

A Study on the Relevance of “analysis of non-conflict” (*Aranavibhaṅga*) for external peace

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Introduction

The prime objective of Buddhism is to bring about the well-being and happiness of the multitude of mankind as a whole (*bahujana hitāya*, *bahujana sukhāya*). For this purpose Buddha preached the doctrine which is morally good in outset (*ādikalyāna*), morally good in mid (*majjhē kalyāna*) and morally good in conclusion (*pariyōsana kalyāna*). While setting up the well being and happiness of the mundane world ultimately Buddhism has focused to show the path of attaining higher peace or ultimate happiness (*paramasukha*). The realistic path of achieving higher peace based on one's development on morality (*sila*) concentration (*samādhi*) and wisdom (*pañña*). *Sila* (morality) or good behavior is the foundation of Buddhist ethics. Therefore, *sila* (morality) together with *Samādhi* (concentration) and *pañña* (Wisdom) bring forth internal peace which is directly related to the external peace. Once, a deity asked Buddha “conflicts inside, conflicts outside (*antōjātabahijatā*), this generation is entangled in conflicts, I ask you this *Gōtama* who can

disentangle this conflicts. Buddha replied, “ a man established on virtue (*sīla*) wise, developing the mind (*samādhi*) and wisdom (*pañña*) a Bhikku ardent and discreet, he can disentangle this conflict (S.I. 165). This statement of the Buddha obviously emphasizes that peace and happiness in this complicated world should be established by cultivating and developing aforesaid threefold training (*tisikkhā*).

Thus, main themes of Buddhism are truth, freedom, justice, loving-kindness, compassion, love, happiness emancipation etc. The fundamental teachings, such as the four noble truth, causality, *kamma* and rebirth, three characteristics etc. were preached by the Buddha for achieving above themes. The achievement of the above goals depend on oneself, Buddha only shows the path. “*tumhehi kiccaṃ ātappaṃ akkhātārō tathāgata*” (Dph. XX. 4). The path is practical and realistic, since, without practicing, one can never achieve peace and freedom only by mere praying or doing sacrifices or rituals. The themes, peace, freedom, liberation, love, happiness etc. are not unique for the Buddhism but they are common to many religions in the world. Many prophets, religious leaders and saints preached their doctrines for the well-being and happiness of all humankind. But doctrine of peace in Buddhism has unique features, which distinguishes it from other religions. One of such cardinal teachings of Buddhism is causality (*hētu-phala*). According to Buddhism all conflicts and problems arise conditionally. Not only conflicts and problems but also all other physical and psychical phenomena are dependently originated. The

following formula emphasizes the conditionality of arising and cession of conflicts as well as all other phenomena. “ whenever this is present this is present, whenever this is absent, this is also absent (*imasmiṃ sati idaṃ hōti, imasmiṃ asati idaṃ na hōti*), from the arising of this, this arises from the cessation of this, this cease to be (*imassa uppādā idaṃ uppajjati, imassa nirodhā idaṃ nirujjhati*). This doctrine or formulation is the central teaching of Buddhism and it was clearly explained in the first, sermon of the Buddha while he was explaining the four noble truth, In the discourse of four noble truth, Buddha evidently and plainly clarified the way of arising problems and conflicts while showing the path of cessation of all such conflicts. But here it is not expected to explain further about the first sermon of the Buddha.

There are some root courses, which directly responsible for arising inner and outer conflicts. These root courses are known as desire (*lobha*) hatred (*dōsa*) illusion (*mōha*). The latent disposition of above three unwholesome roots are submerged in the mind. With contact of the external objects desire (*lobha*) becomes covetousness (*abhijjha*), hatred (*dōsa*) turns out to be ill-will (*vyāpada*) and illusion (*mōha*) comes to be wrong view (*miccadiṭṭhi*). Thus, covetousness, ill will, and wrong views are the dynamic positions of the mind which reinforce the individual to make conflicts or problems in outside world. Thus, psychological process of the individual causes to arise the physical actions in the external world. However, the external conflicts do

not originate within mind itself, since mind is intrinsically pure but dependent on external contacts, it becomes impure (*pabassaramidaṃ bhikkave cittaṃ tañcako agantukēhi upakkilesēhi upakkilittaṃ*). This explanation of Buddha clearly emphasizes that internal or external conflicts do not arise only within the man or outer world but they arise due to the interrelation of the internal mind and the external world. This is the theory of cause and effect which is also called in modern world 'relativism'. *Mahanidāna sutta* is one of great discourses which makes clear the law of causation of origin of different forms of conflicts. The Buddha addressing venerable Ānanda said "feeling conditions craving, craving conditions seeking, seeking conditions acquisition, acquisition conditions decision making, decision making conditions lustful desire, lustful desire conditions attachment, attachment conditions appropriation, appropriation conditions avarice, avarice conditions guarding of possession and because of the guarding of possession there arise the taking up of stick and sword quarrels, disputes arguments, strife, abuses lying and other evil unskilled states".(D.II.54) This explanation of Buddha stresses how internal mental defilements come into dynamic circumstances of the external world. Thus, in Buddhism origin and cessation of all forms of conflicts and problems are analyzed with reference to causal genesis.

As it is mentioned above, peace is central theme or concept of Buddhism. Buddha was the compassionate great human being ever born in the world. He is known as "*sāntirāja*" "the king of peace" since he described the

attainment of state of peace on the one hand and, on the other hand the practice of good life or harmonious living with one's fellow beings (K.N. Jayatilake 2008 p.2). Further he is known as "*mahākarunika*" "highest compassionate" and he is said to be born for the good and happiness of the humankind. "*manussalōka hita- sukhatāyajāto*"(Sn.683) He travelled to various places, and met different persons and preached the Dhamma to solve their problems, not only of human beings but even of animals. Especially there are instances when Buddha interfered to prevent the wars and conflicts. One such occasion is when he interfered to prevent war between *Sākyan* and *Kōliya*, two tribes, said to be Buddha's relatives. Sri Lankan chronicles record that the Buddha visited Sri Lanka and intervened to prevent war between *Cūlōdara* and *Mahōdara* (two tribes). Thus, Buddha intervened to prevent wars and preached always against to war. He said that "victory breeds hatred for the conquered sleep in sorrow, casting aside victory and defect the peaceful one dwells at ease" (Dhp.207).

The wars and conflicts mostly arise due to the discrimination of gender, caste religion or country etc. Buddha never discriminated any human being or even an animal, and he considered all beings as equal. At the time when Buddha was born in India, according to the Brahman teaching there were four castes which classified the people as superior and inferior. Buddha said that by birth, no one becomes superior or inferior but because of one's behavior, one becomes superior or inferior (Sn.20). On the one hand religion has become one of main causes of violence and bloodshed. At present many conflicts arise due to religious

discriminations. The religion is to develop good qualities of human mind but human mind is polluted by religion. People practice abuses in the name of religion. The main reason of religious conflicts is attachment to the religious labels. Religious war or holy war is war primarily caused or justified by difference of religion. The followers of religions fight for labels of their religions. The labels of the religions discriminate people and society. If it is possible to remove religious labels there may not arise discriminations and religious competitions. “Whatever the label you may put on it is immaterial. Even the label “Buddhism” which we give to the teaching of the Buddha is of little importance. The name one gives it is inessential” (W. Rahula, 2006. p.5). Buddha said that people get attached to religions saying “my religion (view) alone is true and all other are false” (M.II.163). Buddha also pointed out immateriality of religious labels, Buddha said to his followers that his doctrine just like a raft. Raft is for getting across but not to carry (M. I.134). Here the Buddha stated that people should follow his teaching only for crossing *samsara* (existence) and that they should not hold religious dogmas or views for the purpose of religious conflicts because the consequences of such conflicts are harmful to oneself and the society. The history reveals how the conflicts like religious discriminations turned into the dangerous wars, which caused havoc to human race. Buddhism is completely against wars. That is the reason why Buddha said “everyone fears punishment and death. (even animal) therefore, having inferred by oneself

(*attanāṃ upamankatva*) one should refrain from injuring and killing” (Dhp.129). Refraining from killing is one of the five precepts. Buddha mentioned “one refrain from killing creature, laying aside the stick and the sword when and abides conscientious, full of kindness, love and compassion towards all creatures and beings (D.I.4).

The practice of loving kindness (*metta*) is the essential part of moral concept of Buddha which brings forth peace in society. Buddha said that just as a mother loves her only child even more than her life, do thou extend a boundless love towards all creatures (Sn.25 – verse.149). The practice of *metta* is one of four sublime states (*brahma vihara*) which consists in the cultivation of compassion towards all beings. The similar manner sympathy (*karunā*), sympathy in others’ welfare (*muditā*) and equanimity (*upekha*) also represent the Buddhist concept of peace. Thus, there are so many Buddhist discourses which emphasize the concept of peace and harmony. Once venerable *Ānanda* suggested that half of the teachings of the Buddha consisted in the practice of friendliness, then Buddha said that not half of Buddhism but whole Buddhism consists in the practice of friendliness.

Analysis of non-conflict (*Aranavibhaṅga*)

With above short description on the concept of peace in Buddhism, here it focuses to elaborate the pathway for the non-conflict and peaceful life

explained in “Discourses on the analysis of non conflict” (*Aranavibhaṅga Sutta*) – (M.III.230-237). In the first discourse of the Buddha, He expounded his personal experience which gives vision, and knowledge, which leads to calm, insight enlightenment, Nibbāna (S.V.420). Prima facie the middle path expounded by Buddha appears as the path which is applicable only for inner peace and inapplicable for the external peace in social context. This misconstrue will become right understanding by realization how these insights or personal experiences served as the foundation for external peace in *Aranavibhaṅga sutta*. Buddha has formulated his personal experiences as principles for the purpose of achieving external peace in *Aranavibhaṅga sutta*. Henceforth those principles are elaborated in details.

Indication or summary (*uddēsa*) of the *sutta* (Main themes)

Bhikkhus I shall give you on exposition of the state of non-conflict, listen and heed well what I shall say,

A Man should not pursue sensual desired (*na kāmasukhamanuyuñjeyya*) which is low, vulgar, coarse, ignoble and connected with harm, and should not pursue self-mortification (*na ca attakilamathānuyogamanuyuñjeyya*) which is painful ignoble and connected with harm. The middle way (*majjhimā paṭipadā*) avoiding both these extremes has

been discovered by the perfect one giving sight, giving knowledge, which leads to peace, to direct knowledge, to enlightenment, to *Nibbāna*. A man should know what is to overrate (*ussādanañca*) and what is to underrate (*apasādanañca*) and knowing both, he should neither overrate nor underrate but should speak only *Dhamma*. (*dhammamēva dēseyya*). One should know how to define pleasure (*sukhavinicchayaṃ jaññā*) and knowing that he should pursue his own pleasure (*ajjhataṃ sukhamanuyuñjeyya*). He should not utter covert speech (*rahovādaṃ na bhāseyya*) and he should not utter overt speech (*sammukhā na khīṇaṃ bhāṇe*). He should speak unhurriedly (*ataramānōva bhāseyya*), not hurriedly (*no taramāno*). He should not insist on local language (*Janapadaniruttiṃ nābhiniveēseyya*) and he should not override normal usage. (*samaññaṃ nātiddhāveyyāti*). This is the summary of the exposition of the state of non-conflict (*ayamuddēsō arānavibhaṅgassa*)-(M.III.229) (Tr. Bhikkhu Nanamōli and Bhikku Bōdhi, 1995, sutta 129)

The above summery (*uddēsa*) of the discourse can be categorized under the following themes, (states of non-conflict)

- I. Should not pursue sensual pleasure (*na kāmasukhamanuyuñjeyya*)
- II. Should not pursue self-mortification (*na ca attakilamathānuyōgamanuyuñjeyya*)
- III. Should follow the middle path. (*majjhimā paṭipadā*)

- IV. Should not overrate or underrate, should speak only *Dhamma* (*nēvussādeyya, na apasādeyya dhammamēva dēseyya*)
- V. Should pursue one's own pleasure (*ajjhattam sukhamamuyuñjeyya*)
- VI. Should not utter covert speech, should not utter overt short speech (*rahovādam na bhāseyya, sammukhā na khīṇam bhāṇe*)
- VII. Should speak unhurriedly not hurriedly (*ataramānova bhāseyya no taramānō*)
- VIII. Should not insist on local language and should not override normal usage. (*janapadaniruttim nābhiniveseyya, samaññaṃ nātidhāveyyāti*)

The above states of non-conflict had been elaborated in details (*niddēsa*) in the sutta. Next it explains the doctrinal factors of the discourse as well as their applicability to achieving peace.

I. Should not pursue sensual pleasure

One should not follow the sensual desire which is low, vulgar, coarse, ignorable and unfruitful. Such form of pursuit or enjoyment of one whose pleasure is associated with sensual desire (*kāmapaṭisandhisukhinō sōmanassāmyōgō*) is accompanied by suffering (*sadukkhō*) vexation (*saupaghātō*), unrest (*saupāyāsō*) and distress (*aparilāhō*). Therefore, it is the wrong mode of practice (*micchāpaṭipadā*) – (M.III.230). The sense pleasure is generally known as “*kāma*” sense desire”, further, words

tanha (desire) *lōbha* (craving) are also analogous with the *kāma*. The sense pleasure arises through the five sense organs with contact external objects. The eyes get contact with form, the ears get contact with sound, nose get contact with smell, the tongue get contact with taste, the body get contact with touch. However, it should be mentioned here that the process of contact of five sense organs with external object is not considered as sense pleasure. It is because it the way of gaining knowledge of external world and this process is called perception. Nevertheless, here the Buddha highlighted the potential of gratification as way of conflict. Sense gratification means, the pursuit of visible objects cognized by eye consciousness, that are desirable, cherished, pleasant, lovely, sensuous and alluring. In the same manner pursuit of sound... smell... taste... bodily impression cognizable by body, consciousness that are desirable(M.13)..... This gratification or attachment to the external objects cognized by the five sense organs said to be causing conflict. Buddha stated three aspects of sensual pleasure. [1] Attraction or enjoyment (*assāda*) [2] evil effect or danger or conflict or disadvantage (*ādīnava*) and liberation or emancipation or state of non – conflict (*nissarana*) (M. I.85).

A man sees a beautiful and attractive girl, he always likes to see her and enjoys seeing her. This attachment is the enjoyment (*assāda*). This enjoyment is not permanent, and it is momentary. Sometimes she does not like him or sometimes she likes him and associates him. But after a few months she departs from him. Thus, due to the inconsistent of their associate, he cannot continue to see her and this

separation from beloved one (*piyēhivippayōgō*) causes to turn his enjoyment into sadness. Then, he behaves madly and his mental and physical states become imbalanced. This is the state of conflict that arises due to unsatisfactory of sensual pleasure (*ādīnava*). Further he may have to associate with girl that he does not like (*appiyenisamapayōgoō*). Then, again, he suffers and become sad due to association with woman he does not like. However if he was not attached to her, he would never suffer over her separation. This detachment of sensual pleasure is freedom, liberation or state of non-conflict (*nissarana*).

However, Buddhism does not deny the happiness of the life. Living a happy life while experiencing sense pleasure does not disagree with Buddhism. Buddhism considers happiness as an essential part of life (*santutṭhi paramādanānī*). That is why Buddha pointed out many aspects of happiness as happiness of family life, happiness of recluse life, happiness sensual pleasure, happiness of renunciation, happiness of attachments, happiness of detachment, physical happiness, mental happiness etc. Whatever the happiness, most sublime and optimum happiness is liberation from all form of attachments that ultimately caused conflict. It is the ultimate happiness (*nibbānaṃ paramāṃ sukkaṃ*). Thus, *Nibbāna* is the ultimate happiness which is free from all form of conflicts.

The sense gratification is one of the causes of internal conflicts as well as external. For example, as it is mentioned above the man who attached to the woman,

with excessive desire, harms himself as well as he may harm others. Sometimes he might kill her and others who act against his desire for the woman. This is a frequently found phenomenon in modern society. The king who is not satisfied with his own land invades neighbouring countries (M. III.72). The man who is not satisfied with his own wealth, steals others' wealth. The man who is not satisfied with his own wife goes to others' women and one who is not satisfied with reasonable amount of food has a habit of over eating. Consequently, he becomes a valetudinarian, and then he may be sometime burden to his family members. In modern society, there is a competition among the human beings to fulfill their sense pleasure. Different people in different countries unlimitedly consume limited resources of the earth. Unfortunately, unlimited desire cannot be fulfilled with limited resources. Therefore, in future human race has to face many challenges for survival of the earth. This is the way how pursuing of sense desire leads state of conflict. Therefore, Buddha said that pursuing of sense pleasure is as a phenomenon of conflict (*sarana*) as well as He said that renunciation or repudiation or sense gratification as a phenomenon of non-conflict (*arana*)- (M III.235).

II. Should not pursue self-mortification

Renunciation of sense gratification according to the Buddhism is not a way of giving up all forms of happiness and contentment of life while following acrid practices to overcome sense pleasure, which is also said to be self – mortification. But it is the way of giving up

sense gratification (desire which are really unnecessary for life) which is harmful to oneself and others. Nevertheless, desire (sense pleasure) which is necessary for the household life should not be sacrificed because it might be a cause of external conflicts when the individual associate the society. Therefore Buddha said that renunciation of sense desire should not be unnatural or extreme practices.

Buddha stressed that self-mortification (*attakilamathānuyōgō*) is painful, ignoble and unfruitful and it is accompanied by pain (*sadukkhō*) vexation (*saupaghātō*) and despair (*saparilāhō*). Therefore, this is wrong way (*micchapaṭipadā*) and further Buddha said that disengagement from self-mortification is the right way (*sammapaṭipadā*)-(M III. 423). How does self-mortification become an external conflict? There are some people who are engaged self-mortification having spent very luxurious life in past. Their purpose is to overcome the defilements through the self-torturing. This is a vain and futile attempt which brings about mental and physical suffering. That is the reason why Buddha abandoned it. Therefore, self-mortification causes not only mental suffering but it causes to physical suffering too. Some people are engaged self-torturing when they are unable to fulfill what they want. When it is impossible to achieve what they wants, they does not have desire for live this life (*bhavatanha*). Consequently he tends to commit suicide or self-destruction. Thus, internal conflicts arise through the self-mortification become a cause of external conflicts. Therefore, it seems that self-mortification is more

dangerous than self-indulgence, since, it is better to indulge in sense pleasure rather than becoming a destructive self-hate. Further, the person who indulges in self-mortification some time hates the person who lives luxurious life. Therefore, such a person neither enjoys himself nor even permits other to do so. The other fact is that self-indulgence is accompanied by pleasure but self-mortification brings only suffering and pain. Considering this possibility the Buddha said that self-torturing is a matter of conflict (*sanana*) as well as abundant of self-torturing is matter of non-conflict (*arana*)-(M.III.235)

III. Should follow the middle path

Previously mentioned, both extremes were considered by Buddha as wrong ways (*micchapaṭipadā*). Instead of these wrong ways, the Buddha pointed out middle path (*majjhimaṭipadā*) which is based on morality (*sīla*) concentration (*samādhi*) and wisdom (*pañña*). Here “middle path” does not mean halfway between greed and aversion or short of neutral state but it means eightfold noble path (*ariyō aṭṭaṅgikō maggō*). These eight factors transcend all forms of extremes and they conduce to mental development and moral conduct. This path, which was discovered by the Buddha, leads to sight, knowledge, peace, higher knowledge enlightenment and freedom (M.III.230). Thus, middle path makes the perfect balance of life without clinging to any extremes. Therefore, it is free from all forms of conflicts. Many conflicts arise due to clinging to extremes. As it was mentioned above owing to the sensual gratification and self-mortification there arise different

types of external and internal conflicts. However, eightfold noble path (middle path) balances the life of individual making internal and external peace. Therefore, Buddha said that it is matter of non-conflict (*arana*).

IV. Should not overrate and underrate but should speak only *Dhamma*.

The Buddha said that one should not overrate (*nevussādeyya*) nor underrate (*na apasādeyya*) but should speak only *Dhamma* (*dhammamēva deseyya*) (M.III.231). Here the Buddha further explained to monks that one should not underrate or condemn, saying, “All those engaged in sensual gratification have entered upon wrong way”. Should not overrate or over praise, saying “all those not engaged in sensual gratification have entered upon the right way. Should not underrate or condemn, saying, “all those engaged in self mortification have entered upon wrong way and nor overrate or praise saying” “all those not engaged in self mortification have entered upon the right ways. Should not condemn saying, “all those who have not abandoned the fetter of being (*bhava sanyōjana*) have entered upon the wrong way, nor praise saying “all those who have abandoned the fetter of being have entered upon the right way”. Without praising or condemning he should speak thus “being engaged in self-mortification is wrong way and not being engaged in self-mortification is right way”, and “as long as the fetter of being is not abandoned being is not abandoned”, “when the fetter of being has been abandoned being is abandoned”. In this way without overrating and without underrating should speak only *Dhamma*. Here

“speak only *Dhamma*” means speak only way of happening something, or in other words by using correct terminology. Speak reality (things) as they are (*yathabhutam*) by using impersonal terminology. For example both extremes self-mortification and self-indulgence as well as the middle path have been elucidated in impersonal terminology, without referencing to any person but as ways of life.

When one preaches the *Dhamma* one should speak very carefully and should avoid ambiguous words. Specially he should not praise or condemn anyone or any matter because such a preaching may cause to a big conflict. In the modern society some monks, when they preach *Dhamma*, they use personal terminology. Sometimes they overrate and underrate persons and matters. Consequently some people love him and Buddhism while some other may hate him and Buddhism. Many religious conflicts arise due to the overrating and underrating. A statement like “My religion (view) is true all others are false” (*idamēva saccam mōgamaññam*) causes to arise conflicts among the religious groups. Not only religious conflicts, many other social and political conflicts arise due to overrating and underrating. For example many modern television programs instead of broadcasting reality of some incidents, report their news while condemning or praising someone. The same procedure is implemented by political parties. Such a procedure definitely brings bad result for many parties of the society. Because of this matter the Buddha said that overrating and underrating is a state of the conflict, and He said that speaking

Dhamma without overrating and underrating is state of non-conflict.

V. One should know how to judge happiness

Another fact of non-conflict is, one should know how to define pleasure (*sukhavinicchayaṃ jaññā*) and knowing that he should pursue one's own pleasure (*ajjhataṃ sukhamanuyuñjeyya*)-(M.III.232). There are five cords of sense desire which are gained through the five sense organs via contact of external objects. Whatever the happiness and delight that arise relating to five sense organs is called pleasure in filth (*mīḷhasukhaṃ*) coarse pleasure (*puthujjanasukhaṃ*) and ignoble pleasure (*anariyasukhaṃ*). The Buddha said that this kind of pleasure should not be cultivated or developed nor even repeatedly practiced and one should fear to do such practices. (*bhāyitabbaṃ*). Instead of practicing above ignoble forms of happiness one should gain happiness (pleasure) of renunciation (*nekkhammasukhaṃ*), happiness of seclusion (*pavivēkasukhaṃ*), pleasure of peace (*ūpasamasukhaṃ*) and pleasure of enlightenment (*sambōdhisukhaṃ*) through the development of the first, second, third and the fourth trances (*jhāna*). This kind of pleasure should be cultivated, should be developed, should be repeatedly practiced and should not be feared. (*na bhāyitabbaṃ*).

In the first case, sensual pleasure or happiness gains through the five sense organs, is pleasure of

filth, coarse pleasure and ignoble pleasure, and also one should be feared (*bhāyitabbaṃ*) to practice such pleasures. Why has Buddha interpreted the sensual pleasure in this way? It is because the sense pleasure is rooted in desire (*lōbha*) hatred (*dōsa*) and illusion (*mōha*). These unwholesome root causes, according to Buddhism, cause arising of all forms of internal and external conflicts (within individual and society). The contact of external object (*bahira rūpa*) via internal faculties (*ajjhattika āyatana*) reinforces or motivates the latent (*anusaya*) disposition of the mind. Then, latent disposition comes up as defilements like desire, hatred and illusion, Through the rising of these defilements the individual develops conflicts within himself and gets into conflict with society to achieve what he wants. This is the root cause of conflicts. Therefore, the Buddha said that one should fear (*bhāyitabbaṃ*) to practice sensual happiness.

In the second case, by developing one's mind respectively up to the first, second, third and fourth trances one can create happiness. To practice happiness like happiness of renunciation, seclusion, peace and enlightenments one should never fear (*na bhāyitabbaṃ*).

VI. Should not utter covert speech, should not utter overt sharp speech

In social context, many conflicts arise due to misconstrue of speech. When individual speaks he should be very careful not to utter words which harmful to one self

and others. Therefore, the Buddha said that one should not utter covert speech (*rahovādaṃ na bhāseyya*,) and should not utter overt, harsh speech (*sammukhā na khīṇaṃ bhāṇe*) (M.III.233). Notwithstanding, when he knows covert sharp speech to be true (*bhūtaṃ*) factual (*tacchaṃ*) and beneficial (*attasamhitam*), he may utter it at the right time (*kālaññu*).

Secret speech and saying things in public can cause enormous conflicts. Specially in modern society there are many political and religious conflicts due to the open criticism and covert criticisms. It was mentioned earlier that the Buddha encouraged the monks to use impersonal terminology to avoid conflicts among the people. Buddhism has not any “hidden” factors. It is very clear, If someone has any doubt he can come and see (*āhipassika*). Buddhism does not openly or covertly criticize any person to harm his character. But the Buddha uttered factors which are truthful factual and beneficial, in right time without causing any conflicts. Here, 'right time' (*kālaññu*) means when one utters truthful and beneficial covert and overt speeches he should be aware of time and space. He should utter at right time in calm and quite atmosphere without arousing bad temper of the people. If someone utters covert or overt speech, it should be done very carefully in right time and should utter only truthful, factual and beneficial facts. Such utterances may not cause conflicts among people.

VII. Should speak unhurriedly not hurriedly

When one communicates with others one's words should be very clear. Quick speaking sometime causes confusion the audience. Therefore, the Buddha said that one should speak unhurriedly (*ataramānōva bhāseyya*) not hurriedly (*no taramānō*). When one speaks hurriedly his body gets tired (*kāyopi kilamati*,), mind exited (*cittampi upahaññati*), voice strained (*saropi upahaññati*) and his throat hoarse (*kañṭhōpi āturīyati*). Such speech is unclear (*avisaṭṭhampi hōti*) and incomprehensible (*aviññeyyaṃ*)- (M.III.234).

A good communicator should speak slowly without making conflicts and confusion among the audiences, and he should never make discomfort for the audience or oneself. Hurriedly speaking causes mental and physical discomfort for the speaker. Speaker's discomfort sometime may cause to arise anger within the speaker himself while speaking hot-tempered words. There are some such people who speak very hurriedly by using irritable words. Sometimes most of them are extremists. Many religious extremists in modern society speak very hurriedly while expressing irritable and ill-tempered words. Their speeches directly cause arising conflicts among the religions groups. Since the Buddha said that hurriedly speaking is a state of conflict (*sarana*) and unhurriedly speaking is a state of non-conflict (*arana*).

VIII. Should not insist local language and should not override normal usage.

Language discriminates people into the groups. For example, those who speak English are grouped under English and those who speak Sinhala are grouped under Sinhala. Sometimes some people overrate their languages while condemning other's language. This has been a basic cause of conflict in society since the history of the mankind. Considering this matter Buddha said that one should not insist on local language (*janapadaniruttiṃ nābhinivēseyya*.) nor should transgress common usage (*samaññaṃ nātidhāveyyāti*). Here, the Buddha further said that, different localities use different words to recognize same object. For example dish (*pāti*) recognized in different regions using different words as bow (*patta*) vessel (*vittha*) , saucer (*sarava*) , pan (*dhāropa*), pot (*pona*), mug (*hana*) and basin (*pisila*). Thus, whatever the words used in different localities one should not cling to one's own language firmly adhering to it and insisting on that "only this is true anything else is wrong" (*idamēva saccaṃ, mōghamañña*). Here, Buddha's advice is, one should neither grasp on to dialect of a country nor should he transgress "commonality". Clinging to one's own language, religion, race nationality and so on is root cause of arising conflict in society. When a man uses a language, he naturally clings to his languages. That is the nature of humankind. But as a human being he has ability to overcome his clinging (*upādāna*) having understood evil consequences of clinging to language. Language is

only for communication with each other. But clinging to and grasping of it causes to arise enormous conflicts among people. Therefore, the Buddha said that insistence on local language and overriding normal usage is a cause of conflict and to refrain from it is a state of non-conflict.

Conclusion

Peace is a central concept in Buddhism. There are many discourses that Buddha has preached to set up internal and external peace. "Exposition on the analysis of non-conflict" (*Aranavibhaṅga sutta*) is one of most important discourses which emphasize external peace. Here, the Buddha elaborated the states of conflict (*sarana*) and states of con-conflict (*arana*) and admonished his listener to follow the states of non-conflict to bring forth peace and happiness of life. Prima facie, this discourse appears as miscellaneous collection but all the facts of the discourse connected with each other, and have focused on accomplishing one goal. It is state of non-conflict (*arana*). These states of non-conflict are conduced not only for achieving ultimate goal (*Nibbāna*) but also to achieve external peace in day-to-day life.

Abbreviations

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| 1. D. | <i>Dīghanikāya</i> |
| 2. Dh.p. | <i>Dhammapada</i> |
| 3. M. | <i>Majjhimanikāya</i> |
| 4. S. | <i>Saṃyuttanikāya</i> |
| 5. Sn. | <i>Suttanipāta</i> |

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