A STUDY OF THE PRIME CAUSES OF SOCIAL CONFLICTS AND ITS RESOLUTION WITH SPECIAL REFERENCE TO MAHĀNIDĀNASUTTA

Venerable Zanaka

A Thesis Submitted in Partial Fulfillment of
the Requirements for the Degree of
Master of Arts
(Buddhist Studies)

Graduate School
Mahachulalongkornrajavidyalaya University
C.E. 2018

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The Graduate School, Mahachulalongkornrajavidyalaya University, has approved this thesis entitled "A Study of the Prime Causes Conflicts and Its Resolution with Special Reference to Mahānidānasutta" of Social as a part of education according to its curriculum of the Degree of the Master of Arts Buddhist Studies.

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Abstract

The concept of social conflict and its resolution especially emphasized on the Buddha's teachings as well as other relevant scholars perspectives. Conflicts are part of human beings life it would also understand end how to resolve those problems. It could be approached by the Buddha's teachings that the impact of conflicts its appearance from various issues in the society. This is a kind of study about the social conflicts.

The main object in this research paper is to study the attention of the conflicts and its resolutions that it was but highly significant issue in modern society. The concept of social conflicts and its resolutions have in my mine to understand in order to Buddhism. There are numerous approaches to this academic field which present to attempt by many other scholars. Buddhist canonical teachings emerged variously effect with social, political, economic, ethical perspective and spiritual as special context. In this research paper consist of the conflicts in modern society and some conflicts in the Buddhist teachings which are existed the solutions from Buddhism and other relevant.

This research has presented the documentary research method considering them to reach the central purpose of the Buddha teachings to be clear understanding. Therefore, the researcher find out in a better position of problem solution selected from the perspective and interpretation of outsider views.

The findings of this research suggest that in order to assume absolute certainty a solution for social conflicts and its resolutions, these are three steps finding the facts, the first is understanding Buddhism with conflicts point view by Patticcasamupada, the second is providing to the conflicts studies with another relevant discourses and the Buddhist concept on conflict resolution can be applied to be peaceful life in the society. The short point of the facts in this research will be seen that comprehensive understanding between Buddhism and conflicts (CUBC).Those under- standing will lead to the peaceful society. However, this research has enough time with attention to emphasizing on it and also aim to create to be a better researcher with desire for further knowledge and understanding to Buddhism

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Second, I want to thank my advisers Dr. Banpot Thontiravong M.D, department of peace study, Dr. Piyaratana, the lecturer of faculty of Buddhism, as very knowledgeable who supervise me.

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Ven. Zanaka

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Abbreviations

A	Anguttaranikāya
AA	Anguttranikāya AtthakathaāManorathapurani
Abhidh-s	Abhidhammattha Sangahā
Abhidh-v	Abhidhammatthavibhavini (tika)
D	Dighanikāya
Dhp	Dhammapada
Dhp-a	Dhammmapada Atthakathā
Dhs	Dhammasangani
It	Itivuttaka
Khp	Khuddaka Pātha
Khuddas	Khuddasikkhā
M	Majjhimanikāya
MA	Majjhima Atthakatha
Mil	Milindapanha
Nett	Netti pakarana
Nett-a	Netti pakarana Atthakathā
Pat	Pātimokkha
Patth	Paṭṭhana
Pet	Peṭakopadesa
Pj I	paramatthajotikā I

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Chapter I

Introduction

1.1 Background and Significance of the problems

Among the discourses explored by the Buddha, the Mahānidānasutta[1] 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.[2] 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.[3]

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

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[1] D.iii.55

[2] R.J Rummel, **Understanding Conflict and War**: Vo1 4; Published in Review 1980, Cambridge University Press, P.33.

[3] K Lymn. Sociology (west publishing company, 1985) p.25.

originate-the taking up of clubs and weapons, conflicts, quarrels, and disputes, insulting speech, slander, and falsehoods.[4]

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)[5] 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.[6] 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.[7] 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.

1.2 Objective of the Research

1.2.1 To study the social conflict in modern society

1.2.2 To Study the prime causes of the conflict as mentioned in Mahānidāna Sutta and other relevant discourses.

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[4] Maurice Walshe, the long Discourses of the Buddha, the Translation of Dighanikaya, KiKandy. BPs, 2005), p.56.

[5] Weble Charles and Johan Galtung, Peace and conflict Studies (New York; Routledge, 2007), p. 313.

[6] Natthi ragasmo aggi Dhp.

[7] Buddhadasa Bhikkhu**,** Patticcasamapada, (Bangkok: Vuddhidhamma Fund, 1992), p.34.

1.2.3 To analyze the implication of Buddhist teaching in resolving the social conflicts with special reference to Mahāhidānasutta

1.3 Statements of Problems Desired to Know

1.3.1 What are the social conflicts in modern society?

1.3.2 How does Mahānidānasutta explain the prime causes of conflicts?

1.3.3 What is the implication of Buddhist teachings in resolving social conflicts especially in the Mahānidānasutta?

1.4 Scope of Research

1.4.1 This is scope of sources of scripture

1.4.2 The Pali Cannon

1.4.3 Especially the Mahānidānasutta

1.4.4. Others scholar books

1.4.5 Articals, Journal, Magazines and Research papers

1.5 Definition of the Terms Used in the research.

Conflict may refer to; the general pattern of groups dealing with disparate ideas.

1.5.1 **Social conflict** means that is used for both people and groups who have believes, attitudes needs and benefits, that are absolutely different, so that they debate, disputes, and even kill each other as a result.

1.5.2 **Prime Causes** mean that root-causes condition refers to six mental factors called (*mula hetu*). Three roots greed, hatred, and delusion are exclusively unwholesome. The other three non-greed, non-greed, non-hatred, non-delusion are wholesome.

1.5.3 **Society** means a large group of people who live together in a particular social system.

1.5.4 **Mahanidana Sutta** means that in Theravada Buddhist tradition the Mahānidāsutta is regarded as one of the profoundest discourses spoken by the Buddha. Its principle theme is paṭṭiccasamupāda, dependent arising and that

immediately alerts us to its important arising is not merely one strand of doctrine among others.

1.6 Review of Literature

1.6.1 The Venerable Mahasi Sayadaw ,{tr} A Discourse on Dependent Origination, Buddhadamma Foundation, 1999.

This book is included the law to apply into the society which how to solve occurring the conflicts within the mind and social condition and also can provide moral valuable ethics in depth.

1.6.2 We are living in the society with hopes. Human beings are social animal. This book is managed with research based on all the living standard areas, it provides social structure, which is concerned with reading this book to make providing to my research.

1.6.3 Charles Weble and Johan Galtung, Peace and Conflict Studies, Rutledge, 2007.

This is about some selected topics on peace and conflicts. According to the points of various topics it seem peace and conflict depend on each other, this book will be vital important the researchers studying for social conflicts and will be understood conflicts resolution.

1.6.4 Prasad Vishawanath, Early Buddhism and its Origin, Varma Monoharlal Publishers Pvt Ltd, 2008.10

This book mainly focus the concept on early and origins of Buddhism and included the study of comperstive Buddhist perspective with political, social, and many kinds of issues and it is variously defened his noble way to emancipation from individual issue of suffering. It is also a guide that pre-history to further historical and sociological emphasise on each societies. This book has a major principle for the power of the Buddha and influence that govern to be batter life individual communities and each human intention of this study will give in depth interpretation to solve the social conflicts with the teaching of the Buddha.

1.6.5 Brekke Torkel, Religious Motivation and the Origins of Buddhism cruzon 11. New Fetter Lane, London, 2006.11

Abstract; this is a book about religious motivation in Buddhism. I hope that in order to understand why religious belief comes into human beings, and how importance religious motivation to their life long. This book shows that people have fear from individual and fear is a fact in their life. This book also will be approached by psychological views, and will serve as a suggestion to the people of how to stay with fundamental rule of religious belief.

1.6.1 Ben.Assoc?Prof. Hansa Dhammahaso, Ph.D. Wisdom for A Harmonious and Awakening Society, The Master's Degree Program on Peace Studies, Mahāchula-longkornrājavidyalaya University[MCU], Wang Noi, Ayutthaya,Thailand.12

Abstract; this books was divided into seven chapters which have written about the social conflicts with an analytical study. It can absolutely support to my research work.

1.7 Research Methodology

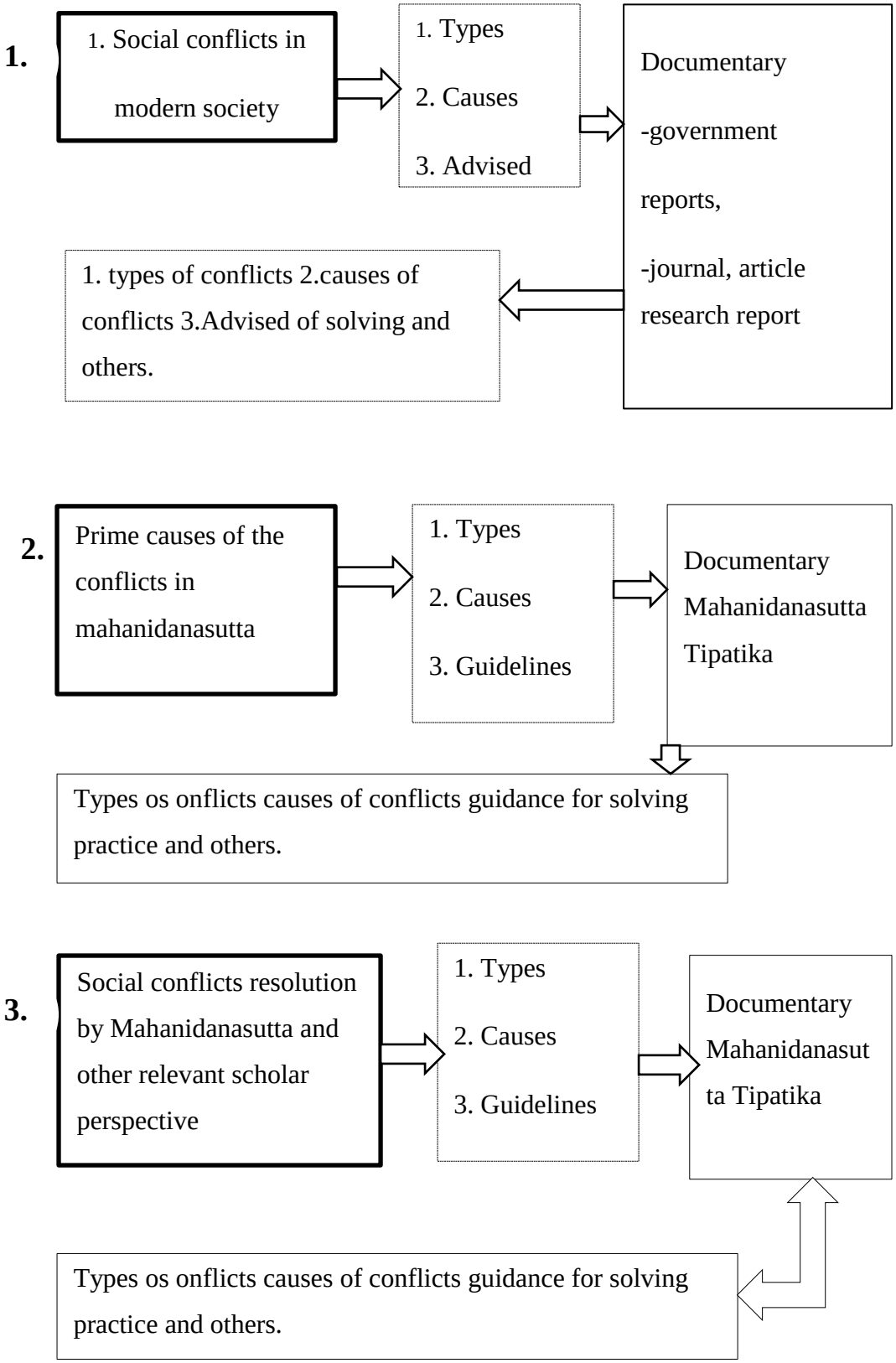
This study is a documentary research categorized under the qualitative research methodology. The steps of the research as follows;

1.7.1 Collecting the related data from both modern and canonical texts about the social conflicts

1.7.2 Analyzing the collected data to suit with the research topic

1.7.3 Providing a conclusion and giving suggestion for further studies

1.8 Research conceptual frame work



1.9 Expected Benefits of the Research

1.8.1 Having a clear understanding of the social conflicts in modern society.

1.8.2 Understanding the prime causes of social conflicts as mentioned in Mahānidānasutta and other relevant Buddhist sources.

1.8.3 Understanding the Buddhist analysis in resolving the social conflicts as depicted in the Mahānidānasutta and other relevant Buddhist sources

Chapter II

To study social conflicts in modern society

2.1 The construction of society

The abstract of Conflict theory: in sociology, society constructed by the people who live and struggle in it. In the society, social conflict emerged based on social class and inequality because social structure builds contradictions. One of the scholars, Forrest D. Wright mentioned that "An important development in the study of social conflict emerged during the 1950s with the idea of the institutionalization of conflict."[1]

Conflict theory states that society or an organization functions so that each individual participant and its groups struggle to maximize their benefits, which inevitably contributes to social change such as political changes and revolutions. Social conflict theory sees social life as a competition and focuses on the distribution of resources, power, and inequality. In ancient history, all societies are divided into two major classes higher and lower. The higher class used to try to maintain their privilege over the lower class. Therefore, theorist points out social class and inequality. The higher class tries to make influencing politic, power, status and social position whereas, the lower class struggle contradiction to the higher class. There are many ways to look at social problems theorists also find the numerous solutions for those problems era by era. But, later on many scholars discover and researched inventing and innovation of new process of the world with classifying in to kinds of revolutions. Industrial revolutions could be changelings of the world like from 1.0 to 3.0 industrial revolutions. In the future of the world will be changeling with 4.o industrial revolution by the scholars said that.

2.2 The perspective of social conflict and modern society

[1] Forrest D. Wright, in Researching Developing Countries, 2016, p, 5.

Industrial revolution 4.0: technical advances also change the way humans produce things. The step into production technology, which was completely different from the past, is also called the industrial revolution. The new production technologies fundamentally changed the working conditions and lifestyles of people. From the first industrial revolution to industry 4.0," The scholar guesses for the future of 4.0 industrial revolutions which growth up artificial intelligence and machine learning toward to the human society. It will be effected social, political and economic changes as a higher progress to the people of human society in the world. Those changes come with the benefits and problems. It will lead to social conflicts that the various institutions of society were founded in the different categories of political and economic conditions. In the factory of industrial culture are influenced by advanced robotics and new forms of automation, it will be effected less job creations of the people. Industrial revolution of 4.0 with higher technic network will have ubiquitous mobile internet and sensors and the internet of things. Therefore, people do not come to work factories and production of period system. It can also face with new strange in the future. The scholar fully hopes good and bad benefits of serving to the future. Primitive industrial revolutions are represented pre-history and provides to the 4.0 industrial revolution. Society and social conflict are based on micro revolution system. The innovations are of 4.0 instrument technic also micro autonomous technic vehicle- cars and drones. Better production of energy and storage technologies support kinds of different society and strange human standard culture.

Conflict theory concerned with revolutions which fundamentally refer to the industrial revolution of social changes and indicate social system of development all around the world. Technical advances also change the way humans produce things. The step into production technology, which was completely different from the past, is also called the industrial revolution. It makes kinds of new job creations and new production of technologies changed working conditions and lifestyles of people. These are leading to different types of conflict to the world in the human society. In the twenty first century of now a day, what does industrial revolutions means and how should people find out the capacity for it. Therefore, from the first industrial revolution to industrial revolution 4.0 have to understand with deep perspective. So the first industrial revolution to 4.0 means:

The academic term of 4.0 classify four eras of the progression in the world. In ancient history of the world human being began agricultural period for their social development, at the time of ancient history, the industrial revolution of 4.0 of academic terms was very popular in the 2011. It was rooted in the City Hanover, German. The scholar, Klaus Schwab builds and distinguished that academic word. He explains that the crisis of technological changes and information and technology (IT) will create new changes to be better production network in the future.[2]

The first industrial revolution of 1.0 began in the 18th century through the use of steam power and mechanization of production. This transition included making from hand production methods to machines, iron production process, steam power and factory system. It was allocated the level of 1.0 by the scholar.

The second industrial revolution of 2.0 began in the 19th century through the discovery of electricity and assembly line production. In that period made a major turning point in history and many kinds of material things like Henry Ford (1863–1947) took the idea of mass production from a slaughterhouse in Chicago and create to trade supporting implementation or assembly lines almost every aspect of daily life was influenced in some way. Henry Ford carried over these principles into automobile production and drastically altered it in the process. While before one station assembled an entire automobile, now the vehicles were produced in partial steps on the conveyor belt significantly faster and at lower cost. Industrial revolution 2.0 will be allocated after nineteen century to early twenty century. In that period made a major turning point in history and many kinds of material things and create to trade supporting implementation or assembly lines almost every aspect of daily life was influenced in some way.

The third industrial revolution of 3.0 began in the 20th century through partial automation using memory-programmable controls and computers. Since the introduction of these technologies, these are now able to automate an entire production process without human assistance. Known examples of this are robots that perform programmed sequences without human intervention. It will seriously constitute global community with interdepend economic and technology. Those changes can provide social changes and the process of economic projects. Some

[2] Institute for Strategy and Policy-Myanmar Nonprofit organization

scholars suggest that it will be excellent production of again renascent age or golden age. In that social changes will be included disruption of social and economic revolutions. It will fundamentally face with new revolution and heard or strong and quick, the benefit wills also toward higher condition.

Industrial revolution 3.0 will be called from 1986 to increasing digital era applied use of computer. In that period, it was very influencing revolution of digital era. In particular, average income and population began to exhibit unprecedented sustained growth. Some economists say that the major impact of the industrial revolution was that the standard of living for the general population began to increase consistently for the first time in history, although others have said that it did not begin to meaningfully improve until the late 19th and 20th centuries. These three industrial revolutions above shown imaged numerous kinds of development for materials and also improve many crises of social conflicts including behavioral changings. The concept concerning with social, political and economic are mainly separated from original innovations to adoption culture. These new innovations included new social change by making processes, and overcoming kinds of problems. Every change had born together with conflicts and advantages.

Now a day of human beings are currently implementing this is the fourth industrial revolution characterized by the application of information and communication technologies to industry and is also known as “Industry 4.0”. It builds on the developments of the third industrial revolution. Production systems that already have computer technology are expanded by a network connection and have a digital twin on the Internet so to speak. These allow communication with other facilities and the output of information about themselves. This is the next step in production automation. The networking of all systems leads to “cyber-physical production systems” and therefore smart factories, in which production systems, components and people communicate via a network and production is nearly autonomy.

2.3 Industry 4.0 and modern society

Nowadays industrial revolutions was not stopped continuing with progress knocking to the door of 4.0 revolutions. It can create new development of the world including social structure and effected norm to the human beings. The 4.0 revolution

how will investment as benefits to the states, governors, policy maker, traders and cooperation's sectors. The transition of 4.0 industrial revolutions will benefit to the world that how much human capacity need to the people in the future world. Myanmar state counselor, Miss Aung Sun Su Kyi gives special address in the world economic forum on ASEAN; she said that "we are attentively leading to struggle for the capacity to face with 4.0 industrial revolutions." [3]

Many scholars briefly describe and approach to industry 4.0 and dynamics of its large technological society in the future as well as so called digitalization of future society. Its revolution will be the greatest event to the human society in the future. Industry 4.0 characterize as a serious existential threat to the species for the future. Industry 4.0 commonly referred as the Fourth Industrial Revolution. It will be occurred social dilemmas and clashing to the individual sectors of human society. It is an emblematic title for the current trend of automation, scaling and data exchange in manufacturing technologies. It includes artificial intelligence spanning mobile computing to cloud computing, can be understood risking any individual contributing anything in return to the human society. Its virtual reality to providing to the society and cognitive computing, higher developing the internet of Things and also big data analytical issues included as a prime causes. In addition, big data analytical issue will be affected through social media platforms and various interconnected sources of social stratification like politic, economic, security and any conflict issues clashing in it. This assessment attempts to comprehensively overcome relevant social issues and effecting advantages and disadvantages of analytical dualisms to be designed in it.

2.4 Causes and factors of industry 4.0

The future revolution is commonly referred to as Industry 4.0. There are several common factors with all previous things that cause to grow in the future. Those previous revolutions effect and become a part of everyday life to the people of clashing society. Industry 4.0 refers to the combination of several major technology innovations, all maturing at the same time that is expected to significantly shift the

[3] World economic forum on ASEAN; 2018

landscape of the manufacturing industry. These technologies advanced robotics, artificial intelligence, sophisticated sensors, cloud computing and big data analytics all exist in manufacturing today in some form, but as they integrate with one another, the physical and virtual worlds will interlink and transform the industry. Since the First revolution in nineteenth century with the invention of steam engine, it is involved the mechanization of production converting water to steam power.

The second industrial revolution (2.0) took place 30 years later when the first electricity-powered assembly line introduced mass production and then the electrification that led to mass production in 1850s. The third industrial revolution (3.0) started in the late 1960s when the first programmable logistic controller enabled production automation through the use of electronic and IT systems, it is the one with the success of digital technology, internet and super computer growth up in 1960s. The Fourth one has proven the potentials of it in the whole industry particularly advanced manufacturing technology.

The key objective of Industry 4.0 is discovered driving to creative inventions and manufacturing forward: to be more and faster, more efficient and customer-centric while pushing beyond automation and optimization to discover new business opportunities and models. The other critical area where technology develops in higher impact is with workforce to the people in the society. Communication and collaboration are developed a method of precision with new production to serve the best way to the people.

Five Key elements of Industry 4.0

It will increase much technological advance interactive information system and is used in a variety of different contexts. These following five terms are explained as they contribute to the next industrial revolution:[4]

1. Big Data: Big Data means a collection of data from traditional and digital sources inside and outside representing a source for ongoing discovery and analysis. In the present day, the data is collected everywhere, from systems and sensors to mobile devices. Industry 4.0 services will drive from internet of things

[4]https://www.researchgate.net/ publication/ 315472746_Big_Data_for_ Industry_40_A_Conceptual_Framework) reviewed on 2/12/2019

sources and information and the industry to develop new models and distributed tools to handle big data. In order to achieve strategic advantages, effective use of these tools and integrating results to their business processes are critical for enterprises and. The challenge is that the industry is still in the process of developing methods to best interpret data. It's the evolution of Industry 4.0 that will change the way. In the future of society there are much abundance of tools and Big Data available in the market organization due to their complexities of development and usage of Big Data analysis. The group of the scholars from Informatics Institute, Middle East Technical University, Ankara, Turkey, their group researched "The data analysis term refers to utilization of business intelligence and analytics technologies. In order to exploit the potential of big data technologies as part of Industry 4.0, challenges which hinder the adoption of such technologies should be tackled first." Those presenting above informative are briefly analyzing trends in the industry to the 4.0. it will also offers a higher level of abstraction to increase adoption of big data techniques as part of Industry 4.0 vision in future.

2. Smart Factory: Information and communication develop parallel to the development of technologies, the Internet, wireless networks, production networks as well as becoming factories more flexible than ever to the complex market of previous times. The system of vertical and horizontal production in the modern world of the future will require as an integration of all production process. The system of smart factory has to achieve integration between the various technic industrial and non-industrial dynamic. It will be very often affect to the virtual society. The scholar, Elvis Hozdić mentioned that "Implementation of cyber-physical production systems in smart factories providing management with real-time, which is one of the fundamental principles of a new era in the sphere of industrial production."[5]

3. Cyber Physical Systems: Industry 4.0 definition refers to the digital transformation of industry and the fourth industrial revolution. Cyber physical systems are an implementation with integration of computation and networking and physical system. One interview the scholar, Marjinten Wolde said that: "Industry 4.0

[5] International Journal of Modern Manufacturing Technologies, ISSN 2067–3604, Vol. VII, No. 1 / 2015 reviewed on 2/11/2019

has a different meaning or for each company. Even within Bosch there isn't one definition of Industry 4.0. It's dependent on the strategy for each factory. The most important principles for manufacturing are connectivity and operational excellence".[6]

4. Internet of Things: The internet of things is a simple term for a grandiose concept. IoT is the connection of all devices to the internet and each other. As Wired said, "it's built on cloud computing and networks of data-gather sensors; it's mobile, virtual, and instantaneous connection." This interconnection will enable "smart factories" to take shape as equipment will use data to manufacture, move,

Report and learn at astounding rates, efficiently. to learn how the industrial IoT drives productivity in factories.[7]

5. Interoperability: Interoperability is in essence what happens when we bring the above elements together. It is the connection of cyber-physical systems, humans and smart factories communicating with each other through the IoT. In doing so, manufacturing partners can effectively share information, error-free. Consider that no single company can dictate all its partners use the same software or standards for how the information is represented. Interoperability enables error-free transmission and translation. From 3D prints to self-driving vehicles, Industry 4.0 technologies are propelling the manufacturing industry with new means of efficiency, accuracy and reliability. The level of intelligence offered today is only the beginning for what is to come.

2.5 Consequences of Industry 4.0 and Economics

The productive goods at economic require to satisfy as human wants. Productive equipment, which includes tools, machines, factory buildings and all the things that human beings have made to help them produce more easily and deficiently the kinds of goods they ultimately require to satisfy personal wants. The informative technology introduced into all aspects of the previous old society. It has done three

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[6] http://www.next-in.eu/2017/03/20/industry-4-0-the-fourth-industrialrevo lution-of-cyber-physical-systems/ reviewed on 2/12/2019

[7] https://ottomotors.com/blog/5-industry-4-0-technologies

revolutions and now brought forth qualitative and quantitative changes on s such a large scale that this process has come to be known as the fourth industrial revolution, or Industry 4.0. According to industry 4.0, many scholars researched consequence of the business and economic perspectives.

They aim to fill in the gaps and provide an overview of studies dealing with Industry 4.0 from the business and economic perspectives. Every revolution had higher challenges and consequence that performed regarding advantages and disadvantages of politic, economic, microeconomic and macroeconomic economic problems. One of the scholars group mentioned at the Review Consequences of Industry 4.0 in Business and Economics "Industry 4.0 will lead to fundamental changes in the economy, work environment, and skills development."[8]

In the Industry 4.0, the following keywords were used for dividing in to four categories as economics, economic development, production economics, and financial sector. Furthermore, the scholars see the effect and result of the future due to performing investigators of works and skill development. It will obtain from the relevant economic aspects were economy growth and macroeconomic aspect: sustainability; intelligent manufacturing; policy; and change in business processes. The scholars researched findings effects show that the aspects of work and skills development, smart technology adoption, intelligent manufacturing, and digitalization are very well described.

Industry 4.0 is the next step in a long process of development, a revolution based on the use of big data, cyber physical systems. In fact, the consequence of developing the Internet of Things is the conception of Industry 4.0 as a consequence of their continuous development. The scholar reviewed "Industry 4.0 will have a strong impact along whole value chains and provide a set of new opportunities regarding business models, production technology, and creation of new jobs, work organization, and workflows."

[8](https://www.researchgate.net/publication/326943099_Consequences_of_Industry_40_in_Business_and_Economics) reviewed on 2/12/2019

2.6 Consequences of Industry 4.0 and politic

The biggest challenge to the politic of industry revolution 4.0 will be that how to maintain social cohesion and the problems from major disruption in the society. Informative technologies will bring political conflict within a revolution so it requires being effective government. The scholar, David Lye said that "The Fourth Industrial Revolution will increasingly give citizens the ability to use technology to seek greater autonomy, which will challenge the power of government and institutions in disruptive ways."[9]

In the fundamental requirement for the government is to protect its citizens from internal and external enemies. But In the cases of industry revolution, governments will need to plan an approach to managing the impact of the transition to new technology, jobs creation. In the industry revolution will be leaded a transition to manage the value of political sector and governance capacity concerning with industry changings.

Industry revolution especially and fundamentally based on technological and economic issues but political relationships concern with them. There are numerous individual approaches that governments could take to deal with the challenges of the fourth industrial revolution. Here are four categories of kinds by the scholar called David Lye, Four Scenarios for Government:[10]

Four Scenarios for Government

1. Managing the Market
2. Taking Control
3. Open for Business
4. Hands-Off

Managing the market: the European Union has begun to articulate a "Digital Single Market" strategy based on the member states acting in concert, and setting a framework of rules within which it expects technological change to take

[9] https://www.ge.com/reports/fourth-industrial-revolution-challenges-govern - ment) viewed on 2/15/2019

[10] David Lye, **The Fourth Industrial Revolution and Challenges for Government**https://www.ge.com/reports/fourth-industrial-revolution-challenges government/) reviewed on 2/11/2019

place. The aim is to try to ensure stability and fairness for all. The risk is that either the EU will be unable to control the Exponential Organizations at the leading edge of technology, or the EU is seen as resistant to change and becomes an increasingly unattractive place for inward investment, leading to chronic economic decline.

Taking control: Large countries with no strong traditions of liberalism and democracy may try to take ownership of new technologies and use them for their own ends, whether for economic and domestic political ends, as in China, or for more aggressive ends. The risk is that freer countries are able to make faster progress and quickly develop new business and social models, while the "taking control" countries are playing catch-up.

Open for business Governments, especially (but not only) smaller ones, may not be able to control 4IR, but may choose to surf the wave instead by doing all they can to attract inward investment, such as by structuring attractive tax regimes, light-touch regulations, investment in infrastructure (such as 5G) and openness to trade with other parts of the world. Singapore would be a classic example of such a country. Although it is part of the EU, Ireland has pursued a strikingly similar path. U.K. Prime Minister Theresa May's recent pronouncements indicate this is the path the U.K. seeks to travel.

Hands-off: Governments might decide that the logical solution to integrating new technology, which will empower both large corporations and, potentially, local communities is that governments should radically downsize by devolving more functions to regional and local levels, retaining only a few key functions, including defense and security, and foreign and trade relations. A government that willingly gave up power: now that would be revolutionary. None are doing it yet.

In any of these cases, governments will need to plan an approach to managing the impact of the transition to new technology. Even in the most optimistic scenarios — where new technology leads to the creation of as many, or more, new jobs than the old ones it destroys — there will be a transition to manage. In a negative scenario, there will be the problem of chronic unemployment or underemployment, which will lead to an accompanying fall in tax revenues, and thus constrain the ability of government to mitigate the problem. Many commentators advocate a guaranteed

minimum wage. Others argue that the economics don't stand up. Others still advocate encouraging citizens and local communities of interest to harness technology to run local microeconomics. Liberal countries, presumably, will seek to contain and control their populations, harnessing technology as a tool for more effective policing. "Open for Business" countries may try a "buffet" approach, with a mixture of financial help, devolution and effective policing. In any case, party politics will change. The last decade has seen a collapse of trust in the established politics. Centrist parties, especially leftist ones, have suffered drastic losses in support, while nationalist, right-wing parties and more radical left-wing ones have grown. As the march of technology begins to impact the mainstream world of work, a key challenge for politicians of all stripes, will be, "what are you going to do about it?"

2.7 Consequences of Industry 4.0 and Ethics and identity

The 4.0 industry is dangerously jumping ahead of the business and management ethics of the future society. Many scholars consider how and what should be better solution and sustainability to the problems. Some technic-scholar guesses difficulties of the future. "Their answers and solutions, however, are burdened by the instability of our society that digitization and robotics itself cannot resolve. On the contrary, the Industry 4.0 enters the market with the support of politicians, accompanied by prioritizing technology and ignoring the social and human consequences."[11]

Industry 4.0 revolution have to bring with new ideas, Big Data, cyber-system etc. the philosopher and scholars try to a new set of codified morals to become the global norm. The entering new from artificial intelligence to virtual currencies, it is a complex trend to the human society and put as much emphasis on ethics. This is starting to happen for the human and society. The scholars guess in the future with transformative scientific powers. These new powers will hold a great capacity and capable of harmonious society and human species. New technological trend certainly lead to automating workplaces with new technologies. Industrial and technological development carries to the ethical challenges. That was especially technological ethics

[11] https://www.researchgate.net/publication/327200643_Industry_40_and_Ethics reviewed on 2/11/2019

starting with conflict and optimistic view on it. Industry revolution fundamentally emphasizes on the 4.0 and its characteristic promises many benefits, however, as it turns out, opens as well as new questions and problems.

This interest of advantage and disadvantage includes the implications of a particular technological efforts and enthusiasm that its multi functionality, multiple changes of internal and external practice in several phenomena. The previous context of the industrial revolution was flying on a wave of modernization that has delivered many promises that remain unfulfilled. Even though many technological changes provided to the society, on the other way, new problems arise in the field of social, legal, environmental and personal meaning of life and general and valuable orientation of the issues will be resulted with differentness. On the other hand, technological influence of economic development and ethical responsibility will be global issue. Therefore, the scholar mentioned that "Although we do not want to defend the technological development, we must consider social and ethical implications of technological vision and economic optimism, because both are linked."[12] Industry revolution 4.0 and Ethics developing things will play the human beings and centuries. It will be challenges remained with conflict of interests and dilemma more significant roles in the future by the scholar mentioned. To their looking forward is the challenge works and unskilled labors, it would be by doing so, overcome those challenges well. They mentioned four categories: those are all entire fully understanding of the scholar concepts:

First, there is a gap of comprehension concerning the nature of industry 4.0 between well-developed countries and developing countries.

Further, industry 4.0 thrives on the basis of knowledge economy. Rather than the means of production, this type of economy grows on the ground of accessibility, quality and quantity of information. This is the second ethical challenge.

The third challenge is how to reduce the negative effects of automation to human labors. If there is a clash between the demographic bonus and automation, this would lead to massive unemployment and rampant social exclusion.

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[12] https://www.researchgate.net/publication/327200643_Industry_40_and_Ethics) reviewed on 2/13/2011

Fourth, once things, robots and AI are subject to ethics, they should be treated and assessed impartially. It would be more complicated once they are legally regulated.[13]

Identity: Engineers, designers, and architects are combining computational design, additive manufacturing, materials engineering, and synthetic biology to pioneer a symbiosis between microorganisms, our bodies, the products we consume, and even the buildings we inhabit. We will increasingly wonder whether something is natural or artificial. Or there will be no clear division and artificial will become the new natural. The 4th Industrial Revolution finally will change not only what we do but also who we are. It will affect our identity and all the issues associated with it: our sense of privacy, our notions of ownership, our consumption patterns, the time we devote to work and leisure, and how we develop our careers, cultivate our skills, meet people and nurture relationships.

2.8 Consequences of Industry 4.0, Security and conflict

The term "Fourth Industrial Revolution", alternatively known as "Industry 4.0", is a buzzword nowadays but what does it actually mean? What are its security implications? , Will be Industry 4.0 = Security 4.0? These are consequences of industry revolution questions. It will need an integrated approach to security within revolution. This revolution is bound to see more of these securities economic, politic, cyber-system and many others are increasingly embrace the smart factories and advantages and advantages. The enterprise with 4.0 will mitigate risks than ever and many other alternative components of danger. Industry 4.0 is the term used to describe the fourth industrial revolution that changes agility and flexibility to the future of industrial production based on the "Internet of Things". These dynamic productions are turning into smart factories. Its characteristics include with a higher level of requirements industrial internet connected with everything else. It will need an integrated approach to security that begins with a cyber-security framework.

[13] https://www.thejakartapost.com/academia/2019/01/08/four-ethical-challenges-in-industry-4-0.html reviewed on 2/13/2019

Industry 4.0 means opportunities and challenges. Integrating the concept within an organization means opening up the company's IT infrastructure, making it more susceptible to errors and more vulnerable to attack.

Unfortunately, intruders will not stop trying to find new ways of breaking into business networks. Attacks specifically designed to penetrate industrial control systems present a threat to production facilities. In this fourth industrial revolution, the high level of adaptability is accompanied by an improved utilization of production capacities, while the flexible management of resources serves to improve overall operating efficiency.

Security Implications of Industry 4.0: THE TERM "Fourth Industrial Revolution" (FIR) is a buzzword introduced by Klaus Schwab during the World Economic Forum in 2016. It is defined as the convergence of technologies to blur the lines between the physical, digital, and biological worlds. It is also used interchangeably with the more popular term "Industry 4.0" coined by the German government in 2011. In fact, it is the convergence of underlying technology domains of nanotechnology, biotechnology, information and communication technology and cognitive science where the whole is greater than the sum of its parts.

The security implications of the FIR are too complex to fully grasp. These technological waves are coming fast and leaders, whether in private sector or in public service, need to be prepared. The major concern is what happens to the economy and job distribution. However, there are other security implications leaders need to be aware of to develop informed policies and strategies.

2.9 Industry 4.0 and Challenges for the future

According to industry revolution, as the manufacturing industry enters into the fourth industrial revolution or the Industry 4.0. The supply chains are challenged to make their enterprise processes and also the special issue will be more digitized in order for their supply chain to become efficient. The customer focuses on digital and agile due to technologies in the manufacturing industry. The revolution to the special issue drive the survey shown that current supply chains supplying and demanding of the people need to adopt to be as much as possible, they can reap the benefits of those technologies that fit their business context.

Therefore, the scholars researched special challenges for the future to the people of society they will be that "The top five supply chain drivers for which the implementation gap was the largest touched on Big Data, Digitalization, Internet of Things and Artificial Intelligence, all pillars of Industry 4.0 along with automation, 3D printing and other digital innovations. These are exciting new technologies." [14]

Challenges of job opportunity: In the context of technological transformations will require as a great challenges to the labor market because transformative issues on the entire picture have to select an innovation and implementation to be justifying to the economic case.

In the modern society perform complex trends with challenges and opportunities so job creations and skilled labors requirement will be unique. The scholars, Frey, Osborne, 2013 distinguished the problem solution that "The mix of skills needed to perform in modern societies has become increasingly complex and will keep evolving as technology-enhanced work environments evolve, requiring future generations of workers to develop digital proficiency and lifelong learning capacities at an early age. For the time being, the tasks that are harder to automate involve problem-solving capabilities, intuition, creativity, and persuasion."[15]

Conclusion: this is the purpose of showing the possible impact that big data, smart factory, internet of things, Interoperability cyber-physical system might have in the process industry and how can they be applied in a process installation. Those industry requirements especially will be effected in the future of human society. During the entire document, there were five major prime requirements to the conclusions that were derived from the literature study. Those were based on the scholar's interviews and design and discovering research. It will be higher process continuing economic, politic, and social and many others sectors.

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[14]http://www.europeanbusinessreview.com/the-real-industry-4-0-challenge/ reviewed on 2/14/2019

[15]Frey,Osborne**,** Industry 4.0: New Challenges and Opportunities for the Labour Market, 2013 (https://foresight-journal.hse.ru/data/2018/01/09/1160538630/0-Kergroach-6-8.pdf) viewed on 2/12/2019

Chapter III

To study the prime causes of the conflict as mentioned in Mahānidānasutta

3.1 Social conflicts with Buddhist social context

3.1.1 The concept of Buddhist Social Theory

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 (karuna) and wisdom (panna), 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 (lokutara) 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 (parami) 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 Wahula 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 (*karuna*) on one side, and wisdom (*panna*) on the other. Here compassion represents love, charity, kindness, tolerance and such noble qualities on the emotional side, or qualities of the heart" [1]

3.1.2 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 Braminas 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, Brahimins (prieste), Khattiyas (warrior and rulers), Vessas (farmers) and Suddas (slaves) [2]

Representative and theirs duties: Hindu literature classified the society in principle into four classes Brahmins, khittyas, Vessas and the Salves. In the texts of Vedas had special position and privileges for the Brahmans 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 khittyas, they

[1] Walpola Rahula**, what the Buddha taught**, Buddhist Cultural Centre, Sri Lanka, 2006) p, 46.

[2] DN I p, 91.

had conflicts and arguments on Classes. Khittyas served as rulers, warriors and administrators. In the Mijjima nikaya of Vasettha Sutta text, "the Buddha rejects that the Brahmins takes Jati (birth) as defining one's class, on account of moral virtu, not birth."[3]

The conflict with racial class

Religious conditions and conflict view: 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 Brahmas 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."[4]

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."[5]

3.2 Social conflicts with Buddhist political context

[3] MN 98

[4] A.K. Warder, **India Buddhism**, Motilal Banarsidass Publishing, Delhi,2000, p, 38.

[5]A.K. Warder, **India Buddhism**, Motilal Banarsidass Publishing, Delhi, 2000, p, 38.

3.2.1The concept of Buddhist political theory:

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 Mahāparinibbāna Sutta that to maintain proper seven kinds of certain practice.[6]

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 Kūtadantasutta, 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

[6] DN 16.

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.[7]

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 pregress needs provide by the materials, it can support by political situation. One of Buddhist scholar, Bikkhu Bodhi point out his perspective to the pregress 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.[8]

3.2.2 Political system of canonical Buddhism

Republican and monarch: the Buddha ultimately did not emphasize on the politic. King Suddodhana 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 Mahaparinibbna Sutta dialogue between the Buddha and state rulers.[9]

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[7] DN 5.

[8] Bikkhu Bodhi, **Buddhist social theory**, (Yangon,Monywe Publishing House 1998), p. 110.

[9] 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 pricess of Vesali, and Kusinara prices 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.[10]

3.3 Social conflicts with Buddhist economic context

3.3.1 The concept of Buddhist economic theory

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

[10] DN 26.

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."[11]

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."[12]

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 though 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.

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[11] Bikkhu Bodhi, **Buddhist social theory**, (Yangon, Monywe Publishing House, 2012) p. 111.

[12] Walpola Sri Rahula **What the Buddha taught, Buddhist** Cultural Centre, in 2006, p 81 82.

That is, economic variables affect political variables, which in turn affect economic variable, which then affect political variables" the scholar, Joseph L. Klesner said.[13]

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. The Buddha thus distinguished economic view on political institution by asking from the Kutadanta Sutta of Dighanikaya, [14]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.

3.3.2 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

[13] Joseph L Kle*sner*, **Comparative politic**, McGraw-Hill Education, 2 Penn Plaza, New Yourk, p, 229.

[14] DN 5.

the body. After getting enough the materials need continue to the mental process needs."[15]

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 though, word and deed (*anavajja-sukha).*[16]

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.

3.4 Social conflicts with Buddhist moral context

[15] U shwe Aung, **the Buddha or Lokathartoei A Hninee Mae Kyay Zuu Shin**, tr. By Myanmar, Ya Pyae Publishing, No, 38 street 109Yangon, 2003), p, 94.

[16] Walpola Sri Rahula **What the Buddha taught**, Buddhist Cultural Centre, in 2006), p. 83.

3.4.1 The concept of Buddhist moral theory

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.[17]

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 Bramin Sonadanda, 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.[18]

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

[17] Dhp,183.

[18] DN 4

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:[19]

3.4.2 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 avid 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 (*Sali*), concentration (*samadhi*) and wisdom (*pinna*).

The moral conduct in terms of right action, right speech, and right livelihood are representative of morality (*Sali*) 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,

[19] U Aye Maung, **Buddha and Buddhism, (**Yangon: Yan Aung Publishing House, 2016), p. 203.

characteristic of a monk for the important moralities described in the Visuddimaggha – namely [20]

Partimokkhu Sila - The Fundamental Moral Code.
Indriyasamvara Sila - Morality pertaining to sense-restraint
Arjivoparisuddhi Sila- Morality pertaining to purity of livelihood.

Paccayasannissita Sila - Morality pertaning 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.

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.

Compaction (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

[20] Vism

exactly point out to whom or for whom therefore, all Buddhist would think with reasonable and critical ways. According to Kūtadhanta Sutta,[21] 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, con 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.[22] 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-sukkha*); 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*).[23]

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.

3.5 Social conflicts with Buddhist spiritual context

The teaching of the Buddha can be classified by five types of issues in this research which spiritual context especially emphasize on the development of mental ability from the concept about dependent origination or patticcasamupada. It can be realized to the goal of Buddhism with spiritual way the origination and cessation of suffering in the human beings life.

[21] DN 5.
[22] DN 4.
[23] AN Anna

3.5.1 The concept of Buddhist spiritual theory

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 Paṭṭiccasaamuppāda.

"Yedhammāhetuppabhavā,
Tesaṃhētuṃtathāgatoāha;
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. Among those four verses, the first paragraph, the complex word in the verse explain the first noble truth which means effect of arising of sufferings respectively repeated, and existence by the causes. The second paragraph, the complex word in the verse explain the second noble truth which means about explaining how those causes can support to be effect or explaining the arising or origin of suffering.. The third paragraph, the complex key word in the verse explain the third noble truth which means emancipation, liberation, freedom from suffering or the cessation of suffering. The fourth paragraph, the complex word in the verse explain the fourth noble truth that the way leading to the cassation of suffering. In the shown above verse, describing a briefly summary of cause and effect of the teaching by the Buddha. Later on, 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.

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**, [24]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."[25]

Buddhist perspective on Samsara: Buddhist perspective to the concept of Samsara refers to the cycle of existence life, which includes birth, living, death and

[24] AN ii 453.
[25] MN 135.

continuing or returning the process to life. This concept is mainly concerning with the ideas of karma and Nirvana. According to the Paṭṭassasamupāda,[26] 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,thet 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.

[26] DN 15

Vision, produce knowledge and leads to d tranquility, higher knowledge and Nibbāna, the end of all suffering"[27]

3.5.2 Spiritual concept of canonical Buddhism

The Buddha teaching 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,

1. Right Understanding (*Sammā ditthi*)
2. Right Thought (*Sammā sankappa*)
3. Right Speech (*Sammā vāca*)
4. Right Action (*sammā kammanta*)
5. Right Livelihood (*Sammā ājiva*)
6. Right Effort (*Sammā vayama*)
7. Right Mindfulness (*Sammā sati*)
8. Right Concentration (*Sammā Samadhi*)

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. There are numerous of definition the word, Nivana. Among then, the one is divided in to two Ni and Vana. It is literally translated into cessation of craving. That was clear understanding with the meaning of Nivana. In the Mahanidanasutta, the Buddha [28]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

[27] SN I, 12.
[28] DN ii 15.

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 Rohitadevaputta Sutt) 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"[29]. 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." [30]

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".[31]

[29] SN ii 352.
[30] SN ii 341.
[31] Dph

Conclusion: the effort in this chapter 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 eligion could not cultivate without equality of main branches of social, political, economic capacity.

Chapter IV

To Analyze the Implication of Buddhist Teaching in Resolving the Social Conflicts with Special Reference to Mahāni-dānasutta

4.1 The fundamental of resolution

Why study conflict? Conflicts have been occurred naturally every issues of settings in society. It is a part of human beings life. We should have perspective on the study of conflict as a basic concept. It is also requirement for human beings. This is a critical or reasonable concept why we should learn it. Oxford Advanced Learners Dictionary approach to the definition of resolution, resolution may be defined as a "find an acceptable solution to a problem or difficulty and includes resolve an issue a dispute a conflict, a crisis etc. and also includes resolve a complex argument into its basic elements.[1]

Resolution, it means cooperation in relationship between two or more parties about the dispute in the same leading to the value and wishes. This issue can be divided in to areas: (a) tangible and intangible issues. Tangible issues pertain to concrete elements that can be measured in some way. (Eg money, territory) intangible issues relate to parties perceptions of needs or concerns with image, legitimacy, and presentation. Those intangible issues usually result matters of beliefs and principles and the scholar said that intangible issue of conflicts are more difficult to discuss or mediate.[2]

4.1.2 Buddhist perspective on conflict resolution

According to Buddhism, each ordinary of any man ore monk who is still possed of greed (Loba) hatred (Dosa) delusion or ignorance (moha) are three taproots

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[1] **Oxford Advanced Learners Dictonary**, oxford university press, p. 1301

[2] Scholars group**, Conflict resolution,** Volume iii, SAGE Publication India Pvt Led New Delhi, 2017), p. 211.

for conflicts. Those three kinds of things appear in the mind and destroy not to be inward peace every one's life. Therefore they are regarded as the cause of any social conflicts. For instance the Buddha taught in Samyutta Nikaya that greed, hatred and delusion or ignorance appear in the mind and destroyed one's life in the same way that the bamboo, reed, and banana plants are destroyed by their fruits.[3]

Types of conflict in Buddhism: There is greed, hatred and delusion or ignorance which are mainly occur conflicts as roots causes in the teaching of the Buddha. This kind of factors deal with conflicts. It was prevented and controlled by batter solutions, will be dispeer conflicts more or less

Greed, the conflict and its resolution: In the Abhidhammasamgaha explained the word "Loba" as greed is always mentioned first amoung the unwholesome roots. The Pali word Loba includes all varirties of greed ranging from intense passion or cupidity to subtle liking and attachment. Consciousness rooted in greed is divided into eight types on the basic of three principles of dicchotomozation and also includes greed is found only in the eight types of consciousness accompanied by greed**.** (LobaAtthasu lobhasahagatesveva labbhati)

Characterstic of greed (Loba): Greed (Loba), it is the first unwholesome root; cover all degree of selfish, desire, longing, longing, attachment and cliging. Its characteristic is grasping an object. Its function is sticking, as meat sticks to a hot pan. It is manifested as not giving up. Its proximate cause is seeing enjoyment in things that lead to bondage.

The different between greed and desire: Desire (chanda) here means desire to act that is, to perform an action or achieve some result. This kind of desire must be distinguished from desire in the reprehensible sense. That is, from Loba, greed and raga lust whereas the latter terms are invariably unwholesome; chanda is an ethically variable factor which, when con-joined with holesome concomitants, can function as the virtuous desire to achieve a worthy goal. The characters of chanda is desire to act, its function is searching for an object, its manifestation is need for an objective, and that some object is its proximate cause. It should be regarded as the stretching of the minds hard towards the object.

[3] (SN 1, 3.

Eight kinds of consciousness Rooted in Greed: There are twelve kinds of unwholesome consciousness rooted in greed, hatred and delusion. Among then, eight kinds of unwholesome consciousness are rooted in greed. The consciousness rooted in greed is eight types. They are in the following:

1. One consciousness, accompanied by joy, associated with wrong view, unprompted.

2. One consciousness, accompanied by joy, associated with wrong view, prompted.

3. One consciousness, accompanied by joy, dissociated from wrong view, unprompted.

4. One consciousness, accompanied by joy, dissociated from wrong view, prompted.

5. One consciousness, accompanied by equanimity, associated with wrong view, unprompted.

6. One consciousness, accompanied by equanimity, associated from wrong view prompted.

7. One consciousness, accompanied by equanimity, dissociated from wrong view, unprompted.

8. One consciousness, accompanied by equanimity, dissociated from wrong view prompted.

The root causes of hatred and its resolution: It was factor that hatred had been to their body of human being, increasing hatred is also factor. Thus the reason is that contemplate to the sense of hatred. When observing to sense of hatred to the body and mind, felling angry is stronger and better immediately. That is the different between greed, hatred and delusion. Non-having hatred also had been factor that was staying with loving kindness and free from hatred. Those loving kindness was promoted and increased to the body and mind and observe middle way not extremely mind. It can support to hatred person first, lost appearing new hatred second, never appear old hatred.

Characteristic of Hatred: Hatred (dosa),[4] the second unwholesome root, comprises all kinds and degrees of aversion, ill-will, anger, irritation, annoyance, and animosity. Its characteristic is ferocity. Its function is to spread, or to burn up its own support.[5] Two kinds of consciousness rooted in hatred, they are namely:

1. One consciousness, accompanied by displeasure, associated with aversion, unprompted.

2. One consciousness, accompanied by displeasure, associated with aversion, prompted.[6]

Hatred conflict resolution accordance with Dhananinjani: Accordance with Daninsani Sutta, a Dhananijani, a wihfe of a certain Brahmin of the Bharadvaja family, was a fervent believer in the Buddha, the norm, the Order.he addressed asked to the Buddha in negative point of view. It was feeling about hatred in his mind. The question is: "What must we slay if we would happy live? What must we slay if we could weep no more? What is the above all other things, whereof the slaughter thou approves, Gotama the Exalted One:

What must ye slay, if ye would happy live, what must ye slay, if ye weep no more?

Of anger, bramin, with its poisoned sourceAnd fevered climax, murderously sweet,

That is the slaughter by the Ariyans praised: That is the slay in shoot, to weep no more.[7] After preaching of the Buddha, he believes in the Buddha, the Norm, and the Order and was ordained. And that Bharadvaja become one of the Arahants.

Delusion and its resolution: There are twelve kinds of unwholesome consciousness rooted in greed, hatred and delusion. Among then two kinds of unwholesome consciousness is rooted in delusion. Definition: delusion (moha) is a synonym for avijja, ignorance. Its characteristic is mental blindness or unknowing (annna) its function is non-penetration, or concealment of the real nature of the

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[4] Bikkhu Bodi, **A comprensive manual of Abhidhamma**, Buddhist Publishing Society, 1999, p. 84.

[5]Bikkhu Bodi, **A comprensive manual of Abhidhamma,** Buddhist Publishing Society, 1999, p, 84.

[6]Bikkhu Bodi, **A comprensive manual of Abhidhamma**, Buddhist Publishing Society, 1999, p. 36.

[7] SN ii 200

objective. It is manifested as the absence of right understanding or as mental darkness; its proximate cause is unwise attention. It should be seen as the root of all is unwholesome.

Two consciousnesses rooted in delusion

1. One consciousness, accompanied by equanimity, associated with doubt.

2. One consciousness, accompanied by equanimity, associated with restlessness.

The conflict based on delusion and its resolution: This conflict had committed with delusion .the name of the person acting in this conflict was called Saccaka, who the Buddha won a great kinds of eight competing with ideology. In that case, Saccaka conflict was included in it. Those eight kinds of winning conflicts are; the clever speaker, Saccaka was educated person, the teacher of the sons of Licchavis. This conflict was debated about no perception of clear understanding of true vision. It was about conflicting self and non self. The Buddha concept on perspective to mind and matter is non self. But it was different view on mind and matter by Saccaka as self. The Blessed Ones instruction is usually presented to his disciples that mind and matter all are impermanent. Accordance with Saccaka concept it has material form as self, feeling as self, perception as self, formation as self, consciousness as self. They all are permanent. At the time the Buddha replies to Saccaka by giving an example asking a question that is "what do you think Aggivessana? would a head anointed noble king- for example,King Pesenadi of Kosala or King Ajatasattu Vedehiputta of Magadha- exercise the power in his own realm to execute those who should be executed, to fine those who should be fine, and to banish those should be banished? In that case, Saccaka in return is that they would exercise it, Master Gotama, and they would be worthy to exercise it."

After his returning, the Buddha distinguish the teaching that Material form is myself, do you exercise any power over that material form as to say: Let my form be thus , let my form not be thus? When the Buddah made question, Saccaka the Niganthas son was silent. The Buddha preached continually to Saccaka to pay attention "what do you think, how do you reply about five element of mind and matter? Are they permanent or impermanent? Aggivesssana reply in return, No Master Gotama, they are impermanent. Therefore, the Buddha explain in large that

materialform, felling, perception, formation and consciousness, they all are non self. While discussion with the Buddha, Aggivessana was understood in his mind with clear view that five elementof mind and matter are impermanent, suffering and non self.

The conflicts based on delusion: In the Tipitaka, many of conflicts had based on delusion. Here it means delusion is that not knowing to four noble truths, it is called delusion (moha).but we can also define delusion that not knowing natural issues. Among those conflicts, it was ovsious according to Mjjima nikaya, magandiya sutta is so popular with delusion conflicts.According to magandiys view, the Buddhas teaching about sensual pleasures was wrong. He said againt the teachin of the Buddha.The Buddaha said that the eye delights in forms but control by mind, the ear delights in sounds but control by mind, the tongue delights in flavours but control by mind tec. The recluse Gotham is a destroyer of growth. According to his wrong view, he did not see clearly on the element of body and he is under covering wrong view the Buddha preached to the Magandiya;

"The Buddha taught to magandiya that a person who has desire five cords of sensual pleasure, it is look like a leper with sores and compare five cords of sensual pleasure with fire. The beings enjoyed themselves, provided and endowed with the five cords of sensual pleasure. Likewise a leper wished fire for burning his wounds. "Suppose, Magandiya, there was a lapper with sores and blisters on his limbs, being devoured by worms, scratching the scab off the opening of his wounds with his nails, cauterizing his body over a burning charcoal pit**.[8] "**

The teaching by means of the Buddha taught is that a leper is scratching scab with his nails and cauterizing over a burning charcoal but his diseases is not cured cutting from the roots. At the same condition, when the beings also desired for sensual pleasure, would become well and fell happy temporarily, but could not cure from the roots. That is why the Buddha preached to Magandiya continuously: "The greatest of all gains is health, Nibbana is the greatest bliss, and the eightfold path is the best of path, for it leads safely to the Deathless."[9] After the preaching of the Buddha, wanderer Magandiya, he said that he has heard earler those teachings by the

[8]MN I 611.
[9] (p 613) bikkhu Bodi

teachers and teachers of teachers saying. At the time the Buddha ask him, what is that health and Nibbana. The wanderer Magandiya asked for the Buddha those three catagories of the teaching to be cleared the Buddha thaught showed to him openly good eyesight "Magandiya, there was a man born blind who could not see dark and light forms, who could not see blue, yellow, red, or pink forms, who could not see what even and uneven, who could not see the stars or the sun and moon with good eyesight saying**.**[10]**"** Likewise, a blind man could not see any colours and any event, and think that dirty soiled garment as such clean clothes.later on, the man open and see his eye with good eyesight by means of medicine cured by the physician, the blind man has lost putting dirty clothes on because of good eyesight. After the teaching of the Buddha to to Magandiya, he could know what is health, what is Nibbana, he could rise up and despaired his blindness. "Then the Buddha preached to Magandiya about the process of dependent origination. to be understood the life of suffering , first you must know "these are diseases, tumors, and darts, therefore, you must first practice to prevent from blindness to be wise person .if you follow it said four categories of the teaching, they are:

1. Associate with true man
2. When you associate true man, you will hear the truth Dhamma
3. When you gear true Dhamma, you will practice in accordance with the true Dhamma
4. When you practice in accordance with true Dhamma, you will know and see for yourself**.**[11] At the end of that teaching, the wanderer Magandiya asked for it to be cleared

Why Buddhist would know Dependent Origination: When the person who take meditation contemplating to the discernment of the condition of mind and matte, or purification by overcoming doubt, it would know dependent origination in brief or large understanding. Therefore, the Buddhist should learn it. So the Buddha taught it too many places in the Tipataka, it was described numerous passages of Pali Cannon.

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[10] majjima nikaya p 510 bikkhu bodi 510)
[11] 512 bikkhu bodi) majima nikaya)

The Benefits knowing dependent origination: If a Buddhist knows about Pattaccasamupada, "suffering or happiness is being by cocditioned not others. They depend on the causal law. Conditioned by this, that comes to be: The teaching of dependent origination complex in large or deeply understanding of four noble truths. The teaching of dependent origination in a natural (anuloma) is expounded both the first noble truth and the second noble truth, and the teaching of dependent origination in anon-natural (patiloma) is expounded both the third noble truth and the fourth noble truth.

Divided in to four noble truths: the teaching of the Buddha to the final goal is to attain to the nivana. Nivana is summarized by four noble truths. The four noble truths contain causes and effect. Dependent origination always point out the process of body and mind. If a meditator can find out the sectsation of the process of body and mind, it will not be continued new born or becoming, it is called attaining or reaching Nivana. The teaching of dependent origination is of the Buddha analytical, critical concept on recognizing to the process of body and mind. Among those four noble truths, the first and the second are defined as processing noble truth, the reason why they are (pavootisissa) and the third and the fourth are defined as secession noble truth. That is why they are (Nivootisissa)

The different between Pattccasamuppada and Patthana : The treasure of the Buddha teaching on dependent origination is cause and effect. It is concerned with the interpretation of causes and effect. The technic focusing on causes and effect is the mechanacin. Apart from them, Patthana is not only causes and effects also result .of Pattcasamupada and Patthana. But combine them in Visuddimaggha.

Four fundamental categories on Pattccasamupada

Buddhist followers need to know these four catagories as a fundamental. They are:

1. Imasumim sati idam hoti: When there is this, that is.
2. Imasuppada idam upajjati: With the arising of this, that arises.
3. Imasmim asati idamina na hoti: When this is not, neither is that.
4. Imassa nirodha idam nirujjihati: With the cessation of this, that ceases.

Why would Avijjā have at the beginning of Paṭṭssasumupāda: According to common Paṭṭassasumapāda , Avijjā as a first link could have seen. It was not because of the process to the element of mind and matter on main cause but because of the root cause. Therefore, the meaning of Avijjā is that according to the Buddha, avijja is ignorance of the four noble truths as a right way. But know to the truth as misconception, and to the artificial as real. It was included the meaning of avijja. Other side perception, could not define as avijjā not knowing east or west and north or south, and any other names of here and there things, they are not necessarily in the meaning of avijja.

What Ignorance is: In here, we can define ignorance dividing into two ways from Pitaka. The ignorance accordance with Sutta Pitaka, it means:

1. covers with ignorance not to know suffering
2. cover with ignorance not to know its cause
3. cover with ignorance not to know its cessation
4. cover with ignorance not to know the way to its cessation.

The causes of avijja: In the paṭṭccasumupāda put avijjā at the beginning so it will be taught that avijja is causeless cause, but avijja become with cause accordance with Pali word “asavasamudaya avijjasamudaya, in the compendium of the unwholesome, those are four taints: (1) the taint of sensual desire,(*kamasavo*) (2) the taint of existence, (*bhavasavo*) (3) the taint of wrong view,(*ditthasavo*) (4) the taint of ignorance, (*avijjasavo*), those four kinds of unwholesome are the causes of avijja.

Why was ignorance to four noble truths as Avijjā?: Ignorance is called avijjā, but here all ignorance is not called as avijjā, why the reason is that something else was not full of meaning in human being life, here the innorance to avijja is, the cover with the unwholesome of greed, hatred and delusion, or cover with the life of dirty hatrence, could not recognize to four noble truths. It is means as avijja. What avijja ignorance are: (1) the noble truth of suffering, (2) the noble truth of the origin of suffering, (3) the noble truth of the cessation of suffering, and (4) the noble truth the path leading to the cessation of suffering.

Why ignorance to the noble truth of suffering: In the Buddha teaching, the important knowledge to know is about four noble truths, in those four categories, the first noble truth is the most important, and the word suffering (*dukkha*) is very important term in the Buddha teaching. Because, the person who does not understand the truth of suffering has an optimistic view of life, although life is full of Pain and sorrow (*dukkha*).[12] If the person realize the truth of suffering, will be resolve those problems, how to face and solve. After understanding they liberate free from those suffering. Which suffering is dividing into three types, they are:

1. The suffering of natural felling _ such as aches, pains, sadness (*dukkha-dukkha)*

2. The suffering which is caused by the changes_ such as alive and business changes (*vipariṇāma dukkha*)

3. The suffering which is inherent within all sankhara, all thinngs which arise from determinents: specifically,the five khandas.(*Sankhara dukkha*)

According to the Dhammasakkapavattana Sutta, it showed to get five elements of mind and matter or five khandas (*sankhittena pañcupādānakkhaṅdā*). So five khandas is included as inside the for noble truths. Therefore, the Buddha taught five khandas firstly as noble truth. Accordance with five khandas, we see the first aggregate is the materiality aggregate which is mainly importance factor, in firefly summarizing is to eat, to shelter, to cure medicine. It was putted at the beginning of five aggregate.

Why ignorance to the noble truth of the original of suffering: This is the second noble truth which the need to know for higher the Buddhists. It has to face with difficulties to realize. According to the second noble truth, the Buddha taught craving which is included and perticapate as the Sankharakhandha on five aggregates. Therefore, those craving accordance with Sankharakhanda is within dukkha. Walpola Rahula, written by his book “What the Buddha taught “point out to the one of the most important and essential points “the cause, the germ, of the arising of dukkha is

[12] Mahasi Sayadaw, **A discourse on dependent origination**, (Bangkok, Thailand Buddhadhammma Foundation, 1992), P. 7.

within dukkha itself, and not outside: and the cause, the germ, of the cessation of dukkha, of the destruction of dukkha, is also Within dukkha itself, and not outside.[13] those craving are four categories. They are: This is the story of the Sutta pointing to craving (tanhā) or the noble truth of the original of suffering which produce re-becoming and re-existence. In that story there will be becoming to the conflict that was covering with greed impurity.

Why not be ignorance to the fourth noble truth: In the series of four noble truths, the latest is Magga: (The path). This is the way which highlight to the path of Nivana. It was also differ from two extremely ways and avoid. According to the noble truth of Magga: (The path), the Buddha taught middle path or noble eightfold. The teaching those eightfold path is for the person who practice to go the nivana can reach. The five aggregates are the suffering, the cause of suffering, the cessation of suffering, leading to the cessation of suffering. But can overcome from them by the path. The five aggregates are objective to be observed by the middle way. The middle way can provide killing to the impurities, defilements of five aggregates and can reach to the peaceful realm. Otherwise, the middle ways or the path can apply sistemticaly and with practical way.

Four categories of knowing by Right view (*Sanmaditthi*): According to by the Buddha teaching, the latest noble truth is the path (magga) in the four noble truths. It was received noble eightfold path as the noble truth of the path (Magga). So we would clarify that right view at the top in the noble eightfold path. Right view is taught at the top of eightfold path as an important. The characterist of right view knows about that it is right understanding to the five aggregate as mind and matter, accordance with first noble truth. It would be four types of things:

1. Right understanding to the noble truth of suffering
2. Right understanding to the noble truth of origin of suffering
3. Right understanding to the noble truth of cessation of suffering
4. Right understanding to the path leading the cessation of suffering.

In the Buddha teaching had been four noble truths, there would be cause and effect. Likewise, accordance with dependent origination had arising and cessation

[13] Walpola Sri Rahula **What the Buddha taught,** (Colanbo**:** Buddhist Cultural Centre, in 2006), p, 31.

or cause and effect on the element of mind and matter. The whole things in the universe were not causeless but came from cause and effect. The Buddha teaching is also the same depending on cause and effect. Right view in the eightfold path find out cause and effect reasonable and critical. Also know individually Twle links of paṭiccamupāda based on

1. Right understanding to the ignorance
2. Right understanding to the origin of ignorance
3. Right understanding to the cessation of ignorance
4. Right understanding to the path leading to the cessation of ignorance.

Those are shown by right understanding to four steps knowing on twelve links of dependent origination.

What middle way is: The four noble truths is the first sermon of the Buddha teaching from the Sutta of Dhammasaccapavatana. The briefly summary of the Sutta means avoiding from two extremely ways and practicing middle way those mentioned two extremes refer to kamasuhkanlikaniyoga and attakilamahtanuyoga. The middle way provides to the peaceful realm of *nibbāna*. After preaching to the Sutta of Dhammasuccakapavatana, the middle way concept was born by the Buddha. Middle way is absolutely indicator to insight and mindfulness path the goal of *nibbāna* with spiritual supramundane but the entire Buddhist can apply and engage it in the society. Among within noble eightfold path, it has combined three group of ethical, concentration and wisdom. Right Speech, Right Action and Right Livelihood are constituted as a path of ethical conduct. Those three factors can cultivate and propagate in the society. Others five kinds of path emphasize to mental Discipline. So all middle ways focus on both social and spiritual. In the case, highest way concern with eightfold path contemplate to the ultimate reality which is penetration and analysis understanding but fundamental approach based on ethical conduct. Therefore, the middle way establish and distinguish from the noble truth of the Path *(magga)*. This is the best way by the Buddha teaching.

The advantages of middle way: This path is combining with middle and opposite of middle.In the Pali word divided into three. They are *mijjhima+paṭi+padā*, which means *mijjhima* is middle, *paṭi i*s opposite of middle and Pada is the path or the way. When a person practice this middle way, can

eradicate inside the five aggregate of defilement or impurities with whole cessation them and overcome to reach to the ultimate reality. This is the result of observing to it. If four noble truth or noble eightfold path is absolultly the terms for ultimate reality, can serve in the society deeply the middle way in practical those which belonging to. The Buddha taught four kinds of things. Within four, those are the benefits of practicing the middle way.

Conditioned by ignorance is formation: Definition and characteristic: In the pattisasumupada, accordance with formation is volitional formation. Those formation can cultivate and creative a life itself as value. That is why formation is named as volition. Conditioned by ignorance arrives formation but the ignorance did not generate directly to the formation because the formation itself can operate a primary object, and here formation means *kamma* or action because it can create and had creative value. What formation creative is that to build body and mind or meritorious and demeritorious *kammas*.

Types of formations: Accordance with formation had threefold of classification

1. Meritorious kammas with favorable results *(puññābhisaṇkhāra)*
2. Demeritorious kammas with favorable results *(apuññābhisaṇkhāra)*
3. Imperturbable kamma *(ānanjjābhisaṇkhāra)*

What the *kamma* is: In the philosophy of Abbhidhamma give a name that volition is kamma. The reason why is that volition had a value collecting or organized fundamental element of mind and matter. So it has power and energy. After saving energy in the basic element of mind and matter, become mental, vocal and physical actions. They are called action or kamms. On the other hand, a person did actions upon good and bad deeds, it is called kamma.

Formational conflicts and its resolutions: Formation is connected with three kinds of kammas, there are three types: physical, vocal and mental that accumulate those three things by shown the story of Prince Ajatasattu in the Dhiganikaya of Samannaphala Sutta. Conflict point of view to that story had meritorious and demeritorious kammas. Mental conflict view; in the story, Prince Ajatasatta thought that after my father was dead, my own advantage to become a king will be late. That was mental formation in his mind. Vocal, physical conflicts view; in

the story, the Prince approach and discussed with his teacher misguided by Devadatta and sent his father to the jail cutting food and drink. Those are conflicts point of view on mental, vocal and physical. Resolution point of view: even though the prince Ajatasattu killed his father and reach goal, he did not feel peaceful and happy in his though because of killing to his father. That always happened physical and mental suffering to him. Longer time of disturbing on his mind, he felled depression and insolation. Therefore, he was realized to overcome to the conflict about the problem so he meets to the Lord Buddha with physician Jivaka helps. At the same time he listened to the Dhamma delivering by the Buddha. It made him feeling relax to be better.

Conditioned by formation is consciousness: **Definition and characteristic**: here consciousness means just knowing kinds of senses, the result of arriving from conditioned by formation. In the Abbhidhamma thasangaha showed to collect thirty two kinds of consciousness. Consciousness here refers to mind and matter.[14]

Four kinds of kamma

1. immediately effective *kamma*;
2. subsequently effective *kamma*
3. indefinitely *kamma*
4. defunct *kamma*[15]

The conflict on consciousness and its resolution: In the *paṭiccasamuppāda,* there are twelve kinds of factors. This consciousness is the most difficult to understand. Some scholar said that can be misunderstand lack of clear understanding about this, can be confused to the Buddha fundamental concept as wrong view.

The concept in the perceptive of soul and rebirth: The consciousness is a thing at the beginning of life as beings. Therefore, the Buddha taught that conditioned by formation is consciousness but Buddhist people in their tradition had a perceptive as a belief in soul. It could confuse to their mind between consciousness

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[14]Ven. Sumingalasami,P 235**Abhidhammahtavibavinitika,** Khin Cho Htun Publishing, Yangon, 1992, p, 235.

[15]Bikkhu Bodi, **A comprensive manual of Abhidhamma**, (Colombo: Buddhist Publishing Society, 1999), p. 205.

and soul. The process of Death and Rebirth–linking is the prime cause of confusing to the Buddhist perceptive on it. Herein, in the death-proximate could occurred and supported to the new reborn. Accordance with Patissasumupada, there is not any soul by the Buddha teaching, the scholar, Ven. K. Sri Dhammananda show in his book of what Buddhist believe: "rebirth takes places immediately after the death of being oithout any intermediate state."

Theory and the nature of kamma : *Kamma* means natural law which operates due to our physical, vocal and mental actions its results. *Kamma* can account based on the five process of natural law (*niyāma*) which operate and cultivate in the physical and mental worlds. They are in the following:

1**.** seasonal laws (*utu niyāma*)

2. the biological laws (*bija niyāma*)

3. The kamic law (*kamma niyāma*)

4. Natural phenomena (*dhamma niyāma*)

5. Psychological laws (*citta niyāma*)[16]

Conditioned by consciousness is mind and matter: Definition and characteristic: Mind and matter came from *nāma*, *rūpa* in the Pāli terms. Those words had different types of perceptive by many scholars. Accordance with *Paṭiccasamuppāda*, Consciousness makes production to the mind and matter. In the Abbhidhammahtavibhavinitika show that felling (*vedanā*), perception (*saññā*) and contact (*phassa*) are coupled with mind (*nāma*),these refer to mentality and four great essential of elements and six sensitive phenomena, life phenomena are coupled with matter. These refer to physical body.

Types of mind and matter: In the Abhidhamma philosophy indicates three kinds of beings; they are the beings with five great elements, four elements, and just one element. Some being had material form (asannasatta bramans) not upon mind or consciousness. Some beings had just mental form of four kinds of elements (arupa barmans) not upon material. The last one is five great elements of mind and matter

[16] Ven. K. Sri Dhammananda, **what Buddhist believe**, (Taiwan: the Corporate Body of the Buddha Eduaipei, 1993), p. 93.

forms refer to human beings and some others. Four types of born as beings are namely:

1. Egg – born beings
2. Womb – born beings
3. Moisture – born beings
4. Spontaneous – born beings

Conditioned by mind and matter is six senses: Briefly understanding to six sense arise from mind and matter but it did not clarify to the process of the aggregates but the scientist Darwin show to the process of human beings, and also the Lord Buddha taught the Sutta well known as Aggañña in his teaching. Moreover, the condition of six senses by mind and matter is difficult to understand. Therefore the scholars, venerable Mahasi Sayadaw said in his written about Dependent origination that "more difficult to understand is the causal relation between the mental formations of the previous life and the rebirth- consciousness.

The conflict on six sense and its resolution: The story of Agganna is explaining about on knowledge of beginnings to which two Brahmins, Vasettha and Bharadvaja enter to the order of Sanga community and "Lord, what the Brahmins say is this: "the Brahmin caste is the highest caste,other castes are base: the Brahmin caste is fair, other castes are dark; Brahmins are purified, non-Brahmins are not, the Brahmins are the true children of Brahmin, born from his mouth, born of Brahmin, created by Brahma, hairs of Brahma". Those are the conflicts with the knowledge of beginnings of beings. So the lord Buddha said to the Vasettha, the Brahmins have forgetten their ancienttradition when they say that. Because we can see Brahmin women, the wives of Brahmin, who menstruate and become pregnant, have babies and give suck. And yet these womb-born Brahmins misrepresent Brahma, tell lies and earn much demerit. Moreover the Buddha resolves their knowledge of beginning; Dhamma is the best thing for people. In this life and the next as well, the lord Buddha continues to explain the Vasettha, about the period of the world, "there was one mass of water, and all was darkness, blinding darkness. Neither moon nor sun appeared, no constellations or stars appeared, night and day were not distinguished, nor months and fortnights, no years or seasons, and no male and female, beings being reckoned just as

beings and sooner or later, after a very long period of time savory earth spread itself over the waters where those beings were.[17]

Conditioned by six senses is contact, feeling: The six sense-organs, the six sense-objects and sight lead to contact it's immediately the result on the sense-organs leads to feeling by three factors gathering. Contact and feeling are not different and far but immediately they could not divided. Accordance with the contact six kinds of mind-door is included, and here feeling means pleasant, unpleasant and natural feelings.

Conditioned by feeling is craving: Definition and characteristic, it craves for sensual objects and desire for them, craving for sights, sounds, smell, tastes, body and mind. Craving is the circle of existence. Supporting by the process of ignorance to craving, for everyone who is not free from defilements leads to rebirth. The circle of the process will be death, grief, lamentation and despair. Types of craving are namely:

1. **kamahtana**= sensual pleasure for six senses basically craving for sights, sounds, smell, tastes, body and mind.
2. **bavahtana=** focused on sensual pleasure for six-senses with permanent view, differ from non-self.
3. **vibavahtana=** focused on sensual pleasure for six-senses non-exist after death.

Craving by resolution analysis of individuals:

In the Abhidhammahtasangga explained that having developed the path of one returning, with the attenuation of lust, hatred, and delusion, one becomes a once returner, one who returns to this world only one more time. Having developed the path of non-returning, by totally abandoning sensual lust rner, one who does not return to this state. Having developed the path of Arshanship, with the total abandonment of defilements one becomes an Arahant, a destroyer of the taints, a supreme recipient of offrings in the world.[18] The resolution to craving is different from individual situations. Even Buddha and arahants have pleasant, unpleasant or natural feelings because of contact with sense-objects. They feel pain that arises from

[17] AN ii 321.

[18]Bikkhubodi, **A comprensive manual of Abhidhamma**, Buddhist Publishing Society, 1999), p, 359.

physical afflication but they do not suffer mentally, nor do they take delight in pleasant sensations as they are free from attachment.

Craving by resolution of common people: The practice of four kinds of mindfulness is the best way of resolution the craving conflicts that occurred in their mind of common people not to be increased. That was a good way to observe to the defilements arising from body and mind. The pleasant and unpleasant feeling with mental and material is focused by mindfulness or insight meditation, it will be calm in the mind of practioner and the conflicts on craving disappeared. Common people is not the same like Arahanship because they are closed with defilements at the same time the can take meditation to overcome the craving and other evils. While the staying with focus on meditation attain to the Nivana temporary.

Every step of feeling could be craving or not: It could not be craving by every step of feeling, because Buddha and Arahanships had just part of feeling but not craving, with the supporting condition is not possibility to them but they feel pleasant and unpleasant natural also had physical paint not mental pain.

Craving by pleasant and unpleasant: While a rich people contacts with sensual pleasure, he wants more and more rich it means craving by pleasant. Accordant to Visudimagga said that (Sukhi biyopi esihi). What craving is pleasant with sensual pleasure, it is reasonable but in the Visudimagga said the poor people hope to be rich (dukkhasuhkipatthayati). They wish good opportunities. It refers to unpleasant feeling could be craving. Natural feeling which none neither pleasant nor unpleasant is calm and salient. It was difficult to guess what happen but in the Visudimagga said (upakha pana sannatta sukhmisseeo bathita) natural feeling also refer to more and more rich and same with craving by pleasant.

Conditioned by craving is Attachment: Definition of attachment: that word, Upadana, came from Pali. It was divided in to two up= intense+ Adana=grasp and combination them. Up, it means that grasp for sensual objects and Adana, means that obsessive craving. In the example of attachment is like a snake grasps a frog tightly.

Types of attachment: These are of four kinds; 1) attachment to sensual pleasure, 2) attachment to wrong views, 3) attachment to rituals as the way to

salvation and 4) attachment to the belief in a soul, or personality belief. Accordant to attachment, they are called greedy and wrong view those are named as attachment.

The different between craving and attachment: The Wish before belongings for sensual pleasure is named as craving. The wish after belongs sensual pleasure is called as attachment. On the other word, the weakness desire is craving and strong desire is attachment. Another way, the opposition of the wish is craving and the opposition of non-greed is attachment. Another way, the root cause of suffering reaching and discovering for sensual objective is craving and the root cause of suffering of saving on sensual object is attachment. Those are the different between them.

Craving and wrong view, why they got the name of attachment: Both names of them crave on sensual objectives and grasping on it tightly so they gradually develop in to attachment.

Conflict point of view on attachment to sensual pleasure and its resolution: Accordant to attachment to sensual pleasure, free from attachment to sensual pleasure should refer to Nanda, who was The Buddhas younger brother. The pries Nanda, when he prepare the wedding ceremony with Janapadaklani, the Buddha go arm bowl to the palace and take his brother to the temple so he was accomplished by the Buddha. But he did not want. His prices lady give a massage to him harry up to go and back.

At the time of his mental-objectives, which are inaccessible to the princess voices sounds that he always see and hear and attachment to them. The Buddha come and visits to the Himala hill and see the monkey and its actions and continue to realm of Deva and see beautiful deva prices. The Buddha would see his younger brother that the reason is to be free from attachment to sensual pleasure or his lady Janapadaklani.

On the way to the journey, the Buddha aims and takes care on the sightseeing of the different between monkey and the prices Deva. While the trip the Buddha asks to his brother that how different between the monkey and the deva prices, he reply to the Buddha that deva prices is more beautiful than female monkey. And ask continuing to his brother how different between deva prices and his lady J anapadaklani he replies to the Buddha deva prices is prettier than Janapadaklani. To the idea of leading to the trip is to show compare with more pretty things and his lady

to disappear from the attachment to sensual pleasure so The Buddha come with him. If you want to get them, you would stay and practice to the order as a monk.

Here the Buddha idea is not to be increase the attachment just as the disappearing from them. But the young brother practice as a monk in the Sanga order to get the pretty deva prices. So, many certain monks pretend him and make argument which he enters to become a monk .therefore, he feels shame and go far away from the crowd people and choose salient place to take meditation. At the end of contemplation on the five aggregate he reach to be Arahan. This is the resolution on attachment to sensual pleasure

Attachment to wrong view: The second kind of attachment is ditthupadana, came from Pali word, divided into two ditthi+upadana, it means that attachment to all wrong views based on ten wrong view. They are in the following;

1. the charity is not a meritorious deed
2. deny the kammic benefits of charity on a grand scale
3. reject the kammic benefits of feeding guests
4. deny the kammic result of any virtuous or immoral act.
5. deny the benefits of respect, honor or respect to the parents
6. deny the existence of any realm other than the human and the animal worlds
7. deny the rebirth of human beings in celestial or animals realms
8. deny spontaneous rebirth
9. there is no recluse or priest and their practice of power

The conflict by wrong view and its resolution: In this world or in the carcle of unity, there are no benefits for the charity, those speak ten kinds of things is not meritorious deed. The person who believes in the law of kamma with right view will make avoiding from unwholesome and do good deed, because that person understood and realize cause and effect. Therefore, the Buddha recommended in the Apannaka Sutta of the mijjhimanika that one person accepts the belief in kamma and life after death while another rejects it.

The second person will not do meritorious deeds such as charity and taking precepts, and will not avoid doing wrong. He or she will give free rein to desire and

so has no virtue worthy of respect or emulation. If the law of kamma is true, he or she is sure to be reborn in the lower realms and to suffer for many lifetimes.

On the other hand, the person who belives in kamma and life after death will avoid immorality and cultivate virtue. Even if kamma and the afterlife are illusory, he or she will be praised and respected as a good person and will rejoice onrecalling charitable deeds. As a respectable citizen, he or she will lead a peaceful life. These are the present benefits of belief in kamma. If there is a life after death, one is assured of happiness in the future. Thus, accepting the belief in life after death is pragmatic since it serves our present and future intersts in any event. (p 103 mahisi Sayadaw)

Conflict on Attachment to Rituals and its resolution: Silabbatupadana, Pali word is attachment to futile practice not free from suffering. Once up a time two ascetics come and see to the Lord Buddha to ask for their practices. They are namely called Punna, who live and like an ox and another person Seniya, who live and like a dog.

They are the persons who practice like an ox and a dog. Their asking questions are that the benefits of their practice. After their questions the lord Buddha reply to them that one who make imitation like the habits of an ox would be reborn as an ox after death, while one who practice imitation the habit of a dog would be reborn as a dog after death. Therefore, they feel sad and cry. At the end of the answer the Buddha deliver Dhamma talk to them about four kinds of actions. They are in the following;

1. there is dark action with dark result
2. there is bright action with bright result
3. there is dark-and bright action with dark-and bright result
4. There is action that is neither dark nor bright with neither-dark nor bright result.[19]

The explain in deep and taught that immoral practice, moral practice, immoral practice mixed with moral practice and the practice of the Noble Eightfold Path, which leads to the total extinction of wholesome and unwholesome kammas. After delivering dhamma talk, Panna become a lay disciple of the Buddha and Seniya

[19] MN I, 54

enter to the Sanga order and attained arahanship. This is the resolution attachment to Rituals and its resolution.

Attachment to belief in a soul: In the Pali word, Attavaadupadana is a compound of attavadana and upadana. Attavadana means belief in a soul, upana means attachment. A compound definition is attachment to the view that person has a soul.

Conflict on attachment to belief in a soul and its resolution: The conflict accordance with attachment to a belief in soul is shown by the story of Culasaccaka Sutta. In this Sutta, the concept of Saccaka is that "just as when seeds plants, whatever their kind, reach growth, increase and maturation, all do so in dependence upon the earth, based upon the earth; and just as when strenuous works, whatever their kind, are done, all are done in dependence upon the earth, based upon the earth so too, Master Gotama, a person has material form as self and based upon material form he produces merit or demerit and feeling, perception, formation, consciousness as self, and based upon them produce merit or demerit. After his example, the Buddha asks question to Saccaka, in the case, Aggivessana, I shall ask you a question in return.

Answer it as you choose. What do you think, Aggivessana? Would a head-anointed noble king- for example, King Pasenadi of Kosala or King Ajatasattu Vedehiputta of Magadha- exercise the power in his own realm to execute those who should be executed , to fine those who should be fined, and to banish those who should be banished? He would exercise it, Master Gotama and he would be worthy to exercise it.what do you think, Aggivessana? When you say thus: Material form is myself do you exercise any power over that material form as to say: Let my form be thus; let my form not be thus? When this was said, Saccaka the Nigantha son was silent. He realizes that let my five aggregate be. Thus; let my five aggregate not be thus. He also agrees with the Buddha, he throws his concept away. He can resolve the problem attachment to belief in soul.[20]

Condition by attachment is becoming: Here the definition of becoming is the actions bodily, verbal and mental concern with doing present moment. It can support and leading to the new rebirth.

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[20] MN I 324-5- 6.

Types of becoming (bhava): There are two kinds as in the following:

1. Kamabhava, it means the aggregates of living beings in the sensual realm. It refers to existences in hell and celestial realms or among human beings, animal and hungry ghosts.

2. Rrubhava, it means the aggregates os brahams with forms.

3. Arupabhava, it means the mental aggregates formless brahams.

4. Sannibhava, it means the mental and material aggregates of beings with gross perceptions.

5. Asannibhava, it means the material aggregates of Asannibrahams.

6. Nevasanni-nasannibhava, it means the mental aggregates of higherbrahams.

7. Ekavokarabhava, it means the becoming with only the material aggregate.

8. Catuvokarabhava, it means the becoming with four mental aggregate.

9. Pancavokarabhava, it means the becoming with five mental aggregates.

Becoming conflict and its resolution: Accordant to Dhammapada teaching, if it is being attachment attachment to becoming. Once upon a time the Lord Buddha was staying at the State of Savitthi; two women had a problem getting merage into one man. In their period times of their lives they had as enemies. The reason why their problems based on condition by attachment. In the cercle of their community faced with problems and troubled. So, the Buddha taught to them in the following, hatred is, indeed, never appeased by hatred in this world. It is appeased only by loving-kindness. This is n Ancient Law.(Dhammapada) p3

Condition by becoming is birth: The action can be by doing common people in the circle of dependent origination, there will be three types of conflict point of view on attachment to wrong view and its resolution

4.2 Sub-process Resolution

4.2.1 Communication

Communication is a tool that it is fundamental process of interaction with both parties and between individual groups through such the ideas, beliefs, behaviors,

attitudes and mutual understanding of each other. In the conflicts resolution, communication is a continuous process of receiving facts and information in diverse culture. Here, communication of conflict resolution will present four categories of Communication, Effective communication, Role of communication, Types of communication and Purpose of communication.

4.2.2 Effective communication

For Deborah J. Barrett, "effect communication has become even more essential and inter-wined with the organization itself"[21] communication is one of the most important skills in conflict resolution. It has to be perfect understanding, and also has basic communication techniques and elements. It must be involved a clear understanding of the goal that should properly attain. Because, there will be different types or categories of conflicts areas such as relationship between family, workplaces of their business, healthcare, tangible and intangible and in particular. All of them to the point show to be a good result. It must be clear understanding to their main goals. Therefore, here should figure out the fundamental and effective communication.

1 Clear understanding of the goal: In the effective communication to succeed need a clear sense of what it wants the outcomes or benefits to be. If without clear understanding of the goal, conflict resolution process cannot be overcome to the right in the best way of the goal, and the conflict will be faced with unsuccessfulness. Accordance with clear understanding of the goal should support to the perspective on three basic needs at least: safety, outcome and peacefulness. Those three basic needs refer to clear understanding of the goal.

2 Assessment strategies: it is a method for providing support to resolve the conflicts, assessment strategies is the key for development communication, and assessment skills need to push toward the process to be completed communication. Moreover, the conflicts are with common. Assessment strategies provide that plant enough time, appropriate level skills and framework on developmental communication. There is numerous resolutions approach to the conflicts, specific strategies Rich Young, one scholar said his general assessment skill as three steeps:

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[21] Deborah J. Barrett, **Leadership communication,** McGraw-Hill Education , 2 Penn Plaza, New York, 2014, P. 316.

Step 1 Plan enough time to complete your assessment at one sitting. This should normally take about 30 to 45 minutes.

Step 2 To assess your skill level, use the criteria for determining skill level below.

Step 3 In order to arrive at an appropriate level for each skill, evaluate your experience, knowledge and ability based on your judgment. Rich Young.[22]

To ill- will, there will be long life enemy each other. That was the example of condition by

4.2.3 Developing results in practical field:

It goes one saying in the peace and conflict dialogue "Perhaps not right or wrong but about getting results". It was just saying but in the practical field need good result matters. That was vital important because conflict resolution process will not finish to the end as soon as not getting good result. U Aung Nain Oo, the scholar of Myanmar Peace process wrote in his book of Lesson Learn from Myanmar Peace process, they are four steeps:

1 **Transparency:** it means that communication is vital important to be transparency in the peace process. Because doing their process and the activities are waited and hoped by all people, oppositions, bolder countries, diplomat, and especially different Medias.

2. **There is no secret:** in the peace process communication, there is no secret but just a little case have as a secret at least hours, some days, some month. It depends on satiations later on take as transparency. Because there are many participants and

Numerous organizations in the communicative dialogue, after meeting have some interview with Medias at the same time they see and know the results and information. So there is no secret.

3 **engage proactively with all stakeholders:** it means: from peace process communication, just one result might be different answers on interview conversation and addressed to their own way, moreover just one result can think and hear

[22] riycomm@aol.com 617-332-3081 , **IABC Communication Skills Assessment Tool** by Rich Young

individual point of view. So let people know on the right information in the best. Doing so explanation, should avoid from faults and lies. The speaker would have and engage key notes briefly to the public, if no so, the opposite speech will be guessed as a right information.

4 **admit the mistakes:** in the resolution to the conflicts gave some lesson it was admitting the mistakes. The negotiators are representative of their individual groups, they have directly not responsibility to the cases of the problem but they have their duty as responsible instead of theirs. Why the purpose of the reason intend to give up tensions. If making Argumentative dialogue each other, the result was that People will be faced with problems, continue more conflicts. It is not achieving goal for conflict resolution without admitting mistakes.[23]

Conclusion: about communication is large and wide anyway already Presented under effective communication and concerning with conflicts communicative resolution. Those are being included such as receiving solution to the conflicts. Those apart, globally needed communication field applying to achieve the goal of peaceful realm.

4.2.4 Role of communication

Communication has a big role to the field in the conflict resolution. A perfect communication can result the advantages from the problem of conflicts. Dissimilarity in culture, ethnic, religion can occur the conflicts but it can be seen as an opportunity to learn and it also seem to be constructive view diversity, differences. Human societies all live with diverse unit harmoniously despite being conflicts as long as it has a good management for that struggle.

4.2.5 Types of communication

Introduction: communication is a way two individual parties to receive information. There are numerous types of system of communication styles inter personal and intra personal communication, inter group and intra groups communication, verbal and non-verbal communication and formal and informal

[23] Aung Naing Oo, **Lessons learned from Myanmar peace process**, The Centre for peace and conflict studies (cpcs),2017, p.11.

communication and so on. Moreover, different scholars and different concept, perceptive, Anyway apart, there would be relevant communicative on conflict resolution and to supporting issue. On the other hand, communication differ from the field depend on different case studies, for example, education, business, polities, and so on. Here should be the technic in general. Accordant to the concept by Charlotte Anne Cox explain that there will be four types of communication; intrapersonal conflict, interpersonal conflict, intragroup conflict and intergroup conflict.

1 Intrapersonal conflict communication: it means that the conflict that is happening inside of an individual is intrapersonal conflict. This is types of conflict takes place when there is an inconsistency in our ideas, emotion or values.

2 Interpersonal conflict communications: Interpersonal conflict is the conflict that takes place between individuals--friends, family members, couples or even strangers. These types of conflicts usually take place when people communicate directly with each other.

3 Intragroup conflict communications: conflict that occurs within a small group of people is intragroup conflict. These conflicts can involve members of a family or workplace team and usually stem from individual differences that end up affecting the entire group.

4 Intergroup conflict communications*:* Intergroup conflict occurs between different groups. An example is the feud that occurred between the Montagues and the Capulets in Shakespeare's "Romeo and Juliet." When conflict is this large, it can often continue for many years and is extremely complicated to resolve.

Verbal communication*:* accordant to verbal communication, there will be two types in general: written and oral communication, email, latters and media broadcasting will be included. Some scholars define their perspective to the verbal communication are as follows, “Accordant to Bovee, “verbal communication is the expression of information through language which is composed of words and grammar”. Other scholars, “Accordant to Penrose, “verbal communication consists of sharing thoughts meaning of words”. [24]

[24] https://thebusinesscommunication.com/what-is-verbal-communication-and-non-verbal-communication/)

Nonverbal communication: it means that without words or wordless communication which expressed message through sending and receiving one person to another. Nonverbal communication takes place a part of body language as facial experience, eye contact proximately touching physical, body between persons or people. The following are common element of the concept by the scholars:

According to L. C. Bove and others, "Non-verbal communication is communication that takes place through non-verbal cues: through such form of non-verbal communication as gesture, eye contact, facial expression, clothing and space; and through the non-verbal vocal communication known as Para-language."According to Lesikar and Pettit, "Nonverbal communication means all communication that occurs without words (body movements, space, time, touch, voice patterns, color, layout, design of surroundings.)" According to Himstreet and Baty, "Non-verbal communication includes any communication occurring without the use of words.[25]"

Formal communication: it means that formal communication is offered in the official capacity of sending and taking the information between one people to another. The following are common element of formal communication. There is generally in the workplace to communicate, it is top-down, bottom-up, lateral and and horizontal. Those involve as practice in the formal communication.

Informal communication: informal talk in communication is most important role of conflict resolution. Those activities involve as a part of beginning to the end of conflict resolution. For U Aung Naing Oo of his experience: informal talks resolution legitimate dialogue that to meet in the process of peace they agreed but did not used to sign

Officially" because free talks communication has not all-inclusive participation anyway it promotes good results between them. Moreover, it is easy to build belief themselves. Free talks or informal communication give speech openly and then without Medias for them so at the end of dialogue informal talks will help getting solution results. On the other hand, informal communication implies as opposite view U Aung Naing Oo the scholar said: "free talks communication involve only three or four representatives it was not all-inclusive so to have one agreement is too long-

spanning the time". Accordant to his experience got two ways in informal communication, they are in following:

1 more talks required; it means that working on the meeting is not expensive prize and better than fighting. It reduces costing much money for fighting. He also quoted prior President of Issael "it is the same costing that talk just five minutes and fight for five years. Therefore, if wanted to be resolve the problems, meet too many and talks too much.

2 Active listening: this fact is also important between negotiated communications; attention to active listening can support to get agreement and beneficial result.

4.2.6 Purpose of communication

Introduction: communication in the conflict resolution has kinds of purpose to resolve the problems and to flow the information relevant issue on conflict resolution. Communication describes their own concept or message to the one another. Accordant to the book of , U Aung Naing Oo, the scholar of Myanmar Peace Process. He explains in his written book about three steps:

1 Building relationships: it means that building relationship can be the prime factor as an importance. Building relationship hope that to be close and familiar relationship between them, it can overcome the situation of stopping and silence issue. That is vital important to detect or find common multiple aspiration between parties or groups.

2 Deepening relationships: it means that the negotiators between them are less unbelievable affairs, as long as time flying and face to face meeting and discussion. These situations of communication purpose should establish to be good relationship long-lasting or sustainable development. Therefore, getting result of communication would promote better and more.

3 Creating mutual understanding: the process of peace makes negotiators understanding mutually hurting statement for both parties but it let understand to the negotiators to be mutual understanding on resolution process in conflict. These effects are important as special. It can provide to build more

understanding both parties instead of breaking down to the relationship between them.[26]

4.3 Negotiation

4.3.1 The Nature of negotiation

Introduction: a negotiation is at least two parties, two groups case study in order to meet and to reach their goals and their interest to be common perspective. Negotiation will be numerous categories such as business, politic, social and so on. In the period time, many scholars approach to negotiation is that prevailed as exemplification win-win method. Moreover, some scholars interpret that everyone has desire for successful condition on their individual issue, so need to learn how to negotiate effectively in both competitive and collaborative events to their career.

Negotiation is a part inner condition, value and demotion and also within the boarder of psychological field which play in the practical way of life of the people. It is involved and occurred as many important issues on negotiation in the daily life. Example, workplace, relationship families, at least how to deal with cooking food. Negotiation is not focus on the mistake of the colleagues also never prove their own point to others. It is just a work direction to the win- win and give and take solutions. It is also fully respect with the attention talking and listening.

4.3.2 Characteristic of negotiation

To be successful implementation, therefore, should be aware of fundamental negotiation, understand what are beginning situations involved, realized how to manage them. There are varieties of background situations that handle by negotiation but here, have to refer to the book of "Negotiation" written by Roy J. Lewicki / David M. Saunders / Bruce Barry:

1. There is two or more parties and a conflict of interest among these parties.
2. There is a conflict of needs and desires between two or more parties.[27]

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[26] Roy J. Lewicki / David M. Saunders / Bruce Barry, **Negotiation** , McGraw-Hill Education, 2 penn Plaza, New Yourk, 2015, P. 53

[27] Roy J. Lewicki / David M. Saunders / Bruce Barry, **Negotiation** , McGraw-Hill Education, 2 penn Plaza, New Yourk, 2015, P. 7

4.3.3 Principle of negotiation

In the negotiation, the conflict for the goal concern with personal or professional issues. There will be numerous ways from various scholars. Each scholar's perspectives cannot show fully as techniques. On the contrary, true negotiation is rooted in four principles:

1. **An attitude** that prompts the negotiator to work for solutions that will benefit all or most of the participating parties;

2. **An orientation** that views the other person as a potential partner rather than an adversary;

3. **A climate** that stimulates both parties to realize that they are more likely to attain their objectives if they work together than if they battle one another;

4. **A set of strategies** that facilitate the process of securing mutual advantages.[28]

4.3.4 Categories of negotiation

Everybody negotiates almost every day but nobody likes to do that as hassle so they avoid from them as much as possible. It was not right way. Some others people overcome the problems without realizing. About the name of the book called Negotiation written by three scholars, Roy J. Lewicki / David M. Saunders / Bruce Barry:

1. Offers and counteroffers motives: communication is the process of in the negotiation as the most importance that involves message sending to the parties' offers and counteroffers and signal their preferences. a negotiator' s preferences reflect in good measure underlying from their motivations. The negotiators with affiliations tend to the parties or groups to be positives concession and also the negotiators with power motives were likely to reject escalating conflicts. Eventually this process constantly arrive the parameters for negotiation and showing to guide discussion toward a settlement point.

[28] https://intersol.ca/4-principles-of-successful-negotiation/)

2. Information about outcomes: this is a comparative method between two groups. One party satisfies with the effects itself before they did not know the other party's information outcomes. It suggests that the negotiator should not evaluate own and have to give a chance evaluation own their success before learning about other party's evaluation of the outcomes.

3. Social accounts/explanations: it means that explaining about especially three steps

(1) Explanations of mitigating, where negotiators suggest that they had no choice in taking the positions they did.

(2) Explanations of exonerating circumstance, where negotiators explain their positions from boarder perspective.

(3) Reframing explanations, where outcome can be explain by changing the context. Those explanations of three types are important to make to the others parties. The negotiators who used multiple explanations are more likely to have better outcomes and d the negative effects of poor outcomes can be alleviated by communicating explanations for them.

Communication about process: this is important negotiation process. Because negotiation shared cognition of multiple solution between parties and it will be risking process and could not do to the end at a time. Negotiations give the process to continue to be effective. Negotiation process needs not to be small the effect despite seemingly "small talk".

4.3.5 Best practice in negotiation

This is difficult issue to decide which is good or better or best practice because human society has multiple languages, ethnic, culture, ides, problems conditions and so on. But the purpose of books and scholars aim with an overview perspective on general negotiation. Anyhow, some scholars present their though to the negotiation as best practice. Little researcher explore their skillful and successful extents from the scholars perspective or experience. In general, a researcher who wishes to continue to improve negotiation skill must prepare as such:

Be prepared: preparing is important issue as a prime cause in negotiation. The negotiators need to understand preparing to achieve the goal of negotiation with

aspirations for outcomes that must be high but achievable. First fact of preparing is to understand problem background that means negotiator without understanding on problem can leave as failure result. Therefore, to be successful negotiation, the negotiator must prepare it. As a second fact of preparing understands both of their goals or their own interests which support to make possible approach to the problem. As a third fact of preparing is Identify issue that negotiator will have more power in a negotiation when both side of their potential term of agreement. As a fourth fact of preparing is to understand their personality's issue that means such as personalities of people, culture, and any other facts which may support as impacts on a decision for negotiation. Finally, it is possible solution and positive way to reach to the goal of negotiation.

Master the key paradoxes of negotiation: accordant to book of "Negotiation" written by three scholars, Roy J. Lewicki / David M. Saunders / Bruce Barry, they find out two facts about dilemma of honest and dilemma of trust; these mean that negotiators face two dilemmas being too honest and being too trust. If negotiators do that being too honest and trust, it can take disadvantages of negotiation. Negotiators completely tell to the other parties everything, it can support to the risk that the other party will take advantage of them and their needs. "On the other hand, negotiators who do not believe anything the other party tells them will have a very difficult time reached an agreement**."**[29]

Remember the intangibles: negotiator needs to remember intangible factors. It influence on their own behavior. The negotiation process resolves problems as seeing and handy but destroying or deadlock resolution can be something intangible. Intangibles lead to negative way during negotiation process, and it has deep psychological factors. Negotiator should make sense of looking for the intangibles driving theirs behavior. Expert negotiators are aware of how both parties' tangible and intangible factors influence on their behavior. Accordant to the book "Negotiation" written by three scholars mentioned that two more ways used to discover intangible that might be affecting the other. Questions are essential elements

[29] Roy J. Lewicki / David M. Saunders / Bruce Barry, **Negotiation** , McGraw-Hill Education, 2 penn Plaza, New Yourk, 2015, P. 598

[29] Roy J. Lewicki / David M. Saunders / Bruce Barry, **Negotiation** , McGraw-Hill Education, 2 penn Plaza, New Yourk, 2015, P. 599

in the negation process for securing information. It should be manageable and unmanageable questions in front of other parties. The scholar said that "it is important to remember that strong emotions and values are the root of many intangibles, so surfacing intangibles may result in the discussion of various fears and anxiety[30]" it means the question-process should be gentle and informal. As second way not to be intangible is taking care of observer or listener the scholar describe "listener may be read the other's emotional tone or nonverbal behavior**".**[31]

Remember that rationality and fairness are relative: this solution is often in the position to collectively define what is right or fair as a part of negotiation process. Both side of parties tend to focus on their self-benefits by themselves. Personal emotion or efforts are caused to the others as fundamental attribution error. Accordance with to be rationality and fairness, the scholars point out three things to manage that "firstly, they can question their own perception of fairness and ground them in clear principle. Second, they can find external benchmarks and examples that suggest fair outcomes. Finally, negotiators can illuminate definitions of fairness held by the other party and engage in a dialogue to reach consensus on which standers of fairness apply in a situation.

Continue to learn from experience: negotiation is an example of lifelong learning to be best negotiator to continue to learn from own or other experiences. To be best negotiator need many experiences in both theoretical and practical, lack of experience could not be a good negotiator who is included as self-confidence on their own. Some scholars mentioned to be good negotiator as four steps, they are in following:

1. Plan a personal reflection time after each negotiation.

2. Periodically "take a lesson" from a negotiation trainer or coach.

3. Keep a personal diary on straights and weakness and develop a plan to work on weakness.

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[30] Roy J. Lewicki / David M. Saunders / Bruce Barry, **Negotiation** , McGraw-Hill Education, 2 penn Plaza, New Yourk, 2015, P. 599

4. Keep a record of how the negotiation evolved, notes about the other negotiator.[32]

4.3.6 Intervention in negotiation

Abstract: intervention is an implementation of negotiation process that two parties cannot reach decision for resolution disputes. It involves when negotiators are not making the process to continue for resolution, third party can play to contribute to resolving conflict. In general, negotiators initiate third-party intervention while they can no longer resolve the issues on their own. This is the time for third-party intervention involvement is appropriate.

Types of third-party intervention: capacity to help acceptance of third-party intervention depends on the situation in order to the scholars. Among than, formal and informal intervention are generally used in the negotiation field in the most obvious. Weather third-party intervention may be formal or informal, the issue must be move on as resting and also both parties should agree to have good relationship to establish increasing communication. In much intervention, combination of those methods is used. Third-party intervention may be several different types. Accordant to the book of Negotiation written by three scholars addressed that there are three fundamental types of formal intervention: mediation, arbitration and process consultation.[33]

Mediation: mediation looks like a situation of dependent process to others but negotiation differ from it because of independent. That means mediation needs third people or party not between two party interests. "The major difference is that mediation seeks to achieve the objectives by having the parties themselves develop and endorse the agreement.

When to use mediation: mediation has been called a form of "assisted negotiation" if negotiation could not manage to the end, mediation will include in the resolution the process. Therefore, the scholars mentioned that "An extension and

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[32] Roy J. Lewicki / David M. Saunders / Bruce Barry, **Negotiation** , McGraw-Hill Education, 2 penn Plaza, New Yourk, 2015, P 602

[33] Roy J. Lewicki / David M. Saunders / Bruce Barry, **Negotiation** , McGraw-Hill Education, 2 penn Plaza, New Yourk, 2015, P. 282

elaboration of the negotiation process"[34] U Aung Naing Oo quoted some scholar's remark the mediation of outsider is look like taking Anti-biotic medicine as patients**.** It means that everyone needs own solution to the conflict by them self-capacity to resolution ability is the same as patients without taking Anti-biotic medicine. The benefit of self-solution or negotiation without mediation has responsibility and accountability more than meditation. It refers to negotiation where an intractable situation. It appears mediation to be the successful resolution from intractable negotiation. Mediation is the process of negotiation and also says voluntary process because the parties in many negotiations are not forced to enter into mediation. Both parties could not believe to be effective and could not be interesting to cooperate.

Types of mediation: mediation may be a wide variety of settings. Accordant to the book of interpersonal conflict written by two scholars addressed in the following categories**:**[35]

Business dispute: about partnership concern, contract disagreements, management team disputes, entire work groups split into coalitions, employee grievances, sexual harassment and employee to employee disputes.

Domestic disputes: these are about separation and divorce, estate distribute after a death, parental conflicts, parent-child concerns, dispute between romantic partners who are splitting up and grandparental visitation of children.

Educational settings: these are about disputes over grades or treatment in class, are students, student-relationships between students, student-faculty relationship, and faculty-to faculty conflict sand faculty-administration disputes.

Community/ neighborhood: barking dogs, property line disputes, small claims and landlord-tenant disputes.

The criminal justice system*:* juvenile court situations, VOR (victim-offender restitution) and treatment in detention facilities.

Labor-management conflicts: contract disputes, work rules and fringe benefits packages.

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[34] Roy J. Lewicki / David M. Saunders / Bruce Barry**,** **Negotiation** , McGraw-Hill Education, 2 penn Plaza, New Yourk, 2015, P. 8

[35] Roy J. Lewicki / David M. Saunders / Bruce Barry, **Negotiation** , McGraw-Hill Education, 2 penn Plaza, New Yourk, 2015, P. 282

International conflicts: border disputes, rights of citizens traveling, shared resources such as bodies of water, land ownership and wars.

Advantages disadvantages of mediation: mediation serves to the parties to reduce their worries and tensions associated with litigation. Mediation can support to have a chance to communicate with opposite parties. It can provide long-terms relationship between parties. Both parties can reach agreeable options and also disappear to the party's inflexibility during solution process. On the other hand, as disadvantages, if the parties did not show maturity and mutual understanding, mediation will not guarantee in the solution. There will be no successful settlement, unless the parties are tolerance and co-operation. Moreover, the parties are greedy their only interests or egoistic.

4.3.7 Compromise

Abstract*:* compromise included in the negotiation as an implementation. It is controversial solution but need necessary to make to the end long-running to the deadlock conflict. The difficult negotiation needs compromising solution but it is not easy way to accept between parties because it included negative consequence of solution. Compromise is particularly difficult when two parties are lack of trust and belief. Sometimes compromise solution is looking down by others because it has considering given and take promise and benefits and also humiliating. People used to avoid compromise because they fully hope that it would be given up their valuable. Compromise solution based on managing to the difficult conflict when between parties negotiate imposingly deadlock their results. Both parties are frequently confused compromising and collaboration. In the interpersonal conflict book mentioned William Wilmot and Joyce Hocker that especially in public life, encourage compromising, the style is not often the first choice in personal relationship. When power is unequal, compromising is usually giving in and giving up."[36] Compromise solution has seen as "both of us lose something" because they before has experience badly in their mind, however, they are difficult to meet face to face and but while compromise solution they pay respect and shaking hands each other. They have

[36] William Wilmot / Joyce Hocker, **interpersonal conflict**, (McGraw-Hill, 1221 Avenue of the Americas, New York, 2011, P. 163

thought that was losing something in their mindset. Accordant to the book of Interpersonal Conflict show the expert theory that was famous in the world "the cup is half empty" versus the cup is half full" that apply to compromise" [37]

When to use compromise: compromise agreements can be used in a number of circumstances, such as a chance to rebuild complex issue to be redundancy or the settlement of old solution cannot reach successfully to the end. Compromise resolves the problems particularly to help minimize as potential, before being able to terminate the issue, or where the issue has raised a grievance which have not been able to fine resolution. In cases where trust and confidence has irretrievably broken down, it can be mutually agreed that they want best interest. Compromise agreements should not be used to short-cut any investigations in relation to patient safety or care. Compromise lead to the extent, it is therefore essential avoidance and competing from the problem that they are not considered in isolation and ensure that they are aligned with processes and procedures relating. The way to the compromise with larger than narrow, it gains individual interests. Compromise is the best way when the problem dispute is damaging in a situation.

Advantages of compromise*:* opposition parties spend long time to their dispute with higher tension but they could not have any other solution. The issue has deadlock not continuing to the further process. But both parties have less belief and confidence to choose compromising but compromise can across the issue, however, it is not all bad and can be effective alternative to the issue. Compromise prevents battle or fire and also transforms a better coexistence. Therefore, the scholars, William Wilmot said "compromise works best when other styles have failed or are clearly unsuitable"**.** [38]

Disadvantages of compromise: on the other hand, compromise can split groups which stay with uniting within organizations. Compromise emphasize give and take solution in order to get something agreement. It must be satisfaction to all parties what they are expecting until a mutual agreement is reached. If the case did not get, some situation leads to the problems. The scholars, UAung Naing Oo mentioned

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[37] William Wilmot / Joyce Hocker, **interpersonal conflict**, (McGraw-Hill, 1221 Avenue of the Americas, New York, 2011

[38] William Wilmot / Joyce Hocker**, interpersonal conflict,** (McGraw-Hill, 1221 Avenue of the Americas, New York, 2011, P.163

that “Israeli Prime Minister Yitzhak Rabin was shot dead in November 1995 during a peace march in Tel Aviv. His assassin, Yigal Amir, believed that the prime minister had given too much to the Palestinians in the 1993 Oslo Accord”.[39]

Arbitration: arbitration is a process to resolve a dispute between negotiating parties who have reached a deadlock in their negotiation. The parties in dispute are referred to a ‘third party, which is one that is either agreed upon by the parties in dispute, or as provided by legislated law. Arbitration is often used in international negotiations and in collective bargaining. Moreover, in the Wikipedia says that arbitration is a form of alternative dispute resolution (ADR), is a way to resolve disputes outside the courts. Arbitration refers to the process where the decision is made by a third party. Arbitration is not the same as judicial proceeding, expert determination, meditation a form of settlement negotiation facilitated by a Neutral third-party. Arbitration is a proceeding in which a dispute is resolved by an impartial adjudicator whose decision the parties to the dispute have agreed. Negotiation and arbitration are different kinds, the process is also straight. Accordant to the book of Negotiation by three scholars addressed that “the parties have reached a deadlock or a time deadline without successful resolution of their differences, present their positions to a neutral third party. The third-party listens to both sides and then decides the outcomes of the dispute”.[40]

Advantages of arbitration: in the conflict resolution arbitration is an important mechanism when negotiators cannot reach an agreement on their own. It has many advantages. Firstly it can be quicker, faster and cheaper than litigation in the court. The procedure is flexible and can be altered to suit the specific circumstances of each case. It avoids national courts which may be perceived as corrupt and/or inefficient.

Disadvantages of arbitration: Arbitrators sometimes lack the power to make certain interim orders against the parties before publishing the final award. Arbitration can be more time consuming because of problems with the availability of

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[39] Aung Naing Oo, **Path way to peace**, Mizzima Media Group, 2016, P.2164

[40] Roy J. Lewicki / David M. Saunders / Bruce Barry**, Negotiation** , McGraw-Hill Education, 2 penn Plaza, New Yourk, 2015, P.565

arbitrators, especially if they are based abroad. In court proceedings, any available judge can hear a case.

4.3.8 Win-win solution-give and take in negotiation

Abstract: win-win solution is a process in negotiation and also implementation based on give and take spirit of cooperative. A win–win solution is settlement for interests between parties. It means that both parties are reached into equal advantages each other, cannot be focused on more agreement for benefit upon further. In the Wikipedia define the word, "a win-win solution is designed in a way that all participants can profit from it. In the conflict resolution it is a collaborative strategy and conflict resolution process that aims to accommodate all parties." win-win solution is negotiation process of conflict resolution and its root based on the field of business but most of people negotiate almost every day, many of them did not agree negotiating and stay far away from it.

However, it needs to reach their goals. Win-win solution is also mutually beneficial mutually satisfying. This solution tends to long-term mutual gain instead of the short term because it must be professional gain not personal. The fundamental rule of win-win solution concentrate on what will share the benefits between both side's parties. On the other hand, that must be to forget only personal benefit for a gain. The reprehensive of both parties need to know individuals interests, desire, expect, and benefits, before negotiating face to face on the table. Some representatives focus on their own desire to get not interesting the best solution and do not try to understand the interests from other side.Win-win solution is the most desirable solution to solve conflicts. Its solution could be pleasant instead of win-lose. In the win-win solutions exist many kinds of specific ways depending on many situations; it is often hard to see them. As representatives, finding out possible ways in order to the roots of problem. Win-win effectively applying 3 essential steps takes your negative emotions out of the equation, focus on the solution and explore the context and options.[41]

Take your negative emotions: that means the representatives have to find closed solution because the situation where exist for win- win are not clear.

[41] https://www.lifeoptimizer.org/2010/10/19/finding-win-win-solutions/

The interest of other parties is initially seemed to be difficult. While negotiation, the representative of both parties evidently tend to manifest their negative emotions do not emphasize to the best solution. It disturbs to settlement the conflict leading to better way. Therefore, Accordant to the scholar, U Aung Naing Oo mentioned that "during negotiation, the different disputants tend to think of problems more than they do solution.[42]

Human beings construct to their body and mind with greed, hatred and delusion so they have anxiety or fear. During negotiation, they especially manifest the most to other parties. These are negative emotions to the win-win negotiation. It needs to concentrate to control both parties. The representative must exactly recognize them while they negotiated time manifesting and bringing negative emotions, this fact disturb the process of finding a solution.

Focus on the solution: this is important issue in win-win negotiation because it makes leading to mistakes and misunderstanding by higher negative emotions. Higher negative emotions support to losing for a good solution of win-win negotiation. In the win-win solution, the most important thing must be justifying themselves do not blame other parties.

Explore the context and options: an exact reason why explore to find a win-win solution is that to differ from chaotic situation and to give possible way, and to give up own interests. The representatives need to do is exactly explore the context and the procedure of options. In any conflict solution of win-win, start by including that both parts agree to try and share together instead of own belong benefits, and they should have their goals clearly. To keep going by exploring higher emotions behind the goals and understanding each other to the expects.

4.3.9 Impasse in negotiation

The nature of impasse: whole negotiation could not get to reach the goal successfully. Some matter in negotiation can break and deal with impasse. In that situation, negotiators need to understand the mistakes why are difficult and being impasse and also they need to explain fundamental mistakes that occur in the issue.

[42] Aung Naing Oo, **Path way to peace**, Mizzima Media Group, 2016, P.216

Oxford Advanced Learner's Dictionary explain the word impasse, "a difficult situation in which no progress can be made because the people involved cannot agree what to do" In the Wikipedia define that a bargaining impasse occurs when the two sides negotiating an agreement are unable to reach an agreement and become deadlocked. Impasses can be resolved as a difficult solution and two parties are unable to move toward without giving their something important. Sometime impasses stand with differing from reality. It may be numerous impasses in the world depending on the issues like politic, economic etc. but here, especially approach to the social conflict and its resolution. The purpose of study to impasses is how to overcome or resolve the problems general matters to positional issues to reach peacefulness.[43]

Fundamental mistakes on impasse: negotiations impasses deal with dimension that cause as issue, time pass, context change, interest and something important. Negotiation impasse can be reached to find difficult solution because characteristic of impasses can result from real experience during negotiation. Accordant to the book of Negotiation written by three scholars indicate three steeps from their experiences: value different, neglecting the other side's problem and adjusting perceptions.

Value different: impasse is a part of negotiation, and the problem has between two parties. The parties tend to wish more benefits. So the way lost to move toward. The impasse particularly depends on important solution but the issues are influence value different. That mentioned tow things major different and minor different. In preference, to major differences is in ideology, lifestyle, sacred considering and critical. Those major issues force to attempt on others. Many of other impasses in society argue about ethnic, religions, legal and environmental are rooted in core value differences.

Neglecting the other side's problem: both sides of parties focus on too many results of their need themselves not neglecting the other side. It leads to impasses that could not reach a better solution to be settlement. Negotiator in the

[43] (https://en.wikipedia.org/wiki/Impasse)

negotiation make a lack of understanding of what both side are trying to accomplish to their likelihood of impasses, it will make mistakes that can derail negotiations.

Adjusting perceptions: negotiators need to change both parties' perceptions which they adjust with narrow understanding. No matter how better solution for impasses, parties used to be their previous manner or behaviors. It is more difficult to achieve potential agreement for impasses. This is a challenging for negotiators who resolve the impasses problems accurately. Both parties occurred some mistakes or many biases in negotiation unconsciously.

How to resolve impasses: A negotiation impasse is inevitable issue in conflicts and its resolution. It is a situation what is happening deadlock in the issue. But negotiators should treat to find out appropriate tactical and causes. It will be reached a great success. For the Negotiation book writers by three scholars addressed on three levels: cognitive, emotional, and behavioral.[44]

Cognitive resolution: this is important issue to change how both parties view on impasses situation. They must perceive as a key issue to achieve solution. Cognitive resolution is used to be strong with difficulties because people hang onto their perceptions and emotional belief tenaciously. They will not agree to new information and new data. But cognitive solutions need probably the conflict of impasses solution.

Emotional solution: emotional feeling is to change how parties view on the impasses and other parties, as well as reducing their tension not to disturb into the resolution impasses. If the parties could not control emotional feeling, the other with relationship is being strong in negative. And also could not get trust to rebuild relationship each other. Therefore emotional feeling should handle carefully in the impasses solution.

Behavioral resolution: this is explicitly addressed how and what people do in the future and how they realize on impasses. Behavioral resolution will make an agreement with specifying to the impasses. There will be many ways to be impasses and its resolutions. The solution may fail at first but the key word is that if would be impasses, how to resolve and restart the process of impasses. The scholars described

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[44]Roy J. Lewicki / David M. Saunders / Bruce Barry, **Negotiation** , McGraw-Hill Education, 2 penn Plaza, New Yourk, 2015, P.521

six strategies under these three levels. Those six solutions tend to focus on main three levels. They are in the following:

1. Reaching agreement on rules and procedures.
2. Reducing tension and synchronizing the de-escalation of hostility.
3. Improving the accuracy of communication.
4. Controlling the number and size of issues in the discussion.
5. Establishing common ground where parties can find a basis for agreement.
6. Enhancing the desirability of the options and alternatives that each party presents to the other.[45]

4.3.10. Avoidance in negotiation

Avoidance tactic included in the negotiation process, it avoids face-to face negotiation but rely on intermediates as such emails, memos etc. the reason why people want to avoid is in a low-power position and they may refuse to engage. Avoidance is generally depends on the cultural contexts, some cultural agree to avoid but others disagree it. Cultural emotion differs from their valuable impression. Accordant to the book of Interpersonal Conflict mentioned that "the Japanese avoid conflict in order to preserve congeniality and consensus and out of sensitivity to other's feelings.

Some issue has emotional tension depending on their interests and befits. Human nature builds on ego or selfish, so they used to approach the life needs of their capacity and safety to their livelihood. Avoidance may have two types basically that the people in a low-power in the position and another way to making avoidance lead to not disrupted any more next. Those two kinds refer to process with social bonds. It makes sure not disrupt. In one study show to the result "Japanese students avoided a potentially conflict relationship 80 person of the

[45] Roy J. Lewicki / David M. Saunders / Bruce Barry, **Negotiation** , McGraw-Hill Education, 2 penn Plaza, New Yourk, 2015, P. 521

time."[46] Five style approaches emphasize on two dimensions (1) assertiveness and (2) cooperativeness.

Avoiders are both the least assertiveness and least cooperative avoiders, as you would expect, defer and dodge conflicts; They are conflict averse. They give little attention to relationships Withdrawing or delaying responses and suppressing personal emotions. It represents low assertiveness and low cooperativeness.

Collaborating is finding a common ground solution within these five methods for multiparty. Collaboration factors has in both parties concerns highly assertiveness and highly cooperative. It represents to shape so-called win-win solution. Competition is highly assertiveness, with low cooperativeness.

Compromising negotiations are moderately assertive and moderately cooperative, it is a middle solution.

Five problem solving methods describe scores on each of the five styles. They are in the following:

1. Avoidance
2. Accommodation
3. Competition
4. Compromise
5. Collaboration

Avoidance: I ignore or refuse to acknowledge the existence of conflict. As a result, "I lose - you lose," because nothing can be done about it.

Accommodation: I do what you want in order to satisfy your needs or wants**.** As a result, "I lose - you win," because I had to give up what I wanted or needed.

Competition: Either you or I will win, but not both of us. This is a form of fighting. As a result, "I win - you lose," because only one can win.

Compromise: You and I both give up part of what we wanted or needed to settle the problem. As a result, "I win some- you win some," because we were both will to give a little.

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[46] William Wilmot / Joyce Hocker, **interpersonal conflict**, (McGraw-Hill, 1221 Avenue of the Americas, New York, 2011, P.153

Collaboration: You and I work together to find an agreeable solution to the problem. As a result, "I win - you win," because we were willing to work together.[47]

4.3.11. Forgiveness in negotiation

Abstract: forgiveness is about a sense of inner situation and a process concern with an academic of psychological field, it does not mean forgetting something by harming. It needs patience and tolerance. Forgiveness is trying to increase self-esteem. Forgiveness in life stand with positive meaning and it can result positively. The practice of forgiveness build up inner positively, it will provide changing slowly to the hurt muscles. Forgiveness is defined many ways as much as possibilities. In the book of interpersonal conflict, William Faulkner as his saying **is** that "Forgiveness is given up the ideas of the past". Forgiveness tries to be more power in the heart capacity; it can prevent from conflict and also can engage in the conflict constructively. Accordant to the scholars, Harris, and Luskin say, "Interpersonal forgiveness can be seen as the decision to reduce negative thoughts, affect, and behavior, such as blame and anger, toward an offender or hurtful situation, and to begin to gain better understanding of the offense and the offender".[48]

Forgiveness tends to be justice not a sign of fail or weakness. It can continue for a person who wants to focus on many opportunities in the future. Forgiveness has been contributed a construct relationship with religions and spiritual ways. However, modern scholars viewed to demonstrate that forgiveness also provide as a strong evidence for the emotional health benefits. Some research suggests that suggested that Forgiveness may alleviate negative feelings associated with stress. Forgiveness is an implementation to the resolution of negotiation process that exists as stable abilities in emotional intelligence. Among negotiation study of emotional

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[47]Thomas, Kenneth, (1976**).** Handbook of Industrial & Organizational Psychology, **"Conflict & Conflict Management**." Chicago: Rand McNally. Options Unlimited 1990). Mediation. P, 32.

[48] William Wilmot / Joyce Hocker, **interpersonal conflict**, (McGraw-Hill, 1221 Avenue of the Americas, New York, 2011, P.297.

aspect has arisen an important perceptive to the conflict resolution in recent years. The Negotiation book define about emotional intelligence “Since the early 1990s is the notion of emotional intelligence and show four steeps; (1) the ability to perceive and express emotion accurately, (2) the ability to access emotion in facilitating thought, (3) the ability to comprehend and analyze emotion, and (4) the ability to regulate appropriately one’s own emotions and those of others.[49]

The scholar, Michael E. McCullough research about forgiveness he said that “Likewise, emotionally stable people might find forgiveness easier than people who are less emotionally stable because of perceptual processes” Emotionally stable people perceive many environmental factors- including physical pain and negative life events-less negatively than do less emotionally stable people. Emotionally stable people also ruminate less about negative life events. Research addressing such as potential links between personality traits and psychological processes.[50]

[49] Roy J. Lewicki / David M. Saunders / Bruce Barry, **Negotiation** , McGraw-Hill Education, 2 penn Plaza, New Yourk, 2015, P.466 .

[50] http://local.psy.miami.edu/faculty/mmccullough/Papers/CV%20Papers/ForgivenessWhoDoesIt_CDPS_2001.pdf

Chapter V

Conclusion

Buddhism was not the concept focusing on religious studies but also expand kinds of categories of complications it refers to social, political, economic, ethical perspective and religious aspects. Among the discourses of Buddhist canonical teaching on the Mahānidānasutta known as Paṭṭissasamupāda is, one of the most important teachings approaching to the circle of the life and the complicated in social conflicts and its resolution. It is vital important to understand the nature of view on social conflict and its individual resolutions in which regarded dependent origination. In the modern world real understanding to the process of peace and conflict can be seen expand to the society. According to Buddhism the prime causes of social conflict root in greed, hatred and delusion.

The findings of this research suggest that in order to assume absolute certainty a solution for social conflicts and its resolutions, these are three steps finding the facts, the first is understanding Buddhism with conflicts point view by Paticcasamupada, the second is providing to the conflicts studies with another relevant discources and the the Buddhist concept on conflict resolution can be applied to be peaceful life in the society.

These three factors of unwholesome exist to the life process of human beings. Any kinds of social conflicts interdependent upon them. Therefore, The Buddha explains that all the suffering of the roots of unwholesome should eradicate with four noble truths and its practice. As mentioned in Mahānidāna Sutta, ignorance is the prime cause of the social conflicts. Based on ignorance, other related causes are arising which lead human beings to the conflicts. the studies on social conflicts of my research paper classified in to three objectives which the part of studying the social conflicts in modern society, another part of studying is the prime causes of the conflict an mentioned in Mahānidānasutta and other relevant discourses, and the last objective is the part of analyzing the implementation of Buddhist teaching in

resolving the social conflicts with special reference to Mahānidānasutta. The perspective from three objectives can be provided realization to social conflicts by the Buddha teachings. According to the first objective is refer to the purpose of showing social conflicts based on industry revolution 4.0 and the possible impact that big data, smart factory, internet of things, Interoperability cyber-physical system might have in the process industry and how can they be applied in a process installation. Those industry requirements especially will be effected in the future of human society.

According to the second objective especially point out the concept of Buddhist social theory, political theory, economic theory, ethical perspective and spiritual theory and also the perspective of conflicts view to them. According to the last objective is disguising to analytical study to the social conflicts and its resolution as mentioned Mahānidānasutta. All objective studies on conclusion can support growth up the passion to continue further studies for research the conflict and its resolution. For the above shown between Buddhist canonical teaching and other relevant concept seek the distinctions from aspects of individual academic field. It can provide more and clear understanding to the Buddhist teaching.

5.1 Suggestion for Further Research

This research paper with limitation, I was unable to disguising all the areas of the issues concerning with the topic especially social conflicts and its resolution according to Buddhism and other relevant. Therefore, the following suggestions would be carried on for further research. A beneficial research paper with attempts is to give more attentive passion on further studies those who wish real understanding to various aspects of social conflict and its resolutions on Buddhism and other relevant.

1. An analytical study the root causes of social conflicts and its resolution based on Buddhist canonical teaching and other scholars the concept from individual different field.

2. A study deeply understanding to the significance of the consequence of social conflicts concern with industry 4.0 revolution in the modern society.

3. To be clear understanding and realization comprehensive and critical requirement to Buddhism by approaching specific classifiable learning with the issues of social, political, economic, ethical and spiritual

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