

# PARADIGM OF BUDDHIST PEACE IN DIFFERENT THINKING SOCIETY

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## Abstract

This article aims to study the crystallized science and art of paradigm of Buddhist peace in the different thinking society to solve the root causes of conflict, building harmony and realizing the duty together happily as a guideline for development with the paradigm in developing the country as the starting point in driving the country towards stability, prosperous and sustainability of current government. It is the light that makes Thailand be free from “trap of the conflict” into a “harmony of the nation” a peaceful society to live and full of smiles in the future.

Keywords: Paradigm of Buddhist peace, in different thinking society

## Introduction

Why do humans and social wants conflict, or on the basis of the conflict. In fact, the Reasons for the conflict is because conflict is a necessity or nature of humans and social. Therefore, the humans and social are unable to escape from conflict. (ChaiwatSathanan, 2539: 36) questioned that, is the conflict a merit that contributes the creation of good things to society or a sin cursing the humans and social drowning in the problems. (Suthiwongphongpaibul and team, 2544: 7) but in the society consisting group of people with different cultural background or ethnicity and religion come to live together will inevitably have different of way of life, which leads to conflict such as a man living to survive in society is necessary to rely on biological factors. (PhruethisarnChumphon, 2553: 41) and

other factors to satisfy their own “needs”. The question is “want or need” how does it relate to conflict, because humans and social do not understand the true nature of wants and needs, isn’t it. Therefore, it gets “trapped” in conflict. Buddhism, known as the “religion of peace” (Kh. Sn. (Thai) 25/787-794/690-691), (Kh. Su. (Thai) 25/787-794/690-691), (Kh. Su. (Thai) 25/270/116) How does it act to above problem, can Buddhism accept or not that “conflict is the nature of humans and social”. (Phramaha-Hansa Dhammhaso, 2554) what was the Buddha’s perspective towards conflict? His perspective was “conflict is not the nature of humans” which can be considered as “thing that humans cannot avoid, yes or no” or he saw that “conflict is not the nature of humans”. If the answer is in this way then he presented the word “Dukkha” (suffering) in “Tilakkhana” (three marks of existence) and tried to reiterate that “we teach about suffering and to end the suffering” for what.

What is the cause of conflict of humans and social?

Analysis of the factors that cause the conflict in important Buddhist scriptures found the answers in two major issues, namely

### 1. The internal factors causing the conflict

One of the important variables that causes humans and social conflict, the main reason for category of dhamma named “slow” that is because when it happens or exist in any individuals, organizations or any group of people it will make the individual or organization develop slowly or makes the development internal potential slow which is included with 3 important dhamma principles are Taṇhā (cravings), Diṭṭhi (view) and Māna (arrogance) (Kh. Nd. (Thai) 29/109/331) all the three are considered influential and crucial to cause the conflict in the individuals or a group of people.

### 2. Taṇhā (cravings): the source of conflict

“How is Taṇhā the source of conflict” the main cause that makes craving ignite to cause the conflict in terms of brawl is because of the word “beloved things” “get involved because if you analyze the word “beloved things” there are 2 types of implications, namely, “living beings” (mother, father, brothers, sisters, son, daughter, friends or relatives) and Saṅkhāra (volitional formations) (satisfying form, sound, odor, taste, touch)” (Kh. Nd (Thai) 29/89/301-302). Both the beloved things can be classified into an important “infection” that causes controversy because

humans are suspicious that what you love will be taken by others, being snatched away or has been snatched away. At the same time, when the things we love will change, is changing or changed these are the symptoms which make humans to quarrel to grab “leadership” to make that thing “stay with oneself” by adhering in those things that are ours by the power of craving.

### 2.1.1 Diṭṭhi (view): the source of conflict

The word “Diṭṭhi” means “view” or “creed” Diṭṭhi in this context means view in terms of “negative” which is included with 20Sakkāya-diṭṭhi (personality-belief), 10 Micchā-diṭṭhi (wrong view) and 10 antagāhikādiṭṭhi(antinomies) until 62 diṭṭhi (Kh. Nd (Thai) 29/174/492-494). As the humans clinging to diṭṭhi (diṭṭhi-upādāna) either one as mentioned above which leads to controversy among the group of people who have different views but do not accept (Kh. Nd(Thai) 29/115/341).The opinion of others because of each person has its own standpoint, for such reason the Buddha emphasized that “those who hold the wrong view surely will conflict the the world” (Kh. Nd (Thai) 29/82/243) and “beings who adheres in the wrong view that are excellent would make any view the great in the world saying that other views are bad besides theirs. Therefore, those beings never out of brawl” as can be seen from a case of Brahman having different views that all things are pleasant to me, all things are unpleasant to me, something pleasant me and something unpleasant me” then they argued when they argue they destroy and hurt each other.

Both the reasons mentioned can be classified as the important motivation to make a person or a group of people to maintain “stronghold” or “standpoint” because maintaining “stronghold” is meant to maintain the “area” of living life in society with honor and happiness in this world. Besides that, some people try to maintain their own “standpoint” maybe because the aim for excellent results that the concept of oneself or one’s group causing the peace in the next world or next life is possible even though, maintaining such standpoint must be redeemed by brawling or killing others who disagrees our concept or using someone as a tool to annihilate people who disagreeing with them and if they want such a violent situation filled with more reasonable they may have killed or destroy tools they’ve already used. As it can be seen from a group of non-Buddhist priest used a woman named Sundari as a tool to eliminate the Buddha as a case study just because of wanting luck, worship and respect from others in the society, after that they ordered to kill Sundari.

### 2.1.2 Māna (arrogance): the source of conflict

The Buddha defines the term “Māna” as egoism, the state of self-conceit, self-confident, praising oneself like a flag, overambitious, mentally praising oneself like a flag “(Kh. Nd<sup>2</sup> (Thai) 30/103/353”. The problem is “what makes humans think that they are better than others” from the study found that humans use status of being in nation, descent, being a descendent of a clan, being beautiful/ good looking person, job, education, career, principles of art, science and education, erudite wit or besides this other are “we are better than him”“(Kh. Nd<sup>1</sup> (Thai) 29/178/508-510)”. If the analysis the issue that humans rely on such properties as important tools to show up or make an appearance that “oneself is good” or “better than anyone else” in those qualities and that is where “arrogance” and “adhere to arrogance”

From the text above found the 3 types important root namely, “Taṇhā (cravings), Diṭṭhi (view) and Māna (arrogance)” there roots are considered as “things that causes sluggishness” in potential development of humans, curbing the development of organization and society as well, according to different situation occurred in the society involved with controversies and finally led to the killing or destroying. These are entirely caused from the roots. Therefore, the problem solving process is not just an external phenomenon. If it is for education and understand the internal dimensions so the problems get resolved from all the sides.

### 2.2 Cause of external factors that causes the conflict

Analysis of Buddhist scriptures found the interesting points of cause of external factors that causes the conflict as following:

#### 2.2.1 Facts or information as the source of conflict

The facts and information are considered as the significant variables which causes conflict. The main factors that information or facts brings the conflict is because the analysis, interpretation, data variation and divergent communication from the remaining facts or in the opposite direction. We might understand, whereas the understanding occurs from interpretation, analysis or told by a credible person, but when someone indicates you the primary class information we may not accept and consider such information might be not accurate information.

#### 2.2.2 Benefits or needs of the source of conflict, benefits or needs

are considered as one of the factors to cause the external conflict clearly. Especially, resources or limited things but the needs or the people with needs are greater than numbers. If the resources or things are unable to manage in systematic way it would be easy to make conflict erupt to snatch their shares, as it can be seen abstraction case of water resource of Sakayas and Koliyas (Dn. Sv. (Thai) 9/ 2677/ 92) due to the fact both the clans needed water to use in agriculture but the problem was the quantity of water was only accommodate for either one clan only. The negotiation took place but in the end the negotiation process failed because both the clans wanted to be the owner of the water resource because of this reason the stream of conflict which led to the violence.

2.2.3 Relationship as the source of conflict, the phenomenon of conflict in the group of Vinayadhara (an expert in monastic code) and Dhammakathik (an expert in suttas), group of Kassyapathera and Purana, group of Yasakakanthaputra and Bhikkhus from Vajjī came from the another external factors that is “Relationship” because of the bad relationship made the Vinayadhara monks to blame the Dhammakathik monks behind that they committed Āpatti (an ecclesiastical offense in monastic code) even though they didn’t knew, because of the bad feelings for not choosing them as the participants in 1<sup>st</sup> Saṅgāyana (Buddhist council), yes or no, which made Venerable Purana to confront and discrediting the credibility of MahaKassapathera and the group by unaccepting some of the issues caused by 1<sup>st</sup> Buddhist council and because of the degenerated relationship, yes or not that made Bhikkhus from Vajjīto punish venerable Yasakakanthaputra until he turned back to criticize such behavior and led to Buddhist council eventually.

2.2.4 Ethnicity is the source of the conflict, how “ethnicity” is the source of conflict? The author considered as “a human who judges someone who is not “ours” are “theirs” or call other person who is not ours as “marginalized person”, and estimate or evaluate the value of “others” are inferior to them and try to degrade their honor and humanity even lower continually”. These are the source of the conflict.

The significant reason that this group humans tried to do is to create the background “fake civilized humans” to themselves but criticized, insult and underestimate other people. “Overpressure” which often reflects in the form of violence from the victim shown through “Terrorism” both nationally and internationally. These kinds of expression has been remarked terrorists are “inhumane” “non-religion” and “Satan in the

cloak of saint” such as south Thailand insurgency, bombing world trade center or student hostage and killing them cruelly in Chechnya. What people are interested and care about is “the violent phenomenon occurred including dead body of children or the collapsed building” but what people forgot and overlooked is “the source of problem was the massacre of Palestinians and Iraqis” but people do not consider that “how they’ve been treated as different ethnics”. How was the past but however, people do not think about that how they’ve been through all the time during the crisis. Therefore, the author is not surprised when the violence situation occurs around the world and another reason for being “unsurprised” was between Sakyas and Koliya clan in case of king Vidudaba declared war to genocide the Sakyas.

Even though the war was over but the “conceit”, “arrogance” led to “war” against Sakyas one more time in case of war to genocide the Sakyas king, (Kh. Sn. (Thai) 25/ 47/ 41, M.M.A 2/ 374/ 256) besides insulting king Pasenadi of Kosala whose status was king as well by handing over the daughter of a servant lady as the chief queen as well as, insulting King Vidudaba, the son of the servant lady by using to wash the throne used by king Vidudaba by milk and not allowing their children to pay homage to king Vidudaba who was elder by sending them away. These factors are considered as “leavening” king Vidudaba decided to declare war to genocide the Sakyas”. Whereas, the king Vidudaba didn’t even spared the unweaning children from their mother. Despite, the Buddha was the middleman for this incident due to “the base of hatred” was strong and accumulated since the childhood. The question that arises is that “what is the difference between genocide war of king Vidudaba, Kosovo war, holocaust by Adolf Hitler and transnational terrorism”

#### No knowledge no reconciliation

Ignorance is the source of conflict in today’s Thai society, so seeking knowledge is the source of wisdom to solve different conflicts happening in Thai society. According to (Phra Phromkhunaphorn (P.A Payutto), 2543: 28-29) introduced Buddhist paradigm to solve the conflicts occurring nowadays that “in modern eras the world without borders became community or the same village, instead people in the society will stay well together peacefully and happily but the normal situations appeared in contrary and seems to be worse than ever. If people nowadays have narrow mind, each sides separates more, aiming benefits for oneself

and one's sides, aiming to maintain and empower immensity, quarreling and oppressively harming in individual, community and national levels cause what is called "people are more coarse in universal world".

When considered in detail found that the outcome of "the beginning of the conflict in Thai society" or simply known to understand is the suffering quagmire of the Thai history at least 6 mires

1. Injustice in society
2. Social problems, social sickness and lack of happiness
3. Corruption
4. Instability
5. Unsustainable and
6. No Peace and peacefulness (Krit Phermthantachit, 2553: 95-129)

When considered without bias found that different problems occurred in Thai society has the major causes from within the mind of humans itself, making humans to perform different roles in the world of conflicts in ideas, social and politics because the 3 kinds of causes are

1. Taṇhā (cravings) or Kilesa (defilements) seeking for high profit and benefits because of corruption and consumerism dominated by Lobha-citta (desirable mind), Dosa-citta (aversion mind) and Moha-citta (delusion mind).
2. Diṭṭhi (view) demand of authority crazily.
3. Māna (arrogance) attachment in doctrine, belief, ideology and religion.

Buddhist principles have guidelines to approach humans to look into oneself which is one's own mind before looking outside. When considering humans and the environment to consider the balance between humans, nature and social under the principles of Majjhimā-patipadā (middle path) by using the principle of Sammā-ājīva (right livelihood) which means to have proper administration in one's behavior with the middle way, sufficiency and moderation are the point of quality of life and satisfaction converge together besides this, one of the most important principle of the guidance and conflict management behavior based on Buddhism such as 10 morality principles (Kh. J. 28/ 240/ 86) for executives and administrators to acquire oneself, people and occupation which will lead equality and justice including

1. Dāna means to offer, sacrificing besides sacrificing goods it also means offering kindness to others with generosity.
2. Sīla means the good behaviors physically, verbally and mindfully deprived from evil things both in governance including law, forensic tradition and in religious way adherence to accuracy, equitable and justice.
3. Pariccaga means to self-sacrifice for the public happiness.
4. Honesty means being honest as parents existing in sincerity.
5. Maddava means the gentleness, respecting to elders and humble to equal and lower individuals.
6. Vīrya means perseverance in performing duty without laziness
7. No anger means not expressing the anger to appear such as harming others even punishing the offender must be done according to the reason.
8. Non-violence means harmlessness or not forcing, not causing suffering or persecuting others.
9. Patience means to bear all the things, maintaining physically, verbally and mentally actions completely.
10. Equitably means steadiness, accurate to justification essentially, not been distracted by any words, emotions or good fortune.

It can be seen that Buddhism taught us to be based on Dhammadhipateyya (governed by dhamma) which is to bestow justice and considering what is right or wrong. In bestowing justice is to especially considering dhamma as the prominent in the country, in organization when there is Dhammadhipateyya it will not fall under the 4 kinds prejudice (1) prejudice because of love or desire is called Chandagati. (2) Prejudice because of hatred or enmity is called Dosagati. (3) Prejudice because of delusion or stupidity is called Mohagati. (4) Prejudice because of fear is called Bhayagati.

In summary, nowadays in Thai society has changed the thoughts and opinions of young people who has varieties of different ideas and when there are different ideas, there were division in ideas made Thai society lack of reconciliation. Therefore, it is necessary to have knowledge and understand the teachings of the Buddhism because the teachings are broad covering virtues. It is considered as modern and highly valuable as well as including teachings about good deeds for the sake of goodness. In today's society there are lots chaos, especially Thai society in the past



was caring and livable society or Siam, the land of smile. People were cheerful and generous. It was harmonious, loving and unselfish society and the main institutions were nation, religion and monarchy as the center of people in the nation. Considering what is right or wrong one must listen with the reasons, diagnosing different issues as way to conduct or living life peacefully or creating love, harmony and reconciliation of the people in that society to adhere the teachings of the Buddhism or Dhamma which is the right thing that society will return to peacefulness as the habitable and filled with smiles like the past certainly.

Knowledge, understanding causes the path of peace in different thinking society

Before creating reconciliation the first thing we must do is to know the problems deeply and widely, when we know it then access into those problems by understanding different issues and details of those problems and then find out the solutions of that problem. Whereas, Buddhist teachings has indicated principles in solving problems of life in Ariya sacca (the four noble truths) namely 1. Dukkha (suffering) or the different crisis which means no peacefulness, no reconciliation. 2. Samudaya, the cause of suffering is the cause of crisis, the main cause of the crisis for disharmony in Thai society or in this world, immorality is the cause of selfishness and when one's selfish it is trouble to that person as well as others immediately. 3. Nirodha, cessation of suffering is peace or reconciliation which is considered as Nibbana for the ordinary people in the world. 4. Magga the path to peace or reconciliation (Buddhadasa Inthapanyo, 2530: 53-77)

In addition, to live together in a society one should know the duties and relationship of people in the state, treating well in society for the harmony, pursuing harmony which should have in the society that one exists or living in no matter whatever position or conditions in society, no offensive points which causes disharmony of people inside the state, having unity agreeably. Everyone are equal in different aspects which is a part of the state as well called the six types of Saranya-dhamma (six principles of harmony) (D.11/ 317/ 257) namely:

(1) Metta kayakamma is one should physically express with kindness, politeness, gentleness, goodwill, helping each other and co-operating each other, respecting rights and freedom of others.

(2) Metta vacikamma is one should verbally express with kind-

ness, speaking politely with sweet voice expressing good will to each other, telling useful things, teaching, advising or warning with good will, respecting each other and using reasons in negotiation with wisdom.

(3) Metta manokamma is one should mentally express with kindness, wishing good wills to each other, always thinking about beneficial things to each other, do not think of persecuting others, desiring good will only, think and do beneficial for others.

(4) Sadharana-bhogi is to share things one have got from righteous way, pleasure to give, Although, it is a small thing without worrying to divide in average for the consumption all together, distributing income fairly.

(5) Sila-samanyata (to keep without blemish the rules of conduct along with one's fellows) is one should behave, maintain discipline, having physical and verbal honest to blend it together, well behaving to each other's accurate according to the discipline of the country, not persecuting others, not causing troubles to society, one must conduct

(6) Ditthi-samanyata (respecting each other's view) one must be confident and adhere in principles, ideology and ideals which is together or consistent, equal in views and accepting in the same principles, respecting each other's opinions.

It can be seen that six Saranya-dhamma (six principles of harmony) are the teachings to build reconciliation in demonstrating the roles and relationship of the people in the state that should be treated in the society. For the harmony to live together in the society, having sympathy with each other and having good interaction in front and behind, causing remembrance, creating love, respect, supporting, assisting as well as not to fight with each other, enhancing to build harmony in society, adhering in equality and freedom of people. Everyone has equal participation in politics. Therefore, every people must practice equally, has equal right to practice according to the law, opportunity, economic and social, has faith and adhere in the principles, democratic ideology, respecting the rules of democratic governance will bring the happiness

In summary, solving the sufferings or problems of humans must eradicate their minds those are (1) Taṇhā (cravings) or Kilesa (defilements) seeking the highest profit and benefits continued from corruption and consumerism dominated by Lobha-citta (desirable mind), Dosa-citta (aversion mind) and Moha-citta (delusion mind). (2) Diṭṭhi (view) demand for authority crazily (3) Māna (arrogance) adherence in political beliefs and ideologies. When we are able to solve within the mind of all these people, different problems occurring outside will calm by itself implicitly which is compared to fire without its fuel. Therefore, the best way to build reconciliation is to solve within the mind of everyone according to principles Buddhist peace as mentioned then it is able to build the reconciliation in Thai society permanently.

### **Conclusion**

“Paradigm of Buddhist peace in different thinking society” in the different thinking society is the Buddhist peace to build up the reconciliation proceeded from the conflict in Thai society continuously and multiplying the conflicts occurring consistently from many factors leading to divide in ideas. The separation into groups and causing contradict in ideas are unable to connect the crack occurred from the misunderstanding the integrity together. The conflict is not just about one thing only. These problems will expand to economic, social, politics as far as religious problems until those different problematic process links to segregation in society which makes difficulty to cause social unity easily. Buddhism is a part of systematic society which is unable to be separated. Buddhism changes according to the social state, economics and politics but Buddhism has influence and provision to way of life and people in the society. Whereas, sociologists accepted the importance of Buddhism as the system to control social peacefully and primary institute for enhancing morality, ethics and welfare of humans. The teachings for administrators or politicians and people have harmony in creating prosperity of the nation, enhancing freedom and equality in democratic system which is considered that everyone are equal.

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