




THE ROLES OF MODERATION (MATTANÑUTĀ) IN BUDDHISM TOWARDS THE SOCIAL CONFLICT RESOLUTION

Phra Appolo Chakma^{[a]*}, Phramahā Boonsri Nāṇavuddho, ^[a]
Suvin Ruksat ^[a]

^[a] *Graduate School, Mahamakut Buddhist University, Thailand.*

^{*} *Author for coresspondence email; cappolo.th@gmail.com*



[Abstract]

The prime concern of this research objective were to study social conflict resolution, to study principle of moderation in Buddhism, to integrate social conflict resolution with the principle of moderation in Buddhism and propose the guide line and body of knowledge on the model of social conflict resolution integrated with the principle of moderation through the documentary qualitative research that aimed to study social conflict resolution in Buddhist moderation (mattaññutā) from the original Buddhist texts and secondary sources. In-depth interview with 10 experts was also applied in this research. Study results found that conflict arise from economic, politic and fundamentalism into aimed at ridding greed, hatred and delusion. This resolution considered through the fundamental level of principle, the ethics of middle level and the ethics of the higher level by emphasizes internal and external resolution with refers to all kinds of actions by positive through bodily verbal, and mental into the personal, family, society and government. The conflict resolution model is called, “CRSA,” which developed by the integrated moral principles, dhamma,

regulation, laws with holding moral consciousness perfectly, as well as cultivation inner and outer peace emphasizes good conduct in deeds, speeches and thoughts. Thus, this research has revealed the model of social conflict resolution integrated with the principal moderation of CRSA. Keywords: Master Zhìyǐ, Chinese Chan, Śamatha and Vipāśyanā Meditation

Keywords: Moderation (*mattaññutā*), Buddhism, Social conflict, Resolution.

Introduction

As a matter of fact, the emergence of social conflicts, according to Buddhist moderation (*mattaññutā*) is greed, hatred and delusion that found in a number of discourses in the original Buddhist literatures and other literary works. The *mahādukkhakkhandha-sutta* draws attention how conflicts take place due to sensuality. The Buddha speaks of conflicts in the form of quarrels, disputes and contentions at different levels of social interaction. They occur between nations or states as large-scale wars when one head of state dispute with another.¹ They also occur between religious, ethnic groups within the same nation. With this desire people of the world who are the victims of aggression objective criteria by which to begin to measure the validity of actions which affect the destiny towards the movement of economic, politics and fundamentalism conflict². As the roots of conflict in Buddhist moderation (*mattaññutā*) is called ‘*Akusala-mūla* (un-wholesome roots or roots of bad actions)’ that all the problems of humans beings arise as a consequence of man’s desire which consists of three un-wholesome roots, they are: *lobhā*, *dosā*, and *mohā*.³ In this moderation the *cakkavattisīhanāda-sutta*⁴ describes the ideal world ruler who uses his civil authority to promote righteousness and security and the *kūṭadanta-*

¹ The Suttanīpiṭaka, of *kalahavivada-sutta*, p.169.

² Nyanaponika Thera, 1999: 21.

³ AN.I.2006:182-183.

⁴ DN.26. 395

sutta⁵ pointed out that when the economic order of society is such that a substantial section of the community is reduced to destitution, people rebel against that social order. According to these suttas, the failure on the part of the state to look after the essential needs of the people, drive the people who are deprived of their needs to resort to crime and rebellion against the state. The imposition of penalties to deal with such a situation does not produce the desired results. The importance of economic and political factors into the moral conduct as necessary for the welfare of society as well as resolve all those conflicts. The problem of economic poverty creates conditions for social unrest resulting eventually in the total breakdown of the moral standards of whole society, and the end result of it could be a catastrophic war of destruction by the conflict of greed into economic, politic and fundamentalism. This has given rise to a conflict of cultures in which sharp divisions of world powers into opposing blocks has become evident including fundamentalism hard line groups fanatically dedicated to religious identities have emerged posing great threat to world peace. These are the reasons for the threat greed of war involving the major powers of the world today is the existence of these irreconcilable differences of economic, political and fundamentalist dogmatism.

These conflicts all human societies tried to prevent and resolve by issuing law and resolution tools and promulgating an act to create materials as protection against conflicts. In this moderation, Buddhism is called ‘the Religion of Peace’, because in this teaching focus on a having the self-awareness to maintain the bodily, verbal and mental peaces. And then this can lead one to wisdom and open his potential for salvation as well as solution all conflict. Thus, “The roles of moderation (*mattaññutā*) in Buddhism towards the social conflicts resolution” tends to provide a solution of the light of peace as well as would show that there is significant role to the social development by practice of this would lead to conflicts resolution through the ways to prevent violence and to realize peace and explore of the potentials aspect by right moderation and contribution peacemaking efforts and promotion of a culture of peace

⁵ DN.5. 395

in today's world.

Social conflict resolution in Buddhist moderation (mattaññutā)

In this research study, social conflict resolution in Buddhist moderation (mattaññutā) refers wholesome course of action with all kinds of positive volition through body, speech, and mind on the factor of economic, politics and fundamentalism. Buddhist approach to social and economic development, the primary criterion that would govern policy formulation should be the well-being of the members of the society as a whole. The economy would be assigned to the place where it belongs and, in turn, the social system would be viewed as an integral part of the total ecosystem. Buddhist moderation encourages restraint, simplicity, and contentment and the idea of “One world that is the home to all known life” and its virtue ethics and positive values are important towards building peace and harmony in the society for resolve conflict by right moderation (mattaññutā). Economic conflict resolution in Buddhist moderation Schumacher looks to the Buddhist teaching of right livelihood in the eight-fold path, the Buddhist way of life, as a necessary step of a Buddhist economics. The goals of economics should be health, beauty, permanence and productivity of simple society of simple technology⁶. This is his beautiful work “Small is Beautiful” opines that the presence of right livelihood in the eightfold path of Buddhist moderation in economics. Right livelihood is consistent with right thought, right speech and right action. It entails the practice of changing one's attitude of oneself to handle wealth in accordance with the Buddhist moderation for economic conflict resolution.

A man, who wishes to practice according to the ten wholesome conduct, has to be grounded upon three roots, namely non-greed, non-hate and non confusion. And these roots will direct the action towards this end, and obliterate the opposites greed, hate and delusion which hinder such

⁶ E.F Schumacher, *Small is Beautiful*, (London: Vintage Books, 1993), 38-46.

progress. This moderation what is the way realized by the Buddha, that which produces vision and knowledge, that which leads to calm to direct knowledge, to self-awakening, to freedom due to kusalakamma into the ten ways of wholesome action which divided to study as three main ways, that is, conflict solution in deeds, conflict solution in words, and conflict solution in thoughts on the economic, politic and fundamentalism. Thus this moderation (mattaññutā) reeferes right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration for all of conflict dimension. Buddhist moderation is a discipline of life, a discipline of how to live in a society and make it a peaceful one. Its achievement depends on the condition of the mind. That is why Buddhism believes that men must be all the time mindful of what they do. Mindfulness is the key of successful theory practicing and the key of conflict resolution. Only the right trained mind could tame human conflicts. A society founded upon the dhamma recognizes that one should aim to promote the goal of the greater unit to which one belongs, and as a minimum should never seek private fulfillment in ways that inflict harm on others. The ideal is nicely pointed out in the “six principles of harmony and respect” that the Buddha taught to the people of society: loving kindness in thinking, speech, and deeds; sharing gains made righteously; and following a common code of conduct and morality.

Briefly, conflict resolution indicates that practiced by the formal and informal conflict resolution mechanism tools with the good conducts in deeds, words, and thoughts for resolve economic, politic and fundamentalism conflict. The formal conflict resolution theory indicated statically conducted by modern state values and custom basically Europeans and Americans which is guided by codified laws and constitution. Justice is dispensed through trained professionals, lawyers, highly sophisticated and hierarchal institutions. Beside, informal conflict resolutions indicated that change of heart, a transformation and a healing of relationship and spirit. This traditional resolution method culturally established process to address conflict with the intention to resolve conflicts and this is based on local or domestic cultural values, religion practices, connected with nature and supernatural power, familial relationship and knowledge which have

been passed over from one generation to the other from centuries.

Thereby, the conflict resolution and development indicated according to the statements so all humans should “do good and avoid evil,” and “good is to be done and pursued, and evil is to be avoided” as well as purify the mind. This should through unresolved conflicts, to live peacefully together and evolve wisdom from it. Whereas, with the help of resolved conflicts they should all try constructively to develop their society continuously. A wise man who wants to be free from it, should rightly and properly seek how to resolve it.

Principle of moderation, (mattaññutā) in Buddhism

The study of the principle of moderation in Buddhism indicates in this research work principles are the basic rule of disciplinary code of conduct by a doer to become one holy person and develop standard character each lives for resolution of conflict and show the next practitioner too. The causes or roots of conflict can be eradicated by the right practices in three levels, morality, concentration and wisdom in Buddhist teachings. In this research, we understood as a means of principle moderation to become a morally standard or a holistic person. In one who is swayed by ignorance and is void wrong aim, wrong aim for wrong speech, wrong speech for wrong action, wrong action for wrong living, wrong living for wrong effort, wrong effort for wrong mindfulness, and wrong mindfulness gives scope for wrong concentration. This conflict appeared in human society since the prehistoric age. When knowledge leads the way, by the attainment of profitable situation, the sense of shame and self-restraint follow in its train. In one who is swayed by knowledge and has good sense, right aim for right speech, right speech for right action, right action for right living, right living for right effort, right effort for right mindfulness, and right mindfulness gives scope for right concentration for resolve conflict⁷. Right moderation and action conquers hatred by kindness and evil by goodness where enmity, jealousy, ill-will and greed are absence. So one advocates the control of one’s own mind, where the other legislate the

⁷ SM. Vol-V. 1-2.

control of the other's body. The development of mind is useful to reduce of any conflict at different social interaction as the Buddhist teachings maintained.

According to the principle of moderation in Buddhism, It is the way which leads a practitioner to the advantage of his/her goals, for resolve conflict, which is the best happiness, the absolute peace, as well as the supreme freedom. It is the principle of moderation in Buddhism aims at self purification. In this process not only individual gains perfection, but he or she also benefits the society at large. Ethical teachings by the Buddha are meant to ensure physical, verbal as well as spiritual advancement of man. In a more technical way, it is called purification of the consciousness of an individual. It begins with moral teachings and prepares a moral base in the mind and thereby generates an atmosphere of harmony in the society and resolve conflict. Buddhist ethical code of conduct prescribes the observance of certain moral norms for the benefit of mankind. If an individual follows these basic norms of moral and ethical conduct, he or she can live peacefully, harmoniously and happily with mutual trust and respect. Thus, in this chapter study has been made to understand the relevance and utility of the Buddha's teaching applicable in our social life through the principle of moderation in Buddhism. Therefore, it can be said here that all of the Buddha's main teachings are principle and wholesome can be cultivated. Good things are developed more and more by practicing principle. Thus, the principle of moderation indicates in Buddhism with special reference to the social conflict resolution under the rule of truth that can solve any problems in any society which are based on the principles are accuracy, appreciation, purity, justice and loving-kindness.

Accuracy: It is the right practice based on theory, virtues such as sila-dhamma, law, rules and policy of organizations. Appreciation: It is the right practice based circumstances, persons, time and places while it is right based on theory and high effectiveness and efficiency. Purity: It is the right practice based on authority, responsibility, and intention. In this sense, it is the intention which is pure from mental defilements such as greed, selfishness, lust or craving, ill will or grudge, delusion or wrong view from not knowing what is right or wrong, good or bad. As a result,

this is the right practice based on morality and ethic and it is purity and transparence – always available for investigation. Justice: It is the right practice without bias or prejudices by love or desire, hatred or enmity, delusion or stupidity and fear. Loving-kindness: is the ground of mindfulness requiring the same non-judging, non-grasping, non-rejecting orientation toward the present moment. Thus, principle of moderation in Buddhism undertaken and maintained and then finally resolve conflict or problems.

Integrate social conflict resolution with principle of moderation

According to this research study, integrate social conflict resolution with the principle of moderation (*mattaññutā*) personally conflict resolution denoted with good or right action in good bodily conduct into economic, politic and fundamentalism. It is the action that brings conflict resolution to oneself as well as others society. In fact, any actions that give rise to harmony among social fellow men should be regarded as good or skillful conduct. It is based on moral action into the right moderation, the good bodily conduct, right moderation, the verbal conduct and right moderation the mental conduct which they are ten kinds of right conduct as three kinds of bodily action, four kinds of verbal action and three kinds of mental action. The members of a society should be concerned with this moral action in order to improve themselves and create benefits for other members as well as their own society for resolving every dimensions of conflict with principle of right moderation (*mattaññutā*) in Buddhism which regards to this moral conduct, a person should be in good conduct for resolve conflict in personally. With this principle moderation a member of community does not take part unwholesome action and avoid every bad action and he follows good conduct by deed things that are virtuous and proper. Similarly, in speech, a member of community says things that are virtuous and proper; he follows good conduct by speech that is avoided of lying, backbiting, harsh language and frivolous talk (the four evil verbal actions) is pleasant speech. Here with good conduct in thought; a member of community thinks things that are virtuous and proper; he follows good conduct by thought in order to resolve conflict personally through these three mental states are: non-covetousness, non-harming refrain from cru-

elty and right belief, refrain from false views such as the law of kamma and its results sammādiṭṭhi.

In this junction, the family conflict resolution between husband and wife, parent and a child are shown and developed by their faithfulness and truthfulness, responsibilities, respect, generosity, politeness, kindness etc for the well-being of one another. The tranquility of the mind arises from purity of word, action and thought, and clarity of compassionate understanding arises from unshakeable tranquility for resolve family conflict. Each of duties are performed from the both side followed by their duty. With these dedication and devoted services they resolved their family conflict. Thus, the family conflict resolution given by the principle of moderation between husband and wife, parent and children.

Hence, in the society the developments of a successful conflict resolution had shown into the institutions, friends, work place and socio religious affairs through their each duty as well as abide by the sublime states of mind (Brāhmavihāra) dhammas and the four bases of sympathy (Sangahavatthus) etc. In the institution the teacher taught to his students with unselfishness and the students pay respect to their teacher in deeply with full of intelligence and study by exercising patience, tolerance and understanding. On the subject of friends and associates, to be selective and discriminating in that one should not be found to be associating with undesirable elements that might lead a person to deviate from the proper path in order to resolve conflict. In this sense, conflict resolution between friends is treatend one's friends and companions is suggested in five ways: by generosity, courtesy and benevolence, treating friends as one treats himself and being as good as his words for resolve conflict between friends. In the work place the employer and employee responsibility for conflict resolution that shown generous and not stingy with needing sympathy and understanding and respecting each others. An employee he should carry out his responsibilities diligently, irrespective of whether the employer is present or otherwise. He should take good care of the employer's property in a similar manner as guarding his own. An employer is kind so all together in mutual respect and kind between an employer and employee that they resolve their conflict in the work place.

Hereafter, in socio religious affairs between a layman and a monk they resolved their conflict followed by the (Brāhmavihāra) dhammas and the four bases of sympathy (Sangahavatthu) with whole responsibility each others that they are one of inter-dependence in order to resolve the socio religious conflict. The layman depends on the monk for spiritual guidance and advice and the monk who has devoted his whole life to preserving and teaching the norm. in this sense, a lay Buddhist who honors the dhamma, is duty bound, to extend that honors and respect to the monk who is his religious teacher and who is a member of the Sangha community. This relationship is developed not through force or compulsion, but through a spirit of common understanding as a basic duty and should perform with loving kindness according the principles dhamma. This disciplined practical way has sustained for resolve conflict between congregations and clergy into socio religious affairs. Lay people should look after the material needs of the religious with faithful and respectful; the religious with a loving heart should impart knowledge and learning to the laity, and lead them along the good path away from evil. Thus between congregations and clergy they resolved their conflict.

In accordance with this research study, integrate social conflict resolution with the principle of moderation (mattaññutā) in the government indicated, democracy and approach to good governance through aparihaaniya-dhamma and Sārāṇīyadhamma to live together in a society and one should know the duties and relationship of people in the state, treating well in society for the harmony, pursuing which should have in the society that one exists or living in no matter whatever position or conditions in society. No offensive points which causes disharmony of people inside the state that having unity agreeably and everyone is equal in different aspects which is a part of the state. These principles are the concerning to build reconciliation in demonstrating the roles and relationship of the people in the state that should be treated in the society. For the harmony to live together in the society, having sympathy with each other and having good interaction in front and behind, causing remembrance, creating love, respect, supporting, assisting as well as not to fight with each other, enhancing to build harmony in society, adhering in equality

and freedom of people. With this equalization everyone has equal participation in politics. Thus the government conflict resolution brought into the state. Beside, for administrative organization indicated the Supurisa dhamma and the Bhrammavihara dhamma are the basic tools for resolve their conflict. A holistic way conflict resolution consists of primitive, medial and high level of Buddhist ethics. Moreover, these right practices and principle of moderation can also cultivate wholesome roots as well as develop good things simultaneously further resolve any conflict. With this morality can increases to the others in order so that one can practice in accordance the good conducts in deeds, words and thoughts. A good man advising or helping others to conduct or practice the principles of the dhamma for resolve conflict is great co-operation with full respect, forgiveness and non-selfishness. This paradigm of Buddhist principle moderation and integration can be secured in different thinking society in order to resolve conflict.

As a whole integration of social conflict resolution with the principle of moderation in personal, family, society and the government, above mentioned principle are the basic foundations for solution any conflict or problems. Through practicing these teachings, one will achieve the individual and social happiness and peace in this very life and the next life as well. The Buddha recognized that not everyone is ready, or even suited for a life centered on intensive spiritual practice. Most people are contented with their household life, running their business, taking part in social activities and having a good time. He said that there is nothing wrong with people enjoying their families, their material possessions, and taking pleasure in life. The teachings here point out and remind us on how we should lead our lives, for our own welfare, and also for the welfare of society. Carefully considering and following these teachings virtually guarantee peace and happiness for ourselves, our family, our community and our country. This creates the conditions for peace and happiness in this present life and for many future lives to come. And for those who sincerely and diligently practice these teachings, attaining the ultimate blessing of overcome suffering through the resolve all of social conflict. In brief, there are the three negative actions of the body, the four bad actions of the speech and the three negative actions of the mind. These make the ten negative

actions, and there are the three good actions of the body, the four good actions of the speech and the three good actions of the mind, which make the ten good actions. If one practices the ten negative actions, it will cause harm for others and will be harmful for oneself. Therefore they should be avoided.

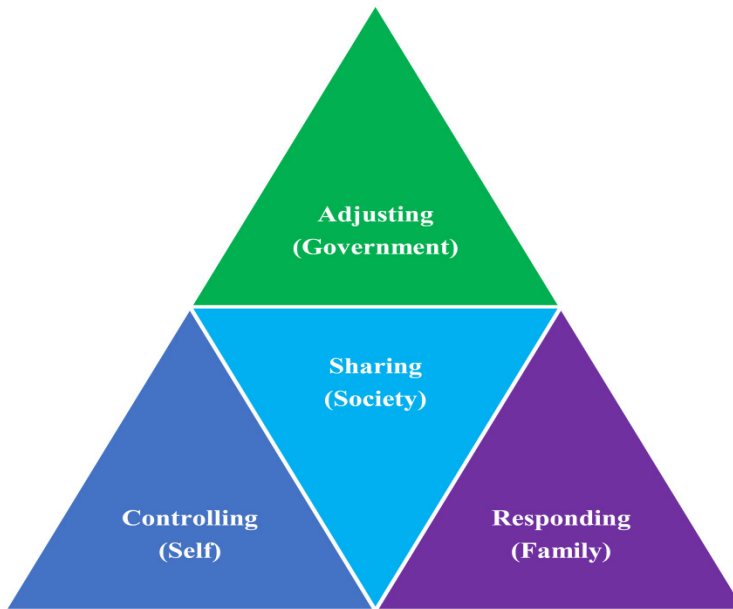
Whereas, if one practices the ten positive actions, it will be beneficial for oneself and others. By practicing the ten good actions, everything will go well; one will be in harmony with others. So, if one practices in accordance with the dhamma teachings, this will not run counter to one's ordinary human life and will cause no harm. In fact, in acting in harmony with the dhamma, one's ordinary human life will go very well and one will cause no problems. Following the good actions and acting according to the dhamma will be very beneficial. If one practices the good conduct, it is beneficial for this life and the next life. Good conduct is called *sīla* in sanskrit means "pleasant coolness." One will not get *sīla* through practicing bad actions.

For example, in terms of killing, one may have an enemy and think, "Well, if I can kill that enemy, then things will be very pleasant. It will be very good." But if one kills the enemy, one discovers that happiness does not come. One may have killed that enemy, but he has friends and relatives who will also become one's enemy. So, one's enemies increase in number rather than diminish. If one follows a good conduct and does not kill that enemy, there is no way that the number of enemies one has will increase. Following a conduct that is in harmony with the dhamma means that this life will have the pleasant coolness and will also bring a good result for one's future life. Therefore, the right or correct conduct is called "*Sīla*." Of course, it is important to practice meditation and the dhamma. This is important because through that we can overcome the emotional disturbances and we can obtain liberation. In Buddhist view point, wholesome actions will bring good results not only for oneself but also for all mankind. As society is made of individuals, if every individual is good in his actions, the society will surely exist without conflict. Hence, for the creation of our better world or society, this research will contribute the invaluable guidelines for betterment of individuals.

Model of result of social conflict resolution

The guide line and body knowledge on the model of social conflict resolution integrated with principle moderation denoted into the four sections are:

C = Controlling self, R = Responding family, S = Sharing society) and A = Adjusting government.



CRSA- Pyramid of Social Conflict Resolution Model

The research synthesis **CRSA** of the main concepts of conflict resolution with implement this body of knowledge for solving conflict in any dimension should be in holistic way that which combined holistically with the wholesome course of action in the roles of moderation (mattaññutā) into integration way followed by bodily, verbal and mental conflict resolution. Thereby, the result of this synthesis can be revealed as follows:

C = Controlling (Self):

(1) Bodily Conflict Resolution

The various kinds of bodily conflict resolution in Buddhist moderation (*mattaññutā*) of wholesome course of action are connected with the right action which are: i) Abstention from destruction or life or killing⁸. ii) Abstention from taking what is not given or stealing⁹ and iii) Abstention from sexual misconduct.¹⁰ Whenever, a man can practice in accordance with the rule of right practices under morality, there is co-conference, co-operation and co-responsibility along with friendship, help and suggestion as the approach strategy, action in the right way, and non-selfishness as the protect strategy. Therefore, bodily conflict resolution has arisen totally. And eventually, one self controlling resulted with the roles of moderation (*mattaññuta*) in order to resolve conflict bodily.

(2) Verbal Conflict Resolution

The diverse form of verbal conflict resolution in Buddhist moderation (*mattaññutā*) of wholesome course of action is connected with the right speeches which are: (i) Abstention from false speech, (ii) Abstention from tale-bearing, (iii) Abstention from harsh speech and (iv) Abstention from vain talk or gossip. Whenever, a man practices in accordance with the rule of right practices, which are co-conference including friendship and speaking in the right way, co-operation including help and an action in the right way, and co-responsibility including a suggestion and non-selfishness to be practiced under morality, regulations and laws. Thus, verbal conflict resolution appears totally. And eventually, one self controlling resulted with the roles of moderation (*mattaññuta*) in order to resolve conflict verbally.

(3) Mental Conflict Resolution

According to the Buddhist moderation (*mattaññutā*), mind is

⁸ MN. I., 2007: 346.

⁹ MN. I., 2007: 346.

¹⁰ MN. I., 2007: 346-347.

the most important for resolve any conflict, because the mind is a leader, if one acts or speaks with an evil mind, a sorrow follows him. On the contrary, if one acts or speaks with a pure mind, happiness follows him¹¹. (Dha, p.1.) Thereby, good actions in thought are very important because they can eradicate or decrease the roots of bad actions, namely, greed, hatred, and delusion, and also aim to control one's mind and to develop one's wisdom. In this result, the conflict resolution (mattaññutā) firstly aims at the internal conflict resolution, and then secondly external conflict resolution. Whenever, a man can practice in accordance with the rule of right practices, namely, co-investigation including an adjustment and protection the mistakes, co-carefulness including a forewarning and heedfulness, and co-earnestness including a neutrality, justice, good spirit and meditation, he can bring them to practice moral consciousness and develop quality and efficiency of mind properly. Thus, eventually the mental conflict resolution appears thoroughly. And eventually, one self controlling resulted with the roles of moderation (mattaññutā) in order to resolve conflict mentally.

R = Responding (Family):

Responding into the family in Buddhist moderation (mattaññutā) for conflict resolution indicated the model and the integrated way for the balance of family life revealed that a good family life, first of all followed by the balanced of right livelihood as a primary faithfulness and truthfulness between husband and wife. Moreover, they also practiced related principles which are ennobling virtues, virtues for lay people, and the six directions between husband and wife and parents and children followed by each other five duties through perfect responding. In order to achieve the desirable state of balance in a family life, members in the family need to have common agreement on basic qualifications. That is to say they must firstly realize on the true meaning of "balance family life" then they must have the same awareness on basic qualifications to live happily together. Whenever a man has good responding according to the duties the causes or roots of conflict can be eradicated, the wholesome roots can be cultivated.

⁸ Dha, 1.

So, good things are developed more and more by right practice and moderately. Thus, responding each other in family can resolve their conflict by the role of moderation (*mattaññutā*). As a result, the following model of family life depicted not only the outlook of the role of Buddhist moderation ‘*mattaññuta*’ for the responding family life but also the face of the key theory for further right living.

S = Sharing (Society):

Buddhist moderation (*mattaññutā*) for society conflict resolution, the community needs sharing every good function, in deeds, words and thought as well as other necessary things and this will prevent and protect from the possible conflict and establish harmonize each other due to sharing activity. In this research the model denoted in the society by sharing good things with responsible and relationship between pupils and teacher, in good friendship between friends, in the work place between employees and employer friendly action, in the socio religious affairs between clergy and congregation considered right moderation by the *Brāhmavihāra* dhammas and the *Sangahavatthus*. Thinking how we can serve our fellow human beings in to the society including all the living creatures with sharing to make this world a better place to live and then eventually we will become a very patient, tolerant, compassionate, warm hearted and calm person who becomes a friend to all and a genuine member of the human race able to work together for resolve conflict in every necessary aspects. Whenever a man has a good sharing aspects according to the duties then conflict can be resolved. So, good things are developed more and more by right practice with sharing and moderately in to the society. Thus, the social conflict resolution model showed under the rule of practice with principles of moderation (*mattaññutā*) by sharing into community towards all.

A = Adjusting (Government):

Adjusting government resulted in this research study as the way of thinking and acting implies a rational commitment to freedom, equality, right justice, right moderation and tolerance in a pluralistic society that profoundly open minded with good govern by adjusting government for prob-

lems solution. Democracy and social theorizing fundamentally a secular ideal which served as an ‘ideal type’ of government by adjusting in order to resolve conflict with the principles of moderation (mattaññutā). This is the adjusting of the government was resulted a model by resolving conflict with the role of moderation (mattaññutā) into the government.

Thus, resulted according to the ‘CRSA’ conflict resolution model at the beginning referring by self control through the good conduct by bodily, verbal and mental which are made secure lives. With this reflection, having influence into the society and share necessary co-operation which falls under the good conduct together whereby people not only practice morality, but also follow regulations and laws carefully and are amiable to others. This will be perfect and a stable society and to be recognized an ideal government by adjusting every factor and then finally resolve conflict. Thus, the model of ‘CRSA’ revealed the holistic social conflict resolution integrated with the principle of moderation (mattaññutā) in accordance with process.

Conclusion

The foregoing matter of the social conflict resolution that highlights among other considerations, its reclaimed and resolved all those conflict by the principles moderation (mattaññutā) in Buddhist taught. On the contrary, as I have studied, early Buddhism had a ‘well developed view of social and political matters which has remained a powerful template, providing normative guidelines for the theory and practice of all aspects of statecraft be they in the domains of economic and political social welfare, or in matters of governance of the polity and from the philosophical view of conflict resolution. The fact, skillfully bearing in mind the moral considerations governing an act in the application of the principle of conflict resolution formal and informal way on the matter of economic, politic and fundamentalism.

Hereafter, Buddhist principle of moderation for resolve social conflict can be best cultivated under the guidance of Buddhism which inculcates an ethical moral co-operation for universal good. So the foundation pointed out, the fundamental level, middle level and the higher

level resolved the conflict. No doubt if any were to follow them strictly they could bring about maximum advantages such as happiness, peace, and harmony in the society and finally resolved all conflict. According to the dhammapada verse no.183, avoid of all evils deed and cultivate good and purify one's mind, this is the teaching of the Buddha. "Whatsoever there is of evil, connected with evil, belonging to evil-all issues from mind, whatsoever there is of good, connected with good, belonging to good—all issues from mind" according to the Anguttara-nikaya. Thus, the moderation (*mattaññutā*) in this study refereed on the basis of economic, politics and ideological conflict resolution.

In this junction, to integrate social conflict resolution with principle of moderation, a virtue of *kusalakamma* denotes at the personal morality and then increases to the others in order that one can practice in accordance with good conducts in deeds, words, and thoughts as well as advising or helping the others to conduct together with him. So the integration of social conflict resolution with the principle of moderation developed with the methods of research and mechanism tools and studie of social conflict resolution from the Buddhist perspective highly presented by train and tame one's behavior under the rules of laws, morality and social norm and the co-conference, co-operation, co-responsibility, co-thinking, have a friendship, help, suggestion, adjustment, neutrality, justice, creative thinking and knowledge-building as the approach strategy, non-selfishness, good spirit, meditation, non-attachment, forgiveness and causality as the protect strategy. This is the method of social conflict resolution adopted the analysis approach through integration with the principle of moderation and to apply suitable way that fosters the social awareness.

In conclusion the study of "The roles of moderation (*mattaññuta*) in Buddhism towards the Social conflict resolution" indicates that the social conflict can be eradicated by the right practices mentioned, which consist of primitive, medial and high level of Buddhist ethics, which are: the five precepts (*pañca sīla*), the wholesome course of action (*kusalakammappatha*) and the higher teaching respectively in accordance with the good conducts in deeds, words, and thoughts.

Abbreviations:

AN - Aṅguttaranikāya

DN - Dīghanikāya

MN - Majjhimanikāya

Dha – Dhammapada

Sn - Suttanipāta

Bibliography

Anguttara-nikaya, The Book of the Gradual Sayings Vol. I. Translated by F.L. Woodward. Lancaster: The Pli Text Society, 2006.

Anguttara-nikaya, The Book of the Gradual Sayings Vol. II-III, Translated by F.L. Woodward, Oxford: The Pli Text Society, 2008.

Dgha-Nikya (Dialogues of the Buddha) Part II. Translated by T.W. Rhys Davids. Oxford: The Pali Text Society, 2002.

Majjhima-Nikya (The Middle Length Sayings) Vol. I: The First Fifty Discourses Translated by I.B. Horner. Lancaster: The Pli Text Society, 2007.

Davids Rhys, T.W. & Stede, William. *The Pli Text Society's 'Pali English, Dictionary*. Oxford: The PTS., 1998.

Narada Thera, *The Dhammapada*. Sri Lanka: Buddhist Cultural Center, 2544-2000.

Ven. NyanaponikaThera. *The Roots of Good and Evil*. Malaysia: Inward Path, 1999.

Schumacher, (Ernst Friedrich) E. F. *Small Is Beautiful: A Study of Economics as if People Mattered*. London: Vintage, 1993.

David. J Kalupahana. *The Principle of Buddhist Psychology*. State University of New York Press, 1987.

Harvey, Peter. *An Introduction to Buddhist Ethics: Foundations, Values and Issues*. Cambridge, UK: Cambridge University Press, 2000.