



**A BUDDHIST APPROACH BASED ON LOVING-
KINDNESS: THE SOLUTION OF THE CONFLICT IN
MODERN WORLD**

Venerable Neminda

A Dissertation Submitted in Partial Fulfillment of

the Requirements for the Degree of

Doctor of Philosophy

(Buddhist Studies)

Graduate School

Mahachulalongkornrajavidyalaya University

C.E. 2019



A Buddhist Approach Based on Loving-kindness: The Solution of the Conflict in Modern World

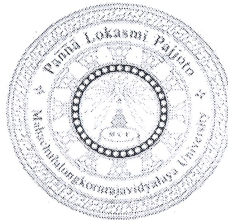
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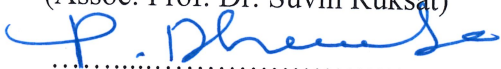

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Abstract

The dissertation is a qualitative research. There are three objectives, namely:-
1) To explore the concept of conflict and its cause found in the Buddhist scriptures, 2)
To investigate the concept of loving-kindness for solving the conflicts in suttas and
the best practices applied by modern scholars 3) To present a Buddhist approach
based on loving-kindness: The solution of the conflict in modern world.

This finding shows the concept of conflicts and conflict resolution method in
the Buddhist scriptures. The Buddhist resolution is the loving-kindness. These loving-
kindness approaches provide the method, and integration theory of the Buddhist
teachings, best practice of modern scholar method which is resolution method in the
modern world. The current situation of conflicts is increasing day by day. Buddhist
loving-kindness is very strong of conflict resolution method in the modern world.
Loving-kindness (*mettā*) points out that the best practice of conflicts resolving method

in Buddhist scriptures. These methods in the Buddhist scriptures and modern approach are the best integration method for conflicts. So, the dissertation has explored the problems of conflicts and conflicts resolutions by loving-kindness and mindfulness meditation. Moreover, Mindfulness is essential factor to practice the mettā. Finally, the twofold integrated methods suggest the solutions point of conflicts: Buddhist approach and integration of the best practice of loving-kindness.

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Venerable Neminda

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List of Abbreviations

Primary Sources

A	: AṅguttaraNikāya
Abh	: Abhidhammaṭṭhasaṅgaha
Abhidh-sT	: Abhidhammaṭṭhavibhāvinī
ApA.	: ApadānaAṭṭhakatha (visuddhajanavilāsini)
Cp	: CariyaPiṭaka
D	: DīghaNikāya
Dh	: Dhammapada
It	: Itivuttaka
Kh	: Khudakapātha
Kh.A	: Khuddakapāṭha, Aṭṭhakathā (Paramatthajotikā I)
M	: MajjimaNikāya
Ps	: Paṭisambhidāmagga
S	: SaṃyuttaNikāya
Sn	: SuttaNipāta
ThagA.	: Theragāthā-aṭṭhakathā (paramatthadipani)
Vbh	: Vibhaṅga
Vin	: Vinaya Piṭaka
Vism	: Visuddhimagga

Other Abbreviations

Bhātī	: Abhidhamma Bhāsātīkā
Ko Kyint	: Abhidhamma of Daliy life
D.P.L	: A Dictionary of the Pāli Language
D.B.T	: Dictionary of the Buddhist Terms
Saṅghaha	: Abhidhammatthasaṅghaha
Myan-Eng-d	: Myanmar-English-Abhidhan
P.E.D	: Pāli-English Dictionary
Pā-Myan-d	: Pāli-Myanmar Abhidhan
Ibid	: In the same Source

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Chapter I

Introduction

1.1 Background and Significance of the Problems

What are the problems and causes of conflict in the modern world? The world today is full of chaos, crimes, miseries, evils, and violence. Conflict is a natural phenomenon of a human being and occurrence within any society¹. Verification of conflict, the different types, and levels of conflicts have been recorded in the history of mankind for a long time between family members, colleagues, employers, government, and etc. In each conflict, it may be due to the similar and different causes of situations and psychological status of the persons related. The intrapersonal conflict, interpersonal conflict, and social conflicts are inevitably occurring with the natural phenomena of evil mind. These phenomena are the problems of conflict and it has arisen a crisis of among the human societies.

The root of conflicts is an evil mind that generates unpleasant situations and miserable events. The starting point of miserable events is the selfishness of egocentric human beings. The origin of competition and conflict is hatred (*dosa*) and the other evil minds based on unpleasantness.

As it is derived from the Buddhist discourses, such as SakkapaññaSutta of the Dīghanikāya, Madhupiṇḍika, Araṇavibhaṅga, DhammacetiyaSuttas of the Majjhimanikāya, KalahavivādaSutta of the Suttanipāta, VivādamulaSutta of the Aṅguttaranikāya. The influence of the noxious trio (desire, hatred, and delusion) is elaborated as the bad fact of various forms of the intrapersonal conflict which is consequently causes interpersonal or social conflicts.

¹Komart Juengsatiensap, **Peace Wellbeing: Peaceful Means and Conflict Management in Health System**, (Bangkok: Deewon Printing, 2550), p.1.

It is clear that, in Cakkavattīsihanāda and Kūṭadanta of the Dīghanikāya Suttas, poverty is known as the immediate cause of the various kinds of social violence and social conflicts. Greed (*lobha*) hatred (*dosa*) and delusion (*moha*) are understood as the intrinsic psychological influences which mutually cause interpersonal conflict.

Based on Buddhist notions, loving-kindness, compassion, sympathetic joy, contentment² are sublime of a practical method for defeating and greed, hatred, and delusion. Unwholesome factors are identified as the psychological roots of evil mind which are the root causes of conflicts, mental illness and abnormal behaviors suffered by all mankind from ancient time up to the present. According to the Buddha teachings, one can attain the quiet, peaceful and happy life after having eradicated all of the conflicts and the unwholesome factors. It can be seen in the Aṅguttaranikāya that the Buddha himself clearly proclaimed thus, "*Bhikkhu*, a certain person is born in the world for the well-being and happiness of gods and men. Who is it? It is the Thus Gone One, worthy and rightfully enlightened, born out of compassion for the world"³.

In the early Buddhist perspective, eradication of internal and external conflicts (*antojatā, bahijatā*) is highly emphasized as its main objective and the source of all conflicts of mankind is recognized as the human mind. And it is also repeatedly prescribed that the solution to those conflicts is to transform mentally evil mind into a good mind with the loving-kindness, compassion, sympathetic joy and equanimity. In addition, loving-kindness has been advocated as the gradual path leading to acquiring such possible mental transformation which will finally lead to realizing the liberation (*Nibbāna*), also known as the ultimate mental wellbeing which is free from every type of conflicts.⁴

Buddha has pointed out that by ending the actual cause of suffering, one can achieve absolute peace. And, what the Buddha often explained was that "The

²Dennis Candy, **Peace in the Buddha's Discourse**, (Kandy: Buddhist Publication Society, 2008), p.13.

³A.I.170.

⁴Dr. Wasantha Priyadarshana, **Applicability of Mettābhāvanā for the Suppression of Social Conflicts**, (Kandy: Buddhist Publication Society, 2015) p.2.

cause of suffering is nothing but three unwholesome roots of moral evil⁵, its *tiakusalamūla*. It was mentioned in the Aṅguttaranikāya as “He/she who under the sway of anger becomes ugly he cannot sleep in comfort, his mind is constantly disturbed, when a person is overwhelmed by anger, he does not know what is right and wrong and is unable to understand even what is beneficial to himself, when anger becomes most intense one loses all sense of discrimination and does not hesitate to kill even his own kith and in the end even himself.”⁶

In addition, anger is a destructive emotion which has been generally expounded by the Buddha. In Cakkavattisihanāda Sutta of DīghaNikāya⁷, it's said that all sorts of destruction: troubles, disagreement, inner conflict, and outer conflicts stem mainly from the anger. In the Aṅguttaranikāya⁸, the Buddha expounded, "Whatever action a greedy, hating and deluded person heaps up be deeds, words, and thoughts that too is unwholesome". It mentions that all sorts of destruction; troubles, disagreement, killing, and suffering stem mainly come from the three unwholesome roots. In Buddha's teachings, these are often compared to the fires; the fire of lust that burns pure mind and wholesome consciousness by sensual pleasure. The fire of hatred burns malevolent people who kill other living beings and the fire of delusion that burns bewildered ignorance of the Noble One's Truth Dhamma respectively.

In Buddhism, there are two kinds of *Bhāvanā*; *SamathaBhāvanā* (concentration meditation) and *VipassanāBhāvanā* (mindfulness meditation). *Mettā* is a kind of *SamathaBhāvanā*⁹, and is known as *MettāBhāvanā* which is well known as therapeutic tools to cure mental disorders and problem behaviors caused by hatred. In addition, Loving-kindness (*Mettā*) is the best application to defeat anger, hatred, and resentment.

⁵Ven. Pategame Ganarama, **An approach to Buddhist Social Philosophy**, (Singapore: Buddhist and Pāli College, 2012) pp.43-45.

⁶A.IV. 98

⁷D.I.26

⁸A. I.201.

⁹Bhikkhu Bodhi, **Comprehensive Manual of Abhidhamma**, (Kandy: Buddhist Publication Society, 2006), pp. 334-337.

Min Kon Sayardaw mentioned that "*Mettā* is a universal love that cultivates and promote all wholesome mental states and inner good qualities". People can reduce abandon, hatred, and anger by developing loving-kindness, equanimity, patience and restraint. One who knows the benefit of loving-kindness can increase happiness and established peace and unity, harmonious living instead¹⁰.

According to Dalai Lama, he said, "loving-kindness and compassion are not mere luxuries. As the source both of inner and external peace, they are fundamental to the continued survival of our species". Additionally, the four immeasurable, also known as the Brahma *Vihāra* are found in Buddhist scripture. It was taught by the Buddha to his son Rāhula (from "Old path white clouds" by Thich Nhat Hahn): "Rāhulā, practice loving kindness to overcome anger. Loving-kindness has the capacity to bring happiness to others without demanding anything in return".¹¹

Similarly, U Thant said that "loving-kindness and compassion would build defenses of peace. We knew about the causes of all suffering in the social structure and in the relationship among humans. When loving-kindness arises in an individual mind, the mind becomes bound to peace. In other words, when conflicts and anger are contracted each of other, the person can change these threats to be an opportunity for development of mind and the human of society as well¹².

Therefore, the primary purpose of this dissertation is an attempt to solve the problems of conflicts based on the Buddhist approach and best practice of modern scholars. Moreover, the case studies of the Buddhist approach and practical method of modern scholars on the solving theory of conflicts. This integration of theory and a new approach of loving-kindness are the best ways of resolution to the Intrapersonal conflict, Interpersonal conflict and social conflicts in the modern world.

¹⁰Minkon Sayardaw, **Brahmavihara Dhamma**, (Yangon: Myanmar Pitaka Association, 1985), pp.57-65.

¹¹Thich Nhat Hahn, **Old path white clouds**, HH Dalai Lama (ed.), **The Art of Happiness**, (America: Penguin Group, 1998), 37.

¹²David P Barash, U Thant, **The cause of war-approach to Peace**, (New Youk: Oxford, 2000), p.17.

1.2 Objectives of the Research

1.2.1 To explore the concept of conflict and its cause of conflicts in the Buddhist scriptures.

1.2.2 To investigate the concept of loving-kindness for solving the conflicts in Suttas and the best practices applied by Modern Scholars.

1.2.3 To present a Buddhist approach based on loving-kindness to solve the conflict in the modern world.

1.3 Statement of the Problems Desired to Know

1.3.1 What is the concept of conflict? And what are the causes of conflicts in Buddhist Scriptures?

1.3.2 What is loving-kindness? And why is concept used to best practices to solve conflicts in Buddhism?

1.3.3 How can loving-kindness be applied to resolve the conflicts in the modern world?

1.4 Scope of the Research

The scope of the research is divided into four and they are:

1.4.1 Scopes of the Source of Data

In this research, it is generally limited and restricted to study the primary sources, the early Pāli Canon and PāliNikāya along with their respective commentaries (*atthākathā*), sub-commentaries (*tikā*) and sub-sub-commentaries as well as other authoritative secondary sources such as, Buddhist textbooks, Journals, research papers, websites, newspapers and articles which were written in English and Myanmar languages.

1.4.2 Scope of the Content

This research work seeks to solve the conflict in the modern world. According to the study, conflicts arise from the human mind, as the intrapersonal and interpersonal, and between human societies in the world. Therefore, this study focuses on the concept and the cause of those conflicts and solving them by using loving-kindness which is known as universal love. This work has been done based on studying the loving-kindness and its practice taught by Buddha and his disciples, and perspective views of the three profound persons in a different era: HH Dalai Lama, U Thant, and Min Kon Sayardaw, and the comparisons between them have been made.

1.4.3 Scope of the Population

Regarding this research work, there are several Buddhist Scholars both monks and laymen from the Universities in Thailand and Myanmar, It has been asked to answer a set of questions. These scholars are as follows;

A. Buddhist Monk Scholars

1. Phra Rajapariyatkavi Prof. Dr, Rector of MCU, Thailand.
2. Phra Rajasitthimuni Dr, Director of Vipassanādhūra Institute in MCU, Thailand.
3. Asst. Prof. Thuriya Dr, Director of DBU, YGN, Myanmar.

B. Buddhist Lay Scholars

1. Asst. Prof. Lt. Dr. Banjob Bannaruji, Peace Study Program, MCU, Thailand.
2. Prof. Dr. Sompham Phomta, Graduate School, MCU, Thailand.

1.5 Definition of the Terms Used in the Research

1.5.1 **Concept of Conflict** means the state of conflict occurs in the human mind by unwholesome factors. Globally, conflict arises in the human mind as interpersonal and intrapersonal conflicts, among the relationship between human societies. Usually, Conflicts take place in among of the society as trouble, problems, violence, and disagreement.

1.5.2 **Cause of Conflict** refers to the anger of the unwholesome factor which causes the conflict in the Society. It is a destructive emotion that has been generally condemned in the Buddhist Scriptures.

1.5.3 **Concept of Loving-kindness** indicates as the solutions for the intrapersonal conflict, interpersonal conflict, and social conflicts. Loving-kindness is the best weapon to defeat and destroy to the anger which is the cause of conflicts in our mind.

1.5.4 **Best Practice** means Buddhist approach loving-kindness and application of Modern Buddhist scholars based on the Buddhist Scriptures. This is the integration of best practice method to solve the conflicts resolution in the modern world.

1.5.5 **Buddhist approach based on Loving-kindness** indicates the integration of the four approaches of how to practice loving-kindness. In order to achieve the most effective methods, these four methods of loving-kindness are providing to be approached: 1) Buddhist Teachings, 2) HH Dalai Lama, 3) U Thant, and 4) Min Kon Sayadaw. This integration method is a new method for conflicts resolution theory in the modern world.

1.6 Review of Related Literature and Research Works

There are so many sources and data regarding the literature and the research work concerning the loving-kindness. In this research work, loving-kindness is the best resolutions to the conflicts in the modern world. In the Buddhist scriptures, *mettā* mentions the four sublime dhamma (*Brahmavihāra-dhamma*) and it is the best

weapon to defeat anger (*dosa*). According to the Buddhist scriptures and Buddhist modern Scholars, loving-kindness is the best practical method for conflicts. Therefore, in order to find out the new research work, the integration method of Buddhist loving-kindness and modern application are the best practice of the new method for conflicts resolution.

Another related work is the index interview of the Buddhist scholars in the academic field. Especially, the research in the academic scholars is not enough to mentions the sources of data but the collection of the original material and the data supporting the Scholars point of views. In this dissertation, the research work is based on the Buddhist scriptures and scholars point of views. So, the solution of conflicts focuses on the loving-kindness meditation and practical method of scholars. Therefore, the research reviews the literature, and information together with research works which are related to the study as follows:

1.6.1 In the Buddha's World: An Anthology of Discourses from the Pāli Canon, Bhikkhu Bodhi, USA: Wisdom Publications, 2005¹³.

In this book, there are ten kinds of chapter written by author. This book refers to know about the Buddhism and Buddhist teachings. Especially, the author indicates the Buddhist teachings based on Sutta Pitaka. Here, this book mention about the anger that it happen for all human beings except *Anāgami and Arahant*. When they are not attention of their mind, the hatred appears in their mind, immediately. In this situation, their behavior and attitudes are not good action without thinking of the consequence of it that mostly is the cause of violence and conflicts. Moreover, this book expresses the developing of loving-kindness in the chapter V and VIII but that's not enough for research work. So, this book mentions about the cause of conflicts and conflicts resolution but not complete because researcher wants to express the cause of conflicts is the anger. So, according to the literature work, the anger is the main cause of the conflicts in the Buddhist scriptures. However, according to Buddha's teachings, it can be eradicated by practicing loving-

¹³Bhikkhu Bodhi, **In the Buddha's Words: An Anthology of Discourses from the Pāli Canon**, (USA: Wisdom Publication, 2005), pp. 276-277.

kindness meditation and contentment. So, the researcher indicates the loving-kindness is the best things to defeat for anger in this research.

1.6.2 **Brahmavihara Dhamma**, Venerable Mahāsi Sayadaw, Yangon: Myanmar Pitaka Association, 1985¹⁴.

This book is mainly present about the cultivating and practicing the loving-kindness. Especially, there are several methods in which how loving-kindness can be practiced. For example, it mentioned that, "*Titaṃcaram nisinova sayano yāvotassa vitamitdo etamsatim adittheya*" which means: *Tiam* -either in the act of standing, *cream* -or the act of walking, *nisinova* -or while sitting, *sayāno* -or while lying down, *yavata* -for the duration of the period, *vitamida* - the mind will be free from sloth and sleepiness, *assa* -and it will so happen, *yavata* -for the particular length of time, *etamsataim* -the practices of the mindfulness which arise along with loving-kindness, *adittheya* -should be developed by fixing the mind upon it and letting oneself remain in this state of mind. In other words, the verse means that "one can practice loving-kindness at any place and at any positions, sitting; lying, walking and standing, and the peace of mind and matter will be developed. In addition, although the whole book mentions for the method of developing loving-kindness, it is not enough to research work because the researcher would like to do research based on the loving-kindness, and it is the solution of conflicts. So, researcher will used the literature work in this research and its related literature review for loving-kindness meditation.

1.6.3 **A Psychological Approach for Peace and Development**, Dr. D. S. Janbandhu, Bangkok: MCU, Thailand, 2010¹⁵.

In this Book, the author mentions that Buddhism is such a religion which is more scientific and logical and it provides meaningful paths which can lead one's life successfully and peacefully. Normally, religion should provide the correct and

¹⁴Venerable Mahasisayardaw U Sobhana, **BrahmaviharaDhamma**, (Yangon: Myanmar Pitaka Association, 1985), p.27.

¹⁵Dr. D. S. Janbandhu, Global, **A Psychological Approach for Peace and Development**, (Bangkok: Mahachulalongkornrajavidyalaya University, 2010, Thailand), p.262.

scientific paths together with proper guidelines which are useful and beneficial for the growth and development of individuals and for the whole society. Probably, Buddhism is the only one religion in the world which has given the scientific psychological approach for the development of personality of each and everyone in the world. In addition, this book only focuses on the psychological disorders and abnormal behavior regarding with the unwholesome consciousness. So, the researcher want to indicate the cause of conflict is anger (unwholesome) which is the bad things in the Buddhist scriptures. Therefore, the literature review is the supporting data and the researcher continues to research work on this literature review.

1.6.4 Psychological: A Study of Mental Life, Robert S. Wood worth, New York: Columbia University, 1921¹⁶.

According to this book, it is important to understand clearly about what we mean by the word feeling in "Psychology" before we go on talking about whether Buddhism is to be considered psychology or not. It is said that the word Psychology is the combination of two terms, i.e. Psycho (mind) and logy (study) and the meaning of Psycho, the Greek word, is the totality of inner experience lacking in spatial dimensions. Many texts define psychology as the study of human behavior and mental process. In Buddhism, teaching to understand all the mental and physical processes and apply to overcome suffering and acquire peace has been established for over past 2550 years. Therefore, it can be described as Psychology. The author mentions not only the psychological factors but also the cause of conflicts mind and psycho-analysis included in this book. So, this book is so benefit for this research work. Therefore, the researcher will mention the cause of conflict and solution concerning with the literature work.

1.6.5 Peace in the Buddha's Discourse, Dennis Candy, Kandy: Buddhist Publication Society, 2008¹⁷.

¹⁶Robert S. Woodworth, **Psychology: A study of mental life**, (New York: Columbia University, Donald G. Marquis, University of Michigan, 1921), p.20.

¹⁷Dennis Candy, **Peace in the Buddha's Discourse, A Compilation and Discourse**, (Kandy: BPS, 2008), pp.11-15.

In this book, the author touched upon the Peace based on Buddhist teachings for the social welfare and he mentioned the three roots of defilements; hatred, greed, and delusion. All of them are unwholesome factors. These are called unwholesome deeds because of doing by greed, hating and deluded. Whatever, there are so many suffering and conflicts in the world because of evil mind. So, one who doing the evil deeds can be suffers mental and physical pains. In the chapter III and IV of the books, the author had mention about the conflicts and unwholesome factor but he does not present what the cause of suffering or conflict is anger. So, the researcher would like to do research work the cause of conflicts and resolution concerning the book based on the Buddhist Scriptures.

1.6.6 **The Cause of War- Approach to Peace**, David P Barash, New York: Oxford University, 2000¹⁸.

The book presents the conflicts arisen from conflicting claims, interests, ideologies, or perceptions which may indeed be fueled by social or psychological drives that were not fully understood; but may be learned better how to control them one day in the future.

There are fourteen chapters in this book. And, the author focuses on the war of history which includes the conflicts and crime. So, there is no resolution conflicts theory in this book. But, there are a lot of conflicts situation and condition during the wars. If history shows any record of "Accidental" wars certainly statesmen have sometimes been surprised by the nature of the war. They have unleashed and it is reasonable to assume that at least 50 percent of the cases what they founded the things were the results, they did not expect. But that is not the same as a war began by mistake and continued with no political purpose. Whatever it may be, the underlying causes of international conflicts, even if people accept the role of atavistic militarism or of sociological drives or of domestic tensions in fueling it. The war begin with conscious and reasoned decision based on the calculation, made by both parties, that

¹⁸David P Barash, **The Cause of War-Approach to Peace**, (New York: Oxford, 2000), p.17.

they can achieve more by going to war than by remaining at peace. So, the data of this book are the more benefits for this research and literature work.

1.6.7 **The Art of Happiness**, HH Dalai Lama, American: Penguin Group, 1998¹⁹.

In this book, the author mentioned not only about happiness but also about following the right way and understanding clearly about suffering and happiness. Especially, there are techniques of solving conflicts and acquiring happiness. The author said that "The claim that there was a clearly defined path to happiness seemed like quite a radical idea". As I looked back over my years of psychiatric training, I could rarely recall having heard the word, "Happiness" even mentioned as therapeutic objectives of the course of the conflicts. And, Happiness is the supreme factors in the Buddhism. So, if we need to get happiness, we have to practice the method of loving-kindness meditation. There was plenty of talk about relieving the patient's symptoms of depression or anxiety, of resolving internal conflicts and relationship problems, but reverse with the expressly stated goal of becoming happy.

1.6.8 **U Thant: The Search for Peace**, June Bingham, London: Gollancz publication, 1966²⁰.

In this book, the author mentioned about U Thant's views which have known peace and harmony in the human societies and in the world. Here are some speeches were given by U Thant. They are: "Loving-kindness and compassion would be built the defenses of peace." and, "Don't create the violence and crimes among the societies and nations, we know about the violence, it does not afford to build the peace but loving-kindness and compassion can be built peace and harmony in the Nations". Therefore, always use loving-kindness and compassion to defend violence and crimes, suffering and murder in our life. In addition, the author has mentioned the peace and to restrain the mind, to build peace and harmony, to help each other

¹⁹HH Dalai Lama, **The Art of Happiness**, (American: Penguin Group, 1988), p.14.

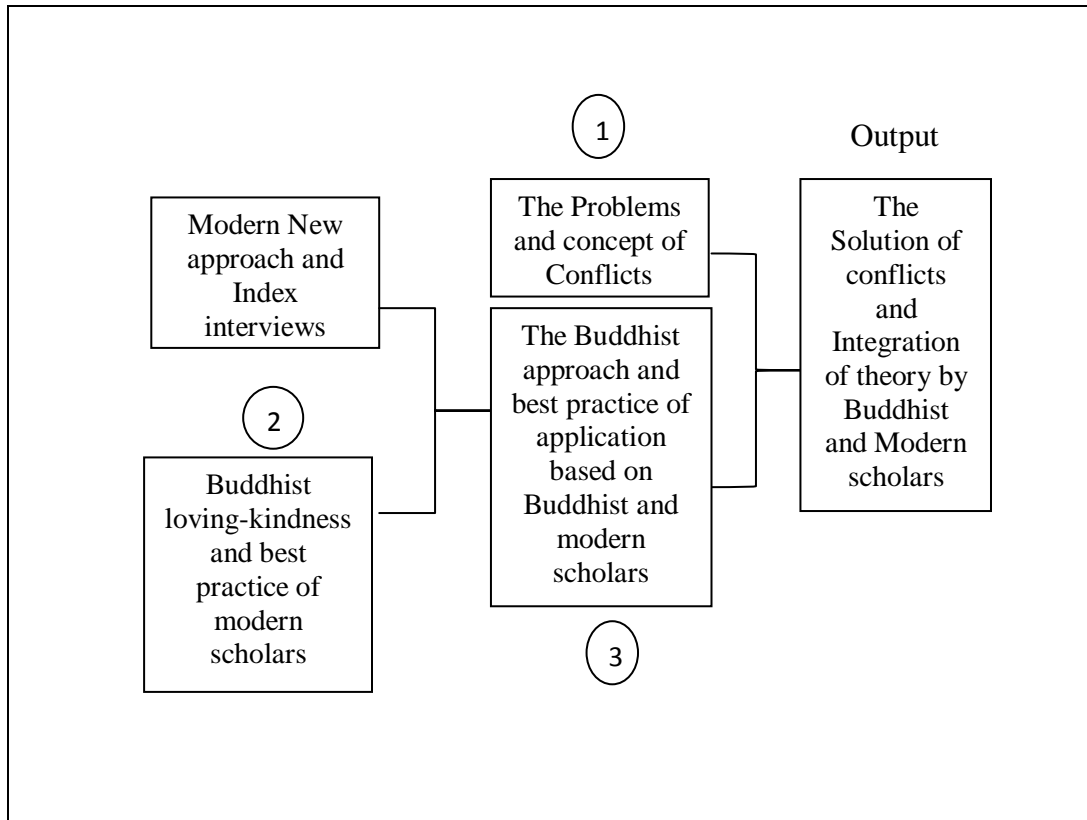
²⁰June Bingham, **U Thant: The search for Peace**, (London: Glance publication, 1966), p.77.

nationally or internationally, And to hold each hand still until the end. Therefore, by using the loving-kindness the world will become peace and harmony in the future, and people can build peace in nations with compassion and understanding.

From the above review literature and research works, it can be concluded the idea that Buddhism mentioned about the loving-kindness meditation is the best ways of a practical method or the solving theory of conflict resolutions in the modern world. The Buddhist loving-kindness theory points the key concept of the conflicts which is happened intrapersonal, interpersonal and societies.

It is obvious that there is still no one ever studied on this practical method. So, the researcher would like to conduct this dissertation "A Buddhist Approach Based on Loving-kindness: The Solution of the Conflict in Modern World" in order to know the advantage of loving-kindness and knowing the resolution of the conflict.

1.7 Conceptual Framework



1.8 Research Methodology

This research work is qualitative research. The research methodology can divide into eight stages as follows;

1.8.1 Collecting Data from primary sources, Pāli canon, commentaries, and sub-commentaries.

1.8.2 Collecting data from secondary sources, the books written and composed by well-known Buddhist scholars.

1.8.3 Analyzing, Synthesizing and categorizing the collected raw of data and systems represent the data in order to give a clear and interrelated

picture of Buddhist approach; study of the loving-kindness (*mettā*) in the societies.

1.8.4 Constructing the entire outline of the work.

1.8.5 Discussing the problems encountered.

1.8.6 Interviewing the scholars related to their views about this research work. The scholars as follow:

A. Buddhist Monk Scholars

1. Phra Rajapariyatkavi, Prof. Dr, Rector of MCU, Thailand.
2. Phra Rajasitthimuni Dr, Director of Vipassanādhūra Institute in MCU, Thailand.
3. Asst. Prof. Thyriya Dr, Director of DBU, YGN, Myanmar.

B. Buddhist Lay Scholars

1. Asst Prof. Lt. Dr. Banjob Bannaruji, Peace Study Program, MCU, Thailand.
2. Prof. Dr. Sompham Phomta, Graduate School, MCU, Thailand.

1.8.7 Formulating and identifying significant results in the area of research.

1.8.8 Concluding and suggesting for further studies, policy, and practice.

1.9 Advantages Obtain from the Research

At the end of this research the following advantages and outcomes are to be obtained. And, another advantage is to understand the concept of Buddhist Approach based on Loving-kindness to solve the conflicts in the modern world.

1.9.1 Understanding the concept of conflicts and the cause of the conflicts problem in human societies and the modern world.

1.9.2 Knowing the Buddhist Loving-kindness theory and practical method of the Loving-kindness based on Buddhist and modern scholars in the modern world.

1.9.3 Obtaining advantage form establishing a conflicts solving theory based on the integration method of Buddhist and application of the modern scholars in the Buddhism.

Chapter II

The Concept of Conflict and its Cause as Found in the Buddhist Scriptures

From the ancient time up to the present era, there has been restless and endless of conflict among all sorts of people from all parts of the world. Unfortunately, until now the concrete solution to that has not yet been found and its ill effects is visible in our daily life either at home or out at work or elsewhere. Why is that? If there is an effect, there must be the cause with which the solution can be found out to help the society. Therefore, a thorough exploration of the conflict and its causes has been made through the context based on Theravada Buddhist, the teaching of The Buddha, and various intelligential ideas of the scholars from academic fields. It can be seen in the Buddhist Scriptures, Theravada Canon, that mental state of beings plays an important role in any kind of situations including conflict. Anger which is the root and predicate of conflicts can be eradicated by harmony of mind which comes from having effectively transcended greed, hatred and ignorance.

2.1 The Meaning and Significance of Conflict in Buddhist Scriptures

Conflict is natural phenomenon of human being and it can occur within any society by the way of intrapersonal, interpersonal and social manner of people in the modern world.

Evidence of conflict has been repeatedly recorded in the history of mankind in countless types and at different levels, for example, between or among family

members, workers, learners, businessman, various societies, political parties, and even countries.¹ Now in the world, with its diversity of cultures, languages, philosophy and religions, it is very possible for conflict to arise between two persons or two groups. There are many reasons why human beings and societies are driven to conflict. In fact, conflict that arises in this context could even be a natural and necessary thing in human life.

According to the Chai wat Satha-Anand², since earliest times, human beings and societies have always had conflict, in fact, it has been unavoidable since they were born in different social-cultural environment. This raises the question of whether conflict is good or bad, and right or wrong. As conflict theorists have said, the human being is a social animal, who forms one unit in his society. People attempt to look for physical and mental resources, in order to satisfy their desires and need. At the same time, as long as they do not fully understand the nature of their desires, they have unlimited needs. As a result, they fall into the trap of suffering that arises from conflict.³

For each conflict, its causes may be similar or different due to the related situation, context and psychological status of the person. Likewise, the interpersonal conflict as a social sector is inevitably faced with such natural phenomena of conflicts.

The phenomena which have occurred in the interpersonal, intrapersonal and social manner are the reasons for why the conflict has been escalating so far and keeping on raising the crisis between the relationships of the people in the community.

¹Dr. Banpot Thontiravong (M.D), Buddhist Peaceful Means on Conflict Management in Thai Health Care System, **Doctor of Philosophy Degree Thesis**, (Graduate School, MCU, Thailand, 2011), pp 36.38.

²He is one of the professor at **Thammasat University**, was born in Bangkok, Thailand in 1955. He holds a PhD in political science from University of Hawaii at Manoa, professor of political science at Thammasat University, Bangkok and director of the Thai Peace Information Centre which conducts studies and activism in relation to the Thai military and social issues.

³Ven. Assoc. Prof. Hansa Dhammhaso, PhD, “**Wisdom for a Harmonious and Awaking society**”, (Bangkok: Mahaculalongkornrajavidyalaya university, Master Degree, September 2014). pp.41-43.

The application of Buddhist teachings relevant to the cause of conflicts is present in all strands of Buddhist teachings. These include Intrapersonal conflict causes based on greed, hatred and delusion including ten unwholesome factors (*Akusala kamma*)⁴ inside our mind. The understanding of cause and consequences of conflicts remains one of the greatest challenges for the human mankind. In this dissertation, the researcher employed Buddhist Dhamma terms for the conflict and what the cause as found and appeared in the Buddhist Scriptures based on the means of concept of conflict in which the Buddha employed to settle the conflicts and transferred teachings to his disciples.

These days most of the people from many countries, in one way or another, they are endure sufferings resulting from wide range of conflicts and crisis, such as: war, act of terror, killing, stabbing, abusing, accusing, problem making and harming each other.

Therefore, people should realize that the conflict, if they do not have compassion, loving-kindness or tolerance, they can never be patient. Without tolerance and patience, unity and harmony cannot be achieved. Consequently, peace and happiness will gradually diminish among the people causing damage to the social well-beings, promoting and devolvement of the society and the world.

In addition, it should also be clearly known that according to Buddhism, the immediate cause of conflicts is anger, the opposite of loving-kindness, which defeat unity and harmony of human society.

Therefore, if the people are educated in the Buddhist way of teaching, i.e., communicating or dealing with each other with loving-kindness and compassion, the crime and problems resulting from conflict between them will be reduced and the world will become to be a more peaceful and beautiful place for all the mankind.

⁴Robin Philip Moore, (tr)., **Buddhadhamma: The laws of Nature and Their Benefits to Life**, by P.A Payutto, (Bangkok, Buddhadhamma foundation press, 2018), pp. 323-329.

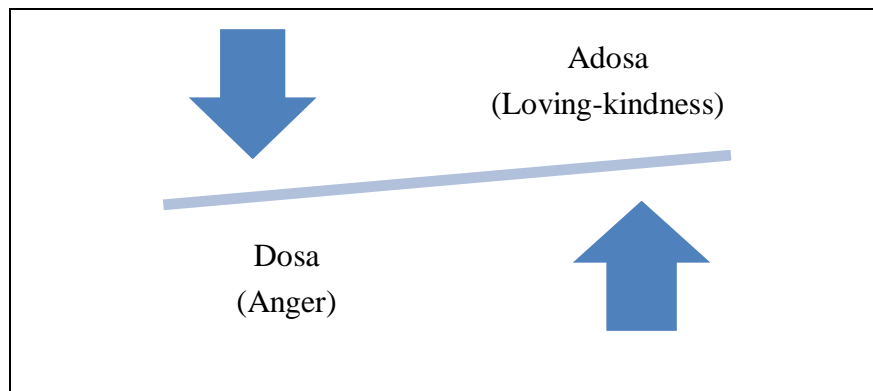


Table No.1 The Meaning and Significance of conflicts.

2.1.1 The Meaning of Conflict

Exploration in Tipiṭaka, Aṭṭhakathā, and various Buddhism scriptures suggested that none of the Pāli words directly refer to conflict. But, Phraamaha Hansa Dhammhaso had outlined the issue on the meaning of conflict in Buddhism dimension into two main points, i.e., the conflict in Dhamma term, and in Vinaya term, from which the researcher had drawn only the first one as it is deemed useful for this research. Conflict in Dhamma term is defined here at the level of *Lokiyadhamma* to refer to an individual or group of individuals who might have conflict, incompatibility, or differences about needs, views, practices, values, and structures that might lead them to dissent, debate and quarrel. The meaning of conflict in Dhamma term contains multiple implications.⁵ Conflict refers to in the sense of "dissension" or in Pāli term *Bhaṇḍana*. The manner of dissension often primarily in one's mind, and later expresses in other forms of conflict.

Conflict in the sense of "quarrel" or in Pāli term *Kalaha*, when analyzed in its meaning appeared in Pāli as the parties' physical expression such as fighting or bodily attack in several forms, and verbal expression such as disparage or insult of over the other party.

⁵Phramaha Hansa Dhammhaso, Patterns of Conflict Management by Buddhist Peaceful Mean: A case Study of Mae Ta Chang Basin, Chiang Mai, **A dissertation for the Degree of Philosophy in Buddhist Studies**, (Graduate School, Mahachulalongkornrajavidyalaya University,, 2004), pp 9-24.

At this juncture it is necessary to begin by defining the word “conflict”, because it is a key-term in this dissertation. Conflict comes from the Latin languages: conflicts which state that conflict can be fighting, warfare, incompatibility, opposition and contradiction. The word conflict is used for both people and groups who have beliefs, attitudes, needs and benefits that are absolutely different and consequently they debate, dispute, and even kill each other as a result.⁶

According to the Thai Royal Academy dictionary, conflict means “resistance”, which is to say, disobedience, violation and persistence, and also objective, that is dispute and opposition. Moreover, Johan Galtung, the Norwegian peace-maker, said that conflict is related to mankind’s behavior. Conflict arises problems because the people are concerned or understand that there are some groups who are working against their advantage. Thus, conflict, in his definition, goes together with attitude and behavior. He suggested that they exist in a relationship of cause and effect, as illustrated, relating conflict, attitude and behavior.⁷

Conflict means in the sense of “contention” or in Pāli term *Viggaha*.⁸ The word *Viggaha* provides a clear picture of contention that is formed by the party's attempt to maintain their aim and need by reminding or reiterating the other party to see the mistake since the quarrel has taken place. It is noted that the manners reflecting the contention is that the parties put all effort to compete or grab something physically, verbally and mentally while at the same time trying to defend one's position without regarding other's position.

Conflict refers to the sense of “hostility” or in Pāli term *Medhaga*.⁹ The primary concept of conflict in the sense of hostility reflects the behaviors representing violence that manifests and rises up from the dispute of parties in the situation where both parties cannot find the solution with reasons or mediation, or the parties are

⁶Reymond. W., Mack and John Pease, **Sociology and Social life**, (New York: D van Nostrand Company, 1973), p.68.

⁷Phuthisarn Chumpon, “**Peace under condition of conflict in social and politic**”, in *Human and Peace*, (Bangkok: chulalongkorn, 2001), p.47.

⁸A.P Buddhadatta Mahathera, **English Pāli Dictionary**, (London: Publications on Pāli Text Society, April 12, 2016), pp 424-429.

⁹Ibid. pp 321-324.

impulsive to decide to kill or attack one another with any means that cause death or severe injury to the other party.

Conflict refers in the sense of "debate" or in the Pāli term *Vohāra*. The word *Vohāra* in the context related to conflict include other terms it as suggested by Phra Atthakathācariya that *Vohāra* to bring mental suffering, that is, harsh words.¹⁰

Conflict may be seen as occurring along cognitive perception, emotional feeling, and behavioral of action¹¹. As a set of perceptions, conflicts is a belief or understanding that one's own needs, interests, wants or values are incompatible with someone else's. There are both subjective and objective elements to this cognitive dimension. Conflict as feeling also involves an emotional reaction to a situation or interaction that signal a disagreement of some kind. The emotions felt might be fear, sadness, bitterness, hatred, or hopelessness, or some amalgam of these.

Conflict as bad actions also consists of the action that we take to express our feelings, articulate our perceptions, and get our need met in a way that has the potential for interfering with someone else's ability to get his or her needs met this conflict behavior may involve a direct attempt to make something happen at someone else's express. It may be destructive. Conversely, this behavior may be conciliatory, constructive, and friendly. Obviously, the nature of a conflict in one dimension greatly affects its nature in the other two dimensions. Also, none of these dimensions static.

People can go rapidly in and out of conflict, and the strength or character of conflict along with three dimensions can change quickly and frequently. The three dimensions are delusion, greed and anger. And even though each of the three dimensions effect the others, a change in the level of conflict in one dimension does not necessarily cause a similar change in the other dimensions. Sometimes an increase in one direction is associated with a decrease in another dimension. This is one reason

¹⁰Nyānaponika, (ed)., **Buddhist Dictionary: Manual of Buddhist Term and Doctrine**, (Publication Singapore Buddhist Meditation Center, Kandy, 1970), pp 188-207.

¹¹Bernard Mayor, **The Dynamics of Conflict Resolution: A practitioner's Guide**, (San Francisco: Jossey-Bass Printing, 2000), pp. 4-5.

why conflict can seem so confusing and unpredictable. Conflict¹² is a common and inevitable part of the interaction among human beings. All of the conflict can be damaging, destructive or even dangerous, constructively. It is universally experienced by human beings in every context where people interact. The term "conflict" can be defined as "intense interpersonal and intrapersonal dissonance (tension or antagonism) between two or more parties based on incompatible goals, needs, desires, values, beliefs, and attitudes."¹³

Some people distinguished between "conflict" and "disputes", saying that a conflict becomes a "dispute" when it becomes manifest and "particularized over a particular issue or set of issues." Some say that "a dispute exists when a claim based on a grievance is ejected either in whole or in part."¹⁴

Conflict lead to the development of human potential at individual level, the conflict in oneself is hence an important tool to lead Siddhattha develop his mind to rise from human beings to the Buddha. Important reasons are the conflict raised in his mind about birth, ageing, illness, and death, and to answer the question posed by him that what is the true happiness? Can human be absent of birth, ageing, illness, and death? This type of question has drawn from the conflict about the dichotomy of things directly experienced by him. Therefore, the conflict is seen as powerful vehicle or bridge that leads human to walk toward the condition from, a path to understand the truth that the previous path can fulfill human with happiness to some extent and such path is a good way of making human try to realized the alternative way without conflict or truly free from conflict.¹⁵

In conclusion, the meaning of conflict in the *Dhamma* terms can be composed an analyzed in many senses including dissension, quarrel, contention, dispute, hostility, and debate. These set of meaning express with multiple implications

¹²Catherine Morris, **Managing Conflict in Health Care Setting: Principles, Practices and policies**, (Nonthaburi: King Prajadhipok Institute, Thailand, 2004), pp. 18-19.

¹³Stella ting Toomey, **Towards a Theory of Conflict and Culture**, (CA: Thousand Oaks, Sage, 1985), p 72.

¹⁴Le Baron Duryea, **Conflict and Culture: A literature Review and Bibliography**, p.5.

¹⁵**Towards a Theory of Conflict and Culture**, Op. Cit

are deemed the conflict in Buddhist dimension. When comparing to the meaning of general conflict, it was found that Theravada Buddhist Canonical texts, since the conflict in Buddhism covers both internal and external conflicts in every dimensions.

2.1.2 Significance of Conflicts

From above it can be seen that there are many kinds of conflicts in the world but in this research, three kinds of conflicts will be highlighted. They are intrapersonal, interpersonal and social conflicts. Wherever, they are not really good not only in individual but also in the human societies. These conflicts can create disputes in any society and destroy unity and harmony of the community. In recent years, conflicts more occur than before because the mental qualities of people are narrow down in their ethics and obligation of virtue. Therefore, it is needed to find out the new methods and solutions for solving the problems of conflict.

Each of the problems with trust, relationship, information, interests, and structure can be the cause of conflict in modern world and passing the problems at the three levels of individual, structure, and social. Those causes of conflict do not appear separately or specifically in particular case but come from accumulated problems arisen from the interaction between the persons. Once they are experienced, perhaps through the loss of either wealthy or life, the conflicts rises on the efficiency of trust, and might thought of individual problems. This problem accompanied with improper conflict management and the structure of the problems. Regardless of relationship restoration and building trust, will accumulated and extend to the level of lawsuit in turn the trouble and suffering of both parties. It is easy to see this phenomena happening throughout historical and throughout in the world.

The significance of conflict is desire refers to acquisitiveness and aspirations. Acquisitiveness includes the need to possess material goods and also people, whereas aspirations concern the wish for status, power and position.¹⁶ Despite that the world's natural resources would be sufficient for the entire world's population

¹⁶Ven. Assoc. Prof. Hansa Dhammaho, PhD, "**Wisdom for a Harmonious and Awakening society**", (Bangkok: Mahachulalongkornrajavidyalaya university, Master Degree, September 2014). pp. 45-47.

greedy person always wants more, because materialistic capitalist societies do not have unlimited raw materials, such societies, therefore, will go to great lengths to obtain all the available resources even though this means depriving other groups and failure to negotiate results in conflict.

Buddha understood that the very cause of social and political conflicts e.g., world wars I and II¹⁷, civil and ethnic wars, and misfortune, damage and human suffering is anger that is understood as an emotional response arisen especially due to unpleased, unpleasant and disagreeable emotional factors. Everyone has an obligation to stop and prevent any social conflicts, the breakdown of harmony, any wars both world wars and civil and ethnic wars. If everyone tried then the misfortune and human suffering that occurs among people and nations will not happen and instead it would be possible to establish and preserve peace, happiness and harmony, concord and unity without anger. Anger is something to be destroyed with fully understanding of its nature and characteristics.

Furthermore, it is vital to have an understanding of Buddha's teachings in the Buddhist Scriptures where the Buddha conveyed the ten kinds of unwholesome factors which cause the conflict as a basic of great significance. Firstly, the unwholesome deeds done by bodily actions rooted in greed, hatred, and delusion. There are three kinds of factors and they are namely; (1) killing living beings, (2) stealing what is not given, and (3) misconduct and illicit sexual behavior. Secondly, the four unwholesome deeds done by verbal actions are: (1) telling false speech, (2) malicious and slanderous speech, (3) harsh or abusive speech, and (4) frivolous and unbeneficial talk. And finally, (1) covetousness or strong desire of getting things belonging to others, (2) ill-will, and (3) wrong views are said to be the unwholesome deeds done by mental actions in Buddhism¹⁸. So, the Bodily conflicts and verbal conflict means interpersonal and social conflict can evolve because people will next make the conflicts intrapersonal.

¹⁷"The First World War and the Second World War was fought from 1939 to 1945, **Journal of War Ethics**, vol. 8 (1914-1918), 23 November 2017, [https://www.diffen.com/difference/World War I and World War II](https://www.diffen.com/difference/World+War+I+and+World+War+II).

¹⁸M. I 285.

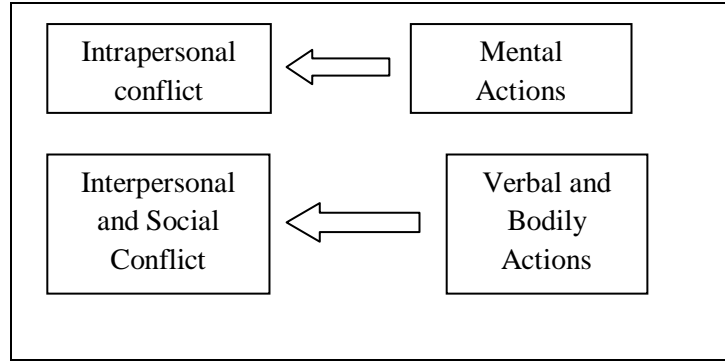


Table No.2 Significance of Conflicts

Moreover, In the *Puggalapaññatti* of the Abhidhamma piṭaka, mentioned the description of individuals mentions type of person concerning hateful person. In the division of two types of individuals, it mentions thus: ‘angry person and resentful person (*Kodhano ca, upanāhī ca*), a contempt person and insolence person (*Makkhī ca, paḷāsī ca*), an envy person and miserliness person (*Issukī ca, maccharī ca*), a deceitful person and a fraud person (*Saṭho ca, māyāvī ca*), a shameless person and fearless person (*Ahiriko ca, anottappī ca*), and disobedient person and negligent person (*Dubbaco ca, pāpamitto ca*) and vice versa and so on.¹⁹

These types of person can effectively cause conflict to manifest in the mind, environment and society because of anger (*dosa*). Accordingly if one is to reduce the conflict and problem one has to control and overcome the unwholesome mind which is the cause of conflict and problems.

Therefore conflict is significant because conflict can effectively destroy the peace and harmony of human society, especially individual mind and human societies. Consequently the significance of conflicts and conflict of problems has come out because of ten kinds of unwholesome mind (*akusala kammaṇḍapa*). It is noteworthy to remember that the Buddha delivered sermons and encouraged removing the potential for ten kinds of unwholesome deeds from our mind.

¹⁹Bimala Charan Law, M.A. B.L, **Designation of Human Types (*Puggalapaññatti*)**, (tr). (London: Pāli Text Society, 2006), pp. 28.30.

2.2 Types of Conflicts in Buddhist Scripture

Regarding the types of conflicts the Buddha explained in the *Sakkapañha sutta, sakka*²⁰, when the king of Deva, asked the Buddha, "Being wish to live without hate, harming, hostility or enmity", the Buddha, "It is bound of envy and niggardliness that bind beings so that, although they wish to live without hate, hostility, or enmity, and to live in peace, yet they live in hate, harming one another, hostile, and as enemies,"

Therefore, one who rejects hate never has been committed evil and unwholesome by action, speech and mind in the life. One should think of effect of the hatred and narrow it down slowly to reduce it in life. One should have awareness of impermanent, oppression and non-self which had been taught by the Buddha. Sometime, anyone who comes across or faces the cause of hatred in the life, and if he does not have properly thinking (*yonisomanasikāra*), will have conflict as many problems, feeling taste of hatred, and abuse; roughly abuse, slander word. Finally, they may create the conflicts between themselves and others because of hatred (*dosa*).

One who has less hatred has as smooth complexion, screens faces, gentle behaviors and sweet speech. Regardless of any environment they live in they will never make any problem; they are able to think about cause and effect. Actually, they have hatred but they can think about hatred properly and control it. Here, that is responsibility of self because everybody should be thinking the effect of the hatred i.e., problems, conflicts, crimes and terrorism, as much as they think about patience. It is clear that these conflicts come from different situations and conditions based on their mind and emotional thinking.

The following passages state types of conflicts and problems of conflict as written in the Buddhist Scriptures. There are respectively two, three and seven types of conflicts in this section and these are serious to destroy the human societies and environment. That is why the Buddha point out, these types of conflicts are bad deeds

²⁰Bhikkhu Bodhi, *In the Buddha's Word*, (America, 2005, II), pp. 276-277.

as enemy for the human life. The researcher will explain and present in the following passage.

2.2.1 Two Types of Conflicts

Likewise, The Buddha taught about craving (*tañhā*) and anger (*dosa*) in the *Jaṭa* sutta of Samyuttanikāya²¹. Here, some of the scholars, they said that, "*jaṭa* means tangle and conflicts".²² So, the researcher also will define *jaṭa* as a conflict. There are two kinds of conflicts; *Antojaṭā* (intrapersonal) and *Bhahijaṭā* (interpersonal). Both of them are conflicts mentioned in Visudhimagga²³. Here, *Antojaṭā* (intrapersonal) means conflicts which occur in individuals that's inner conflicts in the mind with Anger (*Dosa*), desire (*Rāga*) and delusion (*Moha*). And also, *Bhahijata* (interpersonal) means one of the outer conflicts occurred between one and other, between families and countries with the unwholesome minds (*Dosa*, *Rāga* and *Moha*). Therefore, both of these two conflicts appear with unwholesome mind.

According to the Buddhist Scriptures, these two types of conflicts are unhealthy characteristics and possessed by Hatred Character (*dosa*), because the hatred can create the conflicts and dispute the peace of world. Hatred comes out other dimension, they are; Provocativeness in day to day life patterns, Imbalance of controlling hatred (*upanāha*), Covering others good qualities (*makkha*), Comparing one's good qualities with himself (*palāsa*), Intolerance of other wealth and progress (*issā*), Hiding his wealth from the others. Why do conflicts and problems happen in the human societies and in the whole world? According with the Buddhist scriptures, the cause of conflicts are desire (*rāga*), anger (*dosa*), *vitakka* and delusion (*moha*).

Additionally the Buddha articulated in the Dhammapada²⁴, that one who has greed creates the violence in the societies. One who has anger destroys the unity, harmony and break out the peace in the world. One who has delusion does not know

²¹S. I.165.

²²Thanissaro Bhikkhu and Dr. Wasantha Priyadarshana (Post Graduate Institute of Pāli and Buddhist Studies, University of Kelaniya, Sri Lanka), they were defined about the *jaṭa* as a tangle and conflicts in their website and papers.

²³Bhikkhu Nanamoli, **The path of purification (visuddhimagga)**, (Kandy: Buddhist publication society, 201), p.5.

²⁴Dh. I.6.

what is right or what is wrong and that is wholesome or unwholesome. Therefore, one who has anger, desire and delusion mind can create many conflicts and destroy every societies. Even at the age of the Buddha, Bhikkhu of Kosambī were quarrelling about the important between Dhamma and Vinaya. Yet, the Buddha himself could not stop them from quarrelling; so he left them and spent the *vassa* in the *Palileyyaka* forest. When the lay disciples know about that, they stop treating the Bhikkhu as well and respectfully as before, until they owned up their fault to the Buddha. Then The Buddha returned to the Sāvatti after the Bhikkhu owned up their fault. The Buddha rebuked them disobeying him and told them to remember that they must all die some day and therefore, they must stop their quarrels and must not act as if they would never die. So, the Buddha delivered the following verses:

*"pare ca na vijananti, mayamettha yamamase, ye ca tattha vijananti,
tato sammanti medhaga"*²⁵

People, other than the wise, do not realize, "we in this world must all die", (and not realizing it continues their quarrels). The wise realize it and thereby their quarrels cease.

In the Dhammasaṅgāṇī²⁶, hatred or anger is the root of the mind causing conflict and there mentioned *dosa* which means *paṭigha* that corresponds to antipathy. Hatred is very powerful. It can destroy many societies and environment that we live in. once hatred is in one's mind strongly, his face becomes red and looks ugly, his body starts to shake, and his mind is unstable and uncontrollable which can lead to commit any crime without hesitation. Therefore, the 14th Dalai Lama said that, "one who died by hatred, rebirth in the hell"²⁷. Comparatively, *dosa* and *adosa*, *adosa* means *mettā* (loving-kindness).

To sum up, these two kinds of conflicts, intrapersonal (inner conflicts) and interpersonal (outer conflicts), can destroy not only individual but also human

²⁵J. (Kosambhiyajataka, Navakanipata, Gijjhavagga.Mhasanghiti).

²⁶Abhidhamma Pitaka,

²⁷Lati Rinpoche and Jeffrey Hopkins, **Death, Intermediate State and Rebirth**, (reproduced in the Septembers to October 1997) , Madala with the permission of show lion publication, Ithaca, New York. pp. 23-35.

societies. Therefore as a human being, one must comprehend well about anger, desire and delusion mind as they are principal roots that create conflicts.

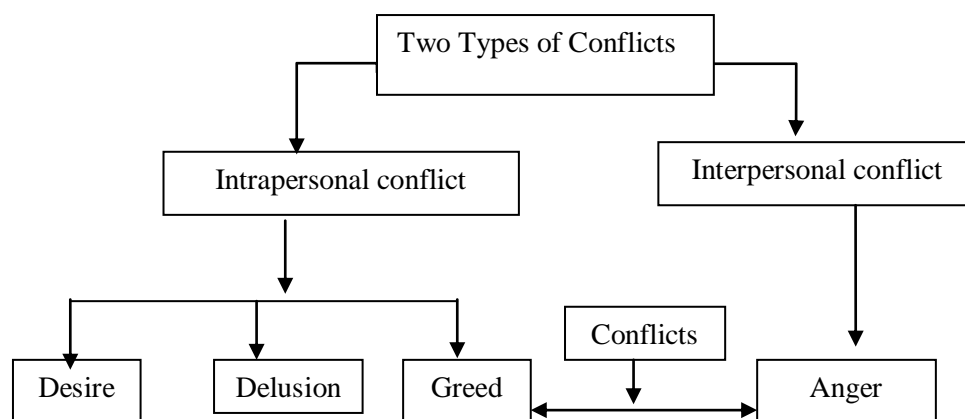


Table No.3 Two Types of Conflicts in Buddhist Scriptures

2.2.2 Three Types of Conflicts

Here, the researcher specifies the three types of the conflicts concerning with the Buddhist scriptures. There are three taproots; so called Greed (*lobha*), Hatred (*dosa*) and Delusion (*moha*). Moreover, the defilements (*Kilesa*) are afflict or agony the mind to a mentally soiled and immoral condition. According to the Buddhist teachings, if the unwholesome mind become in the mind, this unwholesome mind will destroy to the mental and physical aspects. For example, as the same ways of the bamboo, reed, and banana plants are destroyed by their fruits.²⁸ Therefore, regarding with the Buddhist points of views, all temptations brought about by the defilements are regarded as the cause of conflicts and characteristics in the Buddhist Scriptures.

Moreover, According to the Buddhist perspective, greed (*lobha*) becomes to be the roots cause of the several of the conflicts in the contemporary world. Furthermore, Greed, hated and delusion are understood as the intrinsic psychological influences which are mutually caused conflicts. Greed which is lead of the three fold

²⁸S.I. 3

namely *kāmatanhā*, *bhavatanhā* and *vibhavatanhā* is recognized in the early Buddhist teachings as the genesis of the conflicts.²⁹

In the Buddha's teachings, the three poisons (of ignorance, attachment, and aversion) are the primary causes that keep sentient beings trapped in rebirth. These three poisons are said to be the root of all of the other defilements. The three poisons are represented in the hub of the wheel of life as a pig, a bird, and a snake (representing ignorance, attachment, and aversion, respectively).³⁰ As shown in the wheel of life (*bhavacaka*), the three poisons lead to the creation of actions (*kamma*) which leads to rebirth in the six realms of rebirth (*samsara*).³¹

One can conclude therefore that ignorance (*avijjā*), is primary source and cause of three types of conflicts. Subsequently, ignorance becomes defilements (*kilesā*) which include as the unwholesome mind greed, hatred and delusion. Ignorance and defilements becomes *tanha* attachment that is called *kāmatanhā*, *Bhavatanhā* and *vibhavatanhā*.³² And, *Dosa* is called hatred or anger and when a person is angry with something or someone, it is called *dosa*. It is true that he has to undergo sorrow, lamentation, body pain, grief, and despair because of hatred (*dosa*).³³

In conclusion, the main roots of immoral are *lobha*, *dosa* and *moha* create so many conflicts and problems of sufferings to oneself and society based on ignorance and craving. It is self-evident that every conflicts and problems arise because of them. The nature of the human mind generally like and dislike reflection based on conception of seeing, thinking, and experiences. That immoral mind rises to greed, hatred and delusion through satisfactory and unsatisfactory.

²⁹A. IV. 98

³⁰Dalia Lama, **the Meaning of Life**, (tr.), by Jeffrey Hopkins, (Boston: Wisdom, 1992). P.106.

³¹David Webster, **The Philosophy of Desire in the Buddhist Pāli Canon**, (Routledge: 2005), pp. 100-105.

³²It. V.58

³³Ven.Jatila, **Essential Topic to Study in Buddhist Studies**, (University of Kelaniya, 2015), p.137.

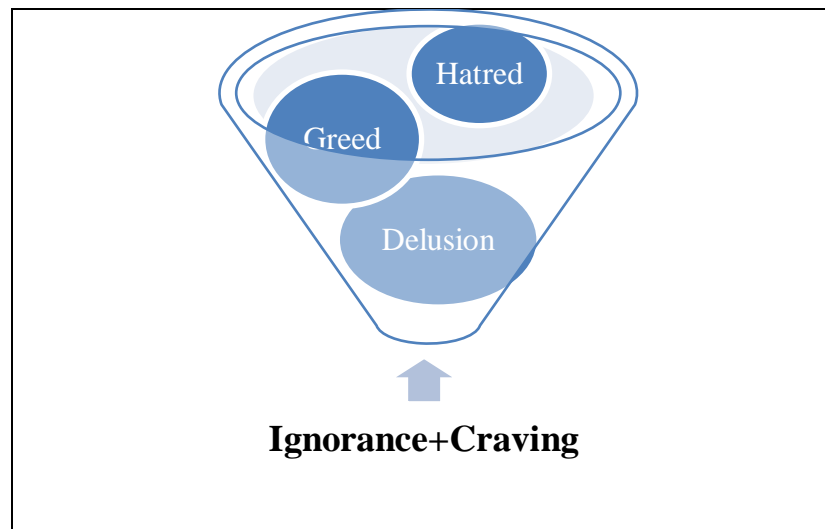


Table No.4 Three Kinds of Conflicts

2.2.3 Seven Types of Conflict

According to Dennis Condy there are seven types of conflicts³⁴ in the Buddhism by using the same reasoning in relation to other types of behavior that tend to give rise to conflicts between people: they are (1) taking what is not given (2) committing adultery (3) speaking falsely about others (4) dividing people from their friends (5) speaking harshly to people (6) indulging in frivolous and (7) idle chatter. Based on these conflicts from one's behaviors, regular conflicts between or among people have been happening throughout the world. But, it can be noted that these seven factors, when being handled properly, all people have the effect of encouraging harmonious and peaceful interactions and relationships to each other³⁵. They can be more comprehended as follow:

(1). Taking what is not given is labeled as stealing (*Adinādāna*). The Buddha laid down the precepts not only for monks but also for layman. This precept is the second defeat (*pārājika*) for the Buddhist monks and for laypeople. It is the second moral precept (*pañcasīla*) of the five precepts laid down by The Buddha to be kept in daily life as a lay Buddhist because

³⁴Dennis Condy, **Peace in the Buddha's Discourse: A Complication and Discourse**, (Buddhist Publication Society, Kandy. 2008), p. 11.

³⁵S. 55;7

they are vital for maintaining peace and harmony in society. Why people started to steal? According to Aggañña sutta³⁶, because of the poverty, corruption, or careless of the King or the ruler of that time, the King did not support or provide his citizens enough facilities according to their need, then people became poorer and poorer. As a result, people started stealing and it is first unmeritorious deed that the man committed in the evaluation of history. In addition, to steal, they need proper weapons. Consequently they had to create and increase to produce various types of new weapons. Finally, with the increased production of weapons, people tended to be able to use them easily and kill each other. There *pānātipāta* (killing) came into existence after *adinnādāna* in the social revolution.

(2). Committing adultery, sexual misconduct (*Kamesumicchācārā*) which is the third of the five precepts and the first defeat (*pārājika*) in the Buddhist monastic rules. Nowadays, in the so called developed and developing countries, many people are committing this precept more easily because of the situations and the culture of civilization. People tend to think about it not as misconduct rather assume it as freedom of human right. In reality, they do not realize that it is an excessive craving or lust and wrong thinking and doing accompanied with shameless and fearless. Therefore, people should learn to control their mind by means of loving-kindness, compassion to each other and if possible learn to practice mindfulness meditation in order to have kind, pure mind which can lead to abstain from all wrong doings.

(3). Speaking falsely about others, false speech (*musāvādā*) is the fourth of the five precepts and in the Buddhist Monastic rules, this is the fourth defeat. This precept is also important not only for human societies but also for Buddhist monks in order not to cause suffering to each other. People are likely to commit this precept when they become greedy and increase aversion, and when they want to cover their false, envy and avarice and so on.

³⁶D. III.80.

(4). Dividing people from their friends, slander (*pisuṇavācā*) is a kind of speech in the four kinds of false speeches. It is usually committed by people who feel envy and avarice of others and not willing to share or having wrong thinking.

(5). Speaking harshly to people, hard speech (*pharusavācā*) is also a kind of speech in the four kinds of false speeches. People use to speak it when they are angry or unsatisfied with the person or situation and it usually becomes as a bad habit in verbal action. Because of harshly speeches, disputes or disunity based on hatred are generally created between or among people in the communities or parties or countries and so on. In addition to that, nobody would like to love or make friend with the person who always have hard speech. Therefore, in Buddhism, abstain from hard speech is one of the precept to be kept by the Buddhist in order to improve the quality of life of the society.

(6). Indulging in frivolous or gossip speech (*samphappalāpavācā*) is what no one claims to like, but everybody seems to enjoy without noticing that it is a kind of unwholesome deed. Listening or speaking the frivolous is just wasting the time and it may create argument or fight which could lead to a massive dreadful consequences. If hearing it cannot be avoided, one should listen with mindful, non-judgmental and empathetic mind so that unwanted situations will not happen. In addition, The Buddha taught that we can only trust what is gained through direct experience, not on every other kind of experience, such as what someone whispers to us about someone else, is subject to falsehood³⁷.

(7). Idle chatter sometimes translated as senseless talk and is the fourth amongst the non virtues relating to speech. According to the Buddhism, speech about *Dhamma* and practical speech about matters of living are right speeches and everything else is idle chatter. E.g. speech about wealth, women, men, the lottery, politics, religion, sex, people, and sports, what

³⁷Sam Wood, **A Buddhist Perspective to gossiping**, March 19, 2015.

was heard here or there, food, clothing, ships, cars, holidays, music, sights and so on.

Having understood the types of conflicts and their causes and effects it is imperative one should avoid them and deal with people kindly and respectfully. In addition, it is virtuous to note that the Buddha phrases his arguments to encourage the villagers to put themselves in the shoes of others; if you wouldn't like these things done to you, you can imagine that others wouldn't like these things done to them either, therefore let us all refrain from doing these things.³⁸ Here, the Buddha has taught a simple method for judging whether or not any particular action should be done or not.

Moreover, the Buddha not only encourages the people to refrain from doing to others what they would not like done to themselves, but also exhorts them to urge others to likewise refrain and to speak up in praise of such refraining. In addition, the Buddha also said that when a noble disciple possesses confirmed confidence in the Buddha, the Dhamma and the Saṅgha, the possessor will have unblemished virtues dear to the noble ones that leads to concentration of mind. From this wonderfully concise and uplifting discourse, one can savor a small taste of what a consummate teacher to lay people the Buddha must have been.

In conclusion, it can be seen that the Buddha has encouraged people to live in a harmonious and non-contentious way by appealing to their own experience and self-interest. And urge the people who consider to have present wish to live, "in homes crowded with children", and who want to enjoy the pleasure of life, that the road to enlightenment is open to them as well if they strive to follow his teachings. Ultimately, if people do not create any conflict purposely or unconsciously, they will have fewer problems or probably no problem at all so that they may enjoy their live untimely and harmoniously without conflicts.

³⁸Bhikkhu Nanamoli, (trs), **Mindfulness of Breathing**, (Kandy:Buddhist Publication Society, 2015), P.45.

No.	Types of Conflicts	Cause
1. Two Types of Conflict	1. Intrapersonal 2. Interpersonal	Hatred Greed Delusion
2. Three Types of Conflict	1. Delusion 2. Hatred 3. Greed	
3. Seven Types of Conflict	1. Taking is not given 2. Sexual adultery 3. Speaking falsely 4. Dividing people 5. Speak harshly 6. Frivolous 7. Idle chatter	

Table No.5 Types of Conflicts

2.3 Anger as a Predicate of Conflict

Firstly, it is interesting and necessary to have the basic knowledge of the etymology of the Pāli term (*dosa*) as explained in the Canon. The English term "Anger" is rendered from a Pāli word known as '*dosa*' and (*dveṣa*) in Sanskrit, meaning a destructive emotion (*dussatītidoso*) and it is also one of the three unwholesome roots of evil (*Akusalamūla*) that is main obstacles to attain peace and happiness. In Abhidhamma it is explained that *dosa* is an unwholesome mental factor (*akusalacetasika*) that arises along with an unwholesome consciousness (*akusalacitta*). A consciousness rooted in hatred is called in Pāli as (*dosamūlacitta*). Whenever one gets angry or sad or depressed under any circumstances, consciousness rooted in hatred also will appear. When the

consciousness rooted in hatred arises, it is accompanied by resentment, ill-will and mentally painful feeling.

In Buddhism, anger is generally described as the ignorant response to an unpleasant feeling. Every kind of action, speech and thought done by one whose mind is deluded by hatred, his bodily behavior, verbal behavior and mental behavior are said to be unwholesome and blameworthy, and it cause painful results and brings both one's own affliction or the affliction of others. It is worth to note that harboring grudges one another, hating towards others, hitting, killing, using abusive and offensive words, wishing and trying to destroy others' success or richness are some of the characteristics of (*dosa*) in Buddhism. To be able to destroy anger that causes both physical and mental suffering, it is very important to understand anger (*dosa*) and its characteristic (*lakṣhaṇa*), function (*rasa*), manifestation (*paccupaṭṭhāna*), and proximate cause (*padaṭṭhāna*) as found in the Buddha's teaching especially in the Visuddhimagga- Path of Purification³⁹.

The research finding (Interview questions) answered by the Professor Dr. Phra Rajapariyattikavi,⁴⁰ the rector in MCU, with Buddha's teachings. The Rector agreed that the predicate of conflict is anger because conflict starts from anger which is one of the bad roots from three poison roots. Anger can influence mind and cause depression which leads to losing control of mind and mindfulness. In other words, when there is anger, there is potential of losing skillful mind power and capacity of mindfulness. People may have different thinking, speaking, behaviors or actions but if they do not get angry because of their differences, there will not be serious conflict. In contrary, people usually get angry easily when they see the differences between them and the conflict starts. Therefore, it can justifiably argue that anger is the predicate of conflict.

In addition, there are even worse consequences of this phenomena e.g. when one is angry or hateful one usually cannot control one's mind immediately and

³⁹Nānamoli, **The Path of Purification**, (Kandy: Buddhist Publication Society.2006), p. 97.

⁴⁰Interview with Phraraja pariyutkavi, Prof. Dr., Rector of Mahachulalongkornrajavidyalaya University, Ayutthaya, Thailand, September 10, 2018.

causes at least some minimum damage to the opponent by means of verbal action such as abusing or fringing and insulting. One's face can become red, One's hand and body may be shaking or one may kick and break something nearby. One's mind will be full of misery and suffer inner conflict by oneself. Even having greed and delusion is not as obvious as getting angry. That is why anger is mentioned as predicate of conflicts and problems.

In Buddhism there is no such thing as righteous anger. The Buddha never allowed anger of any kind or reason to be happened in one's mind. As all kinds of anger, even the subtlest level or briefest duration, have the unwholesome consequences which prohibit attaining the freedom from all sufferings, ultimate achievement of a Buddhist. It must be acknowledge as being like deadly poison to the mind and thus avoided whenever possible.

2.3.1 Cause of Anger

The proximate cause of anger (*dosa*) explained in the *Atthasālinī* is a ground for annoyance (*āghāṭavattupadaṭṭhāno doso*).⁴¹ In other words, its proximate cause is unwise attention (*ayonisomanasikāra*). That is the reason why anger is said to be a result of unwisely paying attention to either a repulsive object or undesirable feature of a sensory input. The Buddha, in *Ayonisomanasikārasutta* of *Saṃyuttanikāya*, said thus; "Bhikkhu, when one attends upon objects carelessly and unwisely, unarisen ill will arises and arisen ill will increase and expand."⁴² So long as unwise attention to an unpleasant or undesirable objects or signs is there, anger is also there whereas when that unwise reflection to repulsive sensory objects ceases. Anger along with it also ceases.

Therefore, to prevent unarisen thought of hatred and to minimize the arisen ill-will from mind, wise attention (*yonisomanasikāra*) is recommended by the Buddha to be cultivated and developed intensely. Because the same discourse says "Bhikkhu, when one attends upon objects carefully and wisely, unarisen anger does not arise and

⁴¹Ibd 257

⁴²Sn. 46.24.

arisen anger is abandoned." Therefore, according to the Buddha teaching the cause of the anger is the unwise attention (*Ayonisomanasikāra*).

2.3.2 Anger and Related Factors

According to Abhidhammā, the anger and related factor are mentioned as follow:

There are eight types of factors which related to anger. They are: *makkha* (depreciation), *palāsa* (malice), *issā* (jealousy), *macchariya* (avarice), *māyā* (deceit), *sātheya* (treachery), *māna* (conceit) and *atimāna* (arrogance).⁴³ All of the theses are related to the anger because of unwise attention (*Ayonisomanasikara*). Anger or violence of mind is called *Dosa* (hatred) which is not only violent but also spoils the mind. Therefore, it is also called wild and rude mind.

In the moral-psychological analysis of emotions that we find in Buddhism, there are a number of related factors with the hatred; they are related to the states such as *issaa* (envy), *macchariya* (jealousy) and *hiina maana* (inferiority conceit).

Hatred (*dosa*) is one of the basic roots of immoral action, along with greed and delusion. Sometimes in a particular situation all the roots of immoral action may be excited: a person is longing to obtain object X, but A stands in his way. Thus, greed for X is followed by the hatred for A and the desire for X is in turn nourished by the root delusion. The expression of hatred can take various forms, by way of thought (wishing the person dies), by way of harsh words, and by way of aggressive behavior.⁴⁴

Moreover, Anger is also the depressive resulting in people living in fear and an inferiority complex; they all belong to the category of hatred (ill will). And, subsequently the person who has anger accompanied with both fear (descending hatred) and violence (ascending hatred), can create complex conflict easily. Therefore, it is wise to be aware of and avoid such persons.

⁴³Vism A, p.102. (*Kodhūpanāhādīhti ādi-saddena makkha paṇāsa issā macchariya māyā sātheyya mānātimānādayo gahitā*).

⁴⁴Dr. padmasiri De Silva, The psychology of emotions in Buddhist perspective Sir D.B Jayatilleke Commemoration Lectures, (Colombo: Kelaniya university, 1976), pp. 65-67.

In Brief, there are many related factors to the anger which are sorrow, grief, fear, and depression, grudge, frightening others with abusive language, and attacking or planning to kill other people.

Finally, in the *visuddhimagga mahāṭikā*, the Buddha taught about the anger as aggravate (*koda*) which means repulsion (*patigha*).⁴⁵ It is obvious that these eight kinds of anger related factors are unwholesome things which will destroy all kinds of the wholesome factor. Consequently, they are very harmful for the human society and make the people disagreement with all types of conflicts.

2.3.3 The Relationship between Anger and Conflict

There are many factors and conditions that can cause people to be vexed and annoyed. Usually they get frustrated and angry and intrapersonal or interpersonal conflicts when they do not achieve in satisfy which what they or which to be, to speech or to action. In other words, anger can also be expressed by means of thoughts, harsh and abusive words or aggressive behaviors. In addition to that, due to the unpleased and disagreeable emotional factors, the emotional response also arisen gradually. Consequently, social, political, and economic conflict turn out to be the result of the angry populace that can lead to break out of civil wars or any kinds of wars causing enormous damage and suffering for the mankind.

As mentioned in previous section anger is an unwholesome state of mind and there is no righteous anger. It is like a poison to the mind. Thus, the Buddha exhorted his disciples to return love for anger: "Anger never cease through anger. Only through loving-kindness does it cease. This is an ancient and ageless law." On another occasion he said, "Conquer the angry man by loving-kindness."⁴⁶

Sometimes anger can be very powerful. That is to say it is able to destroy all the happiness, pleasant feelings and the inner wholesome mind or important qualities of living beings. This is because once the aggressive anger arises to the

⁴⁵Mahathera Narada, **A Comprehensive Manual of Abhidhamma: Abhidhamma Sangaha of Acariya Anuruddha**, (London: publication by Pāli text society, 1995).

⁴⁶Bhikkhu visuddhacara, **Curbing Anger spreading Love**, (Kandy: Buddhist Publication Society, 1997).pp.3-5.

mind, the person will become a very fierce, rough and cruel one who could intentionally commit all sorts of harmful actions that destroy the benefits, peace and happiness and the well-beings, of oneself and others.

In other Buddhist texts, (*dosa*) is occasionally said to be as unwholesome root of anger (*dosamūla*)⁴⁷, as unwholesome mental state of anger (*dosocetasika*), as unpleasant feeling (*domanassavedanā*)⁴⁸ and that are mostly considered to be chief obstacles to social conflicts, world, civil or ethnic wars, the harmony of societies and any attempts to attain inner peace and happiness. It therefore would not be an exaggeration to say that one quarter of the Buddha's teaching about anger (*dosa*).

Not only that but in the *Atthasālinī*, it is explained that the characteristic of anger is ferocity (*dussanalakkhaṇodoso*, *caṇḍikkalakkhaṇodoso*) like a provoked snake.⁴⁹ The function of anger (*dosa*) when explained is to spread or to burn up its own nearest support (*attano nissayadahanaraso doso*), like a drop of poison.⁵⁰ Persecution or affliction is the manifestation of anger (*dussanapaccupakkhāno doso*), like a forest fire.⁵¹ The proximate cause of anger explained is a ground for annoyance (*āghātavattupadatthāno doso*). In other words its proximate cause is unwise attention (*ayonisomanisikāra*).

The different synonymous terms are used in Buddhism in order to show the intensifying degrees of anger. Therefore to be clearer that the three kinds of anger, actions and benefits are divided as shown in the table below in which anger is seen as an analogy for provoked snake.

⁴⁷Bhikkhu, Bodhi, (tr.) **The Numerical Discourses of the Buddha: Anguttaranikāya**, (Boston: Wisdom Publication Society, 2012)

⁴⁸M I. 396.

⁴⁹Dhs A. Book II, part IX, Chapter II, P.257.

⁵⁰Ibid, 257.

⁵¹Ibid, 257.

No.	Anger	Actions	Benefits
1.	Characteristic	Snake	Suffering
2.	Function	Poison	Body and mental pain
3.	Manifestations	Fire	Heated
4.	Proximate	Unwise attention	unconsciousness/Death

Table No. 6 An analogy of between anger and conflict.

2.3.4 Social Impact from Violence and Destruction

The importance of social impact is violence which can be organized violence on the human societies which fall down of the social norm in the world. According to the Buddhist teachings, social violence comes from the anger or hatred which cause of intrapersonal, interpersonal or social conflicts without loving-kindness and mindfulness. Even though the people are trying to get rid of violence from the human societies they cannot get rid of any violence because that is natural process among the human societies.

However, they can reduce or scarcity to the violence from the human societies based on practicing the Buddhist teachings as Loving-kindness. Mostly, violence comes from the emotional mind combining with the unwholesome factors; of anger (*dosa*), jealous (*issa*), envies (*micariya*) and restlessness (*kukkaca*).⁵² If these kinds of factors are encouraged it can possibly to violence in societies and destroy the peace of area, buildings even, and most certainly the breath of peace in the world.

Very often the intrapersonal conflicts arise from conflicting claims, or emotional crisis, or unsatisfied mind. These actions may be fuel for mental or physical drives that people do not fully understand and that one day they may be availing as a game. But the mental disorder and physical problem cannot effectively control the

⁵²Dr. Padamasiri De Silva, **The psychology of emotions in Buddhist perspective Sir D.B Jayatilleke Commemoration lecture**, (Colombo, 1976). p.90.

social conflicts as such vile accusing and violence. Moreover, this intrapersonal conflict can defeat and damage not only selfless but also other people including families, college, friends and members. Therefore, intrapersonal conflict can create visible, external violence.

Consequently therefore if people cannot control the intrapersonal conflicts, they will confront more and more of problems. Subsequently intrapersonal conflicts can transform into interpersonal conflicts in the family, colleges and socials, and can create the problems and violence between the peoples. That is people will fight and abuse each other based on the conflicts. Finally they may commit the crime or murder and become as crazy as a foolish terrorist. At the last stage they will be locked up in a prison as a criminal.

Unfortunately intrapersonal and interpersonal conflicts cannot stop in the societies because of anger or hatred. If people cannot reduce or decrease their anger or hatred mind i.e., a wrong emotional mindset, conflicts will become more and more common in human societies. These can be called social conflicts.

With political conflicts, the inchoate or disreputable motives for war begging is almost by definition a deliberate and carefully considered act and its conduct at least at the more advanced levels of social development a matter of very precise central control.⁵³

If the history shows any record of "Accidental" wars it is necessary to look hard for them. Certainly statesmen have sometimes been surprised by the mature of the war they have unleashed and it is reasonable to assume that at least 50% percent of the cases there for a result they did not expect. But that is not the same as a war begun by mistake and continued with no political purpose. Whatever, may be the underlying causes of international conflicts, even if we accept the role of atavistic militarism or of sociological drives or of domestic tensions in fueling it, war begins with conscious and reasoned decision based on the calculation, made by both parties, that they can achieve more by going to war than by remaining at peace.

⁵³Elizabeth J. Harris, **A study of the Early Buddhist Text**, (Kandy: Buddhist publication Society, 1994), p 7.

The relationship between people will determine the degree of social stability. Basically, the stability and instability balance will be a resultant of the success or failure of the normative order in regulating conflicts of interest. Conflicts induce a constant pressure of factual situations on the normative order. In turn conflicts are some manner controlled by social norms. The relevant regulatory norms either will accommodate acceptable "solution" or will be modified to take account of the actual power relations between the parties.

In Brahmanical society, female members are given lower status. The Buddha though did not recognize hierarchy in terms of gender. The first discourse in the *Aṅguttaranikāya* is a testimony to the Buddha's non-discriminatory perception of the character of both men and women.⁵⁴ In Buddhism an attempt is made to maintain the gender balance in the society since the Buddha seems to have realized the gender discrimination is a cause for conflict. Gender equality is a need to establish societal peace.

The Buddha analyzed the factors which may be considered as reasons for conflicts among human beings. He discussed three kinds of defilements gross, middle and subtle. The gross defilements are evil behavior in body, word and mind. The middle defilements are thought of birth, of country and those associated with dignity. The last three are the sentiments of birth, about clan and about pride.⁵⁵ The Buddha identified those notions and used them in explaining breach of peace creating suffering and conflict in human life.⁵⁶

The Buddha ultimately visualized a society based on love, compassion, and forbearance. He contended that violence is unnatural to mankind. Violence would only encourage more violence to human societies and living beings. Violence is not

⁵⁴A. I. 21-40.

⁵⁵None on Indian Conception of Peace, Buddhist and Gandhian, (India: Gandhi's Understanding, December, 9 2010), pp.120.

⁵⁶Geshe Dakpa Topgyal (South Carolina Dharma Group), **Studying and Practicing Tibet Buddhism**, (Columbia, March 16, 2001).p. 201.

to be met by violence; neither is hatred to be met hatred because, "Never in this world has hatred ceased by hatred ceases by love."⁵⁷

One who has controlled violence and has replaced hatred by love is at peace with the world and with oneself. Bitterness, anger and envy would never sully their thought and all unfriendly feelings would remain foreign to their spirit of universal benevolence. One who is a true follower of Buddha's way (mettā) and will wear remain happy. Sincerity, humility, and the creed of non-violence find their place in the Buddhist doctrine in terms of their relevance and importance to each other.

Through these practical values Buddha tries to rejuvenate the decadent social order of his time with spiritual vigor. The Buddha condemned all discrimination, recognized the ultimate equality of people, spoken the need to improve socio-economic conditions without crime and violence.

In conclusion, the Buddha recognized the importance of a more equitable distribution of wealth among the rich and the poor, raised the status of women concerning with human societies. And also he recommended the impact of violence and destruction for human societies. He advocated incorporation of humanism in government and administration without conflicts and taught that a society should not be run by anger but with consideration and compassion and loving-kindness for the people.s

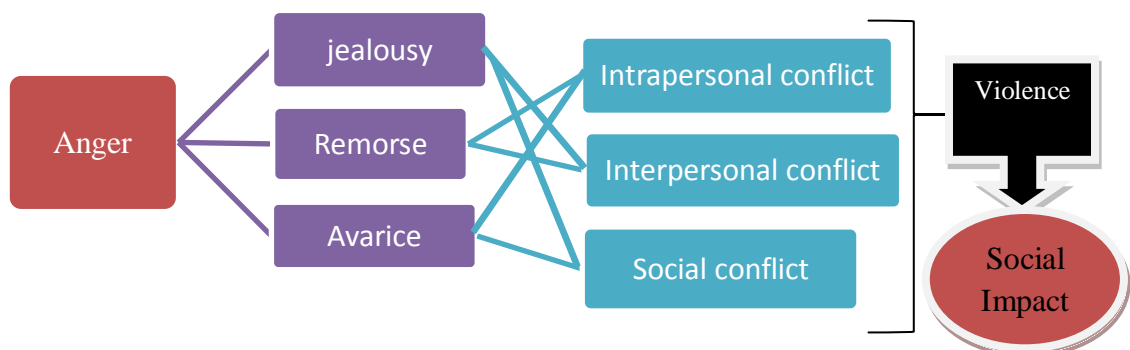


Table No. 7 Social impacts from the violence and destruction.

⁵⁷Bhikkhu Thanissaro, (trs), "**Yamakavagga: Pairs**", (1997).

2.4 Conflict as Problems in the Human Societies

There are many problems of conflicts in the human societies in the modern world. According to the Buddhist teachings the causes are craving, hatred and delusion. These three kinds of factors are roots of the problems of conflict concerning with the Buddhist teachings.⁵⁸ Actually, social problems, also called social issues which affect every society, large and small.

Even in comparatively isolated thinly populated area, and a group will encounter social problems because the fact that any members of a society living close enough together will have conflicts. It's virtually impossible to avoid them, and even though the people who live together in the same place don't get along like a dream. When the people whole though, when social problems are mentioned they tend to the problems that affects people living together in the societies.

Social problems are huge and usually not the same to one another. In the modern world, some of the principal social issues include the growing divided between the rich and the poor, between parties and colleges. Sometimes, social issues arise when people hold very different opinions about how to handle certain situations like unplanned pregnancy. While some people might view abortion as the solution to this problem, another member of the society remain strongly opposed to it. Strong disagreements on how to solve problems create divides in social groups.

The Cakkavattisihanāda Sutta and Kūtadata Sutta⁵⁹ show that poverty (*dāliddhiya*) is the main root cause of generating many incidents social violence and social conflicts. As it is well said in the Cakkavattisihanāda Sutta that when goods not being bestowed on the destitute, poverty grew rife, from growing rife stealing increased, from the spread of stealing violence grew space, from the growth of violence the destruction of life became common. Therefore in respects to resolving social violence and social conflicts caused by poverty it needs to be removed from the

⁵⁸Looang Boo Sim, **Dhamma Teachings of Looang Boo Sim Buddhacaro**, (Thai Forest, Sam, 1995). p. 87.

⁵⁹D. I: 66

country a well-planned economic program should include and ensure progressive qualities for the individuals of the entire country.

The concept of future reward motivates the individual to give charity. How does one accumulate merits? Resorting to meritorious acts, one accumulates merits, the result of which is to be realized not only in the next life and but also in this life as well⁶⁰. Let us take the three basic meritorious deeds, namely; liberality, morality and concentration, or the three bases of meritorious deeds, i.e. absence of craving, absence of hatred, and absence of ignorance⁶¹.

The social implication of these concepts is quite clear because other than concentration or mind culture, all other concepts rest on some kind of social relationship. Even some of the topic such as loving-kindness and compassion recommended for concentration, would not be practicable without living beings other than oneself. Also it is impossible to think of liberality in a situation where there are no beings. In this context the ten meritorious acts found in the texts can be taken into consideration⁶². They are liberality, morality, concentration, transference of merit, rejoicing in receiving merit, rendering service to those whom it is due, paying reverence to the deserving, instructive preaching, listening to instructive and rectification of one's view.⁶³

Almost all these topic have varying degrees of social implication, and here it is not necessary to repeat what was discussed earlier. The two concepts, rendering service to those whom it is due and paying reverence to the deserving, are noteworthy for they directly come under the purview of social service. At a later stage, perhaps, had the Bodhisattva ideal not been developed on these teachings of the Buddha, they may have at least prompted the two major schools in the elaboration of the Bodhisattva concept. Instructive preaching too includes a wider not more

⁶⁰D. II, p.218, A. IV, p. 241.

⁶¹A I. 135, 203.

⁶²D III,119. S.I, 154.

⁶³Buddhaghosa (trs) **The Expositor or "Providing the Meaning**, In the *Atthasālinī*, Buddhaghosa explains the meaning of terms that occur in the Dhammasangani, a Buddhist text that is part of the Pāli Canon of Theravada Buddhism.

comprehensive entire of activity, covering the entire social and ethical behavior of the individual. It is not merely preaching Dhamma, but a form of counseling for the achievement of human goals as well.

Out of large number of Buddhist concepts covering the Buddhist attitude to social service, the four behavioral patterns of kindness, also known as four ways of showing favors, enunciated in a number of places in the canon form an important aspect of our discussion. The four are liberality, use of pleasant words in communication with others, resorting to beneficent actions and equality. An analysis of these behavioral patterns will show to what extent Theravada Buddhist maintain social relations in order to bring about harmony and concord among the members of a society. Besides, Buddhism in advocating these modes of behaviors has recognized the reciprocity of rendering services.

According to the Samagama Sutta⁶⁴, the Buddha remarks, "Ānanda, there are six roots of disputes. Here, a monk is angry and resentful. Such a monk dwells without respect and deference towards the teacher, the Dhamma, and the Saṃgha, and he does not fulfill the training. A monk who dwells without respect and deference towards the teacher, the Dhamma, and the Saṃgha, and who does not fulfill the training, creates a dispute in the Saṃgha, which would be for the harm and unhappiness of many, for the loss, harm, and suffering of Deva and humans.

In conclusion, if everybody who sees six kinds of dispute and any kind of such root of dispute either in themselves or in others, they should strive to abandon that same evil root of dispute in order not to erupt in the future. Therefore, if there is the abandoning of that evil root of dispute there will be the non-eruption of that evil root of dispute in the future.

2.4.1 Crimes and Buddhist Perspective

Crime as defined in criminology is an act of violence of law, consciously committed by a sane adult and punishable by the state. Evidently, no action is

⁶⁴M, II.234.

considered as a crime unless it is defined as such by law. In the eyes of the law, an accused is regarded innocent until proven guilty by a just and fair trial. A crime is, however, considered so relative factor to the law of a country that different courses of procedure are adopted in different countries in conformity with the religious and cultural milieu of that country. Punishment enforced for a particular crime, for instance, may differ from country to country in view of the gravity of the crime as evaluated in their social value system.

According to the Buddhist point of view, humans commit crimes or evil because of three fundamental mental attitudes: craving, ill will, and ignorance. On the contrary, non-craving, non-ill will and non-ignorance are the root causes of wholesome or good actions. Craving, ill-will and ignorance are latent in everyone's mind and they are kept alive by the fact that each one depends on the other two. This process of interdependence is depicted in the Tibetan Buddhism's Wheel of life by three symbolical animals chasing each other's tail. These three states of mind are instrumental in causing crime.⁶⁵ Craving is the insatiable desire to acquire, while ill will is the dissatisfaction directed towards people and circumstances. Ignorance or delusion is rooted in the lack of understanding.

Social dealings, sense of fellow-feeling, educations, law and religion would wield some power to lessen the rigidity of these mental traits and to make humans more sociable and helpful to others. Buddhism says emphatically that there are two essential moral factors of socialization, without the sense of which, society will plunge into chaos moral shame and moral dread. One must be ashamed of misdeed and be afraid of violating social standards. By becoming morally good, one willfully abstains from bodily and verbal deeds that hurt others.

The Sigālovāda sutta⁶⁶, the Buddhist layman's ethic, states four mental drives that cause harm to individuals and society: prejudice (*chanda*), ill will (*dosa*), fear (*bhayā*) and ignorance (*moha*). Prejudice is complementary to craving. Fear, as a misguided reaction to insecurity, Hatred is rooted in ill will. Ignorance is lack of

⁶⁵Sangharakshita, **The symbolic of the Tibetan wheel of life**, lecture 103: p. 10

⁶⁶D. III. 180

understanding or refusal to see things as they really are. However, it is certain that all the crimes premeditated or otherwise, are committed by uncontrolled mental drives.

Chanda	•Complementary to Craving
Dosa	•Hatred is rooted
Bhayā	•Misguided reaction to insecurity
Moha	•Lack of understanding or refusal

Table No.8 Four State of Mental drives.

In the Aggañña Sutta, crime and the resultant punishment are traced back to stealing driven by craving⁶⁷. In the cakkavattisihanāda Sutta⁶⁸ and Kūṭadanta Sutta⁶⁹, the impact of poverty has been recognized as a social problem and state mediation has been recommended as a remedial measure to alleviate poverty and the resultant unrest.

Finally, in order to make a society secure and safe, there is no doubt that crime has to be totally wiped out. Everyone should cultivate respect for the rights of others to live happily and possess property. Therefore in this context, evil is known variably as malfeasance, law-breaking, misdeed, crime or felony, and is "*Pāpa*", an evil; "*Akusala*", an unwholesome.

2.4.2 Lacking of Social Norms and Buddhist Societies

At this point it is far more relevant and important to examine some of the fundamental principles of social norms that are found constantly emphasized in the scriptures, than to collect all ideas scattered throughout the texts. This will enable one

⁶⁷D. III. 80.

⁶⁸D. III. 58.

⁶⁹D. I. 127.

to understand the impact of these principles on the mounding of the economic philosophy. The concept of worship of directions which demonstrates the role of the individual in the society will be dealt with under the discussion on family life. The concepts of the four sublime states (*Brahmavihāra*) and the four modes of hospitality (*sangaha-vatthu*) would be discussed here. Prof. Dr. Paremasiri in a paper presented at the 13th International Buddhist Conference makes the following observation.

"Buddhism teacher two acts of virtues that are said to have importance social implications. These virtues are in fact the positive aspects of Buddhist morality, going beyond mere non-doing of certain evil acts. Both these sets of virtues are to be cultivated in opposition to the negative mental traits such as greed, selfishness, envy, malice etc."⁷⁰

The first of these sets is the *Brahmavihāra*⁷¹ *mettā* (loving-kindness), *kaurnaā* (compassion), *muditā* (sympathetic joy) and *upukkhā* (equanimity) and the second *Samgaha vatthu*.⁷² *Dāna* (giving gifts), *Veyyāvacca* (talking kind speech), *Atthacariya* (performing beneficial behavior) and *Samānattatā* (thinking all alike are the treatment of the world).

Both the Buddha and his disciples practiced *Brahmavihāra*. They are called *Brahmavihāra* because even the great Brahma is said to have practiced them⁷³. The term "*vihāra*" is used in this context to indicate that these are or should be constantly present in the mind. They are limitless and, hence, called *appamaññā*.

An individual who cultivates these qualities is beyond all biases and prejudices and, above all, beyond all kinds of limitations such as those pertaining to race, nationality, religions, caste, class, and clan and so on. The *Brahmavihāra* are extremely important for personality development. According to the perspective of Dr. Gunapala Dharmasiri, He said that, "However, even exclusive cultivation of these

⁷⁰Prof. Dr. Paremasiri, **Buddhist view on the Moral Qualities Necessary for a Social Worker**, (Thailand: the proceeding of the 13th International Buddhist Conference, 1987), p.43.

⁷¹A. I. 168.

⁷²A. I. 188.

⁷³Gunapala Dharmasiri, Fundamentals, p. 45.

virtues would take one very close to the ultimate realization because these virtues have many Nirvana features or characteristics."⁷⁴

Ven. Nyanaponika, very succinctly, presents the importance of these *Brahmavihāra* in relation to social ethics. "They are said to be excellent or sublime, because they are the right, or ideal way of conduct towards living beings (*sattesu samma patipatti*).⁷⁵ The four attitudes of mind provide in fact the answer to all situations arising from social contact. They are the great removers of tension, the great peacemakers in social conflicts, the great healers of wounds suffered in the struggle of existence, leveling the social barriers, builders of harmonious communities, awakeners of slumbering, magnanimity long forgotten, revivers of joy and people long abandoned, promotion of human brotherhood against the forces of egotism."

The first of *Brahmavihara* Dhamma is loving-kindness or friendliness (*mettā*) among the four sublime Dhamma. The *mettā* Sutta describes how *mettā* is to be cultivated. It says that just as a mother protects her own child, just so one should also cultivate loving-kindness towards all those who are born and even seeking to be born, towards all those who are big or small, tall or short, fat or thin, near or far, seen or unseen and so on⁷⁶. The Kakacupama Sutta says that the one who cultivates the ideal state of loving-kindness should not harbor any thought of ill-will even against a person who harms him by cutting off his limbs⁷⁷. The story of Venerable Puñña, who volunteered to go to Sunaparanta inhabited by violent people shows clearly the greatness of those who possess a mind nurtured with this loving-kindness⁷⁸.

The Dhammapada clearly states that hatred cannot be appeased through hatred⁷⁹. It is seen that the negation of hatred is friendliness and that *Mettā* Sutta⁸⁰

⁷⁴Gunapala Dharmasiri, op cit. p. 55

⁷⁵Ven. Nyanaponika, **The four sublime state: contemplation on love, compassion, sympathetic joy and equanimity**, (Buddhist publication society, Kandy, 1994), p. 231.

⁷⁶Sn, Metta Sutta, Stanza, 151.

⁷⁷M.I. 122.

⁷⁸M. III.267

⁷⁹Dhp,5.

compares this to the state of the mind of a mother who protects her only child. Herein one could see both the negative and positive aspects of Buddhist social ethics. Varma⁸¹, who have notice both these aspects remarks that "But.... Buddhism is not content only with the negative way of formulation by emphasizing non-violence.

It also preached the positive fullness of kindness." Furthermore, he states that, "From the sociological point of view Ahimsa and Maitrī are principles of rational harmony and universal love"⁸². Maitrī is the creative force of social development and it can safely act as a deterrent and counterpoise to the dissimilar and disharmonious forces of social tensions, contradictions and struggles.

Ahimsa and Maitri not only lead to the growth of internal harmony, but they also result in the growth of spontaneous sympathy and a sense of dynamic identification with all living beings in their sorrow and suffering. Thus cultivations of Ahimsa and Maitrī can generate also a sense of inner fraternity. This kind of brotherliness is needed in the growingly impersonal civilizations of the modern industrial world." This observation strengthens the position taken up by Prof. Wijesekara⁸³ who says that, "the concept of peace appears as a pivotal point in the Buddhist system of social ethics."

In conclusion, the four sublime dhamma and four kind modes of hostility are social norms which can prevent creation of any crime, problems and conflicts. Therefore, if these social norms are absent in the society, unavoidably, many crimes and conflicts will occur often and in contrary, if the community apply these norms collect, crimes and conflicts will be diminished or disappeared forever.

2.5 Cause of Conflicts

The need of seeking for the very cause of social conflicts, wars, misfortune and human suffering based on social, political, economic crisis. And then, the

⁸⁰Sn, 149.

⁸¹V. P Varma, **Early Buddhism and its Origins**, p.189.

⁸²Ibid, p. 267.

⁸³O. H. de A. Wijesekera, **Concept of Peace**, (B.P.S. Kandy, 1978), p.4.

effective ways and means to establish and preserve peace, harmony and happiness in human society in this age of technology has become extremely urgent. All conflicts, misery, wars, breakdown of individual and social harmony, unwholesome actions, words and thoughts have anger (*dosa*) as their root. Anger (*dosa*) is a destructive emotion that has been generally condemned by the Buddha.

Therefore, the primary purpose of this section is to explore a general picture of the nature and clarification of the second unwholesome root- the root of hatred that is the root of turbulence, destruction and of misfortune (*Anatthajanano doso*).⁸⁴ The truth is that whenever there is anger in individual's mind, and then there is bound to be conflict. Conversely, when anger is absent within, and then conflict cannot come into being. Conflict here denotes outer conflicts such as, breakdown of social disharmony, social and political conflicts, world and civil wars, disagreement, outer and inner conflicts.

We are well advised by the Buddha to try directly knows and fully understood anger as an unwholesome root that destroys all wholesome mental states and inner good qualities. And then, to master and abandon hatred by ways of developing love, equanimity, patience, restrain, wise reflection and mindfulness meditation. One who knows and understands and abandons anger is one who is capable of destroying suffering and establishing peace and loving-kindness, harmonious living instead.

According to the *Dosapariññasutta* of *Itivuttaka* the Buddha said that, "Bhikkhu, one who has not directly known and fully understood hate, who has not detached his mind from it and abandoned it, is incapable of destroying suffering. But one who has directly known and fully understood hate, and who has detached his mind from it and abandoned it, is capable of destroying suffering."⁸⁵

⁸⁴*It, dutiyaraga sutta, "Yassa rāgo ca doso ca avijjā ca virājitā: taṃ bhāvitattaññataraṃ brahmabhūtaṃ tathāgataṃ Buddhaṃ verabhayāṭṭaṃ āhu sabbappahāyina"nti.*

⁸⁵*Itv.10 "Dosaṃ, bhikkhave, anabhijānaṃ aparijānaṃ tattha cittaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya. Dosañca kho, bhikkhave, abhijānaṃ parijānaṃ tattha cittaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāya" ti.*

Anger is something that produces a great deal of harm, misery, sadness, unhappiness both psychically and emotionally here and hereafter. The medical doctors and scientists approve that anger has serious consequences for our health insomnia, nightmares, high blood pressure, heart rate, and premature heart attack and heart disease.⁸⁶ As a matter of fact, anger is the dangerous enemy sitting to harm and hurt inside each of us. The mind with full of hatred and anger has potential to create and start conflicts, wars, violence and all forms of merciless acts while the mind full of love and forgiveness has potential to creates love, peace, harmony and happiness.

By carefully observation, nowadays, in various parts of the world, it can be found that all the brutal and merciless killing and fighting during the conflicts or making war between countries or within a nation are based on the religions, politic, economic. And the interest of individual power of the country or a group of people or, sometimes, even for no significant reason. In addition to that, people within a family or relatives suffer or induce social conflicts because of lack of understanding of loving-kindness and hatred or insufficient knowledge of living harmony and peace among them.

The conflicts, wars and violence and fighting mentioned above have “Anger” as their very root. One who is overwhelmed by anger is compared to a blind person who does not see reality and what is good and what is bad. As he or she is clouded by anger and cannot see the reality, he or she will acts wrongly and speech badly with intention of destroying. The first stanza of *Dhammapada* says that with an impure mind acting wrongly things and speaking badly will surely bring about painful results and deadly suffering not only for him but also for ones around him. Everybody is seeking after happiness by trying to avoid suffering in any possible means.⁸⁷

When one carefully studies the teachings of the Buddha one would surely find out that the Buddha occasionally taught the nature of anger and its disagreeable and bitter consequences. For instance in Theravāda *Pāli Nikāya*, anger can be found

⁸⁶Dr. Banpot Thontriavong MD, “Buddhist peaceful means on conflict management in Thai health care system”, **A dissertation Doctor of Philosophy**, Mahculalongkornrajavidyalaya University, Bangkok, 2011, p. 105.

⁸⁷Ven. Weragoda Sarada Maha Thero, *Treasure of Truth (Dhammapada)*, Sumith Meegama, Singapore, 1993. p. 3.

in: Three roots of unwholesome- as unwholesome root of anger (*Dosamūla*)⁸⁸, fourteen types of unwholesome mental states as unwholesome mental state of anger (*Dosocetasika*), three types of feelings as unpleasant feeling (*Domanassavedanā*)⁸⁹, five kinds of hindrances as hindrance of hatred (*Vyāpādañivarana*)⁹⁰, seven types of tendencies as tendency of hatred (*Paṭighānusaya*)⁹¹, ten defilements as defilement of anger (*Dosakilesa*)⁹², ten fetters as fetter of hatred (*Paṭighasamyojana*)⁹³, six-fold temperaments as anger temperament (*Dosacarita*)⁹⁴, and four types of ties- as tie of hatred (*vyāpādokāyaghandō*)⁹⁵ that are considered to be chief obstacles to social breakdown of harmony and attaining inner peace. These defilements mentioned above have to be eradicated and eliminated for the development of peace, happiness, harmony and insight or wisdom (*paññā*) that is termination of Buddhist practice.

There is no doubt to say that this work is undertaken to emphasize peace and happiness of the individual. An individual who has attained lasting peace and genuine happiness in his mind is the one who has overcome all forms of violence-conflicts and merciless acts. Such individual will be able to live forever at peace and ease in society in which peace are absent. An individual peace and happiness is very important because individual happiness is conducive to the happiness of society, while the happiness of society means the happiness of the nation. It is on the happiness of nations that happiness of the whole universe is established.

In conclusion, what has been mentioned above and its analysis pinpoints the cause of conflict (*dosa*) and its harmful consequences to both psychological and emotional behavior of human beings as interpreted in the Buddha's teachings. It is, therefore, anticipated that this study will be beneficial and advantageous to readers: both Buddhist and non-Buddhist readers.

⁸⁸A. IV.94.

⁸⁹M.III. 249 (saccavibhanga sutta)

⁹⁰A. V.51.

⁹¹D. 33

⁹²Dha. 12;29, Vsm. XXI 49, 65.

⁹³A. X.13.

⁹⁴Abhidh-s 58; Abhidh-s-(mh) pp.256-257. See also Bodhi, Bhikkhu 1993-2006, 330-1; Nyanatiloka (1987-1998), 38.

⁹⁵S. I.50.102.

2.5.1 Direct Cause of Conflict

The three roots of defilements; Hatred, Greed and delusion are the original kinds of main things, make use of unwholesome.⁹⁶ Whatever actions a greedy, hating and deluded person up-by deeds, word, or thoughts that too is unwholesome. Whatever suffering such a person, overpowered by greed, hatred, and delusion, his thoughts controlled by them, conflicts under false pretexts upon another by killing, imprisonment, confiscation of property, false accusations, or expulsion being prompted in this by the thought, "I have power and I want power, all this is unwholesome too"

There are many sources of conflict, including data conflict, interest conflicts, structural conflicts, relationship conflicts and value conflicts⁹⁷. Some examples of each are as follows:

Data conflicts (conflicts about information, facts) caused by lack of information, misunderstanding, miscommunication, confusion about responsibilities or boundaries, differing methods of assessing or evaluation or interpreting information, differing perceptions.

Value conflicts caused by differing world views, beliefs, or philosophies differing values that lead to differing goals, expectations or assumptions, differing criteria for evaluating ideas or behavior, differing, group or personal history, actual and traditions, or upbringing. Relationship conflicts come from differing personalities, repetitive, negative behavior, differing behavior (routines, procedures, methods, styles), misperceptions, stereotypes poor communication (Listening or expression) or miscommunication. Structure conflicts caused by perceived or actual competition over power and authority, perceived or actual inequality or unfairness concerning power, control, ownership or distribution of resources or procedures, destructive

⁹⁶Greed, hatred and delusion (*loba,dosa,moha*) are the three "unwholesome roots" roots cause of all mental defilements and unwholesome actions.

⁹⁷Dr. Banpot Thontiravong M.D, Buddhist peaceful means on conflict management in Thai health care system", **A dissertation of Doctor of philosophy (Buddhist Studies)**, Mahaculalongkornrajavidyalaya University, Bangkok, Thailand, 2011), pp. 37-38.

patterns of interaction, problems created by external factors such as time, geography, or physical settings.

This is an important step contributing to an insight and conflict management. Roland Fisher, a Canadian social psychologist, noted the need to investigate the background and development of particular conflict that leads to the current problem. In doing this, it should take into consideration the cause and type of conflict, the interaction between conflict people, factors affecting conflict escalation, including the history of relationship between people to the conflict. This is to gain insight on the dynamic of conflict, allowing the investigator to elicit an accurate and vivid picture of the current situation.⁹⁸

According to the Sakkapañha Sutta (Sakka's Questions) of Dighanikāya⁹⁹, the king of Deva asked the Buddha, what is the origin of conflicts? So, the Buddha answered all the questions with clearly and deeply. In according with the Buddha answered the question of the Sakka, the cause of conflicts are desire, envy, avarice, wrong view, conceit and attachment.

Therefore, everyone should understand clearly about conflicts and cause of conflicts. If one knows about the cause of conflicts, one has to avoid the unwholesome deeds so that in that society, people can live peacefully and harmoniously within the family, friends and so on and so forth.

In conclusion, people have to recognize what the origins of the conflicts are and how they cause damage to their mind. Then they are able to formulate the methods and techniques which can lead to the required solutions needed for the society. Fortunately, from the Buddha's teachings people are luckily enough to learn about loving-kindness which is definitely an essential one to fulfill the society in which people can live in harmony and peace individually and globally.

⁹⁸Fisher, R.J. **Interactive conflict resolution**, (New York: Syracuse University Press, 1977)

⁹⁹D. II. 276.

2.5.2 Indirect Cause of Conflicts

The Buddha attempted to deal with the emergence of anger both at the social and individual level, the inner transformation of the individual is the basis on which the urge to aggression can be tamed. Thus in working out the different levels of spiritual development, there are references to the forms of anger, hatred, and ill-will that obstruct man. Anger in the form of *vyāpāda* is referred to as one of the hindrances (*nivarana*), along with sensuality, sloth and torpor, restlessness and remorse, and doubt. *Vyāpāda* is one of the fetters that bind beings to the wheel of existence. *Vyaapāda* (ill-will), *kodha* (anger) and *upanaho* (malice), *issaa* (envy) and *macchariya* are considered as defilements (*upakkilesa*) in a list of sixteen defilements.¹⁰⁰ The anger roots of evils are very harmful for the ordinary people. And these unwholesome kamma can only be totally eradicated by the Buddha and his followers who have attained the enlightenment called Arahants who practiced perfectly according to his teachings. In brief and evidently, the Buddha's teachings have been the best solution for solving conflicts and eradicating its causes greed, hatred and delusion.

1. Repulsive (*Ayonisomanasikara*)

The first and foremost ground of arising anger as explained by the Buddha is repulsive object. According to the Buddha teaching, the unarisen anger arises and arisen anger increases when there is unwise attention towards sensory objects or repulsive object. In *Aṅguttaranikāya* the Buddha said that, "Bhikkhu, I do not know of a thing more conducive to the arising of non-arisen anger and the development of arisen anger as an angry object. Unwise reflection of an angry object arouses non-arisen anger and develops arisen anger."¹⁰¹

If one is being treated unfairly or being assaulted and at that very moment, if he has unwise attention, he might feel angry and react with impulsively with anger and hatred either screaming or attacking the opponent. But the Buddha himself has

¹⁰⁰Dr. Padmasiri de Silva, **Anger or Hatred**, The Psychology of Emotions in Buddhist Perspective Sir D. B. Jayatilleke, Colombo, 1976), p.8.

¹⁰¹A. II.12.

clearly said, "Supposed if some people ask you what is the reason unarisen anger arise and arisen anger increases and expands? You should answer thus, "A repulsive object. For one who attends carelessly to a repulsive object, unarisen and expands. This is the reason unarisen anger arises and arisen anger increases and expands."¹⁰²

2. Craving (*Tanha*)

Anger (*dosa*) is conditioned by craving (*lobha*) even though it is said they are in nature opposite to each other. Buddhism says anger arises from the unpleasant feeling whereas craving arises from the pleasant feeling. Everyone wants to live in a perfect and happy life. So they not only for themselves try to accumulate the things and have friends they dear but also for his family, friends and nations as well. After gaining what they desired, they do not want to lose what is dear to them because they are attached to them. But when things go wrong as they do not expected, they become displeased, frustrated and anger.

Not only that, when they are acquiring things they become attached to they might sometimes have to encounter with fighting and attacking by others. In Suttanipāta the question is raised by a certain deity as to "How do conflicts, disputes, lamentation and grief along with miserliness and conceit and arrogance together with slanderous speech arise?"¹⁰³ To which the Buddha clearly answered that "conflicts, contentions, lamentation and grief along with miserliness and conceit and arrogance together with slanderous speech arisen form loved objects."¹⁰⁴

There is a well-known story that illustrates how anger can vividly arise due to craving, during the time of the Buddha, the Kapilavatthu, the town in which the Sakyans were living and Koliya, the town of the Koliyans were geographically situated on either side of the Rohīni river that stream between two countries. Both were the relatives of the Buddha. The farmers of both towns used to irrigate their fields from this river. During the month of May-June, due to severe drought their

¹⁰²A. III. 290.

¹⁰³Sn .Iv. 1. *Kalahavidadasutta*: "Kutopahūtā kalahā vivāda, paridevasokā sahamaccharā ca; Mānātimānā sahapasunā ca, Kutopahūtā te tādīṃgha brūhi."

¹⁰⁴Ibd. "piyappahūtā kalahā vivādā, paradevasokā sahamaccharā ca; Mānātimānā sahapasunā ca, Maccherayuttā kalaha vivādā; Vivādajātesu ca pesumāni".

paddy and other crops were threatened and wilting due to insufficient water. The farmers on both sides wanted to divert the water to their paddy fields from the Rohīni River. The farmers from Koliya town wanted to divert and channel the water to irrigate their fields. However, the farmers from Kapilavatthu disagreed and protested that they would be denied the use of the water and their crops would be destroyed. They said they firstly would irrigate their paddy fields from the Rohīni River.

Both sides wanted the water for their own use only and as a result, there was much ill-will and hatred on both sides. The quarrel that started between the farmers soon spread like fire and the matter was reported to their respective rulers. Failing to find a compromise, both sides prepared to wage war.

When the Buddha came to know that his relatives on both sides of the river were waging war, he for the wellbeing and happiness of both, went to stop them. And the Buddha made them realize the blood is invaluable than water and he admonished them to live at ease and peace among people who are hateful, malicious, vicious and intent on hurt and harm.”¹⁰⁵

As Mahādukkhakkhanda sutta clearly says that conflicts at all levels of society are to be grounded in sense desire (*kāmahetu*). What the Buddha speaks of conflicts at all level of society is in the form of quarrels, (*kalaha*), disputes (*viggaha*) and contentions (*vivāda*). Conflicts occur between one nation and another. They also happen to occur between religious, ethnic or other group even within the same group or nation. As the Buddha said, “With sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the basis, the cause being simply sensual pleasures, the king quarrel with kings, nobles with nobles, Brahmins with Brahmins, householders with householders, friend with friend and so on. And here in the quarrels, brawls, and disputes they attack each other with fists, clods, sticks, or knives, whereby they incur death or deadly suffering.”¹⁰⁶

The Buddha further describes how conflicts find expression in battle involving death or deadly suffering to those who involved in fighting.

¹⁰⁵Dha.v.197.

¹⁰⁶M.I.83.

“With the sensual pleasures as the cause, men take swords and shields and buckle on bows and quivers, and they charge into battle massed in double array with arrows and spears flying and swords flashing; and there they are wounded by arrows and spears, and their heads are cut off by swords, whereby they incur death or deadly suffering.”¹⁰⁷

In the Mahānidānasutta, there is also a noteworthy statement in explaining how craving or sensual pleasures can cause arising of anger and results in conflicts and all forms of violence in society. The Buddha said that, "In dependence upon feeling there is craving; as a result of craving there is pursuit, with pursuit there is gain; in dependence upon gain there is decision-making; in dependence upon decision-making there is desire and lust; with desire and lust there is attachment; in dependence upon attachment there is possessiveness that lead to stinginess; in dependence upon stinginess there is safeguarding; and because of safeguarding, various evil unwholesome phenomena arise-the taking up of clubs and weapons, conflicts, quarrels, and disputes, insulting speech, slander, and falsehoods."¹⁰⁸

In conclusion, the statements mentioned above explained by the Buddha vividly say that craving has the very ground of arising anger that causes conflicts at all levels of society. Craving (*lobha*) therefore is said to be a ground of anger according to the teachings of the Buddha.

3. Envy (*Issā*)

According to the explanation of the Abhidhammā, anger (*dosa*) does not come alone but it arises with other companions- envy (*issā*), miserliness (*macchariya*), and remorse (*kukkucca*) that are all unwholesome mental states (*akusalacetasika*) that generate unwholesome consequences (*akusalakamma*). They all together arise with two consciousness rooted in hatred (*dosamūlacitta*), (*doso, issā*

¹⁰⁷Ibd.I.87.

¹⁰⁸D. II. 55 "*vedanam pamicca tanhā, tanham pamicca pariyesanā, pariyesanam pamicca lābho, lābham panicca vinicchayo, vinicchayan pamicca chandarāgo, chandarāgam pamicca ajjhosānam, ajjhosānam panicca pariggahao, pariggaham panicca macchariyam, macchariyam paniccaārakkho.Ārakkhādhi karanam danmādānasatthā dānakalahaviggha vivādatuvantu vampesuññamusāvādā aneke pāpakā akusalā dhammā sambhavanti.*"

macchariyam kukkucçañca dvīsu paṭighasampayuttacittesu). The envy (*issā*), miserliness (*macchariya*), and remorse (*kukkucca*) are associated with anger (*dosa*). Whenever therefore the envy (*issā*), miserliness (*macchariya*), and remorse (*kukkucca*) are present in the mind of human being, he is bound to be angry and create conflicts and engages in misconduct in bodily, verbally and mentally.

In the Visuddhimagga, the following definition of envy (*issā*) is given: “It has the characteristic of being jealous of other’s success. Its function is to be dissatisfied with that. It is manifested as averseness from that. Its proximate cause is another’s success. And it should be regarded as a fetter.”¹⁰⁹

The Atṭhasālinī, the commentary of Dhammasaṅgaṇī, also gives the similar definition of envy (*issā*) as follow: “It has the characteristic of envying, of not enduring the prosperity of others, the function of taking no delight in such prosperity, the manifestation of turning one's rice yam such prosperity, the proximate cause being such prosperity; and it should be regarded as a fetter.”¹¹⁰

Jealousy or envy arise when other possess things we do not possess. When there is jealousy one cannot endure it that others receive pleasant objects. At that very moment there cannot be "sympathetic or appreciative joy" (*muditā*) in Pāli. We may be jealous when someone else receives a gift, when he receives honor or praise because of his good qualities, higher positions, noble caste, or intelligence and wisdom. Not only being jealous of others’ success, even among the siblings, one is jealous of other for his or her beauty and complexion, knowledge and cleverness. When jealousy remains in the mind of human beings, they do not want someone else to be happy, success, beautiful and praised and so forth. A jealous person even wishes that others to lose the pleasant objects or the good qualities they possess.

¹⁰⁹Vism, XIV.172. p.478

¹¹⁰(II, Book I, Part IX, Chapter II, 257) “*Parasampattīnam usuyanalakkhamā, tattheva anabhiratirasā, tato vimukhabhāvapaccupannhānā parasampattipadannhānā, samyojanam ti dannhabbā*”

In one occasion, the Buddha taught to the Sakka, "Ruler of the Gods, it is the bonds of jealousy and avarice that bind beings to that, thought they wish to live without hate, harming and malignity. They yet live in hate, harming one another, hostile and malign."¹¹¹ Therefore, according to the Buddha teaching, it can be realized that the breaking down of social harmony and all forms of conflict disputes and quarrel are also built-up by envy and miserliness.

As for envy, there is a famous story of Kāḷayakkhiṇī¹¹² that describes how jealousy or envy results in a great deal of shortages and disadvantages, revenge and killing unless the feeling of sympathetic joy is fully and mindfully developed.

This story highlights that harboring hatred and revenge and killing each other occurred out of anger that is conditioned by jealousy or envy (*issā*). To remove the feeling of jealousy and envy, says the Buddha, the feeling of appreciative and sympathetic joy ought to be cultivated and developed that is the opposite of it. At first it may be difficult to appreciate and rejoice in other people's possessions, but if the feeling of sympathetic joy is developed again and again and again, one would be able to endure and appreciate in the other's success.

To sum up, according to the Buddha, envy hinders one from gaining peace, happiness and a complete liberation from suffering. As he said in the Dhammapada; "People give according to their faith and as they are pleased. Whoever therein is envious of others' food and drink, gains no peace either by day or by night."¹¹³ So, envy is one of the grounds of the anger.

4. Miserliness (*Macchhariya*) and Conceit (*Māna*)

In the Visuddhimagga miserliness (*macchhariya*) is defined as "its characteristic is the hiding of one's own success that has been or can be obtained. Its function is not to bear sharing these with others. It is manifested as shrinking,

¹¹¹D. II. 277.

¹¹²Dh. 5

¹¹³Dh. 249.

or it is manifested as meanness. Its proximate cause is one's own success. It should be regarded as a mental disfigurement."¹¹⁴

In the *Atthasālinī* the following similar definition of miserliness (*macchariya*) is also given:

“It has, as characteristic, the concealing of one's property, either attained or about to be attained; the not enduring the sharing of one's property in common with others, as function; the shrinking from such sharing or niggardliness or sour feeling as manifestation; one's own property as proximate cause; and it should be regarded as mental ugliness.”¹¹⁵

The miserliness is the unwholesome attitude that involves the selfish enjoyment of goods and resources and guarding them greedily without sharing them with others. The *Kūṭadaṇṭasutta* very clearly points out how social unrest and conflicts and moral degeneration had occurred due to miserliness and stinginess as follow.

Once there was a king named Mahāvijita who was great wealth and large amount of property. He was enjoying those goods and corns without sharing it with his subjects out of stingy and misery. Instead of sharing the country properties along with all subjects, he planned to offer a great sacrifice expecting to ensure more and more goods. But his country was full of crimes: killing, stealing, robbers, harassment and so forth. The king had tried to stop people who commit crimes by degradation and banishment, and fines and bonds and sent sentence to death. But the criminal behaviour only increased more.¹¹⁶

One day he went to see the Buddha and reported those chaotic situations in his country. Then the Buddha asked as to how he tried to eliminate the criminal behaviours. The king answered that he tried to stop scoundrels by confiscation, banishment, punishments, imprisonments and executions.

¹¹⁴Vism. XIV. 173.p.478.

¹¹⁵Abhi. A. (II, Book I, Part IX, Chapter II, 257) ”*laddhānam vā labhitabbānam vā attano sampattīnam nigūhanalakkhamam, tāsam yeva parehi sādharana-bhāva-akkhamanarasam, saṅkocana-paccupannhānam kamukañcukatā papaccupamnhānam vā attasampatti padamnhānam cetaso virūpabhāvo ti dinnhabbam.*”

¹¹⁶D. I.136.

The Buddha told the king that is not the proper way to eliminate the criminal behaviors. The Buddha advised the king thus, "Whosoever there is in the king's realm and who devotes themselves to keeping cattle and the farm, to them let his Majesty distribute food and seed-corn. Who devotes themselves in trade to them let his majesty distributes capital and loan. Who devotes themselves to government services to them let his majesty offers proper wages and food. Then those men, being intent on their own occupations, will no longer harass and harm the kingdom; king's revenue will go up; the country will be quiet and at peace; and the populace, pleased one with another and happy, dancing their children in their arms. They will dwell in open houses."¹¹⁷

The above statement illustrates how due to strong tendency of stinginess and miserliness to one's own property and lack of generosity, conflicts and moral degeneration arise in society. To remove and abandon the miserliness, the perfection of generosity (*dānapāramī*) according to Buddhism is to be cultivated, because giving a gift to angry person is also one ways of eliminating and curbing anger as discussed in Visuddhimagga.¹¹⁸

In addition, conceit (*māna*) is one of unwholesome mental states (*akusalacetasika*) that breed physical ailments and mental suffering and it is considered to be a ground of arising anger in Buddhism. Conceit arise when we think of ourselves as important, better and superior person than others.

In the Dhammasaṅgani, the definition of conceit is given as below- "Conceit at the thought "I am the better man" conceit at the thought "I am as good (as they)", conceit at the thought "I am lowly" all such sort of conceit, overweening conceitedness, loftiness, haughtiness, flaunting a flag, assumption, desire of the heart for self-advertisement- this is called conceit."¹¹⁹

The Visuddhimagga also mentions the similar definition of conceit (*māna*); "The pride has the characteristic of haughtiness. Its function is

¹¹⁷D.I.136, 137.

¹¹⁸Bhikkhu Ñāṇamoli, **The Path of Purification**, (1st ed) (Buddhist publication Society; Srilanka, 1956).

¹¹⁹Dhammasaṅgani, **Buddhist Psychological Ethics**, translated from the Pāli by C.A.F. Rhys David's (Oxford: Pali Text Society, 1900).

arrogance. It is manifested as vain gloriousness. Its proximate cause is greed dissociated from views. It should be regarded as like madness.”¹²⁰

Therefore, in conclusion, these miserliness and conceit are the roots of the conflicts and unwholesome which are as a ground of the anger to defeat the social happiness and human well beings.

2.6 Concluding Remarks

In conclusion of this chapter, there are five important categories in this chapter. They are: (1) the meaning and significance of conflict, (2) types of conflict and problems in the human societies, (3) Anger as a predicate of conflict, (4) Conflict as the problems in the human societies, and (5) the cause of conflict. Conflicts can create violence and destruction in the societies. Conflicts have been arisen by the unwholesome mind: anger (*dosa*). Therefore, anger is the main cause of conflict. There are many conflicts in any part of the modern world. Why the reason is that deep rooted in our human-mind? Because the human mind is not stable and peace without the dhamma: loving-kindness. Therefore, the method of conflict resolution is more necessary in the human societies. Without conflicts resolution, there is no peace and happiness.

Notwithstanding the prevalence of conflicts resolution processes utilized by Buddha dialysis facilities and monitoring agencies, the decisions of individual and their emotions tend to influence conflict implication outcomes for society unless misconduct exists that impact society, who for the reason of stability, face problems when undergoing loving-kindness.

Interestingly conflict arises due to negative emotions, misperceptions or stereotypes, poor spiritual progress between people or even repetitive negative behaviors by a party. Again these conflicts can turn out to be (1) intrapersonal conflict which occurs from lack of mindfulness or awareness, different interpretation of mindfulness and its relevancy. (2) Interpersonal conflicts which are generated from lack of loving-kindness and compassion, and increasing envy, avarice, anger and

¹²⁰Vism, XIV.24. p. 477.

greed. (3) Interest conflict caused by competition over perceived incompatible needs. (4) Value conflicts arisen from different ways of life, ideology or religion. Due to the force exerted externally by one or various conflicts society suffers from the dispute such as limited physical resources, time or organizational changes and so on.

Finally, it is remarkable to learn from one of the religions conferences at which all the world religious leaders agreed to say that unpleasant crises do not arise from Theravada Buddhism and that Truth, Love, Morality and Loving-kindness are the best principles for peace and wealth of all people in the world. Among these four principles, loving-kindness, *mettā* has the nature of pure and noble good will is the most important for all beings. Because having *mettā* means having the desire to enhance the welfare of others and having no selfish desire. In addition, *mettā* is also said to be a sublime state of mind. Therefore one who has cultivated *mettā* can enjoy living in the sublime abode. The Buddha Himself fulfilled the perfection of *mettā* in his previous existences and because of that he never created any conflicts in his following life until finally he attained enlightenment and became Buddha, the Holy one.

Chapter III

The Concept of Loving-kindness for Solving the Conflicts in Suttas and the Best Practices Applied by Modern Scholars

There are many kinds of opinions in this chapter which consist of the important things that mean the concept of loving-kindness for solving the conflicts in suttas. The researcher will describe the meaning and characteristic of loving-kindness, the ways to the method of loving-kindness and benefits of practicing loving-kindness meditation. Moreover, it includes conflicts resolution based on the case study of Buddhist theory and best practice of modern scholars.

Actually, the research methodology of Loving-kindness indeed needs to advantage for the conflicts resolution in human societies and around the world. So, Conflict resolving is necessary to identify and carry happiness through for the human society without hesitation. In the Itivuttaka Sutta, the Buddha delivered about loving-kindness, "whatever kinds of worldly merit there are all of not worth one-sixteenth part of the heart-deliverance of loving-kindness and influence in radiance the heart-deliverance of loving-kindness for excels them".¹ Therefore, loving-kindness meditation and practice of loving-kindness needed as a model for stability of human society and happiness of peace in the modern world.

3.1 The Meaning and Manner of Loving-Kindness in Suttas

According to the mentions of the above passages that mettā is one of the most important practices among the four sublime Dhamma. As long as the people assume mettā as a religious concern the other noble living Dhammas such as *karunā*, *muditā*, and *uppekḥā* are more or less involved in it too.

¹Thanissaro Bhikkhu, (tr.), **Itivuttaka: This Was Said by The Buddha**, mettā forest monastery, March 2001.

Religiously mettā is always linked to those noble living Dhammas. And, one can seek to attain jhāna, *magga*, *phala*, and Nibbāna either in the present life or in *Samsara*, round of rebirths, because one practices mettā with right view (*sammā dhitthi*) and right action (*sammā kammanta*) based on wisdom and morality. Moreover, the propagating of mettā is comprehensive action including private interest, individual satisfaction or transcendental reward.

One who practices of Loving-kindness that is happy feel goodwill, and will give for mankind and toward an individual person who is receiving mettā. The Buddha's counterpart of unconditional position regard is loving-kindness. There are so many interpretations of mettā but different meaning or different vocabulary. Most of the scholars mention mettā as loving-kindness, love, benevolent, boundless love and universal love. Although they are a different interpretation of mettā, there is the same benefit and quality of mettā. Here, the researcher will interpret mettā as loving-kindness in the Buddhist scriptures. Therefore, the concept of mettā is partly transcendental. So, it is not easy to give a rational explanation for mettā in Suttas but this new method will be useful for solving the conflicts as the best practice of technique.

3.1.1 The Meaning of Loving-kindness

In the Buddhist literature and Buddhism, the word of mettā is a very well known Pāli term. In addition it has respectfully been practiced in the human world by every religious including- Christian, Hinduism and Islamism but here, the researcher will only present about Buddhist Loving-kindness in the Theravada Buddhism. However, the world *dukkha* in Pāli has wide meaning so that not to be stated with other languages so also mettā. In Myanmar, it is translated "Love, Nature of Love".² But those meanings do not complete because it is difficult to know that what love for brother and sister or for between parents and children or for teacher and pupil is. Are those types of love in mettā as the same Mettā?

²Padattha-Dhan, p. 706, Ti-pi-Dhan. Vol. XVI. P.803

Therefore, the interpretation of word mettā is wide and the field of the word love is narrow. In the same way in English and it is translated "love, amity".³ On the other hand, it is difficult to say those translations actually do express the meaning of mettā extensively.

For example, concerning with the term *Dukkha* Dr. Rhys Davids, the Pāli first scholars, from west said: "There is no word in English covering the same ground as *Dukkha* does in Pāli. Our modern words are too specialized, too limited and usually too strong."⁴

Although the term mettā like *Dukkha* is translated into various languages, it is not easy to comprehend the original meaning of mettā. But it is language that the meaning of a term can be expressed and for that reason the meaning of mettā will be stated in Pāli, *Atthakathā*, and *tīkā* including the writing of the author Sayādaw who is a famous in Myanmar.

Mettā is a pāli word which has been translated into English as love. But the nature of mettā is very different from that of love. The pāli word mettā to mean loving-kindness, not the ordinary sensual, emotional, sentimental kind of love. Although mettā can be defined variously, in this dissertation it will be used as benevolence, friendless, amity, friendship, goodwill, kindness, close mental union, and active interest in others.

The word mettā is divided into √mid + ta+ ā. The meaning of √midis loves. As result, the nature of love is called mettā.⁵

The word mettā is divided into mitta+a+ā. (After mitta noun, a particle and then ā feminine gender=metta). According to this explanation, the meaning is the nature of one's love.⁶

³P.E.D.p.546.

⁴Ibid.

⁵Mijjati sinedhatiti metta. (√mid+ta+ā) mijjati sinehati= to love, iti=so, mettā=love. Here in meaning -it is called Mettā for loving=the nature of love. Ti.pi.Dham. Vol.XVI.p.803.

Ashin Janakābhivamsa the famous author, explains that *mijjati sinihyati*= to love, *iti*=so, *mettā*=love. By primary creed, *adosa cetasika* (loving-kindness) is and its objective is the loving being.⁷

Moreover, the explanation of Ashin Janakābhivamsa is well-known that not only the primary meaning of *mettā* but also other secondary meaning includes. It is clear that these two definitions suppose that the nature of love is called *mettā*. Dictionaries (Abhidhans), in Myanmar Dictionary printed by Myanmar literature board the definition of *mettā*, is love,⁸ but in Pāli-Myanmar Dictionary written by U Hoke Sein, *mettā*=love, adoring.⁹

In Myanmar-English dictionary printed by Myanmar literature board, the statement is *mettā*=love, kindness, affection; benevolence.¹⁰ In ko kyint Abhidhamma (Abhidhamma in Daily life), *mettā* is *adosa cetasika*.¹¹

English Dictionaries in Pāli Text Society, it is descriptions of *mettā* which derived from √mid-love, amity, sympathy, friendliness, active interest in others¹² but, in Children's Dictionary friendliness, friendly feeling, goodwill, kindness, love, charity.¹³

However, the *piṭaka* translation board in Myanmar and the scholars translate *mettā* that loving-kindness, goodwill, benevolence.¹⁴ Among them, P.T.S. dictionary translates *mettā* with four kinds of meaning in accordance with a condition as follow:

Metta which means conversation told in form of a question so difficult and puzzling that nobody "from hell to heaven" can answer it except the Bodhisattva.

⁶Mitte bhava "mettā" (mitta+na+ā) mitte=in loved object, bhava=is. Ibid. Note that:1,2,3 definitions are in Atthasālini Atthakatha that of Mejjatitī mettā, sinighatitī attho. Mettā bhava, mittassa va esa pavattitipi metta. Abhi.A.I.p.237

⁷Bhātī.p.644

⁸Myan-Dhan.I. p.279

⁹Pa-Myan-Dhan.p.706

¹⁰Myan-Eng-Dhan.pp.355-356

¹¹Ko Kyint, p.103

¹²P.E.D.p.546

¹³D.P.L.p.246

¹⁴D.B.T.pp.141-142

Mettā (*Vedic maitra*) "belonging to Mitra" and in Sanskrit scriptures, *maitra* "friendly". Mitra mentions friendly, benevolent, (*mettena kāya kamma* etc.), (*mettā vacī kamma*).

Mettā explains in detail at Visuddhimagga and *mettaṇ karoti* to be friendly or sympathize with Mahāvamsa. Actually, *mettā* but shortened to *mettā* in *mettā Citta* means kindly thought, a heart full of love in Dighanikāya. And, *mettā jhāna* love meditation, as *mettā* in Suttanipāta Pāli.

Moreover, usually *mettā* but shortened to *mettā* in *mettā Citta* kindly thought, a heart full of love in Suttanipāta Atthakathā and *mettā jhāna* love meditation, as explain of *Citta* at (*mettāceto*) sympathetic, showing love towards Itivuttaka Pāli and Jātaka (*mettā koṭṭhāsa mettācitta*), *mettā bhāvanā* cultivation or development of friendliness at towards all living beings, Milinda.¹⁵

On closer observation of the above it can be seen that there are many interpretations and meaning of *mettā* or loving-kindness in Buddhist Scriptures and by Buddhist Scholars in the world. The research collected their idea and knowledge of the wisdom concerning with the meaning of *mettā*.

It can be said that it is complete. In brief it must be noted that the above all meaning cannot translate to cover totally the nature of *mettā*. Consequently the best way is only using *mettā* as adopted loan-word as *mettā* that is supposed to be. The above statements are a literary meaning of the term *mettā*.

Now the authoritative sayings which explain to understand all of the people the term *mettā* are going to describe. Firstly Ashin Janakābhivamsa, the famous author, gives an explanation, "In the name of *mettā* there is no separate *cetasika* (mental factors). *Adosa cetasika* is called *mettā* when the welfare of beings is wished therefore, he said, "Please, note, if one loves, take loving-kindness." And for the welfare of someone the loving-kindness to look after them is *mettā* as he has explained.¹⁶

Here what *adosa cetasika* means is the opposite of *dosa cetasika* (anger).¹⁷ *Dosa* is *akusala cetasika*, immoral concomitant. It is together with twelve *Akusala*

¹⁵P.T.S (Dictionary), pp. 540-541.

¹⁶Ko-Kyint.p.103

¹⁷Sanghaha.p.1-2

Citta, immoral consciousness. These twelve are divided into three parts-two for anger, eight for greed and two for ignorance. Among them, the two consciousnesses for anger are called *Dosamūla citta*. These two consciousness appear together is called "Being anger, being anger". What *adosa cetasika* means is the opposite of above *dosa cetasika* and it is together with thirty-seven moral consciousnesses.¹⁸ That *adosa cetasika* is *mettā Citta* when someone wishes for the welfare of beings.

Sayadaw also teaches the difference between the pure and impure loving-kindness. When one says *mettā, taṇha* (craving) which is called *pema*, it is clear that affection also interferes with *mettā*. But that love is self-centered. E.g. Due to the false view of my husband, my wife and my son it is only self-centered *Lobha* based and *akusala* based love. These loves indeed quite a different form pure *mettā* which does not focus on own interests and does not seek own interest and which is dedicated to the prosperity and happiness of others.

There is another kind of love; the kind of love of lust of an object into the loved person with clamminess. Thus, that kind of love is called *mettā*. The real *mettā* is only one in the two moral and functional consciousnesses (*kusala kriya citta*). Lust is greed and immoral. Therefore, love with attachment-love of husband and wife, love of relation etc., is not real *mettā* but lust. That kind of love is called *gehassitapema*, love depending on house in texts.

The meaning of the above definitions by Sayadaw is that *mettā* is divided into lust (*Tahna*) and real *mettā*. Therefore, Tipitatakadhara minkon Sayadaw said, "What *mettā* is means ultimate reality. When they are counted each there is no *mettā* in special *mettā* but *Adosa*, therefore, *mettā* contains in *Adosa* partially. That is to say, *Adosa cetasika* is wide so, *mettā* contains a part of it.

Adosa cetasika concomitant is together with both of fifty-nine beautiful concomitants according to *Abhidhammatthasangaha* text¹⁹. When fifty-nine beautiful concomitants become *adosa* concomitant is together with them. *Adosa* can give attention to the various objects but *mettā* is only being.

Moreover, Chan myay yait Mying Sayadaw mentions the meaning of *mettā* that is the wish for the welfare and happiness of all living beings. So, *mettā* benefits

¹⁸Dosapatipakkha Gath, vibhavani.p.110

¹⁹Samgaha, p. 11.

all living beings and compared to the love of the mother for her own child.²⁰ Furthermore, Mahāsi Sayadaw explains mettā is one of the pure minds which are happy and peaceful mind to the other by the contemplation of mettā.²¹

So, in conclusion the meaning of loving-kindness is beneficial for the knowledgeable and intellectual of the human society concerning with the Buddhist Scriptures: PTS translations and points of Sayardaw Ahsin Janakabhivamsa, Chan myay yait mying, and Mahasi Sayadaw. Therefore, according to the above mentions, the meaning of mettā will be a complete expression in this chapter. Moreover, some of the love with an attachment that means love of husband and wife, love or relation is not real *mettā* but lust. It is clear that the real loving-kindness is the nature and pure and purified without lust. Accordingly, the definition of loving-kindness is the simple factor but no lust, no attachment and no anger.

3.1.2 The Manner of Developing in Loving-kindness

Attitudes or manner are very important for effective physical action of mettā.²² Actions that fulfill needs of others or cultural needs of the society can be called mundane mettā or mettā socially practiced because we can rationally understand that both self-interest and public-interests are involved in such practice. It can be motivated by either religious attitude or rational manner, cultural consciousness or by both. Thus, people are not sure that every action of mettā will be effective for society. The effectiveness of practicing mettā depends on the attitude which seeks smooth running of the society.

²⁰Chan myay yeat mying Sayadaw, **How to develop mettā -Loving-kindness**, (Chan Khoon San, Malaysia, 2008). p.3.

²¹Mahasi Sayadaw, **Brhamavihara Dhamma**, (Buddhasasananuggha association, Yangon, 2006), (Burmese version), p.4.

²²Sharon Salzberg, **loving-kindness**, (Malaysia: Buddhist young association, 2006), pp.190-191.

The manner is determining factors in elimination anger as well as in practicing mettā socially.²³ Therefore, the society wishes to sustain the welfare of all the others. Consciousness (*Citta*) and mental factors (*cetasikas*) led by *Chanda* to make donations, to observe precepts and to realize the *Nibbana*. So, it is imperative to remove the close enemy of loving-kindness and to establish true loving-kindness. Moreover, loving-kindness is not associated with grief (*Soka*).

According to the nature of ultimate reality, it is *vedana cetasika*. It is a painful feeling. When the process of ordinary consciousness arises associated with grief, lamentation and Anxiety arises. Consequently, true and genuine loving-kindness can no longer arise in the mind of a mother who is worrying about her son who has not yet come back home from a distant place. It is because of loving-kindness not associated with grief (*Soka*), anger (*dosa*) or greed (*lobha*).

Besides, the manner of the enemy of loving-kindness is anger (*dosa*). It is the opposite of loving-kindness. When Anger (*dosa*) arises, the influence of loving-kindness is of no avail. Consciousness (*Citta*) and mental factor (*cetasika*) became harsh and violent. So the harsh material phenomena such as becoming red of the corner of the eye and the ears, trembling noise and shouting loudly. So, the manner of anger (*dosa*) is likened to viper and cobra.

Additionally, the manner of loving-kindness gains momentum and as a consequence bodily, verbal and mental behavior become gentle and flexible mercy and compassion towards all beings arise sympathetic joy over others health and wealth also arise. So, it is essential to understand that the manner of developing of mettā is important; those practices must be based the ways of developing loving-kindness through four kinds of units; *averahontu*, *Abuappajjahontu*, *Anighanontu*, *Sukhiattahanam pariharantu*.

In practicing mundane mettā, one's elimination of greed can constitute an effective action for social needs. Levels of elimination of greed may vary with attitudes. Mundane mettā can be practiced by noble ones or by ordinary members of

²³Ibid.

the society. For noble ones, we can assume that they are trying to totally negate their greed or anger. Thus, their manner or values are religious. By the religious manner, they can sacrifice even their lives for the society. They can do that cannot easily be done by ordinary people. Noble ones do not mentally cultivate mettā when socially practicing it. They have to practice mettā in terms of physical activity. Consequently, they have to overlook the chance that mettā can be cultivated to be *mettā-jhāna*. In this practice, even noble ones do not practice mettā mentally alone for their manner towards mettā must be religious.

To conclusion in a brief summary, the manner of developing loving-kindness indeed necessitates not only for individual practices but also human societies. The above passage mentions about the ordinary person and noble ones are not the same practical method but the same goals which can get peace and happiness for the practitioner or others. This good manner of loving-kindness practices to eliminate anger for good benefits and happiness. Society needs to stable and grow happiness concerning with the manner of developing in Loving-kindness.

3.2 Characteristics and Types of Loving-kindness in Suttas

Characteristic of mettā is divided into three parts based on body, speech and mind which know as *bodily-mettā*, *verbal-mettā* and *mental-mettā*. Concerning with the three kinds of loving-kindness, while Venerable Anurudha, Venerable Nandiya, Venerable Kimila was residing at the Sal tree forest named *Gosīṅga* near *Natika* village. They discussed extensively with the Buddha. The followings passages are the summary of their discussion.

“When Bhikkhus live together with, if the things are neglected with careless, without finding fault the doer, bearing in mind that won things keeping is present bodily mettā.”²⁴

²⁴D. II. pp. 67-68.

While a person parts company, bearing in mind that my duty, the unsuitable things which remained are kept and it is past bodily mettā. That is to say without finding fault of others only himself is the best in purity as much as he can.

When the person lives together with another speaking with sweetness to each other is present verbal mettā. One friend has the quality of precept, concentration, and wisdom. Speaking about the quality of friend at present and if someone finds fault him, speaking truly him are past verbal mettā. That is to say without choosing a present or past, basing on pure mind speaking with sweet words onto others.

What mental mettā means, "May my friend be happy etc." bearing in mind his welfare is, and the nature of present or past is the same. That is to say without choosing a present or past bearing in mind mettā on any person.²⁵

They are the meaning of three kinds of mettā born there in mind by three monks (*Theras*). In seven prosperities of monks in *Mahāvagga Aṭṭhakathā*, above different kinds of mettā are stated for men and monks.

- (1) To fulfill the practiced dhamma well is bodily mettā.

Going to stupa or to Bodhi tree to worship, going to invite the monks. Welcoming the monks having seen them who enter for alms food, handing the alms-bowl, taking the place and sending them etc. are bodily mettā.

- (2) The monks making to be known with mettā the *Acarapannaṭṭi sikkhāpada*, preaching the methods for meditation and delivering are verbal mettā.

The person who says that to go to Stupa or Bodhi tree to worship, listen Dhamma, donate the light and flower, practice three good actions, donate good to be distributed by tickets, serve the monks with food, put the place, give the drinking water, welcome the monks and do chores with earnestness, is verbal mettā.

²⁵M. I. p 267.

- (3) The person who thinks that may all monks who live in this monastery after getting up early, washing body, doing the duty of Stupa and staying the quiet place are happy and free from danger is mental mettā.

The person who thinks that may all people be happy, free from danger and free from suffering is mental mettā.²⁶ These three kinds of mettā are divided into two; present and past.

(A) As helping companion for sewing the robe of junior monks is present bodily mettā. Washing the leg of senior monks, worshipping them and fanning them etc. All respects are present bodily mettā. And, not showing the bad actors on them, both senior and junior monks keep like own things and it is past verbal mettā.

(B) He is *Devatta Thera* and he is *Tissa there* that speaking in honors is present verbal mettā. Speaking out dear words for *Thera* who is absent from monastery asking where is our *Devadatta there*? Where is our *Tissa*? And when will he come back? It is *vaci kamma Metta* performed in one's absence.

(C) Looking at someone present with a cheerful face with opened lovely eyes with pure love known as mettā is present mental mettā. Thinking that *Devadatta Thera, Tissa Thera* be free from disease is past mental mettā.

In conclusion, these three characters are the factions of the loving-kindness indeed necessary for living as the family, friends and everyone without hated and conflicts. So, these characteristics of loving-kindness factors are necessary for human society without finding fault or conflicts.

3.2.1 Three Characteristics and Universal Love

In this strategy, the meditator is several steps ahead. Here, the meditator is not asked to select any particular person as the meditative subject. In lieu of selecting any particular person, the meditator cultivates limitless and boundless loving-kindness to every sentient being in this universe such as the weak (*tasa*), strong (*thāvara*), of all dimensions (*dighā, mahantā, majjhimā, rassakā, anuka thūlā*)

²⁶D. A. II. pp.121-122.

seen and unseen (*diṭṭha* and *adiṭṭha*) dwelling far and near, born or awaiting berth. As discussed in the mettā Sutta, the meditator is further advised to cultivate a conscious radiation of uninhabited love (*mānasaṃbhavāye*) to the entire world (*sabbalokasmiṃ*), encompassing all directions (*uddhaṃ adho catiriyāṇca*), bereft of any vestige of obstruction, hatred or enmity (*asambādhaṃ averaṃ asapattāṃ*) therefore this boundless love is conducive to preclude unwholesome thoughts of ill-will to others and the wishing of harm to each other (*byārosanā patighasaññā, naññamaññassa dukkhamiccheyya*).

The thought of loving-kindness should be developed (*mettaṃ cittaṃ bhāvayaṃ*) day and night.²⁷ And in the final analysis, it is said that just as a mother who loves her own child, the meditator also should be able to cultivate loving-kindness to all sentient beings in this universe.²⁸ The *Paṭisambhidāmagga* shows five ways of the mind-deliverance of loving-kindness with unspecified pervasion such as “May all breathing things....all whose is born....all persons...all those who have a personality be free from enmity affliction and anxiety and live happily.”²⁹

The progress obtained from the first and second is used here to cultivate loving-kindness towards hostile or antipathetic persons. But in this strategy also, the meditator is advised to pervade loving kindness, not at the first to hostile or antipathetic person, but to a respected person, a dear friend or a neutral person and finally to the hostile person.³⁰ It is quite clear that this strategy has been set up in a way of systematic desensitization for overcoming anger. The *Visuddhimagga* repeatedly says that to put an antipathetic person in a dear one’s place is fatiguing.³¹ Therefore the hostile or antipathetic person in this process should be kept in the final stage. But, when the cultivation of loving-kindness is promoted from the respected person to hostile person as mentioned in the *Visuddhimagga*, the meditator will be able to start cultivation of loving kindness even to a hostile or an antipathetic person.

²⁷Sn v. 507.

²⁸Sn. V. 149 *Mātā yatā niyaṃ puttāṃ, āyusā ekaputtamanurakkhe, vampi sabbabhūtesu, ānasaṃ bhāvayeaparimāṇam.*

²⁹Ps. II, p.130.

³⁰Vis, iv, p.323.

³¹Vis, ix, p. 322.

1. Self-reproach

As mentioned in the Visuddhimagga, when a meditator is unable to subside one's anger, the next strategy is advocated there as self-admonishment. In this strategy, at first, the meditator is repeatedly asked to be patient³², Just after calming down, the meditator is remembered the bad outcomes of anger.³³ Early Buddhist discourses understand anger as the unwholesome mental strength leading the human being into various unpleasant and sorrowful circumstances. Social, economic, physical and mental degenerations caused by anger are to be remembered by meditator here when anger comes to the most intensified stages.³⁴ According to the analysis of *mettābhāvanā*, intensified anger causes serious harm to oneself and to the society. That kind of angry person who brought big harm to oneself and to society will become a useless person like fouled timber burnt at both ends.³⁵ These admonishments are mentioned here as a way in order to overcome anger when one is being led by seriously anger.

³²(i) No higher rule, the Buddhas say that patience and no *nibbāna* higher than forbearance D ii, 49, Dh. 184; Patience in force, in the strong array: This him I call a Brahman, Dh. 399; No greater thing exists than patience, s.i, 22. (ii) Bhikkhus, even if bandits brutally severed limb from limb with a two-handled saw, he who entertained hate in his heart on that account would not be one who carried out my teaching M, I, 129.

³³To repay angry men in kind is worse than to be angry first; 'Repay not angry men in kind and win a battle hard to win. 'The weal of both he does promote, 'his own and then the other's too who shall another's anger know 'and mindfully maintain his peace s. i. 162.

³⁴Bhikkhus, there are seven things gratifying and helpful to an enemy that happens to one who is angry, whether woman or man, what seven? Here, bhikkhus, an enemy wishes thus for his enemy "Let him be ugly" why is that? An enemy does not delight in an enemy's beauty. Now, this angry person is a prey to anger, ruled by anger; though well bathed, well anointed, with hair and beard trimmed and clothed in white. Yet he is ugly, being a prey to anger. This is the first thing gratifying and helpful to an enemy that befalls one who is angry whether woman or man. "Let him lie in Pain"... "Let him have no good fortune"... Let him not be famous"... "Let him have no friends"... "Let him not on the breakup of the body after death reappear in a happy destiny in the heavenly world"; why is that? An enemy does not delight in an enemy's going to happy destiny. Now, this angry person is a prey to anger, ruled by anger; he misconducts himself in body, speech, and mind. Mis-conducting himself thus in body, speech, and mind, on the breakup of the body, after death, he reappears in a state of loss in an unhappy destiny in perdition, in hell, being a prey to anger. A. iv. 94.

³⁵As a log from a pyre, burnt at both ends and fouled in the middle, serves neither for timber in the village nor for timber in the forest, so is such a person as this I say A, ii 95; Iti, 90.

2. Manifestation on Higher Character

In this strategy, the meditator is advised to seek any kind of good qualities keeping away bad qualities of the hostile person. Taking any kind of slight good qualities of the hostile person as the subject of meditation reflected from his/her verbal, physical or mental behaviors, the meditator is asked to cultivate loving kindness.³⁶ Due to this strategy, the meditator will be able to control even the most intensified anger towards the most hostile person even.

3. Kamma Reflection

This strategy explains the way which is related to ethical conduct of the meditator and the hostile person. Simply it can be mentioned as kamma therapy. When it is analyzed the entire psychological function of kammic actions, everybody can understand it's wholesome, unwholesome and their outcomes either as good or bad.³⁷ Anger is also understood in this context as the unwholesome mental phenomenon leading human beings into unhappy circumstances. But it is said here that as a result of overcoming anger, oneself is able to promote his potential into the utmost level either as supramundane or mundane. According to Buddhist psychology, everybody is born to this world with the seeds of becoming a Buddha, a Pacceka Buddha, Arahant, Brahma, Sakka or Cakkavatti Rājā and Universal Monarch.

According to this explanation, it is universal love for mankind abundantly clearly that meditator who cultivates loving-kindness is primarily able to be free from enmity, affliction, and anxiety while it is practicing *mettābhāvanā*. And on the other hand, since this strategy is bereft of any particular person or mankind of stability, the meditator can easily promote his mind towards the loving-kindness.

³⁶For one person may be controlled in his bodily behavior with his control in doing an extensive course of duty know to all, though his verbal and mental behaviors are not controlled. Then the latter should be ignored and the control of his bodily behavior remembered. Vis, ix, 328.

³⁷For you is the owner of your deeds, heir of your deeds, having deeds as your parent, deeds as your kin, deed as your refuge: you will become the heir of whatever.

3.2.2 The 528 Types of Loving-kindness

The method of developing mettā, 528 types of loving-kindness and the terms used in that method are (a) Odhisa mettā (b) Anodhisa mettā and (c) Disāpharana mettā and are explained below.

- A. Odhisa mettā is mettā developed towards specified persons
- B. Anodhisa mettā is mettā developed towards unspecified persons
- C. Disāpharana mettā is mettā developed towards ten directions diffusely.

To make these obvious it will be described in pairs of Pāli and English languages. These are-Five Anodisa (unspecified) categories

- (1) *Sabbe Sattā* = all beings
- (2) *Sabbe Pāṇā* = all breathing beings
- (3) *Sabbe Bhūtā* = all creatures with district bodies
- (4) *Sabbe Puggalā* = all person and
- (5) *Sabbe Attabhavapariyāpanna* = all begins who have a personality

These five categories are five kinds of mettā developed without any discrimination of man, woman, demarcation or limit.

- (1) The words "*Pañcahakarehi anodhisopharana mettā ceto vimutti, sattaharakarehi odhisopharana mettā ceto vimutti, dasahakarehi dhisapharana metta cetovimutti*"³⁸ were described in Visuddhimagga. Mahāsi sayādaw who translated it made the following Nissaya remarks.
- (2) If mettā is said in general, the past part of mettā also should be taken. If it is said *ceto vimutti*, it was said that only *mettā jhāna* should be taken. It was remarked that mettā indeed is said to be *ceto vimutti* as it is the

³⁸C.A.F Rhys. Davids, Dlit., M.A, **The Visuddhi-magga of Buddhagosa**, (PTS, London, 1975), p.197.

cause of begin *Nivāranas* (hindrances in mind) especially form *Byāpāda* (ill-will)³⁹.

Moreover, there are Seven Odhisa (specified) categories

- (1) *Sabba Itthiyo* = all women
- (2) *Sabba Puraṇā* = all men
- (3) *Sabba Ariyā* = all enlightened beings
- (4) *Sabba Anariyā* = all unenlightened beings
- (5) *Sabba Devā* = all devas
- (6) *Sabba Manussā* = all human beings
- (7) *Sabbe Vinipātikā* = all beings in the lower realms

The above (7) categories are (7) modes of mettā developed specifically towards man, women, etc. within limits.

If the above (5) Anodhissa categories are added to (7) Odhisa categories, it becomes (12) kinds of persons towards whom mettā is to be developed. mettā is to be developed towards those (12) persons by way of the four kinds of *antus*. These following factors are as follow-

- (1) *Averā Hontu* = May they are free from danger
- (2) *Abyāpajjā Hontu* = may they be free from mental pain
- (3) *Anīghā Hontu* = may they be free from physical pain
- (4) *Sukhiattānam Pariharantu* = may they be able to take care of themselves healthily and happily.

Note that it becomes forty-eight persons by way of twelve four times as there are four kinds of developing mettā towards the above (12) person. Besides, if 5

³⁹AA. P 36.37.

Anodhisa persons are multiplied by four kinds of *antus* developing mettā that is *antu*, it becomes 20 in number. If (7) Odhisa categories are multiplied in the same way, it becomes 28. The total becomes 48. And then, Ten *Disāpharaṇa* categories

- (1) *Purattimāya Disāya* = the east
- (2) *Pacchimāya Disāya* = the west
- (3) *Dakkhiṇāya Disāya* = the south
- (4) *Uttarāya Disāya* = the north
- (5) *Purattimāya Disāya* = the south-east
- (6) *Pacchimāya Disāya* = the north-west
- (7) *Uttarāya Anudisāya* = the north-east
- (8) *Dakkhiṇāya Anudisāya* = the south-west
- (9) *Heṭṭhimāya Disāya* = downwards
- (10) *Uparimāya Disāya* = upwards

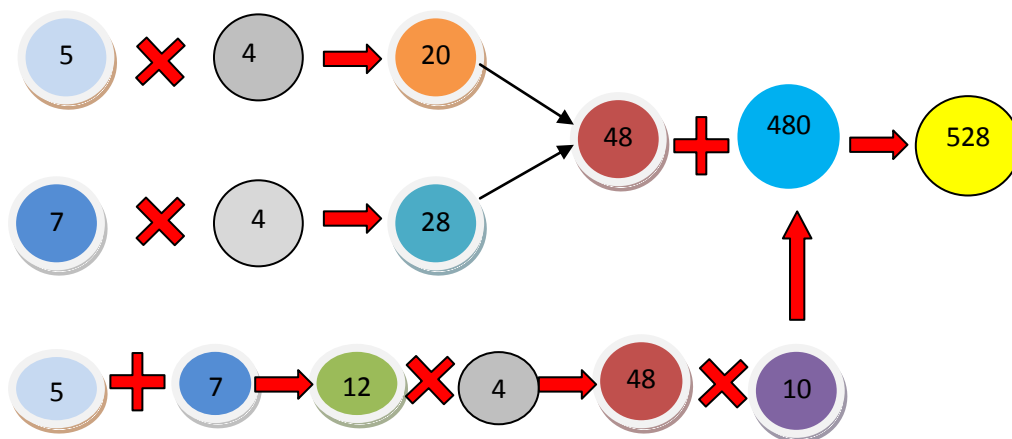
If the above mentioned 48 persons are multiplied by 10 directions, it becomes 480. If that is added to previously count 48 persons it becomes 480+48=528. That is 528 modes of mettā which is very well-known in the field of Myanmar culture.

The above mentioned detailed methods of developing Metta were gathered together in the method of developing *Disapharana Metta* and were described in *Visuddhimagga* "Sabbe Purattimāya Sisāya-Sattā Averā, Pa, Attānam Pariharantu = all beings in the east be free from danger, mental pain, physical pain and be able to take care of themselves healthily and happily, etc."⁴⁰ So *Visuddhimagga* teacher said, "Thus 528 modes of *mettā Appanās* preached in *Patisambhidāmagga* arise."⁴¹

⁴⁰Vism. I. pp. 302-303.

⁴¹"Itti sabbanipi patisambhida ya vittani atthavisadhikani pancaappana satanai " .p.304.

Therefore, in order to understand clearly the following table illustrates developing 528 kinds of loving-kindness.



Label: 5=Anodisa, 7=Odhisā, 4=Hontu, 10=Disapharana

Table No. 9 Types of 528 Loving-kindness.

To sum up, these types of developing 528 kinds of loving-kindness is one of the most important methods to propagate for loving-kindness. And then, this method combines three methods together simply for the benefit of practicing in our daily lives. Therefore, give the problems and conflict in the world today it is imperative that people composing human societies need to practice this method for not only individual happiness but social well-being too.

1. Ten Types of Characteristic in Loving-kindness

There are two ways in practicing mettā in daily life; recitation and nurture. A person who practices mettā should have some qualities; either recitation or meditation of mettā so that is beneficial to both mediators and all living beings. The practice of mettā is done by the following ways which are simple and clear step by step. So, this practice of the loving-kindness is the benefit of the meditator concerning with the right ways.

Actually, the practice of loving-kindness method already expresses in the Visuddhimagga. Regarding with this method in the Visuddhimagga, describes ten

therapeutic values of *mettābhavanā*⁴². These ten kinds of strategies are as the followings;

1. Myself Strategy: the dearest person in this world is oneself. So, a meditator who tries to overcome anger should cultivate loving-kindness towards oneself first and foremost.
2. From Myself to Universal love strategy: After radiating loving-kindness towards oneself, he should cultivate limitless and boundless loving-kindness to all sentient beings.
3. From the most respected person to hostile person strategy: He should not radiate mettā to the dearest and the antipathetic person at the first, but to a respected person.
4. Self-admonishment strategy: Intensified anger is caused to serious harms to oneself and to the society. He should be patient by reflecting on the evil consequences of anger.
5. From bad to good strategy: He examines the qualities of good things from the hostile person, and cultivates loving-kindness.
6. Kamma reflection strategy: He should understand what is wholesome and unwholesome and also their results either good or bad. He indeed reaps what one sown as the Buddha said.
7. Bodhisatta strategy: When he is unable to overcome anger, he shouldn't allow hatred to pollute his mind. He should reflect on the jātaka stories as a Bodhisatta.
8. Father, mother, son, daughter, strategy: in the contest of incalculable existence, we all met as very close relations like a mother, father, etc. So, try to cultivate mettā to them.
9. Reinforcement strategy: He should remember the eleven benefits of mettā to queen anger and to cultivate loving-kindness.

⁴²Bhikkhu Ñāṇamoli, (tr), “**Visuddhimagga — The Path of Purification**”, The Classic Manual of Buddhist Doctrine and Meditation, Buddhist publication society, Kandy, (Third edition), 2011, pp. 291-308.

10. Emptiness strategy: When he gets knowledge of cause and effect theory, he will be able to eradicate anger easily and he will see that nothing is there.

The above mentions the therapeutic value of *mettābhavanā* is the nature of practicing loving-kindness. If someone wants to take this value of practicing mettā, you have to follow and practice of this characteristic of loving-kindness.

Moreover, there is another way which mentions the way of persons that is called recitation of mettā: May I be well, happy and peaceful. May my parents be well, be happy and peaceful. May my teachers be well, be happy and peaceful. May my relatives be well, be happy and peaceful. May my friends be well, be happy and peaceful. May the indifferent persons be well, be happy and peaceful. May the unfriendly persons be well, be happy and peaceful. May all mediators be well, be happy and peaceful. May all beings be well, be happy and peaceful. May suffering ones be suffering free and the fear-struck fearless be, may the grieving shed all grief, and all beings find relief.”⁴³ As above mentioned, mettā can be nurtured on all living beings and to various directions in the world.

Conclusion, these two kinds of method or ways are necessary and useful for human society regarding with the teachings of the Buddha. As a consequence of using them, these ten types of the method can create happiness and intelligent power because of the righteous ways or method. After that it is possible to obtain a peaceful life without any conflicts or hate. Without a doubt therefore the ten kinds of methods and recitation method are extremely valuable and beneficial methods based on loving-kindness.

2. Three Types of Loving-kindness

Now the researcher will indicate the three types of loving-kindness. There are three types of ways of developing loving-kindness (mettā) of the method cited in

⁴³Moneyya, **Teaching, and Training (Pa-Auk Forest Monastery, (Kuala Lumpur, Wave of Publications, 2009), pp 1-2.**

mettā sutta concerning with the commentary teachers which are generally developed will be presented below.

In the method of developing mettā cited in mettā sutta, there are three classifications of-

(1) *Ekka* method (or) *sabba saṅgā tikā* method

(2) *Duka* method and

(3) *Tika* method

(1) *Ekaka* (single) method or *Sabba saṅgā tikā* method

Ekaka method or *Sabba saṅgā tika* method means the method of a single which mettā is developed towards all beings indiscriminately and simultaneously. That is "*sukhino va khemino hontu sabbasattā bhavantu sukhittā*"⁴⁴ May all beings possess physical well-being (*sukhino*), be free from danger (*khemino*) and be happy (*sukhitatta*).⁴⁵

(2) *Dhuka* (Double) method

Duka method means developing mettā in two groups each. There are four kinds of pairs.

(1) *Tasā + thāvarā duka*= a pair of feeble and strong beings

(2) *Diṭṭha + adiṭṭha duka*= a pair of the scene and unseen beings

(3) *Dūra + Santika duka*= a pair of far and near beings

(4) *Bhūta + sambhavesī duka*= a pair of beings who are already born and those who are seeking to be born

How mettā is developed based on these classifications is like this.

⁴⁴Kh .A. p. 11.

⁴⁵Thabyaykan Payeikkayi (Mahaparitta) Nissaya Saya said, "Although the word *sukkha* is concerned with both physical well-being and mental happiness since *sukhitatta* is to be said later as mental happiness, it is only taken here as physical well-being."

"*Tasā va thāvarā va anavasesā sabbasattā bhavantu sukhittā* = may all beings, without reservation of *Puthujjanas* (common world things) and *Sekkha Ariyas* (Noble Person who are still learners) who are not free from fear and Arahats who are free from fear, be well and happy physically and mentally."

Mahāsi Sayādaw translated *tasava* as *puthujjana* and *sekha ariyas* who are not free from fear. sayadaw also described that there are two kinds of fear, the first arising due to anger the other due to craving. *Puthujjana*, *Sotāpanna* , and *sakadāgāmi* , who are not free from anger, tend to become fearful because of anger. *Puthujjana* , *Sotāpanna*, and *anagāmi* who are not yet free from *tahṇā* tend to become fearful because of *taṇha*. So these all beings are included in *tasā*.⁴⁶

- (1) *Diṭṭhā vā adiṭṭhā vā anavasesā sabbasattā bhavantu sukhittā*= may all these seen and unseen being, without reservation, be well and happy both physically and mentally.
- (2) *Dūrā vā avidūrā vā anavasea sabbasattā bhavantu sukhittā*= may all these beings dwelling far or near, without reservation, be well and happy both physically and happy.
- (3) *Bhūtā vā sambhavesī vā anavasesā sabbasattā bhavantu sukhittā*= may all these beings who are already born and who are seeking to be born existing in *pavatti kāla* or *paṭisanda kāla*, without reservation, be well and happy both physically and mentally.

These already mentioned four mettā meditation methods are called *Dukkha Bhavana* (meditation) mettā. It means developing mettā to being in two groups each.

(3). *Tika* Method

Tika method means developing mettā in three separate groups each. There are three kinds of them.

⁴⁶Mahasi Sayadaw U Sobhana, **Sermon of Mettā** (Yangon, Association of Myanmar, 2003), p. 148.

- (1) *Dīgh+Rassa+Majjhima Tika*= Long, Short and Medium beings in three separate groups each.
- (2) *Mahantā+aṇuka+Majjhima Tika*= Big, Small and Medium beings three separate groups each.

The way mettā developed based on those methods is like this.

- (1) *Dīghā vā Rassā vā Majjhim vā anavasesā sabba sattā Bhavantu sukhittā*= May all these long, short and medium beings, without reservation, be both well and happy physically and mentally.
- (2) *Mahantā vā aṇukā vā Majjhima vā anavasesā sabba sattā bhavantu sukhittā*= May all these big, small and medium beings without reservation, be well and happy both physically and mentally.
- (3) *Thūlā vā aṇuka vā majjhima vā anavasesā sabbasattā bhavantu sukhittā*= May all these fat, thin and medium beings, without reservation, be well and happy both physically and mentally.

These already mentioned three methods of *mettā bhāvanā* are called *Tika bhāvanā mettā*. It means the developing of mettā in three groups each.

The said (a) *sabba saṅgāhika mettā* (b) *duka bhāvanā mettā* and *tika bhāvanā mettā* is called *hita sukhāgama patthanā mettā* as these are developed with a wish for the welfare of others.

Therefore, in the developing mettā, developing mettā with a wish for the welfare of others is called *hita sukhāgama patthanā mettā* and developing of mettā with a wish to free others from unprofitable things and sufferings is called *Ahita dukkhā nāgama pattanā mettā*.⁴⁷

The matter to be described further now are how (*Ahita dukkha*) mettā is developed to free beings from unprofitable things and sufferings.

⁴⁷Kh.p.11.

3. Five Types of Boundless Loving-kindness

These method mentions how to propagate loving-kindness to all living beings and not too divided which one is dear or not, and the mediator must have a pure mind and average level for all living beings at the same time. Here, everything is the same, together and average at the same time. Therefore, this method is called infinity (*Anodhisamettā*). The mediator has to propagate to all living beings, all breathing beings and all creatures with district bodies.

(1) *SabbeSattā* = all beings

(2) *SabbePanā* = all breathing beings

(3) *SabbeBhutā* = all creatures with district bodies

(4) *SabbePuggalā* = all person and

(5) *SabbeAttabhāvāpariyapannā* = all the beings who have a personality

These five categories are five kinds of mettā developed without any discrimination of man, woman, demarcation or limit.

It is clear therefore that the above mentions three types of mettā and five types of Anodisa mettā are not the same methods or ways. These five kinds of propagating mettā are boundless mettā but three types of mettā are not boundless. Whatever they are not the same ways, have one target to get peace and happiness of life. Moreover, these types of mettā are creditably valuable for meditator to strong concentration and wisdom, and sharing the mettā boundlessly and individuals.

4. Seven Types of Infinity of Loving-kindness

Before this method of developing mettā is described the meanings of the terms used in that method (a) *Odhisamettā* will be described.

(a) Seven *Odhisā* (specified) categories

(1) *SabbeItthiyo* = all women

- (2) *SabbāPursā* = all men
- (3) *SabbeAriyā* = all enlightened beings
- (4) *SabbeAnariyā* = all unenlightened beings
- (5) *Sabbe Devā* = all devas
- (6) *SabbeManussā* = all human beings
- (7) *SabbeVinipatika* = all beings in the lower realms⁴⁸

The above mentions developing of Odhisa mettā are (7) categories and modes of mettā developed specifically towards man, women, etc. within limits based on Buddhist Scriptures without boundless.

In summation the researcher has discussed as above characteristic and types of loving-kindness indeed necessities for our daily lives and human societies. Moreover, if one value and follows the therapeutic method and practicing loving-kindness, one can acquire the not only ordinary happiness but also supra-mundane happiness which means Nibbāna.

3.3 Theoretical Practice of Loving-kindness

According to the Mettā which outlines the theoretical practice of loving-kindness, the researcher will now present analytical study and introduce the new method in the mettā sutta. Concerning with the mettā, Let none deceive another (*Na prao param nikubbetha*) that means in the human world, there are deceptions under the pretexts of finance and religion.

Deceptions under financial pretexts are those found in financial bargains, those of making imitations and those of making promises to give charm, amulet to keep off evil, gāthā, and mantra, etc. Deceptions under religions pretexts means wrong practices during the lifetime of the Buddha which misled people that one can gain emancipation by practicing bovine and canine conducts. In present age also such preaching that one does not need to remove Akusala deeds as it does not exist always.

⁴⁸Maha Bodhi Mying, **What is Metta**, (Yangon: August 2005), pp. 45-65.

These preachers say that if one performs kusala deeds, practices *sīla*, *samādi* and *pañña*, and practice meditation, these are all sufferings according to *desanā* of *sabbe saṅkhāra dukkā* (all conditionings are sufferings) and that one will gain the bliss only if lives doing nothing at all, etc. These are only lying and preaching in contradiction to the Buddha's teachings.⁴⁹ So, one should development mettā so that none can deceive another.

Let none despise any person in any place (*Nātimaññetha Katthaci Na Kañci*) It is development mettā so that none may despise any person in any place. In the world, all inconveniences are caused by conceit (*Māna*) and mutual disrespect between individuals. If there is no conceit between individuals or if they deal with one another compatibly in a friendly manner, the whole world will be peaceful. "So mettā is also developed so that none may despise any person in any place."

Anyone may not wish another suffering; (Bodily, verbally and mentally) (*Byārosanāpaṭikasaññā*). It means developing mettā so all being are free from bodily insult, verbal insult and thought of insult to others through anger. All such bodily, verbal and mental actions bring about suffering to him. Those who are insulted also suffer. The results of these evil deeds will go on torturing him so that he cannot escape from the realm of suffering. So mettā is developed so that none may wish any harm to another.

These are "*Ahita dukkhā nāgama Patthanā mettā*". In short, mettā that enables one to protect all beings without consideration of one's own life, just as a mother protects her only treasured son at the risk of her own life should develop. Here an event will be presented at this opportune time. That is a narration of personal experience of famous writer Pāragū (U Hla Kyaing) who is still alive now.

It happened during a summer season when Sayāgyi was 3 years old. As it was mating season cattle came running in herds towards him. Bystanders shouted in warning when the cattle herd was almost in front of him. But the 3 years old Mg Hla

⁴⁹Kh.p. 11 (This elaborate Metta meditation can be studied in detail in (1) Thabyaykan. P. 381-388, Luhmuyeyare Metta Mandine (social aspect of Metta pillar) commentary treatise of U Sao Htun Hmat Win, pp.50-54, Metta Bhavana Anyun (index) of moehnyin Sayadaw, pp.61-65 and brahmavihare Dhamma of mahasi Sayadaw. G.C B.I p.u.e.

Kyaing was struck dumb and sad on his haunches. Then his mother came running in a sudden burst of speed, embraced the child, huddled together and rolled themselves down. So, he escaped from the danger of cattle herd. Thus he can make a living as a writer even though he is now over 80 years of age. Sayāgyi narrated that if his mother did not come and save him, then, he would have no chance of existing as Sayāgyi Pāragū of today.⁵⁰

The fact to be specially noted is the how eleven benefits cited in Mettā Sutta are gained is described in Mettā Sutta introductory verse as "*Yamhi cevā nuyuñjanto rattindiva matandito*" (if one practice according to mettā sutta whether it is day or night without indolence), etc. in this regard Mahāsi Sayārdaw said as follows:

The word *anuyuñjanto* = (is striving) is included in the third line of the first verse. According to that line, it does not seem to aim at just reciting. Mettā sutta. It is like aiming at practicing mettā meditation. It is because it was described in Mettā Sutta that the eleven benefits of mettā are the benefits of *mettā ceto vimutti* (deliverance of mettā consciousness). Just reciting cannot be said to be *metta ceto vimutti*. It was explained in *Aṅguttara* commentary (1.37) that *appanā jhāna* (absorption) is *mettā ceto vimutti*.⁵¹

As a result of understanding clearly it is obvious that the mediators should not be content with the recitation of mettā sutta cited in Buddhist scriptures but they are obligated to the theoretical practice of mettā meditation consistently. Therefore, this theoretical practice of loving-kindness is one of the most extreme of the methods to propagate of loving-kindness.

⁵⁰If was narrated during a meeting with Sayagyi Paragu Shantinikaton Library on 9-6-2017

⁵¹Mahasi Sayadaw U Sobhana, "Sermon of Mettā", Yangon, Associate of Myanmar, pp. 108-109.

3.3.1 Practice and Perfection of Loving-kindness

There are ten transcendental virtues. In pāli, which are termed Pāramī and this means “deeds of the noble ones”. One who pays no attention to their own well being but who do for the good of others and for their liberation from the *samsarā* (the round of rebirths). They sacrifice their lives for the world.

Given that *Gotama Buddha* was the most outstanding model of these noble ones, the deeds of the noble ones are called “*Pāramīs*”. These “*Pāramīs*” are practiced ordinary common people and abnormal higher level person. But only superhuman beings can have the various “*Pāramīs*”. When grouped by their nature, the deeds of the noble ones can be different kinds. Which are-

1. The perfection of Generosity (*Dāna Pāramī*)
2. The perfection of Morality (*Sīla Pāramī*)
3. The perfection of Renunciation (*Nekkhamma Pāramī*)
4. The perfection of Wisdom (*Paññā Pāramī*)
5. The perfection of Energy (*Vīriya Pāramī*)
6. The perfection of Forbearance (*Khanti Pāramī*)
7. The perfection of Truthfulness (*Saccā Pāramī*)
8. The perfection of Resolution (*Adhittāna Pāramī*)
9. The perfection of loving-kindness (*Mettā Pāramī*)
10. The perfection of Equanimity (*Upekkhā Pāramī*)

Among then, *mettā Pāramī* (Loving-kindness): the most important of all *pāramī* is *mettā pāramī*. This kind of love is different from the love with an attachment such as the love between men and women (*Tanhā Pema*). Loving-kindness has the nature of pure and noble goodwill (*adosa*).

“*Pāramī*” is a pāli word which means perfection, the sufficiency of accumulated virtue or perfect deeds of the noble ones. It is necessary to know who the noble ones are so that we can understand what *pāramī* means. The noble ones are those who do well of others and for their liberation from *samsara*. They do not use themselves for the accumulation of wealth and luxury, for the achievement of high

office, fame, and honor but for the esteem of others. They do not use the world for the sake of their lives but themselves for the sake of the world. They can sacrifice their lives for the world.

Truly and fully loving the world is the essence of *mettā Pāramī*. The Buddha had fulfilled ten *pāramī* for four *asankheyyas* and a hundred thousand worlds in order to enable himself to eradicate *lobha* and to teach the *venerayas* how to eradicate *lobha*. The ability to eradicate *lobha* is the attainment of a very great benefit. These ten kinds of *parami* can be divided into three levels. They are *Attathacariya*, *nyattathacariya* and *Buddhattathacariya*. These three kinds of *cariya* can destroy three kinds of conflicts because the Buddha himself practices three kinds of *cariya* and he attains Nibbana without any conflicts. The Buddha delivered about the three kinds of behavior (*carita*), “*Dukkaram vata katam sammāsambuddhena kappasatasahassadhikani cattari asankheyyeni dasa paramiyo, dasa upaparamiyo, dasa paramatthaparamiyoti samattainsa paramiyo puyenti.*”⁵²

The Buddha practiced these kinds of behavior and conduct since four eon and one thousand worlds to the last Buddhahood. They are ten perfections, ten minor perfections, and ten ultimate perfections. Moreover, the Buddha saved human beings and living beings from sufferings, he dwelled by the practice of Relative, Buddha and world.

To sum up, according to the Buddha’s dhamma, the ability to eradicate, *lobha* enables one to attain *santisukkhā*. *Santisukkhā* is the highest happiness in tranquility and peacefulness. Moreover, the ten perfections and practice of three behaviors can effort to manage the three kinds of conflicts. So, the loving-kindness (*mettā*) enables one to kill off greed (*lobha*) and anger (*dosa*) ultimately to realize *Nibbāna* when with the help of meditation (*vipassanā*).

⁵² A.A. pp 91-91.

3.3.2 The Practice of Second Mettā sutta

This practice of second metta intent to the liberation from suffering that is called final goals. According to the second mettā sutta in Aṅguttaranikāya⁵³, the Buddha declares, monks that action willed. But a noble disciple- devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful dwells pervading one quarter with a mind imbued with loving-kindness, likewise the second quarter, the third and fourth. Everywhere, he dwells pervading the entire world with a mind imbued with loving-kindness, vast, exalted, measureless, without hostility and ill will. The Buddha said that,

“Monks, the liberation of the mind by loving-kindness should be developed by a man or a woman. A man or woman cannot take their body with them and depart, mortals have consciousness as he connecting link.”⁵⁴

. Most importantly for Buddhists and lay people practicing loving-kindness will lead to the state of non-returning even in the case of a monk who is established in the wisdom found here in this teaching but who has not entered a higher liberation. When the liberation of the mind by loving-kindness is developed and cultivated, frequently practiced, made one's vehicle and foundation, firmly established, consolidated, and properly undertaken, eleven blessings may be expected.⁵⁵

Therefore, this second mettā sutta teaching is not the same the karaniya mettā sutta because this sutta aims for the liberation of the saṃsara with the wisdom. And then, one who practices this method not to come back to the sensual world and un-sensual world. When someone who dies, he will not go carry the body and prosperity but just action and reaction. This is the practice of the second mettā sutta in Anguttranikaya.

⁵³ A-II. 128.

⁵⁴ A. II. 129

⁵⁵ Nyanaponika Thera and Bhikkhu Bodhi, **Aṅguttara Nikāya Anthology**: An anthology of discourses from the Aṅguttara Nikāya, (Kandy: Buddhist Publication Society 2007), pp.194.196.

3.4 Benefits of Loving-kindness in Suttas

As the benefits of loving-kindness are to be described in this chapter it will be done so in parts of those cited *Pāli Aṭṭhakathā* of the masters of loving-kindness.

Here in the benefits of loving-kindness will be presented based on those preached in mettā sutta⁵⁶ cited in Aṅguttaranikāya and the elaborate explanations cited in Visuddhimagga. Firstly the benefits of loving-kindness described in the 7th Nipāta of Aṅguttaranikaya will be presented. It was described in that sutta that the Buddha had said as follows;

"I was not reborn in Kāma Bhūmi (sense sphere) for 7 eons as I had developed loving-kindness for 7 a eons while I was a Bodhisatta. When the world was destroyed, I was reborn on Ābhassarā Brahma plane and when the world came into existence again, I was born in Brahma plane where no other being was.⁵⁷ (It means that he was the first Brahma then and there. Besides I become king of Deva (God) and Universal Monarch for 7, 36 and hundreds of times respectively as I had developed loving-kindness as a Bodhisatta.⁵⁸

In *Accharāsaṅghāta Vagga*, the Buddha described the benefit of loving-kindness as follows;

Bhikkhus, even when a bhikkhu exercise goodwill (*mettābhavanā*) for the duration of a snap of the finger and the thumb, he should be said to abide in *Jhāna*, one who abides by the Buddha's teaching and instructions and one who is consuming the people's alms food beneficially. How much more would be said of a bhikkhu who repeatedly practices goodwill?

Bhikkhus, even when a Bhikkhu develops goodwill (*mettābhavanā*) for the duration of a snap of the finger and the thumb, he should be

⁵⁶ A.II.p.465, A.III.p.543-477

⁵⁷ Ibid, Iti. P. 205

⁵⁸ A. III.p.542

said to abide in Jhāna, one who abides by the Buddha's teaching and instructions and one who is consuming the people's alms food beneficially. How much more would be said of a Bhikkhu who repeatedly practices goodwill?

According to this word the power of the specified loving-kindness is known: in this regard, commentator described that it was extending excessive loving-kindness to desired persons by changing unspecified loving-kindness to specified one.⁵⁹ For example, it is like concentrating and focusing a searchlight to the desired point from focusing it all over the surrounding.

In summary one who practices the loving-kindness meditation will not be reborn in hell or *Apāyabhūmi* but you will be reborn in Brahmana world. And, if you are reborn in the human world, you will get the peaceful love from everyone and you attain *jāna* or benefit of *jāna*. Finally, you will attain Nibbāna.

3.4.1 Welfare of Social Stability

Mettā is a social-ethical concept to have proper moral discipline. To promote co-operation and unity among men, Buddhist ethics emphasize the importance of mettā. From the standpoint of morality, Culture, and practice, mettā plays an important role in a Buddhist society. The moral concept of mettā will be described on the basis of social and Buddhist literature written by Buddhist scholars.

Mettā socially practiced can be regarded as a kind of *Loki-mettā* because ordinary men practice it in terms of the physical action of the benefits of others. It is also useful for social welfare which depends on fulfilling culture needs in production, services, and trade. Moreover, such fulfillment is conducted by giving priority to the smooth running of the society. Such an action can be performed by noble persons as well as by ordinary members of society. When it is performed by those who are not Buddhists but members of society, it is not easy to regard their action as *pārami-mettā*.

⁵⁹M. II, p. 80

There are two main characteristics for social stability by which we can know whether a deed is *pārami* or not.⁶⁰ They are: (1) whether its aim is to have compassion for others and to be liberated from the round of rebirths, and (2) whether deeds done such as almsgiving, etc are based on the above aim. According to the first aim, it will be necessary to work for the welfare of others without paying attention to one's own welfare. It will not be easy for a person with ordinary *mettā* (loving-kindness) and ordinary *cetanā* (volition) to perform it. It is the nature of a worldling (*puṭhujjana*) to love him best (*atta samam pemam natthi*).⁶¹ Unless a person is a nobleman, he will think of his own welfare firsts.

Here, the researcher may interpret *mettā* socially practiced as *pārami-mettā* for noble persons or Buddhist may seek benefits of others and want liberation from *saṃsārā*. Thus, we can assume that when Buddhists seek benefits of others and fulfill cultural needs, they will also want such liberation. However, all physical actions of *mettā* performed by all members of society cannot be regarded as the perfection of loving kindness. Although their deeds are effective actions of *mettā*, we cannot regard it as *pārami-mettā*.

Loki-mettā in this context must be performed in terms of physical activity for the benefits of society. Thus, we need to practice it in all circumstances that threaten the smooth running of society. In practicing it, one must not favor one's own satisfaction rather than effective fulfillment of cultural needs. His attempt for social welfare is to keep the law and order of society. Here, the *Loki-mettā* practiced by the true noble one and *Loki-mettā* by ordinary members of the society are not on the same level. However, our deeds or activates of keeping society running smoothly involve a form of self-sacrifice.

Mundane *mettā* that fulfills social needs is effective action. When practicing it, we cannot lay emphasis on mental or verbal action alone of *mettā*. Mental or verbal action of *mettā* can be performed when one focuses on his self-interest alone. For one's own interest, *mettā* can be practiced mentally or verbally or

⁶⁰U Shwe Aung, op. cit. pp. 55-56.

⁶¹S. I, 6.

physically. For fulfilling the cultural needs of the society, we need to focus on the physical actions of mettā. Only physical of mettā can be examined by the members of the society as to whether they are effective or useful. Usefulness of physical action of mettā can be rationally explained so that, members of society can understand it and learn from it. Only when we practice mettā in terms of effective action, can mettā benefits the society. From this point of view, our practice of mettā can be denominated as *Loki-mettā*.

In conclusion, regarding the two kinds of mettā, everyone needs to perform ordinary mettā and supra-mundane mettā for social stability because we want other people to be happy. Instead of being happy from acquisitions, individuals can be happy from loving-kindness. In that case, individual happiness from mind developments as well as societal happiness increase as the meditator and the receivers are also happy together.

3.4.2 Eleven Kinds of Benefits in Loving-kindness

In the Buddhist scriptures as Anguttaranikāya and Samyuttanikāya, we may found clearly the benefits of loving-kindness and advantage of loving-kindness. Here, there are eleven types of advantages⁶², if enumerated, may be stated as-

(1) It gives a sound sleep or rather, and uninterrupted slumber. Those who are lacking in the practice of meditation are restless before falling asleep in their sleeping-couch or bed.

(2) *Sukhampatibhujjhati*- happily rouses from sleep. When waking up from sleep some have stirred up with a grumble. According with the Dhammapada, “*Suppa buddham pabdujjhantisada Gotama savaka, yesam diva carattoca, niccam buddhagatasoti.*”⁶³ i.e, those who are practicing meditation, such as, developing contemplation of *Buddhanussati*,

⁶²Chan myay Mying Sayardaw, **How to develop (Mettā) loving-kindness**, (Malaysia, 2008),pp.67-87.

⁶³Ven. Weregoda Sarada MahaThero, **Treasury of Truth: Dhammapada**, (Singapore Buddhist Meditation Center: 1994), pp 632-634.

Mindfulness on the Noble Attributes to the Buddha have the advantages of sound sleep and joy or happiness when waking up from sleep.

(3) *Pāpakam̐supinam*- evil or bad dreams will not present themselves in sleep. A person developing mettā will not have such weird or frightful dreams, but will have pleasant and sweet dreams, as if he is worshipping the Buddha, or is flying through the air with jhāna, or listening to the sermon and the like which give him delight.

(4) *Manussanaṁpiyohoti*- Others will adore him or have affection for him because of his accomplishment of the noble attributes. He will be spreading his loving-kindness to others and will never cause harm to others. Developing mettā from the bottom of his heart is the best attribute which invokes or causes to invited affection and respect from others.

(5) *Amanussanaṁpiyahoti*- He is also loved by Devas. The fourth and the fifth advantages indicate that he is loved, by all human beings and Devas. An instance has been shown in the Visuddhimagga⁶⁴ as to how love and respect have been bestowed upon by Devas.

(6) "*DevatāRakkhanti*" - protection is given by the Nats (Devas). The manner of giving protection or guard is stated to be similar to the kind of protection given by the parents to their only son through love. if the Nats are going to render help and protection, one will definitely be free dangers and will also gain happiness.

(7) *Assa*- In regard to a person who is developing mettā, *aggivāvisamvasathamva*- either fire, or poison, or "dash" (a kind of sword with one-egad blade), or any other dangerous weapon that can cause physical harm, *kamati*- will not befall him. In other words, no danger, such as, fire, poison, and lethal weapon like dash, spears, arrows, etc., can cause bodily injury to an individual who is developing loving-kindness. Firearms,

⁶⁴BhikkhuNanamoli, **The Path of Purification: Visuddhimagga**, (Kandy: BPS, 1991), p.201.

bombs, missiles and such other modern weaponry which can inflict bodily harm to a person may be regarded as being included in the list of lethal weapons. Visuddhimagga has cited a number of instances, such as, the case of a female devotee by the name of Uttarā who had escaped scalds from the burning oil, or the case of Culasiva *Thera*. A hunter tried to hit this cow several times with his spear. However, every time the sharp-pointed spear-head struck the body of the cow when plunged, the pointed edge of the spear twisted or coiled up like a palm leaf instead of penetrating through the skin. This had so happened not because of *upacaappanajhāna* but because of her pure and intense love for her young son the calf. The influence of mettā is indeed powerful even to that extent.

(8) "*Tuvatamsamadhiyati*", which means that the mind also quickly become stabilized and calm. To develop mindfulness wishing others happy is appropriate and easy in as much as everybody is willing to gain happiness. Hence, the mind is very likely to become tranquil within a short time.

(9) "*MukhavannoVippasidati*": i.e. the complexion of the face can become clear. As stated earlier, it should be developed as may be considered appropriate. It is easier, of course. This will undoubtedly bring clear complexion of the face.

(10) "*Asammuhlokalamkaroti*". That is to say "Death takes place without bewilderment or perplexity". When one is approaching death, he is likely to die without being able to gain proper concentration and mindfulness because of very severe pain, ache or tiredness which he has to suffer, or is likely to pass away with a feeling of greed or anger, or under delusion with a mistake view imagining all sorts of erroneous thoughts. This is how death usually comes upon a person with the mind perplexed ridden by all kinds of entanglements. When death occurs to one in the manner as stated, it is almost certain that he is destined for the four Apāya or Nether world.⁶⁵

⁶⁵Chan myay Mying Sayardaw, **How to develop (Mettā) loving-kindness**, (Malaysia, 2008), p.54.

(11) This is the last kind of advantage expressed in Pali as "*Uttariappativijjhanto*", it goes to say that if *Arahattaphala*, the Fruition of Arahathship, is not realized or attained beyond, or rather, outside the range of *mettājhāna*, or in other words, if *Arahattaphala* which is superior to *mettājhāna* cannot be achieved, *brahmalokupago*- Brahma World will be reached. An ordinary worldling can reach the abode of Brahma if he has achieved *mettājhāna*, *sotapannas* and *sakadagamis* may be reborn in the Brahma World. Of course, an *Anāgāmi* is likely to be reborn in the abode of *suddhavaśa* in the World of Brahmas. If *jhāna* is not attained and if only ecstatic concentration approaching the attainment of *jhāna* (*upacara Samadhi*) is achieved, he can reach the world of human beings, and Devaloka which are existences known as *Sugati*.

To conclude, above mention about the eleven types of propagating of loving-kindness concerning with the benefits of *mettā*. Especially, one who practices a loving-kindness meditation he will get these eleven kinds of advantages of *mettā*. And then, if one who has these advantages he will be sharing his peaceful mind to the society without any anger or conflicts.

3.5 The Case Study Relating to Loving-kindness in Suttas

The meaning of the best practices applications of loving-kindness means the Buddha himself practice of loving-kindness not the same way to depend on the nature of the person (*puggalabīja*). So, the Buddha used the practical ways of the application on the living beings. The best practice means almost always involves what can benefit the individual rather than the society. All of the social activities motivated by *mettā* are altruistic or meritorious deeds. They may be effective in the aspect from which one practices *mettā*. Thus, their meritorious deeds and practice may be effective for human society as well.

Consequently, though they practice *mettā* which may bring social benefits, they are not really aware of social needs, nor are they trying to fulfill them. They will practice application *mettā* sutta guided by the Buddha and what he teaches them to

include what can benefit the individual in human society. Therefore, the best practice of application of Buddha is the best way of solving conflicts in the world.

Mettā is a constructive healthy force with the power of combating hostile influences. Just as anger can produce toxic effects on the system, benign thoughts can produce soothing health-bringing physical effects. Many instances in the Buddha's life illustrate the fact that the peaceful thought vibrations of the Buddha produced salutary effects. So, that boisterous Alāvaka ogre, the intoxicated elephant Nālāgīri and the wild Angulimāla were completely subdued. The magnetic power of mettā is indeed deeply rewarding. Mettā has a liberating influence on the one who possesses it and on the one to whom it is extended.⁶⁶

3.5.1 Case Study of Ālavaka

The Buddha developed loving-kindness when he met with Ālavaka Ogre. Ālavaka frightened the Buddha by all means. When he failed, he thought that this Bhikkhu seemed to be developing loving-kindness and that it would be better to get rid of loving-kindness. So, he ordered the Buddha to come in and to go out of his palace several times. The Buddha complied with his orders. Finally, Ālavaka came to an understanding and become a stream-winner after listening to the discourse of the Buddha.⁶⁷

3.5.2 Case Study of Nālāgīri

Moreover, Nālāgīri Elephant story where in the same way the Buddha was victorious over Nālāgīri elephant who came rushing to kill the Buddha while the Buddha was on his alms-round in Rājagaha City. In this incident same as before Buddha extended specified loving-kindness towards the elephant.⁶⁸ In this regard commentary teacher described that the Buddha said, "Nālāgīri! You are an animal elephant. I am the king elephant as the Buddha. From now on do not let yourself be a

⁶⁶Eileen Siriwardhana, "The Heart Awakened", (Kandy: Buddhist publication society, 1995), p.20.

⁶⁷S.I pp.316-317, S.A.I. p.287

⁶⁸Vi.IV.pp. 356-357

rude, murderer. Try to develop loving-kindness towards all beings. Saying so, the Buddha stretched out his right hand and stroked the forehead of the elephant.⁶⁹

Commentary teacher described how the desire of those who wanted to pose problems ceased when the Buddha came and delivered discourses at various towns and villages as follows:

"In reality, the Buddha developed loving-kindness towards the audience whatever discourse he delivered. The mind of all the listeners who were touched by the loving-kindness became serene. Reverence arose in their mind and they thought, "There is no double sense. There is no fruitless speech. He always delivers a speech to enable beings to be free from sufferings "So they were unable to oppose the Buddha. Reverence only arose in that. Hence they did not pose problems to the Buddha".⁷⁰

Some wanted to fight and challenge the Buddha; however the Buddha never acted with anger or hate towards them but with just patience and loving-kindness. These examples show how powerful this best practice of the Buddha's loving-kindness is and how therefore it is so important for us to develop and practice it.

3.5.3 Case Study of Aṅgulimāla

Aṅgulimāla, saw the Buddha walking alone, but he thought he was an ordinary bhikkhu. Assuming that it would be very easy to kill him, Aṅgulimāla abandoned the idea of killing his mother and ran after the Buddha instead. With the extraordinary power, the Buddha prevented Aṅgulimāla from catching him, no matter how fast he ran. Frustrated, Aṅgulimāla shouted, "Stop, Monk!, Stop"

Finally, Aṅgulimāla declared. "Having heard your admonition, from now on, I will abandon evil." He hurled his sword and other weapons over a cliff, paid homage at the Buddha's feet, and asked for ordination.

⁶⁹Ja. A-IV. P.424

⁷⁰M.A. II.p.102

In according to the above words of the commentary teacher it was evident that the Buddha taught. Aṅgulimāla to become an Arahat from the position of a murdered based on loving-kindness.⁷¹

3.5.4 Case Study of Subūti

Ashin Subhūti⁷², after presenting the power of the loving-kindness of the Buddha that of Ashin Subūti will be described. Ashin Subhūti gained *Etadagga* title (the foremost) twice during the lifetime of the Buddha. He gained two such titles in such positions as (1) *Araṇavihārī* (living free from defilements) and *Dakkhineyya* (for developing loving-kindness before receiving alms-food at every house). He was the younger brother of the rich man *Anāthapiṇḍika* of Sāvatti and was of good appearances. He looks delighted in the discourse delivered by the Buddha at the ceremony held at offering ceremony of Jetavana monastery to the Buddha by Anāthapiṇḍika.

As soon as he became a Bhikkhu he learned *Pātimokkha Vinaya* rules and meditation subject and entered the forest. He practiced loving-kindness meditations mainly. He became an Arahat through *Vipassanā* meditation based on *mettā jahāna*. There were two significant things about him. The first was that his discourse was free from worldly affairs. He used to preach objectively according to the teaching of the Buddha. He lived best and most strictly as the way of one who was free from defilements known as *Aranavihāra* (passionless way of living).

The second thing was that he had no equal in entering *mettā jhāna*. He used to receive alms-food at every house only after he had developed loving-kindness. Because of these two things he gained two *Etadagga* titles in *Araṇavihāra* and *mettā jhāna*. The most famous example of the *Thera* was his request to the Rain-god because there was no rain. Although kind Bimbisāra promised to offer him a monastery, he forgot it. So the *Thera* had to reside in the wide, barren plain. Since then there was no rain people had to suffer from drought. So they came to the place and made demands. Only then the king remembered his promise and built an

⁷¹M. II. pp. 301-308, Thera, pp.333-338, Th. A. I. pp. 324-335

⁷²A. I. p.24, AA. I. p. 124, The .A. I. p 17

emergency leaf-roofed monastery and offered it. When the *Thera* entered the monastery and sat on a grass mat, the rain fell a little. The *Thera* said to the rain-god to let heavy rainfall out of compassion for beings and in return for his loving-kindness.⁷³ The rain fell continuously and abundantly. This was due to the power of loving-kindness.

As he always developed loving-kindness his *cittajarūpa* (material phenomena arising from consciousness) was clean and bright. Consequently, his lady was clean and bright. Especially his face was clean and bright as the Buddha preached. "*Mukhavaṇṇo passīdatika*- the complexion of the face is bright".⁷⁴

In reality, the Buddha had the chance to get liberated from suffering even in his existence as Sumedhā Hermit, but he fulfilled his perfections for four incalculable *Asaṅkheyyas* and one hundred and thousand world systems and became Buddha due to his great compassion to save beings from sufferings. Although it was based on great compassion, loving-kindness and compassion are inseparable.

So it was taken that the Buddha had strived throughout 45 years to save men, Devas, and Brahmas: based on loving-kindness and compassion. Many such examples were found especially in 550 Nipātas. So they are not taken out at length and the benefits of loving-kindness cited in Pāli Aṭṭhakatā will be concluded.

As a matter of great interest and relevant to this thesis Prof. Dr. Sompham Phomta who is a lecturer in Graduate School of MCU, he gives me extremely intelligence idea regarding with the best practice of the loving-kindness. He told me, "Loving-kindness has to be natural and it extremely needs time. It is not easy to love other especially those who do not adopt the same religion with us. So, venerable, can you love the Muslims who kill your fellow Buddhist? This question is interesting things. He told me, in my opinion concerning this question, the anger towards those whom we do not like can be stopped not a difficulty when we know each other. So,

⁷³ That. A. pp 19-34, Ap.A. pp.31-37

⁷⁴ A. III. P.542

the best ways to practice loving-kindness is you must have some friends who are not Buddhists.”⁷⁵

Moreover, Phra Rajapariyutkavi, Prof. Dr., who is rector of MCU, he gives suggestions to me concerning with the filed. He told me that, “We should have the good intention for all things in the begging. We have to keep our intention (*kusala cetanā*) in our mind every time. We may think the people are apart from the mettā in the scripture and try to propagate loving –kindness all the time. You have been abused by someone in the job; you should be singing for a few minutes. *Sabbe satta avera hontu, Abhapajjahontu, Avera hontu...etc.*. That is the same simple ways for all the people. We have to speak out to all the people with a peaceful mind. This is the best practice of the loving-kindness simple ways all the time. The people who propagate of loving-kindness all the time are the monks, they used to practice or follow the methods appearing in the Visuddhimagga in the scriptures.”⁷⁶

Therefore in relation to my best practice of loving-kindness the research has ideas and opinions regarding the above question. What researcher taught is, "we can love any other religions without discrimination and racial discrimination because the Buddha already delivered about loving-kindness (mettā) and Compassion (karunā) for not only human beings but also living beings. Given this premise it is a necessity to love any kind of religions and humans beings in the world.

3.6 Best Practice of Loving-kindness and Application in Modern Scholars

Modern Buddhists often wonder why Buddhism was conceptually eliminated in the land of its birth, despite beings the most beneficial social-guidance though or what some would call a religion. Today, Buddhism is back in the land of its birth and is even spreading again, form this new method.

⁷⁵Interview with Prof. Dr. Sompham Phomta, Graduate school, MCU, Ayutthaya, July 23, 2018.

⁷⁶Interview with Phra Rajapariyutkavi, Prof. Dr., Rector of MCU, Ayutthaya, August 10, 2018.

In human societies, there are many kinds of institutions ensure to continue in the further with Buddhism. However, human society in the present time is facing various problems and difficult circumstances, such as intrapersonal conflict, interpersonal conflicts, and social conflicts and so on. How can Buddhism give peace, harmony, and stability? If Buddhism does not adopt the Buddha's teaching to respond to modern conflicts, it will become a cultural fossil. It adapts too much, it becomes adulterated and loses its essence and integrity. Therefore, Buddhism interacts and applied with the technique of modern scholars in the modern world⁷⁷.

According to the Buddhist modern texts and Academic field, there are so many practitioner methods or techniques in Buddhism which mentions the resolution conflicts in the modern world. Here, the researcher will be applied the three modern scholars among the many of the Buddhist scholars in the history. And, the researcher will applied on their technique or method in their lives concerning with the loving-kindness and meditation. So, There are three modern scholars; HH Dalai Lama, U Thant, and Min Kon Sayadaw.

Everybody has the signatures or technique in their lives based on their experience and intellectual knowledge in history. But, not all of these techniques can be useful or beneficial for human societies. Therefore, academic researchers need to find out the valuable scholars in the Buddhist history and academic field. According to the studying, these three modern scholars are exceptional peacemaker or contributor to human society. Therefore, the researcher will mention their technique of solving conflicts and intellectual knowledge in the following passage.

3.6.1 Best Practice of Loving-kindness by HH Dalai Lama

The 14th Dalai Lama born Lhamo Thondup, July 1935 is the current Dalai Lama. Dalai Lamas are important monks of the Gelug School, the newest school of Tibetan Buddhism which was formally headed by the Ganden Tripas. Form the time of the 5th Dalai Lama to 1959, the central government of Tibet, the Ganden Phodrang, invested the position of Dalai Lama with temporal duties. He is a title given to

⁷⁷Assoc. Prof. Hansa Dhammhaso, Ph.D., **Wisdom for a Harmonious and Awakening society**, Ayutthaya, Thailand, 2014, p. 5.

spiritual leaders of the Tibetan people and was an important figure of the Geluk tradition, which was politically and numerically dominant in Central Tibet, but his religious authority went beyond sectarian boundaries.⁷⁸

There have been many conflicts in his the whole life. Among them, one of the most important traces is conflicts with the people republic of China. Panchen Lama and Dalai Lama had many conflicts in Tibetan history. Dalai Lama sent a delegation to Beijing, which without his authorization, ratified the seventeen point agreement for the peaceful liberation of Tibet. So, he was trying to solve the conflicts; interpersonal conflicts and social conflicts in history.

How many wars were fought in the earlier part of the 20th century? When the wars were fought, they were fighting through targeting one concrete object as undesirable but do not see that how many inter-connections are there. In reality, the plan of using that many forces to destroy the opponents does not materialize since it is so much inter-related, therefore, earlier idea to use such forces and weapons to destroy the opponents does not eventually accomplish.

He mentions the cause of interpersonal conflicts is anger in his book which name of the question and answer based on conflicts and resolution. The cause of conflicts means, "We say that it is hatred or anger and attachment, and strong partiality of ourselves and others, by building this strong notion of self and others are based on ignorance or not knowing the reality. Ignorance of concrete grasping of self, which is diametrically opposed to the comprehension of selflessness, has caused all these problems of conflicts."⁷⁹

It need to be noted that if causes of conflict, there have been ways of solutions. Therefore, it is extremely important to know the reality and views the problem of conflict from a wider perspective. Secondary, another man cause of conflict is not being justice and honesty. For these things, one must take countermeasure. There is another technique to deal with such problems of conflict. If

⁷⁸David Howarth. Ed., **My land and My people: The Autobiography of his holiness the Dalia Lama**, Weidenfeld and Nicolson, 1962, pp. 34-39.

⁷⁹Acharya Nyima Tsering (Tr), Question and answer with HH Dalia Lama Based on "**Conflict Resolution**, United Nation, Document and Monterey Media, 2006.

the conflicts arise due to different interest and approach, in such cases, both are true from their side. For these problems, they must have to open discussion or negotiation and dialogue with loving-kindness and sincerity. Neither to feel afraid of each other not it is wise to talk differently and think differently. With honest motive, one should say that you have these benefits and I have this now we both should receive the benefits.

Therefore, this method and technique the solution of interpersonal conflict is best practice on loving-kindness and negotiation applied by the method of HH Dalai Lama.

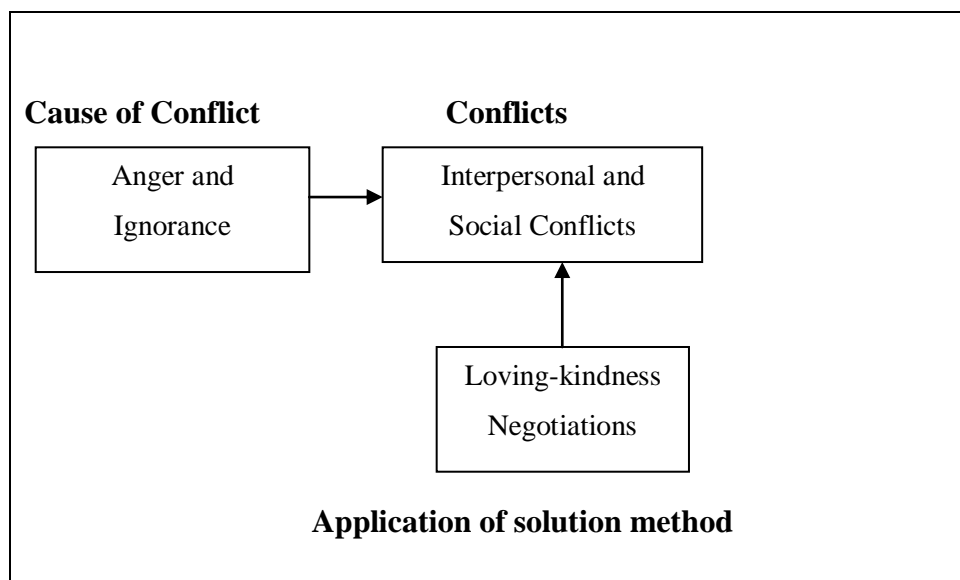


Table No. 10 Best Practice of HH Dalia Lama.

3.6.2 Best Practice of Loving-kindness by U Thant

U Thant was a Burmese diplomat and the third Secretary-General of the United Nations from 1961-1971, the first non-European to hold the position. He held the office for a record ten years and one month. In less than one year in office, U Thant faced a critical challenge to defuse the Cuban Missile Crisis, the moment when the world came closest to a nuclear war. On 20 October 1962, two days before public

announcements were made; U.S President Jhon F. Kennedy showed Thant U-2 aerial reconnaissance photographs of Soviet Missile installations in Cuba.⁸⁰

The second term, U Thant was re-appointed secretary general of the United Nations by the General Assembly on 2 December 1966, on the unanimous recommendation of the security council. His term of office continued until 31 December 1971, when he retired. The Six-day war between Arab countries and Israel, the Prague Spring and subsequent Soviet invasion of Czechoslovakia, and the Indo-Pakistani War of 1971 leading to the birth of Bangladesh all took place during his tenure as secretary general.⁸¹

It can be seen that he successfully solved the conflicts that are political conflict and social conflicts during his time at the UN. And not only the conflicts but also the resolution. According to the Buddhist point of view applied to the U Thant, it indicates, "Buddhist's goal is to become selfless and unattached in one's meditation and action. Avoiding egotism is necessary, or in time it will inevitably beget. "The twin sins of pride and prestige". As material objects, such things are "transitory and even illusory".

Although Buddhist thought does not explicitly include the concept of God. U Thant was ready to accept it. "There is one God, hidden in all things, all-pervading, the inner soul of all things," U Thant quoted Dr. Sarvepalli Radhakrishnan, the president of India, as saying, "we tear asunder this invisible bond and break the body of humanity if we use violence against one another"⁸². So, U Thant was a Buddhist but not a fanatic. Indeed one could not conceive of his being fanatical on any subject, except perhaps in respect of his total commitments to the charter of the United Nations.⁸³

⁸⁰A. Walter Dorn and Robert Pauk, "**The closest brush: how a UN secretary-general averted doomsday**", Bulletin of the Atomic Scientists, November 2012, p.80.

⁸¹Lewis, Terrance L, "**U Thant**". Salem Press Biographical Encyclopedia: Research Starters, Salem Press, 2012.

⁸²Thant, **Towards World Peace**, p. 398.

⁸³C. V. Narasimhan, "**U Thant as I Knew Him**," Secretariat News, December 16, 1964, quoted in Narasimhan, United Nations at 50, p. 184.

The main point is that the Buddhist solution to all of the problems is to raise the state of consciousness of the individual using simple moral and strict spiritual practices. Do these principles apply to as well? U Thant's answer was undoubted yes because the character embodied many of the Buddha's teachings. "Tolerance and Loving-kindness are the principal foundation on which the UN charter rests". Furthermore, the charter dictum to mentions, "Practice tolerance and loving-kindness live together as good neighbors is the practical application of the principle of reciprocity". And, the universal friendship was based on an attitude of objectivity.⁸⁴

Without a doubt U Thant believed and proved that the moral principle, tolerance, and loving-kindness to solve the conflicts in the modern world.

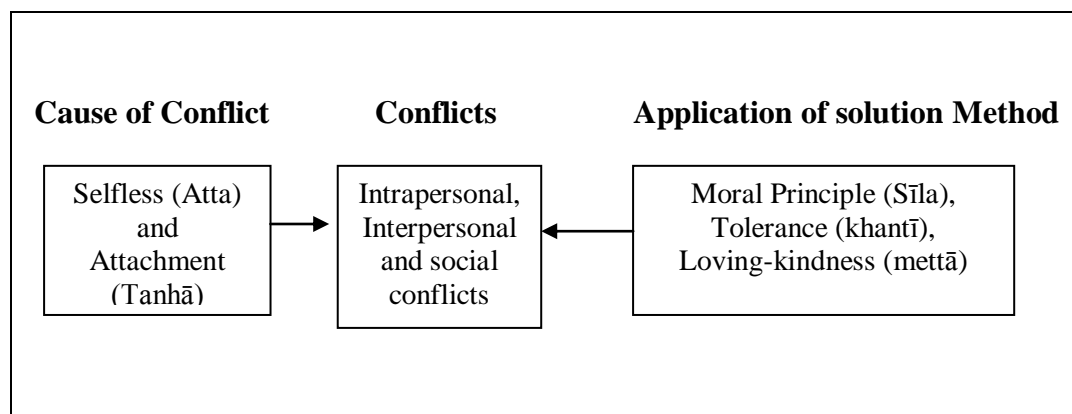


Table No. 11 Best Practice of U Thant.

3.6.3 Best Practice of Loving-kindness by Min Kon Sayardaw

The Venerable Min Kon Sayadaw was a Burmese Theravada Buddhist monk, best known for his memory skills and his role in the Sixth Buddhist Council.

⁸⁴A. Walter Dorn, "U Thant: Buddhism in Action". In Kille, Kent. The UN Secretary-general and Moral Authority: Ethics and Religion in International Leadership. Washington, D.C: Georgetown University Press, 2007, pp.151-154.

He was born 1 November 1911 and died 9 February 1993. Moreover, in 1985, the Guinness Book of Records recorded the Sayadaw as a record holder in the Human memory category. The exact entry was Human memory: Bhandanta Vicitsara recited 16,000 pages of Buddhist canonical text in Rangoon, Burma in May 1954. Rare instances of eidetic memory the ability to project and hence "Visually" recall material are known to science.⁸⁵

The Sayadaw was in his 80s when the current military government of Myanmar took power. He distances himself from the democracy demonstrations and the 8888 movements. As the government solidified its position, the Sayadaw was approached by the government to attend its religious events, which he agreed to do so. The Sayadaw did not engage in any politics but a few radical elements of the pro-democracy movement considered him as a government lackey. However, his reputation was never tarnished as he continued his religious work until the very end.

Whatever, Sayardaw was solved the religious conflicts and political event by practice of loving-kindness. And, most of the people will know him as a Mettabhavana Sayadaw or Min kon sayardaw because the people of the country are usually recited sayardaw's the method of mettā (loving-kindness). So, at the present day, most of the people are believe sayardaw's mettā bhāvanā in the tea-shop, Bus-Station, Train-Station and everywhere.

Sayardaw mentions the method of loving-kindness in two ways: they are Disapharana Metta and Duka (twice), Tika (Triad). Here, the researcher will be mentioned about these two methods in chapter four extensively and clearly. But, in here, the researcher will indicate sayardaw's loving-kindness mediation and method of moral conduct.

⁸⁵ <http://www.tbsa.org/articles/MingunSayadaw.htm>.

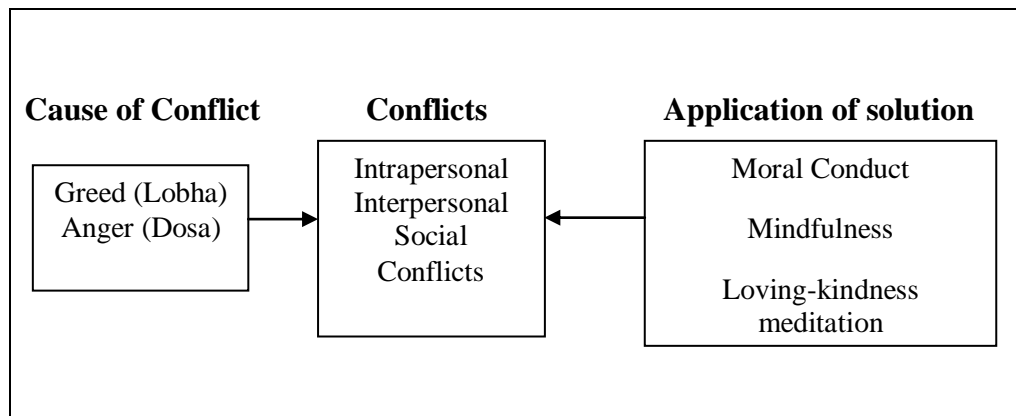


Table No. 12 Best Practice of Min kon Sayadaw

It is brief a summary it can be seen that in conclusion, the method of applying by min kon Sayadaw was presented together with their efforts achievements and contributions to the welfare of human beings through their power of loving-kindness. In doing so it was found that strong evidence for each Sayadaw as far as possible was presented.

Thus the facts that should know with regard to the application method by modern scholars presented in their entitled loving-kindness (mettā) based on their practical methods and experiences. Therefore, these methods of modern scholars were applied by the researcher clearly and wonderfully.

3.7 Concluding Remarks

There are means for developing loving-kindness also including the welfare of social stability and universal love for men kinds in this chapter. Regarding the concept of loving-kindness, the researcher had been presented based on Buddhist scriptures, commentaries, and sub-commentaries, other scholar views and Books.

Moreover, the researcher have mentioned the characteristic and types of loving-kindness, the best practice of loving-kindness method and benefit of practicing loving-kindness meditation based on Buddhist text and scholars points of views.

As long as beings exist in the world loving-kindness will still succeed there. No need to say of the world of living human beings. It must only be said that loving-

kindness prevails even in the animal world. In this world wherein the highly intelligent living human beings dwell the relives are closely entwined through the element of loving-kindness. The human world is peaceful and serene at all times when the element of the peace prevails there. Wars break out at all times in countries, divisions, town, and villages when the element of loving-kindness no longer prevail them there. Consequently the events of the loss of human lives, properties and homes are still clearly seen.

In summary in this concluding the best practice of loving-kindness for solving the conflicts should be practiced by all the human beings as described in the concluding remarks. The portrayal of the bests practices of loving-kindness are the heart and brain of this thesis. Moreover, the value of mettā is presented as an application of solving the conflicts in the world under the headings of the concept of loving-kindness, the ways to loving-kindness, types of loving-kindness, benefits of loving-kindness and loving-kindness meditation.

Chapter IV

A Buddhist Approach Based on Loving-kindness to Solve the Conflict in the Modern World

This chapter is the best important in this dissertation because the researcher will assert the Buddhist approach and case study method based on loving-kindness in Buddhist scriptures concerning the resolution method of conflict in the modern world. In addition the researcher will present the new integration of theory regarding with the application of the modern Buddhist scholars.

Importantly it needs to be noted that there are functions which need to follow the rules before practicing loving-kindness meditation and ways to development of practical method. This chapter also suggests how to apply loving-kindness in our daily lives based on the Buddhist approach and scholarly approaches. These texts are beneficial academic research and studies in the academic. Therefore, by the following of methods and ways of practicing loving-kindness meditation this resolution method and approach can solve conflict, not only the intrapersonal conflict and interpersonal conflict but also the social conflict in the modern world.

4.1 Conflict Resolution Approach by Buddhist Method

Actually the Buddhist approach of loving-kindness which can resolve conflict is based on the Mindfulness of breath in and out. The cultivation of loving-kindness (*mettā*) is recognized as a common form of tranquilized meditation (*samathabhāvanā*).¹ In the threefold classification of Right Thoughts (*sammāsaṃkappa*) in the Noble Eightfold Path, the thoughts of goodwill (*avyāpādasamkappa*) denotes as the main handle and extremely good of the loving-

¹Venerable Mahasi Sayadaw, **Satipatthana Vipassana**, Maha is Meditation Center, (Yangon, December 25, 1957), pp. 65-78.

kindness.² It has been understood there of as a skillful mentality comes under wisdom. Therefore it is very clear that loving-kindness is not regarded as a mere emotional mental element. But this skillful mentality (*mettā*) is recognized as a mental element that is to be cultivated as an insight factors.

Mindfulness is the basic as well as the leading factor. We have to acquire it through patience and determination. It is so essential, that one cannot start *Vipassanā* meditation without mindfulness. Once it is acquired, mindfulness may be used for useful reflection and understanding the process of natures. With mindfulness, meditators train their mind to open the present moments, to the conditions arising here and now. Inhalation and exhalation are taking place here and now. Thoughts and sensations are conscious of belong to the present. Breathing arrests the mind so fond of something else, and helps it settle on the present moment. This is a mental training through *Vipassanā* meditation.

4.1.1 Loving-kindness and Mindfulness Meditation

In Buddhist traditions, mindfulness is seen as a path to overcoming suffering or conflicts. And it has become increasingly integrated into conflict resolution as an approach to Buddhist theory. This Buddhist method is helpful responses to intrapersonal, interpersonal and social conflicts.

Mindfulness has been described as a non-judgmental moment-to-moment awareness. It can be cultivated in a number of ways, such as the four foundations of mindfulness meditation programmers of mindfulness-based stress reduction and mindfulness-based cognitive therapy.³ And, It have shown too been beneficial for a range of mental and physical health conditions. In an attempt to conceptualize mindfulness and its key processes proposed a two-component model of mindfulness.

²Ñānamoli Thera, **The Practice of Loving-Kindness (Metta) As Taught by the Buddha the Pali Canon**, (Kandy: Buddhist Publication Society, 1958), p. 98.

³Acharaya Buddhārakkhita, **The Philosophy and Practice of Universal Love**, Buddhist publication society, Kandy, 1995, p.43.

There is conceptual overlap between loving-kindness and mindfulness, in that both concepts involve a non-judgmental and accepting attitude. The Buddhist teachings suggested loving-kindness as a quality of mindfulness. The Buddhist has proposed loving-kindness as an outcome of mindfulness.

Mindfulness as a “context for the cultivation of loving-kindness” and referred to Buddhist traditions in which mindfulness is commonly practiced before compassion-focused practices, such as loving-kindness meditation. Similarly, suggested the practice of mindfulness as a preparation to more specific loving-kindness-focused exercises, such as compassionate imagery.⁴

As for formal sitting meditation, a meditator should find a balance between *mettā* and *vipassanā* (insight or mindfulness) meditation practice. *Vipassanā* gives them wisdom and understandings of impermanence which *mettā* is *smatha* subject and can only bring about tranquility. So one should be never neglect *vipassanā*. While one is learning *mettā*, one may need to spend more time on practicing it intensively. But after one has gained some skill and progress in the practice, one should it with *viapssanā*. It is for the meditator to find his balance of understanding based on loving-kindness (*mettā*) and mindfulness (*sati*).⁵

That the relationship between mindfulness and loving-kindness is partially mediated by self-compassion conflicts resolution studies have found that mindfulness meditation is associated with changes in structure and activity of the human associated with care giving behavior, compassion, and the experience of loving-kindness.

4.1.2 Mettā and the Four Sublime Dhamma (*Brahmavihāra*)

The practical operational aspect of loving kindness is to be understood here as compassion (*karuṇā*). Achievement of this practical operational aspect or

⁴Inga A. Boellinghaus, **Cultivating Compassion in Psychological Therapists: Loving-kindness meditation**, Canterbury Christ Church University, July, 2011.

⁵Bhikkhu Visuddhacara, **Curbing Anger Spreading Love**, (Kandy: Buddhist Publication Society, 1997), p-75.

compassion (*karuṇā*) is impossible if one has not properly cultivated the loving kindness. Sympathetic joy (*muditā*) is another skillful mental ability supports to tolerate other advancements and progress without any slight jealousy.⁶

The positive way of bearing other signs of progress and alleviation of hatred is the cultivation of loving kindness. Poise or well-balanced life is also recognized in the Buddhist ethical conduct as a result which is to be acquired through the cultivation of loving kindness. According to the Pāli discourses, all the means in this life for the earning of merit are not equal to one-sixteenth part of the value of mettā which is an emancipation of the thought.

The epitome of the cultivation of loving-kindness is well elaborated in the following admonition. Mettā destroys ill-will and ego and helps in achieving love and peace for the human beings, which is eloquently mentioned in the Mettā Sutta of the Sutta Nipāta by the following Gāthā⁷

“Mātā, yathāniyaṃputtaṃ, āyusaekaputtamanurakkhe, Evaṃ pi sabbabhutesumaṃsaṃbhavayeaparimanaṃ”.

It is not a simple expression towards being in suffering but a positive attitude to be one with the suffering of others and making right efforts for its gradual minimization-

"paradukkhe sati hadayakam panaṃ, kinativa paradukkhaṃ, hiṃsati vinasetiti attho".⁸

Karuṇā has the characteristics of evolving the mode of removing pain, suffering, and manifestations of kindness. Compassion is the virtue which uproots the wish to harm others. It makes people so sensitive to the sufferings of others and causes them to make these sufferings so much their own that they do not wish to further increase them. Mettā, Karuṇā, Muditā, and uppekkhā are in the same way

⁶*Mettaṃupekaṃkaruṇaṃvimuttiṃ, āsevamānomuditañca kale, sabbe nahok ena avirajjhamāno, eko care khaggavisānakappo* (Sn, stanza 73)

⁷Bhikkhu Dhammarakshita (Ed. & Tr.) Sn 1995, p. 36

⁸Atthasālini (ed.) Tripathy R.C. 1989, p. 340

helpful in getting peace and tranquility all around. The Buddha told the human beings to adopt the principle of *Brahmavihāra*⁹:

*"Tittamaṃ caraṃ nisinnova. Sayanova yavatassa vigatamiddho,
Etamsatim adhittheyya, Brahmametam vihāra midhamahu".*¹⁰

Buddhist individual and the social doctrine of loving-kindness (*Mettā*) has been associated with non-harming (*Ahiṃsā*) and is the ethical wellspring for the Buddha's view of the domestic polity as well as problems of war and peace. Buddhism is a gentle religion where equality, justice, and peace reign supreme. Buddhist theory enjoins the kind to conquer only by righteousness with resort to force and violence.

The third sublime dhamma is *muditā*, which means sympathetic joy or rejoicing at others happiness and prosperity. It is the opposite of jealousy or envy. If a person who wishes to develop *muditā*, he is doing well spiritually and materially. Usually it is not easy this state of mind to arise. Especially when one see another doing better than oneself. One can arise the *muditā* for the very close person. When one sees one's very good friend happy one rejoices as well.

In this modern world most of the people are that, one person is jealous of another one. Among the people who are not easy to be good in spiritually or materially well. One needs to be very good natured, with closeness and many and unselfish to have spontaneous and easy *muditā*. So, *muditā* is the same functions of the *mettā* but different meanings.

Moreover, equanimity is necessary for laymen who have to live in an ill-balanced world amidst fluctuating circumstances. All the people are affected by conflicts conditions. When effects by conflicts or not, most of people are perturbed. So, the person who practices equanimity is neither attracted by conflict nor is a verse undesirable object. Upekkhā discard clinging and aversion. It is chief characteristic is an impartial attitude. So, the four sublime dhamma are all good attitudes. One of them

⁹DharmrakshitBhikkhu, op.cit., p. 36

¹⁰S, VI 46;54

may be more basically one, which is *mettā*. If we practice with *mettā* and the other *Brahmavihāra* as definitely it brings much happiness and peace for the world.

Moreover, Prof. Dr. Phra Rajapariyutkavi who is the rector in MCU¹¹, gives the researcher a special lecture with idea regarding the loving-kindness resolutions conflicts. Hence the researcher will quote his speech in these sections. The Rector articulated that "The most important things you have to know are the attitude and culture of to side the people (*Parisamyutta*). You have to cultivate yourself to provide a strong and extraordinary mind by any other ways, by practicing meditation, and by spreading loving-kindness all the time. For the purpose of the concentrate of your mind, your mind must be concentrating and therefore can keep the balance in yourself all the time. We have to develop ourselves first, that's must *Asamyutta*. Just have the knowledge regarding how to solve the conflict, it not enough just graduate to get the Ph.D. degree and peace studies is not enough. There is no enough mere to study modern science regarding peace studies. So, you have to get to see at the same time. The first one is the inside knowledge regarding peace how to solve the conflict. The second one is controlling your mind, concentrated the mind, mental and material. These two are the most important ways regarding with which to solve conflicts."

Furthermore, Prof .Dr. Sompham phomta, Graduate of School at MCU¹², indicates appropriate ways with loving-kindness approach to solve conflicts. Professor communicated that "The best way to deal with conflict among human beings is to accept that it is natural. I do not believe that anyone can make this world free from conflict. Even the Buddha could not do that, as some people in the world still disliked him and tried to do some bad things to him, including trying to kill him".

The consequence, according to the above mentions the factors, the tow conflicts will decrease and solved by the Buddhist approach which means loving-kindness meditation and propagate of loving-kindness. These two kinds of loving-kindness meditations can destroy and decrease the two conflicts; intrapersonal

¹¹Interview with Prof. Dr. Phra Rajapariyutkavi, The Rector of Mahachulalongkonrajavidyalaya University, Ayutthaya, Thailand, August 10, 2018.

¹²Interview with Prof Dr. Sompham phomta, Graduate of School, Mahaculalongkornrajavidyalaya University, Ayutthaya, Thailand, August 10, 2108.

conflicts and interpersonal conflicts. Accordingly, these two kinds of loving-kindness meditation and propagating of loving-kindness are the best method for intrapersonal conflicts, inside the mind and interpersonal conflicts, between peoples. Therefore, this is the Buddhist approach of loving-kindness for conflict resolution.

However, there is one certainty: we cannot make all people in the world love us. But we can love them. The Buddha was hated by some people, but he never hated them. The Buddhists should try to love others, even those who hate Buddhism but we can do that. And I believe that someday those who hate Buddhism would change their mind because of our pure loving kindness that we give them. In summation, the Buddhist approach of loving-kindness is one of the unique in the Buddhist practical ways of the approaching of the social well beings and individual piece of the world. As a result the researcher advocates this type of the Buddhist approach of the loving-kindness because it is so hugely beneficial for the world.

No	Types of Conflicts	Conflicts Resolution Method
1	Intrapersonal Conflict	Mindfulness (<i>sati</i>), Loving-kindness (<i>mettā</i>).
2	Interpersonal Conflict	Loving-kindness (<i>mettā</i>), Compassion (<i>Karuna</i>), Sympathy joy (<i>muditā</i>) and Equanimity (<i>Upekkhā</i>)
3	Social Conflict	Loving-kindness (<i>mettā</i>) Mindfulness (<i>sati</i>) (Have to practice by Sitting, Standing, Walking and Lying.

Table No.13 Conflicts Resolution Approached by Buddhist Method

4.2 Conflict Resolution Approached by Modern Scholars

Every sentient being is so unique and has been gifted with talents to deal with life in their own way thus everyone has their own habitual collection of so many different experiences through many lifetimes. Even in this life it is possible to meet different people who never knew others or the environment and are influenced accordingly. Consequently the process of judgment differs from one person to another due to different frames of references, different conditional process and simple habits are ingrained when we was a childhood. Therefore, a researcher will investigate and understand very deeply some of the concepts of Buddhist scriptures to deal with conflicts and disputes, which may serve as potent basis or a catalyst to resolve the conflicts.

There are different means to resolve the conflict; one is through temporary methods like giving aspirin or painkiller but these can be likened to polishing the surface of the suffering mind, however the symptoms remain tarnished beneath. There is another technique which actually penetrates more deeply into the fundamental source of conflict.

Here the researcher reviews the possible consequences of strong ill will towards others corresponding to hate. As soon as very strong hostility towards another person develops peace of mind immediately disappears, which then in turn also effects peaceful sleep and the person may have to resort to sleeping pills. Eventually because of lost appetite physical health also degenerates. Strong conflicting emotions create lots of destruction to oneself and others. When very strong negative feeling toward others eventually the feeling is that other person also have that kind of attitude.¹³ That is called karma reactions.

A possible scenario has a result that when meeting meet some of the scholars there might be a feeling of suspicion, nervousness, discomfort and sometimes even nervous breakdown. This kind of suspicious attitude is against human nature

¹³Lord Maitreya, **Mahāyānasūtrālamkārah**, (Ornament for the Mahāyana Sutras Tibetan version. Taiwan: The corporate body of Buddha education foundation, Taipei Taiwan, 2005), p. 120.

because human beings are social animals; whether we like it or not we have to live in the human community, human simply can't survive in isolation.

Now the researcher wants to present the thinking of three modern scholars beyond the Buddhist way for conflict resolutions based on common sense as taught by HH Dalai Lama, U Thant and Min Kon Sayadaw in the Guide to Buddhist perspectives way of life.

The way that is most important to resolve the conflict is through patience with Loving-kindness. The scholars beautifully express that the ordinary person attributes their techniques to an external cause. Thinking with the outlook come the need to change the external conditions in order to develop one's own happiness and consider how many there are, and how all of them have different attitudes and ideas.

4.2.1 Conflict Resolution Approached by HH Dalai Lama

According to the Buddhist philosophy, the main source of conflict arises from hatred and attachment, the root cause of these conflicting emotions is ignorance. It is obvious, for Buddhist however but not to speak in terms of Dharma but generally speaking most of the conflict and disputes arise due to a feeling of repulsion even if there is no such concrete object that can be pinpointed as a source of repulsive undesirable.

There are so many causes and conditions, which produce these conflicts and problems, within these causes and conditions; it also includes your behavior and actions. For instance, when any person becomes your enemy or undesirable object, one condition of this person becoming your enemy trace back to your way of dealing and relating with the person. If this person relate to with doubt, suspicion and ill feelings motivated with different negative thoughts, slowly and gradually another person also start disliking the person relating to them negatively. The result is that both end up hurting each other and then eventually becomes an enemy. In reality the

source of becoming enemies of each other comes through so many causes and conditions but the anger.¹⁴

Within these so many causes and conditions one's way of conducting yourself is also very much involved. But in our usual way of thinking is, "I have done my best to deal with this person but he behaved so badly to me, therefore this person is so bad, I behaved sincerely with pure motivation but he or she gave me lots of trouble". It could be possible that quite quickly a thought of revenge forms in the mind. These are not dharma talks but an exhortation to just examine how it came to happen. If the reason is understood, causes and conditions, time factors and circumstances it is then possible to realize that there is no such concrete object to pinpoint as the main cause.

Thinking about the general processes and with some research it is possible to find that a concrete object cannot be pinpointed and consequently ill feeling will reduce. This interdependent idea shows the real situation very clearly. Therefore, if this idea of interdependency is implemented it will help to realize the real causes and condition of the problems. It is important to implement the idea through honesty, loving-kindness, and justice. The basis of honesty, loving-kindness, and justice is beloved and compassion. If one has love and compassion in one's heart one will definitely think about other's purpose and accept the others as they are. If one thinks that another being is also a part of my being it is possible that one way can remain truthful and open.

Buddhists are fully committed to this approach and keeping on our determination. Any sort of human effort needs determination. To overcome obstacle or conflicts for the determination is tolerance and patience. Tolerance should not be considered as the sign of weakness since we hold to the truth, eventually; there will be a result, and if not in this generation then in the next generation, the beauty of truth always remains. Force, conflicts, aggression, power, guns are not beautiful and do not last long whereas truth and honesty always inspire and practice of tolerance and

¹⁴The United States, **Congressional Human Rights Caucus**, (USA: September 21, 1987), p.48.

determination will to come fruition. These are important, for instance in our saying: "Bridge the rift nine times" is very good in practice, and Amdo¹⁵ people say, "bridge the rift nine times" but in practice when something goes a little wrong, they immediately fight. It is good to implement the practice of "bridge the rift nine times".¹⁶

The people eager to contribute to regional and world peace believe they are in a unique position to do so. Normally, people want a sense of peace with loving-kindness and non-violent situations. Since Buddhism was introduced to around the world over two thousand and five hundred years ago Buddhist peoples have practiced non-violence with loving-kindness respect to all forms of life.

This attitude has also been extended to societies international relations. Buddhist's highly strategic position in the heart of Asia, separating the continent's great powers has throughout history endowed it with an essential role in the maintenance of peace and stability.

This is precisely why in the past Buddhism went to great lengths to keep one another out of religions. Buddhist loving-kindness value as an independent buffer state was integral to the society's stability. People need to emphasize the obvious and undisputed fact that they are a distinct people with our own culture, language, religion, and history. But for their harmony and unity as one ambition they still today their natural role with loving-kindness as a buffer state maintaining and promoting peace in the world.

So, HH Dalai Lama wrote a peace plan. This peace plan contains five basic components:

1. Transformation of the whole of the world into a zone of peace.

¹⁵Lama, Dalai, **Freedom in exile: the autobiography of the Dalai Lama** (1st ed.). (New York, NY: HarperCollins, 1990), p. 211.

¹⁶Acharya Nyima Tsering, (Tr.) **Question and answer with H.H. the Dalai Lama on Conflict Resolution**, Acharya Nyima, www.acharyanyima.com/translations/conflict_resolution-hhdl.html, September 23, 2017.

2. Abandonment of the Society transfers in a lovely way which loving-kindness the very existence of the world as a people
3. Respect for the reach of other fundamental human rights and Happiness of freedoms.
4. Restoration and protection of human societies and the abandonment of society use of conflict problems for the production of dispute, weapons, and dumping of terrorism stage.
5. Commencement of earnest negotiations on the future status of human society and of relations between the people.¹⁷

The above declaration's five factors refer to how to live a peaceful life with loving-kindness and harmony based on the social norm as the unity of society in the world. So, this is the new technique of the modern scholar whose name is HH Dalai Lama. And then this new method indicates social and interpersonal conflicts and how to solve them easily. This method is extremely interesting and demonstrates excellent understanding about the conflicts and resolutions of conflicts by using loving-kindness and patience, tolerance and compassion.

Therefore, this new technique of the modern scholar of HH Dalai Lama is one of the important methods for human society in the modern world. Especially, this new method provides the solutions for the social conflicts and interpersonal conflicts directly. Prof. Dr. Phra Rajapariyutkavi who is memorandum and the new rector in MCU¹⁸, talked like that is concerning with the scholar of HH Dalai Lama. Dalai Lama expresses in his Holiness Book that is we are Buddhism, Christian, and Muslim and yet despite our differences we stay together peacefully by loving-kindness like a rainbow that has so many colors and is so beautiful in the sky. So, everyone is the same on the earth and the rainbow is colorful in the sky.

¹⁷HH Dalai Lama, **Address to the U.S. Congressional Human Right's Caucus**, (United Sated: September 21, 1987), pp. 56-98.

¹⁸Interview with Prof. Dr. Phra Rajapariyutkavi, The Rector of Mahachulalongkornrajavidyalaya University, Ayutthaya, Thailand, and August 10, 2018.

There are many people of different religions who come together in a ceremony. They belong to different religions, cultures, identity, and nationalities but they are waiting together standing up and hand in hand. The Dalai Lama comes to the ceremony; he is smiling and talking to the people about loving-kindness and compassionate Holiness methods. All of the people are respecting to him without discrimination and desecration. Accordingly, the Dalai Lama is one of the 14th Holiest ones of Buddhist Scholar in Buddhism.

Even though he is Buddhist monk, the other religious leaders and members are respect to him and participate in the ceremony. Generally, everyone has educated level, money and greater position in their lives, but they are respect to him easily and faithfully. Because of his loving-kindness is most powerful for everyone. When he comes to ceremony, he recites the propagating of loving-kindness contentiously. So, HH Dalai Lama becomes a famous Buddhist scholar in the Buddhism.

Finally, the researcher found his holiness's compassions and boundless happiness in the several books. Consequently, the researcher also knows clearly about him and his good activities to the society. Moreover, it is appropriate that he was given Noble Peace Prize from the UN in 1989. Therefore, the researcher believes that the present HH Dalai Lama is one of the top conflict resolutions scholars in the modern world.

No	Types of Conflicts	Conflicts Resolution Approach
1	Intrapersonal Conflict	Mindfulness(sati),Loving-kindness Meditation (<i>mettābhavanā</i>)
2	Interpersonal Conflict	Tolerance (<i>Khanti</i>), Patience (<i>Santutthi</i>) Loving-kindness (<i>mettā</i>), Mutual Respect (<i>garava</i>), Negotiation (<i>samaggirasa</i>)
3	Social Conflict	

Table No. 14. Conflicts Resolution Approached by HH Dalai Lama

4.2.2 Conflict Resolution Approached by U Thant

An observation of U Thant made by a reporter, “U Thant from Burma, Secretary General of the United Nations, performs a Buddhist rite every day. He sits, quite alone, and meditates every morning. In those minutes, perhaps 5 or 10 minutes, U Thant does not make an offering to Buddha, nor does he kneel in prayer without mindfulness. Instead, he quietly and actively strives to attain what he calls, humbly, "emotional equilibrium."

“This is a sort of mental quiet”, he told the writer. “It is a certain feeling of detachment, which is a necessity of Buddhism to separate one from the conflicts outside. The emotional equilibrium, if one can call it that, implies emotional calmness. In a way it is an exercise in suppressing evil thoughts and evil attitudes anger, bitterness, malice, a hatred which are all evil states of mind, according to Buddhism.” He described his character, saying, “If I make a small change, then I would be implicated in writing it.” The author retorted, “but no one would know”, she

reports his stern look as he replied, "I would". His first biography was left un-reviewed and uncensored.¹⁹

U Thant strong moral sense often overrode his political sense, Urquhart wrote, causing U Thant to do what he believed was right, even if it was politically disadvantageous to him." U Thant's advisers also said that when he followed the advice offered to him, he "took complete responsibility for his actions, regardless of their outcome."²⁰ He would not blame others for decisions he had made. U Thant's goal was simple and to a great extent selfless: "All my faith and all my efforts are unhesitatingly pledged to maintaining and developing this organization as an indispensable center for harmonizing the actions of nations in the attainment of our common end"²¹.

U Thant detested politics, although it would not be wrong to say that there could not have been more than a handful in Burma who studied as much politics and public affairs as he."²² Instead of politics, he pursued a life of public service as an educator and civil servant, remaining as far as possible from the grasp of corrupt politics. To his credit, U Thant attained the highest positions of civil administration in Burma and arguably the world.

U Thant's simplicity and detachment were cause for both appreciation and apprehension. He often responded to others with silence, not of the cold and callous type but in a kind and loving manner that the Buddhists sometimes call "unable silence". For this he was known as the "Bronze Buddha" among Secretariat officials.²³ Understandably, this sometimes gave rise to frustration.²⁴

¹⁹Thomas M. Franck, *The Secretary-General's Role in Conflict Resolution, Past, Present and Pure Conjecture*, Bingham City, 1995, p. 4.

²⁰Urquhart, *Lift in Peace and War*, Hague Conventions, 1899, p.190.

²¹Thant, *Portfolio for Peace*, UN Press Release SG/SM/4124, 20 April 1988, at 7-8.

²²Bingham Hall, U Thant, and Thomas M. Franck, *The Secretary-General's Role in Conflict Resolution, Past, Present and Pure Conjecture*, Bingham City, 1995, p. 110.

²³*Ibid.*, 5.

²⁴Muller, *Example of a Great Ethical Statesman*, 2.

When I tried to reason with him, he just smiled in his gentle, enigmatic way, without any indication whether or not I was getting through to him. Being an emotional Slav, I found this attitude exasperating. He never showed any reaction, not even impatience, and never said yes or no. For a while, it got so bad I could hardly bear to speak to him."²⁵ That was a serious problem, coming from the ambassador of a country as supportive of the United Nations as Canada.

Despite his propensity to silence, he was an eloquent speaker, a prolific writer, and someone who enjoyed humor in life. He appreciated the "funny stories, wit and good jokes his staff like to pass to him each day."²⁶ Urquhart, however, complained of U Thant's "school-boy jokes," in which he had "laboriously become word perfect. Certainly, U Thant's approach to issues was less complicated, less nuanced. He helps strong views of right and wrong. Urquhart writes, "His stewardship had none of the fair or high personal style of Hammarskjöld, but his undertakings were just as courageous."²⁷

U Thant's Buddhist ideal led him to seek equanimity under all circumstances. As an example of this practice, U Thant pointed to the sudden death in 1962 of his only son, thrown from a bus in Rangoon, as a tragedy he took with "minimal emotional reaction."²⁸ His first words on hearing the news were said to have been, "My poor wife!"²⁹ A similar story arises from another great tragedy in his life. When his home village of Pan-ta-naw was burned to the ground during the height of

²⁵George Ignatieff, **the Making of a Peace-monger** (Toronto: University of Toronto Press, 1985), p.226.

²⁶**A visit with U Thant**, "New Republic, January 8, 1966, 11.

²⁷Urquhart, **Lift in Peace and War**, 190.

²⁸**Thant**, View from the UN, 23

²⁹Bingham, **U Thant**, 11; and Narasimhan, United Nations at 50, 84. Ramses Nassif, who, along with C. V Narasimhan, brought the news of the death of his son, recalls that his first words were: «I wonder how my wife will take it." Rallises Nassif, U Thant in New York, 1961-1971: A Portrait of the Third UN Secretary-General (London: C. Hurst, 1988), 21. Apparently, Thant carried on with his duties at the United Nations that day, but later, when a reporter expressed sympathy, his eyes filled with tears. Samuels, **Meditation of U Thant**, 116.

the Karen insurgency of 1949, his wife lamented, "Oh, my house!" U Than exclaimed, "Oh, my books".³⁰

His meditative ways helped him to maintain the neutrality so necessary to sustain the confidence of differing nations."³¹ U Thant explains, "I was taught to control my emotions through a process of concentration and meditation. Of course, being human, and not yet having reached the state of *Arahant* or *Arhat* (one who attains perfect enlightenment), I cannot completely control my emotions, but I must say that I am not easily excited or excitable."³²

His description of Buddhist principles at the Toronto teach-in and in his memoirs is clear, unequivocal, and inspired: "Buddhism teaches, above all, universal compassion to be extended to all living beings, irrespective of their status, race or creed." He explained that all beings deserve compassion because they all suffer, and that wrong actions are the result of human ignorance. All beings are interdependent because *Dhamma* applies to everything. U Thant so firmly believed in karma, the principle of reciprocal action (cause and effect), that he regarded doing harm to another as folly. "Whatsoever he does to another he does in effect to himself" Furthermore, if "each of us were to realize" the principle of karma, he claimed, the world would become free of crime, war, and injustice.³³

Buddhism advocates the practice of compassion (*karunā*) and loving-kindness (*mettā*) to all. The practice should be done "impartially and spontaneously; expecting nothing in return, not even appreciation," wrote U Thant.³⁴ A true Buddhist is "expected to pray for the happiness of all human beings." This he did on a daily basis. Violence to any living creature was to be renounced in thought as well as

³⁰Bingham, U Thant, 198.

³¹Quoted in Chinlloy, **U Thant: Divinity's Smile**, 64.

³²U Thant, View from the UN, 20. Close colleagues like Ralph Bunche were able to detect subtle signs of irritation and nervousness on occasions, such as thumping pencils, bumping knees, and chain-smoking of cigars. Urquhart, Bunche, 396.

³³ Cordier and Harrelson, Public Papers, 7:600.

³⁴U Thant, View from the UN, 21

deed.³⁵ So, there should be the three cardinal vices in Buddhism: craving or greed, hatred or anger, and illusion or ignorance.³⁶ They are to be replaced with the four cardinal virtues: *mettā* (including charity), *karunā*, *muditā* (sympathetic joy), and *upekkhā* (equanimity or equilibrium).³⁷ The Dhammapada, the most widely cited Buddhist scripture, states: "Never in the world is hate appeased by hatred; it is appeased by love-this is an eternal law.

During the age of the U Thant, there are so many political conflicts in the world but he was resolutions and negotiation. For most of the twentieth century, the international system knew of only three ways to settle a dispute: war, diplomacy and arbitration. However, the past few decades have seen the system's radical reconfiguration. During this time a new global process for conflict prevention and conflict resolution has developed and become an essential aspect of the system. Indeed, among the options for dispute settlement, the good office's function of the Secretary-General has emerged as the fastest growing.

Currently the term refers to the independent political role of the Secretary-General in preventing or mediating conflicts among, and more recently within, States.³⁸ Yet, there is no specific authority for this in the Charter: it is a role which has developed in practice. Nevertheless, when the Secretary-General strives to bring disputing parties to the negotiating table, he now deploys the authority of the international community as a whole, a significant institutional innovation. Although this activity is only exceptionally visible to the public, it nevertheless constitutes one

³⁵The main Buddhist scripture, the *Dhammapada*, does not give exceptions to the rule of nonviolence, but there are references to permitted violence in other Buddhist texts.

³⁶Bingham, U Thant, 74.

³⁷U Thant, View from the UN, 21.

³⁸The traditional meaning of the term '**good offices**' is more restricted. In UN parlance and practice, however, it has come to cover not only 'mediation', see *Handbook on the Peaceful Settlement of Disputes Between States*, in Report of the Special Committee on the Charter of the United Nations and on the Strengthening of the Role of the Organization, GAOR Suppl. No. 33 (A/46/33), at 61, but also fact-finding missions, see, e.g., UN Press Release SG/SM/4727/Rev.1, 10 April 1992, at 6 and G.A. Res. 46/59 of 17 January 1992; the word is even used in connection with an operation to oversee a troop-withdrawal, such as the United Nations Good Offices Mission to Afghanistan and Pakistan (UNGOMAP), see SC Res. 622 of 31 October 1988, para. 1; the Secretary-General has stressed that this 'is a very flexible term as it may mean very little or very much'. *Handbook*, *id.* At 62.

of the most important functions of the United Nations. As former Secretary-General Perez de Cuellar has put it:

“No one will ever know how many conflicts have been prevented or limited through contacts which have taken place in the famous glass mansion which can become fairly opaque when necessary.”³⁹

This essay will trace the evolution of the good offices function with an eye toward identifying factors which may play a significant longer-range role in its future development. But first it is useful to look at the origins of good offices in the cold war era, when a deadlocked Security Council created a special case - and a particular space - for the Secretary-General to act on his own. Thereafter we will assess the changed circumstances of a newly reinvigorated Security Council to weigh the effect that this has on the good office's mission. Finally, we shall try to identify factors likely to shape the future.

Prof. Dr. Phra Rajapariyutkavi who is a professor and new rector of MCU⁴⁰, has also given the suggestion concerning with the U Thant. He expressed that, “In the practice of meditation, I think in the beginning or after practice meditation, the meditation master give a suggestion to the meditators to spread the loving-kindness all the time”. Without practice of loving-kindness our mind cannot be concentrated all the time. So, whatever we do in our daily lives we should do propagate of loving-kindness and practice of loving-kindness meditation concerning with our work.

Even though these are meditation, we have to practice tranquility meditation and inside meditation. If we do not have loving-kindness meditation our mind cannot develop meditation without loving-kindness.

³⁹UN Press Release SG/SM/4124, 20 April 1988, at 7-8.

⁴⁰Interview with Prof. Dr. Phra Rajapariyutkavi, The Rector of Mahachulalongkornrajavidyalaya University, Ayutthaya, Thailand, and August 10, 2018.

In conclusion, the new technique of the modern scholar of U Thant gives a message for this generation and the next generation to live a peaceful life without crimes, wars, and conflicts. Moreover, he encouraged people, “whatever you actions don't forget the loving-kindness and teaching of the Buddha because every teaching of the Buddha is concerned with everything and anywhere”.

No	Types of Conflicts	Conflicts Resolutions Approach
1.	Intrapersonal Conflicts	Good Attention (<i>yonisomanasikāra</i>), Understanding of Cause and effect (<i>kamma and kammaphala</i>) and Loving-kindness (<i>mettā</i>)
2.	Interpersonal Conflicts	Moral Principle (<i>sīla</i>), Loving-kindness (<i>mettā</i>), Compassion (<i>karunā</i>) and Free from of defilements by Loving-kindness (<i>mettācetovimutti</i>)
3.	Social Conflicts	

Table No. 15. Conflicts Resolution Approached by U Thant

4.2.3 Conflict Resolution Approached by Min Kon Sayardaw

This *Thera* achieved the first *Visiṭṭha Tipiṭakadhara*, *Mahā Tipiṭaka kovida*, *Dhamma Bhaṇḍāgārika* titles. The extraordinary Sayardaw who committed three *Piṭaka* to memory, who was very much skilled at three *Piṭaka* and custodian of Dhamma. Throughout his life, Sayardaw had carried out teaching Buddhist scriptures for *Pariyatti Sāsanā* and preaching discourses up to the age of over 80 without taking a rest by roaming town after town and village after village till the end of his life for the sake of bhikkhus, novices and people.

Among Sayardaw numerous abilities, his sheer patience and great loving-kindness are unique. Sayardaw not only practiced loving-kindness meditation himself but also broadcast the discourse of *mettābhāvanā* on auspicious occasion like Abhidhamma Day and on the full moon day of Thadingyut in M.E 1350 from Myanmar, the Government Radio and TV used to live the discourse *mettābhāvanā* of Sayardaw for the sake of Bhikkhus and laypersons.

Here some of them will be extracted and presented. In one discourse two types of developing loving-kindness meditation were described. The first type was *Disāpharana Mettā* or loving-kindness developed based on ten directions.⁴¹

This way of developing loving-kindness had been described many times formerly. The second type of developing loving-kindness was that of *Duka* (twice) and *Tika* (triad). Etc. The way of developing loving-kindness sited in *mettā sutta* and loving-kindness had been described at length formerly. The significant thing was that Sayardaw preached the fire of *rāga* (attachment), the fire of *dosa* (anger) and the fire of *moha* (delusion) which are always burning in the life process of beings before these two types of developing loving-kindness were illuminated. That preaching was based on the verse of "*Lobhaggini*" *sunissāya dosagginī vivaḍdhare*" etc.⁴².

The detailed meaning was as follows:

The fire of *Dosa* arises due to *Lobha*.

The fire of greed (*Lobha*), the fire of delusion (*Moha*) become due to the fire of anger (*Dosa*). As the fire of hell was ablaze the beings were furiously burnt by the fire of suffering.

Sayardaw made on introductory remarks that the element that could put out the fire of hell burning in the process of mind is the cool water of loving-kindness and loving-kindness meditation. Then Sayardaw preached loving-kindness meditation subject. Of those preached by Sayardaw developing loving-kindness in Pāli language

⁴¹Ps, p.131.

⁴²Khu A, p. 257.

was not a new one. But the voice in developing loving-kindness in Myanmar language was pleasant indeed and was also meaningful. For example, a way of developing loving-kindness beginning with the eastern direction will be described:

May all infinite beings residing in infinite universes existing in the eastern region be free from all dangers?

May all of their anger be removed

May all of their sufferings be removed.

May all of them be peace.

Thus it was found that loving-kindness was taught with loving-kindness poems to the east, west, north, south, south-east, north-west, north-east and south-west together with two directions of downwards and upwards.

These loving-kindness poems were not only on the tips of tongue every person but also had spread to locality and theatricals (Zat Pwes) and were recited and developed by people. Therefore, the perspective of Min Kon Sayardaw's technique of the loving-kindness was impacted to the people not only Myanmar citizens but also around the world. And, the people around the world know as Sayardaw as the most genius monks in the world and they were recorded in the annals.

One rainy season, there was a cyclone in Myanmar. The government was handout or monition to the pupil and citizen for saving and free form calamitous of the cyclone. They broadcast Sayardaw's mettā propagating from TV and Radio to the whole country. As a consequence the cyclone was lost clearly and amazingly from the country. So, the Myanmar people who believe Buddhism and non-Buddhism were more believe on the Sayardaw's loving-kindness meditation practice.

In conclusion, the method of a technique of the Min Kon Sayardaw is advantages for removing the dangerous and anger by using loving-kindness. Moreover, most of the Myanmar people now always use this propagate of loving-

kindness every morning and evenings. Customarily, this method is so benefited not only inner problem but also outer conflicts for social and political conflicts.

No	Types of Conflicts	Conflicts Resolution Approach
1.	Intrapersonal Conflicts	Mindfulness Meditation (<i>vipassanā</i>) and Loving-kindness Meditation (<i>mettābhavanā</i>)
2.	Interpersonal Conflicts	Patience (<i>santtuthi</i>), Tolerance (<i>khanti</i>), Loving-kindness (<i>mettā</i>), Compassion (<i>karunā</i>), Sympathetic Joy (<i>muditā</i>), Loving-kindness meditation based on Ten direction (<i>disāpharana</i>), Twice (<i>duka</i>) and Triad (<i>tika</i>)
3.	Social Conflicts	

Table No. 16 Conflicts Resolution Approached by Min Kon Sayardaw

It needs to be noted that the Buddha delivered about the loving-kindness to be practiced and promoted in the daily life. So here, there are two ways of methods; loving-kindness meditation and loving-kindness negotiation. These two methods can solve the two conflicts in the modern world. If one feels direct accepts conflicts e.g. anger, hatred, and unwholesome mental factors, one can overcome them easy of the loving-kindness meditation. On the other hand one who has accepted the feeling of indirect accepts conflict resulting in stress, depression and hate one can be benefits from loving-kindness.

Moreover, the same of the things, one who has the intrapersonal conflicts, can clearly by practicing loving-kindness meditation. And, one who has the

interpersonal conflicts can solve this conflict by using the loving-kindness negotiations with the patience, compassion, and understanding.

Therefore, these methods of the loving-kindness meditation and loving-kindness negotiation can make sure to solve the intrapersonal and interpersonal conflicts in the modern world.

4.3 The Integration of Buddhist Approach and Modern Application

The integrated method is combining resolution conflict method in one effective theory and an integrated contribution or researching theory of Buddhist and modern scholars. Moreover the conflict resolution method belongs to the indispensable competencies of anyone who deals with intrapersonal conflicts, interpersonal conflicts and social conflicts. According to the literature a fair number of conflict resolution theories in modern world, it have been described within a pragmatic context of skill development in sub title 4.1 and 4.2 in this chapter.

The following of the theoretical framework mentions the integration of Buddhist approach and application of modern scholars. It appears as the new resolutions conflicts in society. This research will mention the conflicts resolutions. Moreover there are also advantages as a benefit of different resolution methods and idea. Consequently according to the following diagram, whatever conflicts arisen in our mind and society can be solve the conflicts and use this valuable theory and understanding the knowledge of this integration method, the families, the societies, and the communities. Obviously human society wants the resolutions conflicts for the peace, unity and harmony.

4.3.1 Integration of Loving-kindness and Mindfulness Meditations

According to the integration approach, the approach of the Buddhist and the others three scholars are not the same method but the only one thing is the same approach which is called loving-kindness and mindfulness meditation. The explaining of the integration method amazed to solve the conflict in the modern world. Why they are not the same other things or factors? Because of loving-kindness and mindfulness meditation method are interrelated each of other. The Buddha delivered; “Practice of

loving-kindness is the save for other but included meditator, Practicing meditation of mindfulness is the save for me but included others”. So, they are interdependent Dhamma. One who practiced of loving-kindness meditation can effort to save the conflicts but also himself. And, one who practiced of mindfulness meditation can save the meditator form the conflicts or suffering but also others.

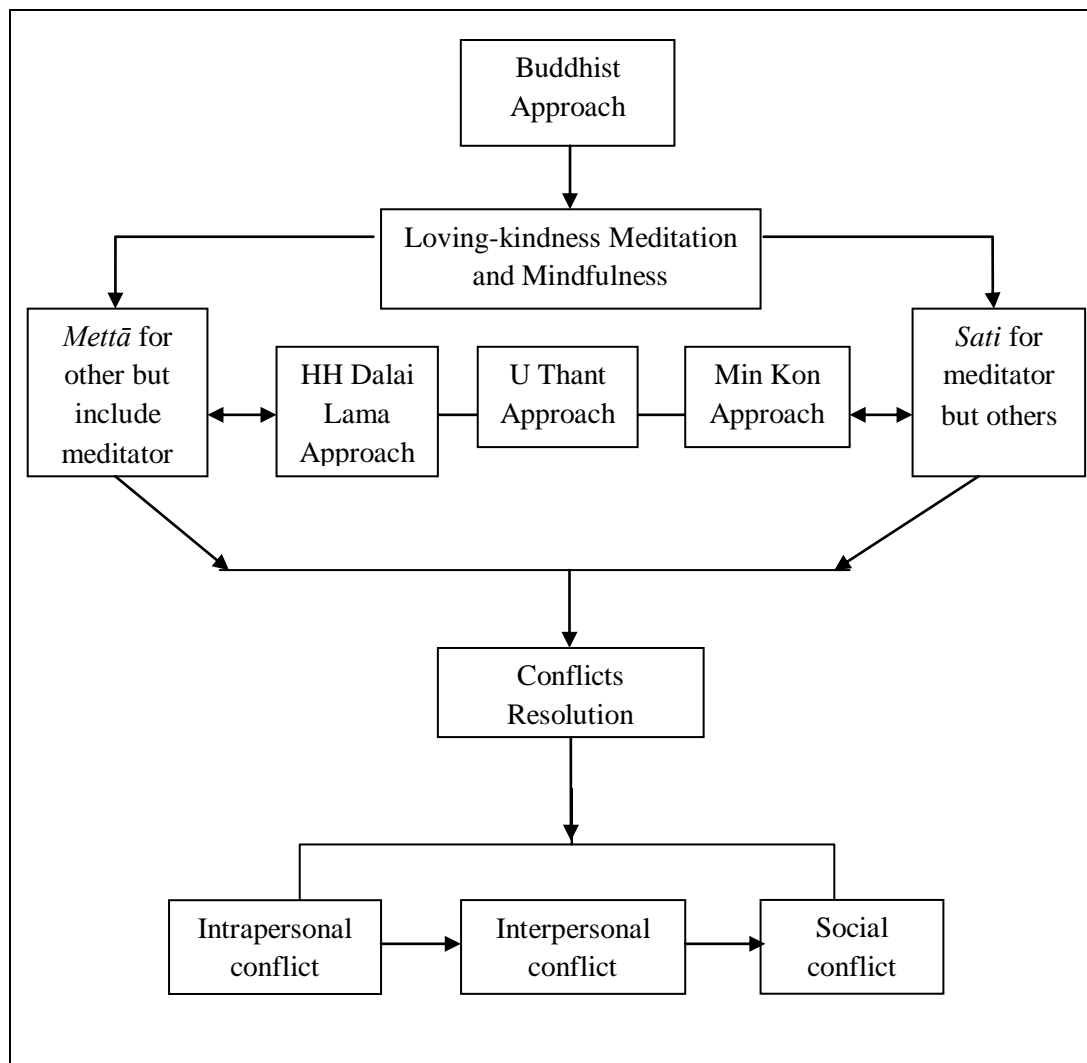


Table No.17 Integration of Buddhist Approach and Modern Application

Moreover, Prof Dr. Phra Rajapariyutkavi who is new rector in MCU reiterates that loving-kindness resolutions concerned with the dissertation and solving the conflicts as follows,

He state that "All of activates in social, religious and whatever, when we want to solve some activity for the purpose of solving the conflict we have to show loving-kindness in the beginning. How to shows the loving-kindness in the beginning, maybe in all ways? For example, when we have created a new relationship we have to know each other first without discrimination. Create a good relation to each other and do many jobs each other. Don't do any activity of problems or conflict, without creating good relationships each of other. Firstly, know each other and create good relationships each of other."⁴³

Conclusion, the researcher explains above the table which illustrates a way to resolve conflicts as integration of resolving conflicts and the most useful important one to practice for not only individual but also human society in the world. So, this method is combining about the Buddhist and new approach of the Buddhist scholars from the Buddhist academic fields.

4.3.2 Integration of Best Practice Method

According to the integration of best practice the researcher already elucidates how conflicts can be resolved with the loving-kindness in the chapter III. So, the researcher indicates the integration of best practice methods. The Buddha practice loving-kindness based on situations and nature of the person (*Puggalabīja*) or (*Puggaljjhāsaya*). The Buddha practice and propagation of loving-kindness is not the same ways which solving for a different method. Likewise the famous modern scholars approach the new method to be with the practice of loving-kindness. So, the researcher concluded that the best practice application and new methods of the conflicts resolution with the loving-kindness.

The Best practice of conflict resolution method of the Buddhist and the other three scholars are difference method but they have the same one thing which is called loving-kindness meditation.

⁴³Interview with Prof. Dr. Phra Rajapariyutkavi, The Rector of Mahachulalongkonrajavidyalaya University, Ayutthaya, Thailand, and August 10, 2018.

Why loving-kindness meditation is the same method for all scholars and Buddhist? Because of loving-kindness is the best weapon to defeat for anger and hatred. And, anger can create the conflict and disputation among the human societies. So, everyone does not want to break of peace and conflicts in their lives and needed to practice the meditation of loving-kindness for everyone.

Moreover, loving-kindness is the best things for everyone without discrimination. So, the Buddhist and modern scholars explain the loving-kindness as the important of practical method. Therefore, the research also wants to express the integration of best practice of method for conflict resolution theory.

No	Name	Types of Conflicts	Conflict Resolution of best practice Method
1.	Buddhist Approach	Intrapersonal conflicts	Loving-kindness meditation And Loving-kindness Negotiation
2.	HH Dalai Lama	Interpersonal conflicts	Loving-kindness and Negotiations
3.	U Thant	Social Conflicts	Moral principle Tolerance Loving-kindness
4.	Min Kon Sayadaw		Moral Conduct Mindfulness Loving-kindness meditation

Table No. 18 Best practice of Application and Conflicts

Prof. Dr. Phra Rajapariyatkavi also indicates that the best practice of loving-kindness regarding with the new approach of methods.⁴⁴ He stated that "There is learning at the core of the activity to use the loving-kindness to solve the conflicts. Learn tradition, culture, and attitude. Understand difference identity to side the people we have the conflict with each other. If we don't have or know the different identity to side conflict with each other, use loving-kindness to solve the problems. So, in the principle of Buddhist teaching, we have to practice and follow the doctrine (*Sappurisa Dhamma*). *Asamyutta*, *parisamyutta*, *puggalasamyutta*. We play the role at the combine to solve the conflict. You have to know first yourself but (*Asamyutta*). Second, you have to know the identity to each people. (*Puggalasamyutta*)."

Regarding of conclusion, the best practice and new approach is the best technique of loving-kindness for not only human society but also the modern world. So, the researcher asserts the best practice of application of loving-kindness for the human society of happiness and well beings. The researcher presented Buddhist approach and a new approach which is expressed by modern scholars in the Buddhist Society.

4.4 Pre-requirement before Propagating Loving-kindness

One who wants to skilled at good deeds and who wishes to attain that the state of calm should act accordingly. The mediator should be done before propagating loving-kindness. These are factors because when we take before propagating loving-kindness we must be like this. These factors have 14 factors in *Mettā sutta* and it is necessary to develop them before propagating loving-kindness. They are:

(1) *sakko* (ability), (2) *Uju-Suhuju* (Being upright, being very upright), (3) *Suvaca* (obedience), (4) *Mudu* (gentleness), (5) *Anatimānī* (not being conceited), (6) *Santussaka* (contentment), (7) *Subhara* (easiness in taking care of), (8) *Appakicca* (having few activities), (9) *Sallahukavutti* (light living), (10) *Santindriya* (serene in faculties), (11) *Nipaka* (being endowed with great wisdom), (12) *Appagabba* (not

⁴⁴Interview with Prof. Dr. Phra Rajapariyatkavi, The Rector of Mahachulalongkonrajavidyalaya University, Ayutthaya, Thailand, and August 10, 2018.

being impudent), (13) *Kulesuananugiddha* (not being greedily attached to families), (14) *Nacakhuddamācarekini* (not committing any slight wrong by doing which he might be censured by wise men)⁴⁵.

The above mentioned 14 points are the preliminary training of mettā known as *mettā pubbe bhāgapatipadā* which were preached in Mettā Sutta by the Buddha himself.

The points to be presented continuously now are the words described by the Visuddhimagga teacher in *mettā bhavanā kathā*.⁴⁶ It is said that after sitting cross-legged the person who is going to practice mettā meditation must contemplate the dangers of hatred and the advantages of patience (*khantī*). It can be that he has done so before he has sat cross-legged. In the Visuddhimagga, the author described these as follows:

“Before developing mettā he should first contemplate the dangers of hatred and the advantages of patience. It is because hatred can be removed by this mettā meditation. He should possess the virtue of patience. It is because if he cannot perceive the danger, he is unable to remove any dhamma. If he cannot perceive the advantages, he is also unable to gain any dhamma.”⁴⁷

A mediator, who wants to develop firstly loving kindness among these, if he is a beginner, should sever the impediments and learn the meditation technique. Then when he has done the work connected with the meal and got rid of any dizziness due to it he should seat himself comfortably on a well-prepared seat in a secluded place. To start with he should review the danger in hate and the advantage in patience. Why? Because hate has to be abandoned and patience attained in the development of this meditation subject and he cannot abandon unseen dangers and attain unknown advantages.

⁴⁵Chanmyaay Myaing Sayadaw, (Tr.) **How to develop (Mettā) Loving-kindness**, (ed.) by Judy Witheford, (Malaysia: Selangor Darul Ehsan, May 2008), pp.65-68.

⁴⁶Bhikkhu Bodhi, “The path of purification: Visuddhimagga”, PTS, Sri Lanka, 2011, pp.291-310.

⁴⁷A. I.p.217

Therefore, one who practices the loving-kindness must to know about pre-requirements of loving-kindness which have the fourteen point of a factor. Moreover, one should be known the danger of the anger or hatred and how to practice the ways to development of loving-kindness. Therefore, the researcher continues to explain the following passages.

4.4.1 Ways the Development of Loving-kindness

It is stated that mettā should be developed in order to free the mind from the evils of angry by reflection upon its faults or evils as well as upon the advantages of patience so as to conjoin patience by letting it run parallel. One way of developing mettā is to gain perfection. i.e, *paramita*, *merit*. Another way is to develop mettā for the attainment of jhāna Samadhi. There are two kinds as just stated. Visuddhimagga has analytically and distinguishably commented upon in explaining the method of developing mettā for the achievement of jhāna Samadhi, as to who should be omitted at the initial stage of developing and transmitting mettā, and who should be entirely excluded in developing loving-kindness. “As time does not permit at present (today) to explain the difference in their distinctive features, I am inclined to speak about the manner of developing mettā for the purpose of gaining perfection and merit, first and foremost. In the matter of *mettābhāvana*, developing mettā through meditation, it can be exercised and developed by contemplation, dwelling the mind on all human beings or other sentient beings (living being) who may be seen or heard, or who may appear in the mind's eye. The manner of developing with a feeling of benevolence as stated in *suttanta Pāli* and *Atthakathā*, which say, "may one gain happiness", or "May all be happy and healthy", i.e. "*Sukhitāhontu*", or "*Sabbesattābhavaṇṇusukhītattā*".⁴⁸ "May all beings be pleased and happy". Briefly put, goodwill should be imparted in the following way:

"May all be blessed with happiness" (To be repeated twice)

⁴⁸Thanissaro Bhikkhu, (Tr.) **A complete translation of the Sutta Nipāta, *Sutta Nipāta: The Discourse Group***, distributed free of charge by Metta Forest Monastery. It is also available to read online and in various ebook formats at dhammatalks.org, 2016, September 23, 2018.

Therefore, whether one is residing in his own quarters or whether one is moving about or working if a person or any living being is seen or heard, loving-kindness should be developed with a sincere and sympathetic feeling as "May he find happiness! May he find happiness!". In the same manner it is to put the spirit of loving-kindness in the bottom of your hear mentally, saying, "May all beings be happy", in case a large gathering of people or a number of other beings are seen or heard. This is quite an easy and excellent way of radiating mettā since every being wishes to be happy. This method of developing loving-kindness is *mettāmanokam*, the noblest feeling springing from the mind. At the moment when monks and laity are worshipping and paying homage to the Lord Buddha, they used to develop loving-kindness by uttering "*Sabbesattāverāhontu*", etc. "May all beings be free from all dangers". It is called "Mettavacikamma" as this feeling of mettā is expressed by word of mouth. If the words "May all be happy" are uttered verbally, it is also "*Mettāvacikam*"⁴⁹.

In this regard besides developing mettā, mentally and verbally, special care should be taken to also render physical assistance to others, whenever possible, so as to make them feel happy. On the other hand, it would be meaningless in fostering loving-kindness, if one causes misery to others either physically, or verbally, or mentally. It is therefore essential to do good to others, and by doing. So, the act of developing mindfulness on loving-kindness may be said to be genuinely effective. For instance, while loving-kindness I radiated from his heart to a person who is coming face to face with him in a narrow lane wishing him happiness, it would also be necessary to give way to him, if he is worthy of respect. Such behavior would then amount to honoring him with a virtuous thought and would be in consonance with one's own inner feeling of mettā.

He who develops loving-kindness to others, while traveling, would be required to make room for other fellow travelers who may be looking for accommodation in the same carriage, provided of course, there is available space. He should assist others as far as possible if he happens to find them overburdened with a heavy load. In connection with business affairs, it amounts to exercising loving-

⁴⁹Ven. Sujiva, **Loving-kindness Meditation**, (Kota Tinggi, 1991), p. 43.

kindness (*mettā*) by instructing another person in matters with which he is not acquainted. Speak gently and sweetly, and accord a warm reception with a fine gesture and a smiling sweet face. Help a person to the best of one's own ability. These are the genuine manifestations of good will and loving-kindness. To speak with a sweet voice is *mettāvācīkamma*. Giving physical help to others is *mettākāyākamma*.⁵⁰

Therefore, the researcher mentions the stage of developing of loving-kindness meditation based on three ways of *mettā*. So, these three kinds of *mettā*: Bodily-loving-kindness, Verbal-loving-kindness, and mental-loving-kindness were the ways of the developing of loving-kindness for removing the conflicts and take of peace and happiness. Moreover, after knowing the way to developing of loving-kindness, should be know the practice of insight meditation and loving-kindness. So the researcher continues to explain the insight meditation method in the following passages.

4.4.2 Loving-kindness and Insight Meditation (*Vipassanā*)

A person after achieving *jhāna* by developing *mettābhāvanā* can reach the stage of *Arahattaphala* if he continues to contemplate *Vipassanā* depending on that *mettājhāna*⁵¹ as a basis. Even if falling short of *Arahattaphala*, he can reach *Anāgāmi-magga-phala* and become an *Anāgāmi*. The way to contemplate is to the first entire into *mettājhāna*, and when this jhanic ceases, it is to contemplate on that *jhāna*. This method of plunging in *jhāna* and then contemplating *jhāna* in turn by developing and contemplating *Samatha* and *Vipassanā* in pairs is called "*Yogananda*"⁵², i.e., equipping oneself with meditation pairs. The method of meditating *Vipassanā* is the same as the method of contemplating and note what has been seen, or heard, or contacted, or imagined as "seeing", "hearing", "contacting", or "imagining", as the case may be. In the same way, after the occurrence of the jhanic-mind, this jhanic-mind will have to be contemplated and noted. The only difference is that a person,

⁵⁰Bhikkhu Bodhi's **The Suttanipata: an Ancient Collection of the Buddha's Discourses Together with Its Commentaries** (Boston: Wisdom Publications, 2017), pp.98-93.

⁵¹Ven. Sujiva, **Loving-kindness Meditation**, (Kota Tinggi, 1991), p. 59.

⁵²A-IV, 170

who has attained *jhāna*, contemplates the jhanic-mind, whereas the present Yogis, not being endowed with the jhanic-mind, should contemplate and note the mind or consciousness that is aware of what has been seen, etc.

What shall be done now according to the method of *yuganaddha* contemplation is to develop mettā reciting as: "May all be happy". Then, contemplate with mindfulness on loving-kindness in turn. Developing mettā along with the contemplation of mettā-mindfulness in pairs is the method. If so contemplated, the mind that is intended to radiate to a particular person while recitation is made, *Rūpa*-the material element which utters, the sense-object of voice which sounds, and the mind-consciousness which dwells in his heart while reciting as: "May all be happy", will all be found vanishing instantaneously and continually. Such realization or awareness is the genuine *Vipassanā* insight knowledge which knows the characteristics of impermanence. This is stated as, "*khayatthenaaniccam*"⁵³ (having ceased or vanished in a moment, it is impermanent). Let us bear it in mind and contemplate in the course of our recitation in the following manner:

May all of those monks, individuals, and Yogis.

Residing in this meditation center be happy.

May all beings in this meditation center be happy.

May all monks and individuals within this township be happy.

May all beings in this township be happy.

May all people living in the Union of Burma be happy.

May all beings be happy.

Every time it is recited as: "May all be happy" with consciousness, the mind that is put into this consciousness, and the mind that intends to recite, the bodily behavior, and the sense object of the voice which utters, immediately vanish.

⁵³Ps 3.1

In conclusion, loving-kindness meditation is not easy for practice but that's so beneficial meditation not only for human developing but also peace and happiness. So, one who practices the meditation will get the peace of mind and advantages of the physical and mental developing. Finally, everyone will attain to the Ultimate reality or Nibbāna.

4.4.3 Loving-kindness and Four Principles of Well-beings

As a prelude of the sermon, let us acquire knowledge of the four principles of well-being. Buddha has spoken about the four principles of well-being in the *Culavagga* of the *Vinaya Pitaka*. It may be asked why these principles are brought up here without my relevance. To look at the fire, to perceive fire, is to suffer the heat. To look at water, to perceive water, is to feel the coolness. This illustration is evident to the preacher as well as to the audience.⁵⁴

Likewise, to hear about suffering is to suffer, to hear about well-being is to gain knowledge as well as to experience well-being. Hence, as a prelude to the sermon, in order to experience coolness and the blessing of well-being, as well as to gain knowledge, let me give you the four principles of well-being.

In the *Khudakanikaya pāli*, Buddha has expounded on the four principles of well-being. They are following;

*Sukkho Buddhanamuppado, Sukka saddhammadesana, Sukkha samghassa samaggi, Samagganam tapo sukho.*⁵⁵

The appearance of a Buddha is the first and foremost well-beings. This is called *Buddhuppada sukha*. The first well-beings are acquired by the appearance of an omniscient Buddha. This is because when a Buddha does not appear does not know that this is greed, this anger, this ignorance, this conceit, this wrong belief and that they are all deleterious factors. They also do not know the meritorious factors of non-greed, non-anger, non-ignorance, knowledge, faith, and mindfulness. When the

⁵⁴Thanissaro Bhikkhu (tr.), **The Buddhist Monastic Code, Volume II: The Khandhaka Training Rules**, (Valley Center, CA: Metta Forest Monastery, 2007), December 17, 2013.

⁵⁵O. Von Hinüber and K.R. Norman, **Dhammapada**, (PTS, Oxford, 1995), p 51.

deleterious factors and meritorious factors are not known, the whole world is enshrouded in the darkness of ignorance according to the saying "*audhibhuto ayam loko*", and how can there be well-being?

Only when Buddha appeared and preached: "Dear sons and daughters. This is deleterious, this is meritorious, eradicate the deleterious and develop the meritorious," did people gain the light of Buddha is the basic cause of the well-being. This first well-being is called *Buddhuppada sukkha*.

The second one which discourses of the Buddha of unimaginable qualities is the second well-being, why the Buddha appears? Buddha appeared to discourse on the Dhamma so that people may see the truth. The chief function of Buddha is to preach. Buddha exercised this function of preaching without let night and day, for forty-five years. Because Buddha preached, human beings, *Deva* and *Brahma* could differentiate between factors to be eradicated and factors to be developed acted accordingly. Whenever they did so they experienced the well-being of the Dhamma. This is why Buddha himself said that the discourse of the Buddha is the second well-being.

Buddha is concerned with the aforesaid *Buddhauppadasukha* and *Dhamma desanasukha*. Buddha established these two factors of well-being fully and completely, and, after providing the world with light, the omniscient Buddha entered *Parinibbana* like a great setting sun.

Buddha practiced the perfection, generosity, and conduct by means of the four meditations for four eons and a hundred thousand worlds so that tractable beings might experience the well-being of the appearance of Buddha. He also gave tractable beings the well-being of the Dhamma unceasingly for forty-five years, Buddha's duty is done.

The third well-being of Concord, (*samghassa samaggi sukha*)⁵⁶, the physical and mental unity of the monks, of the people and of the monks and people is

⁵⁶Hareem E.M. (tr.) **The Books of the Gradual Saying (Anguttaranikaya)**, Vol. IV (the books of the sevens, eights, and nines. London: PTS, 1978.

the third blessing of well-being. Through the *sammodamana jataka*, also known as the *Quail jataka*, Buddha told the disciples that they should be united, that there should be discord because discord would produce destruction, that if there were concord in all things there would be well-being. Buddha praised unity of monks residing within a monastery, unity of disciples residing within a neighborhood, in matters temporal and spiritual.⁵⁷

Where there is discord within a neighborhood, a monastery, a town, a village, a county, there is no well being. Where there is discord there is suffering. Where there is unity in a town, a village, a neighborhood, a monastery because there is concord among people, among monks, and between people, and monks there is well-being. The compassionate Buddha preached the well-being of Concord and urged the dear sons and daughters to be united.

The fourth well-being of the effort in morality, the Endeavour in the ten meritorious acts to burn out the depravities, undertaken in Concord by monks, people, monks and people together who reside in a town, a country, a neighborhood, a monastery, constitutes the blessings of the fourth well-being of effort in morality.

Do not stop at Concord and unity, dear sons and daughters. After acquiring the well-being of Concord you must acquire second well-being which is an effort in morality. The united effort in matters relating to giving, conduct and mental culture within the neighborhood and village is the fourth well-being of effort in morality. This well-being advances from the united effort in right exertion in social and religious matters up to the way and fruition of the Arahant where this well-being reaches the peak. This audience is a perceptive audience and will have come to understanding when this much is said.

*Buddhuppada sukha, Saddhamadesana sukha*⁵⁸

⁵⁷Irons, Edward A. **Encyclopedia of Buddhism**, Series (ed.), By J. Gordon Melton, New York: Facts On File, Inc., 2008, pp. 159-163.

⁵⁸Lily De Silva, M.A., Ph.D, **Dighanikaya Atthakathatika (Linatthavannana)**, Vol. II, University of Peradeniya, Kandy, (London: PTS, 1970), p. 437.

Buddha is concerned with these two kinds of well-being. Buddha must be proved them. It seems that Buddha bequeathed these two well-defined factors of well-being to be fully and completely enjoyed by my dear sons and daughters and passed away into Nibbana without remainder.

*Samaggi sukha, tapo sukha*⁵⁹

These two are clearly the concern of the sons and daughters of the Buddha. The spirit of concord nurtured by neighborhood, laymen and laywomen and the desire to be first in meritorious matters give rise to much well-being. This is experienced practically. What must these monks, people, monks and people in Concord next do? They must endeavor according to the four right exertions to burn away the depravities. To prevent the rise of as yet uncommitted deleterious acts, to give up the committed deleterious acts, to undertake the as yet uncommitted meritorious acts, to expand the committed meritorious acts, right exertion in these four endeavors is the well-being of effort in morality.

These four well-beings have been practiced in the past till the stage of the realization of fruition of the Arahant. It is being practiced in the present and will be in the future. So let us conclude this prelude concerned with the four factors of well-being. May you be fully blessed with these four factors of well-being till you realize the way and fruition of the Arahant.

4.5 An Application of Loving-kindness in the Daily Life

The Buddha also preached giving for priority to mettā out of the four *Brahmacariya* practices. For example, the Buddha did not preach the method of developing of the other *Brahmacariya* practices of *karuṇā*, *muditā* and *upekkhā* in *Paṭṣaṃbhidaṃ magga pāṭi* canon. But the Buddha preached the method of developing mettā.

Continuously the value of mettā will be compared with that of Dāna. Dāna is so powerful that it can be called a gift for all the people of the world so out of the

⁵⁹**The Book of the Discipline** (vinaya pitaka), Vol. V (Cullavagga), London: Luzac and Company Ltd., 1963, p. 205.

10 kinds of perfections, *dāna* was preached first of all.⁶⁰ Out of the three pieces of training of *Dāna*, *Sīla* and *bhāvanā* also *Dāna* was preached first of all. The three men of success in the form of *Dāna upāya*, *sama upāya* and *keda* in Buddhist literature. Out of these, the inclusion *Dāna upāya* which is making aids and donations points to the power of *Dāna*. The facts that *mettā* is more powerful than *Dāna*. Which is powerful this much is found in *Aṅguttaranikāya* thus. Here, the researcher will explore an application of loving-kindness in the daily life. Although there are three kinds of conflicts in this research, the researcher will mention the two kinds of conflicts. Because the interpersonal and social are the same functions and significances. In according to the application of daily life, there are intrapersonal challenge and interpersonal challenge.

4.5.1 Intrapersonal Challenge

Applying for the approach to practice “Everyday loving-kindness meditation”, follow these simple instructions before you start, ask yourself: is this an intrapersonal challenge (dealing only with me), or an intrapersonal-external challenge (a problem which has to do with me + inner and outside problems).

1. Calm- whatever the challenge, the first thing you should do is to take a second to calm you. Become aware of your breathing for a few seconds (10-15 at most) and then repeat this mantra to yourself for no more than a minute: "Be happy and Be at peace".
2. Generate love-Next, imagine a close friend, family member, or teacher which you have a great deal of love (and preferably respect, if Possible) for. Keep an image of them in your mind for a minute or 2 and imagine those feelings of love and compassion for the person swelling up as high as they will go.
3. Send love to you-Now imagine transferring those feelings of love and compassion for the person over to yourself. After doing so for a moment, you can repeat this reciting to yourself: “be kind. Be compassionate, love.” Imagine transferring those feelings to yourself.

⁶⁰*Dānakahtā*, D.II., p.35.

4.5.2 Interpersonal and Social Challenge

This is an internal challenge, and will be end here. Moreover, the research also mentions the five step of an internal-external challenge. (a problem which has to do with me + other's problem. They are as follows:

1. Send love to the other- Lastly, do the exact same thing as in the last step except send those feelings of love from yourself to the person whom you've conflicted with (with either directly or mentally, such as when you notice having envy or jealousy for another).

The practice period for the meditation has been very short so that it's extremely easy and convenient to practice within your everyday life, but you can lengthen each section if you'd like to practice longer.

2. When is Everyday Loving-kindness meditation useful? Its usefulness is endless, but here are some great examples of ways you can use this simple meditation to bring peace and balance to your daily life and help overcome daily challenges, both internal and external.
3. You were fired from your job, failed an exam, or didn't make the cut. Practice sending compassion and love to yourself and remind yourself not only that you're human; but that things can't always work out how you imagine them (which doesn't mean this is bad- you never know what's around the corner).
4. You had a bad fight with a friend or family member. This is not only difficult for both people internally but creates a lot of external tension. By meditation on love and compassion, you can forgive yourself, the other person, and encourage yourself to apologize, which more often than not leads the other person to open up and apologize as well. And this is very healing.
5. An expectation wasn't met, however small. In everyday life, we fill ourselves up with expectations. This includes everything big and small

from how the next year of our lives will go to whether our dog will pee on the bed again or not. By learning to identify this expectation as well as send love and compassion to yourself and anyone else involved, we can help dissolve the pain of the situation into peace.

There are so many examples of ways you can use Everyday Loving-kindness meditation to help you overcome personal challenges, challenges with others, and other challenges dealing with the unfolding of everyday events. Especially, if you faced the internal and external challenges of conflicts and difficulties in your life, you should practice the application of loving-kindness theory. Here, the researcher do not mentions bout the social challenge because internal is under the social challenges. Therefore, Social challenges and interpersonal challenges are the same functions and significances.

I know everyday life can be very difficult at times. But, if you take the time and dedicate yourself to a regular loving-kindness meditation practice which suits your style of practice, you'll considerably improve your ability to navigate those daily challenges and come away with greater peace and happiness as a result. Take a little time each day to send love and compassion to yourself and see how things change for the better.

4.6 Concluding Remarks

One can recite and radiate for the cultivation of mettā. Recitation is dealt with mettā sutta. It is the Buddhist doctrine of love which intends to attain purity and peace to realize finally the perfect emancipation. Radiation is concerned with meditation, bhāvanā. This is an embracing practice extending love to all living beings consisting of those to whom one has a natural love, of those to whom one is indifferent and also of those for whom one has an extreme hate. At last when one's practice gets more intensive ones love for enemies will grow to reach the same level. Only when one earnestly wishes the well-being of someone or some beings, it is said that mettā has been radiate properly. If one just says 'may all beings be free from danger, etc,' by rote learning with a wandering mind and without concentration one is not sending mettā as intended. The people in the world who want to peace, unity,

love and wealth should believe the power of mettā. In reality, mettā rather than desire is said to be the root cause of all peace and happiness in the world

Chapter V

Conclusion and Suggestion

5.1 Conclusion

This research mentions the Buddhist approach based on loving-kindness to solve the conflict in the modern world. After the exploration of the conflicts resolution method especially their technique of loving-kindness meditation method it can be concluded that modern application theory is the key to understand the finding of Buddhist Scriptures is the root cause of conflict.

In this dissertation, the first objective, and which the research in the chapter II explains thoroughly, is the concept of conflicts and its cause found in the Buddhist scriptures. Here, Anger, a predicate of conflicts and different types of conflicts are the key points of the chapter.

According to the Buddhist scriptures, anger is most dangerous weapon in the modern world. It creates the conflicts, crisis, and problems among the human societies. These frightful problems have arisen as a result of anger. Therefore, the world is not peaceful and violent through greed, anger, and ignorance. Moreover, the Buddhist scriptures illustrate how there are problem of conflicts, crime and diversity of society because of unwholesome and evil minds. So, anger is one of the bad things among unwholesome mind and it becomes conflicts. But, Buddhism also points out the ways of resolution method which are a valuable guide for the benefits of peace in the modern world. This resolution method is called *Mettā*, Loving-kindness; it is a peaceful means and middle way distinctive characters of Buddhism.

The second research objective of this dissertation is the concept of loving-kindness and best practice application of modern scholars in Buddhism. The main content is in chapter III.

The concept of loving-kindness is the best practice of Buddhist method which is proven as a practical method in the mettā sutta and Karaniya mettā sutta. Loving-kindness is one of the most powerful weapons to defeat anger (*dosa*) because anger and loving-kindness (*mettā*) are diametrically opposite to each other.

Moreover, there are references the characteristic of loving-kindness and benefits of practice in the research. It may be said that the development of mind and solution of conflicts is fundamentally based on the practice of mettā. Consequently only the concept of mettā may control the decline or disintegration of attitudes and civilization all over the world. All-embracing love can attain happiness for all; it is actually true for everyone who obeys this doctrine of loving-kindness. If there is no mettā there is no peace and only intention for power, honor and wealth.

For the third objective the dissertation in chapter IV expands upon the solution of the conflicts and the new application of methods and suggests an integration of the methods.

Accordingly Buddhist accepted the concept that it may be concerned with the mindfulness meditation. One is concerning mettā and *sati*. Mettā is always good for other and human society. Consequently mettā should be practiced based on mindfulness in order to free from misery. By the practice of mettā everyone can attain the pleasure or happiness in their lives. And in addition they can cultivate intention to improve social welfare and happiness of everyone's life. Also all the many Buddhist people all over the world accept the concept of mettā as a peacemaker for social conflict. For the reason the concept of loving-kindness is an essential moral principle for human society.

Therefore, the new discoveries of this dissertation are actually in three parts. From the first objective it is concluded that the root of conflicts is the anger (*dosa*) and interrelatedness each of other. The conflict theory points out that there are three kinds of conflicts based on the anger and related factors. They are intrapersonal conflict, interpersonal conflict and social conflict.

The discovery of the second objective demonstrates that loving-kindness is the solution to conflict and introduces the new theory of modern scholars. The loving-kindness a new method to add to established conflict resolution theory. The last important thing is the solution of integration method of Buddhist approach and application of modern scholars. Therefore, this integration method of known the best practice methods and the Buddhist approach of loving-kindness result in a new powerful body of knowledge for solving conflicts theory in the modern world.

5.2 Suggestion for the Further Research

Suggestions for further research, it is hoped that Buddhist scholars will find this research interesting and stimulating and will continue to research loving-kindness as a method for conflict resolutions.

It is said by some that practice of mettā is not easy to cultivate in daily life but it is the noble way for those who want to free from all suffering and freed from the circle of conflict. Actually not only is loving-kindness meditation one of the best techniques for solving any conflict but also it makes happiness and well-beings. From the research it was realize that it is necessary to practice according to the ways of the Buddhist scriptures. The researcher wishes and hopes people do not hesitate to practice loving-kindness meditation in daily life.

If one practices mettā one will gradually overcome the defilements such as *lobha*, *dosa* and *moha*. If one's mind is incessantly occupied with mettā at all times then one will really develop mettā for all mankind. Mettā must be developed so that one's mind becomes enriched and full with loving-kindness. In this way of mettā will develop and root in one's mind. In addition by radiating mettā one can cultivates and develop mettā mind.

All Buddhist people recognize that desire should be restrained for doing something especially doing bad things which lead to suffering and misery for others. In human society the great problems are caused by motivation of bad desire relating to economics, social and politics. The benefits of medical treatment and research for

human beings cannot be improved without loving-kindness and mindfulness meditation. Good desire always leads to fruitful yields for human society.

Therefore, Due to some limitation about objectives and the scope of the study, there are some suggested researches finding that are possible to conduct further. They are as follows;

1. Investigation the concept of loving-kindness in the Buddhist and Non-Buddhist Theory.
2. Comparison of Loving-kindness theory Approach based on the Buddhist and Non-Buddhist in Modern world.
3. An Integrated method of Resolution theory in Modern world.

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