

A STUDY OF BUDDHIST TEACHINGS WITH RESPECT TO CONFLICT RESOLUTION

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ABSTRACT

The prime concern of this paper is to discuss how Buddhist teachings can be used as a means of conflict resolution. It is evident that there is a massive inclination in conflicts in the contemporary world. Many predict that this could be the signs of world war III. In a such a situation, the Buddhist teachings on conflict resolutions are extremely important in order to prevent those conflicts. Buddhism strongly believes that genuine peace can be prevailed only in the heart of mettā. It clearly understands the causality of violence which gives the most adequate solutions for it. One advocates the control of one's own mind, where the other legislate the control of the other's body. The Buddha speaks of conflicts in the form of quarrels (kalahā), disputes (viggahā), and contentions (vivāda) at different levels of social interaction. They occur between nations or states as large-scale conflicts when one head of state disputes with another. They also occur between religious, ethnic groups within the same nation. They occur also between members of the same family. Therefore, the Buddhist discourses like the Mahādukkhakkhandha, Madhupiṇḍika, Raṭṭhapāla, Mahānidāna, Sakhapañha, Vatthūpama, Kalahavivāda, Māgandhiya, Metta, Paṭhamasaṅgāma, Dutiyasaṅgāma, Kulāvaka, Kosambi, and the Vepacitti are expected to be utilized in order to achieve the expected goals of this paper that can be applied to create a peaceful, contented, happy and harmonious society in the world.

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1. INTRODUCTION

Buddhism aims at creating a peaceful society in the sense of the attainment of inner peace and finding the way to peace (*anuttaram santivarapadam pariyesamāno*). It has also the strongest tradition of non-violence and peace in the world history. And also Buddhism aims at creating a world where Compassion and Loving-Kindness are the driving forces. Buddhism conquers hatred by kindness and evil by goodness where enmity, jealousy, ill-will and greed are absence. Genuine peace can prevail only in the heart of *mettā*. For Buddhism, the most effective and forceful reason for conflicts is unwholesome psychological traits like greediness, acquisition, unlimited power-hunger, hatefulness and ignorance. Instead of understanding the causality of violence, common opinion relies on the instrumentality of it to vanquish unjust violence. One advocates the control of one's own mind, where the other legislate the control of the other's body. The development of mind is useful to reduce of any conflict at different social interaction as the Buddhist teachings maintain. Therefore, it is the direct path of conflict resolution.

Research Problem

Explosive regional tensions of ethnic and religious character, the continuing spread of nuclear weapons, disregard for human rights, the widening gap between the rich and the poor, international trafficking in drugs, women and children, the depletion of the earth's natural resources and the despoliation of the environment are some of the burning issues in contemporary world. These can be concerned as major barriers to bring out peace in the world. On the other hand, there can be seen a massive inclination in fights, wars and disputes every corner of the world. Taking into consideration this situation of the world, many suppose that the world would be getting ready for the world war III. By the modern day, the well-developed nations have produced a number of weapons such as rockets, missiles, bombs and bullets and chemical and biological weapons that can be destroyed the entire world within a few seconds. In such a situation, Buddhist teachings on conflict and conflict resolution can be utilized in a more effective way in order to reduce the aforementioned states. The research problem of this

paper is based on how the Buddhist teachings can be utilized with respect to conflict resolution for the above purpose.

2. RESEARCH METHODOLOGY

The researcher attempts to survey literature relevant to this study namely, the primary Buddhist sources, scholarly articles and books written on the field. Hence, the primary data was used with the secondary data at details where analysis needs more in - depth concern. Through careful analysis of facts and information provided in these texts, the research will be focused on how the Buddhist teachings could be utilized for the above purpose. The research methodology utilized in this paper was to read and analyze (content analysis) the primary Buddhist teachings relating to the subject area and other selected secondary texts monographs and articles to generate pragmatic results that remain to the Buddhist teachings while giving a greater insight into some historical aspects. Meanwhile, findings of the study were compared with theoretical measurement to see the external validity and the reliability of the findings.

3. DISCUSSION: WHAT IS A CONFLICT?

Conflict refers to an ongoing state of hostility between two groups of people. On the other hand, a conflict can be understood as an unavoidable aspect in human life. Social unrest is a result of outward manifestation of the lack of peace in the individuals' minds. Conflict, war and struggle are the symptoms of the diseased minds as Buddhism maintains. Before the Buddhist approach on conflict resolution is to be scrutinized, it is very useful to realize and define what conflict is. The followings are some of the examples of a conflict.

However, our understanding of conflict does not, and should not, end at the assertion that disputes and conflicts are natural to the social life of human beings. That recognition is indeed the beginning of another, complex story. Disputes and conflicts among individuals, groups and states tend to generate destructive consequences. In such instances, violence at times provides the means for dealing with disagreements and differences. Fights, riots, rebellions, invasion and war are some of the major violent manifestation of the ways in which humans deal with differences and

disputes. Injury, destruction property and death of fellow human beings are consequence of such violent forms of human behaviour and practice. In this sense, differences and disputes conflict is the concept that can adequately express such a process, the progression of differences into dispute and then to practices characterized by violence and destructive consequences. All conflicts are not ones with violent character and consequences. Conflict can be non violent; or, there are non-violent ways of dealing with conflicts.⁽¹⁾

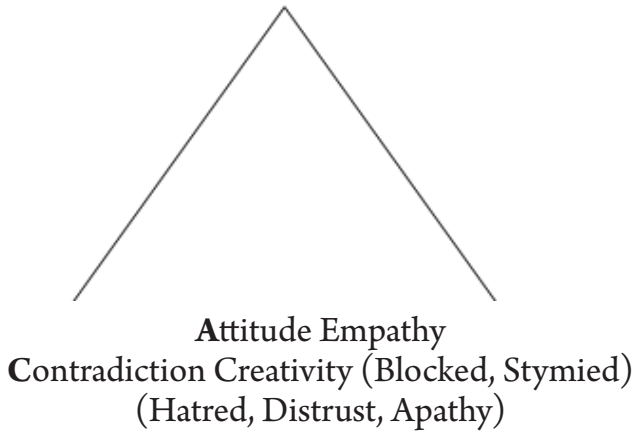
Encyclopedia of Political Science explains conflict in political terms.

When two or more parties, with perceived incompatible goals, seek to undermine each other's goal-seeking capability. One should not confuse the distinction between the presence and absence of conflict with the difference between competition and co-operation. In competitive situations, the two or more parties each have mutually inconsistent goals, so that when either party tries to reach their goal it will undermine the attempts of the other to reach theirs. Therefore, competitive situations will by their nature cause conflict. However, conflict can also occur in cooperative situations, in which two or more parties have consistent goals, because the manner in which one party tries to reach their goal can still undermine the other's attempt.

The ABC triangle of the Norwegian peace researcher John Galtung focuses on destructive conflicts and offers possible entrances to resolve this horrible circumstance.

Behaviour Nonviolence (Physical and Verbal Violence)

1. Uyangoda, Jayadeva., (2003). *Conflict, Negotiation, Mediation and Peace*, Social Scientists' Association, Colombo, p. 1



Attitudes, such as feelings of self-righteousness, superiority, hatred, distrust and apathy are more likely to fail to take the other parties views into consideration. A peaceful option here would be to adopt empathy as a basic attitude-focusing on how other parties might think and feel.⁽²⁾ For the purpose of termination of conflicts, C. R. Mitchell indicates that attention and emphasis is often only placed on the conflict between parties may prevent conflict termination between those parties. Healing of the breaches within groups is fundamental to their ability to come together to heal breaches across groups.⁽³⁾ According to the UNESCO's Culture of Peace Programme, the difference between culture of violence and culture of peace can be clearly recognized. They are as follows:

2. Galtung, Johan., (1996). *Peace by Peaceful Means, Peace and Conflict Development and Civilization*, London, SAGE.

3. Mitchell, C. R., (1989). *The Structure of International Conflict*, New York, St. Martin's Press, p. 6.

Culture of Violence	Culture of Peace
Violence	Non-violence
Hierarchical, Vertical authority	Democratic participative
Rules, Order	Dialogue, communication
Exploitative of People and the natural environment	Respect for human rights and dignity. Sustainable development.
Male-dominated	Power sharing between men and women. Empowerment of women.
Secretive (Information is controlled)	Open sharing of information
Demonizing other or enemy	Tolerance and respect for diversity
Division	Unity and cooperation
Respecting to conflict with violent suppression	Negotiation, mediation. Search for non violence solutions to causes of conflicts

4. THE BUDDHIST APPROACHES TO CONFLICT RESOLUTION

Clearly, Buddhism was the most social of religions the applications and expounded in a long series of discourses.⁽⁴⁾

The conflicts and wars that occur in society are observed in Buddhism as an unavoidable part of *samsāric* misery. The Buddha speaks of unrest in the form of quarrels (*kalahā*), disputes (*viggahā*), and contentions (*vivāda*) at different levels of social interaction. The *Madhupiṇḍikasutta* begins with the sensory process and identifies *papañca* (mental proliferation) as the most noteworthy psychological cause for social conflicts. As the discourse highlights that the Buddha and his disciples have higher moral practices. They never harm to others and never plunder or steal others. Once the Buddha was in *Kapilavatthu*, the home town of the Buddha and then he went for alms-rounds (*Piṇḍapāta*) and sat under a tree and started to rest. At that time a *Sākyan* named *Danḍapāṇi* also came to that park in the morning for exercise. He went where the Buddha sat and worshiped and asked one question from the Buddha.

What is the contemplative's doctrine? What does he proclaim? (*Kim vādī samaṇo, kimakkhāyī'ti?*)

The nature of doctrine, friend, where one does not keep quarreling with anyone in the world with its Devas, Maras, and Brahmas such a doctrine is taught. (*na kenaci loke viggaiha tiṭṭhati*)

4. Kosambi, D. D, 1992, *The Culture and Civilization of Ancient India in Historical Outline*, Reprint, p. 106

Then the Buddha explains the two concepts which need to practise to live the aforesaid of life. These concepts are extremely vital to protect peace in society. The Conflicts and wars arise in human mind due to lack of the following characteristics as Buddhism maintains. The two concepts are:

- i. Departing from the sensual pleasures (*kāmehivisaṃyuttaṃ*)
- ii. Eliminated craving (*vītataṇhaṃ*)

According to the causes of the present and previous wars of the world we can see craving and sensual desire of the people is that the basic causes for war and conflicts. The Buddha explains the person who endowed with controlled senses and eliminated craving, he does not tend to quarrel or harm to others or abuse others, or steal or despoil other's wealth. Once the Buddha points out that there is no end to human wants and desire⁽⁵⁾ and people are slaves of the craving. It is difficult to give up.⁽⁶⁾ As the *Madhupiṇḍikasutta* runs, the following seven kinds of psychological tendencies cause to conflicts.

- i. *Kāmarāga* - the latent tendency to sensual pleasure
- ii. *Paṭigha* - the latent tendency to aversion
- iii. *Diṭṭhi* - the latent tendency to speculative opinion
- iv. *Vicikiccā* - the latent tendency to speculative doubt
- v. *Māna* - the latent tendency to conceit and pride
- vi. *Bhavarāga* - the latent tendency to craving to continue existence
- vii. *Avijjā* - the latent tendency to ignorance

Due to these seven kinds of latent arise taking up rods and bladed weapons, of arguments, quarrels, disputes, and accusations, divisive tale-bearing and false speech. When people eliminate these latent through cultivating their minds in right way gradually can stop taking up rods and bladed weapons, of arguments, quarrels, disputes, and accusations, divisive tale-bearing and

5. *kāmesu loke na hi atthi titti* - The *Majjhimanikāya*, The *Raṭṭhapālasutta*

6. *Ibid.*

false speech. The *sutta* further clarifies that the people normally experience the world in two ways, attraction and repulsion. They try to make ownership on attractive things and making quarrel and conflicts to take those things. In other hand they try to put away dislikes. They repulsed on dislikes. Through that also they generate the conflicts. Buddhism mainly focuses on the causes of conflict. It does not suggest the temporary solutions for conflicts.

The *Mahādukkhakkhandhasutta* draws attention how conflicts take place due to sensuality. The Buddha speaks of conflicts in the form of quarrels (*kalaha*), disputes (*viggaha*), and contentions (*vivāda*) at different levels of social interaction. They occur between nations or states as large-scale wars when one head of state dispute with another (*rājānopi rājūhi vivādenti*).⁽⁷⁾ They also occur between religious, ethnic groups within the same nation. They occur also between members of the same family. The root cause for conflict is sensuality. The *Mahādukkhakkhandhasutta* draws attention how conflicts take place due to sensuality.

Again, Bhikhu-s, kings dispute with kings, warriors with warriors, Brahmins with Brahmins, householders with householders, mother disputes with the son, the son with the mother, the father with the son, the son with the father, brother with brother, brother with sister, sister with brother, friend with friend. They dispute, quarrel, and approach each other with hands, clods, sticks, weapons, and even face death or come to deadly unpleasantness. This is the danger of sensuality here, and now, the mass of unpleasantness owing to sensuality.⁽⁸⁾

As the *Raṭṭhapālasutta* draws the prime cause for war is greed. *Raṭṭhapāla* points out how kings engage in destructive and aggressive wars on account of greed for power. The *Sutta* runs as follows:

A king wins territories on earth through aggression as far as the surrounding ocean. Yet no being contended with that, he desires territories even beyond the shores. the king and many others die and they abandon their bodies with unfilled desire. In the world there certainly is no point of ultimate satisfaction with regard to sense desires.⁽⁹⁾

7. The Suttanipāta, *The Kalahavivādasutta*, p. 169

8. The Majjhimanikāya, *The Mahādukkhakkhandasutta*, p. 85.

9. MN, *The Raṭṭhapālasutta*.

Here, the *Mahānidānasutta* points out that war or violence, violence is caused, and causes more violence, depending on conditions. This understanding of not just the morality of non-violence but also of the world in general puts the question of morality on par with that of any other phenomena. The causality of violence is not something that can be supervened or suspended is not to be put aside as mere window dressing in the face of political realities. The fact that violence makes for suffering is not limited to the victim, but also touches the perpetrator; thus the recognition of sympathy is not merely a philanthropic act. The analysis of violence in Buddhism is of a piece with the rest of the *Dhamma*. This discourse further explains that all wars originate in the mind of human being. The untrained mind of people creates unwholesome actions.⁽¹⁰⁾

The *Sakhapañhasutta* draws attention how conflict starts among the people. In this *sutta*, the origin of conflict is discussed in depth. There is a friendly discussion between the Buddha and *Sakka*. This *sutta* conveys us how conflict becomes as an unavoidable social current and how it develops owing the psychological traits.

Sakka's question

Fettered with what, dear Sir, though they think, 'May we live free from hostility, free from violence, free from rivalry, free from ill will, free from those who are hostile'-do Devās, human beings, Asuras, Nāgās, Gandhabbās, and whatever other many kinds of beings there are, nevertheless live in hostility, violence, rivalry and ill will, with those who are hostile.

The Buddha's answer

Devās, human beings, Asurās, Nāgās, Gandhabbās and whatever other Different kinds of communities there are, are fettered with envy and stinginess, which is why even though they think, ' May we live free from hostility, free from violence, free from rivalry, free from ill will, free from those who are hostile they nevertheless live in hostility, violence, rivalry, ill will, with those who are hostile.'⁽¹¹⁾

10. NII, The *Mahānidānasutta*, p. 59

11. DN, The *Sakhapañhasutta*, p. 276

In the *Vatthūpamasutta*, it draws our attention that conflict starts in the individual's mind forced by unwholesome thoughts. This *sutta* enumerates 16 kinds of sinful thoughts that responsible for the mental conflicts.⁽¹²⁾

According to the *Kalahavivādasutta*, conflicts and arguments are taken place caused by the loved things. It runs:

Fights, disputes, wailings, grief, selfishness, measuring, conceit, and slandering, where these are abundant may it be told. With loved things are fights, disputes wailings, grief, selfishness, measuring, conceit, and slandering abundant, yoked to selfishness are fights and disputes and from disputes arise slandering. To those wandering greedily in the world, how do loved things, arise. How do longings and familiarities arise, for humans to follow up to the next world. From interest arise loved ones to those wondering greedily in the world. Longings and familiarities arise here, and humans follow them to the next world.⁽¹³⁾

The *Māgandhiyasutta* explains that people engage in conflicts owing to wrong understanding and wrong interpretation. *Loba* (Greed), *Dosa* (Hatred), and *Moha* (delusion) are the main unwholesome roots for this. The *sutta* suggests us by applying right understanding and right interpretation, conflicts could be reduced. As mentioned in the *Kalahavivādasutta*, conflicts and arguments are taken place caused by the loved things.

Fights, disputes, wailings, grief, selfishness, measuring, conceit, and slandering, where these are abundant may it be told. With loved things are fights, disputes wailings, grief, selfishness, measuring, conceit, and slandering abundant, yoked to selfishness are fights and disputes and from disputes arise slandering. To those wandering greedily in the world, how do loved things, arise. How do longings and familiarities arise, for humans to follow up to the next world. From interest arise loved ones to those wondering greedily in the world. Longings and familiarities arise here, and humans follow them to the next world.⁽¹⁴⁾

The *Vaggaparisasutta* introduces two groups: the united and the

12. MN, The *Vatthūpamasutta*, p. 36

13. Sn, The *Kalahavivādasutta*, p. 169

14. Sn, The *Kalahavivādasutta*, p. 169

group in disunity.⁽¹⁵⁾ The nature of both these groups is as follows:

The features of divided groups

What is the divided gathering? Bhikkhus, in a gathering if the monks quarrel, fight and have a dispute and abide using their mouths as weapons to hurt each other, it is a divided gathering?⁽¹⁶⁾

The features of united gathering

What is a united gathering? Bhikkhus, in a gathering if the monks are united, pleasing without a dispute, abide seeing each other with loving eyes, it is a united gathering. Bhikkhus, these two are the gatherings and of the two the united gathering is noble.⁽¹⁷⁾

The *Vepacittisutta* describes that acting tolerantly on such a conflict situation is a quality of an individual personality. If individuals do not act wisely on such situations conflicts will be going on.⁽¹⁸⁾ The *Paṭhamasaṅgāmasutta* says that victory generates the maturing of hatred; the defeated lies in sorrow. One who is at peace lies at ease having abandoned both victory and defeat. The Buddha points out the nature of defeating and winning of wars in the *Dutiyaṅgāmasutta*. He says that a person may plunder as he pleases, but when others too plunder the plunderer will be plundered. The fool thinks it is his turn until his evil has not matured, but when his evil has matured he comes to distress. The killer encounters a killer in turn. the victor in turn encounters a vanquisher. The abuser encounters an abusing, one who acts with anger encounters one who retorts with anger. Thus with changing tides the plunderer becomes the victim of plunder.⁽¹⁹⁾ The *Kulāvakasutta* talks about the concept of righteous war (*Dharma Yuddha*). The god *Sakka* has been victorious by being merciful to innocent *Gurulu* nests. This Sutta conveys that how the king of the gods won the war between the *Sura* and *Asura* without any harming.⁽²⁰⁾

On two occasions, the Buddha prevented wars or conflicts

15. AN, The *Vaggaparisasutta*, p. 70

16. Ibid, 70

17. Ibid, 70

18. SN I, The *Vepacittisutta*, pp. 222, 223

19. Sn I, p. 83

20. Sn I, The *Kulāvakasutta*, p. 224

between two groups. The Buddha not only taught non-violence and peace, but also even went to the field of battle and intervened personally, and prevented war. One incident is as follows. At the opening of the *Mahāparinibbānasutta*, king *Ajātasattu* sending a minister called *Vassakāra* to seek an audience with the Buddha in order to inquire about a planned attack on the *Vajji* princes. *Ajātasattu*'s motivation for seeking advice is not based solely on respect for the Enlightened One, but more because *Tathāgatās* never speak what is untrue.⁽²¹⁾ In accordance with the moral teaching found in the *Mahāsīla* sections of the *Brahmajāla* and *Sāmaññaphalasuttas*, does not make predictions about kings going to war; about kings coming back from war ... and probabilities of victories and losses of warring kings, but instead inquires of Ven. Ānanda as to the practices of the *Vajji* princes, the Seven Factors of non-decline. Finding that the princes do indeed possess the seven factors of non-decline, the Buddha says that so long as they continue so, they will not decline.

Next incident could be found in the commentary of the *Jātaka*. As in the case of the dispute between the *Sākyans* and the *Koliyans*, who planned to fight over the question of the waters of the River *Rohini*. At there the Buddha explained them that the worth of human life. After the advices of the Buddha, both of groups became unity.⁽²²⁾ The intelligent personalities reject war totally and consider it as a lump of dung. There can be found an interesting incident in the *Sūkarajātaka* where a pig covering its body with dung, came to fight with a lion and how the lion gave pig the victory and rejected the war.⁽²³⁾ The Buddha further explained them that amongst those who hate, we live without hating. When they hate we live without hating. We live extremely happily among those who hate.⁽²⁴⁾ Trade of weapons (*satthavanijjā*) is completely rejected in Buddhism.⁽²⁵⁾ The Buddha mentions that the menace of using weapons is so terrible.⁽²⁶⁾ Therefore, the Buddha recommends that there are three

21. DN II, The *Mahāparinibbānasutta*

22. Ja, The *Kunāla-jātaka*

23. Ja, The *Sūkarajātaka*, p. 153

24. Dha, verse, 197.

25. AN, The *Vanijjāsutta*

26. DN III, The *Chakkavattisīhanādasutta*

kinds of weapons which are aid to protect both self-defense and defense of others. They are as follows:

- i. Well-education
- ii. Leisure
- iii. Wisdom ⁽²⁷⁾

The *Mettasutta* shows us how all born and unborn ones should be shown kindness where all living beings should be treated with maternal affection likewise in the manner how a mother treats her only son.⁽²⁸⁾ The term *mettā* is referred to a mother's love for her only child.

Just as a mother loves her only child even more than her life, do thou extend a boundless love towards all creatures.

Let his thoughts of boundless love pervade the whole world-above, below and across; without restrictions, free of hate and free of enmity.

The practice of the Highest Life (brahma-vihāra) is said to consist in the cultivation of compassionate feelings towards all beings. Buddhism aims at creating a peaceful society in the sense of the attainment of inner peace and finding the way to peace (anuttaramasantivarapadampariyeesamāno).⁽²⁹⁾

In the *Kosambisutta*, there could be seen a good example with regard to conflict resolution. Here the Buddha states that these conflicts are caused in the sense of lack of kindness and respect to the others. The Buddha recommends in order to conflict resolution 06 facts containing a system of ethics bodily, verbally, and mentally. Some of them are as follows:

Here monks, the Bhikkhu should establish by bodily actions loving kindness towards associates in the holy life openly and secretly. This is a thing which conduces reverence, unity, friendliness and love for each other.

Again monks should establish by verbal actions loving kindness towards

27. *tināudhāni: sutāvudham, paṭivekāvudham, paññāvudham*, DN III, The *Chakkavattisihanādasutta*

28. Sn, The *Mettasutta*, p. 8

29. MN I, The *Ariyapariyesanasutta*.

associates in the holy life openly and secretly. This too is a thing which conduces reverence, unity, friendliness and love for each other.

Again monks should establish by mental actions loving kindness towards associates in the holy life openly and secretly. This too is a thing which conduces reverence, unity, friendliness and love for each other.⁽³⁰⁾

The Buddha explains in the *Kosambisutta* some principles which can be used in order to avoid conflicts and war and keep harmony and unity in society.

- i. Prevents the conflicts
- ii. Like each other
- iii. Mutual respect
- iv. Coming together
- v. Without disagreements
- vi. Produce unity
- vii. Together
- viii. Compassionate bodily/verbal and mental action openly and secretly

On the other hand, good governance would bring immense results in this regard. A ruler is traditionally recognized as a *Boddhisattva* who is said to be possessed the qualities of compassion, equanimity, tolerance and gentleness. It seems that due to political imbalance and corruption in politics, the world has become confusion. Buddhism understands the politics as one of the constraints in society as well. But it does not escape from all the ties of mundane and secular living. The Buddhist canonical scriptures explain how the Buddha had encounters with the kings, ministers and rulers. The Buddha offered a number of sound principles relating to the good governance. Therefore, it is expected to revisit the importance of the Buddhist political teachings as a solution for the current political imbalance in the country. Buddhism encourages towards the ethical culmination into the political life. So that Buddhism is totally differentiated from the *Kautilyan* and *Machiavellian* political thoughts of governance. Buddhism introduces the concept of the

30. MN I, The *Kosambisutta*, pp 321-322.

Wheel Turning Monarch for good governance with the just and righteous principles (*rājā cakkavattī dhammiko dhammarājā*). He is understood as the culmination of morality in Buddhism. Such a great personality can create a peaceful and harmonious surrounding (*patirūpadēsavāso*). The detailed account of the Wheel Turning Monarch is discussed in the *Cakkavattisīhanādasutta*. He rules without resorting to violence and without using weapons of war but becoming victorious solely based on the principles of *Dhamma* (*adaṇḍena asatthena dhammena abhivijjiya*).

The Wheel Turning Monarch rules the earth to the borders of the ocean by means of righteousness without resorting to the force of arms and violence and establishes a political order for the material or secular welfare of all living beings. There are eight principles that commonly accepted as constituting principles of good governance in the modern world. They are enumerated as follows:

- i. Participation
- ii. Adherence to the rule of law
- iii. Transparency
- iv. Responsiveness
- v. Consensus Orientation
- vi. Equity and Inclusiveness
- vii. Effectiveness and Efficiency
- viii. Accountability

This monarch after ruling his realm for long time, decided to retire from the kingship handing over authority to his eldest son. The monarch had the seven treasures such as wheel, horse, elephant, woman, gem, ministers. The disappearance of the wheel treasures symbolized the fall of the ruler in respect of his power and authority. This happens due to the fact that negligence of his duties. As reported in this particular *sutta*, after the king handed over authority to his son, within a week, the Wheel Treasure disappeared. The newly appointed king could not continue his duties and he was disturbed in many ways. He made inquires to his father. The latter points out to the king that kingship is not a paternal inheritance of his. It is in so far as he fulfills the noble duties of a Wheel Turning

Monarch that the wheel treasure remains in place. What are the noble duties of a Wheel Turning Monarch as recorded in the *sutta*.

My son, depending on Dhamma itself, honouring Dhamma, esteeming Dhamma, worshipping Dhamma, venerating Dhamma, having Dhamma as the flag, having Dhamma as the banner, having Dhamma as the authority, you should provide righteous watch, ward and protection to people in the royal household, the troops, those of the ruling class, and other subjects who are Brahmins, householders of the townships and provinces, to renunciants and Brahmins and to beasts and birds. Let there be not within your territory one who acts in an unethical manner. Whoever in your territory may be poor, grant them wealth. Whoever in your territory are renunciants and Brahmins that refrain from intoxication and heedlessness, established in patience and gentleness - some who discipline themselves, some who call themselves, some who bring themselves to appeasement- go to them from time to time and ask them and question them: 'What sir, is wholesome, what is unwholesome, what is blameworthy, what is blameless, what should be practised, what should not be practised, and my doing what will conduce to my harm and suffering for a long time, and doing what will conduce to my well-being and happiness for a long time?' Having heard from them, whatever is unwholesome, you should especially avoid it, and whatever is wholesome, you should observe and live by it. This, my son, is the noble duty of a Wheel Turner.

As pointed out in the *Cakkavattisihanādasutta*, the main consequences of mal-distribution of resources are the major causes for poverty. Mal-distribution of goods and services is likely to create economic inequalities, resulting in the division of the world into rich and poor, the haves or have-nots. As part of the state policy, the rulers are expected to alleviate poverty by making planned gifts of money to put people on their feet and enable them to make a start in life on their own. This could be implemented in the war affected areas. This *sutta* concludes the following ethical aspects of the ruler.

He rules without resorting to violence and without weapons of war but becoming victorious solely based on the teachings of the Dhamma.

Affirmation of safety of lives human beings and other beings.

Assertion of economics stability

Getting advices from the wises and intellectuals.

He is ready to give up his power in proper time.

What is Prof. K. N. Jayatilleke says in this regard is extremely important. For him while any form of government would be good to the extent to which it follows the principles of the Buddhist political *Dhamma*. *Bhikhu Bodhi* concludes the importance of the applications found in the Buddhist teachings for the purpose of conflict resolution thus:

The teaching of the Buddha, while framed around the goal of individual deliverance from suffering, are also expounded for the purpose of instructing us in how we can live in harmony with others. Such harmony is desirable not only as a source of satisfaction in itself, but also because it is a prerequisite for treading the path to the higher freedom. The final peace of Enlightenment can arise only in a mind that is at peace with others, and the mind can only be at peace with others when we are actively committed to a course of training that enables us, to extricate the roots of conflict that lie buried deep within our hearts.⁽³¹⁾

The Buddha emphasizes that one who develops one's virtue, mind and wisdom would resolve all kinds of conflicts. He / she lives without coming into any conflict both internal and external.

A certain God: The internal and the external are tangled. The populace is entangled. I ask Gotama, who would disentangle this tangle.

The Buddha: A wise man established in virtue, develops his mind and cultivates wisdom and are zealous and clever, bhikkhus, disentangle, the tangle.⁽³²⁾

5. CONCLUSION

It is clear that any form of conflict, violence, war or struggle is entirely against the teachings of the Buddha. Buddhism always

31. (Conflict of Problems, Bhikkhu Bodhi's News letter Essays, <http://www.vipassana.com/>)

32. SN II, The *Jaṭāsutta*, p. 13

speaks of peaceful and harmonious ways which are essential for the whole world including both man and his environment. According to the details given of the Buddhist perspective of conflict resolution, we can summarize the following resolutions:

- Disgusting of violence
- Affirmation of friendship
- In accords with negotiations
- Respecting diversity
- True understanding of humanity
- Bad results of using weapons
- Evaluation of morality
- Proper reflection

Buddhism aims at creating a society where in any form conflict is free; where calm and peace prevail away from conquest and defeat; where is no persecution of innocent; where hatred is conquered by kindness, and evil by goodness; where enmity, jealousy, ill-will and greed do not infect peoples' minds; where compassion, peace and harmony. Buddhism conquers hatred by kindness and evil by goodness where enmity, jealousy, ill-will and greed are absence. Genuine peace can prevail only in the heart of *mettā*. For Buddhism, the most effective and forceful reason for conflicts is bad psychological traits like greediness, acquisition, unlimited power-hunger, hatefulness and ignorance. Instead of understanding the causality of violence, common opinion relies on the instrumentality of it to vanquish unjust violence. One advocates the control of one's own mind, where the other legislate the control of the other's body.

Abbreviations

- AN - Aṅguttaranikāya
- DN - Dīghanikāya
- MN - Majjhimanikāya
- SN - Saṃyuttanikāya
- Ja - Jātaka
- Dha - Dhammapada
- Sn - Suttanipāta

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