

Mental Combination for Religious Reconciliation and Conflicts

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Intrucodtion

According to the theories of physics, people are extremely quick in accepting the fact that each and everything is based on materialism. Though there is such a situation, Buddhism plays an important role with its great concern towards the mental well beings. One of the questions raised by Ven. Koṭṭhita from Ven. Sāriputta was about the senses related to the physics namely eye, ear, nose, tongue and body. The question was, who is the forerunner of them, who enjoys real feeling of them, what is the assistance of them? Having explained “mano paṭisaraṇo, mano ca nesam gocara visayaṃ paccanuhoti” it was revealed that this mind is the forerunner, who enjoys real feeling and the assistance of them. The first verse of Dhammapada can be taken as an example to show what an important role is played by mind. It explains “mano pubbaṅgamā dhammā mano seṭṭhā manomayā” (mind is the forerunner of all states, mind is chief and mind-made are they.) The first and the most important fact we realize while studing Tipiṭaka is that mind is the cause of the world, origination of the world, its cessation and the path to the cessation of the world with being of centering. Hence, especially, the teachings related to be explained about the mental states are very important due to the fact that it explains the thing according to the Dependent Origination taking as the method of process.

When the world is being more complicated as a result of globalization, it is easy to see differences of people in the world. One of the most obvious one is the religious differences based on various religious beliefs. Comparing each other by criticizing and investigating of religious concepts and beliefs, some are attempting to be isolated from the world, some are involving in conflicts and some are paying attention to the reconciliation. Though the varieties of religions are showed in variegation, it is impossible to see whether people realized it or not. It is important to take into consideration the reasons for these conflicts despite the teaching of the

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Buddha which gives priority to mental faculty.

Objectives

The objective of the research is to study on the mental factors which are caused to arise religious conflicts and build up reconciliation with the analysis of Buddhist perspectives.

Methodology

The main method is to successfully complete a research with the psychological perspective using the factors abbreviated from Pāli Tipiṭaka, especially from Sutta Piṭaka.

Discussion

According to Sakkapañha sutta in Mahāvagga in the collection of long length discourses, it is not hard to realize how these conflicts and reconciliation begin for the first time. The question raised by the God Sakra was, even though people would like to live peacefully, without fighting, anger, hatred and fear why on earth it does not happened? In reply to it, the Buddha gave two reasons connected with mind which were “Issamacchariya saṃyojanānaṃ” jealousy and niggardliness. Certainly, that can be easily proved. For an instance, the main course of religious conflicts is the selfish and narrow thoughts of willingness only to see their own religions and beliefs in the world. It can be realizable when concerning about current situation, that this kind of attitudes may result in even loosing of human lives. In human society, cordiality and equality of human beings are not allowed to be empowered due to the division among the people made by jealousy and niggardliness. Most important thing is that those mental factors also are born causing some mental factors. They can be indicated in accordance with sutta as follows.

- Religious conflicts
- Jealousy and Niggardliness (Issāmacchariyasamyojana)
- Pleasantness and Unpleasantness (Piyāppiyānidānaṃ)
- Preference (Chandanidānaṃ)
- Thoughts (Vitakkanidānaṃ)

Perceptions and categories of objectification (Papañcasaññā)

Papañcasaññā covered by illusion is the first and basic cause to arise them. Whatever he thinks, does or implements those all may be related to that mental state. In this manner, one guides his thinking to make conflicts among

the religions except human benevolence. The people who wish to build up reconciliation usually treat to the conflicts without concerning about the roots of arising. Nevertheless, this is only based on mind and its patterns of thoughts. Therefore what should be done is to eradicate that kind of negative mentalities and promote selfless thoughts and human benevolence in the society with a view to acquiring the spiritual powers of mind. According to Buddhism it is impossible to prevent effects without preventing causes. It would be doubtful how practical that attempting to make religious reconciliation without preventing causes. According to Dvedhāvitakka sutta, mind is familiarized with the condition which is mostly used in life. Consequently religious thinking also affects to be separated person from others. Since people have used to use their religions only the truth of the world no more, they do not care others varieties. But if one attempts to discern other teaching of religions with penetrated and pleasant mind it is the way to reduce selfish thinking. However, the base of the reconciliation in the world depends on this selfless mentality. These all are only mental factors not physical factors. Physical factors would be the results of mental factors at the end of this process.

Conclusions

According to the above given facts, it is quite obvious that not only conflicts but also reconciliation depend on mental factors not on physical factors. Those attitudes should be converted to the middle path so as to understand them. On the other hand, religious conflicts can be prevented and reconciliation can be created among the all nations and religions due to the greatest mental state with the discernment of the well beings of others and self. Thus, it is clear that religious coexistence can be achieved by being mindful of mental, social and economic factors that result in religious conflicts.

Keywords: Religion, Conflict, Reconciliation, Issāmacchariya

References

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