



The prime causes of the conflict and its resolutions with special reference to Mahānidānasutta

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Abstract

This research article aims to explore the prime causes of conflict and its resolution with special reference to Mahānidānasutta and other relevant discourses. The methodology of this research article is qualitative approach. Every human being faces with the problems in the life time. Here the problem refers to the conflicts or suffering which were included in part of life. The Mahānidānasutta came from dialogue between the Buddha and his disciple Ananda, in conversation, Ven. Ananda said that dependent origination is too easy to understand but the Buddha reply to him it was totally wrong, as dependent origination was not easy to understand because dependent origination is a key principle of Buddhist teachings which states that all the Buddha teachings arise in dependence upon other “if this exists, that exists; if this ceases to exist, that also ceases to exist”. The Buddha used the principle of Dependent Origination to understand human suffering and how to bring that suffering to an end. According to the principle, if suffering depends on something, and that thing is eliminated, the suffering will come to an end. The Buddha understood the causes and conditions of suffering and how to remove them. It is with this insight that the Buddha could then teach a path to liberation. The study shows that five categories of areas mainly have occurred the conflicts as root causes and finds resolutions as much as possible.

Keywords: Prime causes, Dependent origination, Conflict, Conflict Resolution.

1. Introduction

Among the discourses explored by the Buddha, the Mahānidānasutta is one of the most importance Suttas which analyzes the origin of the social conflict and the Buddhist way of resolving the social conflict. The social conflict is one of the main issues in the world that destructs the world's harmony. It is obvious that almost every society in the world is having either major or minor conflicts. When concern about the status of those conflict, it can be seen that the origin of the conflicts is in oneself, and then expands to the society. Such conflicts lead both individual and society to experience the boundless sufferings. The conflict can be various as social, political, economic and so on. The levels of social conflicts consist of space, structure, situation and behavior. (R.J Rummel, Understanding Conflict and War, 1980, P.33.) Due to the Sanga Community is also included as a social organization which related to the society, we also need to understand the nature of such conflicts and possible resolution of form the Buddhist point of view.(K Lymn. Sociology , 1985) p.25

As mentioned in the Suatta, ignorance is the prime cause of the social conflict. Based on ignorance, other related causes are arising which lead human beings to the conflicts. Thus, Ananda, independence upon feeling there is craving; independence upon craving there is pursuit; independence upon pursuit there is gain: independence upon gain there is decision-making; independence upon decision-making there is desire and lust; independence upon desire and lust there is attachment: independence upon attachment there is possessiveness; independence upon possessiveness there is stinginess; independence upon stinginess there is safeguarding; and because of safeguarding, various evil unwholesome phenomena originate-the taking up of clubs and weapons, conflicts, quarrels, and disputes, insulting speech, slander, and falsehoods. (Maurice Walshe, the long Discourses of the Buddha, 2005, p 34)

Craving → Seeking → Acquisition → Ascertainment

Stinginess → Possessiveness → Attachment → Desire and passion

Defensiveness → Various evil, unskillful phenomena come into play.

Taking up of sticks and knives; conflicts, Quarrels, and disputes; Accusations, divisive speech and lies. According to the modern contest, the conflicts is seen as having three main components attitudes, behaviors and contradiction. (ABC) If the earth remains with social conflicts liked now a days, the peace in the world would be just a dream. Human's craving has no such limit, so they always are unrest and burn with that craving. (Natthi ragasmo aggi Dhp)In understanding the nature of conflict and resolving conflict,

the Buddhist teaching of dependent origination is very importance. If one understands this teaching of dependent origination, he could know how to live cooperatively with others. (Buddhadasa Bhikkhu, *Patticcasamapada*, 1992, p.34) Present day, everywhere mention about a global community, so the people are interrelated. Whatever happens in any society, the affection of the particular issues has to experience everyone in the world. Therefore, understanding the social conflicts in global contest is important. Even though, there available various and texts regarding the social conflict and resolving the conflicts yet to be studied in deeply. The attempt of this research is to discuss Buddhist analysis of the social conflict and resolving the conflicts, as an analytical study based on *Mahānidānasutta*. Meanwhile, other relevant discourses are also studied.

2. Social conflicts with Buddhist social context

According to early Buddhism, the people in the society had been developed under the dominance of Brahmin customs. Many of them believe praying worship very often. That was some evident that in the early time of before the Buddha. The Buddha leaves home and Kingdom and leads to the renunciation practice. The Buddha had to sacrifice everything materials in order to practice a concentrated mind free from suffering. Buddhism deals with the nature of life and liberation from the suffering. But the Buddha thought that harmonious way to be peaceful referring to the society. In the Buddha teaching could see pointing to the great social and equality doctrines. Reciprocity of humanitarianism *Sagālovadasutta* is influence in the Buddhist social theory.

The Buddha tries to emphasize to be full of compassion (*karuṇā*) and wisdom (*paññā*), when he was with ten perfections in the past of many life times. Because they are vital important leading to the individual benefits for the human society or for the good of the world. There are two categories of societies: to the world of the public (*lokiya*) and to the end of the world (*lokuttara*) for those the paths in the approaching are two ways. For the world with compassion is possible and to the end of the world with the wisdom is better. The Buddha spent enormous energy for them. So he had more supernatural power than others. Therefore, the Buddha established the ten perfections (*pāramī*) especially compassion and wisdom as a result the Buddha can lead both of the community while facing with very serious troubles. To the society with the compassion is the key to successful society. The Buddha fully realized it to practice in the previous lives. The seen from the people understand that Buddhism especially focuses on the life of salient temples and forest but it differ from the Buddha social concept. Buddhism is not only the renunciation from

social affairs also practice to the engaging to society to be better peaceful and human life. There are many places in the teaching of the Buddha stories. Among them, one of Buddhist scholar, Walpola Rahula mentioned in his written book called “What the Buddha taught” about the importance of compassion to the society. “According to Buddhism for a man to be perfect there are two qualities that he should develop equally: compassion (*karuṇā*) on one side, and wisdom (*paññā*) on the other. Here compassion represents love, charity, kindness, tolerance and such noble qualities on the emotional side, or qualities of the heart” (Walpola Rahula, 2006, p, 46)

3. The Social System of canonical Buddhism

Social class and conflict view: a primitive concept of historian refers to 6th century as great changes of the world because human society increase maturity of intellect in those times, at the time of the Buddha existed in central India. Pre-Buddhist Indian religious concept described as authorities on the pali pitaka, the Vedic, the Brahmins and the Upanishads. Licchavi of Vesali, The most powerful republican state and the kingdom of Magada and Kosala with its emergence of powerful monarchs based on central India. Before the Buddha, the Indian society was believed to the God as a creator. Civilianization before the Buddha about 6th century was a remarkable period and developed the Aryans of the Vedic age. According to Pali Pitaka and the Vedic described four classes of castes: namely, Brahmins (priests), Kshatriyas (warrior and rulers), Vessas (farmers) and Suddas (slaves) (DN I p, 91.)

Hindu literature classified the society in principle into four classes Brahmins, Kshatriyas, Vessas and the Sudras. In the texts of Vedas had special position and privileges for the Brahmins but in the Buddha teaching on the special point is that Classes were originally occupational, not hereditary. The Brahmins served as priest, scholars and teachers. They are primarily meant all sophisticated thinkers for the people. Between Brahmins and Kshatriyas, they had conflicts and arguments on Classes. Kshatriyas served as rulers, warriors and administrators. In the Majjhima nikaya of Vasettha Sutta text, “the Buddha rejects that the Brahmins takes Jati (birth) as defining one’s class, on account of moral virtue, not birth.” (MN 98)

while the existing of the Buddha times, religious concept of Old-Indian was very complicated here, under the social context should describe belief, traditions and customs as the summary and its issues so would present before and present situation of the Buddha. Before the Buddha’s time Brahmins society was influence to the people. It was important as

an expectation of their life benefits and problems solutions of their difficulties. The people lived as far as possible seeking their happiness. But they did not satisfy with that. The trend of society counter leading to unhappiness there was a need to begin primarily peace of mind. At the time of the Buddha, “two primary traditions of religious beliefs were popular namely Brahmins and Samanas.” (A.K. Warder, *India Buddhism*, 2000, p, 38) Samanas: the people who follow to the Brahmins were not satisfied with Brahmanism. The trend of Brahmins society leads to new production of their beliefs and more happiness by applying the truths which philosopher had discovered. During the life time of the Buddha, there are various traditional schools which they discovered the truths. “The main organized schools of Samanas in the time of the Buddha were, besides the Buddhists, the Ajivaka, Lokayata, Jaina and Agnostic (Ajnana) schools.” (A.K. Warder, *India Buddhism*, 2000, p, 38)

4. Social conflicts with Buddhist political context

Any institutions of society including as a part of religion concern with politics because any intuitions had been under the nations building it was indeed political factors. Any religion could not stand lonely by themselves but religious sectors had been privately feature on it. Some scholars disagreed that any political concept in Pāli cannon is not prime issue to the main concerns. According to special teaching of the Buddha concept on the first noble truth, that “life is suffering” the Buddha did not teach declaration of nothing happen in life. Therefore, Buddhist canonical texts point out the elimination of suffering, or escape from suffering which human beings practice from their beliefs. Human societies had been suffering by two ways of views: physical and mental that the Buddhist political theory approach from the texts. The Buddha classifies into twos aimed at people toward life that leading to social and spiritual. Anyway, political wave depend upon them as a kind of some path. The people in some aimed at toward escaping from samsara, achieving Nibbana destination. But all the people in some are not driving to same way escaping from Samsara, just want to escaping from social suffering. There could be sufferings on physical and mental which resolve problems by different path might be political and spiritual. The Buddha mentioned his political concept In the Mahāparinibbānasutta that to maintain proper seven kinds of certain practice. (DN 16)

The Buddha preached many discourses to develop in human society about the messages of non-violence and peace based on internal or external issues. According to the political theory the power is vital important to govern to the people and the nations at the same time the political power require as the responsible uses in the society. While

the Buddha principally taught his teaching to the people focusing on moral and spiritual progress, to build from individual to the nations. To manage or govern the nations firstly must build the political power and the needs people want. In the *Kūṭadantasutta*, mentioned how importance of government service to the people of the nations. “To those in the kingdom who are engaged in cultivating crops and raising cattle, let Your Majesty distribute grain and fodder; to those in trade, give capital; to those in government service assign proper living wages. Then those people, being intent on their own occupations, will not harm the kingdom. Your Majesty’s revenues will be great, the land will be tranquil and not beset by thieves, and the people, with joy in their hearts, will play with their children, and will dwell in open houses.” ‘And saying:’ “Sobe it” the king accepted the chaplain’s advice: he gave grain and fodder, capital to those in trade, Proper living wages and the people with joy in their hearts dwelt in open houses. (DN, 5)

If the country is not developed economic rate and not influence by political power, it might lose people’s hope to the Majesty of the governors. And people cannot live together peacefully. In accord with political guidelines influence could be powerful to the countries. To be peaceful society must have leading to the progress on moreal and spiritual of the people with them. Moreal and spiritual progress needs provide by the materials, it can support by political situation. One of Buddhist scholar, Bikkhu Bodhi point out his perspective to the progress for the moreal and spiritual “While the Buddha principally aimed at guiding people toward moral and spiritual progress, he was fully aware that their capacity for moral and spiritual development depends upon the material conditions of the society in which they live. (DN, 5)

5. Political system of canonical Buddhism

Republican and monarch: the Buddha ultimately did not emphasize on the politic. King Suddhodhana wanted his son to be a prince as a universal monarch. The Buddha had been understood about politic because he came from Khitthiyas caste aristocratically. Understanding and involving with politic is differing from perspective on it. But the Buddha necessarily care much, for politic, expect for as it affected building social and humanity. Some state rulers come and approach to the Buddha about the political crisis asking for some perspective to get from him. At the time of the Buddha used to reply by no means of direct method to the rulers accordance with *Mahaparinibbana Sutta* dialogue between the Buddha and state rulers. (DN, 16) At the time of the Buddha introduce a universal monarch about Dalhanemi in the *Cakkavattisihanada Sutta*. He had been experienced the

concept of governance in the long life of his political history. He also had been familiar with two types of government like those Licchavis of Vesali known as Republican and power political states of government like Kosala and Magadha with its capitals. Which kinds of government the Buddha would have been is not necessary because he was spiritual seeker of truth and not Politian. His awakening on politic would be universal because he was with or coming from understanding universal monarch. But he especially advocated to the path of Dhamma over the any political views. At the time of the Buddha associated with power state kings called Pasendi Kosala, King Bimbisara, king Ajatasattu and the prince of small states like Vajji, licchavi princess of Vesali, and Kusinara princess etc. they all are given some advice from the Buddha. The Buddha point out the path middle way so in political concept could consider in it. (DN, 26)

6. Social conflicts with Buddhist economic context

Buddhists concept especially tends to mental progress disregard economics completely, the economy emphasizes on material things but economy exists between mental value or ethic and material. Therefore, Buddhist scripture effected on the economic materials, because nowadays, ethical value in product is higher, its communism of concerning at economic values is warranted. Modern Buddhist scholars approach to Buddhist scripture by new concept. It was rich advice on modern economic theory from the Buddha regarding to his doctorless. Ancient theory of economic value depend on material superstition but the trend of modern economic value focus on ethical context, it can make applicable economic rate with develops. Buddhist concept had never taught by ways of concerning with materials economically. The abilities of the Buddha concept treat with economic as an interest. It had found leading to the path of life based on moral and spiritual progress and happiness in the mind. The mental ability of happiness with moral condition provides to be higher cultivating to the material products. It would be a thing with vital importance of human society.

Modern scholar at economy realized a creative concept not just by standing only specialized academic issue, it could not be in the social structures including economic. Other academic way of the concept individual specialization treats the reasons for compiling in economics. Buddhist teachings at economic values are concerned with quality of mental wellbeing life, ultimately liberation from dilemmas. But in the reality world needs social harmony and peace. it can support as prime cause of material needs Therefore, Buddhist scholar, Bikkhu Bodhi mentioned that “the Buddha, He acutely realized that when people

are mired in poverty and oppressed by hunger and want, they will find it hard to hold to a path of moral rectitude. Thus he saw that the provision of economic justice is integral to social harmony and political stability.” (Bikkhu Bodhi, *Buddhist social theory*, 2012 p. 111)

To view on Buddhist doctrine by contrary point is liberation or renunciation from sensual pleasure, it was popular opinion of many other hands. But the Buddha never prohibited economic justice or wealth. Modern Buddhist scholar, Walpola Rahula point out the concept of Buddhist economic and philosophical concept is right livelihood which concern with the teaching are Cakkavattisihanada Sutta and of Dighanikaya clearly explain that “poverty is the cause of immorality and crimes such as theft, falsehood, violence, hatred, cruelty etc. to be social harmony and peaceful realm could provide economic justice in the nations wide. It could not resolve the problems and tried to through crime punishment.” (Walpola Sri Rahula *What the Buddha taught*, Buddhist, 2006, p 81,82)

6.1 The role of Political economy: the Buddha had been understood the importance of political economic concept on building to the peaceful and harmonious society. He distinguished his thought in the Kutadanta Sutta of Dighanikaya. Before sharing the Buddha thought, one modern political economic scholar mentioned about the same ideology is that “Economic affects politic, politic affects economic; they cannot divide each other because economic transactions and political activity go on all the time, the relationship between politics and economics is frequently interactive. That is, economic variables affect political variables, which in turn affect economic variable, which then affect political variables” the scholar, Joseph L. Klesner said. (Joseph L Klesner, *Comparative politic*, p, 229) Economics is the case study of how people and societies build to allocate or govern to natural resources and human resources in the nationwide. The Buddha realized social harmony and political stability. Thus, the Buddha distinguished economic view on political institution by asking from the Kutadanta Sutta of Dighanikaya, (DN 5)

that “in order to eradicate crimes political economic condition should improve to the people and to manage two levels of socioeconomic classes in the state society: for those at the top of senior civil servants, traders for giving capital and proper living wages for government servants, and junior civil servants for distributing of grain at least for the animals fodder.” In the nations building of political economic theory and its important, the Buddha explained their improve method on economic condition. This means that the Buddha approve improving wealth and prohibited poverty to the people in the societies. But the Buddha did not show fundamental his teaching with desire and attachment on wealth. Those are viewed in the most fundamental concept of the Buddha discourse and other scholar’s opinions to the importance of political economic building a nation in the society.

7. Economic culture of canonical Buddhism

Meaningful life to peaceful realm: accordant to the concept of the Buddha “life is suffering” which that word is meaningful of philosophical opinion. And another concept of the Buddha teaching is that human beings must focus on the present situation in life. Those two categories of academic words should compare with reasonable and critical point of views. Anyhow human beings in the society fundamentally need material wants in common seen in the ground. There are many views of similarity and difference on observing on their lives which concern with religious belief, political culture. Burmese Buddhist scholar called U Shwe Aung point out in order to food, clothes, shelter and medicines are necessary for human desire to the body’s needs as essential prime that was the concept on knowing from the body. After getting enough the materials need continue to the mental process needs.” (U shwe Aung, p, 94)

In the human society basically deal with the problems between material interests of economics and mental desire for numerous wants. What the two have in common behavior is in their recognition of the economic process to develop. However, in the detail of each of the solutions find significant divergence by the academic field. Political economic point of view especially provides to the material needs and the Buddha teaching to the concept especially supports moral or ethical value. Both of them create meaningful life and peaceful realm in the human society. That means increasing just one material or mental progress profoundly could not conduct to a men’s happiness in that society. The Buddhist scholar, venerable Walpola Rahula quoted four kinds of happiness in one man’s life, in his written book; it was from Angtranikaya “The Buddha told Anahtapindika, one of the great richer, who followed to the Buddha. Ordinary family life has four kinds of happiness. The first happiness is to enjoy economic security or sufficient wealth acquired by just and righteous means (*atthi- sukha*), the second is spending that wealth liberally on himself, his family, his friends, and relatives, and on meritorious deeds (*bhoga-sukha*), the third happiness is to be free from debts (*ānana- sukha*), the fourth happiness is to live faultless, and a pure life without committing evil in thought, word and deed (*anavajja-sukha*). (Walpola Sri Rahula What the Buddha taught, p. 83) In the conclusion, Buddhist economic view encourages material progress and the development of moral and spiritual condition. He also explained that both development are interdepend, and interdepend relationship between them. Just one could not observe improving moral ability without material needs. If so, it will be far from rational thought and not probable. To be peaceful realm can provide by both of development.

8. Social conflicts with Buddhist ethical context

The Buddha's teaching growth up, while influencing of Brahmanism culture which believe in ethics defining as oral custom. But the Buddha fundamentally established his ethics both bodily and verbal actions. The cleanses of developing ethics is totally important to go on achieving final goal of Buddhism. The ethics is not final decision in Buddhism, but its importance depends on climbing up to the top of achieving final goal as a mainly implementation. The purpose of inventing ethics is important in a society because no one might not perfect always therefore, ethics control some bad expectation of consistency to their bodily and mental actions, and also cover securities of human life. Ethics needs to develop. Buddhist ethics distinguished in all the precepts can be summarized in three simple principles to avoid evil: to do well: to purify the mind this is the advice given by the Buddha. (Dhp,183)

8.1 Parallel destination between morality and wisdom

The root causes of all unwholesome are greed, hatred and delusion which destroy life of human beings. The Buddha teaching of ethical point of view to the dialogue between the Buddha and Bhramin Soṇadanta, expounded confidently connection between morality and wisdom that the system of Buddhist ethics have in their parallel destination. Further, the Buddha asked to the Brahmin while his renouncing the qualities with morality and wisdom. Morality is the essence of wisdom, and wisdom is the essence of morality. At the end of the Buddha asking he decelerated that inseparable of morality and wisdom, they purified each other: it is like a hand washing another hand or a foot washing another foot. Therefore, it is development of morality and wisdom from the Buddha verse. (DN 4) The assumption of inventing morality is to cultivate the practice of good behavior to develop in human beings inside body and mind. Myanmar Buddhist scholar, U Aye Maung described for three concepts of morality definition of world famous philosophers: Accordance with Confucious philosophy about morality is that "wisdom is the root of morality", another philosopher of Baruch Spinozar mentioned that "the wisdom is prime cause in order to the morality," Socrates identified knowledge with the highest good. In his view no man is voluntarily bad. A man will not do a bad thing if he knows what is good. Of course knowledge as understood by these philosophers does not mean is not necessarily a virtuous man: (U Aye Maung, Buddha and Buddhism, 2016), p. 203)

9. Ethical culture of canonical Buddhism

From Buddhist perspective on ethical culture, it fundamentally focuses on actions (Karma). Those two categories of actions have Kusala Karma based on meritorious deed for good results and Akusala karma based on demeritorious deed for bad results. Those actions (karma) concern with intention said by the Buddha. The actions concern with intention lead to ones future lives in the circle of community (samsara). Actions that are prompted by constructive part of practice and beneficial results dependent upon condition both in this life and in the next. In the Buddha teaching the root cause of unwholesome are greed, hatred and delusion. In the human society many of crimes committed based on underlying shown above things. At the time of condition, the morality invented by the role of social primitive system. For human society as a basic five precepts to the moral outlook by the Buddha concept is not to be extreme way from greed, hatred and delusion. The essence of five precepts for human beings is that awareness. Observing to do and to avoid bad or less hatred, greed, craving increasing honest and awaking. This concern with actions based on five precepts of Buddhist morality and its consequence of reflecting. More perspective on spiritual path about moral condition of the Buddha concept is teaching to the noble eightfold path which classified into three categories. The morality (*sīla*), concentration (*samadhi*) and wisdom (*paññā*). The moral conduct in terms of right action, right speech, and right livelihood are representative of morality (*sīla*) which looking for spiritual guidance by way of part of ethical point of view. Classifying all of the Buddha teaching can be Dhamma and Vinaya which the Buddha preaches to develop Sangha community. It aims at according to spiritual development and peaceful realm of ability of mind, including suitable dealing with social conditions. Among those Vinaya rules, characteristic of a monk for the important moralities described in the Visuddimaggā – namely

- Partimokkhu Sila* - The Fundamental Moral Code.
- Indriyasamvara Sila* - Morality pertaining to sense-restraint
- Arjivoparisuddhi Sila* - Morality pertaining to purity of livelihood.
- Paccayasannissita Sila* - Morality pertaining to the use of requisites pertaining to life.

These are especially main important for monks called Sila Visuddhi (purity of Virtue) that the Buddha purpose to be sample as Sangha community for outside human society. Inventing the Vinaya rules for the monks have many the advantages of Sangha community and human society. The basic concept of the Buddha teaching aimed ascetic

practice with moral guidance for themselves and to development for others. It is the way to be many benefits especially Sangha community concerning with morality.

9.1 Four sublime states and society

The Buddha invented preaching moral guidance for the human society that essential of the four sublimes states. (Brama-vihara) these four attitudes are made to be excellent or sublime particularly because they are the right or ideal way of conduct towards living beings. They would be cultivated as role modal in the public awareness. The four sublimes are described in the following – namely

- Love or loving-kindness** (*Mettā*) - to all living beings without any kind of discrimination, seeks to overcome the anger.
- Compassion** (*karunā*) - for all living beings who are suffering, in trouble and affliction.
- Sympathetic joy** (*muditā*) - in others' success, welfare and happiness and
- Equanimity** (*upekkhā*) - in all vicissitudes of life, seeks to overcome the vice of prejudice.

On the other hand, the best way is the most difficult to practice and growing up to human beings, and society that essential of the four sublimes states (Brama-vihara) , the Buddha generally taught about four sublimes states but not exactly point out to whom or for whom therefore, all Buddhist would think with reasonable and critical ways. According to Kūṭadhanta Sutta, (DN 5) the Buddha's political economic view is that "states would develop jobs creations for individuals' standard in the society, if not so, hold-state leaders are absent for themes, can not govern or manage to the country. In those non-developing states could not practice the Buddha's four sublimes." Another teaching of the Buddha concept dialogue between Sonadanta Brahmin is that about declaration that "wisdom is purified by morality and morality is purified by wisdom" so the people in the states have the capacity for thinking which is good or bad to practice morality or four sublimes teaching by the Buddha. (DN 4.)

Another teaching of the Buddha accordance with Ananasutta of Ingratranikaya, in that teaching the Buddha told Anathapiddika about four categories of fundamental needs for human beings. These teachings can divide into three materials and one mental development. Ordinary family life should have four kinds of happiness. The first happiness to enjoy economic security or sufficient wealth (*atthi- sukha*); the second is spending that

wealth on meritorious (*bhoga-sukha*); the third to be free from debts (*anana-sukha*); the fourth happiness is to live faultless without committing evil though word and deed (*anavajja-sukha*). (AN Anna) The concept from four kinds of teaching explains that mental development depends upon material; material development also depends upon mental. Just one thing cannot practice in the human society. The four sublime states can provide as the great resolution for conflict resolution. If they all cultivate in the society, it will be free from hate, anger, jealousy and righteous improvements and peaceful realm.

10. Social conflicts with Buddhist spiritual context

The concept about dependent origination or *paticcasamupada* or *Mahānidānasutta* is can be realized to the goal of Buddhism with spiritual way the origination and cessation of suffering in the human beings life. The fundamental concept of the Buddha teaching is elaborated cause and effect. Final goal of Buddhism is Nibbana which taught the Buddha first sermon in the *Dhammasaccakapavotanasutta* as Noble eightfold path. Buddhism is certainly pointing out liberation and free from sufferings. That was also final purpose of Buddhism. The Buddha encourages reasonable and critical thinking based on cause and effect to be freedom of thought that depend on own realization of truths. One on the popular sermon proved that was the essence of summary of the Buddha's teaching. Accordance with that full meaning describes. In the Nikaya the story of this verse existed briefly discussing between Ven. Assaji and the lay man called Upatissa, later become a Ven. Sariputta, who listened to that verse realized as *Sōtapanna*. This is the fundamental concept of Buddha Dhamma, and is explained in detail in the *Paticca Samuppāda*. Four noble truths are summarized from the *Paṭṭiccasamuppāda*.

“Yedhammāhetuppabhavā,
Tesaṃhētumtathāgatoāha;
Tesañcayonirōdhō,
Evaṃvādī mahāsamaṇō”

The sermon of the key in the verses showed defining what the meaning of the Buddha brief concept that will analyses understanding all the Buddha's teachings. Leading to the cassation of suffering. The Buddha taught about his teaching to the audience for forty-five years long based on cause and effect included in the four noble truths. The Buddha concepts of all teachings are not dogmatic beliefs.

10.1 The concept of *kamma*:

Kamma means, it was the Buddhist perspective of the law of cause and effect. It teaches that whatever you practice in life is what you will be effected. The word, Karma is prevailed in the world of the people as well as fundamental concepts in Buddhism: In early Brahmanism, the term karma simply had the meaning of “ritual action”. In the Buddha’s concept *Kamma* means actions to the body, verbal and mental with volitional conditions, and explain intention with actions keep human beings provide to rebirth to the next life. It was accepted before the time of the Buddha as sacrifice in the Vedic culture. Before the Buddha time, just the actions of sacrifice certainly influence as *Kamma* but later on, the Buddha taught moral practice, and actions based on body, verbal and mental with intension are *Kamma* by the Buddha said. It is totally important in Buddhism. For instance, does good deed, the result come to be good, does bad deed, the result also will be bad. It is fundamental way in the Buddha’s concept. According to Aigutranikaya at Nibedhika Sutta, the Buddha said that “Cetanaham bhikkhave kammam vadami,” it means actions with intentional, volitional will lead to consequence of the process for next performance. What the *Kamma* means not only just actions also included intension. Therefore, the actions of physical, verbal and mental perform with intension, volition to the wholesome or unwholesome; they can be defined as *Kamma*. But the Buddha and all Arahans have enlightened all defilements and renunciation so they will not produce as new advantages and disadvantages of the actions *kamma*. According to the Culakammavibinga Sutta of Mijjaimanikaya the Buddha explain that “the owners of their actions, heirs to their actions, they originate from their actions, they are related through their actions, they have their actions as their refuge and that it is action or *kamma* that distinguishes beings as inferior and superior.” (MN, 135)

10.2 Buddhist perspective on *Samsara*:

Buddhist perspective to the concept of *Samsara* refers to the cycle of existence life, which includes birth, living, death and continuing or returning the process to life. This concept is mainly concerning with the ideas of karma and Nirvana. According to the Paṭṭassasamupāda, Buddhist Perspective on defining to *Samsara* is that the cycle of existence is continuing the process of body and mind. It based on as prime cause is ignorance (*Avijja*). It leads to volitional impulses, it leads to consciousness, it leads to body and mind, it leads to sense bases, it leads to contact, it leads to feeling, it leads to craving, it leads to clinging, it leads to becoming, it leads to birth, ageing and death. The progression begins with ignorance and it produce to the suffering. Through the progress birth, ageing, death, sorrow, lamentation, pain, grief, and despair are arisen of suffering.

Therefore, long life continuing to progression returning to the cycle of existence is called Samsara. The Buddhist perspective to body and mind as continuing is Samsara. Those ideas by the Buddhist concept are one of the most significance teachings in Buddhism. Before the time of the Buddha, humans beings believed in the circle of existence or Samsara, that considered that it is suffering. They curiously discover many kinds of means freedom from suffering and liberation of Samsara. In the temporary of the Buddha, Jaina Mahavira teaches the highest goal of human beings is achieving to the kaivalyatanana which practice with extreme ways. They believed Samsara is the result from the previous life of cause and effect. They also serve austerity with extreme way. The ways with extreme Ahimsa and severe austerities will achieve gathering with Mahabrahmin. It was their final goal of full of wisdom, free from all sufferings and liberation of Samsara. But the Buddha teaching free from suffering differs from it. The Buddha also teaches that life is suffering. But path way to achieving final goal observes and discovers the root cause of suffering and eliminate from them. The Fourth Noble Truths can lead to the Nivana free from all sufferings. In the Dhammasaccapavotana Sutta the Buddha explains that achieving five aggregates and life are suffering. “Monks, avoiding these two extremes, the Blessed One has gained the supreme knowledge of the middle way, which produce. Vision, produce knowledge and leads to d tranquility, higher knowledge and Nibbāna, the end of all suffering” (SN I, 12)

11. Spiritual concept of canonical Buddhism

The Buddha teachings explain that the extreme ways are concern with attempting to the conflict torture on oneself, it gives only suffering. Thus, avoiding from two extreme ways and practicing “Middle Path” is profitable way. It refers to Noble Eightfold Path composing of eight categories as namely, Right Understanding (*Sammā ditthi*), Right Thought (*Sammā sankappa*), Right Speech (*Sammā vāca*), Right Action (*sammā kammanta*), Right Livelihood (*Sammā ājiva*), Right Effort (*Sammā vayama*), Right Mindfulness (*Sammā sati*), Right Concentration (*Sammā Samadhi*)

11.1 Nivana and Samsara:

Nivana is final goal of Buddhism which is the external state of being, where no longer exist Kamma and Samsara free from all suffering. It also represents the end of greed, hatred and delusion that the root causes of all sufferings. In the Mahānidānasutta, the Buddha (DN ii 15) teaches about the craving which was prime cause of suffering and cultivates to grow up sensual pleasure for the human beings lives. That craving produce attachment, it also produces again volitional actions of Kamma. It turns into many lives

and can be called Samsara again and again. Nirvana, is a complex conceptual state and quite difficult to explain the place where exist. It can be confused the nature of humans mind in which a person escapes the suffering of the world and realizes his final goal and within Samsara. In the Samyutanikaya of Rohitadevaputtasutta the Buddha explains about the concept of Nivana. That is “the world or loka, its origin, its cessation in Nivana and the way to Nivana- all these are to be found in this physical body” (SN ii 352) Accordance with that meaning teaches that Nivana is no storage place after dying and approaching to it. It means just observing five aggregates of present situation free from all defilements and cessation of craving in the body and mind. Nivana also means purification of the mind free from any defilement. But the blind mind do not guest it. If a person attains that ultimate state, it will fully realize it. In the Angutranikaya of Sanditthikanibbanasutta mention that “The man who has eradicated greed, hatred and delusion is free from suffering and does not cause suffering to other people. In this way he realizes Nivana here and now, in this life.” (SN ii 341) According to Buddhism Nivana is eventually leaved from the cycle of reincarnation and to exist peaceful realm spiritually. Albeit impersonally to be perfect one, there would be the equalities of two categories for which to the society compassion (karuna) and for which the path of spiritual way needs wisdom (panna). Buddhist noble eightfold path are classified three kinds: Ethical conduct (Sila) based on namely, Right Speech, Right Action and Right Livelihood. Mental Discipline, (Samadhi) in which are included namely, Right Effort, Right Mindfulness and Right Concentration. Those six factors can provide constituting to the Right Thought and Right Understanding to be (wisdom). The remaining two factors mainly observe and realize the Four Noble Truths. Those four kinds are the path leading to the realization of final goal of Nivana. In the conclusion the essence of Nivana is blissful and peaceful realm. It can mentioned in the teaching of Dhammapada to the King Pasenadi of Kosala “Health is the greatest gift, contentment is the greatest wealth. A trusted friend is the greatest relative, Nivana is the greatest bliss”. (Dph)

12. Conclusion

The effort in this research article towards to the study of the prime causes of the conflict as mentioned in Mahānidānasutta and consists of five types of which each has own its particular purposes to the conflicts and its resolutions. Through the development of mental power is concerned with physical issues, like religion could not cultivate without equality of main branches of social, political, economic capacity, and also commonly make mistakes with first step of ignorance to the conflicts and the twelve kinds of link will be conditions

to give having the circle of new born to become suffering or conflicts.. Understanding to the four noble truths is free from suffering and also free from ignorance.it can be easy to look for happiness and peace. The conflicts will be disappearing in the body and mind. This research article especially finds a fact the resolution with special reference to Mahānidānasutta and other relevant discourses. The aim for this research article shows that finding the facts to resolve the conflict resolution in the life time.

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