

A Holistic Buddhist Approach to Resolution of Multi-dimensional Conflicts

Dr. R. M. Rathnasiri

B.A. (BPU) / M.A. Eng. Ling. (UKEL) / M.A. Bud. / Ph.D. Bud. (PGIPBS)

Nāgānanda International Buddhist University, Sri Lanka

rathnasiri92@hotmail.com / +94711461105

Background

The existing society is beleaguered by intense defilements – perverted lust (*adhamma rāga*), malevolent greed (*visama lobha*) and wrong values (*micchādhamma*), avariciousness, selfishness, excessive indulgence of insatiable desires, detrimental trading and unethical occupations, immoral entertainments and literature, contravention of human rights, racism, unequal distribution of resources, religious intolerance, excessively competitive social conditions, crimes, violence, vices, intra-national and international distrust, dereliction of duties and malpractice in governance and administration, etc. Consequently, all this has been conducive to multifarious social conflicts which jeopardize peace, harmony, justice and democracy in the modern society.

Objective

Therefore, the prime objective of this paper is to expose a holistic Buddhist approach to resolutions of multidimensional conflicts in the modern world.

Methodology

According to the doctrine of Dependent Causation (*paṭiccasamuppāda*), social conflicts do not arise spontaneously but come into being due to interdependent causes and simultaneously, there is no single cause of social conflicts, but there exist multifarious causes of conflicts in the present society. In accordance with the teaching of the Four Noble Truths (*ariya sacca*), the causes of conflicts, resolution of conflicts and the ways leading to resolution of conflicts should unequivocally be distinguished.

Conflicts in the contemporary world exist in household, religious, educational, professional, aesthetic, economic and political contexts. Hence, conflict resolution in the current world is to be sought through a holistic approach in **ethical, social, educational, professional, aesthetic, economic** and **political** contexts, and consequently Buddhist

teachings should be adopted in all these contexts in order to prevent, alleviate and resolve conflicts in the society.

Ethics, Wholesome Behaviour and Good Living for Conflict Resolution

Violation of the Five Precepts (*pañcasīla*)¹ causes conflicts in family and social life. The most elementary moral precept in Buddhist teaching is respect for life and the prevention against harassing, torturing and taking life. This begins with disrespecting life, next harming life with the absence of loving-kindness (*mettā*) and then killing. As a whole, all living beings desire to live, dislike punishment, harassment and are afraid of death. When the desire for life is threatened, the response is unbelievably fear, frustration and anger. Taking of life is not only pertinent to human life but also to all sentient beings. Absence of killing causes no conflicts but brings about peace in the society.

The prevention against stealing is also important in the conflict resolution and restoration of peace in individual, society and in the world. Stealing, whether it is committed by individuals wealthy or needy, occurs because of insatiable or unrighteous greed (*visamalobha*) and also due to other social and economic reasons.

Falsehood committed by individuals, politicians and other responsible persons in the society takes place in the contemporary world on large scale and it has become culture. This may even lead to conflicts among persons, families and nations destroying even global peace. The 100th verse² of the Sahassavagga of the Dhammapada emphasizes that hearing one useful word which helps one attains peace is better than a thousand useless words.

Sexual harassment and misconduct cause conflicts in family and society, and from the time of the Trojan War, sexual misconduct has also been a cause of war which causes horrendous conflicts. Venereal diseases jeopardize the whole health of a society. Abandoning all types of misbehavior in sexual desires, becoming one who abstains from misdemeanor in sexual desires and encouraging others to avoid such malpractices as disclosed in the Sāleyyaka Sutta³ evade conflicts in family and social life.

Minds inebriated by intoxicants cause hot-temperedness, shamelessness, wickedness, violation of ethics and entanglement in vices that make the entire society conflict stricken endangering peace and harmony. Drug addiction, domestic and international drug trade have

¹ Bodhi, Bhikkhu, (2012) *The Numerical Discourses of the Buddha* (AN) 8.40. WPB, USA. p.1175.

² Narada, (2000) *The Dhammapada*, Ch. 8. V. 100. Buddhist Cultural Centre, Dehiwala, Sri Lanka. p. 95.

³ Ñāṇamoli, Bhikkhu & Bhikkhu Bodhi, (2009), *The Middle Length Discourses of the Buddha* (MN), 41.WPS, USA. p. 380.

become a social conflict causing factor and major impediment to mental and physical health in most parts of the world.

According to the Sigālaka Sutta,⁴ the four defilements of action (*kammakilesa*)—killing, stealing, lying and adultery committed due to four causes (*agati*) and committing six ways of wasting wealth (*bhogavināsamukha*) which cause fourteen evil ways should be avoided. In most countries, homicide and genocide, plundering and exploitation, destruction of property through wars and riots, dissemination of false and biased information through national and international mass media etc. take place. These four vices (*kammakilesa*) and the four causes of committing evil actions (*agati*) which make grounds for social conflicts should be evaded.

Enhancement of moral behaviour and qualities as skillful bodily actions, skillful verbal actions and mental actions that support such deportment as mentioned in the Cunda Kammāraputta Sutta,⁵ good bodily conduct, good verbal conduct and good mental conduct according to the Ekamsana Sutta⁶ and the Potaliya Sutta⁷, threefold purity in Right speech, Right action and Right livelihood elucidated in the Mahācattārīsaka Sutta,⁸ wholesome deportment as revealed in the Suttas like Sikkhā,⁹ Saṅgīti,¹⁰ Vyagghapajja,¹¹ Sāleyyaka,¹² etc. prevent conflicts and bring about harmonious and peaceful living. As a whole, performance of the Five Precepts¹³ ensures the safeguarding of the five major fundamental Human Rights advocated by the UNHR Convention.

Adoption of Universally Applicable Teachings for Conflict Resolution

Empowering the minds of people with universal truths advocated in the Buddhist teachings to make grounds for the upholding of wholesome mental actions like patience, calmness, wise sensitivity that enables people to face conflict situations and also to develop mental strength to abstain from conflicts is of immense significance.

⁴ Walshe, Maurice, (2012) *The Long Discourses of the Buddha* (DN), 31. WPB, USA. p. 461.

⁵ Woodward, F. L., (1972) *The Book of Gradual Sayings* (AN), Vol. V. 10.176. PTS, London, p. 175.

⁶ Bodhi, Bhikkhu, (2012) *The Numerical Discourses of the Buddha* (AN), 2. 8. WPB, USA. p. 149.

⁷ Ñāṇamoli, Bhikkhu & Bhikkhu Bodhi, (2009), *The Middle Length Discourses of the Buddha* (MN), 54. WPB, USA. p. 466.

⁸ Op. cit. 117. p. 934ff.

⁹ Bodhi, Bhikkhu, (2012) *The Numerical Discourses of the Buddha* (AN), 3. 86/87/88. WPB, USA. p. 317ff.

¹⁰ Walshe, Maurice, (2012) *The Long Discourses of the Buddha* (DN), 33. WPB, USA. p. 479ff.

¹¹ Bodhi, Bhikkhu, (2012) *The Numerical Discourses of the Buddha* (AN), 8. 54. WPB, USA. p. 1194.

¹² Ñāṇamoli, Bhikkhu & Bhikkhu Bodhi, (2009), *The Middle Length Discourses of the Buddha* (MN), 41. WPB, USA. p. 466.

¹³ Bodhi, Bhikkhu, (2012) *The Numerical Discourses of the Buddha* (AN), 8. 25. WPB, USA. p. 1154.

The Kothavagga of the Dhammapada states that anger can be appeased by non-anger; cruelty can be overcome by goodness (*mettā*), stinginess by generosity and the falsehood by truth.¹⁴ The wise are controlled in bodily action, controlled in speech and controlled in thought. They are truly well-controlled.¹⁵

According to the Kandaraka Sutta,¹⁶ one who torments neither himself nor others (*na attam tapo na param tapo*) is a good human who restores peace in the society. The universal attribute mentioned in the Daṇḍavagga reveals “All tremble at rod; all fear death. Comparing others with oneself, one should neither strike nor cause to strike.”¹⁷ According to the fifth verse of the Yamakavagga of the Dhammapada, hatred is never capable of solving any conflict in the society. In other words, hatred breeds more and more hatred but hatred is appeased by non-hatred – loving-kindness. Thus, the awareness of these universally applicable doctrinal matters as well as adoption and application of them lay the foundation for avoidance of conflicts in every echelon of the society.

Enhancement of Social Qualities and Values

The current society is overwhelmed with conflicts wrought due to ethnic, clannish and caste bias and chauvinism. Social equality based on morality regardless of caste, race, class, lineage, birth or preconceived social status as revealed in the Vasala Sutta,¹⁸ the flawless teachings like oneness of mankind that formulates right view towards equality and abandonment of the other prejudicial distinctions that divide people elucidated in the Suttas such as Vāseṭṭha,¹⁹ Ambaṭṭha,²⁰ Assalāyana,²¹ Sonadaṇḍa²² etc. avoid wrong views and biased deportment that cause conflicts destroying social peace and harmony.

¹⁴ Narada, (2000) *The Dhammapada*, Ch. 17. V. 223. Buddhist Cultural Centre, Dehiwala, Sri Lanka. p. 190.

¹⁵ Narada, (2000) *The Dhammapada*, Ch. 17. V. 231 – 234. Buddhist Cultural Centre, Dehiwala, Sri Lanka. p. 195.

¹⁶ Ñāṇamoli, Bhikkhu & Bhikkhu Bodhi, (2009), *The Middle Length Discourses of the Buddha* (MN), 51.WPS, USA. p. 445.

¹⁷ Narada, (2000) *The Dhammapada*, Ch. 10. V. 129. Buddhist Cultural Centre, Dehiwala, Sri Lanka. p. 123.

¹⁸ Norman, K. R., (1984), *The Group of Discourses* (Sn), 1.7, PTS, London. p.116.

¹⁹ Ñāṇamoli, Bhikkhu & Bhikkhu Bodhi, (2009), *The Middle Length Discourses of the Buddha* (MN), 98.WPS, USA. p. 798ff.

²⁰ Walshe, Maurice, (2012) *The Long Discourses of the Buddha* (DN), 3. WPB, USA. p. 111.

²¹ Ñāṇamoli, Bhikkhu & Bhikkhu Bodhi, (2009), *The Middle Length Discourses of the Buddha* (MN), 93.WPS, USA. p. 763.

²² Walshe, Maurice, (2012) *The Long Discourses of the Buddha* (DN), 4. WPB, USA. p. 125.

Wholesome Living

The significance of right livelihood (*sammā ājīva*) emphasized in the Magga-vibhaṅga Sutta,²³ the four conditions that conduce to a householder's weal and happiness in this very life – the accomplishment of persistent effort (*uṭṭhāna-sampadā*), the accomplishment of watchfulness (*āraṅkha-sampadā*), good friendship (*kalyāṇamittatā*) and balanced livelihood (*sama-jīvikatā*)²⁴ elaborated in the Vyagghapajja Sutta,²⁵ refrain from unwholesome occupations (*micchā ājīva*) such as trading in weapons, human beings, meat, intoxicants and in poison mentioned in the Vanijjā Sutta²⁶ restore peace in the society leading to end of conflicts.

Reshaping Modern Education on Buddhist Pedagogy

Current education system almost all over the world emphasizes only academic knowledge, intellectual capacities and technological know-how rousing desire, selfishness and competition but ignores moral and spiritual development that guides human beings to right thought and right conduct.

Educating the mind to be endowed with right understanding; wholesome speech, habits and professions into harmonious life patterns, cultivation of discipline and spirit and bringing forth of wholesome balanced personality should be executed based on Buddhist teachings. For instance, the Sigālaka Sutta²⁷ reveals that parents should (1) restrain their children from evil, (2) encourage them to do good, (3) train them for a profession etc. Teachers should (1) train their students in the best discipline, (2) see that they grasp their lessons well, (3) instruct them in arts and sciences, etc. Hence, it is obvious that moral development of a child is the foundation even for the initiation and thriving of education. In this regard, many discourses in the Pāli Canon can be adopted to reshape the modern education in order to produce moral, intellectual, social and spiritual characters for the welfare of mankind and environment in a multi-cultural global context. Moreover, this education reshaped within the purview of Buddhist pedagogy benefits us all as it guides us to become wise, moral, social, spiritual and to be more caring of those who need our help, more respectful of others' viewpoints, more patient with those we interact with and happier with

²³ Bodhi, Bhikkhu, (2000) *The Connected Discourses of the Buddha* (SN) 45.8. WPB, USA. p. 1528.

²⁴ Bodhi, Bhikkhu, (2012) *The Numerical Discourses of the Buddha* (AN), 8. 54. WPB, USA. p. 1194.

²⁵ Bodhi, Bhikkhu, (2012) *The Numerical Discourses of the Buddha* (AN), 8. 54. WPB, USA. p. 1194.

²⁶ Op. cit. 5. 177. p. 790.

²⁷ Walshe, Maurice, (2012) *The Long Discourses of the Buddha* (DN), 31. WPB, USA. p. 466 – 468.

ourselves in every echelon of mankind in the modern world laying sound foundation for conflict resolution.

Performance of Obligations and Responsibilities

The 61 reciprocal obligations as exposed in the Sigālaka Sutta²⁸ enhance family, social, professional, educational, economic and religious life creating a conflict-free peaceful atmosphere in the current society.

The duties and activities based on ten fundamental obligations that should be reciprocally performed by teachers and students to their utmost level will cause no problems in colleges, higher educational institutes and universities but instead create a peaceful environment for education.

The tenfold obligations that should be mutually fulfilled by employers and employees²⁹ at their fullest capacity as iterated in the Sigālaka Sutta pave the way for the avoidance of strikes, mistrust in employer–employee interactions, drawbacks in management and supervision, decline in production and profits and loss of career satisfaction in industries. Instead, this will foster stability in national and international trade and commerce as well as constancy in Employment and service giving no causes for conflicts in government and private sectors.

Stability of Economic Conditions

According to the Appaka Sutta,³⁰ in the world, many persons, when acquiring lavish wealth, become intoxicated, heedless and greedy for sensual pleasures and mistreat other persons. This causes conflicts in family and social life. Therefore, when a person acquires abundant wealth, he should not become intoxicated, heedless and greedy for sensual pleasures and mistreat other persons.

Destruction of wealth, according to the Vyagghapajja Sutta,³¹ occurs due to four sources debauchery, drunkenness, gambling and intimacy with evil-doers causing conflicts in family and social life but the abstinence from debauchery, drunkenness, non-indulgence in gambling and companionship and intimacy with good friends and the refrain from the Six Channels of

²⁸ Walshe, Maurice, (2012) *The Long Discourses of the Buddha* (DN), 31. WPB, USA. p. 461ff.

²⁹ Op. cit. p. 468.

³⁰ Bodhi, Bhikkhu, (2000) *The Connected Discourses of the Buddha* (SN) 3.6. WPB, USA. p. 169.

³¹ Bodhi, Bhikkhu, (2012) *The Numerical Discourses of the Buddha* (AN) 8.54. WPB, USA. p. 1194.

Dissipation of Wealth (*bhogavināsamukha*)³² exposed in the Sigālaka Sutta³³ are conducive to avoid conflicts and maintain peace in person, family and society.

The five skillful ways of using righteously gained wealth earned through one's efforts and enterprise, amassed through his strength, piled up through the sweat of his brow as disclosed in the Adiya Sutta³⁴ give him pleasure and satisfaction and benefits like warding off from calamities coming from fire, flood, kings, thieves or hateful heirs and keeping himself safe. Sharing and enjoying of wealth acquired lavishly by a person of integrity according to the Aputtaka Sutta³⁵ by providing for his own pleasure and satisfaction, for the pleasure and satisfaction of his parents, his wife and children; his servants and assistants; his friends and for priests and contemplatives bring him happiness, and as Adiya Sutta³⁶ shows, wealth should also be spent on performance of the five oblations – relatives, guests, the dead, kings and devas. Being moderate in consuming food and drink and placing a virtuous, principled woman or man in the position of authority of handling wealth helps one preserve wealth for long according to the Kula Sutta.³⁷ The inspiration from the four types of bliss – the bliss of having wealth, the bliss of making use of wealth, the bliss of debtlessness and the bliss of blamelessness clarified in the Anana Sutta³⁸ is very beneficial to avoidance and absence of mental conflicts. Use of righteously earned money divided into four portions – one portion for consumption, two portions for meaningful investment and the other portion to be saved as reserve in times of need as illustrated in the Sigālaka Sutta³⁹ strengthens the economic stability. As a whole, all such actions with regard to righteous wealth cause no conflicts in one's individual, family and social life.

Wholesome Aesthetic Appreciation for Avoidance of Conflicts

The contemporary society is replete with music, songs, dancing, dramas, films, multifarious forms of entertainments and inimical literature that rouse crude emotions incurring unwholesome impacts in the minds of children, young and elderly people causing abnormal behaviors and problematic mentality. Such children and youths who are

³² (1) Indulgence in intoxicants which cause infatuation and heedlessness, (2) Sauntering in streets at unseemly Hours, (3) Frequenting theatrical shows, (4) Indulgence in gambling which causes heedlessness, loss of wealth and ill-will (5) Association with evil companions and (6) The habit of idleness

³³ Walshe, Maurice, (2012), *the Long Discourses of the Buddha*, (DN) 31. WPB, USA. p. 461.

³⁴ Bodhi, Bhikkhu, (2012) *The Numerical Discourses of the Buddha* (AN) 5.41. WPB, USA. p. 665.

³⁵ Bodhi, Bhikkhu, (2000) *The Connected Discourses of the Buddha* (SN) 3.19. WPB, USA. p. 182.

³⁶ Op. cit. 3.6. p. 665.

³⁷ Bodhi, Bhikkhu, (2012) *The Numerical Discourses of the Buddha* (AN) 4. 258. WPB, USA. p. 615 – 616.

³⁸ Op. cit. 4.62. p. 452.

³⁹ Walshe, Maurice, (2012), *The Long Discourses of the Buddha*, (DN) 31. WPB, USA. p. 466.

overwhelmed by such susceptibilities grow in frustrated and confused mentality and begin to be hateful, suspicious and destructive towards even their close ones and the others in the society causing chaotic and conflict situations.

The aesthetic appreciation reflected in Buddhism based on the Three Marks of Existence is of unprecedented significance and relevance in the contemporary society. The verse, “*na te kāmā yāni citrāni loke, saṅkapparāgo purisassa kāmo, tiṭṭhanti citrāni tatheva loke, ahettha dhīrā vinayanti chandaṃ*” in the Nisanti Sutta⁴⁰ depicts the entire Buddhist concept of esthetic appreciation. This means that pretty things remain as they are in the world but the wise remove the desire for them. In other words, the object of beauty is not a problem but it is the problem of the eye of the beholder. It is the attachment to it. Therefore, Buddhism does not avoid objects of beauty nor does it run away from them. Buddhism only refrains from forming the basis for strong likes or dislikes but appreciates aesthetics or beauty based on three universal characteristics. The remarks uttered by the arahant theras regarding the environmental beauty as revealed in the Theragathā bear evidences for the aesthetic concept in Buddhism.

In the Kavi Sutta, with regard to poetry, songs and music, four kinds of poets are introduced as *cintākavi* (reflective poet), *sutakavi* (narrative poet), *atthakavi* (didactic poet) and *paṭibhānakavi* (inspirational poet)⁴¹ However, rousing crude emotions and harming morality by music, song and dance is not encouraged in Buddhism. Such singing is lamentation (*ruññaṃ*), dancing is craziness (*ummattakaṃ*). This type of singing and dancing disturbs peace in mind.

In the Tālapuṭa Sutta,⁴² the Buddha says that those who induce sensual states in others are reborn in purgatory (hell). When an actor on the stage, in the midst of a festival, makes people laugh and gives them delight with his imitation of reality, then after death, he is reborn in the company of the laughing devas. The Buddha admires the dancing of Uggasena⁴³ as it accords with reality and does not rouse vulgar emotions, and the music played and the song sung by Pañcasika, the divine musician as indicated in the Sakkapañha Sutta⁴⁴ is also admired as his song is composed on realistic appreciation. “*Pañcasika, the sound of your strings blends so well with your song, and your song with the strings, that neither prevails*

⁴⁰ Bodhi, Bhikkhu, (2000) *The Connected Discourses of the Buddha* (SN) 1.34. WPB, USA. p. 111.

⁴¹ Bodhi, Bhikkhu, (2012) *The Numerical Discourses of the Buddha* (AN) 4. 231. WPB, USA. p. 601.

⁴² Bodhi, Bhikkhu, (2000) *The Connected Discourses of the Buddha* (SN) 42.2. WPB, USA. p. 1333 – 1334.

⁴³ Dhammapadaṭṭhakathā, Uggasenavattthu, PTS. 4.62. “*Ṇgha passa naṭaputta, uggasena mahabbala; Karohi raṅgaṃ parisāya, hāsayassu mahājana nti.*”

⁴⁴ Walshe, Maurice, (2012), *The Long Discourses of the Buddha*, (DN) 21. WPB, USA. p. 321 – 323.

excessively over the other.” Therefore, fine arts and literature based on Buddhist perspective which neither encourages nor appreciates vulgar, mean, immoral emotions and ignoble sensual pleasures is conducive to create a peaceful aesthetic personality in the individual in the modern society.

Adoption of Good Governance for Conflict Resolution

The present day governors, rulers, politicians or world leaders are avaricious, despotic and oppressive towards their countrymen ignoring their obligations and duties. Consequently, the world has been threatened with horrendous conflict-making situations like human right infringements, riots, insurrections, strikes, invasions, supporting illegal movements, smuggling, all types of corruption and fraud, nepotism, detrimental trading like weapon and drug trafficking, exploitation of resources to amass wealth for a minority of the privileged and their intimates to lead a life in the lap of luxury at the expense of their citizens whose living standards are very low or sometimes below the poverty line. This type of governance with its mechanism which carries out and instigates these inimical policies and activities is the most horrible cause of the conflicts in the new millennium.

Adoption and implementation of the duties of an Ariyan Wheel Turning Monarch such as (1) Following Dhamma, honouring it, cherishing it, paying homage to it and venerating it, (2) Acknowledging Dhamma as his master, (3) Protecting his palace, his troops, nobles and people, Brahmins and householders, town and country folk, ascetics and Brahmins, birds and beasts, (4) Preventing crime in his kingdom, giving property to the needy, (5) Giving advices to ascetics and Brahmins, (6) Conquering the four quarters without a stick or sword and (7) Observing and establishing the Five Precepts as mentioned in the Cakkavatti-sihanāda Sutta⁴⁵, duties of a king (ruler) such as (1) Distribution of grain to cultivators and fodder to cattle raisers, (2) Giving capital to traders and proper living wages to government servants, (3) Keeping the doors of his palace open to ascetics, Brahmins and wayfarers, beggars and the needy, (4) Observing and establishing the Five Precepts as revealed in the Kūṭadnta Sutta,⁴⁶ the duties of a king, the rightfulness and righteousness of a wheel-turning monarch who had conquered the land in four directions and ensured the security of his realm, possessed the seven treasures, whose kingdom is rich and prosperous discussed in the Mahāparinibbāna Sutt⁴⁷ and Mahāsudassana Sutta⁴⁸ the Ten Obligations of Universal

⁴⁵ Walshe, Maurice, (2012), *The Long Discourses of the Buddha*, (DN) 26. WPB, USA. p. 397ff.

⁴⁶ Op. cit. 5. p. 135ff.

⁴⁷ Op. cit 16. p. 266ff.

Monarch (*dasasakvativat*), the Ten Duties of Good Governance (*dasarājadharmā*), the Seven Conditions of a Nation's Welfare (*aparihāniyadhammā*) revealed in the Mahāparinibbāna Sutta ⁴⁹ the Four Virtuous Qualities (*saṅgha vatthu*) – generosity (*dānañca*), endearing speech (*peyyavajjañca*), beneficent conduct (*atthacariyā*), and impartiality (*samānattatā*) mentioned in the Saṅgha Sutta ⁵⁰ restore law and order and prosperity which destroy causes of conflicts when all the above is implemented to suit the current contexts.

Conclusion

Social conflicts are multi-faceted, multi-causative, interspersed and interdependent. Hence, solitary and introverted approaches based on superficial strategies and theories to the resolution of social conflicts are of momentary resolution. The adoption of Buddhist teachings only in a single context to resolve the existing social conflicts is also inadequate and unrealistic. The people in the world even throughout the millennium will be confronted with the persistence of gruesome social conflicts. Therefore, a multi-dimensional and all-encompassing Buddhist approach which is mainly of three facets is to be adopted and implemented for the alleviation, prevention and efficacious resolution of social conflicts in the existing world in crisis. This will restore justice, prosperity, peace and harmony in the world and have no space for conflicts.

⁴⁸ Op. cit. 17. p. 279 – 280

⁴⁹ Walshe, Maurice, (2012), *The Long Discourses of the Buddha*, (DN)16. p. 231ff.

⁵⁰ Bodhi, Bhikkhu, (2012) *The Numerical Discourses of the Buddha* (AN) 4. 32. WPB, USA. p. 419 – 420.