



Conflict Management by Buddhist Peaceful Means of Loving-kindness (metta)

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Abstract

This paper aims to present the conflict management by Buddhist peaceful means of loving-kindness. This studying applies the Buddhist perspective on the causes of conflict, ways to manage on conflict and realizing the peace by practical ways of loving-kindness, modern approach of Buddhist loving-kindness and mindfulness meditation. So, the researcher will explore the potentials of loving-kindness and Buddhist contributions to the peacemaking efforts of peace in the present day. The Buddhist loving-kindness and mindfulness can utilized as a conflicts resolution in the human society. Loving-kindness is one of the best things among the four sublime Dhamma and it is solution of conflicts which is non-violent intervention. The Buddhist outlook is premature in accordance with the insights of peace studies that are process of peace and insistence of peace. And, the holistic framework of peace would play a vital role in the efforts of bringing the culture of peace into existence in the world. Therefore, the researcher will explore a conflict management by Buddhist loving-kindness and mindfulness in the human societies.

Keywords: Management, Peaceful means, Conflict, Loving-kindness.

1. Introduction

Conflict is a natural process of human being and occurrence within the human society. The conflict situations have been recorded in the human societies for a long time and different ways, for example; between families, between collagens, between officers, between societies and etc. In each of conflict, it may be occurs due to the same and different causes depending on the situation, background and psychological status of the persons interconnected. Similarly, the hatred context as a social sector is certainly faced with such a natural process of conflict. Although people are discussing about the solution of conflicts, the answer is not there yet in human societies. Therefore, the human society requires the solutions for the problems of conflicts. The process which is occurred among men is the conflict escalated in so far that rise a crisis of relationship between interpersonal. The both sides have been suffered by anger. And, they are accusing each of other by abusing. Therefore, the management of the conflict and the solution of conflicts system require in the societies directly. The examination of the key point is to manage the conflicts along with anger.

The loving-kindness is the most important for relationship between human beings based on Buddhist teachings. *Mettā* in Buddhism is elevated state of mind and that is the lovable being. It is the state of wishing to promote the welfare of the lovable being without discrimination. The cultivation of this state of mind is called *Bhavanā* or meditation. The Buddha is one of those who always advised to avoid conflict and encouraged to practice loving-kindness. There are many doctrines in Tipitaka Canon that is loving-kindness and mindfulness are interconnected each of other. The Buddha himself had been involved for solving conflict between races and individuals. This approaching of Buddhist loving-kindness refers to the resolution of the conflict that has been cited mainly in Buddhist scriptures. Therefore, the Buddhist teachings are the management method and settlements of the Buddha through the period of his disseminating of Buddhism.

Buddhism is designated as a peaceful religion in Buddhists and it is intent to find out the peaceful ways to manage the social conflict. Some people may think Buddhism emphasizes only liberation from the round of suffering. Actually, Buddhism explores not only liberation but also the ways of liberation from the sufferings in the world. That's why the Buddha's teachings encourage human beings to create a social order conducive to the benefit and welfare of all mankind. It gives truly perfect management to get peace and harmonious relationship in a community for the sake of the peaceful world.

2. What is Conflict?

Conflict is meant disagreement, but differing to popular belief conflict does not necessarily involve fighting. Conflict exists in any situation where facts, desires or fears pull or push participants against each other or in divergent directions. Conflict comes from the Latin languages: “Confligere” which connotes fighting, warfare, incompatibility, opposition and contradiction. Conflict is used for both people and groups who have belief and attitudes that are absolutely different, so that they debate, dispute and even kill each other as a result. (Remond, W., Mack & Hohn, Pease., 1973, 68).

In the Buddhist teachings, the terms used for conflict are dispute, debate and quarrel. (Kh 16, 265). People might conflict about views and values but they can solve these problems or find the best solutions. Conflicts arise among the people because they are concerned or understand that there are some groups who are working against their advantage. Thus, a conflict goes together with attitude and behavior. So, the Buddha suggested that they exist in a relationship of cause and effects. (Phuthisarn Chumpon, 2001, 47)

There are many synonyms terms of conflict, they are - discord, disaccord, discordance, discordance, disharmony, dissension (also dissention), disunity, division, friction, infighting, disharmony, schism, strife, variance.

Conflict is generally classified into the following three types: Intrapersonal conflict occurs within an individual. The experience takes place in the person's mind. Hence, it is a type of conflict that is psychological involving the individual's thoughts, values, principles and emotions.

Intrapersonal conflict may come in different scales, from the simpler mundane ones like deciding.

Interpersonal conflict refers to a conflict between two individuals. This occurs typically due to how people are different from one another.

Social conflict is a type of conflict that happens among individuals within a team. The incompatibilities and misunderstandings among these individuals lead to the group of conflict. It is arises from interpersonal disagreements or differences in views and ideas.

Conflict takes place when a misunderstanding arises among different teams within an organization. For instance, the sales department of an organization can come in conflict with the customer support department. This is due to the varied sets of goals and interests of these different groups. In addition, competition also contributes for intergroup conflict to arise. Why conflicts arise among the people? Because of the unwholesome or evil mind: anger (*dosa*), greed (*lobha*) and delusion (*moha*).

3. The Roots of Conflict

There are three roots of defilements; Hatred, Greed and Delusion of every kind use unwholesome. (Bhikkhu Bodhi 2006, 33). Nearly every Buddhist knows that on account of these roots, humans realize that ‘nothing lasts eternally’. A person may think: ‘This is I; these are mine; all my prosperities would be forever with me...’, and so on. To grip prosperity, humans maltreat others. Conflict often arises from attachment to material things: property and wealth, and economic powers. Thus, the Buddha expounded that when attachment to sense pleasure leads to the desire to get more and more, which causes conflict between all kinds of people. If it happens in rulers, it would become quarrelling and war. Mostly, in Buddhism, the hatred mind is regarded as the cause of conflict. Apart from anger, herein, the origins of conflict are scrunched by Buddhist approaches.

The proximate cause of anger (*dosa*) explained in the *Atthasālinī* is a ground for annoyance (*āghāṭavattupadaṭṭhāno doso*). (Dhs A 258). In other words, its proximate cause is unwise attention (*ayonisomanasikāra*). That is the reason why anger is said to be a result of unwisely paying attention to either a repulsive object or undesirable feature of a sensory input. The Buddha, in *Ayonisomanasikārasutta* of *Saṃyuttanikāka*, said thus;

“Bhikkhu, when one attends upon objects carelessly and unwisely, unarisen ill will arises and arisen ill will increase and expand. (Sn 46-24).

So long as unwise attention to an unpleasant or undesirable objects or signs is there, anger is also there whereas when that unwise reflection to repulsive sensory objects ceases. Anger along with it also ceases.

According to Buddhist teachings, it is clearly pointed out that the anger is the root of all conflicts, misery, wars, breakdown of individual and social harmony, all unwholesome actions, words and thoughts. Anger is a destructive emotion that has been generally condemned by the Buddha. In the *Dosapariññāsutta* of the *Itivuttaka* the Buddha said thus:

“*Dosam, bhikkhave, anabhijānam aparijāna tattha cittam avirājayam appajahan abhabbo dukkhakkhayāya. Dosañca kho, bhikkhave, abhijānam parijānam tattha cittam virājayam pajaham bhabbo dukkhakkhayāya*”ti. (Itv 10,199)

“*Bhikkhus*, one who has not directly known and fully understood hate, who has not detached his mind from it and abandoned it, is incapable of destroying suffering. But one who has directly known and fully understood hate, and who has detached his mind from it and abandoned it, is capable of destroying suffering.” (Khudakanikaya, p. 6)

Moreover, the cause of anger is craving or grasping and our belief in a self. On the surface this may not be very apparent. Most Buddhists are aware that intense craving leads to attachment and greed. However, intense craving also leads to ill-will, anger and hatred. Anger is a normal emotion that all human beings feel, like sorrow and happiness. The emotion of anger is felt from the time one is born. How many of you have seen a little baby turn red and cry with his little face twisted with anger? They are too young to have learned this behavior from others. And yet it is obvious that they are experiencing intense anger.

The Buddha expounded about loving-kindness as a means to solve the conflict because hatred can destroy everything in our life, relationship of interpersonal and harmony of human societies. Therefore, loving-kindness is the basic foundation to live peacefully in our lives with harmony and unity.

Moreover, Concerning with the anger, the Buddha uttered this verse at the *Jetavana* monastery in *Sāvatthi*, with reference to a certain woman,

*“Na hi verana verani sammantidha kudacanam averena ca sammanti esa dhammo sanantano.”*¹ (Dha. 6)

Hatred is, indeed, never appeased by hatred in this world. It is appeased only by loving-kindness. This is an ancient law.

In accordance with the above verses, the Buddha told them about their past feuds as rival wives of a common husband. They were made to see that hatred could only cause more hatred, and that it could only cease through friendship, understanding and loving-kindness. (Acharya Buddharakkhita 1993, 173)

Regarding with the above story, the Buddha mention about benefit of loving-kindness and disadvantage of hatred. Hatred can easily burn the good things and loving-kindness can cease conflict without worry in our lives. Actually, if we are feeling hatred and conflict, we can use the model to avoid the conflict and problems in our lives, to get peaceful lives.

¹*esa dhammo sanantano*: this is the same as “**poranako dhammo**,” the doctrine followed by the Buddha and his disciples. The exhortation is not to return hatred for hatred but to conquer it by loving-kindness (absence of hatred). To see: Ksri. Dhammanada,(ed.) “**Dhammapada**”, malaysia: Sasana Abhwurdhi Society, 1988.

4. Conflict Management by Buddhist Principles

According to the *Pathama āghāta panivīnaya sutta* of Anguttara Nikāya, (A V. 161) Anger is a dangerous and harmful mental state but it is not an un-removable one and fortunately the effective ways of eliminating anger for all of us to follow are taught by the Buddha. Anger should be cut off and removed as soon as possible. In this discourse, the Buddha advised to develop one of or all following five direct ways of eliminating and removing anger and ill will. There are five ways of eliminating anger, namely: 1) Development of loving-kindness, 2) Development of compassion, 3) Development of equanimity, 4) Pay no attention to him or her and 5) Recognize the ownership of one's own Kamma.²

These five kinds of resolution method are delivered by the Buddha. And, these are practical ways to manage for anger (*dosa*) and necessities to practice in our daily lives. If one who practices one thing among these types of doctrine, one cannot create any conflicts.

4.1 Theoretical Method of Mettā Sutta

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

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

These preachers say that if one performs kusala deeds, practices *sīla*, *samādi* and *pañña*, and practice meditation, these are all sufferings according to *desanā* of *sabbe saṅkhāra dukkā* (all conditionings are sufferings) and that one will gain the bliss only if

²Ibd. Yasmim, bhikkhave, puggale āghāto jāyetha, mettā tasmim puggale bhāvetabbā; evam tasmim puggale āghāto pativinetabbo. Yasmim, bhikkhave, puggale āghāto jāyetha, karuṇā tasmim puggale bhāvetabbā; evam tasmim puggale āghāto pativinetabbo. Yasmim, bhikkhave, puggale āghāto jāyetha, upekkhā tasmim puggale bhāvetabbā; evam tasmim puggale āghāto pativinetabbo.

lives doing nothing at all, etc. These are only lying and preaching in contradiction to the Buddha's teachings.³ (Kh.p. 11, 381-388)

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

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

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

The word *anuyuñjanto* = (is striving) is included in the third line of the first verse. According to that line, it does not seem to aim at just reciting. Mettā sutta. It is like aiming at practicing mettā meditation. It is because it was described in Mettā Sutta that the eleven benefits of mettā are the benefits of *mettā ceto vimutti* (deliverance of mettā consciousness). Just reciting cannot be said to be *metta ceto vimutti*. It was explained in *Aṅguttara* commentary (1.37) that *appanā jhāna* (absorption) is *mettā ceto vimutti*. (Mahasi Sayardaw, 2007, 108-109)

³Kh.p. 11 (This elaborate Metta meditation can be studied in detail in (1) Thabyaykan. P. 381-388, Luhmuyeyare Metta Mandine (social aspect of Metta pillar) commentary treatise of U Sao Htun Hmat Win, pp.50-54, Metta Bhavana Anyun (index) of moehnyin Sayadaw, pp.61-65 and brahmavihare Dhamma of mahasi Sayadaw. G.C B.I p.u.e.

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

5. Effective Conflict Management by HH Dalai Lama

Conflict resolution is the process of trying to find a solution to a conflict. Ideally conflict resolution is collaborative problem-solving, a cooperative talking-together process that leads to choosing a plan of action that both of you can feel good about. The people eager to contribute to regional and world peace, and believe they are in a unique position to do so. Normally, people want a sense of peace with loving-kindness and non-violent situations. Since Buddhism was introduced to around the world over two thousand and five hundred years ago, peoples have practiced non-violence with loving-kindness respect to all forms of life.

This attitude has also been extended to our Societies international relations. Buddhist's highly strategic position in the heart of Asia, separating the continent's great powers has throughout history endowed it with an essential role in the maintenance of peace and stability. This is precisely why, in the past, Buddhism went to great lengths to keep one another out of religions. Buddhist loving-kindness value as an independent buffer state was integral to the Societies stability.

People need to emphasize the obvious and undisputed fact that they are a distinct people with our own culture, language, religion, and history. But for their harmony and unity as one ambition, they would still, today, fulfill its natural role with loving-kindness as a buffer state maintaining and promoting peace in the world. Here are the five conflict management or resolution styles according to Dalai Lama:

1. Transformation of the whole of the world into a zone of peace.
2. Abandonment of the Society transfers in a lovely way which loving-kindness the very existence of the world as a people
3. Respect for the reach of other fundamental human rights and Happiness of freedoms.
4. Restoration and protection of human societies and the abandonment of society use of conflict problems for the production of dispute, weapons, and dumping of terrorism stage.

5. Commencement of earnest negotiations on the future status of human society and of relations between the people. (HH Dalai Lama 1987, 56-98)

The above five factors mention to live a peaceful life with loving-kindness and harmony based on the social norm, the unity of society in the world. So, this is the new technique of the modern scholar who was the name of HH Dalai Lama. And then, this new method indicates social and interpersonal conflicts to solve them easily. This method is excellence interesting and extreme understanding about the conflicts and resolutions of conflicts by using loving-kindness and patience, tolerance and compassion. Therefore, this new technique of the modern scholar of HH Dalai Lama is one of the important methods for human society in the modern world. Especially, this new method gives the solutions for the social conflicts and interpersonal conflicts directly.

6. Conflict Management by Buddhist Peaceful Means of Loving-kindness

The first and foremost ways of eliminating anger as taught by the Buddha, is to cultivate loving-friendliness or loving-kindness meditation in which is translated into English from the Pāli term *Mettā*. In the Abhidhamma studies (Bhikkhu Bodhi 2006, 86), the terms *adosa* meaning non-hatred is used for loving-kindness (*mettā*). Loving-kindness (*mettā*) is the opposite of anger (*dosa*). It is the first noble abiding of four noble abiding; (1) Loving-kindness (*Mettā*) (2) Compassion (*Karunā*) (3) Appreciative Joy (*Muditā*) (4) Equanimity (*Upekkhā*)

Loving-kindness is not only sublime dhamma but also one of perfection. So, loving-kindness is important one among the four noble dhamma because without loving-kindness, there is no compassion, equanimity. The same ways, the loving-kindness perfection is also essential one among ten perfections. It is in the list of ten perfections recorded as ninth perfection of ten perfections (*Dasa-pāramīta*)⁴. Therefore, loving-kindness (*mettā*) is the

⁴Ten Perfections are: the perfection of giving-*dāna- pāramīta*, the perfection of morality-*sīla-pāramīta*, the perfection of renunciation-*nekkhamma- pāramīta*, the perfection of wisdom-*paññā- pāramīta*, , the perfection of effort-*vīriya- pāramīta*, the perfection of patience-*khantī- pāramīta*, the perfection of truthfulness-*sacca- pāramīta*, the perfection of resolution-*addhiṭṭhāna- pāramīta*, the perfection of loving-kindness-*mettā- pāramīta*, and the perfection of equanimity-*upekkhā- pāramīta*. “the Theravādins, Motilal Banarsidass Publishers (Delhi), 2nd Edition: 228.

most effective and remedy for the sickness of anger and ill-will. One can remove anger by contemplating the eleven benefits of loving-kindness.

The practicing of loving-kindness is the most essential thing to purify one's mind by reflecting upon the dangers of anger and advantages. That is a very first important step to practice the loving-kindness meditation. One can abandon things he dislikes only he sees dangers in it while he can develop things he desires only he sees advantages in it.

The danger of anger should be reflected on according to the teachings of the Buddha is exemplified in the Visuddhimagga thus;

“Friends, when a man hates, is a prey to hate and his mind is obsessed by hate, he kills living things, and.” and with regard to the advantages in patience should be again reflected upon is thus: “Forbearance is the highest observance. Patience is the highest virtue.” (Dhv, 133)

There are some conditions we should know before we start practicing *Mettā*. Venerable Buddhagosa mentions, we should not start practicing loving-kindness towards four kinds of persons; (1) A person we hate most, for it is so difficult to concentrate our mind and send loving-kindness to person whom we hate. (2) A person we dear most, for radiating loving-kindness to person whom we dears is also fatiguing, (3) A neutral person, because to send loving-kindness to a neutral person is also fatiguing. (4) An enemy, for if one recollects his enemy, anger springs more and more in him. (Vism. IX, 292)

Particularly, in meditation practice anger often can arise. When anger arises we start practicing loving-kindness to overcome anger. This is a very wrong beginning of practicing loving-kindness. Buddhism points out anger are the far enemy of loving-kindness whereas lust, or greed or craving is said to be the nearest enemy of *Mettā*. When we practice loving-kindness towards someone whom we hate, instead of practicing *Mettā*, we may justify our anger. According to the Metta Sutta, when one practices loving-kindness he is required to universalize the kind of love a mother has towards her one and only child. As Metta Sutta says:

“Whatever living beings there may be feeble or strong, long (or tall), stout, or medium, short, small, or large, seen or unseen, those dwelling far or near, those who are born and those who are yet to be born may all beings, without exception, be happy-minded.” (Sn I, 8)

Loving-kindness just as a mother would protect her only child even at the risk of her own life, even so, let one cultivate a boundless heart towards all beings.

Moreover, according to the Buddha teaching loving-kindness can be practiced in deed (*mettākāyakamma*), in words (*mettāvācīkamma*), and in thought (*mettāmanokamma*). They are understood as three manifestations of loving-kindness. In the Abhidhamma text, it says that our thoughts are transformed into speech and action. (Min Tin Mon 2004, 220). When our mind is full of loving-kindness, on the other hand, we will act gently and kindly in wholesome manners and will speak gently, kindly, in friendly language openly and privately. We also can practice and express loving-kindness through bodily actions that means helping others, rendering social services, giving something in order to benefit and welfare them. Through speech we also can practice loving-kindness that means speaking gently and kindly using pleasant and kind words, and encouraging others when they are depressed or sad so that they can feel happy and relax.

And finally loving-kindness is practiced through mind that means having sincere wish others to be free from danger, enmity, problems, stress, difficulties and diseases and suffering and to be healthy, success, and happy in their presence or behind. Finally, I mention model of conflict management is one of methods to prevent hatred and conflict, to propagate loving-kindness in accordance with Buddha teachings how to start propagate and to follow the rules. Therefore, this model must be benefit for the human society by following method.

6.1 Integration of Mindfulness and Loving-kindness Meditation

In Buddhist traditions, mindfulness is seen as a path to overcoming suffering or conflicts. And it has become increasingly integrated into conflict resolution as an approach to Buddhist theory. This Buddhist method is helpful responses to intrapersonal, interpersonal and social conflicts. Mindfulness has been described as a non-judgmental moment-to-moment awareness. It can be cultivated in a number of ways, such as the four foundations of mindfulness meditation programmes of mindfulness-based stress reduction and mindfulness-based cognitive therapy. (Acharaya Buddhārakkhita, 1995) And, It has been shown to be beneficial for a range of mental and physical health conditions. In an attempt to conceptualize mindfulness and its key processes proposed a two-component model of mindfulness.

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

kindness as an outcome of mindfulness. Mindfulness as a “context for the cultivation of loving-kindness” and referred to Buddhist traditions in which mindfulness is commonly practiced before compassion-focused practices, such as loving-kindness meditation. Similarly, suggested the practice of mindfulness as a preparation to more specific loving-kindness-focused exercises, such as compassionate imagery. (Inga A. Boellinghaus, 2011).

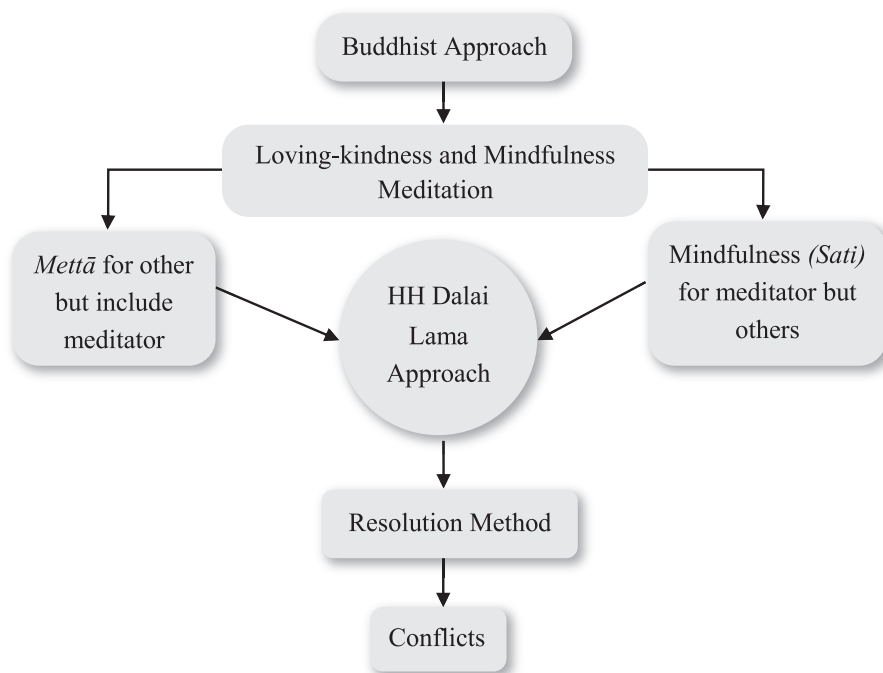
As for formal sitting meditation, a meditator should find a balance between *mettā* and *vipassanā* (insight or mindfulness) meditation practice. *Vipassanā* gives them wisdom and understandings of impermanence which *mettā* is *smatha* subject and can only bring about tranquility. So one should be never neglect *vipassanā*. While one is learning *mettā*, one may need to spend more time on practicing it intensively. But after one has gained some skill and progress in the practice, one should it with *viapssanā*. It is for the meditator to find hi balance of understanding based on loving-kindness (*mettā*) and mindfulness (*sati*). (Bhikkhu Visuddhusara, 1997).

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

6.2 Integrate of Buddhist Approach and Modern Scholar

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

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



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

7. Conclusion

In conclusion, as society is confront varieties of disaster happening all over the modern world, people are seeking the solution to touch problematic issues by different Buddhist approaches, as puzzling as that seems. Therefore, this paper attempted to clarify and present the solution, through the time-tested system of Buddhism. The world crisis, especially intrapersonal, interpersonal and social conflicts, originates from lack of loving-kindness in spiritual development. From the Buddhist standpoint, everything has cause and effect; there is nothing happening without cause. Though the Buddha expounded that all unwholesome deeds has three root causes (greed, hatred or delusion), especially anger is very arduous to realize deeply. In this paper, a part is highlighted: Anger (*dosa*) as the causes of conflict, furthermore, loving-kindness (*mettā*), and the three sublime *dhamma* are

the keys to work out dilemmas. In addition, some scholar and contemporary conflicts are approached by the way of Buddha's Teaching. Buddhism plays as a vital role in a human's life. Hence, the Buddhist leaders and scholars should all cooperate to finish conflict in today's world. Definitely, Buddhism is naturalistic; it reveals the law of nature; Buddha's Teachings never discriminate between human beings. The Buddha *dhmma* is for all of humanity to eliminate any and all conflicts. We mentioned the Buddhist terms: *Dosa* and *Adosa* or *Mettā*) - these all are mentioned as aspects within the nature of mind. The most important one is to train our mind to be skillful. Only if people change their bad attitudes to be good, we could build up a peaceful world, without any conflicts.

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