

## **An Approach to Buddhist Remedies for the Eradication of Conflict**

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### **Introduction**

As far as the conflict is concerned, it is as old as the origin of mankind and there no sufficient details to find out what the exactly origin is of conflict. However, this term is frequently used in the present context in the subsequence of people's activities. In modern society, people are engaging in various types of activities with the intension of spending a luxurious life considering sometimes only their own benefit. In negative perspectives of the modern people, the whole world has been confronted immeasurable issues. Today, we all live in a complex society with fulfilling our duties towards the society. In terms of society, various nationalities, religious followers, traditions and various customs are visible. Under this situation, life styles and behaviors of the people have built up with their following tradition or religion, and many of them have persuaded to spend their life in accordance with religious teachings. In anticipation of just focusing on mere religious teaching without considering its utility, many issues have been raised in the modern society such as violence, anger, dispute as well as religious conflict conduce to social imbalance. Religious impacts have made deep impression on various sides of human life in the present context. Having gained a sufficient knowledge on the origin of conflicts, reason of conflicts, types of conflicts and resolution or remedies depicted in Buddhism which can be used for the conflicts are put into discussed.

### **Methodology**

This research paper is based on primary sources and secondary sources. The both primary and secondary sources and the relevant monographs and in field of both religious and non-religious text are used to examine the purposed topic.

### **Background of Study**

The Pāli term 'Ghaṭṭana or Saṃghaṭṭana' is more suitable for the English term 'Conflict'. When it comes to the term Conflict, oxford dictionary shows three

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meaning of it as follows, (1) Serious disagreement (2) A long lasting armed struggle (3) A deference of opinion, Principles. In accordance with above explanation, it is clear that when deference opinions or principles are existed their arise conflicts. Then, there is an ample space to raise an impact among the people because there are many people who belongs to separate religious groups. Those who firmly believe and follow strict guidance of a religion may conduce to conflicts. Even at the time of the Buddha there were some kinds of conflicts. Then, the solutions that given by the Buddha for those conflicts are concerned here to some extent.

### **Finding and Results**

As far the Buddhism is concerned, many guidance and resolution for the sake of living harmony with the people and giving priority to human values can be identified. Numerous discourses which deal to solve social issues such as poverty, war, quarrel and ethnic crisis are highly visible in Buddhist teachings. Jaṭā Sutta in Saṃyutta Nikāya shows about the conditions of the inner tangle and the outer tangle and the suitable solutions which ought to be achieved by everyone in order to overcome these problems. Desire or Greedy is the fundamental phenomena which leads human mind to make many struggle with the people and which also conduce to many social issues. Madhupiṇḍika Sutta clearly distinguishes the process of greedy and the benefits when someone is freed from greedy.

Kalahavivāda sutta is an outstanding discourse which represents the reason of raising impacts, arguments, quarrels and fights, at the same time this particular discourse points out the solutions in a philosophical way. Under the explanation of the society in Buddhist view, two pair of group can be identified as pleasant-unpleasant and friend – enemy. Both of unpleasant and enemy are basically considered according to someone's inner intension. In this manner, people have got used to consider about others as enemies using their religious teachings. These types of behaviors may make the conflicts among the people. Vasala Sutta and Parābhava Sutta leads to people to solve this social issue. According to Buddhist view on conflicts, they occur due to the mental phenomena by way of grasping a wrong view as a right view. Wrong view always leads to break up the social balance, peace, harmony and pleasant attitudes on the peoples. If a view doesn't produce welfare for the sake of both oneself and others it is concerned as a wrong view or false doctrine in the Buddhist explanation.

Mental phenomena or volitions are recognized as a way of fundamental factor to occur impact then, having understood about these mental phenomena, fruitful solutions have been pointed out in many suttas. Vitakkasanṭhāṇa Sutta shows a great way to control bad intension which raise in mind as follows, (1) tamhā nimittā aññaṃ nimittaṃ manasikātabbaṃ (contemplating on other object), (2) vitakkānam ādinavo uparikkhātabbo (contemplating on negative subsequence



of intension), (3) vitakkānam asati amanasikāro āpajjitabbo (try to forget that volition), (4) vitakkānam vitakka saṅkhāra saṅṭhānam mansikātabbaṃ (focusing on the way how a running person stopping gradually), (5) dantebhidantamādhāya jivhāya tālum āhacca cetasā cittaṃ abhinigghanhitabbaṃ abhinippīletabbaṃ abhisantāpebbaṃ (if the person is unable to overcome bad intention, then he also try to destroys his bad intension by using the way how a strength person defeats a weak person).

### Conclusion

Taking everything into conclusion, it is crystal clear that the Buddhism recognizes the reason of origin of conflicts gradually and fruitful solutions have been distinguished in a grand scale in the teachings of Buddhism. Represented ways of solving of conflicts in Buddhism can be applicable for the every society within eradicating various types of conflicts.

**Keywords:** Buddhism, Conflict, Solution, Religious Teachings

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