

## A STUDY OF SYNTHESIS AND CREATION: THE THEORY OF BUDDHIST PHILOSOPHY

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### ABSTRACT

The most pertinent theory or notion of conflict and remedy in Buddhist philosophy is a nonviolent faith that encourages people to stay out of fights. However, there are still open concerns, such as what constitutes conflict from a Buddhist perspective. Therefore, it is crucial to investigate the Buddhist idea of conflict repair and the viability of applying this theory to contemporary societal problems. According to a survey of the relevant literature, no studies have synthesized or integrated the fundamental ideas of conflict resolution as the Buddhist conflict remedy's theory. For instance, the vast majority of studies have exclusively focused on the Buddhist idea of conflict resolution. Conflict in social settings can be mitigated to some degree using this method, but it won't be eliminated entirely. This is because there is often more than one factor at play when a disagreement arises. Therefore, problems should be resolved by synthesizing or integrating several approaches drawn from Buddhism's core ideas.

**KEYWORDS:** Buddhist Philosophy, Synthesis and Creation, Buddhist idea, Buddhist perspective.

### INTRODUCTION

Conflict (duccarita) is defined as "misconduct, bad action, or unwholesome action in deeds, words, or thoughts that causes trouble, harm, worry, or unhappiness for the doer and others in both this and the next life."

Attachment of the mind to the self (att) gives rise to conceit or mna, which develops into self-conceit or (super) egoism (assami-mnma). There are three distinct varieties of mana: atimina (the belief that one is superior), mana (the belief that one is equal), and omna (the belief that one is inferior). Last but not least, we have "View," sometimes written as "ditthi," which has a positive connotation in most contexts but is described negatively in this papaca. Thus, the

negative outcomes of erroneous perspective (micch-ditthi), causelessness (ahetuka), and non-moral fear (anottappa) all originate in a mind wedded to its own view. In a nutshell, tanh, mna, and dittahi are inextricably intertwined. Because it gives rise to two other defilements—tanhi and mna—ditthi, or micch-ditthi, is the most significant defilement in papaca. So, if micch-dit-ta-hi is present, all the other impurities are as well. And in the end, it's always man leading the battles with his words, his ideas, and his actions.

However, a more in-depth investigation finds that papaca is considered the cause and akusala-mla is considered the effect. Despite the strong relationship between yearning (tanhi) and greed (lobha), it is evident that a man's inability to exercise self-control in the presence of tanhi gives birth to lobha. Because of this, he acts in an unhealthy manner. The inability of a conceited individual to acknowledge that anybody is better than or looks down on him fuels the resentment that we call hate (dosa). Because of this, he begins to behave badly. Finally, there is a tight connection between erroneous vision (micch-dittthi) and moha (delusion). The micch-ditthi holder is unable to think for himself and is therefore overcome by ignorance (avijj), which in turn gives birth to moha (inner turmoil) and causes him to behave dishonestly. Since erroneous vision (micch-ditthi) and delusion (moha) are so foundational to both imprudent acts and words, they need the greatest attention. Getting rid of micch-dittahi and moha will also get rid of lobha, moha, tanha, and mana since they are all interconnected. In a nutshell, the major defilement (root) causes of other defilements are akusala-mla and papaca, which are together referred to as "defilements (kilesa)."

### **Concept of the Kinds of Conflict in Buddhist Philosophy**

There are three primary categories of conflict (duccarita), each of which may be further subdivided into 10 types based on the idea of akusalakammaphata (unwholesome course of action). Attacks against one's body (kya-duccarita), of which there are three types:

- (i) Destruction of life (pntipta),
- (ii) taking what is not given (adinndna),
- (iii) Sexual misbehavior (kmesumicch-cra). There is no doubt that they represent extraneous tensions.

There are four subtypes of verbal conflict (vac-duccarita):

- (i) False speech (musvda),
- (ii) Malevolent or slanderous speech (pisunvc),
- (iii) Angry speech (pharusavc), and
- (iv) Frivolous talk, vain gossip (samphappalpa). Examples of this kind of conflict include arguments over physical territory.

Physical and verbal conflicts have their roots in the more fundamental mental or interior conflict. Because his thoughts are constantly joined by unwholesome elements, a man may do evil things and say horrible things without remorse. Because wrong view (micchditthi) is the most important of all unwholesome courses, and furthermore, its consequence results in heavy damage, more so than the heinous crimes which bring immediate results (anantariyakamma), a person with a mind full of micchditthi can engage in all unwholesome courses without guilt or remorse. Thus, one develops gloomy or negative consequences when he is accompanied by physical, verbal, and mental disputes.

## **SYTHESIS OF THE CONCEPT OF KUSALA-KAMMAPATHA ON CONFLICT REMEDY IN BUDDHIST PHILOSOPHY**

"Conflict and Remedy in Buddhist Philosophy: A Case Study of Kusala-Kammappatha," it is argued that the idea of kusala kamma places greater emphasis on outward conflict cure than interior conflict remedy. Since it includes ten beneficial strategies, seven of them—physical and verbal conflict resolution—are classified as external conflict therapy, while the remaining three—mental conflict therapy—are classified as internal conflict therapy. For this reason, a calm existence requires a thorough study and synthesis of kusala kamma.

### **1. Concept of the Kinds of Kusala-kammappatha that can**

The ten varieties of kusalakammppatha that may be used to eradicate unhealthy root systems

- 1) Refraining from using violence to settle disputes (pn'tipt' veraman') is widely recognized as an effective means of doing so.
- 2) Not taking what is not given (adinndn veraman) is considered a physical conflict treatment that may eliminate lobha (greed) and dosa (hate) in certain people.

- 3) As a third therapy for physical conflict, abstaining from sexual misbehavior (kmesumicchc veraman) might help get rid of greed (lobha).
- 4) As a treatment for verbal conflicts, refraining from false speech (musvd veraman) may wipe out anger (dosa) and greed (lobha) in certain cases.
- 5) Avoiding misleading speech (pisunya vcya veramana) is similar to avoiding spreading harmful rumors (pisunya vcya veramana).
- 6) One way to resolve verbal conflicts and put an end to hate (dosa) is to refrain from using harsh language (pharusya vcya veraman).
- 7) Avoiding false speech is equivalent to avoiding empty conversation (samphappal veraman), often known as gossip.
- 8) The elimination of greed (lobha) and illusion (moha) may be achieved via the cultivation of non-covetousness (anabhijjh).
- 9) The elimination of hate (dosa) and delusion (moha) may be achieved by the cultivation of non-ill will (abyyda), which is considered the mental conflict treatment.
- 10) Right vision (sammditthi) is considered the solution for mental conflicts and may get rid of the three primary types of unhealthy roots: greed (lobha), hate (moha), and delusion (moha).

Delusion (moha) is difficult to erase by positive acts and words, therefore it cannot be eradicated by either physical or verbal conflict cures. And since it's true that good deeds and words originate in good thoughts, moha can only be mitigated by the mental conflict remedies, namely, non-covetousness (anabhijjh), non-illwill (abyyda), and right view (sammditthi), with the latter being the most crucial of the kusalakammappatha. Because correct perspective may include all healthy paths of action and can totally erase all defilements (kilesa), it inevitably leads to good behavior, speech, and thinking whenever one is accompanied by it. The three poisonous roots of lobha, dosa, and moha may all be wiped out by practicing kusalakammappatha. It may also serve as the foundation for resolving conflicts via actions, words, and ideas.

### **Concept of Kinds of Kusala-kammappatha that can Cultivate Wholesome Roots**

The cultivation of healthy roots as a cause-and-effect cure in actions, words, and ideas is an integral part of kusala-kammapatha, or wholesome courses of conduct.

1) way to foster non-hatred (adosa) is to refrain from destroying life or murdering (pntipt veraman).

2) Not being greedy (alobha) or hateful (adosa) may be cultivated by not taking what is not given (adinndn veraman).

3) the practice of not engaging in sexual impropriety (kmesumicchc veraman) might help one develop a lack of greed (alobha).

4) Refraining from spreading untruths (musvd veraman) will help you overcome animosity and greed.

5) refraining from spreading erroneous information (pisunya vcya veraman) is considered to be silence.

6) To foster non-hatred (adosa), refrain from using harsh language (pharusya vcya veraman).

7) Not engaging in idle chatter (samphappalp veraman) is equivalent to not engaging in misleading speech.

8) The cultivation of non-greed (alobha) and non-delusion (amoha) may be achieved by anabhijjh.

9) The cultivation of non-hatred (adosa) and non-delusion (amoha) may be fostered through cultivating non-illwill (abyyda).

10) Non-greed (alobha), non-hatred (amoha), and non-delusion (amoha) are the three basic types of wholesome roots that may be cultivated by right perspective (sammdittahi).

## **SYNTHESIS OF THE CONCEPT OF MAJJHIMĀ PAT IPADĀ ON CONFLICT REMEDY IN BUDDHIST PHILOSOPHY**

The notion of majjhim patipada (the middle way) and argues that it places more emphasis on internal conflict remedies than external ones. The fivefold path is considered to be the internal conflict remedy, with the goal of developing one's capacity for concentration

(samadhi) and wisdom (pa), which encompasses both emotional and intellectual growth, while the threefold path is considered to be the external conflict remedy, with the goal of developing one's capacity for morality (sla), which encompasses both physical and moral growth. Taking this moderate approach may help parties resolve their differences.

## **1. Concept of Majjhimā-pat ipadā to Eradicate the Unwholesome Roots and to Cultivate the Wholesome Roots**

The following is an explanation:

1) Greed (lobha) and hate (dosa) may be eradicated by the cultivation of right speech (sammvc), right action (sammkammanta), and right livelihood (samm-jva). And they may develop two good habits: avoiding greed (alobha) and avoiding hate (adosa). As such, these three are considered the moral practice or the fundamental 137 basis of a moral existence, and together they form the rule of training termed „morality (sla).

2) By using the correct amount of effort (sammvyma), being conscious (sammsati), and concentrating (sammsamdhi), two of the unwholesome roots, namely lust (lobha), and hate (dosa), may be eradicated. And they may lessen the hallucination (moha) by modulating it. They have the potential to develop not just non-greed (alobha) but also non-hatred (adosa), two positive traits. Indirectly, they help one grow in amoha (non-delusion). Therefore, the three of them are considered the training rule known as "concentration (samdhi)," which aids in keeping the moral awareness and its mental processes focused on a predetermined target.

3) Three unwholesome roots that may be eradicated by right thinking and proper perspective are avarice (lobha), hate (dosa), and illusion (moha). But they also have the ability to grow unhealthy roots like greed (alobha), anger (adosa), and delusion (amoha). Therefore, the two are considered to be the rule of training known as "wisdom (pa)," which is the correct understanding of existence, life, and the real nature of things as they are in accordance with the law of three characteristics (tilakkhana), namely, impermanence (anicca), suffering (dukkha), and selflessness (anatt).

## **2. Concept of Application of Majjhimā-pat ipadā to Meaning of Conflict Remedy under the Threefold Training**

The following is an explanation:

- 1) The term "the co-conference" (sammvc) refers to the practice of using words that are good, righteous, pleasant, and truthful in order to resolve a problem. They need to get together and figure out how to deal with their issues properly.
- 2) The term "right action" (sammkammanta) may be translated as "the cooperation," which means that those involved in a disagreement should get along and work together to improve society.
- 3) In terms of conflict resolution, the concept of "the co-responsibility," or the idea that individuals should work together to solve issues because they see it as their duty, may be linked to the concept of "right livelihood" (samm-jva).
- 4) In the context of conflict resolution, the term "right effort" (sammvyyma) may be translated as "the co-investigation," which means that individual should constantly do self-investigations or self-checks in order to guard against evil and foster virtue. In addition, they need to investigate, as a group, any issues that have emerged, are emerging, or will emerge.
- 5) In the context of conflict resolution, the term "right mindfulness" (sammsati) may be translated as "the co-carefulness," which means that individual should exercise extreme caution in all of their interactions with others and with oneself. They also need to take care to prevent confrontations from escalating in the wrong ways.
- 6) The term "conflict remedy" may be translated as "the co-earnestness or coattention," which means that individuals should focus their efforts in order to build a more secure community.
- 7) People should deliberately contemplate or view all issues without greed, hate, and illusion, which is how the term "right thought" (sammasakappa) may be used to the concept of conflict cure. This is the proper method for them to reach a compromise.
- 8) The term "right view" (sammditthi) may be used to describe the ideal approach to resolving conflicts: "the co-understanding," in which all parties involved come to a mutual understanding of the issues at hand. They need to know the root of the issue, where it stands, and how to fix it.

## CONCLUSION

According to research into a Buddhist synthesis of the concepts of conflict and resolution, adhering to the five precepts (paca sla), the wholesome course of action (kusala-kammaphata), and the middle path (majjhim-patipad) are all effective means of eliminating the conditions that give rise to conflict. These appropriate actions may also foster healthy foundations and produce positive outcomes. Because of this interdependence between cause and effect, it is safe to say that all of the Buddha's teachings are interrelated. When discord's origins are cut off, it's possible to plant new, healthy ones. As a result, progress toward a better world accelerates. Thus, truth governs the Buddhist theorization of conflict and its resolution, especially as it pertains to Theravada.

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