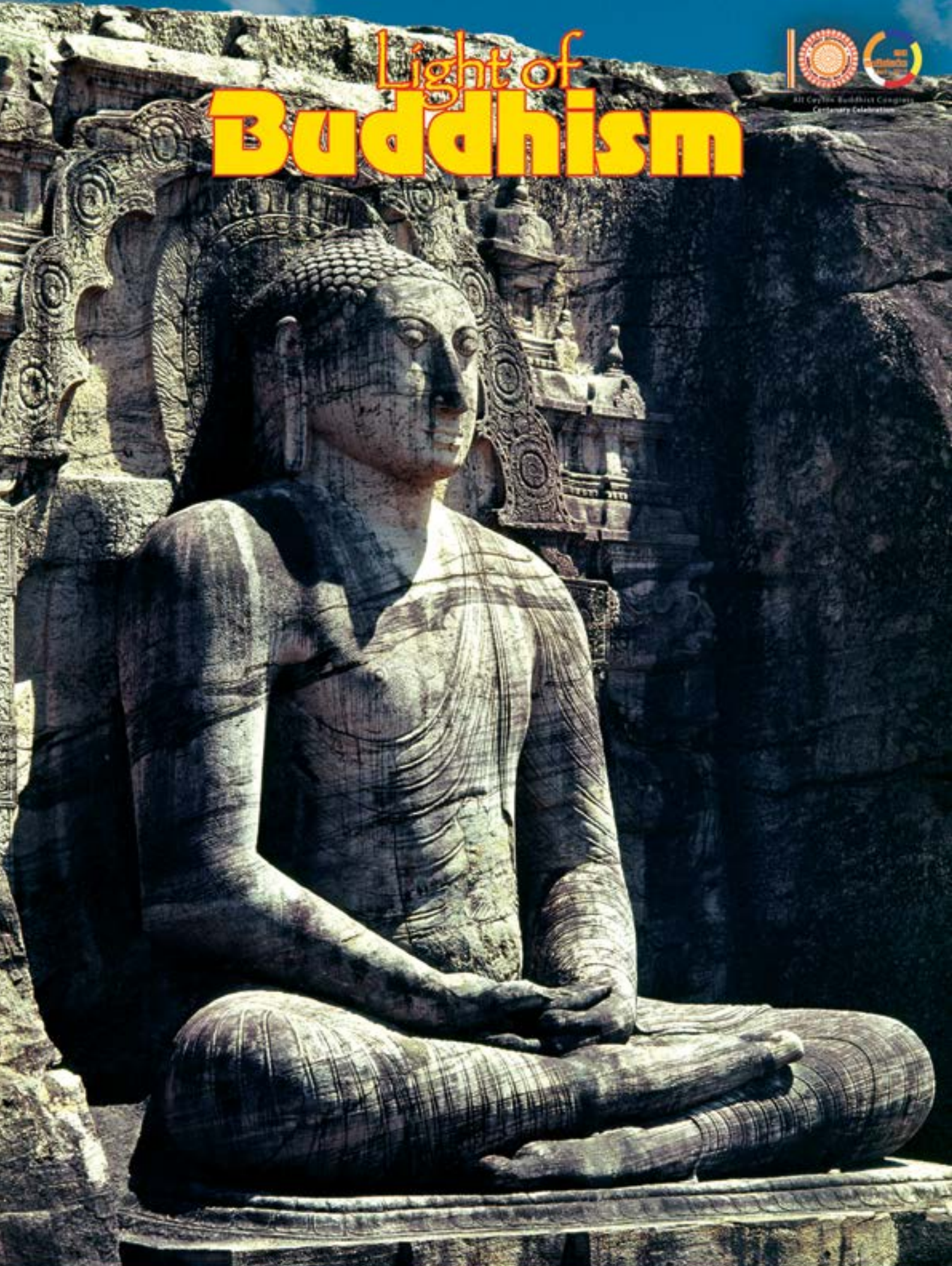


Light of **Buddhism**



All Ceylon Buddhist Congress
Centenary Celebration



Contents	Page
All Ceylon Buddhist Congress Capturing 100 Years of ACBC	02
Buddhist Philosophy And History History of Theravada Buddhism in Sri Lanka <i>R.I.D. Wickramasinghe</i>	07
Buddhist Perspectives An Interview with a Buddhist Millionaire <i>Professor Chandima Wijebandara</i>	15
Tripitaka: Our Guide in Education <i>Geetika Seneviratne</i>	19
Buddhist Psychology Role of Mind in Human Development <i>Dr Sagara Kusumaratne</i>	25
Conflicts and Disputes; How to Manage Them <i>Dr. (Mrs) Princy Merlin Pieris</i>	33
Anger Mangement <i>Dr. Shraddha Gautami</i>	43
Social Welfare The Four Sangahawatthus with Reference to Their Relevance as Leadership Qualities <i>Thomas Voss</i>	47
Conflict Resolution; A Buddhist Perspective <i>Professor Mahinda Palihawadana</i>	57
Picture Section Photo Report	69

Cover Story

This Buddha Image in Samadhi Mudra is in the Vijjadharaguha of Gal Vihara, Polonnaruwa. It is one of the four in-situ rock-cut images at this historical complex.

Photo by Sarath Perera

Editorial

In Sri Lanka, we are emerging from a short dark period of religious intolerance. Easter Sunday of last April, our Christian friends had to face a very painful experience of bombing their holy places by a group of terrorists and we Buddhists felt very sad about their plight. Various Buddhist groups hurried to help and showed their fellow feelings while condemning the attack. We wish that this kind of cruel acts should never be repeated anywhere in the world.

ACBC is committed to peaceful coexistence of all religions. The Buddha, our revered founder has shown us by theory and practice, how to befriend and extend our love towards practitioners of alternative paths to their goal - enlightenment or salvation. We, respect their genuine attempts to cultivate excellent morals and will do everything possible to enhance the solidarity, trust and brotherhood of all four religions practiced by Sri Lankans.

Chandima Wijebandara

Editor-in-chief

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Celebrating
Hundred years of
All Ceylon Buddhist Congress



Hundred Years Esteem for Establishment of the Buddhist Congress



The All Ceylon Buddhist Congress, the leading Buddhist fellowship in Sri Lanka, was established by a group of leaders headed by Dr. C. A. Hewawitharana with the hope of uniting all Buddhists under one umbrella organization. The inaugural meeting was held at Ananda College, Colombo 10, in December, 1919 under the chairmanship of Sir Don Baron Jayathilaka. During the last hundred years it has become a great institution engaged in fulfilling the hopes and aspirations of Buddhists around the world;

At the beginning, the main intention of the ACBC was to systematize and regularize the work of the young men's Buddhist associations formed throughout the country later however, its objectives were widened to embrace the following ends as well.

a) To promote, foster and protect the interests of Buddhism and the Buddhists and also to safeguard the rights and privileges of Buddhists.

b) To promote co-operation among the Buddhists and Buddhist Associations

c) To represent the Buddhists and act on their behalf in public matters affecting their interests.

d) To provide opportunity to Buddhists for free discussion of any matter affecting their interest.

e) To undertake Buddhist Charitable activities.

In order to achieve these multiple objectives several national councils were formed within the Congress and they are presently actively engaged in the areas of religious and cultural Affairs, social services, child welfare, education, development, youth activities, membership development, publications, research & international affairs. All these councils meet frequently, dedicating themselves to organize and promote social, educational and welfare activities. Lifetime dedication and generous contribution of leading Buddhists and active involvement of the general membership of the congress has played the major part in developing ACBC to become the most prominent Buddhist organization in the country. The ACBC, as the leading Buddhist organization in the country, has immensely contributed to promote and protect the rights of the Buddhists during the past 100 years.

Some of the main activities of the Buddhist Congress are given below:

Translating Tripitaka in Sinhala

Tripitaka Trust was established during the presidency of Prof. G.P. Malalasekara to translate Tripitaka from Pali to Sinhala and the very first section of the "Dighanikaya" was published on the Independence Day, 4th of February 1945.

Child Development Centers

The First Child Development Center, Viharamahadevi Girls home, Biyagama, was established

in 1945 and since then seventeen more welfare centers have been initiated and maintained by the Congress. ACBC's child care institutions provide shelter and security to destitute children by providing them with a school education within a religious atmosphere and creating opportunities to develop their latent talents. The administrative councils of these homes are responsible for maintaining these homes, with the generous monetary and material contributions received from the public.

The residential children of the child development centers of ACBC join together at the Inter-House annual sports meet and the children concert (Tharu Muthu Daru). Over 700 children from 17 child development centers participate these events annually.

Inauguration of the World Fellowship of Buddhists (WFB)

One of the biggest achievements of the ACBC is the establishment of The World Fellowship of Buddhists (WFB) in May 1950 in the presence of 129 foreign delegates from 29 countries. Prof. G.P. Malalasekara was the first president of the WFB and the Head Office of the WFB was situated in Colombo from 1950 – 1958.

Buddhist Information and Inquiry Council (BIIC)

ACBC contributed significantly to changing directions of government policies of post-independence Sri Lanka by appointing Buddhist Information

and Inquiry Council (BIIC) on 2nd of April 1954 and several committees and commissions subsequently in its long history of hundred years. The council which was appointed in 1954 sat for almost a year inquiring into the status of Buddhists of Sri Lanka who are the majority population of Sri Lanka.

National Council for International Affairs

This council was established in 1956 to advise the Department of the Cultural Affairs to improve knowledge and normative value of Buddhists. This council from 1958 published a monthly magazine "Bauddhaloka" and the entire cost was born by the Department of Cultural Affairs. This was the magazine for the Dhamma Schools and Sasanarakshaka Committees of the Department of Cultural Affairs.

Elder Care Centers

For the helpless elders who are in the evenings of their life after working hard for the country, serving the nation and the religion for a long time, the ACBC has established homes so that they could spend the rest their life peacefully. Wijerathna elders Home at Rathgama was the first one established in 1956. There are eight elders homes now maintained by ACBC.

There are two Elder Care Centers established for sick monks at Baddegama and Kalutara established in 1961.

World Fellowship of Buddhist Youth (WFBY)

The WFBY was formed at the 10th General Conference of the WFB held in Colombo, Sri Lanka in May 1972. International Buddhist Youth Exchange (IBYE) Programme was hosted by the All Ceylon Buddhist Congress from 15 – 20 August 2016 with the theme "Exploit the Heritage & Culture of Sri Lanka", organized by the Vice President of WFBY Mrs. Puthula Mayakaduwa. Today, WFBY membership has expanded to 38 Regional Centers in 18 countries. WFBY is the international network of the Youth Buddhist organizations around the world sharing the same aims of propagation and to promote understanding of Buddhism among youth.

Annual Bauddhaloka Wesak

The Bauddhaloka Wesak which was commenced in 2002, build up an awakening to the Wesak Festival and it evade the darkness of the streets in Colombo. Since 2002 the Bauddhaloka Wesak is continuing as a very successful event of ACBC.

Sadaham Yathra Dambadiva Bauddha Wandana

In 2003 the All Ceylon Buddhist Congress ACBC began a guided pilgrimage tour to India. The tour organized by the ACBC takes devotees to all the important places including Jetavanaramaya in Savath Nuwara, Weluwanaramaya in Rajagaha Nuwara, City of Visahala, Sankassa and Saanchi. Also ACBC hold an annual "Katina Pooja" centering the Lumbini

Temple and Jetawanaramaya in Sravasti Each year a large number of Sri Lankan devotees attend the Dambadiva Bauddha Wandana.

Buddhist Renaissance (Punaruda Kriyawaliya) Project

The Buddhist Renaissance project is an initiative by the Executive Committee of the ACBC under the guidance Dr. Mrs. Milina Sumathipala. It is an outcome of long and hard discussion carried out by patriotic scholars and it is a national, religious and economic revival programme. Its core and action should be followed and understood by all Buddhists. The broad outline of the project was revealed to the public in October 2004.

Under this programme, ACBC was able to establish the "Village and Temple" programme (Gamai Pansalai).

Dr. Mrs. Milina Sumathipala was fortunate to be the first lady to hold the position of the Hony. President of the ACBC. In 2001 when she was elected as the President, the ACBC was in a crisis situation both in operational wise and an economically. Her dedication, hard work and untiring services gradually helped to overcome this situation and to build up the goodwill of the ACBC.

Tsunami Disaster on 26th December 2004

The tsunami 2004 was the biggest natural disaster to strike Sri Lanka. Around 76 temples all over the country have got destroyed

History of Theravada Buddhism in Sri Lanka

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Sri Lanka is known as the cradle of pure Theravada Buddhist tradition. According to Sri Lanka's historical chronicles, the Buddha visited this island state thrice during his 45 years' dispensation and the deva, naga and yakkha clans that were living in the island at the time, took refuge in the Buddha, Dhamma and the Sangha. This happened in the 6th century BCE. Buddhism was introduced to Sri Lanka in 236 B.E. It became the national religion of the Sinhalese from that date.

According to the early chronicles relating the historical tradition of Sri Lanka, a prince named Vijaya and his followers who were from India landed in Sri Lanka on the day of the Parinibbana of the of the Buddha. "Yakkhas" and "nagas", who were reported to have inhabited Lanka in the time of the Buddha were the occupants of the land then.

The early chronicles preserve an episode which connects the Sakya family of the Buddha with the sovereignty of Lanka from the time of king Panduwāsadeva. According to this account, Bhaddakaccana, who arrived in Lanka with 32 other maidens shortly after Panduwasudeva arrived, was the daughter of pandu Sakka, who himself was the son of Amitodana, an uncle of the Buddha. Panduwasadeva ruled 30 years and was succeeded by his eldest son abhaya, who ruled 20 years. Abhaya's successor was Pandukabhāya, the son of Abhaya's sister Ummādacitta. Pandukābhaya was a great ruler in whose reign Anurādhapura developed in to a great city with well-marked boundaries. After a long reign of 70 years Pandukābhaya was succeed by his son Mutasiva who ruled for 60 years. Mutasiva's second son, Devānampiya Tissa, succeed him in 250 B.C., that is 236 years after the accession of Vijaya.

Establishment of the Bhikkhu Sangha

These 236 years could be reckoned as a separate period in the history of Sri Lanka for it formed the background for the official introduction of Theravada Buddhism, which occurred during the opening years of the next ruler, king Devānampiya Tissa. During this period Anurādhapura became a well-organized city with boundaries marked, lakes dug and hospitals and other buildings constructed.

The aim of Mahinda-thera and his four companions, the first Buddhist missionaries in Sri Lanka, was to take every step necessary to establish the Buddha Sasana firmly on Sri Lanka soil. On the fourth day after Mahinda-thera's arrival in Anuradhapura, King Devanampiyatissa as advised by the Thera, himself ploughed a furrow to mark the boundaries of the area consecrated to the Buddhist Order. The Mahamegha

by the tsunami and the ACBC took the initiative to renovate 20 selected temples by making donations. While the donations for the displaced people were happened from all over the country, the initiative to protect the sacred places was a noble decision taken by ACBC for the sustainability of Buddhasasana.

60th Anniversary of WFB

Highlighting and re-activating the Sri Lankan presence in WFB, Mr. Jagath Sumathipala took the initiative to conduct the 25th Annual General Conference and the 60th Anniversary of the WFB in Sri Lanka in November 2010. It was a very successful and a grand Buddhist event happened in Sri Lanka.

Women's Progressive Society

This society was formed in 2006 with the participation of Dr. Mrs. Milina Sumathipala to uplift the lives of rural women and to further promote the Dhamma among the female folk in the country. This society is involved in helping financially for the marriages and providing shelters for needy families.

Commission on Unethical Conversions

Under guidance of Mr. Jagath Sumathipala, the ACBC appointed a Commission to investigate the Conversion of Buddhists into other religions by unethical means and ruses and was actively involved in controlling these unethical conversions. The Commission report was issued in January 2009.

Preservation of Archeological Heritage

In an effort to preserve the Buddhist archeological heritage and hand down that glorious past history to be learnt by the current and future generations, the ACBC in partnership with the Archeological Department organized several programs and courses in 2007. Subsequently, established a committee work towards the preservation of Archeological Heritage in Sri Lanka. ACBC is actively involved with this national responsibility and to work towards the preservation and promotion of Buddhist heritage, relics, traditions, practices and archeological sites. Specially, launching an archeological exploration site in 2014, along with the ACBC 94th anniversary at the Wijayaramaya in Anuradhapura.

Buddhist Literature Festival

The ACBC having identified that there is a lack of appreciation for the Buddhist literature in the country decided to organize an annual Literature Ceremony to felicitate the authors of the Buddhist literature. Since 2007 the Buddhist Literature Ceremony is annually organized by the ACBC in a grand scale.

Vocational Training Centre

Ananda Samarasinghe Children's home and the Vocational Training Institute, Kalutara opened doors for the students on 8 January 1976. Subsequently in 2013, the first Residential Vocational

Training Centre for the children above 18 years was opened up at the Wijewardena (Girls) Child Development Centre in Walana, Panadura with the guidance of Hony. President of ACBC, Mr. Jagath Sumathipala.

Buddhist Business Forum

As an initiation of the President of all Ceylon Buddhist Congress (ACBC) Mr. Jagath Sumathipala in 2010, the very first "WFB Buddhists Forum" was held at the 25th General Conference and 60th Anniversary of the World Fellowship of Buddhists in Sri Lanka. The Buddhist Business Forum 2018 – "Buddhist Leadership Practices in Business" held on 16th October at BMICH Jasmine Hall, Organized by the National Council for International Affairs of the All Ceylon Buddhist Congress.

Buddhist Rights Commission

The Buddhist Rights Commission was established on Poson Poya day in 2018 to Buddhist State Governance, Education, Economy, Medicine and Health, Law and Administration, Culture, Language and Literature.

The Saamaggi Sangha Congress

In 2019, established a council for National Policy Making to safeguard the rights of the Sri Lankan people. ACBC is planning to establish Saamaggi Sangha Congress to bring all the Sangha under one umbrella to address the national issues.



garden was the place where edifices necessary for the Samgha were to come up. Work was commenced to put up the buildings which were required. This was the origin of the Mahavihara, the great centre of orthodox Buddhism in Sri Lanka.

The chronicle named Dipavamsa is regarded as a work of the nuns of the Mahavihara who resided in the Hatthalhaka nunnery. The Mahavamsa, composed by Mahanama has been called 'a chronicle of the Mahavihara. The Mahavamsa contains the traditional history connected with the Mahavihara. Like the Dipavamsa, the events recorded in the Mahavamsa end up with the reign of Mahasena. Mahasena's attempt to destroy the Mahavihara must have so disorganized the life of monks within it that the records on which these traditions were based were no longer maintained.

The Mahavihara upheld the doctrines which were claimed to be the teachings of the Buddha in their most original and orthodox form. They were called the doctrines of the theras or the Theravada. There were several vicissitudes in the history of this institution. The first great peril was a secession by some monks to form a separate fraternity. Then there followed a famine which lasted by twelve years. Many monks left Mahavihara and went in search of

places where food was available . This was called the Brahmanatissa famine. Both events occurred in the reign of Vattagamini Abhaya (104-88 B.C)

Arrival of the sacred Bo-Tree

Many women of Sri Lanka, headed by Queen Anulā, desired to enter the order of disciples and thus it came about that emissaries led by the king's nephew aritta were sent to emperor Asoka to obtain the help of female disciples to enable the women of Lanka to obtain ordination.

Sanghamittā, the sister of Mahinda Thera, who had entered the order and had received ordination, was sent out to Lanka at the request of the king and the people and on the recommendation of Mahinda thera. The message sent by Thera Mahinda to Emperor asoka pleased him very much, for in it he realized that the mission to Lanka had been eminently successful and the king and the people of Lanka had accepted the new doctrine with enthusiasm.

Emperor Asoka decided to send a token of the enlightened one to the land of Lanka and prepared a branch of the sacred Bodhi Tree under which the Lord attained enlightenment. He planted the branch in a golden vessel and, when it had taken root, conveyed it to the ship, depositing it in the ship. He also sent a large number

of attendants to accompany the Tree. The chronicles mention that these were selected from the brhamins, nobles and householders and consisted of 64 families. Sangamittā Therī and her attendants embarked on the same ship as well as the ambassadors and messengers who came from Lanka.

The ship sailed from Tāmralipti (tamluk) and arrived at the port in Lanka in seven days. The port was known as Jambukola and was situated in the north of the Island. The king of Lanka on hearing of the arrival of the ship had the road from Jambukola to the capital city of anurādhapura gaily decorated. He arrived in state and himself took charge of the sacred Bodhi Tree. This Tree was planted in the Mahāmegha garden of Anurādhapura with grate festivities and tended with honour and care. Up to this date it flourishes as one of the most sacred objects of veneration and worship for millions of Buddhist.

Progress of Theravāda Buddhism in Lanka

Devānampiya tissa ruled The Sri Lanka for forty years. It was the first year of his reign that Buddhism was introduced to Sri Lanka. From That time king worked for the progress of the new faith with great zeal. Apart from the Mahavihara, the Cetiya-pabbata vihāra, the Thupārāma and the Sacred Bodhi Tree, numerous other

monasteries and several Buddhist monuments were established. The chronicles mention that the king built monasteries at distance of yojana from one another Among these monuments the Isurumuni - vihāra and the Vessagiri Vihāra are important centres of worship up to this date. He is also credited with the construction of the pathamaka cetiya, the Jambukola Vihāra the Hatthālhaka vihāra and the

reign of twenty-four years. The advancement of the Buddhist religion was his main concern. The Ruvanveli-sāya, the most celebrated stupa in Sri Lanka was his greatest work. The magnificent edifice of nine storeys and nine hundred chambers, called the Lohapāsāda, was constructed by him for the use of the monks. Mirisavati dāgaba was another grand stupa he sponsored..

continued each time for seven days; the gatherings on these occasions appear to be very large as mentioned in chronicles. It is said that the crowds were so great that large numbers usually had to be outside the hall for the whole night listening to the Dhamma sermons, the audience including bhikkhus and the laity. There is also mention of discourses by lay preachers well versed in the Dhamma employed by the king at halls of preaching.

The First Schism

Vattagāmini Abhaya, after regained the throne, demolished the monastery of the Nigantha (Jaina scetic) named Giri for having mocked him when he was fleeing. He built a Buddhist monastery in the same place and named it Abhayagiri Vihāra, and presented it to the monk named Kuppikkala mahā Tissa who had helped him in his exile. Later, the monks of Mahā Vihāra imposed the punishment of expulsion on Tissa on the charge of improper contact with lay families. Tissa's pupil Bahalamassu Tissa, who protested the punishment imposed upon his teacher, was likewise expelled for the Mahāvihāra. He then, went away with a following of five hundred monks and lived at Abhayagiri-vihāra, but they continued to practice Theravada.

The actual schism occurred only when monks of the Vajjiputta



Mahapali refectory. Thousands of men and women joined the Order during his reign. The king not only built vihāras for their residence but also provided them with their requisites. It was not only in the capital city that Buddhism spread in his reign but even in distant regions like Jambukola in the north and Kājaragāma and Chandanagāma in the south.

The Theravādha Buddhism in Sri Lanka had best period of progress in the king Dutthagāmini's

After the establishment of Buddhism in Sri Lanka bhikkhus were the instructors of the people. This was practically a duty. The Dhamma was expounded by erudite monks on every significant religious occasion and sermons to congregations were also held from time to time. There is mention of the periodical expounding of the Dhamma at temples. Each temple in a district sometimes took its turn once a year to preach the Ariyavamsa Sutta, which was

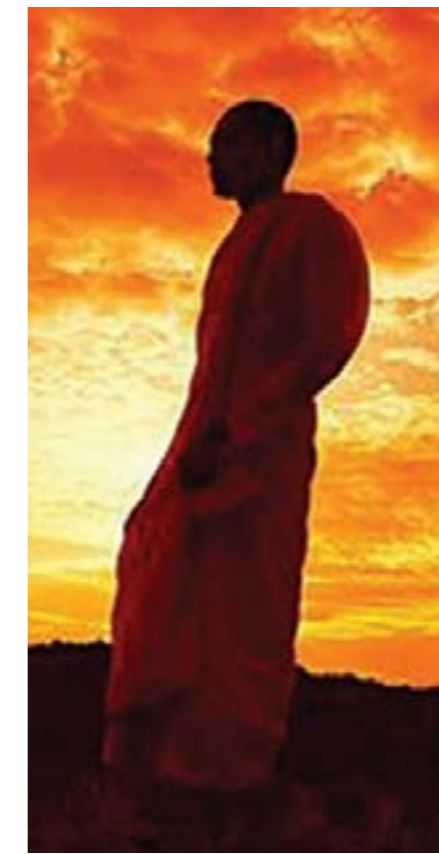


sect in India came to Sri Lanka and were received at the Abhayagiri, not long after Tissa and his followers occupied that monastery. Tissa and his followers liked the new monks and adopted their doctrines. Therefore, they came to be known as the Dhammaruchi sect, after the name of the Indian monk who was the teacher of the newcomers to Abhayagiri. There was no official suppression of the new sect, presumably because the king was in their favour, but the Mahāvihāra monks opposed them as unorthodox and heretical. From this time the Abhayagiri functioned as a separate sect opposed to the Mahāvihāra.

Preservation of Buddhist text and recording of text

Preserving the unwritten text of the Tipitaka was no easy task. The Sinhala monks did this in a meticulous manner.

There in reference, in the earliest inscriptions, written in Brahmi script, to a category of monks called Bhanakas (custodians) eg. the Dighabhanakas and Majjhimbhanaks. They were the custodians of Dighanikaya and Majjima nikaya of the Tripitaka Respectively. It was the



responsibility of the Bhanaka monks to accurately preserve the text assigned to them by constant recitation. The responsibility was immense and the many disruptions due to foreign invasions, famines, internal strife and other natural and man-made calamities that befell the country from time to time.

There was a severe famine during the reign of Vattagamini Abhaya (1st century BCE) that lasted for 12 year. Due to lack of food many monks disrobed and some left for India. There was no guarantee of returning of those Bhikkhus who went abroad. Being alert of this danger, those who knew the books by heart took all precautions not to allow the text to fall into oblivion. " Sixty Bhikkhus who had gone as far as the coast to cross over to India because of the famine, returned to the southern

Malaya districts and lived there eating only roots and leaves. They never failed to recite the text. When they had sufficient strength, they recited the texts in a sitting posture, and, when they could no longer keep their bodies erect, they laid their heads on mounds of sand and continued their recitation. There was an intense debate among the members of the Sangha as whether the preservation of the texts (pariyatti sasana) superseded the practice of the Dhamma (Patipatti sasana) or vice versa due to this effort to preserve the texts. The Maha Theras finally decided on the importance of the preservation of the pariyatti sasana and this momentous decision ensured that the pali Tipitaka, the oldest of all traditions, exists today.

The Theravada Buddhist canon in the Pali language brought to Sri Lanka by Mahinda Thera and his colleagues was handed down orally by different schools of reciters of the various collections (Nikayas) to which it was subdivided. These scriptures were committed to writing in the 1st Century B.C. The preservation of the Theravada cannon which had been lost in India itself at a comparatively early date is the greatest contribution that the Sinhala people had made to the intellectual heritage of mankind.

The 4th and 5th centuries A.D. are noteworthy for the

extensive literature in Pali, mainly exegetical in nature, which lies to the credit of the Mahavihara. There is evidence to the effect that Abhayagiri and Jethavana monasteries also made their contributions to Pali literature, but time has not spared any of their works. The commentaries on the Pali scriptures which have come down to us were written by Buddhaghosa, Buddhadatta and Dhammapala. These persons were not natives of Sri Lanka. Of these three persons, the most famous is Buddhaghosa. His commentarial work has settled the doctrines of Theravada for the future generations and he is held as the authority in all lands where Theravada Buddhism flourishes.

Buddhism in Sri Lanka in the First Half of the Twentieth Century (Revival of Buddhism in Sri Lanka)

The leading men in the Buddhist community at the beginning of the twentieth century were inspired by the activities of Anagarika Dharmapala and they formed in to organized bodies for the promotion of the Buddhist revivalist movement. Among them were great personalities such as Sir D.B. Jayathilake, F.R.Senanayake, Valisinha Harischandra and W.A. de Silva. To them the Buddhist revival was the national revival. These prominent men, whose names have gone into history,

became active members of leading Buddhist associations like the Buddhist Theosophical Society and the All Ceylon Buddhist Congress and worked with remarkable success to achieve the aims and objects of those organizations. Through such organizations these Buddhist leaders were able to unite and bring together all Buddhists in Sri Lanka, to inspire them to be active, to collect funds for educational and other religious purposes, to give the Buddhist children a sound religious and secular education, to do a great deal of social work and to raise the spiritual and moral standard of the people.

The Buddha Jayanti and After

In the Year 1956, on the 23rd of May, which was the Vesak full-moon day of that year, the Buddhist in Sri Lanka and other parts of the world celebrated the Buddha Jayanthi. That was the 2500th anniversary of the Buddha's parinibbāna, a day especially significant to the Buddhists the world over an account of the tradition that it constitutes half the life-span of the Sāsana and from that year the Dhamma flourished and spread far and wide.

The history of Buddhism in Sri Lanka from the closing years of the last century has clear indications that the prophecy related Lanka to come true. In other parts of the world too it is seen that more



and more people who were not Buddhist by birth are becoming interested in Buddhism.

The government of Sri Lanka, on its part, undertook numerous activities in commemoration of the Buddha Jayanti. A committee of leading Buddhist monks and layman was appointed to advice the government on all matters relating to the Buddha Jayanti Celebrations. Arrangement were made to translate the Tripitaka into Sinhalese and compile an Encyclopaedia of Buddhism in English. It was also decided to compile other books dealing with the biography of the Buddha, his teaching and the history of Buddhism. The completion of the renovation of the Daladā Māligava in the Kandy before the Buddha

Jayanti and to aid the reconstruction of the Mahiyangana Thupa were among the undertakings. A Substantial grant was also given to the organizations which was handling the construction work of a Sanghārāma for the Buddhist monks at the University of Ceylon, Peradeniya. Arrangement were also made to hold a World Buddhist Conference in Colombo in the following year.

From the Buddha Jayanti year, it was noticeable that the Buddhist in Lanka applied themselves more keenly to the practice of morality taught in Buddhism while showing interest in the celebration of Buddhist festivals. More and more people observe the eight precepts on the Poya days and young children are given a sound religious

education. The government on its part has given the necessary encouragement for this religious renaissance. In January 1959 the Vidyodaya and the Vidyalankāra Pirivenas were given university status. The Private Buddhist and Christian schools were taken over in December 1960 are now managed by the government. The fullmoon days of the month were made holidays.

Since Sri Lanka gained its independence in 1948, there has been a revival of the Theravāda Buddhism, religion and culture in the country and this reawakening was particularly noticeable when the Buddha Jayanti was celebrated in 1956.



An interview with a Buddhist Millionaire

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Jaywardenepura University and
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of Buddhist Studies.

My radio is playing a golden oldie. It is sung by Andrews Sisters.

“Money is the root of all evil
Money is the root of all evil
Won’t contaminate myself with it
Take it away, take it away, take it
away....”

Can I afford to do that? Does Buddhism encourage me to do that? Is money really evil? These are the thoughts that came to mind when I listened to this song attentively. Is this a sound message to mankind? Well, to be frank, I do not think so. Money is evil only to the foolish. Money can destroy them.

The Buddhists of olden days did not seem to have believed in total rejection of money. The Buddha is reported to have associated frequently by very rich people. One was so rich that he could cover the park of an aristocratic prince with gold coins. Only those who renounced the lay life to become monks have given up their money and wealth in full. The laymen were known for generosity but they managed their wealth skillfully and were finance savvy. And the Buddha has given



positive guidelines on how to earn money and how to enjoy the best use of it.

In order to appreciate the Buddhist attitude to money and wealth I decided to interview a Buddhist millionaire. Though he was not as fortunate as Bill Gates with a lot of media blitz, Professor Ananda Guruge tells us that Americans today are very much interested in his biography. The venue of my meeting him was Benaris (Varanasi) in India, the cradle of Buddhism. I was fortunate to have an upfront chat with this extraordinary person.

“Good morning”

Having greeted him formally, I told him my purpose of visiting him. “I wish to get some insight from you on how did you become a millionaire. I want to share your economic and managerial wisdom with my readers, especially Sri Lankan Buddhists.”

“Of course, I may enjoy sharing my secrets with you. As a matter of fact they are no secrets to Buddhists. The Buddha has taught all of them very clearly in a few suttas, which your monks keep on repeating almost every day. But I know that the Sri Lankans do not give a heed to them. They would read my biography with delight I know. But it is only to have a good laugh. Very few, if at all, would think of applying them to their life. Anyway, as you have met me I will definitely share the way I became rich in a very short time.”

“I am glad you consent to be interviewed by me. Tell me, how much was your initial investment?”

“Well, to be honest, I had nothing to invest, so to speak. My path was not rosy at all. You may not believe, but to tell you the simple truth, I started with zero investment. However, I was fortunate to have encouraging and

positive advice from a very wise and rich person. That time I was a casual worker and rich people only gave me something to eat. I had not even a single cent in hand, to be honest. People called me a pauper then. I could not even dream of a rosy destiny.”

“Absolutely interesting! I have heard of some who were given initial finance by philanthropists or generous relations and later became millionaires building on that small capitol they were given. You were only given know-how. And, surprisingly, you built on that and became a millionaire?”

“Exactly. With the casual piece of advice that I was given I thought of entering the world of business. Just a fantasy for any pauper, you may say, but it was not for me. I was determined and became proactive.” he said with nostalgic joy.

Unravelling his adventures in the difficult voyage to riches, he continued, “I had to find something that I can sell to get initial investment. My first principle I will share now with you. You have to be innovative. Find something to sell and get a few coins. I did exactly that. I sold something that no one would think of saleable. I got a few coins out of that. The moment I got hold of it I used my imagination. Instead of spending I looked for a better investment. I thought of an invention, to be more factual.”

“Tell me, how did you do that? What was your invention?”

“Please allow me to keep myself abstract for some more time. Because I know that you are from Sri Lanka. Most people in your country are foolishly arrogant when they come to start a business. They want to ride clouds even when they cannot afford a bicycle. So, let me avoid a showdown at this juncture.”

His comment was a bit offensive, I thought. Yet I knew that he really knew the mentality of some Sri Lankans. No matter how many stories of millionaires who had a very humble beginning are told, some never get inspiration. I remember a story told by the famous Dutch artist Jean Picasse. During his stay in Sri Lanka, he had a pestering poor young person always asking for a few rupees. Thinking that giving a fishing rod is better than giving a fish for a poor fellow (it is a wise saying of

Jesus Christ), he gave the young man a recipe of a delicious Dutch soup and promised to buy him plastic cups for packing and a bicycle to transport them. He even told him that he would provide initial capital. The young man had responded “Who do you think I am to sell soup? I would rather starve to death than become ridiculed by selling damn soup”. And he never came back for his usual begging. The most interesting part of the story is not this. When the same artiste moved to live in another South Asian country, he happened to get there too, a young person coming to him for a few rupees time to time. Picasse dared to extend to him also his kind offer. Young fellow was excited and accepted the offer, which was immediately granted. In two years time, to the amazement of the artist, the young man had become an owner of a thriving business with many people working under him. The soup is now delivered not on two wheels but four wheels. He has made a respectable brand

name of the soup as well. So I decided to listen to the millionaire not insisting that he should reveal what his invention was.

“I am sorry, please continue.”

“As a matter of fact, I made created new commodity out of something that was not sold before. I combined it with another thing and made it saleable. So it was my product idea. I created a demand for my new product. I went to the promising market I thought where I could create a demand. So both the commodity and the market was my brain child.”

“Very interesting” I nodded highly inspired.

“And the most interesting thing is that I even resorted to bartering. I found it was easier and more profitable to barter in that particular market. I resold the goods I got from them at a different time at a better price. I made friendship with my clients too.”



“So you won some good friends. Some customers like a bit of personal touch. That is the secret that even when there are prestigious supermarkets some customers do not give up buying from their usual corner shop as well. Some personal goodwill is essential in doing business, isn't it?”

“Well, there is more to that. The Buddha has taught that kalyana mittata is an essential resource for success in business. I strongly believed in that. So I had made friendship with some street boys too and when I was in need of some manpower they helped me in a big manner.”

“Very wise indeed. Some people when they acquire a bit of wealth become ‘big heads’ and forget their good friends. So, me, how many years it took for you to make your first million?”

“Not very long; about three months”

“That is incredible. May be your commodity was a miracle product.”

“Not really. It was a very humble thing. But I was very positive and imaginative. I did not stagnate in one position. I took the risks and moved to import trade and even became a wholesale dealer in no time.”

“So fast! You became a wholesaler of imported goods in three months and earned a million?”



It is like having Aladdin's lamp! That is miraculous, I must say.”

“Well, yes, it is a miracle of strategy. To enter into wholesale business you need an impressive office with staff, clothes that show status, classy vehicle and such. I had none. So I hired all of them. Spruced up in hired clothes and riding a hired vehicle I approached the cargo people and reserved all what they had on ships by paying advances. When retailers came to the ports they all had to come to my hired office and buy through me. So from their money I released the stocks and made a good profit. This was the way I entered import market and believe me, in the first three months I had earned my first million.”

“Born in India, you seem to have had a super American business brain. Very smart I must say. How did you adviser feel about it?”

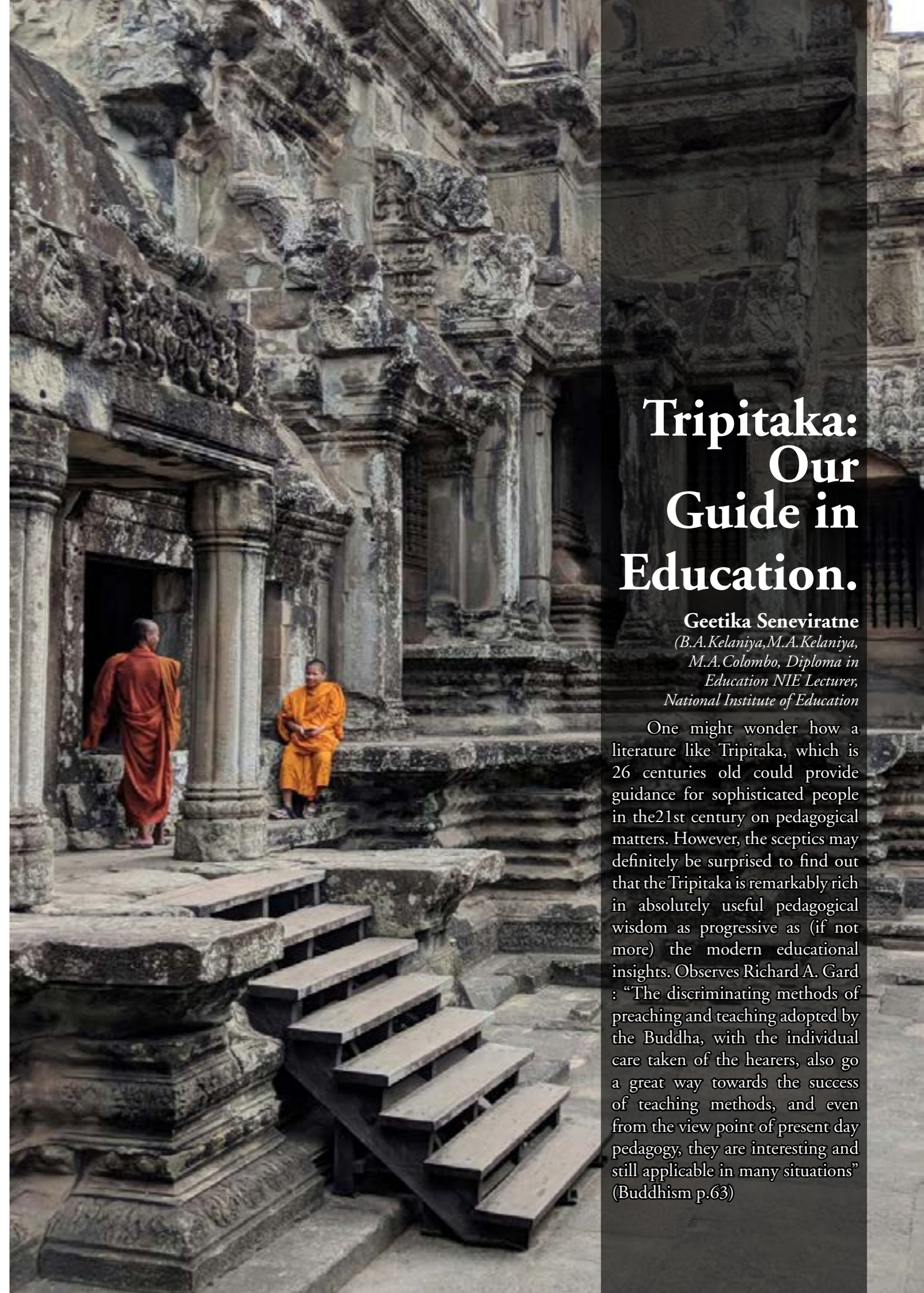
“Well, I visited him with an expensive gift. He was absolutely impressed. I was given red carpet treatment. To cap it all he gave me his daughter in marriage. He

even recommended me for a ‘state recognised millionaire’ title.”

“You told him all about your journey from poverty to riches and the ways and means you earned your first million?”

“Yes sparing no secret I revealed him the entire scenario; How I got encouraged by his remark that he made looking at the dead rat seen at the roadside. I told him that I purchased some jaggery with the few coins I got from the owner of the cat I fed and combined jaggery and water to create my first commodity. He listened with curiosity that, instead of accepting money, I asked some grass and flowers from grass cutters and flower sellers for water and jaggery I gave them and made profit by reselling them. And he had a good laugh on how my friendly lads helped me in collecting fallen trees and branches in the royal park to dry and sell for firewood again to the royal kitchen. What really impressed him most was that instead of stagnating at small business I moved to wholesale and imported goods”

Thanking this enterprising young millionaire who was feeling jaded about his life I closed my book of Jataka stories in which I found his biography as Culla Setthi Jataka.. I wrote this report of his upbeat views not only for your reading pleasure but hoping some of our readers may get lifted up for a better approach to money.



Tripitaka: Our Guide in Education.

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One might wonder how a literature like Tripitaka, which is 26 centuries old could provide guidance for sophisticated people in the 21st century on pedagogical matters. However, the sceptics may definitely be surprised to find out that the Tripitaka is remarkably rich in absolutely useful pedagogical wisdom as progressive as (if not more) the modern educational insights. Observes Richard A. Gard : “The discriminating methods of preaching and teaching adopted by the Buddha, with the individual care taken of the hearers, also go a great way towards the success of teaching methods, and even from the view point of present day pedagogy, they are interesting and still applicable in many situations” (Buddhism p.63)

The Buddha's ability of teaching and communicating was frequently appreciated by his listeners in the following manner: "It is excellent, Sir, as one might set upright what has been upside down, or disclose what has been covered, or show the way to one who had gone astray, or bring an oil lamp into the darkness so that those with vision might see visible shapes, even so in many a technique have the teachings been made clear by the Lord..." (Eg: D.I.85, M.I.378, etc.).

From the early days of Buddhism, the Buddhists used to call the Buddha 'sattha', meaning teacher. The Buddha also used to address his followers 'mama savaka', my pupils (literally my listeners). The vast literature we are in possession which we call Thripitaka today is like the lecture notes carefully handed down by his pupils. The Buddha was a teacher par excellence. He has, as he himself claimed, taught his pupils keeping nothing as teacher's fist (acariya mutthi). He said "Let an intelligent person come to me, sincere, straight forward and honest; I shall instruct him in the doctrine so that on my instruction he could practice by himself in such a way that before long he would himself know and realise himself M.II.44).

The Buddhist religion is described as consisting of three branches of discipline, viz., Pariyatti (Learning of discourses), Patipatti (Practice what one has learned) and Pativedha (Realisation of the goal of practice). It is clear, then,

that Buddhism is not just learning for accumulating knowledge. It is really meant for practicing what one has learnt until the goal is realised. Learning is a gradual process. The Buddha said that his method is gradual training, gradual action and gradual practice. It is an active learning process in the real sense of the term. That is the reason why the entire discipline is sometimes explained as a process of educational training (sikkha). Those who are still on training are called sekha and those who have completed all the three aspects (the three P's) of education are called asekha.

The Buddha has claimed in justifiable confidence that he was equipped with all necessary qualifications to be a teacher par excellence because he started teaching only when he had achieved full comprehension (abhinnaya) of what he happened to teach. In fact, there were teachers during his times who were either not fully conversant of their subjects or had not achieved the goals that they were instructing others to achieve. Uddakarama putta was an example. He had not achieved the attainment he had been teaching the technique for. The Buddha as a Bodhisattva managed to achieve that particular jhana following the method taught by Uddakarama putta.

Furthermore, the Buddha explained his teachings to his listeners showing the causal connections (sanidanam) so the intelligent listeners could understand his teachings

rationally. And the Buddha taught only the meaningful things (sappatihariyam). (A.I.276). He purposely avoided discussing irrelevant, useless and unrealistic metaphysical problems. The Buddha never sought or apricated gullible pupils who would accept illogical and unverifiable dogmas.

According to the Buddhist view, a person must have sound qualifications to become a good teacher. He must be firm in his knowledge without any misgivings about the subject. He also has to be modest, fearing sin, be confident of his ability to train a pupil in proper conduct, confident in educating him in dhamma and Vinaya, and able to criticise, or get another qualified person to criticise wrong views every time someone came with one. (Mookherji, Ancient Indian Education p.405)

The Buddha once said that if a teacher is endowed with the capacity for analysis of meanings (attha), of reason or conditions (dhamma), of educational medium (nirutti), and of intellectual mastership (or rather self-confidence, patibhana) will not be at a loss as regards both the meaning and the letter or theory of what he teaches.(A.II.139) Acquiring these four skills is indicative of deep knowledge and ability to impart his wisdom to others. These are called catu patisambidhas.

According to the Tripitaka, a teacher needs to have some insight on the dispositions, and tendencies of the pupils. And he should also pay special attention to the

purposes they have in mind . The teacher has to select, adjust and correctly teach the subject with reference to the socio-psychological background of each individual or group of individuals. In other words before teaching the student one should know him very well. The Buddha has suggested four ways to get relevant information to know the individual well. Information on the individuals who are to be instructed could be collected 1) from others, 2) by observing external signs, 3) by observing their way of thinking and reflecting, 4) comparing them with others and carefully observing how the mental dispositions are placed in the minds of particular individuals. (D.I.212, A.I.170)

What actually is the purpose of acquiring knowledge? Tripitaka does not encourage learners to pursue knowledge just for the sake of knowledge. What one learns and considers beneficial should be practiced by the learner. Learning just one statement and practicing it is considered much better than learning entire religion by heart but not practicing it. It is mentioned in Dhammapada that learning and teaching religion/philosophy only for instructing others is equal to looking after cattle of other people just for a small pay. An ideal learner, on the other hand, is a person living up to the high principles he instructs others on. The Buddha has stated that a man, who is wise, well-educated and of high intelligence, does not consider harm either to himself or to others, or both. He keeps thinking of good for himself, good for others

or both alike, and of the whole world.(A.II.179) Knowledge and conduct must go together and they make a one an ideal person. Concludes Butr-Indr: "intelligence combined with discipline may be conceived as the motto, the motive, the purport and the standard of the Buddhist educational ideal. To overcome ignorance and to subdue bad conduct, a learner makes earnest efforts to acquire knowledge and good behavior in their proper perfection." (The Social Philosophy of Buddhism p.180)

The Buddha expected his followers to master the teaching perfectly to be confident enough to claim expertise in it, get established



in it with thorough practice and be able to defend the Dhamma when outsiders distort it or challenge it. From the early days the Buddhist monastery was an educational institute providing both formal and non-formal teaching. The monks were necessarily educators. At the time of ordination itself every novice is given two teachers called upajjhaya and acariya. Every monk

has to live with the guidance of a teacher. Higher ordination is not conferred upon a monk who is not introduced by a teacher as having fulfilled necessary foundation education and moral training. The teachers are requested to look after the pupils as if they were their children.

Methodology of learning is described in many suttas in Tripitaka. The process of learning begins with careful listening (suta) and registering in the mind (dhata) what one has learned. Then one has to familiarise himself by frequent reciting (vacaya paricita) and pondering over it (manasa suppatividdha) Then one should set himself on practicing what one has learned to become a real knower

of the teaching (Dhammanu). Sometimes this is summed up in three words sunatha (listen) dharetha (learn) caratha (practice). Buddha does insist that language should not be a barrier to learn Dhamma by people of different countries. He has permitted people to learn his teachings in provincial languages (sakaya niruttiya). (V.II.139)



Buddhist approach to teaching and learning does not encourage dogmatism or blind faith. It encourages students to experiment and verify the teachings and never to uncritically accept anything. The Buddha's search for truth was an example to his followers too. Learning is a gradual process. The Buddha said that his method is gradual training, gradual action and gradual practice. He said "Let an intelligent person come to me, sincere, straight forward and honest; I shall instruct him in the doctrine so that on my instruction he could practise by himself in such a way that before long he would himself know and himself realise ..." (M.II.44) Addressing the monks, the Buddha said; "What should be done by a teacher for his disciples, seeking their Once, good, out of compassion, that has been

done by me for you ... concentrate on it and be not careless." (M.II.22, A.III.87)

Learning, which is called *bahusacca* is glorified and frequently encouraged. It is one of the stepping stones of one's progressive development (*mangala*) as presented in *Mangala Sutta*. One who is not learned is said to be like a bull that has only grows in flesh. However, learning is not for learning's sake or to be proud of possessing just knowledge. If someone who has become arrogant owing to his learning scoffs and disparages who are poor in learning he is considered as a blind person keeping a lamp. Buddhists are encouraged to learn and practice what they consider good and beneficial.

If one learns only for the pride of teaching others and to show off his knowledge without ever practicing he is like a cowherd looking after other people's cows for a small wage. Only the owners get milk and other dairy products while cowherd does all work. The same way a learned man who does not practice will not get the real benefits of knowledge. Learning just one statement and practicing it is considered much better than learning entire religion by heart but not practicing it. Accordingly, it is insisted that one should practice what he learns and teaches. Teaching, learning and practicing what one learns, therefore, are essential steps in the Buddhist programme of enlightenment.

The Buddhist spiritual culture is composed of three-

prong educational programme described as *Pariyatti* (Learning of discourses), *Patipatti* (Practice) and *Pativedha* (Realisation). The entire discipline is also sometimes explained as a process of educational training (*sikkha*). Those who are still on training are called *sekha* and those who have completed all three aspects (PPP) related to it are called *asekha*. Learning, is glorified and frequently encouraged. It is one of the stepping stones of one's progressive development (*mangala*) as presented in *Mangala Sutta*. One who is not learned is said to be like a bull that has only grows in flesh.

The eightfold path leading to enlightenment begins with refining one's philosophy and outlook which is called *Samma ditthi*. Two main sources of *Samma ditthi* are *Paratoghosa* (learning from others) and *Yoniso manasikara* (methodical thinking). These will provide a student with two types of initial knowledge called acquired knowledge - *sutamaya panna* and generated knowledge - *cintamaya panna*. One begins with this initial knowledge and proceeds perfecting his moral and intellectual qualities to cap them with meditational wisdom called *Samma Samadhi* (wholesome mental equilibrium). When this gradual programme is followed systematically the final attainments called right wisdom (*samma nana*) and right liberation (*samma vimutti*) are achieved. Thus, it becomes clear that entire Buddhist practice leading

to enlightenment begins with education.

The Buddha expected his followers to master the teaching perfectly to be confident enough to claim expertise in it, get established in it with thorough practice and be able to defend it when outsiders distort it or challenge it

When teaching others one needs to have regard to their dispositions, and tendencies and purposes. And thus one has to select, adjust and correctly teach the subject with reference to the background of each individual or group of individuals. The information on those could be had 1) from others, 2) by observing external signs, 3) by observing their way of thinking and reflecting, 4) comparing them with others and carefully observing how the mental dispositions are placed in the minds of particular individuals.

The Buddha has stated that a man, who is wise, well-educated and of high intelligence, does not consider harm either to himself or to others, or both. He keeps thinking of good for himself, or others or both alike, and of the whole world. Knowledge and conduct must go together and they make a one an ideal person. Concludes Butr-Indr: "intelligence combined with discipline may be conceived as the motto, the motive, the purport and the standard of the Buddhist educational ideal. To overcome ignorance and to

subdue bad conduct, a learner makes earnest efforts to acquire knowledge and good behaviour in their proper perfection." (The Social Philosophy of Buddhism p.180)

From the beginning the Buddhist monastery was an educational institute and the monks were educators. No monk has to be without a teacher. Higher ordination is not conferred upon a monk who is not introduced by a teacher as having fulfilled necessary foundation education and moral training. The teachers are requested to look after the pupils as if they were their children.

Even though the *Tripitaka* is the canon of Buddhism it does not encourage dogmatism or blind faith. It encourages Buddhists to experiment and verify the teachings and never to uncritically accept anything. The Buddha's search for truth was done in complete independence and it is an example to his followers too. Thus, the *Tripitaka* is an evergreen guide to mankind in relation to the value, method and purpose of education. Its philosophy of education is of timeless value.

Sources:

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Role of Mind in Human Development; A Buddhist Analysis

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In this short discussion it is intended to highlight the role of mind in respect of human development. Firstly let us consider the role of mind and mental qualities in respect of behavior. There are two stanzas in Dhammapada known to most of the Buddhists which I consider as of extreme relevance to begin any discussion on mind.

“Mano pubbangama dhamma mano settha manomaya

Manasa ce padutthena bhasati va karoti va,

Tato nam dukkhamanveti cakkaṇva vahato padam”

“Mano pubbangama dhamma mano settha manomaya

Manasa ce passannena bhasati va karoti va,

Tato nam sukhamanveti chayava anapayini (Dh. Yamakavagga stanzas I & II).

This highlights priority of mind as the base of all physical and verbal behavior. It should be noted that mind is a special form of energy (“Mind and Heart”, Kusumaratne 2019) If this energy is corrupted by defilements, it makes sinful products which brings sorrow just like a cart wheel that follows the hoof of ox. On the other hand, if the mind is used correctly, meritorious results follows just like a shadow without any trouble. In this context, “dhamma” mean mental qualities/ thoughts (cetasikas). This form of energy reflects on external objects through six internal doors. And thereafter mental qualities emerge. Then keeping mind as basis,

mental qualities produce sinful or meritorious actions. So far it was discussed priority of mind.

This, though brief, is a functional analysis. So, this helps to identify the structure of Buddhist thought and its functional aspect. It also indicates that there is no point of thinking of past or future; think of the present and do the needful. The above brief account points to the following important factors.

There is a very close interaction between material world and mental phenomena. And conscious mental phenomena have physical basis. In this context as K. N. Jayatilleke has observed that some Western scholars have interpreted the first stanza of Dhammapada (Mano pubbangama dhamma, manasettha mano maya) to mean that all things are preceded by mind, governed by mind and created by mind. Jayatilleke, however, says that it is not mind, it is the conscious states of mind cetana (1975.77)

Here, it is useful to define mind, even briefly, for easy

understanding of the general readership. The Buddha has, perhaps in an attempt to define mind, Yaṅca kho etaṃ Bhikkhave vuccati cittaṃ itipi mano itipi vinnaṃ (S.ii.148, BJTS). Accordingly, mind is known as citta, viññānaṃ and mano too. Whatever the term used to introduce it, it is a special form of energy (Kusumaratne 2019.182). Traditionally it was believed the mind is in the heart. However, later on some believed that it is in the brain. Yet, anatomically it is neither in heart nor in brain. As it is an energy it needs no space to exist.

The general traits of mind are as follow according to Dhammapada,

Dhammapada, in describing some characteristics of mind mentions, presents the following stanza.

‘Durangamam ekacaram asariram guhasayam

Ye cittaṃ saññāmessanti mokkhanti marabandana.”

(Kh.Dh. 34.BJTS)

This indicates that citta is not a physical organ. It is a form of energy. Now let us get into its deeper implications. Here the word “Durangamam” indicates the speed of mind. Within a fraction of a second, we can think of anything either in any country in this world or the heaven or brahma world. The word “ekacara” means that it exists without help of any other thing. That means energy does not want a space to exist. “Asariram”

indicates it has no physical body. The word “guhasayam” points out it exists within itself. This analysis help to understand some important characteristics of mind. Generally, in this analysis there are various forms such as light energy, heat energy, mechanical energy, gravitational energy, electrical energy, electronic energy, sound energy, chemical energy and nuclear or atomic energy etc. These forms of energy can be transferred or transformed. As it seems in the connection of mind there is a form of energy in between electric energy and magnetic energy. This is important in this analysis.

Now let us consider the functions of mind. The consciousness performs one function or more than one. The functional consciousness; the particular functions performed are as follows;

a) There-linking (patisandhi), life- continuum (bhavnga) and decease (cuti) are performed by nineteen consciousness as two types of investigating consciousness (santirana) accompanied by equanimity, eight great wholesome resultants, nine Form sphere and Formless Sphere resultants.

b) Two consciousness, apprehending with five physical doors and apprehending with mind door perform apprehending function (avajjana)

c) Eye consciousness, (seeing= dassana), ear consciousness

(hearing, = savanna) nose consciousness performs smelling, tongue conscious feels taste and physical body consciousness perform the functions of touching respectively.

d) The function of investigating is performed by three consciousness, investigating consciousness, associated pleasure, displeasure and indifference.

e) The mind door consciousness performs the function of determining in the thought process.

This is the real practical aspect of mind, so relinking produce rebirth. It is a very subtle concept and difficult to explain. However socio-historical background this is the interior force of this study that connects with conscious and action (karma). The major problem of each and every religion in the world is to answer what happens after death. According to their beliefs, there are various groups of religions. They are mainly twofold as believing



birth and non-believing rebirth. There are many creeds believe it is managed by a god or brahma who with all power

Punabbhava- Now let us consider of rebirth (punabbhava) as it is a most important function of mind. The term “punabbhava” means receiving a new birth. The English equivalent is “rebirth” Some use the word as reincarnation. The term “incarnation” means embodies in human flesh. In Buddhist point of view it is better to use the word rebirth. To understand how this rebirth takes place, the other end of rebirth death (marana) should be understood at least briefly. In canonical literature there are many places which mention that rebirth happens after death, they are said five places of rebirth (pañca gati)),

There are deities (deva) humans (manussa), realm of animal (tiraccana yoni) in the realm of suffering ghosts (petti visaya) hell (niraya). A few of humans get back rebirth in human world . Most of them would get rebirth in other places. (S.V.II.332 & A.I 118-BJTS). Until the death, the five aggregates (pañcakkhandha) interact and at the death they break into five. For examples it is mentioned in Pali literature (Kayassa bheda parammarana apayesu upapajjati, sagge upapajjati etc.). What is this kayassa bheda? “Kaya” is a word derived from the verbal root “ci” in the sense of collecting. Its splitting separately into five aggregates is”

(bheda). These five Aggregates are divided into two groups as 'Nama' and 'Rupa'. Rupa is matter (material units). Nama is mind, mental states; feeling and perception etc. (form of energy). After splitting of five Aggregates, there is no more living condition. The material units are formed by four sources, seasonal factors, food factors, mental factors and kammic factors. In a dead body only seasonal factors are available and it becomes rotten and decaying. The Buddha says that if one think of something, consider of it and hear of something this is an condition for the existence of *viññana*. When this *viññana* arised and grew up rebirth takes place. (*yañca Bhikkhave ceteti, yañca kappeti, yañca anuseti arammanametam hoti viññanassa thitiya tasmin patitthite viññane virulhe ayatim punabbhavabhi nibbatti hoti*-(S, ii.102.BJTS).

In this context, "ceteti, yañca kappeti and anuseti" indicates demerit mental conditions, meritorious mental conditions and unshakable (*mahaggata*) mental conditions because these consciousnesses produce kmmas. There are nineteen such consciousness potential of making rebirth as follows;

*)Rootless two investigations in case of unwholesome consciousness.

*Eight wholesome consciousness.

*)Nine great gone kusala consciousness.



Only these consciousnesses are not sufficient to generate kmmas without completion the kamma patha (programme of completion the action). In this thought process, impulsions (*javanas*) energize this process and arise the resultants. One who is at his last thought process about to die he recollects a good or bad action he has performed during his life time. .If there is not such serious action or recently committed one or habituated one; a kamma committed in a previous life arises. Of them kamma or instruments used or the place he will have a rebirth is taken as the object. They are internalized through the mind door (*dhammarammana*) mostly because at that moment other sense organs are inoperative. However as is mentioned in the *Dhammapadahakatha* young *Matthakundali* saw the Buddha's shadow reflected on the wall and it was the object of his last consciousness internalized through

his eye door. The "Dependent Origination" (*paticcasamudpada*) explains it as follows. In this study Dependent Origination (*Paticcasamuppada*) is discussed briefly in both aspects, structural and functional and inter-dependency of as relative elements.

The term "structure" means a set of interconnected parts a complex. *Paticcasamuppada* has interconnected twelve parts. Just like an interconnection of parts such as an engine, wheels and body is as a vehicle interconnection of twelve parts like ignorance (*avijja*) is unawareness of real condition of conditional factors of a living being or five Aggregates (*pañcakkhandha*).

After dissolution of *Paticcasamuppada*, there is no more rebirth, but there is no doer as for a vehicle. The reason is the nature of grasping (*Citta niyama*). This discussion provides an introduction to it so that the reader may understand this exegesis. In this context three questions emerge as follows.

*)Who has rebirth? Who do not have rebirth? Why it happened so? The profane persons get rebirth as the craving of the last thought process excites, it cannot fathom the real nature of conditional things. The Arahants would not be so as the real nature of conditional things they have realized. So far we discussed the linking function of mind. The rebirth is result of this function.

*) The next function of mind is the life continuum (*bhavanga*). This is conducting the thought Process throughout the life. All the consciousness commence vibrating this state and again after the seventeen seconds of a thought process goes back to the same state, but even before it can happen.

*)Apprehending is the function of directing the mind to certain object so that to emerge a consciousness. In the traditional methods of teaching thought process, a story of fall down a mango fruit is related.

"A man was sleeping under a mango tree. Suddenly he heard a sound of fall down a mango fruit. When one is sleeping the consciousness in life continuum state... That sound of a mango fruit falling down. Then vibrated (*calana*) the life continuum state and break it (*upaccheda*) then mind is directed to certain object, in this example it may be the sound. It is the function of apprehending (*avajjana*). After that five functions are related to five senses as eye=seeing, ear= hearing, nose= smelling, tongue= tasting,

Then receiving (*sampaticchana*) is next function and then investigating it (*santirana*), then deciding what to do (*votthapana*). After completion of these basic functions on that ground seven impulsions run (*javana*). After that registration (*tadalambana*) come twice. This is the general thought process; there

are different thought processes according to the function and doors. The last thought process (*Cuti*) has only thirteen mind moments. These are very important in the analyses of actions (*kmmas*). Committing kmmas are very important of discussing mind

*)The definitions of kamma. Here some important definitions in Buddhism are mentioned. The other definitions are not relevant to this study.

1.I) Kamma is will or volition- (*Cetana'ham Bhikkhave kammam vadami. Cetaitva kammam koroti*). (A.1V.208, BJTS, *Chakka nipata*). These kmmas are born with three mental states, bad side, greed, hatred and delusion and when they are considered as good. Then there are non-greed, amity and non – ignorance. Then there are six. They have results .which affected in this life, next life or after that whenever it gets an occasion. It can be mentioned as an example that *Mugalan Thera* in his last life too suffered a sinful action he committed about thousand births ago.

In the *Kukkuravatiya sutta* of *Majjhimanikaya* the Buddha said that there are four types of kmmas and their results realized by him as good, bad, good and bad, neither good nor bad. (*Cattiramani Punna, kammani maya sayan abhiñña sacchikatva paveditani, katamani cattari, atthi Punna, kammam kanhan kanha vipakam atthi Punna, kammam*

sukkam sukka vipakam, atthi Punna, kammam kanhasukkam kanhasukka vipakam atthi Punna, kammam akanha asukkam akanhaasukka vipakam kammam kammakkhayaya sanvattati- M.88-BJTS) These four kmmas are as follows;

*)Good kamma (*sukka kamma*) and their results.

*) Bad kamma (*kanha kamma*) and their results.

*)Good and bad kamma (*kammam kanhasukkam*) and their results.

*)It is neither good nor bad kamma (*akanhaasukkam*) nor their results. This last one causes "kammakkhaya" which means nibbana. Now it is clear these kmmas and their good or bad results are based on mind and its impulsion (*cetana*) is working force. Among the functions performed by mind the role of kamma is very important. If it is over that means no rebirth on the other hand it emancipation (*kammakkhaya*).

So it is better to examine even briefly how rebirth is made by mind. Kmmas are divided in to four on seriousness and time. * Serious kamma- (*garuka kamma*).

This means a most serious or greatest kamma committed in his life. This may be a moral or immoral and definitely its result will be effective in the last thought process in this connection here it is mentioned to point out that *garuka*



kamma comes first in the order to make re-link consciousness. If good it is purely mental as in the case of Jhanas. So he will be born in Brahmaloaka. Rerukane Chandavimala Mahanayaka Thera points out that there is no garuka kamma resultants in sense sphere (2011.164). On the immoral side, five anantariya kammass which definitely produce their affect in the subsequent life and permanent scientism are also garuka kammass. Five anantariya kammass are as follows, the creation of schism in the Sangha, injuring the Buddha, murdering an Arahant, matricide and patricide. As it seems more serious garuk kamma comes first.

3.2. b) asanna kamma - sanna kamma is kamma committed close

to the death. This is what one remembers or does just before the dying moment Among Buddhist as a custom of reminding dying person of his good kammass and making him do good acts when he is about to die because it is determining his future birth. Sometimes a good person who has committed meritorious actions remarkably, if he remembers a sinful action at the last moment he may have a bad rebirth unfortunately,

On the other hand also similarly it happens. A bad person who used to do sinful acts even then if he recollects a good thing he may have a good birth. This does not mean that though he enjoys a good birth he will be exempted from

the effects of the sinful deeds he accumulated during his life time. They will have their due effects as occasions arise.

3.2.c) acinna kamma - The term "acinna" is derived from the root "a + cinna". It is the past participle form of acarati that means a practice as Rhys Davids says but it could be derived from "a+ci+inna" Then it is "acinati" that means doing over and over again to be trained. It is habitually performed and recollecting. If one get used to worship the Buddha morning and evening it will be his habitual behavior. The probability of arising that thought when he was about to die is very high. This is "acinna kamma". They tend to

form a character of a person and at leisure time he often engages himself in his habitual thoughts and deeds. In the same way at the moment of death unless influenced by other circumstances naturally as a rule a consciousness arise on that base. There are many examples in Buddhist literature. At the moment of dying if garuka kamma or asanna kamma does not precede acinna kamma arise and gives a good or bad rebirth.

3...2.d) Katatta kamma - The etymological analysis of this word is not much clear. However it is said reserve or cumulative kamma (Narada Thera, 1956. 262). As it seems in literature, it should be explained a little further. The starting point of the rebirth circle (samsara) cannot be seen, unknown to everyone. The Buddha also said that starting point of (samsara) is not known. No point of trying to find out it. It is endless too unless emancipate from it following the Eight Noble Path. (Anamataggo Bhikkhave sansaro pubba koti napaññayati) So in this long journey one definitely would have committed innumerable good or bad kammass. There is no opportunity to affect all of them. If the effective power of a kamma is only in first javana or if he attains nibbana it effects only in this life. If there was no opportunity to affect it becomes an ineffective kamma in this life or forever (ahosi kamma). So at the moment of dying if a Garuka kamma, asanna kamma or acinna kamma does not come forward to make re-link

function, the resultant of, a kamma whenever committed in the rebirth circle come forward and perform that function..

Apart from, these profane functions of mind, there is a sacred aspect of mind usable for attain Nibbana.

"Anto jata bahi jata- jataya jatita paja,

Tantan gotama pucchami- kho imam vijataye jatam

Sile patitthaya naro sapañño cittam paññañca bhavayam, atapi nipako Bhikkhu so imam vijataye jatan."

The celebrated c o m m e n t a t o r

Buddhaghosa Thera pointed out in his great work Visuddhimagga how to practice for ceasing rebirth and to develop mind. In the Buddhist path sila takes the first step. So intelligent person strictly adheres to the precepts and develop the mind and a mental quality. Accordingly, sila takes the first place because physical and verbal behavior can be controlled by sila, it is impossible to control mental behavior. However, on this path, firstly it is necessary to control physical and verbal behavior. This is the foundation of development of higher virtues and a person of such a good character Thereafter for the sake of his

inner development must practice meditation. There are two types of meditation to develop as mind development and develop wisdom. The practice of the first one leads to ecstatic trances (Jhanas), reducing the grossness of mind step by step, inviting more and more calmness, peace ,serenity and purity in respect of heart and mind. This is called "samatha bhavana" what the Visuddhimagga mentions "cittan bhavayan". There are forty objects of "samatha bhavann. All of them



provide preparatory background, but all meditation objects cannot produce all jhanas. Only ten aids to meditation objects (kasinas) and breathing meditation (anapanasati) can produce all the Jhanas. With these meditations a person who has developed mindfulness so much still has not yet emancipated from suffering. He is still in the rebirth circle with suppressed defilements. Such developed concentration ability makes easy to turn his channel, (samatha bhavana) to develop wisdom (vipassana meditation). It is the method of investigating conditioned things of the world from various aspects. It is

the development of introspection. With this regard the most useful object is himself, his physical body and mind. With this contemplation he becomes disgusted. He sees the impermanency, nature of suffering and soullessness. It gradually develops passing sotapatti, sakadagami and anagami maggas and their fruitions when he is about to attain "nibbana" as he has realized the real nature of conditioned things, grasping, kammic power in javanas, avijja and tanha are extirpated. As a result, the rebirth vanishes.

The meditation on inhaling and exhaling (anapanasati) is practically more useful and easy to practice also. It consists of both developing mind (samatha) and developing wisdom (vipassana). The meditator should go to a silent place like a forest hermitage, under tree or empty house. From birth to death we are breathing up and exhaling but we are not aware of it. When one prepared for this meditation he has to sit on the floor in the bending leg posture (pariyankam abhujjiva) engage in inhaling and exhaling with mindfulness. Then he feels inhaling and exhaling separately but interconnected. After that when it continues gradually the following feelings arise, the feeling of whole process of breathing air goes to the lungs and coming back, feeling of just like the ceasing this process, feeling pleasure, feeling happiness, feeling mental qualities, feeling of removing mental qualities, feeling about mind.

pleasure feeling of mind. Feeling of concentrating mind, then samatha is completed the meditation turns into developing wisdom (pañña). This is the first step of releasing the mind from the attachment to five aggregates as a result of it he feels the impermanency of conditional things and concentrates on this condition. The next step is feeling of attaining nibbana ending rebirth but residues of substratum (sopadisesa) Then mind goes to the perception of without residues and expiration. This is the perception of renunciation (A.VI.194-BJTS).

The functional analysis of mind is mentioned in samyuttanikaya covering its all aspects the five aggregate led by mind" (cittena niyate loko- S.I.61, BJTS). The term "loka" means breaking with meaning of performed, due to the conditional things (lujjati palujjati) in this sense except the Nibbana, whole universe can be named as loka. It is not led by the mind. It is the miniature of five aggregate. In the context of samyuttanikaya explanation (cittena niyate loko) loka means five aggregate. It is led by mind. Therefore two meanings of this word have been confused by some scholars. In colloquialism same word is to give different meaning in different contexts. For instance, when a carpenter is fixing the roof he may say the owner Sir coconut is better. In this context he means coconut rafters. The owner may bring coconut rafters, When the owner is having lunch he may tell his wife coconut is better but she never bring a coconut rafter, she would bring some scraped

coconut. So every word should be understood in that context. Accordingly mind runs the five aggregate.

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Conflicts and Disputes; How to Manage Them

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Conflicts and disputes are rampant in society today. When living in company it is a common factor that contradictions arise. These minor misunderstandings gradually strengthen and finally end in aggressive warfare. Hostilities are unavoidable when people live together. The mahajanaka Jataka.1 mentions thus. A girl wore on the other two bracelets. The two bracelets jingled while the single bracelet was noiseless. In the same way unlike living alone, when living in company, with other individuals conflicts are unavoidable.

Originating from household disputes. friction between religious

groups. political groups ethnic groups as well as disagreements between various countries and individuals occur. These interpersonal, conflicts are mainly due to the weakness in the vision of the individuals. Buddhism never advocates violence as a means of achieving ones objectives. War and conflicts are considered to be evils and instructs that one should keep away from conflicts, debates and war fare. The doctrine of Buddha is such that one who lives in accordance with dhamma succeeds in living in the world without coming into conflict with anyone (nakenaci loka viggayha titthati)

Types of social conflicts

Buddhism oversteps all boundaries such as racial, religious national and geographical in its humanistic concerns, with its commitment to the welfare and happiness of all beings (sabbe satta). we observe in canonical sources the importance of conciliatory methods of resolving various types of conflicts.

Religious conflicts.

During the 6th century B. C. there were various religious groups as recluses (samana) Brahmanas (Brahmana) wandering ascetics (paribbajakas) and the rest. pali suttas represent numerous



philosophical tenets or dogmas that were prevalent during the life time of the Buddha. paribbajakas met in santhagara sala or samayakpavadaka and got involved in talks pertaining to religion, philosophy and other mundane matters.

On one occasion Buddha went to meet potthapada paribbajaka 3 He saw the Buddha coming at a distance and addressed his followers who were making a high sound, thus. the venerable Gotama is coming "he delights in quiet. Speaks in praise of quietude, all of you be silent."

Once Upali the chief disciple of Niganthanathaputta approached the Buddha and he was pleased with the Buddha's teaching. Buddha advised him not to give up the respect towards his own faith although he held the

Buddha in high esteem. This itself indicates that the Buddha himself had set an example of overstepping religious boundaries being free from disputes.

At that time there were two philosophical dogmas widely held called eternalism (sassataditthi) and annihilationism (ucchedaditthi). Apart from this many other philosophical theses had been hotly argued by various philosophical schools. The well known debaters chanki, pokkarasathi, janussoni assalayana, vasettha and ambhatta, were propagating their theories, saying "we are of the correct path and the others are of the wrong path". Buddha never entered in to disputations with his opponets. Without going in to conflicts with them clarified the true situation for those who are intelligent enough to comprehend. sometimes the Buddha avoided such debates since

they are not beneficial to anyone. they are also called undetermined questions (avyakatani) because the Buddha thought that these questions ought not to be answered to avoid disputations. Just as it is stated in the metta sutta ditthimca anupagamma not attaining to any views Buddha said thus "I don't fight with the world, but the world fights with me". (na aham lokena vivadami loko ca maya vivadati) 4. Thus Buddha avoiding arguments rejected to views.

Economic conflicts

Cakkavatti sihanada sutta and the kutadanta sutta 5 show the necessity of economic development for a society. When there is an economic downfall poverty spreads over the country. Then in return crime will spread over the country with the deterioration of the standard of morality. According to Buddhism social unrest and

moral degeneration in a society are indications of the growth of poverty. The motto employed throughout the cakkavatti sihanada sutta is when wealth is not provided for the poor poverty becomes widespread (adhananam dhane ananuppadiyamane daliddiyam vepullam gacchati) 6 when poverty increases people resort to stealing leads to the usage of weapons. Usage of weapons, leads to the destruction of life. Thus social conflicts occur. According to the kutadanta sutta in any country priority among its problems should go to food. The Buddha acknowledges it when he gets the chaplain to advise the king to give food to farmers and workers. This can be achieved according to the Buddha by organized cultivation. therefore the duty of the state is to provide a continuous supply of grain to the cultivators. when the king acted accordingly people of the country became busy with their own business and harassed the country no more. The revenue went up and the country became quiet and was at peace. The people being pleased and happy dwelt with open doors, free from disputes.

Class conflicts

Conflicts arose in Buddhist, India categorizing people in to four namely khattiya, Brahmana, Vessa, Sudra. Brahmins held the sway considering themselves as the Legitimate sons of maha Brahma born from his mouth. sudras were deprived of all human rights and were considered as those born from the feet of mahabrahma.

Even today in the world there is the 'colour-bar' which divides people into two groups Buddhism introduced in introduced arguments in support of the conception of equality. The anthropological argument 7. Maintains that at the start of human society all human beings were the same. Social distinctions arose in society due to a division of labour which was necessary for its very survival. Unlike the Brahmanic theory, Buddhism does not maintain that class structures were absolute. The equality of human beings is said to be in accordance with the universal law.

The biological argument maintains that the 'human being' constitutes a single species in contradiction to different species to which various types of fauna and flora belong 8. Unlike in the case of fauna & flora, which are characterized by differences of species all human beings, not withstanding minor differences in the colour of the hair or in skin pigmentation and other similar visible aspects should be looked upon as belonging to one single species, since in physical and other vital characteristics they all are same.

Taking all these facts into consideration it can be observed that Buddha eradicated class conflicts and allowed people of any caste to enter ordination. Just as the water of the four great rivers entering the sea shed their differences and become the ocean

in the same way those belonging to all the castes entered the community of monks as the maha sangha.

Household conflicts

Society grows through a network of interdependent relationships. Every relationship is a whole hearted commitment to support and to cherish others. The world is a society of beings who depend utterly upon one another. we can grow neither materially nor spiritually unless we are committed to one another. The function of all social bonds is to provide a life – path both as a realistic discipline and as an opportunity for fulfillment which guides and rewards at every stage from birth to death. In this strong web of relationship marriage plays a central part. The status of the family is held as the nucleus of society. For a considerable period in Buddhist countries family unity was extremely strong. But today materialism has crept in to the fabric of every culture with the technological developments; craving together with violence had increased friction in the family background. the erosion of the traditional morality in the family has brought about drastic problems in the society. Rigid ideas about male and female roles about rights and privileges generate heated difference of opinions.

According to Buddhist teachings the life of marriage is a unique balance of enlightened self interest and unselfish devotion. It

should be a religious partnership where neither is superior nor inferior. Buddha emphasizes four qualities which both partners should develop as faith, virtue, generosity, and wisdom.⁹ Further more in the Singalovada sutta the reciprocal duties of the husband and the wife and parents and children are given. If the code of conduct laid down in this sutta is followed one can suppress conflicts that emerge in the family background.

Conflicts for material profits

Desire for sensual pleasures (Kamatanha) is supposed to be the root cause of conflicts. The Sakyans and Koliyas entered in to war due to the water of Rohini River. This river flows between the cities of Kapilavatthu and Koliya. Dwellers of both cities assembled together and that people of Koliya said “should that water be drawn off on both sides it will not prove sufficient for both of us. Our crop will thrive with a single watering therefore give us the water. Dwellers of Kapilavatthu replied thus “our crops too will thrive with a single watering give us the water” We will not give they said neither we will said the others. As words thus ran high one of them rose up and struck another a blow. Thus interchanging blows, and spitefully touching the origin of their princely families they increased the tumult.

Buddha approached and asked the two parties the cause of the quarrel. “About water” they

replied. Buddha then questioned why they are trying to destroy the chiefs of high worth on account of worthless water. Buddha illustrated the effects of unity and the conflict was resolved. Having understood the folly the kings at the end said.” Had not the master come we would have slain one another and set flowing rivers of blood. Thus the conflict resolution was due to Buddha's advice.

Conflicts Prone Groups

In the society there are two groups. Those who are prone to conflicts are always obstinate and stick to their concepts. (vagga parisa). Those who are compliant and ready for amendments are peaceful (samagga parisa). According to Buddhist teachings conflicts in society occur in whatever company the monks are frivolous, empty headed, of harsh speech loose in talk, lacking in concentration, unsteady, with senses uncontrolled. In such a company monks become quarrelsome with wrangling disputations wounding each other with the weapons of the tongue. Trodding on this wrong path they continue the struggle and do not wish to reconcile.

This unrighteous company do not meet together for investigation, do not conciliate each other, without taking such steps, persisting more and more in their refusal to inform and conciliate each other and renounce the quarrel they make it more stubborn still by strong attachment (ditthi

thamena ca ditthi paramasena ca abhinivisitva) to their respective views, saying ‘ This is the truth all else is folly.’”

On the other hand the righteous company is always ready for amendments. In such a company monks dwell in harmony. They are courteous and without quarrels. Like milk and water mixed together they look at each other with the eye of affection. Thus according to Buddha's Teachings one can end conflicts by reconciliation without becoming stubborn and clinging to one's own views.

Conflicts between individuals regarding trifling matters. Sometimes it will lead to offensive speech, malice in thought discontent and dissatisfaction, disturbing the peaceful environment. In the Kinti sutta.¹² It is stated that once two monks were speaking differently about abhidhamma. Between them there was a difference in denotation and a difference in connotation. If the disagreement becomes strong the result will be a dispute. Hence the Buddha advised them thus “ Let not the venerable ones fall in to contention over a mere trifle. What is easy to grasp should be understood as easy to grasp and hard to grasp as hard to grasp.”

It indicates that according to Buddhist teachings when a single statement is interpreted by two individuals, differently, it should be accepted as it is without going into disputation.



Conflicts due to speech

Speech that conduces to non conflict is encouraged by the Buddha in the Aranavibhanga sutta.¹³ Buddha had praised the Aranapatipada, the part of non conflict. Buddha refrained from concealed and secret methods of teaching and condemned religious secrecy. His words and methods are straight forward and there is nothing hidden for favoured disciples to discover. Religious secrecy Buddha perceived easily became the shelter for fraud, leading to conflicts. Buddha classified covert speech into three groups.

- 1) Untrue and harmful; utter on no account.
- 2) True and harmful ; try not to utter
- 3) True and beneficial, utter it knowing the right time.

The first is lies and slander breaking the fourth precept. The

second although the matter is true leads to harm. The third although true and beneficial one should have the wisdom to know when it should not be said. For instance true and beneficial matters can if spoken at the wrong time be embarrassing to some people. Buddha allowed covert speech which is true and beneficial only when a hint is needed to correct someone. Buddha allowed overt sharp speech which is both true and beneficial as an instance which can turn some person away from evil, back to practicing dhamma. But overt sharp speech which is untrue and harmful as spoken by an angry man trying to put the blame on someone else will definitely lead to conflicts. That which is true and harmful spoken at the wrong time or in a wrong company too will result in conflicts.

One should speak only the dhamma. The commentators explain thus.

Speech should be according to facts (Sabhavam eva)

As things actually are (yathabhuta –sabhavam eva)

Without personal prejudices (kassaci puggalassa) anadesa karana vasena)¹⁴

The manner of speaking too leads to contentment. Peacefulness is also hindered by those who speak hurriedly. Steady mindful speech is related to a mindful mind leading to harmony avoiding friction. With local language and normal usage the Buddha touches upon some other important points favouring non conflicts. In North India there were many dialects and sub-languages. They used different terms for the bowl as patta, pati, vittha, sarava, dharopa, pona and pisal. If someone obstinately cling to any term saying this indeed is the truth, all else is falsehood there be difficulties for the speaker.

Thus insisting a special form of dialect with rigidity is a kind of dogmatism founded on pride leading to friction.

It is stated in the sub-commentary that the Buddha, the venerable sariputta and other disciples in their instructions, sometimes commended or censured a monk for the sake of guiding and disciplining him. But the venerable Subhuti¹⁵ refrained in his dhamma talks from such personal references limiting himself to saying that 'this is the wrong path' and 'that is the right path'. Therefore the Buddha singled out subhuti by declaring him to be the "foremost of those dwelling in non-conflict (aranaviharinam) Thus he has entered the path of non-conflict (aranapatipada)

Conflicts due to communication

Erroneous methods of communication often leads to conflicts. It brings about deterioration of social contacts leading to alienation. In the abhayaraja sutta¹⁶. It is stated that the Buddha does not utter the speech if it is not fact, not true, not connected with the goal, and disagreeable to them. The speech uttered by the Buddha is always according to facts, true, connected with the goal, agreeable to them and most particularly at the correct time. Buddha does not utter is true and according to facts it not liked by others, and not connected with the goal. At the same time Buddha shall not speak what is liked by others if other conditions are full filled. This indicates that in the inter-personal communications the speech should be well guarded to avoid conflicts.

Psychological Conflicts

All psychological Conflicts produced in are traced in Buddhism to Psychological Causes as a asava (influxes) anusaya (latent evil) kilesa (psychological defilements). All wars originate in the minds of the people. According to Buddhist Psychological factors, When people are affected by roots of evil as greed, hatred and delusion, it is difficult for them to arrive at a correct decision. Hence Psychologically they face a difficult in considering whether it is right or wrong just or unjust.

Madupindika 17. Sutta explains the conflict between the sense and sense objects. when there is eye and visible form visual consciousness arises. This begets. Contact. Conditions feelings what a man feels he perceives, what he



perceives he reasons about. This leads to obsessions (papanca). IT is the same with the other senses. The analysis offered in the madupindika sutta begins with the sensory process and indentifies papanca as most noteworthy psychological cause of social conflict thus this sutta goes much deeper to trace its psychological origins.

This sutta briefly describes how to get rid of all obsessions so that all evil and wrong states of mind are quelled and pass away entirely. It explains how to avoid all strife and make a man dwell above all pleasures of senses atthakavagga of sutta nipata speaks of conflicts debates disputes prevalent among people who pursued the religious life. They were dogmatically clinging to contradictory opinions.

According to kalahavivada sutta, 18. In the world subject to sense objects there are two sections as pleasurable and non Pleasurable satam and asatam). The attainment to what is pleasurable is' piyarupe rupe sarajjati'. The hatred towards what is not desirable is called appiyrupe rupe vyapajjati'. These attachments and Non attachments' are based on the contact between mind and matter. Thus this sutta exhibits that conflicts occur based on cause and effect.

Conflicts and disputes give rise to sorrow and lamentation Greediness is an outstanding characteristic, Pride and conceit is also observed. Since there is no verble control slandering exceeds immensely. This sutta was

meant mainly for those whose temperament was malicious in order to get rit of hatred. Pasure sutta 19. mentions f public debates at which dogmatists attempted to argue in defence of their own views with the intention of becoming victorious.

They who love debates enter a gathering and get engaged in debates calling each other fools. Calling themselves experts, they seek in praise. But however when ones arguments are rejected he becomes irritated at censure. When such unwholesome roots of motivation are removed conflict and disputes no longer arise.

In the sakkapanna sutta²⁰. the Lord of Gods questioned the Buddha the reasons for various beings though desirous of living in unity could not do so Buddha answered that it is due to envy and selfishness. (issa-maccariya) eny occurs in the minds of human beings when they are unable to enjoy the benefits enjoyed by others. Selfishness corrupt the mind at the moment when one is afraid that ones belongings will be owned by others.

Mahanidana sutta 21. in terms of dependent origination describes how people are driven to conflicts as a result of seeking to secure their cherished possessions. Due to craving there occurs seeking for objects. As a result of seeking objects profit. As result of profit judgment. As s result of judgment, lustful desire. As a result of lustful desire the thought ones own self

which leads to grasping. It leads to stinginess. leads to protection. protection finally leads to usage of clubs and sticks and weapons leading to fight, hostilities, arguments as scolding insulting slandering and committing unwholesome actions.

In this connection Buddha points out that people are psychologically incapable of forming opinions about what is right and wrong, just and unjust plunged in this defiled psychologically conditions. They cling to pre-conceived notions and desires. Conflicts no longer arise when this unwholesome mental process is removed.

Resolution of conflicts

Facets of social conflicts are numerous. Attraction to what is pleasurable, constant search for what gives pleasure, psychological friction against what produces displeasure, wishing to protect ones possessions, jealousy for being unable to acquire positions attained by others, spirit of competition and dogmatism by strongly clinging to one's own views olone.

To eliminate these conflicts one has to practice Buddhist ethics. By practicing the five precepts, four Brahmaviharas and and other ethical practices as generosity tolerance patience and the rest one can minimize conflicts.

According to Buddhist teachings the mind is intrinsically pure and lustrous but it is defiled by adventitious

defilements(Pabhassaram idam) cittam aganthukehi upakilesehi upakkilitham)22.Due to this mental caused by defilements, conflicts often occur. The five hindrances 23.Sense pleasures (kamacchanda) anger (vyapada) sloth and torpor (thinamiddha) excitement and worry (uddahaccekukkucca) and doubt or perplexity (vicikiccha) always defile the mind.When the mind is obsessed with the yearning for sense pleasures it is difficult for a person to take a clear decision. It is just like trying to see the difficult for a person to take a decision. It is just like trying to see the reflexion of the mind through abowl of coloured water. `at the moment the mind is covered with anger one cannot take a correct decision just like trying to see the reflection of the mind through a bowl of boiling water. When the mind is over powered by laziness one cannot come to a correct decision just as trying to see ones face through abowl of water covered with moss. When the mind is agitated by excitement and worry, the decision taken may be wrong. It is just like trying to see the face through a wind tossed turbulent water.How can a mind that is habituated to doubt take a correct decision? It will be impossible. It is just like trying to look at once reflection through a bowl of muddy water placed in darkness.

This untrained mind which is unable to take prompt decisions correctly leads to conflicts. Hence it is necessary for individuals to

make an attempt to cultivate wholesome qualities where ever possible. Even Sakka the king of Gods was more concerned about a situation which will not lead to conflicts. Once in a mythical story Devas became victorious over Asuras. And the king of Asuras vepacitti was taken prisoner and was brought to the territory of the Devas driven in sakkas chariot by his charioteer matali, vepacittis limbs all bound with chains vepacitti tured to be extremely abusive using harsh words against Saka the king of Devas. However sakka did not retort and the driver of sakkas chariot was curious to know whether Sakkas behavior was due to fear or to weakness. Sakka responds saying that he is not so stupid as to retort to a foolish person like vepacitti. The patience observed by sakka can be considered as an instance which stopped a conflict. sakka said the man who when reviled does not in his turn revile wins a twofold victory.24. In this manner the teachings of the Buddha contain valuable principles for non- conflict. A great deal of social conflicts are due to improper reflection (ayoniso manasikara) proper reflection (yoniso manaikara) will lead to peace and harmony reducing conflicts.

Buddha also stressed the manner in which one should reflect when Committing an action through mind word and deed. In the majjhima nikaya Ambalattikarahulovada sutta 25. it is pointed out that an action should always lead to the benefit

of oneself and others. The actions which are not beneficial for both parties or for one party should be avoided since such actions always lead to conflicts. Therefore in order to avoid conflicts one should be responsible of ones own actions.

It is also necessary to avoid emotions that make the mind harsh and ruffled leading to the destruction of peace and emity. Vatthupama Sutta26. gives sixteen such emotions which should be avoided for conflict resolution.

1. abhijja - Covetousness
2. vyapada - malevolence
3. upanaha - enmity
4. makkho - hypocrisy
5. palasa - malice
6. issa - jealousy
7. maccariya - avarice
8. maya - deceit
9. satheyya - treachery
10. thambo - obstinacy
11. mano - pride
12. atimano - conceit
13. mado - intoxicating
14. pamado - negligence
15. kadho - anger
16. sarambho - impetuosity

The vitakkasanthana sutta27. explains the method the of controlling negative emotions for good mental stability leading to peace. When objects of mental disturbances as lust hatred and delusion arise in the mind one must divert the mind from those emotions to something else tassa thmha nimitta annam nimittam manasikatabbam” it is just as if a skilled carpenter might knock out a large peg with a small peg, or close

ones eyes to avoid, material shapes. One must dominate the mind and restrain and subdue the mind teeth clenched and the tongue pressed against his palate. Thus mental control is of supreme importance for conflict resolution.

According to Buddhism all component things are by nature disharmonious.it this lack of harmony which is the essence of dukkha a conflict (sabbe sankhara dukka).conflict in life may assume different forms .It may be sorrow. (soka) which is suffering resulting from loss (vyasana) of relations, wealth, health, virtue and opinions. (ditthi). Conflicts arise due to circumstances arising in life's associations. Pain (dukkha) is a physical in which the conflict is due to feelings repugnant to senses. grief (domanassa) is a mental suffering a conflict arising from regret at having failed or it may be due to misfortunes befallen to others. Despair (upayasa) is the conflict due to absence of hope old age and decay (jara) or the complete dissolution of the aggregates(marana) is the greatest conflict in life. During the life time to be associated with things one dislikes and to be separated from things one likes and not to get what one likes is also a conflict.28.

The struggle for life thus becomes the greatest conflict which needs a solution. Life is such that in the midst of enjoyment and bliss there creeps the final frustration and impermanence. Therefore

life itself bears the seed of conflict which should be resolved.

In the resolution of conflict of life it should be understood that the cause of the conflict is craving. Due to the greed for sense pleasures kings dispute with kings, nobles dispute with nobles, Brahmins dispute with Brahmins, house holders dispute with house holders, parents dispute with children, children dispute with parents, brothers and sisters dispute with each other and friends dispute with friends. Those who enter into quarrel sometimes attack one another with their hands and with stones and with sticks and also with weapons and ultimately leading to death.29.

These pleasures of the senses are not lasting. Being entangled in them possess wrong values leading to great peril. The cessation of suffering (dukkha) which is the greatest conflict should be brought about by following the Noble Eight Fold path, which includes the practice of sila (virtue) Samadhi (concentration) and panna (wisdom) which will finally lead to the supreme bliss.

Conclusion

In the social life if we are greedy, envious and quarrelsome, we can't expect to be free from conflict and be happy. if we are to be happy free from conflict we should practice non-greed, non-envy and avoid becoming quarrelsome. Canonical sources

emphasize the importance of conciliatory methods of resolving conflicts before embarking on war. Buddhism considers quarrels and dispute as an evil which finally leads to the destruction of human beings. Hence for conflict resolution it is necessary to follow the ethical teachings of Buddhism.

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Anger Management; the Buddhist Way.

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wrong and blameworthy wouldn't feel ashamed?



Anger is one of the most common destructive emotion. Some of us get 'suffer' from it almost every day. Even those who get frequently get angry know that this it makes them unpopular, hated and even make victim of cruelty by affected parties.

Anger is an expression of deluded mind that is directed on someone. We feel him/her to be unattractive and focus on the bad qualities only, and wish harm. Imagine you are angry with your own partner in life; at that moment he or she appears to you unattractive and intolerable enemy. You then exaggerate his/her bad qualities by focusing only on irritant aspects and overlook all the good qualities. However, when that anger has faded away, when you return to normalcy don't you regret your destructively angry thoughts? When you realise you were careless,

Because anger is based on exaggeration, delusion and impatience anger is an unrealistic mind; What is more;, anger is also an extremely destructive uncontrolled emotion that serves no useful purpose whatsoever. Having understood the destructive nature and disadvantages of anger, we then need to watch our mind carefully at all times in order to recognize and control it whenever it begins to arise within us.

It's important to understand that anger is created entirely by yourself. It didn't come from outside to infect you. We tend to think that anger is caused by something outside ourselves, such as other people or frustrating events. No one makes you angry. You make yourself angry. So, controlling it is up to you. And it is very important to know that you can do it.

The problem with some people is that They see as if there is

something delicious about finding fault with something and feel and express our anger over it. When our inflated egoism is involved, we may feel proud of our anger and justify it and even feed it. Some people seem to be always burning with anger and pride. This makes them appear socially unpleasant and even mentally unhealthy people. Buddhism, on the other hand, believes that destructive emotions themselves are obstacles and need to be eliminated to have happiness.

Angry people, when they burn with that violent emotion, find It's hard not to act, to remain calm and still; their emotions are screaming at them to be violently active. Anger fills us with edgy energy and makes us want to do something. Some advice us to pound our fists into pillows or to scream at the walls to "work out" our anger. Thich Nhat Hanh, the Zen master, disagrees: "When you express your anger you think that you are getting anger out of your system, but that's not true," he said. "When you express your anger, either verbally or with physical violence, you are feeding the seed of anger, and it becomes stronger in you." So, how can we neutralize anger?

According to the teachings of the Buddha, from ignorance

attachment and all the rest. Also, from ignorance comes anger, aggression, cruelty and violence.

The Buddha said, "Conquer anger by non-anger. Conquer evil by good. Conquer miserliness by liberality. Conquer a liar by

truthfulness.” (Dhammapada, v. 233) Read this to find out the Buddhist way of controlling anger.

One day the Venerable Shariputra said to the monks, “Friends, today I want to share with you five ways of putting an end to anger. Please listen carefully and put into practice what I teach.”

The bhikshus agreed and listened carefully.

The Venerable Shariputra then said, “What are these five ways of putting an end to anger?”

“This is the first way. My friends, if there is someone whose bodily actions are not kind but whose words are kind, if you feel anger toward that person but you are wise, you will know how to meditate in order to put an end to your anger.

“My friends, say there is a bhikshu practicing asceticism who wears a patchwork robe. One day he is going past a garbage pile filled with excrement, urine, mucus, and many other filthy things, and he sees in the pile one piece of cloth still intact. Using his left hand, he picks up the piece of cloth, and he takes the other end and stretches it out with his right hand. He observes that this piece of cloth is not torn and has not been stained by excrement, urine, sputum, or other kinds of filth. So he folds it and puts it away to take home, wash, and sew into his patchwork robe. My friends, if we are wise, when someone’s bodily actions are not kind but his words are kind,

we should not pay attention to his unkind bodily actions, but only be attentive to his kind words. This will help us put an end to our anger.

“My friends, this is the second method. If you become angry with someone whose words are not kind but whose bodily actions are kind, if you are wise, you will know how to meditate in order to put an end to your anger.

“My friends, say that not far from the village there is a deep lake, and the surface of that lake is covered with algae and grass. There is someone who comes near that lake who is very thirsty, suffering greatly from the heat. He takes off his clothes, jumps into the water, and using his hands to clear away the algae and grass, enjoys bathing and drinking the cool water of the lake. It is the same, my friends, with someone whose words are not kind but whose bodily actions are kind. Do not pay attention to that person’s words. Only be attentive to his bodily actions in order to be able to put an end to your anger. Someone who is wise should practice in this way.

“Here is the third method, my friends. If there is someone whose bodily actions and words are not kind, but who still has a little kindness in his heart, if you feel anger toward that person and are wise, you will know how to meditate to put an end to your anger.

“My friends, say there is someone going to a crossroads.

She is weak, thirsty, poor, hot, deprived, and filled with sorrow. When she arrives at the crossroads, she sees a buffalo’s footprint with a little stagnant rainwater in it. She thinks to herself, ‘There is very little water in this buffalo’s footprint. If I use my hand or a leaf to scoop it up, I will stir it up and it will become muddy and undrinkable. Therefore, I will have to kneel down with my arms and knees on the earth, put my lips right to the water, and drink it directly.’ Straightaway, she does just that.

My friends, when you see someone whose bodily actions and words are not kind, but where there is still a little kindness in her heart, do not pay attention to her actions and words, but to the little kindness that is in her heart so that you may put an end to your anger. Someone who is wise should practice in that way.

“This is the fourth method, my friends. If there is someone whose words and bodily actions are not kind, and in whose heart there is nothing that can be called kindness, if you are angry with that person and you are wise, you will know how to meditate in order to put an end to your anger.

“My friends, suppose there is someone on a long journey who falls sick. He is alone, completely exhausted, and not near any village. He falls into despair, knowing that he will die before completing his journey. If at that point, someone comes along and sees this man’s situation, she immediately takes

the man’s hand and leads him to the next village, where she takes care of him, treats his illness, and makes sure he has everything he needs by way of clothes, medicine, and food. Because of this compassion and loving kindness, the man’s life is saved.

Just so, my friends, when you see someone whose words and bodily actions are not kind, and in whose heart there is nothing that can be called kindness, give rise to this thought: ‘Someone whose words and bodily actions are not kind and in whose heart is nothing that can be called kindness, is someone who is undergoing great suffering. Unless he meets a good spiritual friend, there will be no chance for him to transform and go to realms of happiness.’ Thinking like this, you will be able to open your heart with love and compassion toward that person. You will be able to put an end to your anger and help that person. Someone who is wise should practice like this.

“My friends, this is the fifth method. If there is someone whose bodily actions are kind, whose words are kind, and whose mind is also kind, if you are angry with that person and you are wise, you will know how to meditate in order to put an end to your anger.

“My friends, suppose that not far from the village there is a very beautiful lake. The water in the lake is clear and sweet, the bed of the lake is even, the banks of the lake are lush with green grass, and all around the lake, beautiful fresh trees give shade. Someone who is



thirsty, suffering from heat, whose body is covered in sweat, comes to the lake, takes off his clothes, leaves them on the shore, jumps down into the water, and finds great comfort and enjoyment in drinking and bathing in the pure water. His heat, thirst, and suffering disappear immediately.

In the same way, my friends, when you see someone whose bodily actions are kind, whose words are kind, and whose mind is also kind, give your attention to all his kindness of body, speech, and mind, and do not allow anger or

jealousy to overwhelm you. If you do not know how to live happily with someone who is as fresh as that, you cannot be called someone who has wisdom.

“My dear friends, I have shared with you the five ways of putting an end to anger.”

When the bhikshus heard the Venerable Shariputra’s words, they were happy to receive them and put them into practice.

(Madhyama Agama 25: Corresponds with Aghata Vinaya Sutta Anguttara Nikaya 5.162)

The Four Sangahavattus with Reference to their relevance as Leadership Qualities

Introduction

The PED defines dana (skt. dana ; GK . ;Lat. donum) as (a gift); as almagiving, munificence”.¹ Even though its synonym is generosity giving is an act that requires a giver and a receiver² whereas generosity may be what the giver dose motivate or drive to give. In regard to this it can be either the cause of giving or it describes a personal quality of the giver. Hence, caga, also meaning abandoning, giving up or renunciation,³ is more frequently used for generosity.

Practically, the giver can give something away or give something up; i.e give away old cloths to give up smoking. Giving must not necessarily be material but can be immaterial, too; like giving someone one’s cold shoulder or encouragements. There are several reasons why one might be motivated to give such as affection, intention to receive in return or the like as we shall see later. Giving can even become contagious.⁴

Usually , we do have a love-hate relationship with giving. since being breastfed in our first days of childhood we are conditioned for the goodness coming from the receiving end and turn quite furious once we sight competition. From this perspective it comes very natural to us, and in fact can even be a matter of life and death, as any wild life documentary will easily will testify us, that receiving is the way-better option than

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giving. This suggests that we are naturally selfish. It is a survival strategy; Herbert Spencer's phrase survival of the fittest⁵ has become a commonplace in our everyday language and so it has in business. And business nowadays is serious if not even becoming a war zone one of the world's leading business media websites subtitles its article Business as War. Companies, not countries, are battlefield rivals" and goes on further: on nationality, there is a battle-ready competitor somewhere who is busy thinking how to beat you. There no safe heavens."⁶ What relevance can the Buddhist concept of dana have for such alpha – animals whom we call leaders, the modern warlord of business.⁷ Finally, since we initially started off from Sangaha Vatthu;⁸ how can this in the end be of service for the ones being shepherd by them.

To find out let us outline what Buddhism has to say about giving and try to understand the positive aspects of this act . Next let us shortly examine whether selfishness or generosity is hard-coded in our genes, if at all and whether we should simply accept such faith or are we able to do anything about it. `then, we look closer into its implications on leadership, on the example of business leaders and how giving could be used as a leadership tool.

Giving in Buddhism

The Buddha recognized the importance of giving as an act of utmost importance thus: "Bhikkhus, if beings knew, as I know the result of giving and

sharding, they would not eat without having given, nor would they allow the stain of meanness to obsess them and take root in their minds. Even if it were {...} their last mouthful, they would not eat without having shared it, if there were someone to share it with. But, bhikkhus, as beings do not know, as I know, the result of giving and sharing, they eat without having given, and the stain of meanness obsesses them and takes root in their.⁹ Accordingly, we find dana mentioned first in the three Grounds for Merit-Making (punnakiriyavatthu)¹⁰, a training model for lay people, in the Six and Ten Perfections (parami)¹¹ as well as in the Sangagaha Vatthu:

"Monks, there are these four bases of sympathy. What four? Charity, kind speech, doing a good turn and treating all alike."¹²

8 Motivations for Giving – 8 Ways of Giving – 5 'Superior Intentions'

The Buddha gave eight possible reasons for giving¹³ and eight ways one can give:¹⁴

- (a) out of affection, (a) spontaneously,
- (b) out of anger (b) anxiously,
- (c) for foolish reasons (stupidity), (c) because of feeling obliged
- (d) out of fear, (d) expecting a gift (in return),
- (e) out of obligation, (e) because it is good to give,

(f) expecting rewards, (f) because being able to (and the receiver is not).

(g) happiness, (g) seeking good reputation,

(h) mental training (of detachment). (h) to ennoble the mind.

Then, there are five ways an integer person¹⁵ gives : " A person of integrity gives a gift with a sense of conviction¹⁶. A person of integrity gives a gift attentively¹⁷. A person of integrity gives a gift in season¹⁸. A person of integrity gives a gift with an empathetic¹⁹. heart. A person of integrity gives a gift without adversely affecting himself of others²⁰"²¹ Comparing these five ways with the range of possible motives given above we can see that the first four in the list match nicely with the Four Biases of lust, hatred, delusion and fear, whereas the next four can we, but not necessarily are, rooted in selfishness. The noblest way of these eight is obviously the last one²². The integer person' way of giving is genuine and dose not nourish the four biases. From this we can conclude that the intention (volition) of the act of giving carries most importance.

Meritas - The Return of Investment

So, whi shall we give in the first place? Evidently, any honest self- experiment will tell us: because a it feels genuinely good and due to this we feel happy. Happiness, if you like, is measured in merits(punna) as The Buddha said: "[...]

don't be afraid of acts of merit. This is another way of saying what is blissful, desirable, pleasing, endearing charming "²³ and a big account of merits will bring about " happiness, (...) and what is desirable, pleasing, agreeable and enjoyable."²⁴ In the same sutta The Buddha goes on to emphasise that merits promote the " five gifts" meaning the Five Precepts (panca-sila). The Five Precepts are the minimum ethical code, not only for the Buddhist laity, but they are in fact universal as Piya Tan points out in his book simple Joys: "The first precept is against killing, that is, the respect of life. [...] The second precept is against stealing [...]. When we steal from someone, we are [...] taking away hts happiness. The third precept is against sexual misconduct, that is, we should not disrespect the body [and take] away that person's freedom. The forth precept is against falsehood [...]. Truth is the very basis of wholesome human communication. The fifth precept is against taking anything intoxicative or addictive [...] not to lose self- control. "²⁵ Seeing them in this way comparison with the Universal Declaration of Human Rights of the United Nations will easily prove their general validity.²⁶

In summary we say that according to the consciously and/ or unconsciously chosen forms of giving and their underlying intentions, they carry more or less meritorious momentum, which service other as well as oneself. The practice of giving consolidates the foundation for social and individual

happiness and development. Ats the sangaha vatthu gose "These bonds of sympathy are in the world just like the linchpin of a moving car"²⁷

About the Selfishness of Giving

With the ' insight' of being a selfish lot is any discussion about morality doomed right from the start? And dose not leading such a pack already implies the perfection of selfishness to get and keep the alpha-position? So how can all this refined Buddhist philosophy make any leader see the value proposition, "see the money", and how can the followers ever rejoice in such acts not troubled by thoughts of any agenda?



Behavioural scientist have been doing research about many aspects of altruism going back to ideas from Thomas Aquinas (1225-1274), David Hume (1711-1776) and Adam Smith (1723-1790) as well as more recent studies from the mid-60s onwards on pro-social behavior,²⁸ showing the role of empathy in prompting altruist act, imaging their footprints in our brains, locating the reward regions and studying its evolutionary roots on nonhuman primates.²⁹

Paul Zak and his colleagues have show in their studies that intake of oxytocin, a hormone that acts as neurotransmitter in our brains, can make us more generous and concludes, "notably,[Oxytocin] had twofold larger impact on generosity compared to altruism, `this indicates that generosity is associated with both altruism as well an emotional identification with another person"³⁰ In another study J.J. Ellers suggests "that without reputational information people have intrinsic expectations about the altruistic behavior of others, which largely explained their own altruistic behavior. this implies that when no information is available, intrinsic expectations

can be as powerful a driver of altruistic behavior as actual knowledge about other people's reputation."³¹

In another study observing the behavior patterns of wolf packs to understand the origin of alpha-beings we learn that " in natural wolf packs, the alpha male or female are merely the breeding animals, the parents of the pack, and dominance with other wolves are rare, if they exist at all. [...]

Any parent is dominant to its young offspring, so “alpha” adds no information.” And finally, emphasizing later that what is true for wolfs cannot simply be supwrimposed on other species, not to say humans, the author states: “ the point here is not so much the terminology but what the terminology falsely implies: a rigid, force-based dominance hierarchy.”³²

These two examples are just small, random dots on a vast



canvas between the two extremes of altruism and egoism but they suggest that empathy and altruism on one hand is at least dormant in us and that it can be manipulated.³³ On the other hand, it suggests that alpha – beings are, beside any personal predispositions and self-centeredness they might have, a product of their social surroundings and not of faith, a Donum Dei or the like. Price and Van Vugt

argue “ that adoptions for leadership and followership both evolved to enable individuals to pursue their own evolved interests in ancestral environments; in other words, leadership and followership are equally genetically ‘selfish’ strategies. [...] We suggest that optimal form of leader-follower relationship is one that balances the interests of leaders and followers, in an elaborated form what biologist ‘reciprocal altruism’ [...] ^{34, 35} From a Buddhist point of view this is not

surprise, since The Buddha teaches us the Middle path, the avoidance of extremes. The two examples also exemplify the possibility of change (impermanence) as a prerequisite for any improvement. Hence, anyone’s generosity, not the perfection in persona like The Buddha, will be to some degree defiled with selfishness. Putting the point the other way round; Since we possess this defilement anyway (until the day we become enlightened, we do not have any

other choice but making use of it and there is nothing morally wrong in doing so as long as we are smart and apply wholesome means which The Buddha explains thus; “[...] And what is the root of the wholesome? Non-greed is a root of the wholesome; non-hate is root of the wholesome; non-delusion is a root of the wholesome. This is called the root of the wholesome. “ ³⁶ This attitude is what HH the Dalai Lama called as being wise – selfish. ³⁷ Consequently, selfishness is not by itself immoral but it again is the intention that carries the moral or immoral load. We have to balance the trade-off between selfishness and generosity, between egoism and altruism, wisely in such a manner that happiness can grow best in use as well as in our social environment.

Leadership Attributes

So far we labeled leaders, quite provokingly and lopsided, as “alpha-animals”, giving a negative ring to it, and “modern warlords” not only being completely silent about all the efforts and hard work it takes to reach and stay on top but also about their risk disposition. A leader sticks their head out and is exposed to the public as a 24/7-role-model prone to chatter, blame, critique and retaliation for actions of others. What especially in our context, makes a leader and which characteristics should leaders possess?

“Gary Yukl [...] defines leadership as’ he process of influencing others to understand and agree about what needs to be done and how to do it, and the

process of facilitating individual and collective efforts to accomplish shared objectives’ [...] peter Northouse [...] defines leadership as ‘a process whereby an individual influences a group of individuals to achieve a commongoal.’” ³⁸ Many theories have been proposed about leadership such as the Great Man Theory³⁹, the Trait Theory ⁴⁰ and many others clustered into Behavioural-, Participative-, Situational-, Contingency-, Transitional and Leadership.⁴¹ They all focus on different aspects of leadership and identify their set of characteristics supporting their role model. But after all people still seem to search eagerly for guidance on what makes a good leader. Worldwide Internet traffic about ‘ leadership’- related news rose between 2008 and 2012 by factor three to four ⁴² and under the category ‘product search’ leadership books rank on the top ⁴³ Interestingly, in many of such rankings ethical characteristics score high: In one online article on Forbes honesty is listed number one, ⁴⁴ first on Danny Cox’s list is” a high standard of personal ethics”⁴⁵ and so it goes on with integrity⁴⁶, fairness ⁴⁷. Humility ⁴⁸ etc. Many of these attributes we already came across in our discussion above.

This Sangaha Vatthu also reminds us on one aspect essential for any leader when it says: “Now if these bonds⁴⁹ were lacking, mother who bore and father who begat would not receive the honour and respect (which are their due). But since the wise rightly regard these bonds, they win to greatness and are worthy praise. “⁵⁰ Here,

the parents can be interpreted as leaders as they lead us into and through important parts of our lives. Based on their generosity they raised us, fed and dressed us, sheltered us, cared for us when we were sick, provided education and so forth and so they are worth of honour and respect, No leader, putting aside despotism, is able to lead if their followers do not respect them not do they have sympathy for them. So again we have this concept of moral interrelationship, this reciprocal altruism, this middle path or balance between the needs and desires of two parties. The same concept we come across in the Sigalovada Sutta in witch The Buddha teaches the householder Sigala to worship the six directions as the main relationships we all have in our lives: (a) parents and children, (b) teacher and pupil, (c) husband and wife, (d) friends and companions, (e) employer and employee, ⁵¹ (f) noble and lay people: ⁵²

In five ways should a master minister to his servants and employees [...]: (i) by assigning them work according to their ability, (ii) by supplying them with food and with wages, (iii) by tending them in sickness, (iv) by sharing with them any delicacies, (v) by granting them leave at times.

The servants and employees thus ministered to [...] by their master show their compassion to him in five ways: (i) they rise before him, (ii) they go to sleep after him, (iii) they take only what is given, (iv) they perform their duties well, (v) they uphold his good name and fame.

The servants and employees thus ministered to [...] show their compassion towards him in these five ways.⁵³

Here we should also pay close attention on the cause and effect mentioned in the text: A master should minister their employees in the five ways, then the employees thus ministered show their compassion to them in the five ways. This means that the incentive or lead shall come from the employer as the obvious leader. The leader. The leader’s vision must incorporate the right intention, born by wisdom, which will be characterised by fairness, honesty and integrity and it will effect in a mission that brings about a moral interrelationship. Compassion will bring about compassion in return. At this state, the leader is guiding their followership not only to achieve what they are ought to achieve but at the same time with the ultimate goal of improving their well being. This is what L.M. Miller et al. define as altruistic leadership.⁵⁴

Giving as a Leadership Tool

Now, let us have a more practical look on how dana could be used as a leadership tool based on an example: One of the main tasked in leading is to win over followers and make them support and carry out the tasks required to perform the mission and to achieve the goal. And since we know all participants crave to fulfill their particular desires we as the leader must find some common ground, find for what these participants have desire for, and find a way to

nourish it to make the participant follow us. In short: We must motivate them.

In general, we distinguish between extrinsic and intrinsic motivation: Extrinsic motivation means that the motivation factor comes mainly from outside e.g. as payment, a bonus, avoiding punishment and the like. If we are motivated by excitement about a task, are keen to learn and to improve our skills, we are intrinsically motivated. Usually, a combination of the two is present but one is domination; e.g. we need to work to make a living but what does really drive our career is the desire to learn new things. 'As we know from our last pay increase extrinsic motivation is considered quite short lived whereas intrinsic (de) motivation can have a long lasting effect. In both ways, the basic mechanism at work as we can see here, is reward; the fulfillment of various needs and desires.

One very popular categorization of human needs and desires was suggested by Abraham Maslow in his work "A Theory of Human Motivation" first published 1943, ⁵⁵ which is used by many motivation trainers as a model. Simply put, Maslow starts on level of physiological needs such as food, water, breathing, sleep, excretion and homeostasis. They must be primarily fulfilled before our desires move up to the next higher levels as there are safety needs like health, personal security, financial security etc. followed by needs of belongingness within a family context, with friendship and

intimacies. The needs of esteem-self-esteem, self-respect and self-confidence- are then finally topped by the need of self-fulfilment. The lower four are called deficiency needs, which, if not sufficiently met, will show up, Maslow, in some psychological form like, for instance, anxiety.

Watching closely, we see again a striking similarity between Maslow's model and the Five Precepts in Buddhism: To (a) refrain from killing and harming others means to respect others physiological needs, (b) refraining from taking away what is not given means to respect once safety needs, (c) refraining from sexual misconduct and respecting the integrity of a being nourishes needs of belongingness⁵⁶ and (d) respecting truth is the base for self-trust and self respect. Finally, (e) refraining from intoxications not only serves as a skillful means to keep up the former four but makes self-fulfilment truly meaningful and not potentially disastrous for the individual. This, of course, does not mean that by simply granting someone, say, the freedom of not harming him, that his needs of food, water, air and so on are automatically fulfilled. Instead, it promotes favourable conditions that someone in these needs can fulfill their desire and it also fosters that one would not refuse or keep away these essentials from the one in need.

This example illustrates in a very simple way that adopting the skillful mean of giving is in fact a fundamental motivation tool. If, of

course, does not save the effort to identify each and every individual need of their team members to achieve optimal results nor should it be understood as a call to lavishly give away perks. Here, the leader can benefit from the 'Right Way of Giving' we touched upon in the beginning. More importantly, we see that the way of giving must not and should not merely address the monetary aspect, since in that way only the two bottom layers are mainly supported by them. Once adequately addressed, the practice of skilful giving can open up a vast pool of motivation opportunities, which, because they are more intrinsic in nature, will last long.

Having so far focused inwardly on corporate level, we must not forget that the same principles apply towards the entire society, to other stakeholders than just the followership. in the USA alone, US\$ 298.4 billion in total were contributed to charity in 2011, about 5% go back to corporate philanthropy ⁵⁷ and Forbes as well as Bloomberg routinely publish the "Top Most Generous philanthropists" containing the who-is-Who of leadership idols.^{58,59} It would go beyond our scope here to analyse whether their ways of giving and intentions measure up to the advise, ⁶⁰ but this generous act in general is undoubtedly a huge merit.

Successful leaders cannot live from charisma, breathtaking visions and outperforming followers alone. latest when the blue sky gets cloudy, stakeholders must have faith in and sympathy



for them. Followers want to trust their leaders and leaders seek to support their integrity and to quench their desire for honour and respect. Beside all the interwoven economical needs within these complex networks of relationship, this trade-off between selfishness and service must be successfully managed. Such craving of both sides for fulfilling their desires is not immoral in itself, provided, we are wise-selfish and therefore led genuine intention to improve wellbeing of all.

Giving can be motivated in many ways but yields the best outcome when they are nourished by greed, anger or foolishness but generosity, kindness and understanding. Together with open and kind talk, appreciation and treating everyone the same, generosity is

a powerful leadership tool able to all kinds of fundamental needs and bring about happiness within or organization as well as for the leader itself. One who is spiritually inclined can find practical guidance to establish and maintain such sympathy in Buddha's teachings (as well as other religions, despite of cultural differences that should be taken care of)⁶¹ about the Right Way of Giving and Moral Discipline. For those who are not, and religion affiliation is not compulsory for altruism,⁶² can find practical guidance by making use of fundamental rights and basic tools such as the "Hierarchy of Needs" by Maslow, provided, they harbor an altruistic desire towards leadership. All that counts is the genuine intention to benefit to the wellbeing of others and in cultivating this virtue.

1. Pali-english Dictionary (PED):<http://dsalsrv02.chicago.edu/cgi-bin/philologic/getobject.?c.1:1:2383.pali.1699756>; The Pali text society.

2. What implies a sender-receiver-mode here, is in fact a 'bidirectional system', not only in the sense that a person's role can alternate between giver and receiver but, as we shall see later, the giver, by the very act of giving, is in fact also receiving (merits).

3. Pali English Dictionary (PED) :<http://dsalsrv02.chicago.edu/cgi-bin/philologic/getobject.pl?c.1:1:1433.pali:1070403>; The Pali Text Society.

4. Willard, Chris S, Jim E sheppard, and Robert Morris. "Contagious Generosity" Zondervan, 2012

5. Spencer, Herbert, The Principles of Biology. Vol.1, p.444, 1872.

6 fuller, Mark B. "business as War," <http://www.fastcompany.com/55076/business-war>.

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8 Pali: objects (characteristics) of sympathy.

9 Itivuttka, 26

10 Giving (dana), morality (sila) and mental cultivation (bhavana) Punnakiriyavatthu sutta (AN 8.36)

11 Compare: Dhamapala, A.: "A Treatise on the paramis," <http://www.accesstoinight.org/lib/authors/Bodhi/wheel409.html>.

12 A ii .32; emphasis added.

13 Compare Dana Vatthu Sutta (AN 8.33)

14 Compare (atta) Dana Sutta (AN 8.31)

15 "A Person of Integrity is grateful and thankful. This gratitude, this thankfulness, is advocated by civil people." Katanna Sutta (AN 2.31-32)

16 Faith

17 Respectfully

18 At the right time

19 Generous

20 Without denigration or belittling

21 Sappurisdana Sutta (AN 5. 148)

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23 Itivuttaka, 22.

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Conflict Resolution: A Buddhist Perspective

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“Conflicting, in the world they go, Whose perception and views have clutched.” - *Suttanipata (1)*

The Buddha appeared at a time that is widely recognized as a period of political, social and spiritual unrest in India. The canonical texts of Theravada Buddhism are testimony to the

prevalence at this time of wars between kings and kings, and between kings and the republican states. The texts also reflect social conflicts arising from crime and poverty, and interminable disputes and confrontations among the many competing religious and philosophical schools of the time. The Buddha had occasion to comment on all these conflicts.

A particularly striking example of the Buddha's comments on conflicts is found in the Sakka-panha Sutta of the Digha Nikaya. Here Sakka tells the Buddha that all peoples wish to live without hate, harming, hostility or malignity, and in peace. In spite of this, they actually live in hate, harming one another, hostile and malign. (LDB: 328). Sakka asks why this so. This



launches a discourse in which the Buddha traces the cause of conflict and hostility to bonds of jealousy and avarice, thence to likes and dislikes, desire and finally to what is called *papanca*⁽²⁾, which we might regard as flawed perception. We see here that the Buddha, as usual with him on any question, is concerned with revealing the deeper psychological roots of what may manifest itself as a social or political phenomenon.

In another discourse, we find the Buddha engaged by an unnamed questioner in a dialogue on quarrels and disputes (Sn 862 877). Again he traces the origin of disputes to sense perception, which ultimately leads to mis-perception or flawed perception. Commenting on this, Premasiri notes that *sanna* or perception in this context is subjective experience and subjective experience can easily lead to error (1972: 12).⁽³⁾

How perception leads to error is the theme of yet another discourse, the *Madhupindika Sutta*. Here the Buddha gives a terse summary of his teaching. Interestingly, in this summary the Buddha says that he teaches how to handle perceptions such that they do not lead to mental propensities; and this is the art of living without conflicts. When this is referred to the Elder *Maha Kaccana* for a fuller explanation, he gives an analysis of the various stages of sense-perception. He points out that thinking (*vitakka*) follows perception and it is this that leads to flawed perception (*papanca*). What one perceives, one thinks about. What one thinks about, one mis-perceives.

In another context too, the *Majjhima Nikaya* (I.112) says that what a person frequently thinks and ponders upon, will

become the inclination of his mind (MLD 208).⁽⁴⁾ The Pali word for inclination is *nati* (literally bending or the state of being bent).⁽⁵⁾ Frequent thinking bends or habituates the mind in that direction. No doubt, it is the same as mental propensity which the *Madhupindika* refers to and which it links with mis-perception.⁽⁶⁾

When one frequently thinks some kind of thought, a thought-habit or a mental propensity develops. But why does one think such a thought in the first place? The *Vasettha Sutta*, which we will presently discuss, has the answer to this question.. One thinks as others do; i.e., one follows the conventions of thought found in ones surroundings. As this happens again and again, one becomes habituated to such thought; it becomes so strong that the mind becomes bent on thinking in that

way a simple explanation of how biases, prejudices and stereotypical notions are unconsciously imbibed by us in the course of growing up in society. This is flawed perception, which in fact is ignorance or delusion. We can therefore conclude that in the contexts mentioned above, the Buddha sees ignorance or flawed perception as the factor that is responsible for all conflicts.

Theravada canonical texts often trace the origin of conflicts to opinions, beliefs and ideologies. The question arises, are they any different from flawed perception discussed above?

The umbrella term for beliefs, opinions and ideologies is *ditthi*. Derived from the root *dis* - (Skt *drs-*) to see, *ditthi* means view. Although in some contexts the word stands for religious views, in its actual usage at the hands of the Buddha, it has acquired a far more complex significance. According to this usage, a habitually held view is also a mental propensity (*ditthanusaya*), something invested with emotional content. The classic example is the idea of me, my self; and, compounded with other conventional views, my clan, my country, my language, my nation, and not least, my creed.⁽⁷⁾

Let us turn our attention to the *Discourse to Vasettha*.⁽⁸⁾ This epic exposition of the Buddha's teaching of the biological indivisibility of humankind analyses methodically how the notion of difference-by-birth has come to occupy such an important place in our consciousness. It is a convention

that has arisen by common usage in the world. In four words - *digharattam anusayitam ditthigatam ajanatam* - verse 649 of the discourse brilliantly sums up the unconscious evocative power of the idea of difference-by-birth. Here view (*ditthi*), ignorance (*annana*) and mental propensity (*anusaya*) are interlinked. A mistaken view has remained in memory for a long time and has become a mental habit. An example of this is the notion of *nama-gotta* or name-and-clan, i.e., the common assumption I am of such-and-such lineage - same as differentiation-by-birth. The last word, a negative form from the root *na* (to know) indicates how, unconsciously or without knowledge, the notion of differentiation by birth has taken root in the mind.⁽⁹⁾ Racial consciousness is unexceptionably an expression of this differentiation-by-birth, which the *Vasettha Sutta* determinedly exposes as a misconception, a convention assumed from place to place.⁽¹⁰⁾

In *ditthi* we see the flawed cognitive aspect of human consciousness. The cognitive, however, is not its only aspect. Counted among mental propensities are also craving, pride and arrogance, ill-will and aggression.⁽¹¹⁾ These are the more complex affective characteristics of the flawed consciousness. These are also common causes of conflict and violence⁽¹²⁾ mentioned in the canonical texts of Theravada.

So this is how opinions (*ditthi*) frequently held in a society become cancerous mental habits; yet this is a development of which

we are wholly unaware. It is part of the ignorance or delusion which is said to be the origin of the whole cycle of human suffering. A perceptive person may discover this, as did the Buddha. He then points it out to others, bringing awareness where there was none before. Such awareness, carefully nurtured, weakens the power of the propensities and in the fullness of time liberates the mind from their grip.

To sum up, fixing every perception on a grid of conceptual and emotional reference points of the past, the tendency of mis-perception robs the freshness out of our experiences. But we are not aware of this constant interference of the past. Because of this unawareness, which is our ignorance or our delusion, we see humanity fragmented as me and others, us and them, and in various other stereotypes skin colour, ethnicity, language, ideology included.⁽¹³⁾ When we are trapped in these conceptual moulds, we lose our natural sensitivity and compassion, and become prone to violence and excessive attachment⁽¹⁴⁾ to limiting notions such as our people, our homeland etc. etc. We become hardened and lose the ability to see the essential similarity of human beings, which the Buddha sums up in the saying as I am, so are they; as they are, so am I⁽¹⁵⁾. We thus remain in ignorance of a very important aspect of our humanity. This is the ultimate sources of the micro- and macro- conflicts among us human beings.



On this model, conflict originates from the same roots as suffering. For that very reason, the way to the resolution of conflicts cannot be different from the Noble Eightfold Path which the Buddha recommended for the pacification of suffering.

It seems to me that the above would be an approximation to a valid Buddhist approach to the causation of conflicts.

However, Buddhism does not adopt the skeptical and pessimistic view that we are destined to remain in this state. The Buddha explained that change is a very difficult process but not an impossible one. In fact the whole of Buddhism is an enterprise to transform man from what he is to what he ought to be⁽¹⁶⁾. Angulimala, the serial killer is an example of one who underwent a sudden change of heart. Usually however, there are no such short cuts, only a systematic, long-term programme of moral education. It is for such change in society that the Buddha gave his discourses and founded the Sangha.

The stress on a gradual process of change and training, beginning with moral habits, stretches like a thread across the Buddhist texts. There is a firm belief that discipline, education and the taking of one step at a time can lead people from a state of relative ignorance to greater wisdom. The possibility of gradual change must be admitted alongside the sudden change of Angulimala. (Harris, 1994:38)

To abstain from what is morally bad, to do what is wholesome and to purify ones mind - this is the teaching of Awakened Beings says the Dhammapada (183). The last, cleaning up ones mind, is inward change and the liberation of Buddhism, which the Buddha declared to be the essence and flavour of his teaching.⁽¹⁷⁾ It implies a new mode of perception and a new kind of relationship with the world - which necessarily signifies the absence of that antagonism towards others from which we cannot escape under normal circumstances. To be free in this manner is to have that strength of character that can be at ease with persons of all types - and ideas, viewpoints and perceptions that differ from our own.

Although, in the Buddhist view, the one direct way⁽¹⁸⁾ to achieve a real difference will be on these lines, one cannot say that there is no other Buddhist approach to the understanding and resolution of conflicts, especially massive socio-political conflicts.

Causation Of Large-Scale Social Disturbances

It is well known that there are instances in the Theravada Canon where the question of social conflict on a mass scale has been addressed.

In these, we see that the roots of conflict lie not only in individual consciousnesses, but also that it is the very structure of society that encourages those roots to grow. Two of the best examples of this are the discourses named Cakkavatti-sihanada and Kutadanta, both of the Digha Nikaya⁽¹⁹⁾.

Although obviously mythological in character, these two discourses mirror important Buddhist ideas on the relationship between violence and poverty. The Cakkavatti-Sihanada shows how successive universal monarchs kept social problems at bay by following the sage dictum whosoever in your kingdom is poor, to him let wealth be given. Ultimately there came a king who disregarded this advice and allowed poverty to continue. Only when he found that the poor got into the habit of breaking the law by stealing, did he give them wealth, hoping that they would set up businesses and lead a stable life, without resorting to crime. But this did not happen. Now more and more people resorted to stealing, in order to get assistance from the king. When the king found this out, he changed his tactics. He decided to punish the wrongdoers with extreme severity; in fact he completely wiped them out. But, instead of fulfilling the kings wish that this should serve as a deterrent and make his subjects remain within the law, the latter decided that it would be good for them to do as the king did. They obtained weapons and launched murderous assaults on villages, towns and cities and indulged in highway-robbery, killing their

victims by cutting off their heads. Once they got accustomed to this kind of violence, every thing started going wrong, resulting in killing, deliberate lying, evil speech, adultery, incest, covetousness and hatred, false opinions, lack of respect for parents, clan elders and the religious in short the breakdown of all social norms.(D iii 70 f.)

The Kutadanta Sutta also speaks of a king whose kingdom was ravaged by thieves and brigands. He is advised by his Brahmin adviser that this situation will not be solved by executions, imprisonments or other repressive measures, for those who survive such measures will continue to cause problems (as often happens in anti-guerilla measures today). He then gives an alternative plan to completely eliminate the plague, which involves granting grain and fodder to those who cultivate crops and keep cattle; granting capital to traders; and giving proper living wages to those in government service. (Harvey: 198)

Peter Harvey sums up the key message of these texts: if a ruler allows poverty to develop, this will lead to social strife, so that it is his responsibility to avoid this by looking after the poor and even investing in various sectors of the economy (ibid).Where this is not done, the result will be crime and lawlessness, as is shown in the Cakkavatti-sihanada Sutta.

In a contribution entitled How to Reform a Serial Killer: The Buddhist Approach to Restorative

Justice, David R. Loy offers some illuminating insights on the Cakkavatti-sihanada Sutta:

In spite of some fanciful elements, this myth has important implications for our understanding of crime and punishment. The first point is that poverty is presented as the root cause of immoral behaviour. Unlike what we might expect from a supposedly world-denying religion, the Buddhist solution has nothing to do with accepting ones poverty karma. The problem begins when the king does not give property to the needy, that is, when the state neglects its responsibility to maintain what we call distributive justice. According to this influential sutta, crime, violence and immorality cannot be separated from the broader questions about the justice or injustice of the social order. the kings violent attempt at deterrence sets off an explosion of violence that leads to social collapse. .. If punishment is sometimes a mirror-image of the crime, .. in this case the crime is a mirror-image of the punishment. The states violence reinforces the belief that violence



works. When the state uses violence against those who do things that it does not permit, we should not be surprised when some of its citizens feel entitled to do the same. The emphasis on nonviolence within so much of the Buddhist tradition is not because of some other-worldly preoccupations; it is based upon the psychological insight that violence breeds violence. This is clear example, if anything is, of the maxim that our means cannot be divorced from our ends. There is no way to peace; peace itself is the way. (JBE 7 (2000): 152-154. Emphasis added.)

In her assessment of these discourses, Harris comments: the Cakkavatti-sihanada Sutta presents a disturbing picture of how a society can fall into utter confusion because of a lack of economic justice. The extremes reached are far greater than anything envisaged in the Kutadanta Sutta and they stem from the states blindness to the realities of poverty (1994: 23). She goes on to show how according to the Sutta, criminality in society spirals to the point when people behave as if they see one another as wild beasts: it is as if an evolutionary drift towards extreme violence has taken place. It is significant that the sutta does not concentrate on the psychological state of the people. The obsessive cravings, which overtake them, are traced back to the failure of the state rather than to failings in their own adjustments to reality. The root is the defilement in the state the raga, dosa and moha in the king which afflict his perception of his duty. I believe that Harris



would not preclude the fact that the psychological state of the people had indeed deteriorated, but that in this instance the Sutta emphasizes the responsibilities of the state; I believe she would agree that the Sutta does not suggest that the deteriorated psychological condition of the people can be restored and radically improved merely by the state adopting the correct social and economic policies. Such a (Marxian) conclusion would run counter to the Buddhist teaching that that there can be no external source of liberation⁽²⁰⁾.

Can There Be A World Without Wars?

War is one of the three great curses of humanity⁽²¹⁾. But are we doomed to live with it? What has Buddhism to say to this? It would seem that Buddhism recognizes this

as a fact of life, even as it projects the possibility of an ideal world of peace and sanity⁽²²⁾. Nowhere in the canonical texts can we find an instance where the use of military force is justified or the role of the fighter idealized⁽²³⁾. The conduct that is idealized as befitting a true follower of the Buddha is that of the person who never thinks a thought of anger, even when subjected to extreme torture⁽²⁴⁾. This most extreme rejection of the use of force is certainly exceptional, but what reason is there to think that it was not meant to drive home a message?

The Buddha's comments on hearing of the wars between Ajatasatthu and Pasenadi Kosala do not appear to be an endorsement of war; rather they portray his considered opinion that war only leads to misery and degradation:

Victory breeds hatred, the defeated live in pain. Happily the peaceful live, giving up victory and defeat. (S. i.83). The slayer gets a slayer (in his turn), the conqueror gets a conqueror. Thus by evolution of kamma, he who plunders is plundered. (S. i.85)

At S. i. 221 we get a picture of Sakka who defeats his adversary Vepacitti in battle, but does not even retaliate verbally when Vepacitti insults him in the presence of his subordinates. This is not because he is afraid or weak, but because, being a wise person, he knows that one who does not react in hate towards a hater wins a victory hard to win, which serves the true interests of both contestants.

The question of war cannot be discussed without considering the social significance of the ethical

precepts, because war of necessity involves the violation of the first precept. It would be a mistake to assume that the importance given to the observance of the precepts is solely because it is a means of personal moral improvement. We should not fail to note that two things are said about the precepts: (1) one should observe them (samadana) and (2) one should also advocate and applaud their observance by others (samadapana and samanunna)⁽²⁵⁾. Because of the long held prejudice that Buddhism is predominantly concerned with individual salvation, the social significance of such Buddhist views tends to be ignored. The so-called military option becomes even more incompatible with Buddhism when we realize that the precepts are invested with this wider significance.

That it is possible for individuals to achieve, and abide in, peace and sanity is of course the message of Buddhism⁽²⁶⁾. On the other hand, the Buddha did not even pursue the noble doubt that arose in him once, as to whether it would be possible to run a state righteously, without killing, conquering, or creating grief to self and others⁽²⁷⁾. It is true that the cakkavatti king is portrayed as going about with the fourfold army, bringing rival rulers under his nominal suzerainty⁽²⁸⁾, but he achieves this without firing a single arrow and he does not do so for power or glory but for the promoting of ethical values. Yet it is not unreasonable to infer from this passage that Buddhism found it impossible, even under the best

of circumstances, to visualize a state that functions without the backing of an army. It is only a commentary on the human condition, not an endorsement of war.

Useful Buddhist Inputs For Conflict Resolution

I shall now try to outline briefly some of the inputs that we may derive from Buddhist ethics and the overall Buddhist outlook on life depicted in the Theravada Canon, which could be of help in the quest for peace. Theoretically speaking, there are three major inputs.

(1) Investigation and understanding of ground reality and all its ramifications is the first necessity.

This is none other than observing the principles of dependent origination⁽²⁹⁾. Buddhist thought stresses the importance of investigating the ground reality (tathiya or yathabhuta) as comprehensively as possible, not forgetting its vital psychological and socio-economic implications. We saw how these implications were taken into account in Kutadanta and Cakkavatti-sihanada. In Kutadanta, the king was able to restore peace by addressing the grievances of the impoverished people and taking timely action after being alerted to the social reality by wise counsel.

Buddhism offers the insight that, on a long-term view, the important thing is to realize that peace cannot be achieved as

long as the seeds of war rule our minds. That is why investigating the psychological realities of our situation is important. The Buddhist ethical training is based on the conviction that hidden propensities lose their potency to dominate the mind when brought under the light of observation. The corollary is that a society that is keen on peace must learn to promote that kind of self-education among its citizens.

(2) There must be the ability to review and leave out, or at least mollify, exclusivist and rigid positions, which in conflict discourse appear in the guise of unnegotiable conditions.

Clinging tenaciously to opinions, holding that this alone is the truth⁽³⁰⁾ has been repeatedly shown in the Theravada canon as a reason for conflicts among people. Emotional attachment to dogmatic views .. disrupts the harmony of social relations and brings about results which are socially harmful. (Premasiri: 18). The abandonment (pahana⁽³¹⁾) of such attitudes is hailed as a sign of a developed mind or of maturity of character.

There cannot be peace as long as people that is to say the various contending parties - remain irrevocably fixated on divisive and exclusive conceptions of nationality, creed, language, culture and territory.

Where self itself is not solid and absolute, but is seen as a (changeable) product of the experiences of a persons

consciousness, and identification on the part of such a relative self with dogma and ideology is seen as a major cause of social conflict, could identification with a culture be invested with any greater value? Buddhism requires that every aspect of behaviour be critically investigated: all socially, culturally acquired traits of behaviour etc will have to pass that test. The Kalama Sutta advises that one should inquire "Are they free from faults? Do they not conduce to harm?"⁽³²⁾ - and if found wanting, they should be abandoned. This procedure is applicable to every aspect of culture. The culture that Buddhism accepts is defined as the noble tradition, the noble discipline⁽³³⁾ etc., but these are really radical innovations, not things picked up from tradition and accumulated.

In this context the attitude of the Buddha towards language is instructive. The statements that he makes about language in the Arana-vibhanga Sutta shows that he regarded it primarily as a tool of communication, not to be elevated to a higher pedestal⁽³⁴⁾.

Attachment to territory or homelands is entirely similar to the attachment to culture, language and nation.

(3) No solution is possible through war, violence or the vindictive approach

This has been discussed above in some detail and is too obvious to need any further elaboration. Some words, however may be said about the vindictive approach.

For parties in conflict to get out of that situation, some form of willingness to forgive is a sine qua non. The famous Dhammapada verses that say that those who arm themselves with memories of past harm done to them by another will never get peace of mind and that enmities are assuaged by not continuing to hate⁽³⁵⁾ (one possible interpretation of which is by forgiveness) are actually illustrated in the Vinaya⁽³⁶⁾ by a truly remarkable and dramatic story of a prince who in the face of great temptation resolved an aching personal crisis not by taking revenge but by overcoming the urge to take revenge.

In addition to the above major inputs, it is also possible to mention two others which we may derive from the Buddhist outlook.

(4) Importance of Right Speech: saying at the right time what is true and what promotes unity.

The Buddha does not advocate free speech. In discourses such as Saleyyaka⁽³⁷⁾ and Sevitabbasevitabba⁽³⁸⁾, what he emphasizes is right and responsible speech. Right speech is gentle, pleasing to the ear, reasonable and moderate. Among the many qualities attributed to right speech, the predominant place goes to the consideration that it should promote unity and concord and friendship among people. The speaker of right speech is not one who divides people, but one who re-unites those who are divided, a promoter of friendships (MLD

282 f.). But there is a significant proviso attached to right speech. While it must be truthful and factual, it must also be timely. Why?

From Abhayarajakumara Sutta (M. i. 396) we learn what this means. There the Buddha enunciates the principles that he follows when speaking:

He does not say what is unbeneficial to others whether it is true, untrue, correct, incorrect, agreeable, disagreeable, welcome or unwelcome.

He says what is beneficial to others if it is true and correct, whether agreeable and welcome or disagreeable and unwelcome, but he says it only at the proper time.

Thus while truth and correctness are important criteria, they are not the only criteria. Nor is agreeability or disagreeability a criterion. The decisive criteria are whether what one says is beneficial to others and whether it is said at the proper time. This principle the Buddha follows out of compassion for beings. (MLD: 500).

The lesson that we can learn from this is that if what we say is true and factual, but is likely to arouse disunity among people, we must bide our time until the day comes when saying the truth will not arouse any passions like fear and hatred. We know all too well what tragedies are created in the world because politicians and opinion-makers violate this valuable ethic.



(5) There should be patient discussions until mutually beneficial and mutually acceptable solutions are found

This derives from the Buddhist conviction that the improvement of character can be achieved only through an arduous and carefully nurtured process. All those involved in the peace process have to strive to bring about a change of heart in the population. A solution is possible only when the people are ready to go with it. Peace activists may talk, but change will come only when a critical mass of change has occurred in the minds of the people. No outsider can change us, says the Buddha⁽³⁹⁾; nevertheless, those who have come thus far will communicate the message that change is indeed possible⁽⁴⁰⁾.

Why do we speak about mutual benefit and mutual

acceptability? It is a cardinal principle in Buddhist ethics that we must strive for not what is good for oneself only; the best course is to strive for what is beneficial to both self and others⁽⁴¹⁾. Conversely, what is conducive to the injury and hurt of self and others is to be avoided at all costs.

(6) Devolution of authority and power is a practical model of administration

This is an input that we can derive from Buddhist monastic organisation. It is clear from the Vinaya texts as well as present day practice in the Buddhist monasteries, that although the Sangha was essentially envisaged as a universal institution, the practical day-to-day administrative unit was always the local Sangha. It is necessary, however, to emphasise that the local administration was

not expected to be capricious or arbitrary; on the contrary it was to be based firmly on the principle that every action had to be consonant with the Dhamma and the Vinaya, which latter can be regarded as the Sangha's central constitution.

Conclusion

The three major inputs discussed above are derived from the Buddhist conception of attachment (lobha), aggression (dosa) and delusion (moha) as the three roots of unwholesome action and the opposites of these, namely freedom from attachment, aggression and delusion (alobha/ adosa/ amoha) as being the roots of wholesome action. The next two are from the principles of right speech, and mutuality of benefit; the last is a practical example derivable from the administration of the Buddhist community committed to liberation. A

resolution of conflicts will be possible if we are able to realise the necessity to learn how to loosen the grip exerted by the unwholesome roots on our collective character at least to some extent. Sooner or later, humanity will have to make a valiant struggle towards this end, if it is to escape from the spiral of hate and criminality in which it is now engulfed. We can thus conclude that the principles and procedures proposed for personal regeneration are also eminently applicable on the path to social regeneration.



Endnotes:

(1) *sannam ca ditthim ca ye aggahesum/te ghattayanta vicaranti loke / Suttanipata, v. 847*

(2) *Bhikkhu Nanananda translates papanca as proliferation which is now the most preferred translation.*

(3) *Premasiri (16 f.) observes, He therefore recommends the full and complete understanding of such psychological phenomena as sanna, phassa and nana, citing Sn 779 sannam parinna vitareyya ogham : Let one*

cross over the flood by the complete understanding of perception.

(4) *yannadeva bhikkhu bahulam anuvitakketi anuvicareti, tatha tatha nati hoti cetaso*

(5) *Ud. 81 says that nati is there when consciousness has become augmented (virulha). S ii.67 says that nati will not be there if there is no augmentation of consciousness. Frequent thinking, proliferation, augmentation on the one hand and bending and propensity on the other are closely interwoven in these texts. The term nati also occurs at M. iii.266, S. ii. 67 and iv.59,*

Ud. 81. S. ii.67 indicates the inter-relationship of thinking, intention, propensity, formation of objectives/ footholds/ augmentation and habits of consciousness, leading on to coming and going, death and birth and thus the whole cycle of dukkha.

(6) *Misperception is perception augmented by habituated thought, or mental propensity = prejudiced bias. Consider the implication of augmentation referred to at S. ii.67. That this is the cause of our errors is also the meaning of in the seen let there*

be just the seen ditthe ditthamattam bhavissati Ud. 8 and S. iv.73 f. The last is unmistakably akin to the S. ii.67 passage mentioned in note 5 above. The three suttas, Cetana, Dutiya cetana and Tatiya-cetana (S.ii.65 ff.) throw a lot of light on the concepts discussed above

(7) *Cp. Harvey: 240: Distorted perceptions which fuel conflict are clear forms of delusion. The deepest delusion is the I am conceit: the feeling/attitude/ gut-reaction that one has a permanent, substantial Self or I that must be protected at all costs. As part of the process of building up their self-image, people invest much of their identity in my country, my community, my religion, or even my gender. When this entity is seen as being threatened or offended, people feel that they themselves are threatened or have been offended. So relationship with a group becomes the basis for a group-wide ego that can itself be offended.*

(8) *Sn 594 656. MLD: 798 807. See Swaris (288 ff.) commentary on this Sutta.*

(9) *Cf. M ii 181 MLD 789: poranam.. matapettikam kulavamsam anussarato yattha yatth'eva attabhavassa abhinibbatti tena ten'eva sankham gacchati.. khattiyo tv'eva.. brahmano tv' ev-a.*

(10) *Sn 648 . namagottam sammucca samudagatam tattha tattha pakappitam*

(11) *S. iii. 254 names 7 forms of anusaya: kamaraga, patigha, ditthi, vicikiccha, mana, bhavaraga, and avijja.*

(12) *E.g. A. I 201 gives lobha / dosa / moha as that wherewith one creates misery for others, overcome by the hunger for power. What propels belligerent conduct is the thought, I have power, I want power: balavamhi, balattho iti.*

(13) *Cp. Harvey: 240: Grasping at views can be seen to have led to religious and ideological wars (offensive or defensive), crusades, bloody revolutions, and gas chambers. Indeed millions of deaths were caused, in the twentieth century, by those attached to particular ideologies which justified their actions: Hitler, Stalin, the Khmer Rouge, and terrorists of various kinds*

(14) *M.i.86f. says that it is due to lusts (kama) that kings, brahmins, householders, parents, children, brothers, sisters, and friends and colleagues get into disputes and conflicts (kalahal viggaha/vivada) and end up fighting with weapons of destruction.*

(15) *Sn 705: yatha aham tatha ete/ yatha ete tatha aham ; Dhp 129: attanam upamam katva .*

(16) *Jayatilleke: 52*

(17) *V. ii 239: ayam dhamma-vinayo eka-raso vimutti-raso; Cf. A. i.198*

(18) *ekayana magga, M. i.63 etc. Cf. Dhp 267: eso va maggo .*

(19) *D. iii 58 79 and i. 127 149 LDB 395 ff. and 133 ff. Return to text.*

(20) *Social inequity and cruelty to animals are the other two. On the last too, the Buddha has some sage advice to offer: not only are birds and beasts entitled to receive ward and protection (rakkhavarana-guttim) from the righteous ruler (D.iii.61 etc.), but also they are entitled to be treated with metta and karuna (Kh.7: Metta Sutta) and ahimsa (Dhp. 270); the ideal religious person is sabba-pana-bhuta-hitanukampi (D.i.4); the Buddhas disciple (upasaka) should not sell killed animals and weapons that kill. (A. iii.208 :Vanijja Sutta) .*

(21) *As in the myth of the cakkavatti monarch D. iii.69 ff. etc. A iv.90 has the Buddha saying that he, as a cakkavatti of Jambudipa in a past birth, won this*

earth without resorting to weapons and ruled it non-violently and in peace: cakkavatti abum raja/ jambumandassa issaro/ adandena asatthena/ vijeyya pathavim imama/ asahasena kammena/ samena anusasi tam//

(22) *Cf. S. iv.308 story of the yodhajiva whose mistaken idea of divine company after death, the Buddha is reluctantly compelled to dispel.*

(23) *M. i. 129 Bhikkhus, even if bandits were to sever you savagely limb by limb with a two-handled saw, he who gave rise to a mind of hate towards them would not be carrying out my teaching.*

(24) *See A.i 197 : the aluddha/aduttha/ amulha observes the precepts and advocates their observance by others (param pi tathattaya samadapeti) whereas the luddha/duttha/mulha violates them and advocates their violation by others, 1.297: killing, getting others to kill and applauding*



others when they kill lead to hell ; abstaining from killing, getting others to abstain and applauding others when they abstain lead to heaven. So for all the ways of action kammapatha. Dhammika Sutta of Sn shows that there is a three-fold meaning in the first precept : (1) panam na hane, (2) na ca ghatayeyya, (3) na canujanna hanatam paresam (Sn 394).

(25) Dhp 197 depicts persons of insight as living in harmony and happiness, even though society is full of haters: susukham vata jivamal verinesu averino. Dhp 103/104 say that no divine force can overturn the victory of the person who conquers self, not others.

(26) S. i. 116 : sakka nu kho rajjam karetum ahanam, aghatayam, ajinam, ajapayam, asocam asocapayam dhammena?

(27) D.iii.62

(28) Sn 653 describes the wise as those who see dependent origination (paticca-samuppada-dasa). They see action as it really is. MLD 806 f.

(29) Jayatilleke: 53 citing Sn 894. See also M. ii. 128 etc. etc. idam eva saccam mogham annam

(301) A. i. 189: ime dhamma akusala savajja .. an-atthasambhita

(31) ariya-magga, ariya-vamsa, ariya-vinaya, ariya-vohara etc. e.g M i. 266 (MLD 358)

(32) M. iii.234 f. MLD 1084 f. Cf. Tilakaratne, Ch VII

(33) Dhp. 3 5

(34) Vi.342 ff. The king Brahmadatta conquers the kingdom of Didhiti and executes D. and his wife. Just before dying, D. advises his son Dighavu not

to seek revenge because enmity will never be allayed by enmity. Dighavu lives in disguise and manages to find employment at Bs court and win his trust. He gets a chance to avenge his parents death when B. falls asleep on his lap during a hunting expedition. He takes the sword to kill B. but thrice desists, remembering the fathers words. B. awakens and learns what happened. They forgive each other. The king returns the kingdom to Dighavu and gives his daughter in marriage to him.

(35) M. i. 285 ff. MLD 379 ff. esp.

(36) M. iii. 45 ff. MLD 913 ff.

(37) See note 20 above.

(38) Cf. Swaris: The Buddha urged human beings to live non-injurious lives, hurting neither themselves [masochism], nor others [sadism] and neither themselves and others [sado-masochism]. (1999: 334). M. ii 415 ff. (MLD: 524 f.), M. i. 341 (MLD: 445) etc. point out that what is acceptable and good, and worthy of doing, is what makes for the well-being of both self and others, what hinders neither self nor others. The key terms are atta-hita/para-hita; atta-vyabhadha/para-vyabhadha. Works Cited

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ABBREVIATIONS A. Anguttara Nikaya D. Digha Nikaya Dhp. Dhammapada Kh. Khuddaka Patha LDB Walshe, Long Discourses of the Buddha M. Majjhima Nikaya MLD Nanamoli & Bodhi, Middle Length Discourses S. Samyutta Nikaya V. Vinaya Pitaka Sn Sutta Nipata Ud. Udana (Pali works indicated above are publications of the Pali Text Society, London)

Literature Festival 2019

This year the AcBs organised the Buddhist Literature Festival for the 13th year. Writers and artists who contributed their talents to enrich the Buddhist Literature were honoured with special plaques and tokens of appreciation.

This year the Solias Mendis award of art was presented to Anura Wijewardhana. professor Gunapala Malasekara memorial Award Meant for Writers was given to Professor Chandima Wijebandara



Sasanaloka Programme

Sasanaloka is a special Programme appreciating the great contribution extended to Sasana by the parents of little Samaneras below 16 years. ACBC honours them by presenting a valuable token of gratitude. The little Samaneras are also offered a set of educational books.



Diriya Matha Programme

Diriyamatha Programme
This is a project encouraging and asmiring the mothers who have a number of children to look after. they are presented with a bundle of valuable commodities by the ACBC.



Kathina Ceremony

KATHINA is a special occasion occurring only once in a year. At the ceremony the monks who have completed rain retreat at a particular monastery are offered a special robe by the appreciating devoties. This year the ACBC sponsored a kathina ceremony at Kalkudah.

At this ceremony a Tamil boy entered the Order of sangha as samanara monk





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