishing it, doing homage to it and venerating it, having the Dhamma as your badge and banner, acknowledging the Dhamma as your master, you should establish guard, ward and protection according the Dhamma for your own household, your troops, your nobles and vassals, for Brahmins and householders, town and country folk, ascetics and Brahmins, for beasts and birds. No

⁶⁷ Minerva Lee, Buddhism and Tagged Maitreya Buddha Sutta in the Pali Canon, 1-1-2017.

⁶⁸ Nagabodhi, bhikkhu, **The Practice of Loving-Kindness** (London: Windhorse Publication, 2001), pp. 7-10.

one crime prevail in your kingdom, and to those who are in need, give property. And what ever ascetics and Porahmins in our kingdom have renounced the life of sensual infatuation and are devoted to forbearance and gentleness, each one taming himself calming himself and striving for the end of craving. If from time to time they should come to you and consult you as to what is wholesome and what is unwhole-some, blameworthy and blameless, what is to be followed what is not to be followed, and what action will in the long run lead to harm and sorrow, and what to welfare and happiness, you should listen, and tell them to avoid evil and do what Is good. That is the duty of an Ariyan wheel turning monarch”. Cakkavatti-Sihanada Sutta

3. Practice the virtuous Path

“Through having taken to wholesome practices that we have increased in life-span and beaut, so let us perform still more wholesome practices. Let us refrain from taking what is not given, from sexual misconduct, from lying speech, from slander, from harsh speech, from idle chatter, from covetousness, from ill-will, from wrong view; let us abstain from three things; incest, excessive greed, and deviant practices let us respect our mothers and fathers, ascetics and Brahmins, and the head of the clan, and let us persevere in these wholesome action,” Cakkavatti-Sihanada Sutta

4. Prediction of Buddha Maitreya as the next Buddha

“In the time of the people with an eighty thousand year life span, there will arise in the capital city of Ketumari, a king called Sankha, a wheel turning monarch, a righteous monarch of law, conqueror of the four quarters. And the people in that time with an eighty thousand year life span, there will arise in the world a Blessed lord, on Arahant fully-enlightened Buddha named Maitreya, endowed with wisdom and conduct, a Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed. Teacher of gods and humans, enlightened and blessed. He will thoroughly know by his own super-knowledge, and proclaims the universe with its devas and maras and Brahmins, its ascetics and Brahmins, and this generation with its princes and people. He will teach the Dhamma, lovely in its beginning, in its middle, in its ending, in the spirit and in the letter and proclaim, the holy life in this its fullness and purity. He will be attended by a company of thousands of monks, just as I am attended by a company of hundreds.” Cakkavatti-Sihanada Sutta

5. The Importance of Having a Suitable Environment to Practice the Dhamma

“Keep to your own preserves, monks, to your ancestral haunts. If you do so, your life-span will increase, your beauty will increase, your happiness will increase, your wealth will increase your power will increase.” Cakkavatti-Sihanada Sutta

3.4 Case Studies of Metta and Conflict Management Based on Buddhism

Three Aspects of Metta

The Metta Sutta consists of three parts. The first part lines 3 to 10 (sakko ujuca suvaco ca → sukhino va khemino hontu) covers that aspect which requires a thorough and systematic application of loving-kindness in ones day to day conduct. The second part line 11 to 20 (sabbe sata bhavantu → na paro param) express loving-kindness as a distinct technique of meditation of mind leading to Samādhi-higher consciousness induced by absorption. And the third part line 21 to 40 (nāti maññetha → nahi jātu gabhaseyya punareti ti.) underlines a total commitment to the philosophy of universal love and its personal, social and empirical extensions loving-kindness through all bodily, verbal and mental activities.

Method 1

Softly and comfortably sit down in a quiet place - eg – a shrine room or a quiet room, a park, or any other place providing privacy and silence. Keeping the eyes closed, repeat the word, and mentally conjure up its significance – loving-kindness is the opposite of hatred, resentment, malevolence, impatience, pride and arrogances as a profound feeling of good will, sympathy and kindness promoting the happiness and well-being of others.

Then visualize own face in a happy and radiant mood. If we see our face in the mirror and a happy mood and put this mood during meditation time. A happy mood cannot become angry or harbor negative thoughts and feeling. After then, charge ourselves with the thoughts: “May I free from hostility, free from affliction, free from distress, may I live happily”. So, as we suffuse in this way, with positive thought force of love, we become like a filled vessel, its content ready to overflow in all directions.

Then, visual life meditation teacher, if living or not, some other teacher or revered person. See in a happy frame of mind and project the thought. “May my

teacher be free from hostility, free from affliction, free from distress; may he live happily”.

Next think of other people who are revered or who are also living monks, teachers, parents and elders and intensely spread towards each of them the thought of metta in manner mentioned already: “May they be free from hostility, free from affliction, free from distress; may they live happily”.

The thought-radiation and the visualization must be cleared and must be “willed” well. If this is visualization is hurried or the wishing is performed in a perfunctory or mechanical way, the practice will be of a little availed. One must clearly understand to think metta is one thing and to do metta, to actively project the will-force of loving-kindness is quite another.

Remember only a living person is to be visualized, not a dead one the reason is that the dead person having form, will be out of the focus of metta-projection. The object of metta is always a living being because of it will become ineffective. Here mention: the intimacy between husband and wife introduce the element of worldly love which defiles metta. Spiritual love must be the same towards all. Similarly, if one has had a temporary misunderstanding or quarrel with any family member, he or she should be visualized at a later stage to avoid recalling the unpleasant incidents. Next one should visualize ventral people, whom one has neither like or dislike, such as one’s neighbor, colleges, bare acquaintances and so on. To each one must mentally repeat: “I have no hostility towards him/her, may he/she also not have any hostility toward some. May he/she be happy”. Metta then acquires a sublime impartiality, elevating the mind upward and outward as if in a spiral movement of ever-widening circle until it becomes all-embracing. For instance, we imagine our father and visualize his face in a very happy and radiant mood and project the thought towards the visualized image, mentally saying: “May he be happy! May he be free from disease or trouble! May he be enjoy good health”. For daughter, “May she be happy! May she be free from disease or trouble! May she be enjoy good health”. We may use any thoughts which promotes her well-being. Whether it is a city or a hydro-electric project, a rocket going to the moon, a weapon of destruction, or an artistic or literary masterpiece. Radiation of thoughts of metta, too, is the development of willpower that can effect whatever is willed. Even from a great distance, by the application of the thought-force of metta it is very skillful way!

According to the ancient Patisambhidānagga: “Avera nonu, abyapajjha hontu, aniga hontu, sukhi attānam pariharantu. The commentarial explanation of these terms is highly significant.

Method 2

The second method presents personal mode of radiating metta which makes the mind truly all-embracing as suggested by the Pāli term *Metta Cetovimutti*, the liberation of mind through universal love. The unliberated mind is imprisoned within the wells of egocentricity, greed, hatred, delusion, jealousy and meanness. Metta liberates the mind and the liberated mind naturally grows boundless and immeasurable, just as the earth cannot be rendered “earthless”, even so the mind of metta cannot be limited, indeed. After completing the radiation of metta towards selected persons when the mind breaks the barriers existing between oneself and revered ones, beloved ones, friends, neutral ones and hostile ones, the meditator now embarks on the great voyage of impersonal radiation, even as an ocean-worthy ship voyages through the vast measureless ocean, nevertheless retaining a route and a goal as well. “May all beings dwelling in this house/place/city/country/universe be free from hostility, free from affliction, free from distress; may they live happily.” In this way, they should be covered and radiate with thoughts of metta. And “May everyone in this great land abide in peace and well-being! May there be no war, no strife, no misfortune, no maladies! “May all those in this great country enjoy peace and plenty.” Geographically imagining, “may everyone in this great land abide in peace and well-being! May there be no way no strife, no misfortune, no maladies! May all those in this great land enjoy peace and plenty.” And all directions of countries, “May they be happy! May there be no strife and discord! May peace be unto all!”

For all continents “Asia, Africa, Australia, Europe, North and South America – visualizing country by country people by people, covering the entire globe until the whole globe is flooded and thoroughly enveloped with glowing thoughts of universal love.

Next other realms, first in the four cardinal directions – east, south, west and north also southeast, southwest, northwest and then above and below, covering all the ten directions with abundant and measureless thoughts of universal love.

Method 3

By the way of the semiology of Buddhism there are numberless worlds – our earth is only a speck in our world system inhabited by infinitely varied categories of beings in different stages of evolution. Towards all beings everywhere one should radiate thoughts of boundless love. This is developed in the next method of practice, the universalization of metta.

The Universalization of Metta

1. generalized radiation (anodhiso – pharana) – 5
2. specified radiation (Odhiso – pharana) – 7
3. directional radiation (disā – pharana) – 10

The Patisambhidamagga includes, the generalized radiation of metta is practiced in five ways, the specified radiatikon in seven ways and the directional radiation in ten ways.

These ten directional ways combined with the five categories of general radiation and with the seven categories of specified radiation. In each of these modes of practice, any of the four phrases of the standard metta formula – “Ma they be free from hostility, free from, affliction, free from distress; may they happily”. Thus four types of thought applied to five, seven, and 120 objects of metta amount 528 modes of radiation. Any of these can be used as a vehicle for attaining absorption means jhāna through the technique of metta bhāvana.

Generalized Radiation – the five ways of generalized radiation are as follows:

1. “May all beings (sabbe satta) be free from hostility, free from affliction, free from distress; may they live happily.”
2. “May all those that breathe (sabbe pāna) be free from hostility, free from affliction, free from distress; may they live happily.”
3. “May all creatures (sabbe bhutā) be free from hostility, free from affliction, free from distress; may they live happily.”
4. “May all those with individual existence (sabbe puggalā) be free from hostility, free from affliction, free from distress; may they live happily.”
5. “May all those who are embodied (sabbe attabhava pariyapannā) be free from hostility, free from affliction, free from distress; may they live happily.”

Also including the ten directional radiation we must radiate.

One sleeps happily; one wakes up; one does not suffer in comfort bad dreams; one is dear to human beings; one is dear to non-human beings; the gods protect one; no fire or poison or weapon harms one; one’s mind gets quickly concentrate; the expression of one’s face is serene; one dies unperturbed; and even if one falls to attain higher states, and one will at least reach the state of the Brahma world.

According to the Theravāda Buddhism, believing that the root of conflict is located within the mind, without metta, loving-kindness but because of within unwholesome specially lobha, dosa and moha are most importantly roots in our

societies. With the awakening to the interdependent reality, selfish compulsive, responses will be replaced by loving-kindness, compassion, sympathetic joy, and equanimity. On the behavioral level, one practices peace or metta daily by observing the five precepts. To prevent in-group disputes, the Buddha teaches the six principles of cordiality in our societies. As for international affairs, Buddhist scriptures are rife with stories and doctrines that teach non-violent intervention. Buddhist worldview is surprisingly in accordance with the insight of metta studies in its process, rented paradigm.⁶⁹

The Buddhist perspective on the causes of conflict and conflict, ways to prevent violence. Buddhist contributions to the metta and conflict engagement to peace making efforts and the promotion of a culture of metta in today world.

Buddhism, being a religion with a claim of the reality of existence, has well acknowledge causal forces that could constitute the hindrance to a harmonious living on every level of human actions. Case studies of metta conflict from the perspective of Buddhist principle of dependent origination are same with everything else in the world, because of causes and conditions. How to manage metta and conflict, all we have to do is to resolve the underlying causes and conditions. Using human consciousness as a decision, the Buddhist analysis of the causes of conflict is arrayed along three domains, the internal, the external and the root of conflict. If we want to live an ultimately happy life with metta, loving-kindness, with no harms towards themselves at all, Buddha teaches, we should start with avoiding causing harm to others, physically and verbally at the personal level, since we are afraid of physical violence of conflict and recent harsh words, these are usually leads to hate and conflicts. According to Dhammapada, 8 and 18.

All fear death.
 Non are unafraid of sticks and knives.
 Seeing yourself in others,
 Don't kill don't harm.
 Bad words blaming others
 Arrogant words humiliating others.
 From these behaviors
 Come hatred and resentment.⁷⁰

⁶⁹ Theresa Der-LanYeh, **The Way to Peace: A Buddhist Perspective, International Journal of Peace Studies**, Vol. II (Nov, Spring/Summer, 2008), pp. 83-96.

⁷⁰ Edward Conze, (tr.), **Buddhist Scriptures**, (London: Penguin Publication, 1959), p. 36.

The Internal Causes of Conflicts

The verbal and physical wrongdoings as well as social injustice are causing conflicts and violence, Buddha contends that these behaviors and structures originate all from state of human mind. These are responses toward external stimuli by people's inner mind operation. This is deeper causes of any conflict lie internally in mental operation within each being. Confronted with the threat of physical and verbal harm, it is natural for us to feel fear, dislike, resentment, anger or hate, we would again resort to a conflict and violence response, and hence a conflict arises. From Buddhist perspective as result of our two major mental attachment to, first, subjective views, opinions and second the desire for materials, relationships. The stronger attachment is, more obsessive one would be, the more extreme behaviors one would engage and the more severe the conflict would become. Buddha sees this attachments to difference as one major cause of in-group and into-group conflicts. After 20000 years later, this has also been identified by modern scholars as central to conflicts between ethnic, social, religious groups and individuals the second major causes conflicts, attachment to desire, for material goods belonging in human beings. It is because of greed that greedy desire to have and to own drives individuals, groups, and nations into competition for what they want, followed by conflicts and even wars. The internal cause of conflicts as analyzed through a Buddhist perspective, corresponds to many peace education's emphasis on intrapersonal peace building and the UN's campaign for a culture of peace.⁷¹

The Root Cause of Conflicts

Buddha attributes all our attachments, the resulting harming behaviors and suffering hence caused, to the human's ignorance (Avijjā or Moha) that ignorant to the cosmic reality that is inter-related, interdependent. We are not impartial in looking at things. This ignorance to the principle of dependent origination alienates us from what really happens in the situation and complex set of conditions around any given event definitely happen wars, as the very root cause of conflicts and violence and wars, which prevents human being to love a peaceful life.

⁷¹ Boulding, Elise, **Culture of Peace: The Hidden Side of History**, (NY: Syracuse University Press, 2000), p. 85.

Approach to Manage Conflicts in Buddhist Teaching

Buddha's first teaching which is conventionally equaled with the essence of his teaching the four noble truths according to the first two truths discern the causes of conflict and violence and suffering caused Dukkha Saccā and Samudaya Saccā. The third and the fourth, that is Nirodha Saccā and Magga Saccā will cease if all desires cease, Nirodha and this state can be realized by engaging in the noble eightfold path (Magga Saccā) indeed.

Five Precepts as Practice of Interpersonal Conflict

The noble eightfold path is the Buddhist training system leading toward the final realization of Nibbāna which composes of the most important eight divisions: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. For lay people in Buddhist community, Buddha prescribes the five precepts (Pañca sila) as the minimum moral obligations for living a harmonious life in the secular society. They are:

1. to abstain from taking life or killing
2. to abstain from taking what is not given
3. to abstain from sensual misconduct
4. to abstain from false speech
5. to abstain from toxicants as tending to cloud the mind

These principle sila, precepts would prevent any conflicts and violence toward self and others by no wrongful acts on physical, economics, familial and verbal levels in interpersonal interactions, which is essential to any peaceful and happiness living. All universe everybody take care these five precepts there will be no conflict, no violence and no war in this world. This sila is deeply depend on understanding each other it means essential metta, loving-kindness is easy way to prevent conflict for our globalization for peaceful world indeed.⁷²

3.4.1 Principle

Buddha does not encourage monks and nuns including all disciples to live in solitude all the time, hence without opportunities to cultivate the four immeasurable deliverances of mind, loving-kindness, metta, compassion, sympathetic joy and equanimity. To prevent harm and suffering caused by disputes and conflicts among

⁷² Bhemberg, Herbertatt, "Peace Psychology after the Cold War", **Selective Review**, vol. 12 4 No. 1, pp. 7-30.

people Buddha teaches us those six principles of cordiality, that would “create love and respect and conduct to cohesion, to non-dispute, to concord and to unity according to Kosambiya Sutta (the Middle Length Discourses of the Buddha in our community based on one maintains bodily acts, verbal acts and mental acts of loving-kindness, metta forward other groups members of our societies.

According to Salleyyakkha Sutta of the Mijjhima-Nikāya describes that the basic principle of ten wholesome actions to be considered important to achieve mundane metta and peace which lead to the blissful existence of life. They are:-
 1. An onslaught on living beings, 2. Taking what is not given, 3. Sensual misconduct, 4. Lying speech, 5. Divisive speech, 6. Harsh speech, 7. Gossip, 8. Covetousness, 9. ill - will and 10. Wrong view, these wholesome actions are based on the bodily conflict, verbal and mental conduct.⁷³

The four sublimes states draw special attention in the conflict management in Theravāda Buddhism. These are named Brahma-vihāra known to be divine, so as lead one to the state of happiness where is no conflicts and violence in our society creating and developing of universal community and universal welfare.⁷⁴

Buddha established the Three Refuges for them to rely on over two thousands and five hundreds years. If any person wants to become Buddhist, take refuge In and rely on the Buddha, the Dhamma and the Sangha called as Triple Gems or Triple Jewels. The Sangha are monks and nuns. All they live in monasteries and carry on Buddha’s teaching. The Sangha means harmonious community. The Buddha, the Dhamma and the Sangha together possess qualities that are precious like jewels and can lead one to enlightenment. The meaning of refuge is a place to go for safety and protection, like a shelter in a storm. Taking refuge does not mean running away from life. It means living life in a fuller, truer way.

1. The Buddha is the guide.
2. The Dhamma is the path

⁷³ M. vol. I, pp. 147. F.L. Woodward, (tr.), **The Book of the Gradual Sayings (Aṅguttana-Nikāya)** Vol. V, (Oxford: PTS, 1994), p. 299.

⁷⁴ His Holiness the Dali Lama, “The Human approach to world, peace and conflict studies, Vol. 8, No. 8 November 2001, pp. 7, 9.

3. The Bangha are the teachers or companions to help him along the way⁷⁵

The main principles of Buddhist are the five precepts. All religions have some basic rules that define what is good what kind of conduct should be avoided in Buddhism. The most important rules are the five precepts. They have been passed down from the Buddha himself.

1. No Killing : Respect for life
2. No Stealing : Respect for other's property
3. No Sexual misconduct: Respect for our pure nature
4. No Lying : Respect for honesty
5. No Intoxicants: Respect for a clear mind

According to Buddha's teaching, life is dear to all beings. They have the right to live the same as we do. We should respect all life and not kill anything. Including, killing ants and even mosquitos is also breaking this precept. We should have an attitude of loving-kindness towards all being, wishing them to be happy and free from harm. Taking care of the earth, its rivers and air is included. One way that may Buddhists follow this precept is by being vegetarian. And if we steal from another, we steal from ourselves. Instead, we should learn to give and take care of things that belong to our family, to the school, or to the public indeed. Our proper conduct sows respect for oneself and others. Our bodies are good gifts from our parent. Therefore we should protect them from harm. Our young generation should especially keep their natures and develop their virtue. It is up to them to make the world a better place to live. Our happy families, even husband and wife both respect each other. Honesty is the best jewel in the world. Being honest brings peace into the world. When we have a misunderstanding, the best is to talk it over. This precepts includes no gossip, no back-biting, no harsh words and no idle speech.

The last precept of the five precepts is based on keeping our pure mind and a healthy body, when the Buddha was teaching the Dhamma for the assembly, a young drunkard staggered into the room. He tripped over some monks who were sitting on the floor and started cursing loudly. His breath reeked of alcohol and filled the air with a sickening stench. Mumbling to himself, he reeled out the door. Everyone was disappointed at his rude behavior but the Buddha remained clam. "Take a look at this

⁷⁵ Paul Brockelman, **Many Westfall the Greening of Faith, God, the Environment and the Good Life**, Twentieth – Anniversary Edition, (University of New Hampshire Press, Durham, 1997).

man! He will certainly lose his wealth and good name. His body will grow weak and sickly. Day and night he will quarrel with his family and friends until they abandon him. The worst thing is that he will lose his wisdom and become stupid. Following the precepts respectfully is a lifetime duty. That is our Buddhist basically and importantly rule for us.

In Buddhism, there are also eight precepts, the none precepts and the ten precepts for those nuns or lay people. The principles for monks are two hundred twenty seven rules and but or Bhikkhumis there are three hundred thirty one rules we called them Vinaya.

In this universe if we see or live peacefully we must respectfully and definitely take care those of precepts but only yet enough also including the most important thing is only loving-kindness each other because of all are our real families of the previous life according to the Buddhist teaching.

3.4.2 Practice

Buddhism perfumes many benefits of virtue beginning with being dear and loved and ending with destruction of cankers described in the many doctrines. We may radiate “If a Bhikkhu should wish, “May I be dear to fellows in the life of purity and loved by them, held in respect and honored by them, let him perfect the virtues”.⁷⁶

We may then either recite or determine, as follow:

1. Throughout my life from now, I shall refrain from killing any living creatures.
2. Throughout my life from now, I shall refrain from taking what is not give.
3. Throughout my life from now, I shall refrain from wrong conduct in sexual pleasures and from intoxicants.
4. Throughout my life from now, I shall refrain from false speech.
5. Throughout my life from now, I shall refrain from setting one person against another.
6. Throughout my life from now, I shall refrain from harsh and abusive words regarding any person’s status in society and beliefs.
7. Throughout my life from now, I shall refrain from speaking in ways not conductive to the welfare of being in this present life.
8. Throughout my life from now, I shall refrain from wrong livelihood.

⁷⁶ Galtung Johan, **Buddhism: A Guest for Unity and Peace**, (Honolulu: Dae Won Sa Buddhist Temple, 1993), pp. 33-35.

The relation to Five, Eight and Ten precepts of the virtuous qualities are explained in detailed in: Three kinds of bodily righteous conduct; four kinds of verbal righteous conduct and three kinds of mental righteous conduct.

Three kinds of righteous bodily conduct are:

1. Someone, abandoning the killing of living beings, abstains from killing living beings, (Pāñātipātā Veramani)
2. Abandoning the taking of what is not given, (Adinnādānā Veramani)
3. Abandoning misconduct in sensual pleasures (Kāmesumic Chācārā Veramani)

He/she abstains from misconduct in sensual pleasures; he does not have intercourse with women who are protected by their mother, father, mother and father, brother, sister or relatives who have a husband, who are protected by law, or with those who are garlanded in token of betrothal.⁷⁷

4. Abandoning gossip, abstains from gossip (Saṃphapphalāpa Veramani), speaks at the right time, speaks what is fact, speaks on what is good, speaks on the Dhamma and the Discipline; at the right time he speaks such words as one worth recording, reasonable, moderate, and beneficial.⁷⁸

Three kinds of righteous mental conduct are:

1. Someone is not covetous (Anabhijjhātu); He does not covet the wealth and property, of others thus: Oh, may what belongs to another be mine!
2. Someone mind is without ill will (Abyāpaññācitta) and he has intentions free from hate thus: May these beings be free from enmity, affliction and anxiety! May they live happily.
3. Someone has right view, Sammādiṭṭhi, undistorted vision: “There is what is given and what is offered and what is sacrificed; there is fruit and result of good and bad actions; in this world and other world; there is mother and father; there are beings who are reborn spontaneously; good and virtuous recluses and Brahmins in the

⁷⁷ Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of Buddha (Majjhima-Nokapa)**, M.I. 28 287 (Kandy: Buddhist Publication Society, 1995), pp. 382-383.

⁷⁸ Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of Buddha (Majjhima-Nokapa)**, M.I. 28 287 (Kandy: Buddhist Publication Society, 1995), pp. 381-384.

world who have themselves realized by direct knowledge and declare this world and the other world.⁷⁹

We have been formulated for the welfare and security of everyone and their observance means peace of metta and happiness, not only of the individual undertaking to preserve them or us in purity, but also to all others with whom has contact.

Brahmavihāra refers to the state of Brahmā, or more often, in meditation, to our internal state of Brahmā – like qualities, the divine abodes that means loving-kindness (metta), compassion, (kanunā), gladness (muditā) and equanimity (upekkha), also known as “immeasurable” (appamānā or appamaññā) as they should be cultivated unconditionally so that can reach out to immeasurable beings everywhere.⁸⁰

There are full of many kinds of problems they depend on specially greed, hatred and delusion etc. Essentially loving-kindness, metta everywhere, there will be no peace in this universe. Among the peoples, loving-kindness, metta with definitely result in world peace, irrespective of class and caste indeed.⁸¹

The Metta is radiated in these three specific modes:

1. generalized radiation (Anodhiso Pharaṇa)
2. specified radiation (Odhiso Pharaṇa), and
3. directional radiation (Di-sa Pharaṇa)

Generalized Radiation – the five ways of generalized radiation are as follows:

1. “May all beings (sabbe satta) be free from hostility, free from affliction, free from distress; may they live happily.”
2. “May all those that breathe (sabbe pāna) be free from hostility, free from affliction, free from distress; may they live happily.”
3. “May all creatures (sabbe bhutā) be free from hostility, free from affliction, free from distress; may they live happily.”

⁷⁹ Bhikkhu Ñānamoli and Bhikkhu Bodhi, **The Middle Length Discourses of Buddha (Majjhima-Nokapa)**, M.I. 28 287 (Kandy: Buddhist Publication Society, 1995), pp. 380-385.

⁸⁰ D.I.252; For a description of the immeasurable or divine abodes with similes; A.IV.375; On the divine abodes with the elements; A.V.299; On how the divine abodes limit karma.

⁸¹ Phramaha Tuan Pim-Aksorn, **Buddhist concept of Karunā and World Peace**, (Varanasi: Banaras Hindu University, 1998), pp. 212, 21.

4. “May all those with individual existence (sabbe puggalā) be free from hostility, free from affliction, free from distress; may they live happily.”

5. “May all those who are embodied (sabbe attabhava pariya pannā) be free from hostility, free from affliction, free from distress; may they live happily.”⁸²

The Eleven Results of the Blessings of Metta

The eleven results are follow:

One sleeps happily; one wakes up; one does not suffer in comfort bad dreams; one is dear to human beings; one is dear to non-human beings; the gods protect one; no fire or poison or weapon harms one; one’s mind gets quickly concentrate; the expression of one’s face is serene; one dies unperturbed; and even if one falls to attain higher states, and one will at least reach the state of the Brahma world.

The seven ways of specified radiation are as follow:

1. “May all females (Sabbā Itthigo) be free from affliction, free from distress; may they live happily”
2. “May all males (Sabbe Purisā) ...
3. “May all the Noble Ones (Subbe Ariyā) ...
4. “May all worldlings (Sabbe Anariya) ...
5. “May all gods (Sabbe Deva) ...
6. “May all human beings (Sabbe Manussā) ...
7. “May all those in states of woe (Sabbe Vinipātikā) ...⁸³

The ways of directional radiation involve sending thoughts of metta to all beings in the ten directions are as follow:

1. “May all beings in the eastern direction be free from hostility, free from affliction, free from distress; may they live happily.
2. “May all beings in the western direction be free from hostility, free from affliction, free from distress; may they live happily.
3. “May all beings in the northern direction be free from hostility, free from affliction, free from distress; may they live happily.

⁸² The Amaravati Sangha, Ñānamoli, Buddha Rakkhita, Piyadassi (tr.), Karuniya Metta Stta: The Buddha’s words on loving-kindness, SM.1.8 PTS SN-143-152 (2009).

⁸³ Piyadassi Thera (tr.), **The Discourse on Loving-Kindness**, 1999, SM1.8, PTS SN 143-152.

4. “May all beings in the southern direction be free from hostility, free from affliction, free from distress; may they live happily.

5. “May all beings in the north-eastern direction be free from hostility, free from affliction, free from distress; may they live happily.

6. “May all beings in the south-western direction be free from hostility, free from affliction, free from distress; may they live happily.

7. “May all beings in the north-western direction be free from hostility, free from affliction, free from distress; may they live happily.

8. “May all beings in the south-eastern direction be free from hostility, free from affliction, free from distress; may they live happily.

9. “May all beings below (in the downward direction) be free from hostility, free from affliction, free from distress; may they live happily.

10. “May all beings above (in the upward direction) be free from hostility, free from affliction, free from distress; may they live happily.

Compassion (Karunā) is a cardinal virtue in Buddhism. The heart of a compassionate person is soft; this will rest satisfied only after he is able to relieve the problems and suffering of other beings. The acts of compassion may be seen in several forms such as given charity to needy people, helping others when they are in trouble, suffering or ill, and protecting ones who are in danger. This acts also could be extended with limit towards all suffering and helpless beings including dumb animals and tiny insects. It may be manifested in the means of purchasing and releasing the animals, which are supposed to be killed, seeing them from the danger, giving medicine or did to the injured animals and so on.⁸⁴

Sympathetic joy (Muditā) means rejoicing and being pleased. It is rejoicing in the happiness and prosperity of others. Some people do not wish to see others prosperous, happy and successful in their life or career. This reflects the nature of envy (Issā). Muditā is diametrically opposite to envy. A person who is overwhelmed with envy will not wish to see another person becoming prosperous and happy. Nor is an envious person pleased to see others having a large flowing, attractive physical appearance, a good education, enjoying a high status, or getting promotion. By the way, a person with sympathetic-joy rejoices in seeing others successful in their business or career. He or she can easily bring to mind feelings of joy and pleasure, saying: May they be prosperous. This mental induration of good-will is sympathetic -

⁸⁴ Peter Harvey, **Introduction to Buddhism**, (New York: Cambridge University Press, 1990), pp. 210-211.

joy. It is mental state of noble-mindedness with extreme moral purification. The meaning of Muditā is pleased glad, satisfied that is Muditā-mana, sympathetic consciousness with gladdened heart, pleased in mind, Pasanna Citta.⁸⁵

Equanimity (upekkhā) is a commonly discussed subject in the Buddhist doctrines on the equal emphasis of individual and social welfare. The loving-kindness, meat practice towards all sentient beings can also be considered one, aspect of equanimity. This means one being morally impartial in observing and accepting others. Being in the state of equanimity also helps one to see things as they are. According to Buddhaghosha, equanimity is characterized as promoting the aspect of neutrality towards beings. This discussion point out that the four sublines states are core factors in establishing metta basically depend on loving-kindness.

The noble eightfold path is the middle way of practice that leads to cessation of suffering (dukkha), as for supramundane metta and peace, we have to practice the noble eightfold path, which is divided into three parts, the first part includes right speech, right action and right livelihood, refers for sila, virtue, concentration right effort, right mindfulness and right connection or unification, samādhi. The last part, right view, right thought are contained paññā. Sila is the important first stage. Without sila, there can be no samādhi that is the second stage, without sila and samādhi, there can be no paññā. The concentration meditation practice leads to the attainment of gradual development of different stages of higher mental refinement it is also called the different stages of the jhānas attainment. Finally the knowledge of jhāna can be transformed into knowledge which leads to the attainment of the ariyan's path and fruits. A person who attain in the ariyan's path and fruits, the proper metta and peace and happiness is found within that person. The Buddha and his Arahant disciples are always live in peace and happiness.⁸⁶

In conclusion, these principles and practices are applicable to one and all universally, inspective of race, culture and religion. If we practice diligently and with conviction, we can establish welfare in our community. By this basis of these moral principles and practices all can build up themselves and their society, creating and developing an order of universal community and universal welfare in the world.

⁸⁵ Bhikkh Nānamdi, (tr.), **The Path of Purification (Visuddhimagga)**, (Colombo: Buddhist Publication Society, 2010), p. 311.

⁸⁶ Anguttara Nikāya (tr.) A.3:88. F.L. Woodward (tr.), **The Book of Gradual Sayings** (Anguttara Nikāya), Y.I, (Oxford PTS, 1994), p. 301.

3.4.3 Dhamma Supporting Loving-Kindness, Metta

Buddhism, understanding of Dhamma to convey to people of many nationalities to develop in any parts of the world based on Metta, loving-kindness, also including southeast, Southnorth, east and west i.e., USA, UK, Australia, New Zealand, Singapore, Malaysia, Germany, Russia so on. There is the opportunity to participate in daily life of many monastery, meditation centres, foundations, societies in our modern societies sharing Metta supporting by Dhamma of Buddhism. Accompanying monks, nuns and lay persons on the daily alms round, chanting, meditation practices in temples, caves, and many parts of Dhamma communities in the world, and Dhamma talks and discussions with a range of experienced ordained and lay teachers as well as trips to journeys through the countryside, visiting ancient temples, stupas in the different parts of the world with the cost being on donation basis, food and accommodation added. A way of Dhamma is a way of life based on the qualities of Metta, loving-kindness, generosity, wisdom and skillful conduct which can inform every aspect of our daily lives. Taking up this practice helps us to explore those approach to living and share. It with others because of Dhamma supporting Metta.

By creating opportunities for Dhamma to followers between people from different cultures. That is hoped that the highest qualities of the triple gems may be generated to support the world. Living in Dhamma supporting Metta, is the real life, no pretences, but instead trying to live life in the present moment, seeing and accepting life the way it is. We are dependent on generous donations of those who have come into contact and benefitted from the activities instigated by Buddhist communities.

In many parts of Buddhist communities, we are arranging different ways of Dhamma supporting with Metta not only four Buddhist but also for offer religious communities, specially supporting Dhamma studying monks for their educations in domestics and international for post graduate an pre-graduate educations including nuns and lay people and samaneras to propagate and promotion of our Buddha sasana.

3.6 Concluding Remarks

According to conflict management because of the case studies of Metta, in a globalized world, rural-urban linkages are not only local. For instance, dinner in New York's Chinatown eat rice from Vietnam, chickens in China, are raised on soybeans grows in Argentina and chocolatiers in Brussels source cacao from Ghana. Those of such global rural-urban linkages also need to be mutually beneficial. Sustainable consumption and production, perhaps facilitated by a target on sustainable supply chains, would yield such mutual benefits. The cross-cutting nature of sustainable cities, capitals and human settlements was repeatedly stressed, necessitating a holistic approach addressing such interlinked issues as poverty eradication, job creation, sustainable transportation, water and sanitation, climate change and disaster risk reduction, health, education, governance and participatory decision making.

All of these situations in our modern societies are because of craving, lobha, dosa and moha which is describing in this research accordingly mentions respectively because of Buddhism. Here Metta Sutta, Savannasama Jataka, Rohini Sutta, Maha Buddhavaṃsa, Mahasamaya Sutta, Brahmajala Sutta, Maṅgala Sutta, Mahasatipaṭṭhāna Sutta, Mahapañnibbāna sutta, and Kosambiya sutta are some of most important Buddha's Teaching how to manage any conflicts in our globalization to peaceful modern societies we can knowledged for good managements how different any situations such as political social, economical and also global warming to improve our abilities specially the governmental leaders for our peace world without conflict, battles and wars forever indeed.

The best knowledges and lessons we can learn from our Buddhist tipitaka according to the teachings of Buddha that is respectively researching including this Dissertation Paper, not only for writing and reading, but specially always listen and developing our human-beings for those of good benefits for our globalization.

Chapter IV

Propose Metta Buddhist Integrated Method for Conflict Management in the Modern Society

This chapter is the most important in this dissertation; the researcher will describe the influence of radiating Metta, participating with an overview and an analysis. Then Metta properly to the society and the theoretical method of Metta in Buddhism. Buddhist Teachings and other methods contained with Mahayana and Hinduism.

Conflict management is the good ability to identify and handle conflicts in a sensible manner at any place in our modern society. Since conflicts are natural part of our modern society, it is important to have someone in our community, modern society who understands conflicts and how they are resolved. It is more so important in the modern society's of workplace or anywhere than ever due to an increasingly competitive business environment. Everyone needs to prove their value to the modern society and it can lead to disputes. Such disputes can affect the competitiveness of any organization.

In our modern society a poorly managed conflict can often lead to serious friction between those involved that we can see everywhere around our community in this world. The result is that their working relationship becomes damaged. According to learning how conflicts are resolved professionally, we are able to strengthen our relationships. It ensures that we can work harmoniously in our modern society which also raises the productivity of our teams.

- Instead of insults and endless fights, the leaders learn how to collaborate for the benefits of our modern society.

- Other benefits are that it reduces the direct cost of managing the conflicts. For instance, the issue may be escalated to a court case, which can cost money to resolve.

4.1 Modern Societies under Influence of Radiating Metta, Loving Kindness

According to Buddhism, the Buddha is the greatest conqueror the world has ever seen. His teaching illuminates the way for mankind to across from a world of darkness, hatred and suffering, full of unhappiness. He has great wisdom and loving-kindness to a new world of light, love and happiness.

In the history of world, we ever hear of any religious teacher who was filled with all absorbing compassion and Metta, loving-kindness for suffering as the Buddha. We heard some wise men in Greece; Socrates, Plato and Aristotle and others who lived at about the same time as the Buddha. They were only philosophers and great thinkers, after truth: because they lacked any inspiring Metta, love for the suffering multitudes.⁸⁷

Buddha taught the way of liberation mankind was to teach how to find complete freedom from physical and mental suffering. Buddha was more concerned with revealing a path, that all people could follow. It is not difficult to see where the Buddha stands amongst all those great intellectuals. After the Buddha, the sangha, the holy order which he found, has had an unbroken existence to the present day. They possessed the facts of his life and teachings which have been transmitted from generation to generation in various parts of the world. Then his body was cremated and the bodily relics were divided among eight kingdoms in India. King Jatasatthu enshrined in a pagoda at Rajagriha, less than two centuries, emperor Asoka distributed those relics throughout his empire. In the “Mahavamsa” history, the best and authentic ancient history known to us gives detailed particulars of life as well as details of the life of Emperor Asoka also in Sri Lanka, Myanmar (Burma), China, Tibet, Nepal, Korea, Mongolia, Japan, Thailand, Vietnam, Cambodia and Laos show unbroken historical, cultural, religious, literacy and traditional evidence in many Buddhist societies in the world. Also see in Buddhagaya, Benares, Kusinagara, Rajagaha, Lumbini, Savatthi, Bihar and so on. Those are many societies under influence of radiating metta and repeating Buddha’s teachings for many countries.⁸⁸ Buddha never

⁸⁷ Dr.K. Sri Dhammananda, **What Buddhist Believe**, 4th ed. (Malaysia, Kuala Lumpur: Buddha Dhamma Education Inc. Buddhist Missionary Society, 2002), pp. 65, 38, 53, 57, 100, 117.

⁸⁸ Dr.K. Sri Dhammananda, **What Buddhist Believe**, 4th ed. (Malaysia, Kuala Lumpur: Buddha Dhamma Education Inc. Buddhist Missionary Society, 2002), pp. 40-45.

mentioned that he wanted to save every living being in this universe. His help only to those who were spiritually mature and willing to accept his Nobel Way of Life.

“The doors to the deathless are open’
 Let those who will hear leave wrong doctrine . . .
 Now shall I turn the Wheel of the Great Law
 For this I go to Kasian city, Baranasi,”

(Ariya Pariyesana – Majjhima Nikaya)

By the way, the word, “Bodhi” is used to refer to the qualities of the Buddha, or Pacceka Buddha and Arahant in expression such as Samma Sam Bodhi, Pacceka Bodhi and Bavaka Bodhi in Buddhism.

In twenty-first century, the modern society worldly knowledge can also be used for harmful purposes such as building missiles, with nuclear warheads, manipulating the stock market, cheating “legally” and inflaming political anxiety and hatred because of without loving-kindness metta, mankind has been brought no nearer to the solution to human problems or conflicts and eradicating pervasive unsatisfactionness, it never will solve human beings universal problems and bring peace and happiness because of full of greed, anger and ignorance but also lack of metta, loving-kindness in our societies. For as long as we are ignorant about the Dhamma, we will never be trapped in samsara, the repeated cycle of birth and death, according to Buddhism. So, in our modern societies there is the most important matter that under influence of radiating Metta according to Buddhist integrated method for conflict management in this universe. A kusala may be to an akusala a condition by way of object.

4.1.1 Buddhist Conflict in Violence of Sri Lanka

Any part of this world, there are a lot of conflicts among us in this modern societies. Buddhism faces in relation to the continuing ethnic conflict and violence in Modern Sri Lanka. Prominent Scholars in the fields of anthropology, history, Buddhist studies and Pāli examine multiple dimensions of the problem. Buddhist responses to the crisis are discussed in detail, along with how Buddhism can help to create peace in Modern Sri Lanka. Evaluating the role of Buddhists and their institutions in bring about an end to war and conflicts, violence as well as possibly

heightening the problem, this collection puts forward a critical analysis of the religious conditions contributing to continuing hostilities.⁸⁹

A large noisy crowd, or a large group of people Sri Lanka mobs made up mostly of Lanka's predominately Buddhist Sinhalese majority torched Muslim homes and businesses in the island-nation's central hills near Kany, a day after the government imposed a state of emergency to quell days of violence in march 7, 2017.

As NPR's, national public relation radio, Julie McCarthy reports tensions between the two communities, which burst into open hostility on Sunday, have been growing in recent months, with hardline Buddhist groups accusing Muslims of forcing people to convert to Islam. Muslim also have been targeted for allegedly vandalizing Buddhist archaeological sites and some Buddhist nationalists have, "protested against the presence in Sri Lanka of Muslim Rohingya asylum seekers from mostly Buddhist Myanmar, where the Buddhist nationalism has also been on the rise.

Hundreds of Muslim residents of Mullegama a village in the hills of central Sri Lanka, barricaded themselves inside a local mosque after Baddish mobs attacked their homes Wednesday morning accusing them of stealing the donation box of a nearby Buddhist temple. At least 20 Muslim homes appeared badly damaged and flames engulfed one two-story- home.⁹⁰

Muslims hiding in the mosque, speaking on condition of anonymity because of fear of reprisals, said people were prevented by police from saving their properties and did not stop the attackers. The government ordered telecommunication services providers to block access to facebook, viber and whats-app. The social media platforms were being used by extremist groups to incite violence.

According to the Hindu newspaper in India wrote that violence began Sunday (4-3-2018) as a road-rage incident "in which a group of Muslim youth beat up a Sinhalese driver, who later succumbed to injuries. In Digana town of Kandy the youth and 24 other suspects in connection with the ensuing violence and arson attacks, were arrested. Amid mounting criticism of the police's poor response President Maithripala Sirisena on March 6 Tuesday declared Emergency Rule – a

⁸⁹ Mahinda Deegalle, **Buddhism, Conflict and Violence in Modern Sri Lanka**, (Rutledge Critical Studies in Buddhism).

⁹⁰ Scott Neuman, Sri Lanka Declares Emergency Amid Buddhist Attacks on Minority Muslims.

move that, according to his ministers, allowed the government to Summon the Army into ground action.

Sri Lanka, located off the southeast tip of India, was the site of a bitter and protracted civil war that pitted the Sinhalese majority against minority ethnic Tamils, most Hindus, who sought to form an independent state in the north. The 26 year conflict that ended in 2009 resulted in the deaths of between 40,000 to 100,000 people. Muslims comprise about 9 percent of Sri Lanka's population of 21 million, the smallest minority after Tamils.⁹¹

The government ordered a curfew across much of Central Province, which is now its third day. Apparently exasperated by the recent violence, Harsha de Silva, the deputy minister of national policies and economic affairs, tweeted "Enough! Please Stop. Don't escalate his incident to a race riot. Police, you better follow instructions and enforce the damn law." But, in a subsequent tweet, de Silva implored "We can only develop as a nation by being united; we will ruin our future if we once again try to kill each other."

In Sri Lanka, the informal religious economy is defined by competitiveness among evangelical Christian groups and, although not recognized by the state is closely regulated. The formation of strategic extra-group networks that enable competitiveness, and outcomes of a rational model. The three insights are offered that can be used as a starting point for further work on religious oligopolies, informal economics and relational understanding of religious competition.⁹²

Nationalism has been an undeniable global phenomenon since, at least the 17th century, the concept of nationalism has been essential for understanding the social and political development that led to the creation of modern-day "nation-states". The important guide lines for the creation of nation-states can be traced back to the Treaty of Westphalia, which redrew the territorial boundaries in Western Europe after the so-called thirty years War. In the course of the years that followed, a connected series of politically significant events have been tagged under the term "Nationalism". However, it is said that the meaning of this concept has remained quite ambiguous. The prominent scholar Hass unambiguously defines nationalism as

⁹¹ Scott Neuman, Sri Lanka Declares Emergency Amid Buddhist Attacks on Minority Muslims.

⁹² Orlando Woods, Sri Lanka's Informal Religious Economy: Evangelical Competitiveness and Buddhist Hegemony in Perspective. Article, 2012.

a phenomenon “composed of value and claims acceptable to the great bulk of one political community that set it apart from the values and claims of other political communities.

The history of nationalism in Sri Lanka can roughly be traced back to the second half of the 19th century. Since that moment, the discourse on nationalism in Sri Lanka has been conceptualized and influenced by the dominant western understandings of the phenomenon. The researcher results a special importance on aspects of culture, nation and state. Religious nationalism is widely used to describe politically significant events that took place in Sri Lanka prior to the country’s independence. This phase of history is also commonly described as period of anti-western nationalism and referred to as first generation nationalism. Following Sri Lanka independence in 1948, the nationalism discourse began to be dominated by the subject of “ethnic” nationalism. According to Hass “Ethno nationalism can be best perceived in terms of collective interesting of creating the optimal conditions for the existence of the group and maintenance of its identity”. The ethno-religious nationalism has become linked directly to the inter-ethnic tensions between the Sinhalese and the Tamil ethnic groups.

That was characterized by the onset of the inter-ethnic conflict between the majority-run Sinhalese state and the Liberation Tigers of Tamil Eelarn (LTTE) which claimed its status as the sole representative of the minority Sri Lanka Tamil, the discourse on nationalism gradually became more susceptible to extreme political manipulations in the fiercely competitive electoral political arena. That was particularly apparent among the various political fictions of the Sinhalese majority. Here fierce competition for state power and state resources was intensified under stagnating economic circumstances.

There seems to be a great demand for understanding Sri Lanka growing conflict environment especially for the phenomenon of the country’s nationalism. The classical theoretical understanding of nationalism has proven to be unable to elucidate important aspects underlying the causes of the conflict. It has become increasingly apparent that the classical theories of nationalism are devoid of detailed discussions on the agencies of nationalism. They are unable to adequately explain modern day manifestations of nationalism, which nationalism is no longer an innocent

expression of “Love for nation”, but a political instrument of mobilization for the political gains of certain privileged classes in the society.⁹³

The nature of nationalism in Sri Lanka in the late 20th and 21st century, especially during the period of intensified ethnic conflict, one needs to look beyond classical interpretations of nationalism. There will be urged, largely ignore the question of agency in nationalism and downplay the related social, cultural, political and economic dynamics of the modern capitalist state formation in the post-colonial era. The close members to the interplay between two important variables in the context of Sri Lanka; the country’s political power and its society’s class interests. The important of these two things and their relation to nationalism transpired under an externally injected system of modern democratic representation that overlapped with the country’s post-colonial feudal social and institutional remnants.

Buddhists remains a powerful instrument for the political mobilization of the Sinhalese faction of the ruling class. The popular literature on the dominant discourse of nationalism in Sinhalese community is grounded in the Maharamsa chronicles, which are among the first written accounts of peoples on the island. Maharamsa is a text compiled by Maharamsa, who was a Buddhist monk in the 5th century B.C., Maharamsa and his texts were believed to have planted the first seeds of the idea of the “Sinhalese race”. Prince Vijaya of north India who was of Aryan descent was sent to Sihaladeepa by the Chief of Gods (Sacra) at the request of Lord Buddha. When he was on his deathbed. The mission of Prince Vijaya and the 700 other people he had brought to the island was aimed at spreading this descendants all across Sihaladeepa. This endeavor was thought to safeguard the pure form of Buddhism during the 5,000 years after Lord Buddha’s death.⁹⁴

Mainstream Vs. Neo-Marxist interpretations of Sihala – Buddhist Nationalism

The popular discourse on nationalism in the previous section leads to the conclusion that discourse is based essentially on idealist and cultural factors. The popularization of cultural and ideological views on the nationalism in Sri Lanka is a result of the application of classical western Theories of nationalism by local

⁹³ Shyamika Jayasundara-Jmits, Contemporary Sinhala-Buddhist Nationalism in Sri Lanka: The Relevance of a (Neo-)Marxist Interpretation, (Netherland: Erasmus University), p. 74.

⁹⁴ Robert M. Burden of history obstacles to power sharing in Sri Lanka, (Colombo: Marga Institute of Sri Lanka, 2001), p. p. 84.

bourgeois scholars. The roots of ethnic Sinhalese identity formation. The cultural distinction between Sinhala-Buddhists and Tamils have all served as primary focus areas in their analyses. Sri Lanka is of course not the only country with problems of political legitimacy and accountability. A quick work at the African continent shows that it is similarly struggling to realize and maintain a mode of post-colonial democratic politics. Its effort to end brutal civil wars also sheds light on the role of class agencies and class interests that are popularity expressed as nationalism. It can be similarly observed that the post-colonial capitalist classes who undertook the “business of ruling” are now fighting among each other over conflicting class interests. They often do this by deliberately giving these conflicts a nationalist, ideological character. That is also including that primarily consists of local and colonial bourgeoisie. What is now “dynastic democracy”. Its members attempt to further advance their class and clan interests by acquiring political power and using nationalist sentiments that are first and foremost drawn from ideological and cultural factors.⁹⁵

After then, showing upon class analysis of Canonical Forms of Sinhala-Buddhist Nationalism, here Post-Colonial Sinhala-Buddhist Nationalism.

During the transfer of power from the British colonizers to the native population, the bourgeois classes in Sri Lanka successfully managed to take over the political leadership of the country. The willingness of the local bourgeoisie to collaborate with the British colonial administration and its promotion of a peaceful nationalist movement positively impressed the British, who eventually decided to transfer their powers peacefully to the local bourgeoisie. In this process, the Tamil bourgeois class was largely left at the mercy of the Sinhalese counterpart. The result of this transformation was that political power gradually began to concentrate in the hands of the Sinhalese bourgeois class. What was more striking, however, was the surfacing during this period of an open class conflict within the Sinhalese bourgeois class who divided along their primary class identities drawn along traditional and colonial bourgeoisie status. The fact that many historically and politically significant events had their foundation in this conflict suggests that this Sinhala intra-bourgeoisie conflict has had an impact on the direction of the nationalist discourse particularly that of its Sinhala-Buddhist variant. This conflict was also marked by the beginning of

⁹⁵ Berberoglu B., Nationalism, ethnic conflict and class struggle: A critical analysis of mainstream and Marxist theories of nationalism and national movement critic social, 2000, p. 217.

the rapid falling apart of the short-lived inter-ethnic bourgeoisie class solidarity between the Sinhalese and Tamils.⁹⁶

During the late 1940s and onwards, three dominant political forces existed in independent Sri Lanka. The post-colonial struggle for political power cannot be divorced from the vested interests that these forces continued to have on the access to state resources. The rising power of three Sinhala bourgeois groups in the country's post-colonial national politics eventually gave rise to an open intra-Sinhala bourgeois class conflict that eventually influenced the making and shaping of post-colonial policies that led to Sinhala-Buddhist nationalism and influenced the very nature of politics in Sri Lanka. Although the ideologies of the three political forces were crafted on the basis of different political ideologies – conservative – liberalism, Marxist – socialism and a mixture of indigenous nationalism and socialism – they all advocated an ethno-religious nationalism based on politicized Sinhala culture and Buddhism. In order to understand Sri Lanka post-colonial nationalism in this political environment one should carefully investigate the class nature of Sinhala-Buddhist nationalism. The formation of popular politics, informed by class conflicts and related intra-ethnic and intra-bourgeois class conflicts, is of special importance in this research.

The colonial bourgeois class was the class that economically triumphed mostly from its engagement in new business during the colonial capitalist economy. This was also social class that was able to climb the economic ladder most significantly and rapidly, as a result of the capitalist economic expansion that took place at the time of British colonial rule on the island. This segment of the Sinhalese bourgeois class traditionally enjoyed only a secondary position in the island's hierarchical caste and class system.⁹⁷

The Jathika Hela Urumaya (JHU) was formed more recently 2004, led by the Buddhist clergy who publicly claim to represent the majority Sinhala-Buddhist interests. The party also wishes to re-establish the ancient glory of pre-colonial Sri Lanka on the basis of the values and principles of Buddhist and Sinhala culture. Its political projections on the future of Sri Lanka, the party has reserved a prominent

⁹⁶ Orlando Woods, Sri Lanka's informal Emergency Amid-Economy: Evangelical competitiveness and Buddhist Hegemony in perspective, Article, 2012, p. 14.

⁹⁷ Roberts M., **Caste conflict and elite formation: the rise of Karava Elite in Sri Lanka 1500-1931**, (Cambridge University Press, 1982), p. 80.

role for the country's rural peasants. If one carefully looks at the class background of the party's leadership and scrutinizes their regular voter base however, it is not surprising to find a common set of class and material interests, underneath their popular branch of Sinhala-Buddhist nationalist. A good example of such underlying class and material interests is the faction's obsession with the reclaiming of vast areas of land in the eastern and northern parts of the country. These plots of land, which Tamils regard as their homelands, were originally donated to the Buddhist temples before the British had arrived and are now claimed to belong to the Sinhala-Buddhist cultural heritage. The leadership, which was assigned by the petty bourgeois classes and the vernacular educated organic intellectuals showed, moreover, a clear bias towards the aim of fulfilling the interests of a particular class. This was however to be expected from a political party that is mainly supported by the petty bourgeoisie and composed of members from a similar class.⁹⁸

Because of these reasons, one needs to be careful in understanding the extreme forms of Sinhala-Buddhist nationalism that the JHU publicly advocates. This is particularly true when one considers that class politics play an important role under the guise of the party's popular ethnic and religious rhetoric.

There is currently sufficient evidence to argue that the effects of this post-colonial politically charged Sinhala-Buddhist ideology is a result of the deep class rifts within the Sinhala bourgeois and ruling classes. Any serious and comprehensive analysis will likely discover that the nature of Sri Lankan class relations and class conflicts has had a great influence in determining the path of ethnic conflict management in the contemporary Sri Lanka.

The influence of the extreme form of the Sinhala-Buddhist nationalist ideology is interestingly enough, not limited to pure cultural interpretations, but more importantly also seems to transpire increasingly into secular areas. For example, already firmly rooted in the economic development and foreign policy orientations of Sri Lanka. The underlying formula of Sinhala culture identity, which comprises themes of *weva*, *dageba* and *yaya*. (i.e. tank, temple, and paddy field) has become the foundation for the largest development project that was launched in Sri Lanka in 1980s. despite the underlying motives of such events, which can only be identified through a rigorous class analysis, this exclusively cultural message – based on a Sinhala-Buddhist nationalist ideology – has been able to win the hearts and more

⁹⁸ Jayavardena, J., Foreword, in Tambiah, S.J. ed., **Buddhism betrayed: Religion, Politics and Violence in Sri Lanka**, (Chicago University Press, 1992), p. vii.

importantly the votes of the majority of this development of the Buddhist-Sinhalese population. The tragedy of this development is the subsequent intertwinement of the ruling class' ideological materialism and the political state ideology that are united in the artificial form of Buddhist-Sinhalese nationalism.

4.1.2 The Relevance of a Neo-Marxist Understanding of Nationalism

There are a number of reasons to suggest that the birth and spread of Sinhala-Buddhist nationalism in Sri Lanka politics has not been the result of autonomous ethnic-religious processes, but is rather a “deliberate creation” of the Sinhala bourgeois class and its subordinate class alliances. The dominate nationalist discourse of Sinhala-Buddhist with the help of a neo-Marxist framework firmly suggests that this discourse has thus far been traded largely as a one-sided phenomenon. Nationalist discourse has been interpreted mainly in relation to the Sinhala-Buddhist identities. This approach has failed to recognize the importance of agency in the promotion of nationalism and of the social context in which the nationalist discourse is grounded. The causes of such failure are various. One important cause is the strong influence of Western scholarship on the western –educated local elites in their post-colonial studies of Sri Lanka nationalism. The dominant western view on the subject of nationalism seems to have led to an ethno-religion-centric discourse on Sri Lanka nationalism.

According to the theories of Ernest Renan and Max Weber, which revolve around concepts of “nation” and “Nation state” have influenced the local elites' scholarly interpretation of the subject. More recent theories of bourgeoisie classical nationalism such as Hans Kohn, Carlton Hayes and Louis Snyder and Mary Kaldor have placed central emphasis on the “nation”. In their view, nationalism should be understood in primarily subjective and idealist terms. For example Kohn has urged that “Nationalism is an idea, an idea-force, which fills man's brain and heart with new thoughts and sentiments and drives him to translate his consciousness into deeds of organized action”.⁹⁹

Understandings of nationalism that are based on the fundamentals of idealism and culture may well be appropriate for idealism and culture may well be appropriate or analyzing the establishment of western European national states. For a country such as Sri Lanka where class (as well as caste) play a determinant role in

⁹⁹ Anderson B., **Imagined communities, reflections on the origin and spread of nationalism**, (London, 1983), p. 83.

social, economic and political relations, class should be a central element in the analysis of nationalist discourse in order to avoid misunderstanding and confusion.

Classical interpretations of nationalism fail to grasp the complexities of human life and the multifarious web of relations that characterize post-colonial societies, where class and caste continue to play a dominant, yet not-so-obvious, role. As the case of Sri Lanka has illustrated, it is crucial to identify the agencies of nationalism and uncover the real underlying motivations of these agencies in order to gain a comprehensive overview of the practice and functions of nationalism. Nationalism in Sri Lanka cannot be understood without careful analysis of the zero-sum electoral politics that are dominated by ethnic nationalist propaganda. Contemporary Sri Lankan nationalism should be seen as a strong expression of deeply rooted class conflicts among the Sinhalese ruling classes. This conflict has been given an ethnic outlook by the Sinhala ruling elites, who are de facto pursuing their respective class interests.

Sri Lanka's society is extremely class-based. The Sinhalese ruling classes and their close class collaborators compete for the accumulation of state resources, i.e., material resources and other types of political capital (such as power and status) that often translate into ethnic nationalist sentiments. Especially since the 1970s Sri Lanka's history has seen such developments. Bastian has argued that classes came to dominate the populist development policies with the advent of the Sinhala-Buddhist ideology as the dominant source of power of the country's ruling classes. These class formations are similar to what Kelecki calls 'intermediate regimes'. The capitalist UNP regime of J.R. Jayawardena, who institutionalized a liberal economy as a favour for the Sinhala bourgeoisie and petty bourgeoisie to maintain their power position in the national political arena, provides perhaps the most fascinating early example in this regard

In general, there seems to have been a mismatch between the economic policies adopted since independence and the political views of the ruling class. Economic policies seem never to have addressed – or have intended to address – the imbalanced structural conditions of the economy. They served to sustain traditional patron-client relations and adjust to the requirements of the modern system of representative democracy. Under the influence of deteriorating economic conditions of the country over the past decades, such patronclient relationships could not, however be sustained. In these circumstances Sinhala-Buddhist ideology began to serve as a new type of benefit exchanged between the majority Sinhalese voters and their political patrons, without incurring very little or no cost for the patrons.

Conclusion

Classical Marxist theories of nationalism suggest that a distinction be made between the nationalism of the oppressor and that of the oppressed in order to really understand the phenomenon. The case of Sinhala-Buddhist nationalism in contemporary Sri Lanka. A distinction is best captured when applying a neo-Marxist analysis to the subject of nationalism, as this leads to recognition of the underlying class nature of nationalism in Sri Lanka indeed.¹⁰⁰

Definition of Conflict

Definition of conflict and the search for a single all-encompassing definition of conflict is a difficult endeavor. For the purposes of training individuals in conflict management and negotiation skills, such endeavor is not only difficult but also unnecessary.

When providing conflict management training, it is important that the participants understand the elements that coalesce to define conflict from their own perspective and experience. Therefore the appropriate definition of conflict is largely a matter of personal experience and content. For one person, conflict may appear as a state or situation, while for another, conflict may be conceived as a behavior or process. When one's task to assist individuals in better understanding and addressing conflict, something which is deeply and intricately woven into the cloth of human experience it is of little value extolling the validity of one definition over another. What kind of most value is crating meaning for learner?

Most definition of conflict have much in common and are separated largely by contextual details. Effectively teaching the meaning of conflict requires the presentation of multiple, valid definitions that the learner can chose from to find the definition that resonates with experience and perspective.

The individuals can utilize the definition of conflict that makes the most sense to them for broadly outlining the conflict(s) they are currently addressing. Alone the tool provides little value, but as a starting point for developing an understanding of the dynamics of conflict, it can be a very useful device.

¹⁰⁰ Coomaraswarny R. Myths, **Without Conscience Tamil and Sinhalese Nationalist**, (Sri Lanka, 1987), p. 84.

4.1.3 Concept of Conflict

1. Social conflict is a struggle between opponents over value and claims to scarce status, power and resources. Conflict is a breakdown in the standard. (L. Coser, 1956)

2. Conflict is a breakdown in the standard mechanisms of decision making, so that an individual or group experiences difficulty in selecting an alternative (L.G. March & H.A. Simon, 1958)

3. Conflict that are essentially bargaining situations in which the ability of one participant to gain his ends is dependent on the choices or decisions that the other participant will make. (t. Schelling, *The Strategy of Conflict*, 1960)

4. Conflict is a situation in which the conditions, practices or goals for the different participants are inherently incompatible. (G.G. smith, *Administrative Science*, 1966)

5. Conflict is involve struggle between two or more people over values, or competition for status, power, or scarce resources. (L. Coser, *Study of Social Conflict*, 1967)

6. Conflict is a type of behavior which occurs when two or more parties are in opposition or in battle as a result of a perceived relative deprivation from the activities of or interacting with another person or group. (J.A. Litterer, *Academy of Management Journal*, 1966)

7. Conflict occurs in any social situation or process in which two or more social entities are linked by at least one form of antagonistic psychological relation or at least one form of antagonistic interaction. (C.F. fink, *Journal of Conflict Resolution*, 1968)

8. A conflict exists whenever incompatible activities occur ... one party is interfering, disrupting, obstructing or in some other way making another party's actions less effective. (M.Deutsch, *Resolution Conflict*, 1973)

9. Conflict is an interactive state in which the behaviors or goals of one actor are to some degree incompatible with the behaviors or goals of some other actor or actors. (J.T. Tedeschi, B.R. Schlenker, 1973)

10. Conflict is a process in which two or more parties attempt to frustrate the other's goal attainment ... the factors underlying conflict are threefold interdependence, differences in goals and differences in perceptions. (J.A. Wall, *Negotiation*, 1985)

11. Conflict is the opposition of forces. (L.S. Kahn, Peacemaking, 1988)
12. Conflict is “a process of social interaction involving a struggle over claims to resources, power and status, beliefs, and other preferences and desires. The aims of the parties in conflict may extend from simply attempting to gain acceptances of a preference or securing a resource advantage, to the extremes of injuring or eliminating opponents. (H. Bisno, Management conflict, 1988)
13. Conflict means perceived divergence of interest, or a belief that the parties’ current aspirations cannot be achieved simultaneously. (D. Pruitt & J. Rubin, Social Conflict, 1986)
14. Conflict are communicative interactions among people who are interdependent and who perceive that their interests are in consistent or intension. (C.Conrad, Communication Mono., 1991)
15. Conflict – incompatible activities – occurs within cooperative as well as competitive contexts .. conflict parties can hold cooperative or competitive goals. (Tjosvold & Meditation, 1994)
16. In the organizational context, conflict is an expression of dissatisfaction or disagreement with an interaction, process, product or service. (C.A. Constantino & C. Merchant, 1996)
17. Conflict is the interaction of interdependent people who perceive incompatible goals and interference from each other in achieving those goals. (J.P. Folger, 1997)
18. Conflict is present when two or more parties perceives that their interests are incompatible, express hostile attitudes or pursue their interests through actions that damage the other parties. These parties may be individuals, small or large group and countries. (A.P. Schmid, Quoting Lund, 1998)
19. Conflict is the competition of differences of interests among people. (L. Thompson, The mind, 1998)
20. Conflict is the competition between interdependent parties who perceive that they have incompatible needs, goals, desires or ideas. (E.J. Van Slyke, Listening to Conflict, 1999)
21. Conflict is an interactive process manifested in incompatibility, disagreement or dissonance within or between social entities. (M.A. Rahim, Managing conflict, 2001).

22. A process in which one party perceives that its interests one being opposed or negatively affected by another arty. (R. Kreitner & A. Kninicki, 2004)

23. Conflict is caused when a boundary and its norms are challenged, threatened or circumvented. (G.T. Furlong, conflict Resolution, 2005)

24. A process that begins when one party perceive that another party has negatively effected or is about to negatively affect, something that the first party cares about. (S.P. Robbins & T.A. Judge, 2008)

25. Conflict is the process by which people or groups perceive that others have taken some action that has a negative effect on their interests (D.J. Levi, Group Dynamics for teams, 2013)

4.1.4 An Overview

Buddhism is a beautiful gem of many facets attracting people of diverse personalities. Every facets in this gem has time tested methods and approaches that can benefit the Truth seekers with their various levels of understanding and spiritual maturity. Buddha Dhamma is the fruit resulting from a most intensive search conducted over a long period of time by a compassionate noble metta man whose mission was to help suffering humanity.

Today Buddhism remains as a great civilizing force in the modern societies in this world. Buddhism, themselves possess the faculty of developing their own energy and insight in order to reach the highest goal by practicing radiating loving kindness.

According to Buddhism, life is a combination of mind, nāma and matters, supa and mind consists of the combination of sensation, perceptions volitional activities and consciousness. But matter consists of the combination of the four elements of solidity, fluidity, motion and heat. Life is the co-existence of mind and matter. Death is the separation of mind and matter. Decay is the lack of co-ordination of mind and matter. Rebirth is the recombination of mind and matter, too. After death, physical body (matter), mental forces (mind) recombine and assume, a new combination is a different material form and condition another existence.¹⁰¹

The Buddhist people who live in Thailand and Burma specially elderring patients usually apply Buddhist teachings to deal with illness and death. This

¹⁰¹ Dr.K. Sri Dhammananda, **What Buddhist Believe**, 4th ed. (Malaysia, Kuala Lumpur: Buddha Dhamma Education Inc. Buddhist Missionary Society, 2002), p. 131.

grounded Theory research was developed to explore the influences of Buddhist culture on nurse-patient-relative relationships there. The purposes were to highlight the importance with the spiritual dimension in those health care business societies also nurses can use that Buddhist principles to improve nursing care. The cultivation of compassionate, relationships with equanimity between them emerged as the basic social process. They showed the personal, professional and organizational factors as well as culture and religious aspects that promote and inhibit compassionate relationships are discussed. Specially discussed for nursing practice, education, management fields in our Buddhist societies to progress to get good health, good luck, good opportunities for human beings.¹⁰²

The Cause of Suffering

According to paticcasamuppāda, Buddha's teaching proposing to lead to the end of suffering must, as we said, give a reliable account of its causal origination. We have to stop it where it begins, with its causes. We require a thorough knowledge of what they and how they work. The "Truth of the origin of dukkha" that locates within ourselves. That is the main root is just only craving, lobha, the unwholesome mental states called in Pāli Kilesa the meaning "defilement".¹⁰³ The most basic defilements are the triad of greed, aversion and delusion. Among them, Greed (lobha) is self-centered desire: the desire for pleasure and possessions, the drive for survival, the urge to bolster, the sense of ego with power, status and prestige. Aversion (dosa) signifies the response of negation, expressed as rejection, irritation, condemnation, hatred, enmity, anger and conflict and violence. Delusion (moha) means mental darkness: the thick coat of insensitivity which blocks out clear understanding.¹⁰⁴

From these three roots emerge, the various other defilements – conceit, jealousy, ambition, lethargy, arrogance, and rest from all these defilements together. The roots and the branches comes together dukkha in its diverse forms: as pain and sorrow, as fear and discontents, as the aimless drifting through the round of birth and

¹⁰² Chinnawong, T., "The Influences of Thai Buddhist Culture on Cultivating Compassionate Relationships with Equanimity between Nurses Patients and Relatives: Theory Approach", **Ph.D. Thesis**, (Southern Cross University, NSW, 2007).

¹⁰³ Ven. Dr. Acharya Buddhārakkhita Influence of Radiating Loving-Kindness, Overviews in Societies.

¹⁰⁴ Bhikkhu Bodhi, **The Noble Eightfold Path; The Way to the End of Suffering**, (The Wheel Publication, 2006), pp. 18, 20.

death. So, to gain freedom from suffering, therefore, we have to eliminate the defilements. It is important how to removing defilements has to proceed in a methodical way. The work must be guided by investigating. We have to find out what defilements depend upon and then see how it lies within our power to remove their support. There is one defilement which gives rise to all the others, one root which holds them, all in place. That is ignorance (avijjā), not mere absence of knowledge. Ignorance can co-exist with a vast accumulation of itemized knowledge and its own way it can be tremendously shrewd and resourceful. As basic roof of dukkha, ignorance is a fundamental darkness shrouding the mind. The mind catches sight of some pleasure, accepts it at face value and the result is definitely greed. As long as this causal matrix stands we are not yet beyond danger of defilements. Now matter how successful we might be at dodging pain, the basic problem remains at the core of our being and we continue to move within the bounds of dukkha.¹⁰⁵ Buddha's teaching is how to measure every doctrines in this universe that will be right or wrong according to the unchangeable ruler of the Eightfold Noble Path.

Table 3 Factorial Analysis of the Noble Eightfold

I. Sammā ditthi dukkhe ñāna dukkhasamudaye ñāna dukkhanirodhe ñāna dukkhanirodhagaminipadaya ñāna	Right view understanding suffering understanding its origin understanding its cessation understanding the way leading to its cessation
II. Sammā sankappa nekkhamma-sankappa abyāpāda-sankappa avihimsā-sankappa	Right intention intention of renunciation intention of good will intention of harmlessness
III. Sammā vācā musāvādā veramani pisunāya vacaya veramani pharusāya vacaya veramani samphappalāpa veramani	Right speech abstaining from false speech abstaining from slanderous speech abstaining from harsh speech abstaining from idle chatter

¹⁰⁵ Bhikkhu Bodhi, **The Noble Eightfold Path; The Way to the End of Suffering**, (The Wheel Publication, 2006), pp. 160, 161.

IV. Sammā kammanta pānātipātā veramani adinnadanā veramani kāmesu micchācāra veramani	Right action abstaining from taking life abstaining from stealing abstaining from sexual misconduct
V. Sammā ājiva miccha ajivam pahaya Sammā ajivena jivitam kappeti	Right livelihood giving up wrong livelihood, one earns one's living by a right form of livelihood
VI. Sammā vayama samvarappadhanā pahanāppadhanā bhavanāppadhanā anurakkhanāppadhanā	Right effort the effort to restrain defilements the effort to abandon defilements the effort to develop wholesome states the effort to maintain wholesome states
VII. Sammā sati kāyānupassanā vedanānupassanā cittānupassanā dhammānupassanā	Right mindfulness mindful contemplation of the body mindful contemplation of feelings mindful contemplation of the mind mindful contemplation of phenomena
VIII. Sammā samādhi pathamajjhāna dutiyaajjhāna tatiyaajjhāna catutthajjhāna	Right concentration the first jhāna the second jhāna the third jhāna the fourth jhāna

The ultimate goals of meditation loving-kindness are the ultimate goals of Buddhism i.e., realization of Nibbāna and the abolition of dukkha or suffering. Nibbāna, however, is beyond the realm of conceptualization and all other forms of normal human experience.

4.1.5 An Analysis

Buddhism in Modern Society

This is an important aspect of Buddhism in modern society. It is not simply reading a Buddhist scripture or chanting the Buddha's name or teaching. Practice is how we live our lives or with our family, work together. How we relate to the other people in the country and other planet. We need to bring the Buddha's teachings on loving-kindness into our workplace, our family, even into the grocery store and the gym by practicing and living the dhamma ourselves. When we do, automatically we will have a positive influence on the people around us in this world. For example; we

teach our children loving-kindness, forgiveness and patience not only by telling them but by showing it in our own behavior. The children are going to follow what we do, not what we say. If we destroy the environment, we harm others. What are we giving to future generations? They will inherit from us bigger garbage dumps. More people reusing and recycling things, it is an important part of our Buddhist practice and an activity that temples and dharma centers should take the lead in our modern society.¹⁰⁶

How to Live in Modern Society according to Buddhist Teachings

The way of our life, how to live in Modern Society is very simple preached by Buddha. To the layman it consisted of just five simple precepts, i.e. do not kill, do not steal, do not engage in sexual misconducts, do not lie, do not take intoxicants, the way the Buddha described does not end with this kind of precepts. And also there are three things that one is expected to do namely Dāna, Sila and Bhāvanā. Dāna means generosity, the act of giving, very important the Buddhism begins with Dāna is the first virtuous act which one should engage in because giving is an act of sacrifice. To be able to give something is to prepare our mind fully to give up something that we have, something we treasure, something to which we are attached. We counter one of the biggest causes of all the problems which, in Pāli, called Lobha or desire or greed. It is very interesting to see how the way of life is presented to us, in a manner that in following it step by step we get rid of some of the human weaknesses and characteristics that cause tension and the boredom that is bothersome in most of us, nowadays liberality is to counteract desires, the greediness, the clinging nature.

Sila is adherence to certain precepts or moral conduct. There are few more for those who want to enter into a committed religious life and still more for monks who have committed themselves to adhere to a very strict path of discipline and purification. Therefore sila is a graduated thing and each person picks up that which he is able to follow for the present life in Modern Society in Buddhism. When we follow sila we can control or rather completely eliminate the cause of hatred. Buddha had seen, people ruining themselves as a result of hatred. Hatred never ceases by hatred, that the more we hate, the worse it becomes. The hatred keeps on increasing to a point where both we and you burn ourselves in our mutual hatred and trying to conquer hatred with friendship, hatred with non-hatred. We have in Buddhism a most interesting and again a timeless doctrine, for loving-kindness it is the cornerstone of

¹⁰⁶ Bhikshuni Thubten Chodron, **Practicing Buddhism in daily life, excerpted from the path to happiness**, 2013.

Buddhism and it had analysed the principle of metta, loving-kindness into sublime life.

Karuna – compassion is more easily generated if somebody need our help, our heart moves towards that person and rush to help him. Among them Mudita is more difficult to practice and that requires tremendous love and pains, that share in other's happiness – to wipe out from our mind all traces of jealousy and envy, so that we enjoy the well-being of thee person, our neighbor, ever our enemies.

Upekkha, equanimity, if we have no friends, no enemies, no one higher, no one lower, absolutely no distinctions between one person and another's, we are totally merged in a kind of unity with all beings, all things, all situations. So, there has no place for hatred, rivalry, competition then peacefully live in our modern society.

The lase one is the Bhavana – meditation Bhavana means, the training of mind, a further development of mind. “As wars begin in the minds of men, which defenses of peace must be constructed.” According to the first line of the first verse of the Dhammapada, the problems of life and the reality of life is man's greatest treasure. We want to get away from any different kinds of conflicts and tensions and battle against boredom and we can see the answer in Buddhism, particularly in the three-fold path of Dāna, sila and Bhavana. The describing of my research is deeply view points on Buddhism how to live in Modern Society indeed.

Personal perspectives on the kinds of issues that the average person would hear about if they turn on Fix News or CNN: fundamentalism, terrorism, global warming and various other issues and their buzzwords that create tension and strife in our culture and modern society how do we live in this modern society? This is a degenerate age and things are getting worse and everything is falling apart. There is so much wrong with the world-so much conflict, wars, horror. What a terrible state we are in and all of Samsarā (cycle existence) is degenerate. If we expect perfection, then anything will appear degenerate in contrast. An attachment will live in a perfect world. Actual joy is born from transforming our minds, from spiritual practice that increases wisdom and compassion. That is the modern society.¹⁰⁷

¹⁰⁷ Robert Cachs (RS), **The Wisdom of the Buddhist Asters Common and Uncommon Sense**, (Sterling Publishing, 2008), pp. 3.

4.1.6 The Method of Radiating Loving-Kindness Properly to the Society

According to Buddhism, relatively little about Nibbāna and instead directed most of Buddha's teachings towards two lesser goals which are empirical realities of readily demonstrable worth. **First** the increase, enhancement and cultivation of positive feeling such as love, compassion, equanimity, mental purity and the happiness found in bringing happiness to others.¹⁰⁸ **Secondly**, he advocated the relinquishment and renunciation of greed, hatred, delusion, conceit agitation and other negative unwholesome states. We acquire full appreciation for the nature and quality of our own feelings. The positive feelings (love, compassion etc.) are satisfying meaningful and wholesome experience in and of themselves. The realization of positive feelings and relinquishment of negative feelings are the major goal and motivations of meditation. Non-attachment is free from craving and freedom from infatuation for sensual experience. Thus non-attachment is akin to freedom, equanimity and serenity. Here insight is a word with two meanings both of which are sought in Buddhist meditation, vipassanā and classical Buddhist usage insight, vipassanā means full awareness of the three characteristics of existence, i.e., impermanence, dukkha (suffering) and impersonality.¹⁰⁹

In Dhammapada spoken by Buddha over 2500 years ago (now 2600 years over ready).

Mind is the forerunner of all evil conditions.
 Mind is their chief, and the are mind-made.
 If, with an impure mind, one speaks or acts,
 Then suffering follows one
 Even as he cart wheel follows the hoof of the OX.
 Mind is the forerunner of all good conditions.
 The happiness follows one
 Like a never departing shadow.

(Dhammapada)

The fully develop the practice of the Four Foundations of Mindfulness, it will be beneficial if we have the opportunity to spend time in a retreat environment or

¹⁰⁸ Ñānatiloka Mahathera, **Fundamentals of Buddhism**, (Sri Lanka: Buddhist Publication Society, 1994).

¹⁰⁹ Douglas M. Burns, **Buddhist Meditation and Depth Psychology**, (Sri Lanka: BPS, Kandy, 1967).

the society under proper guidance. Mindfulness (sati) is the only the final word of the Buddha i.e., “Appamādena Bhikkhave Saṃpādatha,” it is the last teaching of Bagara’s, the last advice. According to metta, loving-kindness bhavana, mindfulness on Metta practicing is the brightness radiating to reach every part of our society. This method is essential for an effective process of transformation to take place. Transformation occurs when we break out our unskillful habits and metta cultivate skillful habits at all levels body, speech and mind. When we go for retreat, can still build up the practice of metta, loving-kindness throughout our daily activities in our society. It is essential to try to practice every moments, as much as we can, whether at home, at work, at school and in retreat conditions.

Mindfulness and Metta complement each other. As our Metta grows stronger, we naturally will become more and more aware and sensitive to what is happening within and around our society. Also, as our mindfulness grows, our understanding of the realities of life increases, enhancing our ability to empathize with and understand, the situations of our society.

At the beginning of practicing Metta, the idea of “I” and “my”, which creates a barrier between ourselves and others in society, is still there – i.e. “I” radiate loving-kindness to “you”. When we cultivate mindfulness and begin to understand the empty nature of our being, our self-idea begins to diminish and our Metta will become more natural in our society. As long as we are still practicing metta with the self-idea, we are bound to be disappointed from time to time. Why we need to take Metta to another level by developing Metta Meditation that will lead us to the insight to go beyond self. When we cultivate, we will begin to see particularly the true nature of the five aggregates which make up our being as impermanent, unsatisfactory and devoid of any intrinsic self-identity.

The more subtle notion of the self can only be overcome through greater maturity of wisdom and insight into emptiness of ourselves. Metta minus the idea of “I” and “my” becomes truly pure and the unconditional love because there is no more self. Then we will be free to help others in a much greater way. In concluding stanza of the Metta sutta, it is mentioned “Ditthin ca anupa gama sīlavā . . .” that is, in the culmination of Metta practice one does not “fall into wrong views,” the delusion of the self in order to free ourselves, and to help others to free themselves, from the cycle

of samsara. When we break through this concept of “I” and “my” that our love or metta can become truly boundless and unconditional.¹¹⁰

4.1.7 Theoretical Method of Metta in Buddhism for the Societies

According to the Theoretical Method of Metta, here phenomenology investigates consciousness as it is presented to us, it means internally the progress in the Buddhist course is correlated to gaining insight in the functioning of our mind. It is necessary to have this phenomenological information in order to proceed on the “Path”. The Buddhist phenomenology is the principal method of meditation loving-kindness. Everything is objectivity of Buddhist phenomenology may be questioned. The only thing that really convinces is taking part in the meditation loving-kindness or Metta experience. That is useful to compare Buddhist phenomenology not only with MaDissertation subject but also with a science. Also physics theory is built on experimental data. This situation is analogous with Buddhist phenomenology. To the beginning it is advised to have some confidence in the theory, but not to have blind faith. In this respect the theory is often compared to a map of an unknown country. In our human being what is the key to the elimination of suffering. The right way that we are irritated. The mental act of seeing what happens to us, that is mindfulness here it means mindfulness of loving-kindness, metta. The Buddhist course consists of learning to become proficient in applying mindfulness of loving-kindness. In order to get a better understanding on the nature of the path.¹¹¹

Loving-kindness, Metta makes one a pure font of well-being and safety for others. Just as mother gives her own life to protect her child, only gives and never wants anything in return, to promote one’s own interest is a primordial motivation of human nature, not only the basic urge of self-seeking overcome, but the mind becomes universal by identifying its own interest with interest of all. By making this change one also promotes one’s own well-being in the best possible manner.

Matta, benevolence is also attitude of a friend who wants to give one the best to further one’s well-being. If these qualities of metta are sufficiently cultivated through metta-bhāvana the meditation on universal love – the result is the acquisition of a tremendous inner power which preserves, protects and heals both oneself and

¹¹⁰ Venerable Mahinda, **Awakening with Metta, For the Wellbeing and Happiness of All**, (Malaysia, Kuala Lumpur: Aloka Foundation, 2014), pp. 70-77

¹¹¹ Henk Barendregt, **Buddhist Phenomenology**, Vol. 11 (Netherlands: University of Nijmegen, 1988), pp. 7-10; 1988, pp. 37-54.

others. Today metta is a pragmatic necessity. All kinds of destructiveness happen in this world, metta speak-word and thought is the only constructive means to bring concord, peace and mutual understanding, it is the supreme means, for it fundamental tenet of all higher as well as the basics for all metta activities intended to promote human well-being.¹¹²

This paper aims at exploring various facts of metta both in theory and in practice also. The examination of the doctrinal and ethical side of metta will proceed through a study of the popular:- Karaniya Metta sutta, the Universal Love. According to this connection with this theme we will also look at several other short texts dealing with loving-kindness. The explanation of metta-bhāvana, the practical theoretical of meditation on universal love, will give the directions for developing that type of contemplation as set forth in the main meditation practices of the Theravāda Buddhist tradition in visuddhimagga, the vimuttimagga and the patixambhidamagga.

The Buddha taught the Bhikkhus, if they want to be free from the harassment caused by the devas learn Metta Sutta, it will be a theme for meditation as well as a formula for protection, paritta. All monks learned by rote in the presence of the Buddha. They all went back to the same forest for meditation. After the hearts of the deities became so charged with warm feelings of good will that they materialized themselves in human form and received the monks with great piety. For staying the three month of vipassana, the deities took their bowls, bowls, conducted them to their rooms, caused water and food to be supplied. Enjoying perfect silence, by the end of the rainy season. Every one of the five hundred monk had become an Arahant. This is the power intrinsic in metta sutta. I have respectively describe detailly the theoretical method of metta on the three aspects of metta chapter 3.2.1.1 loving-kindness discourses including ready.

4.2 A Metta Buddhist Integrated Method for Conflict Management in Modern Society

The integrated method is combining ideas of different types in one effective unit, system and an integrated contribution or researching system for metta method also a modern or integrated approach to learning metta for conflict management in

¹¹² Archarya Buddhakkhita, **Metta, The Philosophy and Practice of Universal Love**, (The Wheel Publication, 1989).

modern society according to the Macmillan English dictionary, new edition, page 786.¹¹³

Sufficient, or adequate conflict resolution skills belong to the indispensable competencies of anyone who deals with intra personal and inter-personal conflicts, not only on a personnel level, but also in professional, organizational, and real corporate areas. According to the recent literature a fair number of conflict management in modern society tools have been described within a pragmatic context of skill development, Coleman and Prywes, 2014. These are presented without discussing fundamental, personal variables, such as the meditator's mindset fundamental to conflict management. the tools must not only emanate in a transparent way from the meditator's inner attitude and correspond with his mindset and to be use them sensitively that many of those have an ancient basis and are rooted in Non-Western Buddhist teaching.

The aim of this research is :

1. Buddhist teaching may offer a solid foundation for understanding of conflict and conflict management in meditation including loving-kindness. Buddhist concept of self versus no-self will be highlighted as well as on suffering and unwholesome states.
2. To develop a theme relevant framework for training of meditators and for the practice of loving-kindness meditation, non-violence compassion, wisdom, benevolence and empathy are described as important prerequisites to help the meditator in professional practice.
3. to present essential Buddhist self-management techniques such as self-regulation and meditation action.

Buddhist Basic Conflict

Self and non-self

The historical Buddha (c.485-405 BCE) central Buddhist teaching revolves non-self it is important to note that is not solely a philosophical but also a psychological concept, because it touches on the fundamentals of suffering, between, "I" and "other". According to the Buddhist teaching, thinking, transcend distinction, transcending the self eventually leads to nibbāna, the ultimate bliss it means extinction. When there is no-self and no other, suffering will sure to be ceased.

¹¹³ **Macmillan Eng Dictionary**, New Edition, International Student Edition, 2nd ed., 2007, p. 786.

In the four Noble Truths are the core Buddhist teaching. The first one points to the reality of suffering. The cause of suffering is craving and ignorance. Craving is always directed to all that is external to one's own experience self, self desires that is the second noble truth. Buddhist denies the existence of a permanent self. In conflict situations one's personal self, a separate other is dialectically and implicitly constructed. The third noble truth refers to the end of suffering, implies the letting go or craving and of desires. The other will react defensively or aggressively and again, a spiral of suffering and conflict results.¹¹⁴

1. Buddhist Noble Truth → Suffering

Conflicts and suffering seem to be inherent in the behaviors of the human being, as in all others. Man is confronted with intra-psychic conflicts, with person to person conflict with intra-group conflict and intergroup conflict, even with conflicts between countries and continents. Technological progress in our century of modern society makes us perceive the world as "smaller" than ever before. Craving easily breeds negative emotions such as anger, greed, and hatred that play a crucial role in generating and escalating every kind of suffering and conflict. If emotion results in harming someone and thus in suffering in Buddhist terminology an unwholesome state and as such it is a barrier on the path of conflict management resolution. Suffering often entails other unwholesome states fear, anxiety and anger. Anxiety has a more general, free-floating and less circumscribed character. It may result when struggling with existential questions, with one own death, with televised cries of war and atrocities. Anger frequently has destructive connotations. The negative emotions will generate new conflict related actions in the other party, either in an individual or in a group. 1. Fear and anxiety may become linked to indignation and anger in an explosive mixture leading to verbal or physical abuse and attacks 2. Anger can be interjective by the individual and combination with fear, fight and depression result. 3. Extreme fear can be expressed in a stupor like, frozen shock.

Non-violence

Non-violence, not harming other sentient beings, was describe prior to the Buddhist era by Mahavira, the founder of Jainism. It is a basic prerequisite for constructive conflict management resolution. Violence is defined in general terms. It entails all conscious actions to the effect that they may be hinder, damage or threaten

¹¹⁴ Coleman, S.W. & Prywes, Y., "Teaching conflict in a Workshop", Coleman, P.T. et al., **The Handbook of Conflict Reduction**, (San Francisco, 2004), p. 57.

someone. Ahimsa is integrated in the Buddhist canon through the Eightfold Path, the fourth of the Noble Truths which is called right action, concerned with the development of compassion with all sentient beings. Non-violence includes 1. Not to harm other. 2. Avoidance of lying. 3. The avoiding of violent action.¹¹⁵

Compassion, wisdom, benevolence, empathy, also are included according to Buddhist teaching.

Buddhist Self Management in Modern Society

Buddhist virtues need to be focused on meditation here gaining theoretical insight into their function within conflict reconciliation is very important. The role playing of these virtues in meditation loving-kindness practice an excellent training tool. Then second, equally important, self-management mechanisms have to be learned as well. A person in the professional sense, management in modern society has to precede management of others. We, before being able to manage conflicts in the outside world, we have to first listen to “inner” world. Assisting of the process reconciliation, intense emotions may be provoked in the emotions of others parties may easily “infect” it. It is fundamental for practice meditation to be able to control high levels of emotional arousal and to a state of a clear, non-judgmental, attentive awareness of what is occurring in the moment. This is mindfulness of loving-kindness, without this, conflict management resolution fails indeed. Also mindful breathing, as a powerful antidote against “hot” emotional responses from clients, if we are capable to share these attitudes and techniques within work, the atmosphere will change accordingly. Sometimes violent expression of negative emotions, such as anger counter productive in conflict management is no longer needed. Emotion is permitted to be present in awareness and integrated with mindful breathing of metta, the intensity of the emotion will then fade, so conflict management resolution can proceed from inner quiet and from a receptive mindset.¹¹⁶

Buddhist strategies for effective meditation

Transcending the self

The foremost important and certainly task for meditator in every kind of conflict management resolution process is building a twofold respectful connection: 1.

¹¹⁵ Davidson, R.J., *Persons, Psychosomatic Medicine*, p. 65.

¹¹⁶ Harvey, P., **An Introduction to Buddhist Ethics**, (Cambridge: Cambridge University Press, 2000), p. 159.

Stakeholders 2. Between the persons these both instances. It is can be dealt with in a non-threatening atmosphere of trust, respect and security basically important depend on loving-kindness that is conflict management in modern societies.

4.2.1 Buddhist Teachings and other Method Contained with Mahayana and Hinduism

Mahayana great vehicle (Sanskrit) is one of two main existing branches of Buddhism and including for Buddhist philosophies and practice, small in India and this tradition of Vajrayana is sometimes classified as a part of Mahayana Buddhism.

Mahayana refers to the path of the Bodhisattiva seeking complete enlightenment for benefit of all sentient beings also called, Bodhisattva Vehicle. Samyaksambuddha or fully enlightened Buddha can establish the Dhamma and leads disciples to enlightenment. It teaches that enlightenment can be attained in a single lifetime and this can be accomplished even by a layperson. It is the largest major tradition of Buddhism existing today, with 53.2% practitioners, compared to 35.8% for Theravāda and 5.7% for Vajrayana in 2010.

Mahayana spread from India to various other south, east and southeast Asia countries such as Bangladesh, Nepal, Bhutan, china, Taiwan, Mongolia, Korea, Japan, Vietnam, Indonesia, Malaysia and Singapore. In the past period, also spread to south and southeast Asia such as the Afghanistan, Maldives, Pakistan Sri Lanka, Burma (now Myanmar), Cambodia, Thailand, Laos, Iran and other central Asia countries before being replaced by Theravāda Buddhism in India, between 7th and 12th centuries. Today the major traditions include Chan Buddhism, Korean Seon, Japanese Zen, Pure Land Buddhism and Nichiren Buddhism. It may include the vajrayana of Tiantai Tendai, Shingon Buddhism and Tibetan Buddhism.

Late Mahāyāna Buddhism

Vajrayana Literature developed as result of royal courts sponsoring both Buddhism and Saivism. The Mañjusrimulakakpa which later came to classified under Kriyatantra, states that mantras taught in Shaiva, Garuda and Vaishnava tantras will be effective if applied by Buddhist since they were all taught originally by Manjushri. The Guhyasiddhi, a work associated with the Guhyasamja tradition, prescribes acting as a Shaiva guru and initiating members into Saiva Siddhanta scriptures and mandalas. The Samvara tantra texts adopted the pitha list from the Shaiva text Tantrasadbhava, introducing a copying error where a deity was mistaken for a place.

We, Buddhists, however much we value loving-kindness, metta, are still human beings and sometimes we get angry. Anger, rage, fury, wrath whatever we call it (including all forms of aversion) is one of the three poisons. The other two are greed (clinging and attachment) and ignorance –that are the primary causes of the cycle of samsara and rebirth. Purifying ourselves of anger is essential to Buddhist (Theravāda and Mahayana) practice. Furthermore, in Buddhism there is no such thing as “righteous” or “justifiable” anger. All anger is a fetter to realization.¹¹⁷

One exception to seeing anger as a hindrance to the realization is found in the extreme mystical branches of Tantric Buddhism, where anger and other passions are used as energy to fuel enlightenment, or in Dzogchen or Mahamudra practice, where all such passions are seen as empty manifestations of the mind’s luminosity. However, there are difficult, esoteric disciplines that are not where most of us practice. That anger is a hindrance, even highly realized masters admit they sometimes get angry. That means for most of us, not getting angry is not a realistic option. We will get angry, what than do we do with our anger?

First, admit we are angry. Some people resist admitting to themselves that they are angry. That is not skillful. Buddhism teaches us mindfulness. Being mindful of ourselves is part of that. When we, an unpleasant emotion or thought arises, do not suppress it, run away from it, or deny it. Instead, observe it and fully acknowledge it. Being deeply honest with yourself about yourself is essential to Buddhism. When we are dealing with your own anger, you should be more specific. Anger challenges us to look deeply into ourselves. It is self-defensive. It arises from unresolved fears or when our ego-buttons are pushed. We recognize that ego, fear and anger are insubstantial and ephemeral, not “real”, merely mind states, such as they’re ghosts. Patience means waiting to act or speak until you can do so without causing harm. Patience has a quality of enormous honest in it. We must do not feed anger.¹¹⁸

Buddha was born in a Hindu family, just as Christ was born in a Jewish family. Some say, Buddhism was an offshoot of Hinduism and Buddha was a part of the Hindu pantheon, a view which is not acceptable to many Buddhist. Buddhism widely accept gained popularity in India because tradition and orthodoxy. The teachings of Buddha created hope and aspiration for those who had otherwise no hope

¹¹⁷ Barbara O’Brien, *Buddhism’s Solution for Anger*, Humanities: Religion & Spiritually, pp. 36-40.

¹¹⁸ Barbara O’Brien, *Buddhism’s Solution for Anger*, Humanities: Religion & Spiritually, p. 57.

of salivation and freedom of choice in a society that was dominated by caste system. Long ago, over 1500 years ago, Hindu tradition accepted the Buddha as an incarnation of Vishnu. However strong rivalry existed between both traditions in the subcontinent for a very long time. The followers of Siva and the Buddha could hardly stand each other in the earlier times. There were instances of Buddhist persecution by Hindu rulers. The Buddhist notion of non-injury and compassion toward all living-beings took deep roots in the Indian soil, while Mahayana Buddhism took cue from the traditional Indian methods of devotional workshop. Buddhism influence the growth and the development of Indian art and architecture and contributed richly to the practice of breathing and meditation in attaining mindfulness and higher states of consciousness. The Hindu tantra influenced the origin and evolution of Vajrayana Buddhism. Altogether the 16 factors are similarly which Buddhism and Hinduism respectively.¹¹⁹

4.2.2 A Model of Metta Buddhist Integrated Method for Conflict Management for the Societies¹²⁰

There is already much ongoing thinking about energetic dynamics of conflict and examine the existing precedent for integrated method and negotiation models adding a few more important points of reference. It may be directly and indirectly driving conflict or contributing to an unhelpful conflict pattern. There have already the goals of developing party self-awareness, personal group and worthy endeavor with the promise of helping to overcome intractable conflicts.

My first meditation vipassana including metta—bhāvana retreat interestingly coincided with some energy healing work that was undergoing for food sensitivities. These moments are known to anyone who has been part of a conflict that has resolved well and very familiar to seasoned meditators. The human's heart was a source of energy activity, the hub of where negative or positive energies were both stored and released. The moments of our expressed apology or forgiveness between us are spoken of as coming from the heart. The parties engage in some form of restitution, mutual forgiveness and closing prayer we together.

¹¹⁹ Jayaram, V. commented by Phys David, S. Rahdhakrishnan, and Prof. Max Mueller, Hinduism and Buddhism.

¹²⁰ Roma Kessaram, *Embracing the Energetic Dynamics of Conflict: An Exploration of Integrated Models and Conflict*, 2016.

In our modern societies, while of course there are examples and mindfulness meditation including loving-kindness, metta and daily practices, are perhaps one case in pointing of different cultural practices being assimilated into modern societies including west societies. The emotional freedom techniques are perhaps the most well-known.

Metta model of Buddhist integrated method for conflict management societies, contemporary including social movements and literature on engaged Buddhism tackle these structural violence challenges in East Asia, as well as in other parts of the world. Buddhism refers to an organized form of contemporary Buddhist practices that proactively and nonviolently tackle political, economic, security, environment, global warming and other challenges in our modern societies. Many engaged Buddhist movements apply such ethical and spiritual principles as compassion, loving-kindness and the interdependence of all beings to public actions that seek to alleviate socio-economic exploitation, political repression, racial discrimination, environmental degradation and various other forms of structural violence. A long way to go in terms of establishing Buddhist inspired theories of structural peace that systematically incorporate, yet transcend, the familiar Buddhist emphasis on individual ethics and spirituality. Buddhist social theories of structural transformation not only makes it difficult for Buddhist societies.

The movement to systematically understand the structural roots of human suffering. It also sustains these Buddhist societies. Reliance on unfamiliar western concepts of social change and peace research that may not necessarily correspond to their familiar Buddhist worldviews.

According to Tatsushi Arai researching, this gap between Buddhist inspired theory and practice, study on Myanmar's engaged Buddhist communities postulates a working theory of structural awareness. Researcher defines structural awareness as educated, enlightened consciousness of a complex web of cause and effect relationships in which well-intended actions can inadvertently inflict suffering on others. Structural awareness, by implication, also suggests that self-conscious efforts to transform the causes and conditions of collective suffering can develop a virtuous cycle of mutual care and spiritual awareness. It explores concrete ways in which Buddhist practitioners of conflict transformation can overcome structural violence today's increasingly globalized, interconnected world. While the depth and clarity of Buddhist structural thinking this making research makes it a unique contribution to the existing in both engaged Buddhism and conflict studies, a cumulative

understanding of Buddhist structural peace and conflict theory that its intellectual precursor have developed.

In depth interviews with prominent Buddhist leaders conducted between 2012 and 2017. Thirty of these interviews took place in Myanmar, one each in Thailand and Sri Lanka and five in Japan on which is exercise of theory development will build. In addition, practical experience in facilitating eighteen conflict transformation workshop in Myanmar, in which Burmese Buddhist leaders and lay practitioners, both men and women, offered constructive criticism contributed greatly. Three Buddhist peace building workshops designed specifically for monks and nuns that conducted in Myanmar between 2015 and 2017, one additional workshop in Sri Lanka in 2016 were especially significant for theory development because of highly integrated with real-world social conflicts and democratic transitions on the ground.

This research was derived primarily from Burmese adaptation of Theravāda Buddhism which seeks to practice the Buddha's original teachings under the guidance of ordained monks and nuns. Most of those concepts are directly transform to Mahayana Buddhism which places greater emphasis on lay practitioners' pursuit of enlightenment in secular life. A broader application of theories of peace, cable of transcending the Theravāda and Mahayana dichotomy, can be realized by honoring the two Buddhist traditions, shared comment is the ultimate Buddhist goal of enlightenment and liberation from suffering. Both of traditions will serve as a non-sectarian, trans-denominational contribution to peace in an increasingly globalized, interconnected world.¹²¹

¹²¹ Tatsushi Arai, Ph.D., "Toward a Buddhist Theory From Conflict Transformation: From Simple Actor-Oriented Conflict To Complex Structural Conflict", Graduate School NSU Works, 2017 Vol. 24, No. 2 Article 5, p. 7.

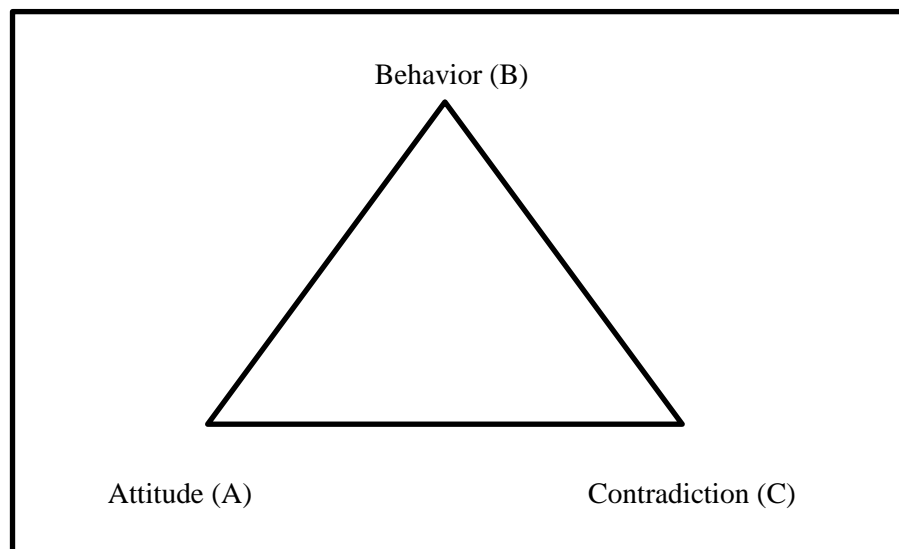


Figure 5 Conflict Condition

4.3 Concluding Remarks

In Buddhism, Tipitaka is the main teachings also doctrines among all these texts have been concerned about the metta such as how to bring the conflicts management to get peace, how to establish metta, loving-kindness permanently in the world for the living beings. According to these texts, metta is laying in deep silent which are unknown to us. Because of if we observe very neatly we can find the actual establishing metta methods and how manage not for conflict but for loving-kindness finally peacefully any parts of this world because of all nations, everybody of our community has really relatives in the previous existences dependent on Buddha's doctrines indeed. The conclusion and suggestions of this research are presented respectively as follow.

Loving-kindness and metta are two words also synonym of metta here describes much more the same meaning of metta. Although loving-kindness is specific kind of love conceptualized in various tradition, both among theologians and religious practitioners, as a form of love characterized by act of kindness.

The main doctrine of metta sutta describes how to radiate metta then metta bhāvanā meditation for wakening all beings even while the six sense organs contact with the six object. And dwelling in mindfulness and awareness in the four postures

are the first step to enter the tranquil world, the bright and pure world of inner mind. Many Buddhist Doctrines from the Tipitaka have been researched by scholars who analyzed them detailly described ready. Although there are many doctrines or teachings of Buddha how to remove the natures of conflicts including, religious, economic, but there are a lot of conflicts, battles, world around in this world. Why they happen in the world societies, by the main views to show for those conflicts, problems and battles are only because of without understanding with loving-kindness each other. Those problems or conflicts are coming again and again to many parts of this world.

The Buddhism's essence as well as the practice of the two main traditions of Buddhism is only that nothing whatsoever should be clung to so the mind does' not contain greed, anger and ignorance and if we have no such unwholesome, our mind is liberated and purified.

The ultimate reality is one way or another to attain for all the practitioner who following the Buddhas teachings. The arising and passing away are only every beings the last day of life. Therefore human beings and this universe are really non-self-dwelling in emptiness and the highest Nibbāna.

According to Buddha's teaching, metta intergrade method for conflict management in our modern society that is very clearly describe in Tipitaka specially in Metta sutta. Any part of this world, each other may radiate loving-kindness or metta in our modern society everywhere, like a mother looks after her own baby. We respectfully practice of loving-kindness on each other, there has no more conflict, problems, battles, and wars. There will be filled with metta, loving-kindness, there has a lot of happiness but definitely we live in this peace world because of metta not because of greed, anger and ignorance according to metta integrated method that is our final needness in this present existence.

Chapter V

Conclusion and Suggestion

This research has been conducted to study “A Metta-Buddhist Integrated Method for Conflict Management in The Modern Societies” My research is now respect completed and the results are observed. In Buddhism, Tipitaka is the main teachings also doctrines among all these texts have been concerned about the metta such as how to bring the conflicts management to get peace, how to establish metta, loving-kindness permanently in the world for the living beings. According to these texts, metta is laying in deep silent which are unknown to us. Because of if we observe very neatly we can find the actual establishing metta methods and how manage not for conflict but for loving-kindness finally peacefully any parts of this world because of all nations, everybody of our community has really relatives in the previous existences dependent on Buddha’s doctrines indeed. After then, Buddhist teaching role in Burmese politic was here describing according to history, was first institutionalized in 1057 (over 322 years), when King Anawratha of Pagan Empire formally adopted Theravāda Buddhism as a spiritual guide to his politically unified Burmese nation. This character has essentially remained infact throughout the tumultuous periods of British colonialism in 1824-1948 and Japanese invasion in 1942-1945. Since the nation’s independence in 1948 January 4, under tightly controlled military rule, the successive national leaders have either actively promoted Buddhism as a state religion or otherwise mobilized a Buddhist discourse to legitimize their political status.¹²²

This national commitment to upholding Buddhist ideals and a Buddhist-inspired way of government has often taken place at the cost of marginalizing the country’s religious minorities, including Muslims and Christians, Historically the

¹²² Steinbery, 2010.

Buddhist community has grown under state protection and gained strong popular support.¹²³

Table 4 A Selected Statistics on the Burmese Buddhist Community

Buddhist Community	Total
Monasteries	57,000
Monks (over 18 years old)	250,000
Novices	300,000
Nuns	43,000

(According to personal communication, Mandalay, August 10, 2013)

A series of attacks and counter attacks that had taken place since 2012 between Buddhists and Muslims communities have deepened their mistrust and resentment. For the Buddhist communities, the fear of expanding Muslimic influence, which Buddhist leaders attribute to Burmese Muslims financial, political, and ideological ties to sympathetic Muslim supporters in South Asia and Middle East.

Nature and sources of social conflict

According to the Buddhist perspective including the researcher view, this social conflict comes from greed, hatred and wrong view, egoism, illustrated by a Buddhist story inability of remove a spear from one's heart, bad intentions that hurt others and jealousy and envy, derived from wrong view. Two underlying, themes connect these response first, human beings' inner attributes, especially about the inner of working of human mind. For example, highlights greed, anger and wrong view, the latter synonymous with foolishness and ignorance in Buddhist terms. These three qualities of human life are commonly referred to as three poisons. Buddhists consider the three persons as the ultimate source of delusion any impulses and earthly desire that give to rise to suffering.¹²⁴

¹²³ Michael M. Tophoff, *Conflict Resolution within Buddhist Context*, p. 123.

¹²⁴ Tatsushi Arai, *Toward a Buddhist Theory of Structural Peace: Lessons from Myanmar in Transition*, V.22.I, p. 39.

Here the most common response how to describe reconciliation between parties involved in conflict, it was practice patience and loving-kindness that capacity and readiness to persevere in trying circumstances in pursuit of enlightenment. Metta refers to universal love and friendship, that embraces all beings without prejudice. Like the Buddhist worldview of social conflict, emphasis on patience and loving-kindness suggests an inherently inner-directed spiritual nature of a Buddhist approach to reconciliation. Two kinds of responses illustrate this point. The first of these was presented by a prominent monk who opposes both the 969 movement and the proposed marriage law.¹²⁵

“Reconciliation if ultimately about building, unity and overcoming disunity. If people on opposing sides have ill will. To build universal peace, we must see everyone as a member of our own family. We need to develop wisdom so that we can recognize the interconnectedness of all beings.”¹²⁶

One of the most compelling examples is to Sarvodaya and Shramadana movement in Sri Lanka. Sarvodaya means progress of all, and Shramadana means a gift of work. Established in 1958 by A.T. Ariyaratne, this Buddhist led movement of participatory development empowers the poor and strengthens community ties in over fifteen thousand of Sri Lanka’s twenty-four thousand villages. In each of the villages in which Sarvodaya movement is introduced, villages’ needness work together to build roads, schools, clean water systems, other forms of basic infrastructure that help them. The leader Ariyaratne convenes conciliation dialogues between political, ethnic and religious communities. Buddhist motivated choice to become active contributors to build a truly inclusive and democratic and structure of exclusive nationalism.¹²⁷

¹²⁵ Myanmar Profile, Government Publications, Yangon, 2015.

¹²⁶ Central Intelligence Agency (CIA), Burma, Retrieved from Central Intelligence Agency website www.cia.gov/library2015.

¹²⁷ Jerryson, M.K. **Buddhist Fury: Religion and Violence in Southern Thailand**, (Oxford Press, 2011).

5.1 Conclusion

According to my dissertation, the two objectives of this research are: 1. to study the meaning of conflict in Theravāda Buddhism and 2. To study an analytical methods of metta practicing in Theravāda Buddhism

The result of the studies has been shown from the first objective that is to study the meaning of conflict in Theravāda Buddhism and metta is the concept principle for conflict management and for proactive that brings peaceful world and happiness to our societies. The Buddha in his great compassion to the world required his followers to practice the four boundless states (appamanā) of loving-kindness, metta, of compassion (karunā), of sympathetic joy, muditā and of equanimity, upekkhā. This metta practice of universal love begins by suffusing one's own mind with universal love, or metta and then pervading it to one's family, then to the neighbours, then to the village, country and the four corners of the universe. It requires following the gradual path of Buddhism, such as: morality, mental development and wisdom in order to become a fully holy person through the meditation practice.

The result has also shown that all these factors have led to the peace-break because of metta in the modern societies. The doctrines of Buddhism there has already been several discourses given by the Buddha, both the reasons why metta cannot be and can be achieved in our societies. In this connection, the Buddhist discourses Brahmajala Sutta, Mahāsatipaṭṭhāna Sutta, Mahāparinibbāna Sutta, Maṅgala Sutta, an Kosambiya Sutta have explained how they are conducive to bring metta in the societies, and have shown the results by giving example of the Buddha's doctrines and practice the dhamma principle with established metta in the societies. About conflict management, the Buddha had already been taught several doctrines. In these discourses of the Brahmavihāra, there will be no conflict among the human beings.

The second objective means to study the Metta-Methods for conflict management based on Buddhism. By amassing relevant doctrines from the tipitaka of main traditions of Buddhism, textbooks, relevant papers and the internet relating to Buddhism. After respectively studying the information, the researcher then concludes metta method practicing to conflict management analytically performed ready. Liberation of mind is synonymous with the immovable mind which is detached from defilement, given up, destroyed, abandoned by seeing, restraining, using, enduring, avoiding, removing and developing the mind without changing to greed, anger,

ignorance or anything in our life. To purify the mind by the training of discipline-metta meditation wisdom is the state of enlightenment of arahats who lived with the ever shining mind ending rebirth.

The researcher has been found from the second objective that with a focus on Kutadanta Sutta, Cakkavattishihanāda Sutta and Aggañña Sutta, it has examined the underlining philosophical and ethical insights of the Buddha in the analysis of social problems, with the key problem being poverty. All these discourses establish a causal link between the growth of poverty and the subsequent rise of lawlessness in society. The longer we wait to implement the obvious solution, the less likely it is to succeed, as the moral collapse that both creates and is aggravated by social chaos is difficult to reverse. The usefulness of the other of the study of these discourses is the overturning of the limited and inconnect perception about Buddhism that it is primarily a call to personal, individual introspection. The make clear of these doctrines is that the Buddha was equally concerned with the better of the society as the collectively of increasing awakened of metta individually. The Mahādukkhakkhendha Sutta, the greater discourse on the human's suffering. Buddha explained the full understanding of sensual pleasures, material form and feelings; there is a long section on the dangers in sensual pleasures. The Sigālovāda Sutta (D-III) points out that every individual performing their reciprocal duties would result in peaceful and harmonious co-existence of the society. Then Mahāparinibhāna Sutta (D-II) to prevent conflict and quarreling, the Buddha teaches the awareness of figuring the consequence of action. Maṅgala Sutta (sutta-nipāta) is both, fundamental and profound, which explains its appeal. In Kosaṃbiya Sutta, during the period when the Bhiddkhus were divided by a dispute, the Buddha teaches them the six qualities that create love metta and respect and conduce to unity. Explains seven extraordinary knowledge possessed by a noble disciple who has realized the fruit of stream-entry.

Mahāsatipattana Sutta, teaches us to be mindful in regards to the body feelings thoughts and states of mind. The benefits of these doctrines are worthwhile. The one who practice will gain both tranquility and equanimity in our life. This will bring one to two results: Arahantship in this life, or state of non-returner. These results will come in 7 years, 6 years, 5 years, years, 3 years, 1 years, 7 months, 6 1 month, ½ month or 1 week.

Here, results from studies which addressed the third object, Metta Buddhist integrated Method for conflict management in the modern society revealed as under influence of radiating metta, loving-kindness in our modern society. Researcher respectively mentions mean point of conflict management that is the good ability to

identify and handle conflicts in a sensible manner at any place in our society. Because of since conflicts are our natural part of modern society. Any workplace of our modern society. It is more important that ever due to an increasingly competitive business environment in the world. The needness of everybody here respectfully to prove the value to modern society. After then the reason of why important conflict management and it ensures that we can work harmoniously in our business industry, not only on the political but also on any field of economic or social environment whatever we communicate communities of our society.

There are many conflicts in any part of world why the reason is that deep rooted in our human-being's heart, greed, hatred and delusion the dangerous unwholesome which lead, to definitely going down into the four Apāya Bhumis (Niraya, Tiricchāna, Peta and Asarā Bhumi) according to teachings of the Buddha. His teachings illuminate the way for mankind to across from a world of darkness, hatred and suffering, full of unhappiness. The Buddha has great wisdom and metta, loving-kindness to a the new brightness world, that is a peaceful world filled with love and happiness. In Greece, some wise men like Socrates, Plato and Aristotle and others who lived at about the same time as the Buddha. All of them are only philosophers and great thinkers why? They lacked any inspiring Meta, loving-kindness for the suffering multitudes. The Buddhist teachings the way of liberation mankind was to teach how to find complete freedom physical and mental suffering. Because of his teaching, all people could follow to reveling a path. This way was found by Buddha, the sangha and the holy order. In the Mahavamsa history, the best and authentic ancient history known to us giving detailed particulars of life as well as details of the life of Asoka Emperor in Sri Lanka, Burma (now Myanmar) china, Tibet, Nepal, Korea, Mongolia, Japan, Thailand, Vietnam Cambodia and Laos, pleasantly shows unbroken history of cultural, religious, literacy and tradition evidence in many Buddhist societies in the world.

The many problems and conflicts are still happening in our modern society, mankind has not yet brought nearer to get solution. All of us, we must show our sympathy and good understanding with loving-kindness that is only the way to good management how to eradicate the conflicts according to my view based on the Buddhist doctrines.

In conclusion, according to Buddha's teachings, it is a mere loving-kindness, metta practice, to resolve conflict management for peacefully living together in universe, without conflict, problems, battles wars in any part of this world indeed.

5.2 Suggestions

The following articles are may be interesting for future researches.

1. The modern concept of metta in Theravāda Buddhism.
2. The religious concept of metta in early Buddhism.

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