

## A Holistic Response to the Resolution of Social Conflicts in Buddhist Perspective

Ven. Rideegama Wanarathana

### Milieu

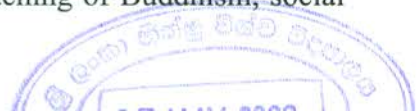
The contemporary society in the new millennium is appallingly overwhelmed by intense covetousness (*abhijjhā*), intense hatred (*byāpāda*), intense delusion (*adhi moha*), wrong views (*micchādiṭṭhi*) which have caused avariciousness, selfishness, excessive indulgence of insatiable desires, detrimental trading and unethical occupations, immoral entertainments and inimical literature, transgression of human rights, racism, unequal distribution of resources, poverty, religious dogmatism and intolerance, excessively competitive social conditions, corruption, fraud, crimes, violence, vices, intra-national and international distrust, malpractice in governance, etc. Consequently, all this has given rise to various social conflicts which imperil peace and harmony in the current society.

### Objective

Therefore, this article, in terms of the universal flexibility and potentiality of Early Buddhist and Theravāda teachings, exposes a holistic Buddhist response to resolution of long-standing social conflicts in the world of the new millennium stricken with numerous crises.

### Methodology

According to the doctrine of Dependent Causality (*paṭiccasamuppāda*),<sup>1</sup> the central teaching of Buddhism, social



conflicts do not arise spontaneously but come into being due to codependent and interdependent causes and simultaneously, there is no single cause of social conflicts, but there exist multifarious causes of conflicts in the present society. In accordance with the teaching of the Four Sublime Truths (*cattāro ariya sacca*), the causes of conflicts, resolution of conflicts and the ways and means leading to resolution of conflicts should unequivocally be distinguished. As the universal doctrine of impermanence (*anicca*) reveals, social conflicts conditioned owing to manifold causes are also impermanent, and they can be solved when the origins of conflicts are well discerned and abandoned through the adoption of policies, systems, approaches and governance based on universal Buddhist teachings.

Conflicts in the contemporary world exist in household, religious, educational, professional, aesthetic, economic and political milieus. Hence, conflict resolution in the current world is to be sought through a holistic approach in ethical, social, educational, professional, aesthetic, economic and political contexts. Enhancement of spiritual qualities is also immensely conducive to pave the way for mental development in conflict resolution. In this regard, Buddhist teachings should be adopted in all these contexts in order to prevent, alleviate and resolve conflicts in the society.

### **Ethics, Wholesome Behaviour and Good Living for Conflict Resolution**

Violation of the Five Precepts (*pañcasīla*)<sup>2</sup> causes conflicts in family and social life. The most elementary moral precept in Buddhist teaching is respect for life and the prevention against harassing, torturing and taking life. This begins with disrespecting life, next harming life with the absence of loving-kindness (*mettā*) and then killing. As a whole, all living beings

desire to live, dislike punishment, harassment and are afraid of death. When the desire for life is threatened, the response is unbelievably fear, frustration and anger. Taking of life is not only pertinent to human life but also to all sentient beings. Absence of killing causes no conflicts but brings about peace in the society.

The prevention against stealing is also important in the conflict resolution and restoration of peace in individual, society and in the world. Stealing, whether it is committed by individuals wealthy or needy, corporations or nations, occurs because of insatiable intense or unrighteous greed (*visamalobha*).

Falsehood committed by individuals, politicians, media personnels and other responsible persons in the society takes place in the contemporary world on large scale and it has become culture. This may even lead to conflicts among persons, families and nations destroying even global peace. The 100th verse<sup>3</sup> of the *Sahassavagga* of the *Dhammapada* emphasizes that hearing one useful word which helps one attains peace is better than a thousand useless words.

Sexual harassment and misconduct cause conflicts in family and society, and from the time of the Trojan War, sexual misconduct has also been a cause of war which causes horrendous conflicts. Venereal diseases jeopardize the whole health of a society. Abandoning all types of misbehavior in sexual desires, becoming one who abstains from misdemeanor in sexual desires and encouraging others to avoid such malpractices as disclosed in the *Sāleyyaka Sutta*<sup>4</sup> evade conflicts in family and social life.

Minds inebriated by intoxicants cause hot-temperedness, shamelessness, wickedness violation of ethics and entanglement in vices that make the entire society conflict stricken endangering peace and harmony. It is reported that some innocent men,

women and children have been murdered since tips regarding drug trafficking were given to police. Drug addiction, domestic and international drug trade have become a social conflict and major impediment to mental and physical health in most parts of the world.

According to the Sigālaka Sutta,<sup>5</sup> the four defilements of action (kammakilesa)– Killing, Stealing, Lying and Adultery committed due to four causes (agati) and committing six ways of wasting wealth (bhogavināsamukha) which cause fourteen evil ways should be avoided. In most countries, homicide and genocide, plundering and exploitation, destruction of property through wars and riots, dissemination of false and biased information through national and international mass media etc. take place. These four vices (kammakilesa) and the four causes of committing evil actions (agati) which make grounds for social conflicts should be evaded.

Enhancement of moral behaviour and qualities as skillful bodily actions, skillful verbal actions and mental actions as mentioned in the Cunda Kammāraputta Sutta,<sup>6</sup> good bodily conduct, good verbal conduct and good mental conduct according to the Ekamsana Sutta<sup>7</sup> and the Potaliya Sutta,<sup>8</sup> threefold purity in Right speech, Right action and Right livelihood elucidated in the Mahācattārīsaka Sutta,<sup>9</sup> wholesome deportment as revealed in the Suttas like Sikkhā,<sup>10</sup> Saṅgīti,<sup>11</sup> Vyagghapajja,<sup>12</sup> Sāleyyaka,<sup>13</sup> etc. prevent conflicts and bring about harmonious and peaceful living. As a whole, performance of the Five Precepts<sup>14</sup> ensures the safeguarding of the five major fundamental Human Rights advocated by the UN HR Convention.

### **Adoption of Universally Applicable Teachings for Conflict Resolution**

Empowering the minds of people with universal truths advocated in the Buddhist teachings to make grounds for the

upholding of wholesome mental actions like patience, calmness, wise sensitivity that enables people to face conflict situations and also to develop mental strength to abstain from conflicts is of immense significance.

The Kodhavagga of the Dhammapada states that anger can be appeased by non-anger; cruelty can be overcome by goodness (mettā), stinginess by generosity and the falsehood by truth.<sup>15</sup> The wise are controlled in bodily action, controlled in speech and controlled in thought. They are truly well-controlled.<sup>16</sup>

According to the Kandaraka Sutta,<sup>17</sup> one who torments neither himself nor others (na attam tapo na param tapo) is a good human who automatically restores peace in the society. The universal attribute mentioned in the Daṇḍavagga reveals “All tremble at rod; all fear death. Comparing others with oneself, one should neither strike nor cause to strike.”<sup>18</sup> According to the fifth verse of the Yamakavagga of the Dhammapada, hatred is never capable of solving any conflict in the society. In other words, hatred breeds more and more hatred but hatred is appeased by non-hatred – loving-kindness. One’s mind finds no peace; neither enjoys pleasure or delight, nor goes to sleep, nor feels secure while the poisonous arrow of hatred is stuck in the heart. This noxious arrow is stuck in most of the hearts of political leaders, world leaders, heretic religious leaders and their followers. This arrow is to be removed. “Hatreds never cease through hatred in this world; through love alone they cease.” This is an eternal law.” The Pāli term for “eternal law”<sup>19</sup> is dhamma and therefore, the awareness of these universally applicable doctrinal matters as well as adoption and application of them lay the foundation for avoidance of conflicts in every echelon of the society.

Social, Educational, Professional and Economic  
Department for Conflict Resolution

In this millennium, the major causes of the conflicts are injustice, inequality, exploitation, contravention of human rights and democracy, neocolonialism, cold war and biased and detrimental policies executed by inimical governance and its institutions debasing qualities and values in social, educational, professional and economic conditions. Thus, the most significant Buddhist response to conflict resolution in this regard is the enhancement of wholesome conditions and policies in social, educational, professional and economic strata in order to prevent conflicts and maintain peace.

### **Enhancement of Social Qualities and Values**

The current society is overwhelmed with conflicts wrought due to ethnic, clan and caste bias and chauvinism. Social equality based on morality regardless of caste, race, class, lineage, birth or preconceived social status as revealed in the Vasala Sutta,<sup>20</sup> the flawless teachings like oneness of mankind that formulates right view towards equality and abandonment of the other prejudicial distinctions that divide people elucidated in the Suttas such as Vāseṭṭha,<sup>21</sup> Ambaṭṭha,<sup>22</sup> Assalāyana,<sup>23</sup> Sonadaṇḍa<sup>24</sup> etc. avoid wrong views and biased deportment that cause conflicts destroying social peace and harmony.

### **Wholesome Living**

The significance of right livelihood (sammā ājīva) emphasized in the Magga-vibhaṅga Sutta,<sup>25</sup> the four conditions that conduce to a householder's weal and happiness in this very life – the accomplishment of persistent effort (uṭṭhāna-sampadā), the accomplishment of watchfulness (ārakkha-sampadā), good friendship (kalyāṇamittatā) and balanced livelihood (sama-jīvikatā)<sup>26</sup> elaborated in the Vyagghapajja Sutta,<sup>27</sup> refrain from unwholesome occupations (micchā ājīva) such as trading

in weapons, human beings, meat, intoxicants and in poison mentioned in the Vanijjā Sutta<sup>28</sup> restore peace in the society leading to end of conflicts.

### **Reshaping Modern Education on Buddhist Pedagogy**

Buddhist teaching which is flawless, flexible and universally applicable can be adopted in reshaping the contemporary education in its broad purpose for the welfare of the humankind in this multi-cultural global context.

Educating the mind to be endowed with right understanding; wholesome speech, habits and professions into harmonious life patterns, cultivation of discipline and spirit and bringing forth of wholesome balanced personality should be executed based on Buddhist teachings. For instance, the Sigālaka Sutta<sup>29</sup> reveals that parents should (1) restrain their children from evil, (2) encourage them to do good, (3) train them for a profession etc. Teachers should (1) train their students in the best discipline, (2) see that they grasp their lessons well, (3) instruct them in arts and sciences, etc. Hence, it is obvious that moral development of a child is the foundation even for the initiation and thriving of education. In this regard, many discourses in the Pāli Canon can be adopted to reshape the modern education in order to produce moral, intellectual, social and spiritual characters for the welfare of mankind and environment in a multi-cultural global context.

A wholesome education system advocated by Buddhist teachings endowed with four aspects of moral, intellectual, social and spiritual instructions ennobles the one who gives it without concealing anything in closed fist and without putting self-interest above the interests of others. This education ennobles the one who is taught when a person learns how to grow properly in the world but not merely to survive. Moreover, this education

reshaped within the purview of Buddhist pedagogy benefits us all as it guides us to become wise, moral, social, spiritual and to be more caring of those who need our help, more respectful of others' viewpoints, more patient with those we interact with and happier with ourselves in every echelon of mankind in the modern world laying sound foundation for conflict resolution.

### **Performance of Obligations and Responsibilities**

The 61 reciprocal obligations as exposed in the Sigālaka Sutta<sup>30</sup> enhance family, social, professional, educational, economic and religious life creating a conflict-free peaceful atmosphere in the current society.

The duties and activities based on ten fundamental obligations that should be reciprocally performed by teachers and students to their utmost level will cause no problems in colleges, higher educational institutes and universities but instead create a peaceful environment for education. Current Education almost all over the world emphasizes only academic knowledge, intellectual capacities and technology rousing desire, selfishness and competition but ignores moral and spiritual development that guides human beings to right thought and right conduct. Most of the world leaders who are nourished in such educational background take detrimental decisions in their governance. Therefore, Education that should adopt moral values and moral wisdom introduced in fundamental tenets of Buddhism aims at spiritual growth and moral wisdom education and cultivates basic humanity in order to make humankind moral, righteous, wise and peaceful.

The tenfold obligations that should be mutually fulfilled by employers and employees<sup>31</sup> at their fullest capacity as iterated in the Sigālaka Sutta pave the way for the avoidance of strikes,

mistrust in employer–employee interactions, drawbacks in management and supervision, decline in production and profits and loss of career satisfaction in industries. Instead, this will foster stability in national and international trade and commerce as well as constancy in Employment and service giving no causes for conflicts in government and private sectors.

### **Stability of Economic Conditions**

According to the Appaka Sutta,<sup>32</sup> in the world, many persons, when acquiring lavish wealth, become intoxicated, heedless and greedy for sensual pleasures and mistreat other persons. This causes conflicts in family and social life. Therefore, when a person acquires abundant wealth, he should not become intoxicated, heedless and greedy for sensual pleasures and mistreat other persons.

Destruction of wealth, according to the Vyagghapajja Sutta,<sup>33</sup> occurs due to four sources debauchery, drunkenness, gambling and intimacy with evil-doers causing conflicts in family and social life but the abstinence from debauchery, drunkenness, non-indulgence in gambling and companionship and intimacy with good friends and the refrain from the Six Channels of Dissipation of Wealth (bhogavināsamukha)<sup>34</sup> exposed in the Sigālaka Sutta<sup>35</sup> are conducive to avoid conflicts and maintain peace in person, family and society.

The five skillful ways of using righteously gained wealth earned through one's efforts and enterprise, amassed through his strength, piled up through the sweat of his brow as disclosed in the Adiya Sutta<sup>36</sup> give him pleasure and satisfaction and benefits like warding off from calamities coming from fire, flood, kings, thieves or hateful heirs and keeping himself safe. Sharing and enjoying of wealth acquired lavishly by a person of integrity

according to the Aputtaka Sutta<sup>37</sup> by providing for his own pleasure and satisfaction, for the pleasure and satisfaction of his parents, his wife and children; his servants and assistants; his friends and for priests and contemplatives bring him happiness, and as Adiya Sutta<sup>38</sup> shows, wealth should also be spent on performance of the five oblations – relatives, guests, the dead, kings and devas. Being moderate in consuming food and drink and placing a virtuous, principled woman or man in the position of authority of handling wealth help one preserve wealth for long according to the Kula Sutta.<sup>39</sup> The inspiration from the four types of bliss – the bliss of having wealth, the bliss of making use of wealth, the bliss of debtlessness and the bliss of blamelessness clarified in the Anana Sutta<sup>40</sup> is very beneficial to avoidance and absence of mental conflicts. Use of righteously earned money divided into four portions – one portion for consumption, two portions for meaningful investment and the other portion to be saved as reserve in times of need as illustrated in the Sigālaka Sutta<sup>41</sup> strengthens the economic stability. As a whole, all such actions with regard to righteous wealth cause no conflicts in one's individual, family and social life.

### Wholesome Aesthetic Appreciation for Avoidance of Conflicts

The contemporary society is replete with music, songs, dancing, dramas, films, multifarious forms of entertainments and inimical literature that rouse crude emotions incurring unwholesome impacts in the minds of children, young and elderly people causing abnormal behaviors and problematic mentality. Such children and youths who are overwhelmed by such susceptibilities grow in frustrated and confused mentality and begin to be hateful, suspicious and destructive towards even their close ones and the others in the society causing chaotic and conflict situations.

The aesthetic appreciation reflected in Buddhism based on the Three Marks of Existence is of unprecedented significance and relevance in the contemporary society. The verse, “*na te kāmā yāni citrāni loke, saṅkapparāgo purisassa kāmo, tiṭṭhanti citrāni tatheva loke, ahettha dhīrā vinayanti chandaṃ*” in the Nisanti Sutta<sup>42</sup> depicts the entire Buddhist concept of esthetic appreciation. This means that pretty things remain as they are in the world but the wise remove the desire for them. In other words, the object of beauty is not a problem but it is the problem of the eye of the beholder. It is the attachment to it. Therefore, Buddhism does not avoid objects of beauty nor does it run away from them. Buddhism only refrains from forming the basis for strong likes or dislikes but appreciates aesthetics or beauty based on three universal characteristics. The remarks uttered by the arahant theras regarding the environmental beauty as revealed in the Theragathā bear evidences for the aesthetic concept in Buddhism.

### Poetry, Music, Songs, Singing, Reciting, Dancing, Drama

In the Kavi Sutta, with regard to poetry, songs and music, four kinds of poets are introduced as cintākavi (reflective poet), sutakavi (narrative poet), atthakavi (didactic poet) and paṭibhānakavi (inspirational poet)<sup>43</sup> However, rousing crude emotions and harming morality by music, song and dance is not encouraged in Buddhism. Such singing is lamentation (ruññāṃ), dancing is craziness (ummattakaṃ). This type of singing and dancing disturbs peace in mind.

In the Tālapuṭa Sutta,<sup>44</sup> the Buddha says that those who induce sensual states in others are reborn in purgatory (hell). When an actor on the stage, in the midst of a festival, makes people laugh and gives them delight with his imitation of reality, then after death, he is reborn in the company of the laughing

devas. The Buddha admires the dancing of Uggasena<sup>45</sup> as it accords with reality and does not rouse vulgar emotions, and the music played and the song sung by Pañcasika, the divine musician as indicated in the Sakkapañha Sutta<sup>46</sup> is also admired as his song is composed on realistic appreciation. “Pañcasika, the sound of your strings blends so well with your song, and your song with the strings, that neither prevails excessively over the other.” Therefore, fine arts and literature based on Buddhist perspective which neither encourages nor appreciates vulgar, mean, immoral emotions and ignoble sensual pleasures is conducive to create a peaceful aesthetic personality in the individual in the modern society.

### **Adoption of Good Governance for Conflict Resolution**

The present day governors, rulers, politicians or world leaders are avaricious, despotic and oppressive towards their countrymen ignoring their obligations and duties. Consequently, the world has been threatened with horrendous conflict-making situations like human right infringements, riots, insurrections, strikes, invasions, supporting illegal movements, smuggling, all types of corruption and fraud, nepotism, detrimental trading like weapon and drug trafficking, exploitation of resources to amass wealth for a minority of the privileged and their intimates to lead a life in the lap of luxury at the expense of their citizens whose living standards are very low or sometimes below the poverty line. This type of governance with its mechanism which carries out and instigates these inimical policies and activities is the most horrible cause of the conflicts in the new millennium.

Adoption and implementation of the duties of an Ariyan Wheel Turning Monarch such as (1) Following Dhamma, honouring it, cherishing it, paying homage to it and venerating it, (2) Acknowledging Dhamma as his master, (3) Protecting

his palace, his troops, nobles and people, Brahmins and householders, town and country folk, ascetics and Brahmins, birds and beasts, (4) Preventing crime in his kingdom, giving property to the needy, (5) Giving advices to ascetics and Brahmins, (6) Conquering the four quarters without a stick or sword and (7) Observing and establishing the Five Precepts as mentioned in the Cakkavatti-sīhanāda Sutta,<sup>47</sup> duties of a king (ruler) such as (1) Distribution of grain to cultivators and fodder to cattle raisers, (2) Giving capital to traders and proper living wages to government servants, (3) Keeping the doors of his palace open to ascetics, Brahmins and wayfarers, beggars and the needy, (4) Observing and establishing the Five Precepts as revealed in the Kūṭadanta Sutta,<sup>48</sup> the duties of a king, the rightfulness and righteousness of a wheel-turning monarch who had conquered the land in four directions and ensured the security of his realm, possessed the seven treasures, whose kingdom is rich and prosperous discussed in the Mahāparinibbāna Sutta<sup>49</sup> and Mahāsudassana Sutta<sup>50</sup> the Ten Obligations of Universal Monarch (dasasakvativat), the Ten Duties of Good Governance (dasarājadharmā), the Seven Conditions of a Nation’s Welfare (aparihāniyadhammā) revealed in the Mahāparinibbāna Sutta<sup>51</sup> the Four Virtuous Qualities (saṅgha vatthu) – generosity (dānañca), endearing speech (peyyavajjañca), beneficent conduct (atthacariyā), and impartiality (samānattatā) mentioned in the Saṅgha Sutta<sup>52</sup> restore law and order and prosperity which destroy causes of conflicts when all the above is implemented to suit the current contexts.

### **The Spiritual Development for Conflict Resolution**

Conflicts arise in mind and they are expressed through verbal and bodily actions powered and propelled by mind. Similarly, tolerance, loving-kindness, altruism, peace, etc. arise in mind and these qualities are exercised towards society through

mind. Therefore, mind development for conflict resolution is of immense significance.

Confirmed confidence or verified conviction (*saddhā*) as in the Nandiya Sutta,<sup>53</sup> the Four Sublime Abodes (*brahmavihāra*), The Ten Meritorious Deeds (*dasapuññakiriya*), the Ten Perfections (*dasapāramitā*), Meditation (*bhāvanā*) etc. can be adopted to develop mind and deportment of individual oriented towards conflict resolution. The Four Sublime Abodes (*brahmavihāra*),<sup>54</sup> Loving-kindness, compassion, altruistic joy and equanimity can be adopted as practical remedies to most of the problematic mentality, detrimental behaviors and verbal misconduct. In the Mahā-Rāhulovāda Sutta, the Buddha says thus:<sup>55</sup> “When the meditation of loving-kindness (good will) is developed, ill-will will be abandoned. When the meditation of compassion (*mettā bhāvanā*) is developed, cruelty will be abandoned. When the meditation of altruistic joy (appreciation) is developed, resentment will be abandoned. When the meditation of equanimity is developed, irritation will be abandoned. When the meditation of the unattractive is developed, passion will be abandoned. When the meditation of the perception of inconstancy is developed, the conceit ‘I am’ will be abandoned. When the meditation of mindfulness of in-and-out breathing is developed and pursued, it is of great fruit, of great benefit. Certain factors in the above Sutta can be adopted for the restoration of peace in the contemporary society.

As in the above way, factors in the Ten Meritorious Deeds (*dasapuññakiriya*)<sup>56</sup> and the Ten Perfections (*dasapāramitā*)<sup>57</sup> can also be implemented to suppress and surmount abnormal mentality and inimical behaviors that impede peace. Peace initially begins in mind and when these types of wholesome mental potentialities are cultivated in the mind, peace and harmony is restored. These noble qualities and actions reflected

in the Meritorious Deed and Ten Perfections that have no cultural, religious, racial and clannish restrictions or any other differences are universally applicable to eliminate social conflicts.

## Conclusion

Social conflicts are multi-faceted, multi-causative, interspersed and interdependent. Hence, solitary and introverted approaches based on superficial strategies and theories to the resolution of social conflicts are of momentary resolution. The adoption of Buddhist teachings only in a single context to resolve the existing social conflicts is also inadequate and unrealistic. The people in the world even throughout the millennium will be confronted with the persistence of gruesome social conflicts. Therefore, a multi-dimensional and all-encompassing Buddhist approach which is mainly of three facets is to be adopted and implemented for the alleviation, prevention and efficacious resolution of social conflicts in the existing world in crisis. This will restore justice, prosperity, peace and harmony in the world and have no space for conflicts.

## End Notes

1. There is no first cause, nothing arises without a cause, nothing arises from a single cause and nothing exists independently and unrelated to other phenomena.
2. Bodhi, Bhikkhu, (2012) The Numerical Discourses of the Buddha (AN) 8.40. WPB, USA. p.1175.
3. Narada, (2000) The Dhammapada, Ch. 8. V. 100. Buddhist Cultural Centre, Dehiwala, Sri Lanka. p. 95.
4. Ñāṇamoli, Bhikkhu & Bhikkhu Bodhi, (2009), The Middle Length Discourses of the Buddha (MN), 41.WPS, USA. p. 380.
5. Walshe, Maurice, (2012) The Long Discourses of the Buddha (DN), 31. WPB, USA. p. 461.

5. Woodward, F. L., (1972) *The Book of Gradual Sayings (AN)*, Vol. V. 10.176. PTS, London, p. 175.
6. Bodhi, Bhikkhu, (2012) *The Numerical Discourses of the Buddha (AN)*, 2. 8. WPB, USA. p. 149.
7. Ñāṇamoli, Bhikkhu & Bhikkhu Bodhi, (2009), *The Middle Length Discourses of the Buddha (MN)*, 54. WPB, USA. p. 466.
9. Ibid. 117. p. 934ff.
10. Bodhi, Bhikkhu, (2012) *The Numerical Discourses of the Buddha (AN)*, 3. 86/87/88. WPB, USA. p. 317ff.
11. Walshe, Maurice, (2012) *The Long Discourses of the Buddha (DN)*, 33. WPB, USA. p. 479ff.
12. Bodhi, Bhikkhu, (2012) *The Numerical Discourses of the Buddha (AN)*, 8. 54. WPB, USA. p. 1194.
13. Ñāṇamoli, Bhikkhu & Bhikkhu Bodhi, (2009), *The Middle Length Discourses of the Buddha (MN)*, 41. WPB, USA. p. 466.
14. Bodhi, Bhikkhu, (2012) *The Numerical Discourses of the Buddha (AN)*, 8. 25. WPB, USA. p. 1154.
15. Narada, (2000) *The Dhammapada*, Ch. 17. V. 223. Buddhist Cultural Centre, Dehiwala, Sri Lanka. p. 190.
16. Ibid. Ch. 17. V. 231 – 234. p. 195.
17. Ñāṇamoli, Bhikkhu & Bhikkhu Bodhi, (2009), *The Middle Length Discourses of the Buddha (MN)*, 51. WPS, USA. p. 445.
18. Narada, (2000) *The Dhammapada*, Ch. 10. V. 129. Buddhist Cultural Centre, Dehiwala, Sri Lanka. p. 123.
19. Ibid. Ch. 1. V. 5. p. 8.
20. Norman, K. R., (1984), *The Group of Discourses (Sn)*, 1.7, PTS, London. p.116.
21. Ñāṇamoli, Bhikkhu & Bhikkhu Bodhi, (2009), *The Middle Length Discourses of the Buddha (MN)*, 98. WPS, USA. p. 798ff.

22. Walshe, Maurice, (2012) *The Long Discourses of the Buddha (DN)*, 3. WPB, USA. p. 111.
23. Ñāṇamoli, Bhikkhu & Bhikkhu Bodhi, (2009), *The Middle Length Discourses of the Buddha (MN)*, 93. WPS, USA. p. 763.
24. Walshe, Maurice, (2012) *The Long Discourses of the Buddha (DN)*, 4. WPB, USA. p. 125.
25. Bodhi, Bhikkhu, (2000) *The Connected Discourses of the Buddha (SN)* 45.8. WPB, USA. p. 1528.
26. Bodhi, Bhikkhu, (2012) *The Numerical Discourses of the Buddha (AN)*, 8. 54. WPB, USA. p. 1194.
27. Ibid.
28. Ibid. (AN), 5. 177. WPB, USA. p. 790.
29. Walshe, Maurice, (2012) *The Long Discourses of the Buddha (DN)*, 31. WPB, USA. p. 466 – 468.
30. Ibid. p. 461ff.
31. Walshe, Maurice, (2012) *The Long Discourses of the Buddha (DN)*, 31. WPB, USA. p. 468.
32. Bodhi, Bhikkhu, (2000) *The Connected Discourses of the Buddha (SN)* 3.6. WPB, USA. p. 169.
33. Bodhi, Bhikkhu, (2012) *The Numerical Discourses of the Buddha (AN)* 8.54. WPB, USA. p. 1194.
34. (1) Indulgence in intoxicants which cause infatuation and heedlessness, (2) Sauntering in streets at unseemly Hours, (3) Frequenting theatrical shows, (4) Indulgence in gambling which causes heedlessness, loss of wealth and ill-will (5) Association with evil companions and (6) The habit of idleness
35. Walshe, Maurice, (2012), *The Long Discourses of the Buddha (DN)* 31. WPB, USA. p. 461.
36. Bodhi, Bhikkhu, (2012) *The Numerical Discourses of the Buddha (AN)* 5.41. WPB, USA. p. 665.

37. Bodhi, Bhikkhu, (2000) *The Connected Discourses of the Buddha* (SN) 3.19. WPB, USA. p. 182.
38. Ibid. (SN) 3.6. WPB, USA. p. 665.
39. Bodhi, Bhikkhu, (2012) *The Numerical Discourses of the Buddha* (AN) 4. 258. WPB, USA. p. 615 – 616.
40. Ibid. (AN) 4.62. WPB, USA. p. 452.
41. Walshe, Maurice, (2012), *the Long Discourses of the Buddha*, (DN) 31. WPB, USA. p. 466.
42. Bodhi, Bhikkhu, (2000) *The Connected Discourses of the Buddha* (SN) 1.34. WPB, USA. p. 111.
43. Bodhi, Bhikkhu, (2012) *The Numerical Discourses of the Buddha* (AN) 4. 231. WPB, USA. p. 601.
44. Bodhi, Bhikkhu, (2000) *The Connected Discourses of the Buddha* (SN) 42.2. WPB, USA. p. 1333 – 1334.
45. Dhammapadaṭṭhakathā, Uggasenavathu, PTS. 4.62. “Ingha passa naṭaputta, uggasena mahabbala; Karohi raṅgaṃ parisāya, hāsayassu mahājana nti.”
46. Walshe, Maurice, (2012), *The Long Discourses of the Buddha*, (DN) 21. WPB, USA. p. 321 – 323.
47. Walshe, Maurice, (2012), *The Long Discourses of the Buddha*, (DN) 26. WPB, USA. p. 397ff.
48. Ibid. (DN) 5. WPB, USA. p. 135ff.
49. Ibid. (DN) 16. WPB, USA. p.p. 266ff.
50. Ibid. (DN) 17. WPB, USA. p. 279 – 280.
51. Ibid. (DN) 16. WPB, USA. p. 231ff.
52. Bodhi, Bhikkhu, (2012) *The Numerical Discourses of the Buddha* (AN) 4. 32. WPB, USA. p. 419 – 420.
53. Bodhi, Bhikkhu, (2000) *The Connected Discourses of the Buddha* (SN) 55. 40. WPB, USA. p. 1827.

54. Mettā (loving-kindness), karuṇā (compassion), muditā (altruistic joy) and upekkhā (equanimity)
55. Nāṇamoli & Bodhi (2009), *The Middle Length Discourses of the Buddha* (MN), 62. WPS, USA. p. 530ff.
56. Dāna, sīla, bhāvanā, apaciti, veyyāvacca, pattānuppādāna, abbhānumodana, desanā, savanna, diṭṭhujukamma
57. Dāna, sīla, nekkhamma, paññā, viriya, khanti, sacca, adhiṭṭhāna, mettā, upekkhā