

Building a Harmonious Society: Buddhist Introspection

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Introduction

Conspicuously, during the past few centuries the scientific rationality has resulted in tremendous material progress. The most cardinal influences on the intellectual life of the modern human kind are the measurement of rationality laid down in the methods of modern science and the materialistic outlook associated with it. A huge amount of modern intellectuals subjected to these influences have rejected metaphysics and dogmatic religion along with a host of traditional moral values. Therefore, it cannot be asserted that the human kind in this globe in the present time live contended, safely and securely.

Evidently, armed conflicts are occurred every nook and corner in the world. In addition, terrorist activities, violation of human rights, violence against innocent human beings are few of horrendous malefactions that we often experience throughout the world. The salient reason behind these incidents is progress of the science. Because of, the modern science does not offer the human kind the knowledge of what is morally right or wrong, good or bad. Until the human kind is not concerned with such kind of knowledge and do not make an effort to follow the principles of a morally good life the crimes, brutal actions malefactions etc in this globe are unpreventable. It can be asserted the science and the technology assist to widen the individual's unwholesome thoughts throughout the world. The situation of Sri Lanka that was during past few centuries should be highlighted in this context. The seed of the unwholesome thought of an individual grew as a huge tree rapidly. He was supported in many ways to spread and develop his unwholesome thoughts throughout the world by the persons civilized mostly with materially. So-called civilized persons did not regard the value of the humankind in order to accomplish their hidden agendas. Explicitly, this incident caused to demolish the harmony of the Sri Lankan society for a long time. Indeed, this example adduces the aftermath of the advanced science and technology and the unwholesome thoughts when they met together.

By the present time, people even in developed countries live with a great fear due to probable dangers from the misguided and the strayed persons. That means there is a gap between modern development and the humankind. Anyhow, some countries that understood this situation have sought the means to make firm the intellectual harmony in the societies and China can be shown for example. Chinese president has instructed the countries' leading officials and party cadres to place "building a harmonious society" at the top of their agenda.¹ What are the main characteristics of a harmonious society as recognized by the Chinese government? It will put people first and make all social activities beneficial to people's subsistence, enjoyment and development. In a harmonious society, the political environment is stable, the economy is prosperous, people live in peace and work in comport and social welfare improves. In addition, experts believe that a harmonious society is one that puts people first. That means the ethical cultivation of the human kind takes an important place rather than the development of material world.

Canonical Equivalentents Relevant with Social Disharmony

¹ The 17th CPC National Congress. 29th September 2007.

It can assert that the canonical terms such as Kalaha, Viggaha, Vivāda² directly relevant with the English term of conflict and disputation. The PED provides quarrel, dispute, fight etc for the term of Kalaha,³ quarrel, dispute etc for the terms of Viggaha and Vivāda.⁴ Besides aforementioned three terms, there have mentioned another few terms in the Buddhist canon to mention the various unwholesome actions. Of them, the terms Bhandanajāta, Kalahajāta, Vivādāpanna⁵ have mentioned very often which offers the meaning is taken to quarreling. The commentary emphasizes Bhandanajāta as the beginning part of the disputation.⁶ If any word causes to guilt ‘Āpatti’ for the Buddhist monks and the controversy of the speech are respectively recognized as Kalahavāda and Vivādāpanna by the aforementioned source. Even these terms relevant with the Buddhist monks it should not be abandoned when it consider the lay community in country. Because of each tiny disputation, tackle a cause, beginning, expansion etc.

Moreover, it can assert that there have referred some verbs also in the canon those directly adduce the unwholesome or evil actions relevant with the disputations. One of the famous verbs of them can mention as Vivadati.⁷ Another phrases mentioned as Vivādam janeti⁸ Vivāda□ āpajjati etc adduces the same meaning. Somewhere the phrasal Vivādam karoti, kalaham karoti⁹ etc provide the similar meaning that relevant with the verb of Vivadati. Further, with reference to the commentary the verbs such as Kiliṭṭhanti, Upatāpentī, Vibādhenti¹⁰ also adduces the unwholesome state of the mind that cause to create a conflict society. Moreover, the terms such as ‘Akkosati’ revile, ‘Paribhāsati’ defame, ‘Vihimsati’ hurt, ‘Vitudati’ strike etc provide the manifestation of the external evil actions.

The Roots and Causes for Social Disharmony

The Buddhist psychology ratifies that naturally the mind of the human being is pure though it becomes to impurity due to external defilements.¹¹ It can suppose that the external social ill-circumstances definitely cause to defile the human mind. As Buddhism recognize all unwholesome activities base on the roots greed ‘Lobha’, hatred ‘Dosa’ and delusion ‘Moha’.¹² If the individual implanted the abovementioned unwholesome roots and if his society affords inappropriate circumstance definitely, he is getting bad to worse. With reference to the Buddhist philosophy there is a host of unwholesome roots that generally based on these three roots. It can suppose even these three roots conduce to make a troublesome society sometimes on the other hand they cause to survival and preservation of the world. Once, one of uncles of the Buddha visited and proclaimed that I know the three unwholesome roots as imperfections that defile the mind. Yet while I understand the doctrine taught by the blessed one thus, at times states of greed, hate and delusion invade my mind and remain. Then the Buddha elaborated him that there is still a state un-abandoned by you internally owing to which at times states of greed, hate and delusion invade your mind and remain for were that state already abandoned by you internally you would not enjoying sensual pleasure.¹³ That means, it supposes that the Buddhism does not encourage abandoning the three unwholesome roots completely for the lay community. On the hand, it emphasizes that no one spends the house life, if he completely abandoned unwholesome roots

² M III 153.

³ PED 198.

⁴ PED 637.

⁵ U 67. ‘Te bhandanajātā kalahajātā vivādāpannā aññamaññam mukhasatthīhi vitudantā viharanti’

⁶ Mp II 144. ‘bhandanajātā’ ti bhandana□ ucchati kalahassa pubbabhāgo’

⁷ M I 86.

⁸ D III 246.

⁹ Mil 2 284.

¹⁰ Sv III 881.

¹¹ A I 10.

¹² M III 214.

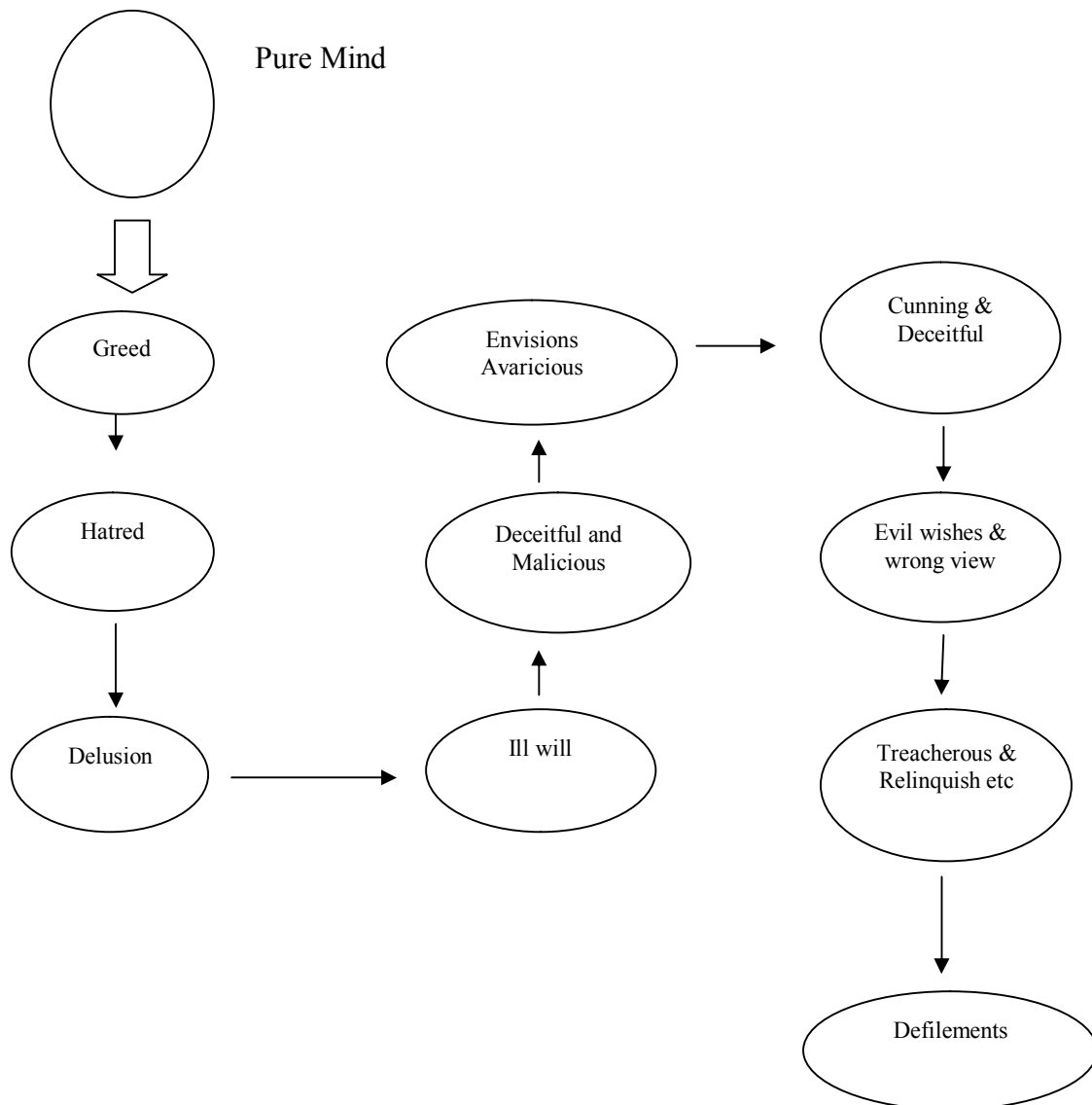
¹³ M I 91.

and he have to recognize as a renounced one. Further, the Buddhism does not recommend the cultivating greed, hatred and delusion anyhow since it causes to prevent the positive progress of the human kind. In general, greed provides a basis for approach desires or in other word craving and hatred is the creator of avoidance behavior as well as drive to defend, fighting, attack, blows and other similar immediate reactions. Further, delusion refers to the basis, which interferes with the clarity of understanding human situation such as generating prejudice, stress, wrong vision pervasive ideological perspective etc.

Even the Buddhism understands greed, hatred and delusion as fundamental unwholesome roots in the first stage, there are many other unwholesome roots also that can place in the second stage. As mentioned in Sangītisutta there are six roots ‘Chavivadāmulāni’¹⁴ that directly mention as the psychological roots for the disputation among the human being. If anyone angry and bears ill-will ‘Kodhano hoti upanāhi’ definitely, he abides with a psychological root that cause for a disputation. In the same way when anyone abides with deceitful and malicious ‘Makkhī hoti palāsī’, envious and avaricious ‘Issukā hoti maccharā’, cunning and deceitful ‘Sanho hoti māyāvī’, evil wishes and wrong view ‘Pāpiccho hoti micchādīṭṭhi’ and if anyone adheres to one’s own view holds on to them tenaciously and relinquish ‘Sandīṭṭhi parāmāsī hoti ādhānaggāhī’ definitely he abides with a psychological root that cause for a disputation. As referred in the same source it is revealed that if any monk abides with these unwholesome roots he is unable to accomplish the training. Owing to that, he creates the dispute among the Sangha community ‘So sanghe vivādam janeti’. As Buddhism points out debates originate when each party tries to maintain its own views as correct, branding the other view as false.¹⁵ It is noteworthy to mention that the debate does not take an important place in Buddhist teaching but the rational understanding. Because of, the debate results badly when each party makes efforts the claim the victory in right or wrong way. Therefore, the Buddha always made the real understanding of the world for his followers. Aforementioned six roots directly concern with the disciple of the Buddha. Even this reference specially made for the Buddhist monastic community it very clearly delineates the application of the psychological approach to disputation, social unrest etc of the completely human kind that live in any society in this globe. As Buddhist psychology recognizes unwholesome roots never generate the positive motivation in individual’s mind besides the negative emotions and motivations. The following chart makes clear the negative way that the human mind is led due to the unwholesome roots.

¹⁴ D III 246.

¹⁵ EB 337.



One of the fundamental teachings of the Buddha can be mentioned as dependant origination, which scrutinizes the cause and the effect in every conditioned thing. With reference to some canonical texts, it can be seen how this big issue entangles with the teaching of dependant origination. With reference to a certain source, it can suppose that the ancient Indian society might constitute with the members such as kings, Brahmins, householders, mothers, fathers, sons, daughters etc. Even there should be the legal, social and cultural norms to preserve the status of each other sometimes they violate and bleach the aforementioned norms due to some unwholesome psychological motivations. Of them, the desire in the sensual pleasure can mention as the strongest one. In the canon, it has mentioned as 'Kāma'. The Buddhism emphatically says that sensual pleasure as the cause 'Kāmānameva hetu', sensual pleasure as the source 'Kāmānameva nidhānam' and sensual pleasure as the basis 'Kāmādhikaranam' to create a troublesome circumstance. In addition, there are five cords of sensual pleasure mentioned as forms cognizable by the eye, sounds cognizable by

the ear, odors cognizable by the nose, flavors cognizable by the tongue tangibles cognizable by the body that are wished for desired, agreeable and likeable, connected with sensual pleasure.¹⁶ As Buddhism understands five cords of sensual pleasure, preserve owing to the dependant origination. With reference to the canon dependent on the eye and forms, eye consciousness arises. The meeting of the three is contact. With contact as condition, there is feeling. What one feels, that one perceives what one perceives that one think about. What one think about that one mentally proliferates. With that, one has mentally proliferated as the source perceptions and notions mental proliferation beset a man with respect to past, future and present forms cognizable through the eye.¹⁷ This is the same process that relevant with the rest four faculties. According to the psychological process, human beings are not able to receive the pleasure consciousnesses that relevant with eye, ear, tongue etc even they mostly like to them. They are happy in the pleasure things and not happy in the unpleasant things.¹⁸ After seeing a form with the eye, he lusts after it if it is pleasing; he dislikes it if it is unpleasing. He abides with mindfulness of the body un-established, with a limited mind, and he does not understand, as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome cease without reminder. The conflicts arise in individuals when they make efforts to sustain the same situation. With reference to Buddhist sources, it is very explicit that the conflicts first arise internally before they manifest externally. The Kalahvivādasutta very clearly narrates the three ways that mentioned as physical Kāyika, verbal Vācasika and mental Mānasika that manifest the unwholesome deeds.¹⁹ As mentioned there ‘Kalahvivāda’ yields the meaning of physical actions, ‘Sahapesunā’ verbal and the ‘Paridevasokā’ mental actions. That means the internal unwholesome psychological facts come out in three ways.

A certain Sutta discloses how the disputations, conflict etc occurred among the rulers, religious leaders, householders, family members, relatives etc due to imbalance of the five sensual cords.²⁰ Because of, some people never become to the satisfaction with the five sensual cords that already experienced and they want to preserve what they received. Therefore, it automatically generates the desire of the human mind, which Buddhism recognizes as the cardinal root for a number of unwholesome deeds if it is not trained well. The way that leads an individual for a breach of a society has mentioned in nine steps in a certain Sutta.²¹ As mentioned there the process begins with desire and the rest step of the individual are searching, gaining, designating, lust, application, procession, niggardliness and protection. When the individual wants to protect himself he uses clubs and weapons. Due to taking clubs and weapons, there arise quarrels, disputes, insults, slander falsehood etc. The Aggaññasutta also sheds the light of that way that the social disputation arose at the first time among the human beings.²² As mentioned there a person has engaged in the theft with the defiled mind ‘Lolajātiko’ since he wanted to protect his portion of the rice from the others. When it revealed he was punished by the rest people with hands and legs and using weapons also. Therefore, it is evident that such kinds of actions cause to paralyze the social branches such as religious, political, economical, educational etc. Moreover, these kinds of incidents very clearly narrate how unwholesome roots cause to demolish the harmony of a society when it paralyzed the aforementioned branches. It seems that the situation in the modern

¹⁶ M I 170.

¹⁷ M I 112.

¹⁸ M I 266. ‘So cakkhunā rūpam disvā piyarūpe rūpe sārajjati appiyarūpe rūpe byāpajjati anupaṭṭhitakāyasati ca vihariti parittacetasā’

¹⁹ Sn 168. ‘Kuto pahūtā kalahā vivādā paridevasokā sahamaccharāca Mānātimānā sahapēsunāca kuto pahūtā te tadinga brūhi’

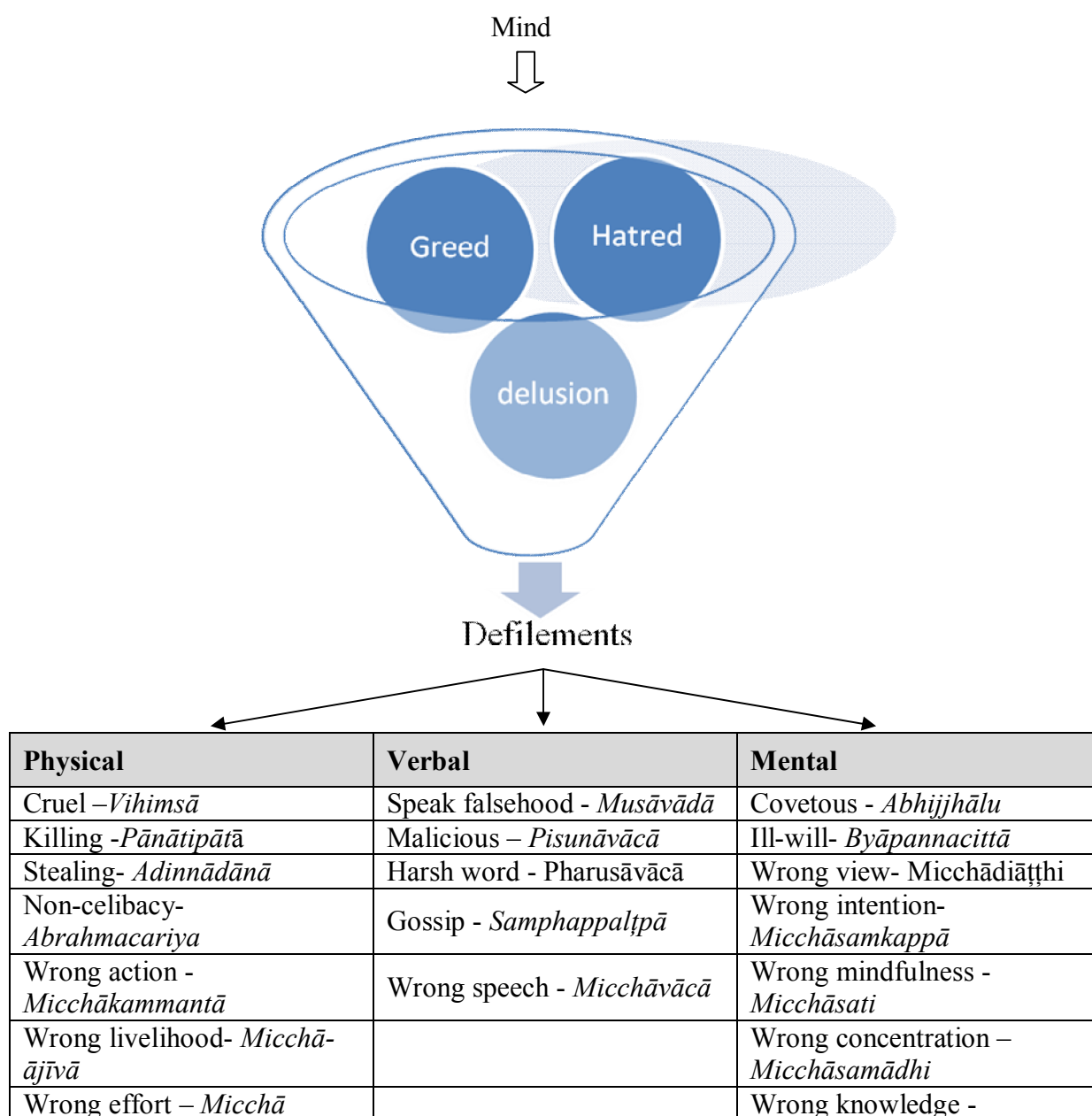
²⁰ M I 86.

²¹ A IV 401. ‘Katame ca bhikkhave nava tanhāmūlakādhammā? Tanham paṭicca pariyesanā pariyesanam paṭicca lābho ... anekāpāpakā akusalābhammā sambhavanti’

²² D III 92.

society also similar to the ancient time and it does not deviate from the ancient society when it compares each other. It is evident that there is a host of lootings, robbers, buglers, fighting, shootings, killings, homicides, genocide etc in the present societies in the world. Sometimes, a single blow enough to destroy a human life. Actually this kind of action cause to measure defiled minds of the human kind. These kinds of ruthless actions can be distinguished as the physical actions with reference to the Buddhist psychology.

The false speech, malicious speech, harsh speech, gossip²³ etc can recognize as the unwholesome verbal actions as to the Buddhist psychology. It is evident that if anyone uses such kind of verbs they also cause to create the disputations in a society. Covetous, ill-will, wrong view, wrong intention, and wrong mindfulness, wrong concentration etc can be mentioned as the defilements in the minds. Conspicuously, the Buddhist psychology recognizes them also as the defilements that horrendously harm the individual mind. The Sallekhasutta adduces many unwholesome status of the human mind that cause to show the negative way of the individual and demolish the harmony of a society.



²³ MI 179.

<i>vāyāma</i>		<i>Micchāñānī</i>
		Wrong deliverance – <i>Micchāvimutti</i>
		Sloth and torpor - <i>Thinamiddhapariyūḥitā</i>

This is not a chart that mentions the all defilements in Buddhist psychology but only a single example to narrate some of them. Within this Sutta it has mentioned seven physical roots, five verbal roots and thirty two mental roots that lead a person to the prejudice. Besides these few defilements Buddhism observes many that cause to negate individual's spiritual progress. As mentioned in the aforementioned Sutta it is evident that out of forty-four defilements thirty two have relevant with the mind and they defy the human mind straightforwardly. It seems that the ruthless physical actions clearly manifest the lowest state of the unwholesome motivations. That means someone is unable to prevent one's results of the uncultivated mind. The verbal actions can mention as lower and better even they are unwholesome because of, they yield less aftermath rather than the physical actions. In the Buddhist canon, the critical verbal disputations are compared to the drags.²⁴ Mostly the physical and mental disputations arise owing to wrong view and the grasping. If anyone has not particular knowledge regarding a particular matter and if he grasped it thoroughly sometime he does not admire the external views even they are right. He strongly holds only this is right and other is wrong.²⁵ Additionally, sometimes someone thinks only this is beneficial for others and others not beneficial like this because of lack of the proper knowledge. Therefore, such kinds of individual views directly cause to demolish the social harmony. The Buddha emphasized that only the unwise persons create fear, 'Bhaya', harm 'Upaddava', danger 'Upasaggā' etc²⁶ in a society but not the wise persons. In this context, even a sophisticated scientist or a wealthiest person who does not know the spiritual and intellectual progress of the human life should be regarded as unwise person. On the other hand, a person that feels with serious penury and protects the social values that cause to cultivate the spiritual pathway can be regarded as wise person with reference to the teaching of the Buddha.

Canonical Equivalent to Recognize the Harmony

'Sāmaggi'²⁷ can refer as the very common and familiar term that connotes the meaning of harmony in the Buddhist canon. In addition, it can recognize two approaches of harmony that have mentioned as righteous 'Dhammika' and unrighteous 'Adhammika'. 'Samagga' is mostly used as an adjective to adduce the meanings such as being in unity, harmonious etc. Additionally, Samaggakarana, Samagganandin, Samaggarata, Samaggārāma provide the meanings making for peace, rejoicing in peace, delighting in peace impassioned for peace etc respectively. Further, the term 'Aviruddha'²⁸ also falls in the same category.

In the canon, Samaggi-karoti has used to provide the meanings such as harmonizing, conciliating etc. 'Sammodeti' 'Avivadati' can be mentioned as another two verbs that offer the same meaning.

The Buddhist Way that Contribute to Build a Harmonious Society

²⁴ M I 320. 'Tena kho pana samayena kosambiyam bhikkhu bhandanajātā kalahajātā vivāpannā aññamaññaṃ mukhasatthīhi vitudantā viharanti'.

²⁵ 'Idameva saccam moghamaññam'

²⁶ A I 101.

²⁷ Vin II 243.

²⁸ Sn 120.

Whatever manner the Buddhist teaching scrutinizes the causes relevant with the social disputations in that manner it affords the way that deal to overcome them. At the very beginning of this paper, it was clear that greed, hatred and delusion directly cause to breach the harmony of a society. Evidently, the opposition unwholesome tendencies of greed, hatred and delusion that form a part of human nature and the ego-assertive instinct show the right way to build a harmonious society. Indeed, the wholesome roots serve a dual purpose being at once a barrier to unwholesome mental impulses and deeds protecting one who observes them from generating bad karma for which he would have to suffer in the future. In addition, it provides necessary purification to make clear the way for wisdom, insight and ultimate liberation from the round of births and deaths.

The five precepts can be referred as the basic discipline rules that can apply with every person live every nook and corner in this world. The five cords fundamentally can be divided into two groups. In addition, refraining from killing, stealing, wrong sexual intercourse, drinking liquor can put into the group relevant with the bodily action and refraining from the false speech can put into the group of verbal action. Moreover, it is evident that if anyone can protect these five cords definitely he does not violate the social harmony and causes to build a harmonious society. If anyone can protect the unwholesome bodily and verbal actions definitely, he protects the mental unwholesome actions also. These five precepts constitute the minimal requirements for ethical day-to-day living to be benefit for both to the individual and to the community. In Buddhism, the intellectual attainment of the individual is divided into three stages mentioned as morality, concentration and wisdom. The Buddha's teaching empathically says that all efforts towards higher spiritual achievement must commence with the virtue. Concentration and wisdom are not reachable without the morality. Not only that, but without the self-discipline that *Sīla* inculcates the civilized life also is not possible. Therefore, the five precepts can mention as the basic that conduce to build a harmonious society.

With reference to the Buddhist teaching every human being born into this world has in his character an accumulation of unwholesome tendencies from greed, hatred and delusion. Therefore, he has to cultivate a strong vigilance against these harmful qualities whose greatest menace is directed towards him. If anyone makes an effort to preserve the five cords it isn't hard to cultivate the individual's spiritual progress that causes build a harmonious society. On the basis of the five cords someone enables to reduce the oppositions of greed, hatred and delusion on the Buddhist perspective. Because of, Buddhism recognizes non-greed, non-hatred and non-delusion as the roots that that tranquil the individual's mind. Therefore, the Buddha empathically elaborated that unwholesome can be eradicated with the human effort.²⁹ It seems that Buddhism does not emphasize to eradicate the unwholesome roots in terms of laity albeit they are advised to reduce them since it causes to reduce the individual's unrest also. If anyone cultivates non-greed, non-hatred and non-delusion, he never engage in killing, stealing, wrong sexual intercourse, false speech etc and he never force another one in them. When anyone abstained from wrong physical, verbal actions, it conduces for his happiness for a long time.³⁰ With reference to the *Sallekhasutta* there are a host of effacements that cause to defile the individual's mind. As the Buddhist psychology understands the circumstance of the problem, it provides the right way also to overcome it. The abovementioned *Sutta* elaborates how the individual should react with the defilements. When other will be cruel, kill living beings, take what is not given, speak falsehood; malicious, harsh word etc the individual have to seek their opposition means. That means he has to practice non-cruelty, abstaining from the killing, stealing, false speech, malicious, harsh word etc. If anyone uses the words, that cause to split a group or harm for others it is

²⁹ A I 58. 'Akusalam bhikkhave pajahatha. Sakkā bhikkhave akusalam pajahitum. Necedam bhikkhave sakkā abhaviṣṣa akusalam pajahituṃ nāham evam vadeyyam'

³⁰ A II 192.

not recommended by the Buddhist teaching. Notwithstanding, the individual have to repeat the words that do not detriment for others. Then he is a reconciler of those at variance ‘Bhinnānam vā sandhātā’ and an encourager of those at one, rejoicing in peace ‘Samaggārāmo’, loving it ‘Saamaggarato’, delighting it ‘Samagganandī’, one who speaks up for peace ‘Samaggakaranim vācam bhāsītā’.³¹

Indeed, it is not a difficult task though it needed a proper advice and guidance. Therefore, association of the good person is highly appreciated by the Buddhist teaching. The Mangalasutta³² discloses how the spiritual progress of the individual induces or deduces due to association of the good and evil persons. The Pāli canon offers the equivalents ‘Bāla’ for evil persons and ‘Pandita’ wise persons. In terms of Buddhist, the association of the evil person does not cause to progress of the individual anyhow though its opposition with the association wise person. Because of the wise person thinks the well, speaks the mellifluous words and does the right action.³³ Indeed, this canonical source adduces the way that the right mental, verbal and physical deeds of the educated person contribute to preserve the harmony of a society.

Further, the knowledge in the wise and evil persons also help to designate the good and bad, right and wrong in the Buddhist teaching. Buddhism does not allow any action that harms for the individual and others. As Buddhism convinces when anyone protects the self he also protects the others or in other words, he does not violate the norms and values of the society. In the spiritual protection, the individual has to associate the good friends, then practice the good advice and then he has to increase the good practice more. On the other hand, he has to practice the patient, humanity, loving kindness and the compassion.³⁴ Evidently, this concept educes the interrelationship between individual and the harmonious society. In addition, it should not be contributed any physical, verbal or mental action that generates harms or discomfort for the society. Therefore, we have to consider the nature of the physical, verbal or mental in three stages. Those are, before the action, while doing and after the deliverance. Not only that the individual has to consider whether this action yields the bad effects for the self and the others. If it so, such kind of action should not be practiced as recognized by the Buddhist psychology.³⁵ In the present time, some western countries make efforts to keep balance the societies in harmony because of, they experience a host of crimes and disputations that cause to demolish the social harmony. In addition, some countries have scrutinized that the lack of the ‘Empathy’ as the cardinal reason for the demolishing of societal harmony. That means someone is unable to designate what is the wrong and what is the right. Notwithstanding, Buddhism explored the symptoms of the disease and presented the remedy also for it prior to the western psychologists. As Buddhism explores the foundation of the social harmony is morality. In fact, individuals’ basis of the morality leads him up to his spiritualism and the contribution of such kinds persons assist many ways to build an ideal harmonious society. The following diagram shows the inductive direction that Buddhism perceives for a harmonious society.

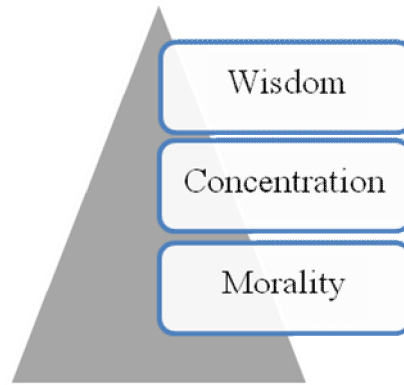
³¹ D I 4.

³² Kp 3. “Asevanāca bālānam - panditānañca sevānā”

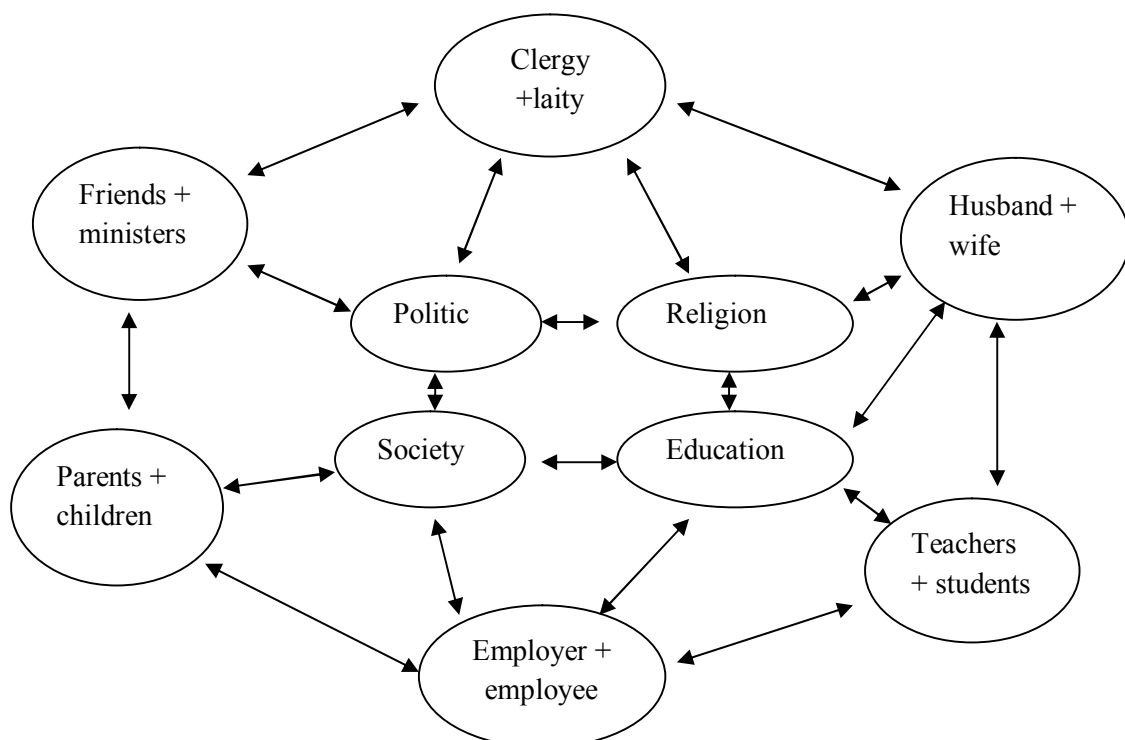
³³ A I 103.

³⁴ S V 169.

³⁵ M I 414.



Moreover, Buddhism assumes that individuals' mutual contribution play a very important role to keep the social harmony in balance. Because of the society is a conglomeration of the individuals. Singālovādasutta³⁶ becomes to the most important place when it discusses a balanced and unprejudiced society. This Sutta makes an emphasis regarding the relationship among parents, teachers, sons, daughters and vies, friends and distinguished people, servants and religious leaders. It is evident, that these persons represent few social statuses such as religious, economical, political, educational etc. In addition, there are sixty one rights and duties those relevant with aforementioned persons. When anyone accomplishes the duties that should be accomplished by him he is able to claim for his rights also in accordance with the Buddha's teaching. Not only that but accomplishing the duties causes to reduce the unwholesome roots and cultivated moral values also as pointed out by the Buddha. If anyone ignores in their own duties, definitely it causes to demolish the harmony of a society. Therefore, thinning the unwholesome roots as far as possible and cultivating good motivation such as patient, loving kindness, empathy etc directly cause to build a harmonious society in terms of Buddhist. The bellow diagram depicts the relationship among the individuals as mentioned in the Singālasutta.



³⁶ D III 189.

As examined by venerable Bhikkhu Bodhi “The first extreme is a retreat into fundamentalism, the adaptation of an aggressive affirmation of one’s own beliefs coupled with a proselytizing zeal towards those who still stand outside the chosen circle of one’s co-religionists”³⁷ Moreover, he observes great monotheistic religions such as Christianity and Islam it is not one towards which Buddhism has a ready affinity, for ethical guidelines of the Dhamma. Therefore, it seems that the main religions have to do a vital role to build a harmonious society. Because if, some religions also in the present time cause to breach the harmony of the people. Therefore, it seems seeking the interrelationship of the religions also holds a significant in this context. Because of, sometime the Buddha also exchanged his ideas with his contemporarily religious leaders as mentioned in the canonical texts. In some occasions, he visited the wanderers such as Potthapāda,³⁸ Bhaggavagotta³⁹ and made amiable conversations with them regarding the concept of self and origin of the world etc. Not only that, some canonical texts shade the lights that sometimes the Buddha’s disciples also have been made the amiable discussions with the other religious leaders.⁴⁰ Even the Brahmins were the main opponents of the Buddha and his followers sometimes they have made friendship with Buddha and his disciples. Once the venerable Ānanda visited the Brahmin mentioned as Gopakamoggallāna⁴¹ and had conversation with him. These are sufficient examples to show the way that Buddha and his disciples maintain the relationship with other contemporarily religions. A certain incident that mentioned in the canon very clearly delineates how the discussion helps to solve some problem and to build a harmonious circumstance in a society. As mentioned there a group of observed the rainy retreat in a certain place and made an agreement not to talk each other until the rainy retreat comes to end. After the rainy retreat, they went to the Buddha and when they disclosed their agreement, the Buddha denied them critically. Because of, the Buddha pointed out that the right conversation causes to know the ideas of each other and henceforth it constitutes a harmonious background. In addition, peaceful congregation, discussing and departure is included among the seven un-declination doctrinal matters that practiced by the Vajjins. With reference to the canon, as far as they kept the peace the Vajji society was peaceful albeit, simultaneously breach of their peace they became to the calamity. Therefore, the peaceful gathering, sharing ideas also assist many ways to keep the harmony of a society.

Conclusion.

Once, one of the Buddha’s disciples visited him and frankly informed that he is unable to protect nearly one hundred and fifty discipline rules that were promulgated by the Buddha. In return, the Buddha convinced him to protect the mind. Precisely, this incident narrates the value of the individual’s moral cultivation and the discipline. Because of, in Buddhist point of view, the cultivation of inner essence is the best way to reap the excellent result that should not be expected protecting the wanton rules. As we perceive Buddhist teaching conduces to cultivate the individual’s spiritual way whatever milieu he lives. It is evident that the water of the great ocean contains the taste of salt even many rivers reached to it from many countries. In the same way, the harmonious society can be resembled to the great ocean with reference to teaching of the Buddha. Because of, it represents the embodiment of the moral values of the people that represent any milieu. The people in the present time suppose that the modern science and technology can afford the everlasting peace and harmony for the human kind. Notwithstanding, it can assume as a blind faith in terms of

³⁷ Bhikkhu Bodhi. **Tolerance and Diversity**. BPS news letter, 1993, p. 2.

³⁸ D I 183.

³⁹ D III 31.

⁴⁰ M I 84.

⁴¹ M III 7.

Buddhist because of, it generates and increase more and more immoral values rather than the inner peace among the human kind. The science and technology were developed by the human kind mostly against the human kind. Therefore, it can focus to the right direction that affords the welfare of the human kind within it. In the Buddhist canon, nowhere mentioned the social harmony with weapons, rods, clubs etc but through the inner peace of the individual.

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