

Applicability of Buddhist Teachings for Conflict Resolution with Special Reference to the Mahānidāna Sutta

Ven. Thittagalle Arunasiri¹

Introduction

Having examined consciously at the present world there are numerous conflicts appeared. And all the conflicts are different in terms of their nature. Basically, which are related in religious, ethnic, and territory etc. Human beings are social beings who always engage with community and they look for physical resources in order to their survival. Although, most of them do not understand distinguishes between needs and want. So, nature of desire or wants, they are not satisfied what they already have, it is unlimited. Then they fall into trap of suffering due to that causes to arising conflicts. Buddhist teachings explicit show the way of constructing stable society and preserving peace environment. The Buddha introduced an ideal path to understanding causes and effects which is most applicable for conflict resolution. On the other hand, the enlightened one instructed development of righteous life and having developed this can be made harmonious society. So, in this paper much pay attention on Mahānidāna sutta of Dīghanikāya which elaborate explicitly how social conflict arise and how that is solved.

Research Problem

Can practically be applied Buddhist discourses for conflict resolution? If it is, how does that apply for present conflicts?

Methodology

This research paper is based on qualitative research. Data were collected from primary sources as well as secondary sources; Books, Journals and online sources etc.

Discussion

The understanding of cause and effect in terms of conflict is difficult task because there are several causes and effects can be occurred. And also there is no

1. Lecturer (Assistant), Department of Buddhist Studies, SIBA CAMPUS, Kandy.
arulyceum@gmail.com

particular teachings for conflict but there are discourses in the Pali Canon which discusses conflict and its causes. Before pay attention to the content of the sutta should define the term conflict. Which is derived from Latin language 'Confligere' connotes fighting, warfare, incompatibility and opposition. Buddhism used synonyms relating to conflict as Kalaha, bhaṇḍana, vivāda, viggaha, and medhaga etc.

Considering on Mahānidāna sutta which illustrates one of the portions how conflict arises. There is procedure way of arising conflict as well as solving the conflicts too. It is saying, 'feeling is a cause of craving. Craving is a cause of seeking. Seeking is a cause of gaining material possessions. Gaining material possessions is a cause of assessing. Assessing is a cause of desire and lust. Desire and lust are a cause of attachment. Attachment is a cause of possessiveness. Possessiveness is a cause of stinginess. Stinginess is a cause of safeguarding. Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and fights, accusations, divisive speech, and lies.' (D II, Mahānidāna sutta, p. 55) According to this explanation manifested conflicts are unskillful aspect, which result from defensiveness. They can be traced back through a causal linkage to feeling. Having examined above quotation which manifested Buddhist approach conflict based on theory of cognition (saññā). Which is completely different from more standard approaches conflict that focuses on interpersonal relations, social psychology and structural theories. Nevertheless, there is affecting from even external phenomenon for arising conflicts. On the other hand, this sutta gives extended treatment of the Dependent arising within which the Buddha describes the causal factors leading to conflict. Therefore, conflict goes together with attitude and behavior. So, there is causal relation and relating to conflict, attitude and behavior.

Indeed, one who tends to change their attitudes, so he understands all phenomenon of the world are impermanent (anicca), suffering (dukkha) and non-self (anatta), there is feasibility to make inner peace and outer peace. For accomplishment of this task one who develop moral values and make an effort untiring for enlighten wisdom vice versa. Having arrived this mentality one who is able to awareness on three universal nature. Thereby, one who wishes to make stable and peace society first they individually purify their mentality. Since the resolution of disputes has to start with individual transformation because the Buddhist approach fundamentally focused on the field of intra-psyche rather than interpersonal changes. However, from Buddhism introduces ethical dimensions which are applicable for conflict transformation such as wisdom (paññā), friendliness (mettā), generosity (dāna), appropriate means (upāya), kindly speech (veyyāvajja), useful work (atthacariyā) and equality (sāmānattā) etc.

Conclusion

Buddhist teachings provide facts that one who has responsibility to make inner development which is effectively build up moral character. Having examined most of the conflicts arise due to the lack of three unwholesome thoughts; non greed, non hatred and non delusion. Therefore, if one who attempt to resolution that should change through the attitudes rather than interpersonal changes. Of course, interpersonal changes are also important to accomplishment of this resolution though has to give priority for thoughts of the mind. Mind is forerunner so influences of thoughts affected respectively physical and verbal. Therefore, Buddhism encourage to conflict resolution one must cultivate moral qualities with attitude changings.

Keywords: Conflict Resolution, Mahānidāna sutta, Morality, Peace, Cognition

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