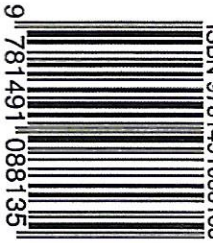




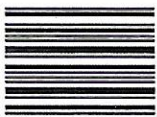
**Eastern & Indigenous Perspectives
on
Conflict Resolution**

edited by : yashwant pathak

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Eastern and Indigenous Perspectives on Conflict Resolution

Editor
Yashwant Patnank

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Preface:

Eastern and indigenous philosophies bring a very different thought process in the world of conflict resolution. These philosophies are significantly different from the so called Western thoughts and hermitic religions which brought many different religions, sects and denominations which mostly originated in the area and around Jerusalem. Eastern and indigenous thoughts are more all-inclusive and applicable to Total humanity and human being totality.

I always refer to these traditions and cultures as ancient traditions and cultures and to be distinct, those traditions and cultures which have prevailed in the world for more than 2000 years (pre-Christian traditions and cultures)

In 2011, ICCS USA Inc organized a conference with a theme "First International conference on eastern and indigenous perspectives on sustainability and conflict resolution "in collaboration with USF World, USF Center for India Studies at Tampa Florida at the newly built Patel Center for Global Sustainability.

The conference was kindly supported by USF world grant and a grant from Uberoi Foundation, Denver and we are indebted to both these organizations and all the dignitaries involved with the conference.

This book is a collection of some of the papers submitted and presented at this confereee but later man distinguished personalities were requested to submit their thoughts on these topics and many of the authors here have obliged us by sending their articles.

International center for Cultural Studies has been working with ancient traditions and cultures for last several years since its inception in Nagpur in 1995 and later ICCS USA Inc. was registered as a nonprofit organization in USA in the state of Pennsylvania. ICCS published several books in the area of Ancient traditions and organizes many national and international conferences worldwide

by

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i. Introduction

This paper is a humble attempt to discuss root of conflict and role of mind (*manas*^{xviii}) along with three modes of knowing – epistemology (*tri-pramana*) in finding the truth (*prama*) to solve problems based on evidences gained from textual traditions and practices of *Javanese-Saivism*. It is a distinctive philosophical tradition of Java^{xviii} (in the present-day Indonesia) as preserved now in Bali. As a religious tradition its role in solving conflict is very clear since it is a living tradition practiced by masses in Bali. Any sorts of conflict we experience in Bali is not only approached in logical or empirical ways but also it is combined diametrically with religious way in which local tradition plays an important role. One will go inward to reflect on one's mind and find solution under the grace of God. But as a philosophical tradition, we need to look at some philosophical ideas/ principles/ thoughts as revealed in its literature, which may discuss conflict either implicitly or explicitly, and we try to explain and interpret them in modern ways, and see its relevance for present day situation. Sanskrit-Old Javanese literature^{xviii} as sources of this philosophical tradition is supposed to contain some ideas of conflict and/or conflict management even though there is no explicit expression discussing about it. It is an exploratory study^{xviii} to find out cause of conflict, conception of conflict and conflict management and/ or resolution from philosophical perspectives. The result is expected to be a contribution of conflict resolution originated from an Asian religious and philosophical tradition. With this, it is hoped that it can enrich knowledge and ways of conflict resolution.

2. Our Present World

It is fact that conflict^{xviii} happens everywhere in the world, no matter it is in a developing or developed countries ranging from simple to complex or from the appearance of opposing ideas, feelings, wishes till physical clash in an open war between two countries. In absolute terms, the 20th century was the most violent century in history, with more casualties than all the preceding centuries combined^{xviii}. Why can conflict happen? What is the cause of conflicts? The conflicts generated by some different stand points of two opposing peoples, groups of people, even countries, like economic, geographic, politics, history, culture, religion, ideology, etc. It seems there is no community or countries now in the world free from tension or conflict despite the fact humanity has reached a wonderful achievement in the field of science and technology. In other words, great and amazing achievements in the field of sciences is not necessarily followed by decreasing number of conflicts. It is obviously a very unfortunate condition, which is still going on at present times despite the fact increasing urge to promote universal values of every culture in the world. Unfortunately, there are so many devastating victims or impacts of conflict, as reported by mass media^{xviii}, which are miserable and touching. There are natural destructions or inorganic or ecological imbalances^{xviii} as impacts of acceleration of conflicts getting bigger and worst. In some ways government or security forces in every country fail to perform their jobs to protect the weak. Moreover, law enforcement is viewed useless.

What the fact is that conflict prevention, conflict management and/or conflict resolution^{xviii} are still our biggest demand of our present world without minimizing the roles of United Nation in keeping world peace. Comprehensive solution is required despite the fact military forces may be used for contemporary solution. Conflict involving sophisticated weapons like biological and nuclear weapons is frightening because it can completely demolish all existences including humanity. Everyone knows that any form of conflict is obstacle of nation or society growth and progress, and hence it should be managed properly and

scientifically to free society from such undesired condition. Great amount of funds, times and energies have been wasted to solve problems in the course of history. It is true that some were successful but still some more were unsuccessful awaiting serious effort especially scientists and politicians to come out with genuine solution^{xviii}. When conflict can be managed, minimized, reduced or eradicated at all from society, we come to have big amount of fund, energy and time that can be utilized for a wider scope of humanly projects.

Of this fact, now every country or society is directed to find out a wiser way to minimize or even demolish conflict for healthier state of society so that everyone can live happily without any pressures either from external or internal forces. Local wisdom in each culture across the world is expected to be explored and its principles or values formulated to be used to handle the conflict. It is could be formulated in modern modes of expression. When economic, politics, military force, and religion fail to solve problem, it is only local wisdom originated in the indigenous culture and tradition may be of our hope in the future. What is pertinent is that whatever conflict exists should be approached and managed in non-violence manner (*ahimsa*) advocating multi channel communications, love and compassion.

There are some theories that have been developed to solve conflict or conflict resolution but still conflict inherent in ourselves and society. In some ways, we need conflict to train our self to restrain from problem in life, but still the solution offered is through non-violence because here conflict and violence are different^{xviii} despite the fact in both of them are available opposing ideas. There is a wide gap between theories and their implementation in real life setting in which it requires right approach and art. Accordingly there should be a shift of orientation to look at the matter considering internal aspect of human beings. When one promotes peace worldwide without any attempt to control one's own mind, all effort are meaningless. Peace starts from one's own self.

Each scientific or philosophical tradition has its own way to see roots of conflict and conflict resolution since every knowledge resulted from such enquires should ideally have pragmatic aspect for

betterment of society. And, *Javanese-Saivism*, a philosophical and religious tradition of Java is not an exception in this regards.

3. Roots of Conflict

Conflict is often analysed from external aspects of an individual or society. Or, conflict is always associated with external elements either of human being or nature including living creatures; and human is the centre of attention either one who creates conflict and who solves the conflict. Actually the root of conflict is human itself, so it is human-centric approach rather than natural-centric approach. Something external is suspected to be the cause of tension. However, conflict theory, conflict management and/or conflict resolution is viewed from human perspective only despite the fact the impact of conflict happens also on nature or environment. Accordingly, to find the cause of conflict is referred to external cause. It is indicated by theories developed by scientists looking upon the phenomena from external rather than from internal side, which is believed to be a more difficult endeavour since mind has double functions to think and feel as well.

When external aspects are involved in conflict it is presumed there exists some kinds of relation and psychological or emotional atmosphere as two parties in tension, which is usually multi-channel interactions. The relation can be in harmony or disharmony depends on the kinds of quality emerged from it. Usually there is a pre-condition prior to conflict or clash taken place to which one should take care of it, and hence prevention of conflict is important. There is a take-and-give relation amongst members of society and it is expected to be in a balance state.

Humans expects much from nature or they want to take more and more from nature without proper attention or effort to keep everything operating in natural and proper way. It is a process of giving to nature either of material or spiritual. In their relations, need is the sole drive if not motive one establishes connection. It is a matter of social contract, which moves away from humanity to promote universal values.

The world is viewed as a global market in which the relation amongst human beings is a matter of contract. Need of its kinds is the most outstanding basis on which conflict or clash may happen. The imbalance of the relationship between two individuals or groups of people triggers conflict even physical clash. Accordingly the solution got as a result of process of thinking is in accord to this external outlook.

According to *Javanese-Saivism*, as revealed in textual traditions and practices, there exists parallelism between macrocosmic (*bhuvana agung*) with the microcosmic world of reality (*bhuvana alit*) and between *Sapta-loka* (seven upper worlds) and *Sapta-Patala* (seven underworlds)^{xviii}. With parallelism it is easier for us to understand their relationship. They are interrelated forming a cosmic system in which divinity is principle which underlies and pervades them. Accordingly, it drives human to go inward looking at the divinity of oneself and to see everything outside as sparks of divinity of various degrees. There are some linkages between the two realities and microcosm is a part of macrocosm. Not only parallel in some ways, each of these has layers (*kosa*) ranging from gross (*sthula*) to subtle (*sukhma*) principles which originated from *Acetana* (*Maya-tattva*)^{xviii} or material principle which is unconscious. Accordingly, this gives a room for human being to look inward in finding the root and solving the conflict. Contemplation concentration are required to know inner world. This world is a complex permutation of these *tattvas* (principles) and layers and to understand it requires subtle and sharp mind. Internal world is just miniature of vast universe. To understand internal world is to understand external world and vice-versa since both are originated from the same materials or substance. Or, our knowledge of internal world, which is empirical in nature can be used as a stepping stone to understand internal world. The progress is usually initiated from external or gross to internal or subtle. The progress presupposes acquisition of knowledge of different degrees till the Ultimate Knowledge-cum-liberation (*moksa*) can be reached. Here is the place of epistemology (*pramana*) as modes of knowing the world of reality whether gross or subtle.

Of the nature of object of knowing as well as the subject of knowing, there exist three modes of knowing^{xviii}, viz. direct sense perception (*pratyaksa*), inference (*anumanā*), and verbal testimony

(*śabda-gama*) – known as *tri-pramanas* as accepted in Javanese tradition. The world of reality is basically a reflection of lights (*prakash*)^{xviii} of the Universal I-Consciousness of the highest and Absolute Reality known as *Parama-siva*^{xviii}. It happens in all spheres of *tattvas* (evolute) ranging from subtle to gross. When *Prakti/Pradhana* or *Acetana-tattva* or *Maya-tattva*^{xviii}, which is composed of three constituents, viz. luminosity, pure (*satvam*), vibrancy (*rajas*), and inertia, darkness (*tamas*) – known as *tri-gunas*^{xviii} are taken into account, then the entire *tattvas* are under the shadow of these three. It means that substantially they are of the same nature composed of five great gross elements (*panca-nahabhutas*)^{xviii} despite the fact external appearances and quantity differ. When these elements are not in harmony means some tensions, conflicts even clash exists.

Human being, according to *Javanese-Saivism*, consists of three constituents the combination of which causes life to exist, viz. gross elements (*sthula sarira*), subtle elements (*sukhma sarira*), and the cause of life (*antah-karana*) is self (*atma*)^{xviii}. The three should be in cooperation for the possibility of life. Any of these is absent or cannot function, life is not possible. The last two are subtle, whereas the first is gross and can be grasped by senses. Amongst the three constituents, self (*atma*)^{xviii} is the consciousness by which everything can function properly. Self is the centre of life since everything is originated from self^{xviii}. Amongst the subtle bodies, mind (*manah*)^{xviii} is the most important one in creating conflict as well as solving it.

4. Mind (*Manas*): Nature and Its Management

Javanese-Saivism accepts thirty *tattvas*^{xviii} and mind (*manas*) is one of them. It appears from *savika* (*vaikṛta*) *ahankara* (ego) along with ten senses (*dasendriyas*). Sometimes *manas*^{xviii} is confused with *citta* since both are translated into 'mind' in English^{xviii}. In the state of *citta* – with erence to theoretical foundation of yoga, the difference between *buddhi*, *ahankara* and *manas* has virtually disappeared. Together they form the *citta*, the seat thought, volition and emotion^{xviii}. *Manas* is understood as in its widest sense as applied to all mental powers: spirit, mind, thoughts, heart, feelings^{xviii}. This diffnition is pertinent in

Sarasamuccaya when it discusses *Tri-kaya*. *Yoga kosas* gives more explanation about *manas*, that is, mind. It has five characteristics – positive thoughts, negative thoughts, oblivion, inertia and cogitation^{xviii}. It is in line with *Sarasamuccaya* that there are three kinds movements of *manas* or one must cultivate three attitudes, viz. no desire for other's goods, kindness to all creatures and a robust faith in the fructification of deeds^{xviii}. It is a thinking faculty on which process of thinking, emotion, and cognition are taken place. It is an image of oneself and is often considered that what is thought of in one's mind is the truth. Really speaking each of us has or experiences different image in one's mind, and this is the starting point of different in opinion, perception, position, etc. which can create conflict. Its works are based on stimulus given by external object to senses. It is a processing activity controlled by ego and thereby always thinks about the truth of oneself so causing truth is subjective, which is of course relative.

Basically *manas* (mind) is an inner sense, which controls all senses in their operation^{xviii}. *Yoga Kosas* mentions of its double roles. As an *indriya manas* converts object and vague impulses into those for performing this or that definite action. As *sankalpaka* (thought constructions) it entertains wishes and desires even when none of the ten *indriyas* is working^{xviii}. Without the existent and role of mind, no senses can function in proper way and thus knowledge is not possible. Mind (*manas*) along with words/utterance (*vak*) and action (*kaya*) form the concept of *Tri-kaya*, a very basic ethical teaching^{xviii} in *Javanese-Saivism*. Right mind is the starting point from words and utterances commenced. Wicked mind, dirty words, and evil actions are form of impurities (*mala*) or impurities pertaining to breath/energy/ wind (*vayu*), speech (*vak*) and mind (*manas/dep*) – called *tri-mala*, which cause sufferings of life. *Manas* is like army chief who give instruction to his troop whether to move or still remains on site. It is often illustrated through cart with five horses pulling a passenger and driven by a driver (*sarafi*). The passenger is self (*atma*), driver is mind (*manas*), five horses are senses (*indriyas*), and cart is the world. The goal to be reached by the self (*atma*) is very much depends on the driver (*sarafi*)^{xviii}. In knowledge acquisition, *manas* plays an important role in data processing before valid truth is formulated in *buddhi*. *Manas* send the result of the process of knowing

to its higher/subtle evolute, i.e. intellect (*buddhi*) after passing through ego (*ahankara*)^{xviii}. Even then knowledge in intellect (*buddhi*) level is also coloured with *tri-gunas* (three qualities – *sattva*, *rajas*, and *tamas*). Knowledge of *sattvic* in nature is expected can give us a lead to reach higher *tattva*, i.e. *citta* (consciousness). It is very subtle and can reflect Universal Consciousness. It looks like conscious but really speaking it is unconscious reality. Due to close association with self, it appears to be conscious.

Due to overshadowed with ego, knowledge resulted from the process of thinking is always subjective despite the fact stimulus are given from external world. Everything is to be ownership of the thinking mind. As ego exaggerates the process, sometimes thinking mind desires to possess the other, which belongs to other. To get the desired one, one will use the capability of mind to play trick or effort or using his logic. Even one purposely uses violence to take it which cause wider sufferings and destructions. World conflict is due to the function of mind. Heaven or hell depends on how one uses mind in life. When mind cannot be controlled, conflict still remains anywhere. Why one desires to have more than what that should be had/fasted? It is because the drive given by ten senses (*dasa-indriyas*)^{xviii} that should be fulfilled in. The desires is unlimited, whereas the fulfilment is only temporary. There is no end of desires. The truth is always according to one's mind. Thus, internally mind is in conflict due to the power of three qualities (*tri-guna*) and ego (*ahankara*). Each of them always tries to dominate the other. Each individual thinks as what he can think of. What one has is the right one while the other is wrong.

How to manage mind on which the seeds of conflict can be minimized or eradicated? Mind (*manas*) by nature is always in flux and each *guna* wants to dominate the other. *Gunas* are always in tension. Mind is restless and in modification and moving. It is light, dynamic and it is very difficult to be calm, equipoise and peace. The process of dialectical thinking, conation, emotion happens here and it reflects on one's appearance or movement. We use mind to think of but almost none of us ever think how to manage or control for happy life. Mind cannot be pacify or controlled by fulfilment of senses, or taking drug. There should be away for that purpose and it becomes a serious concern of spiritual person since

ancients times. Javanese tradition advocates yoga, i.e. *Sadanga-yoga*^{xviii} – to control mind. Breathing control (*pranayama*) plays an important role in controlling mind. Practice of *pranayama*, as well as sensations internally aroused, stabilizes *manas*^{xviii}. The foundation of yoga is ten moral virtues (*dharma*^{xviii}), the combination of restrains (*yamas*) and observances/restrictions (*niyamas*). Through performing yoga in its various forms, mind can be controlled, so that mind can function as intellectual faculty which can save self from wrong doings.

5. *Tri Pramanas* and Conflict Resolution

Javanese-Saivism accepts three modes of knowing (*tri-pramanas*), viz. direct sense perception (*pratyaksa*), inference (*anumana*) and *sabda* (verbal testimony)^{xviii} – *tri-pramanas*. In addition to these forms, there are also three ways of knowing called also *Tri-pramanas*, viz. *gurutah* (knowledge is revealed by spiritual master–*guru*), *sastratah* (knowledge revealed by holy books, scriptures), and *swatah* (knowledge through self effort, contemplation)^{xviii}. The knowledge obtained through these modes of knowing is called *samyajghana*, authoritative knowledge for released^{xviii}. The last three forms shows unique features of Javanese-Saivism epistemology in which it gives higher priority of *sabda-pramana*, sayings of spiritual master and scriptures as well since it can be used to know trans-empirical reality^{xviii}. *Pratyaksa* and *Anumana-pramana* are used to reach empirical truth.

How these modes of knowing can be used in conflict management and / or conflict resolution? When conflict is internal in nature, the role of *gurutah* and *sastratah* are very important as far as one desires to reduce even solve conflict. Conflict within oneself is more difficult to solve and it requires technique and model to manage it. Devout followers use to listen the sayings of *guru* and/or scriptures with respect or sometimes with adoration. This tradition puts spiritual master (*guru*) in a high position in society since *guru* is a model for moral ideal and knowledge transfer. *Guru*'s job is to hand over torch of knowledge from earlier period to the later through education and/or training incorporating rigorous discipline and hard working. Knowledge especially of spiritual in nature is well kept and transferred to right devotee from times

to times making a long lineage of knowledge transference, teaching and learning. What knowledge we have now is a result of long process of teaching and learning in a spiritual lineage. Of these facts, *guru* is viewed is personality of divinity who knows the truth due to deep learning tradition and devotion. He maintains purity, sacredness and concentration. He is lights and symbolized as sun (*surya*) for enlightenment of the world.

Unfortunately there are many people do not realize that they have conflict inherent internally due to existent and role of mind (*manas*). It is a conflict of subtle body. They tend to look at external factors that cause tension or even conflict. Or, they blame other as the cause that triggers tensions on him. It is very difficult for each of us to blame oneself or being critical for one's own ideas. All of us tend to claim that what one thinks of is the truth itself. After all, one should go to see *guru* and console his problems to him and/or read holy books or scripture to pacify his internal tension. A real *guru* will give advice and necessary action to be performed since he knows the root of the problem and necessary action to be taken. He has knowledge and solving such internal conflict requires art and passion. Due to his various role in society a *guru* is also called *pandita* (the learned person).

Who is in conflict? Really speaking self (*atma*) not the mind (*manas*) since from the beginning of existence in this world is in a serious conflict of two big polar powers, viz. consciousness-unconsciousness, goodness-badness, light-dark, knowing-ignorant (*vidya-avidya*), gross subtle (*sthula-suksma*), to have-not to have, etc.—called two opposing principles (*ra bhineda*), which are always present in life. Mind (*manas*) is actually unconsciousness as it is an evolve from *Acetana* (*Maya-tattva*). Self is between these two opposing powers and sometimes self is dragged by either any of these powers so that self is in a state of bondage and cannot realise his own nature as pure consciousness. He always want to have rebirth due to the enjoyment of the world through senses. These conflicts inherent in each of us and the quality of it depends on the composition of three qualities (*tri-gunas*), influence of ego (*ahankara*) and environment on which conflict occurs. So many instances can be presented to show that this world consists of two different

and opposing principles like that advocated by *Sankhya* tradition. Self (*atma*) not only in a position of such difficult situation, self is also influenced, overshadowed, covered by the influences of such two poles, and thus, self is in bondage. The consequence is that self experiences suffering, miseries, unfortunate condition due to ignorance of his real nature.

When conflict is external the role of direct perception (*pratyaksa*), inference (*anumana*), and verbal testimony (*shabda*) are important in finding out the truth. What is meant is that logical reasoning for reaching truth is acceptable by all parties. Valid truth (*prama*) is supposed to be used to solve the conflict, since each party which is in conflict claims its own position is to be true and the other is false. The gap can be bridged up through communication to reach accepted solution based on truth. *Pratyaksa* requires empirical evidences for drawing conclusion that there should be a direct contact between subject of knowledge and object of knowledge, otherwise it cannot be accepted as knowledge revealed through *pratyaksa-pramana*. In other words, there should be sufficient condition on which the interaction is possible in a natural way. *Anumana-pramana*, even though this is indirect in nature, the drawing of conclusion is based on some signs (*lingin*) or evidences. Similar to *pratyaksa*, conducive condition should be present for truth revealed through *anumana-pramana*. No knowledge resulted from *anumana-pramana* is devoid of prior knowledge of *pratyaksa-pramana*. That is the reason *pratyaksa-pramana* is viewed as the most commonly accepted *pramana* by almost all Indian philosophical traditions. It means that empirical truth is one way to be used for solving problem provided that it is free from illusion, mistakes, error and such unfavourable conditions. Empirical truth is considered a stepping stone for reaching higher truth. It is basic thing in acquiring knowledge. *Shabda/egama-pramana* (verbal testimony) is knowledge revealed by authority persons who knows deeply the matter or scriptures. For religious life, priest, *guru*, *acharya*, *svami*, etc. are the authoritative person who can give testimony on a certain matter when people are in confusion or ignorant. Each of these can be used to find valid truth (*prama*), which is the key to solving conflict.

6. Truth and Happiness

Only truth can be used for solving conflict and nothing else. Emotion, prejudice, and such negative feelings should be overshadowed by truth. When parties are ready for solution, come to sit in a meeting, each party should listen and analysed each stand point in spirit of comprehensive solution. In this aspect, each party should be ready to sacrifice those mind created concepts of truth for benefits of all. It is not an easy task since to reach truth is like climbing mountain, there will be some hurdles faced. Moreover, when truth is reached, one should try to implement it to solve the problem sincerely and consistently. In this regards solving a problem is not only a matter of science but also as an art. Experience to look at conflict and solve it is very important in this regard. It means that the implementation of truth to approach the parties in conflict requires human touch and art of communication so that each put aside such bad emotions or prejudices, which can hamper process to reach truth and maintain peace.

By convincing each party that truth only can lead one to experience happiness, on the contrary, untruth will cause sufferings, miseries, unfortunate condition. When they are in conflict there are not happy. Indian tradition is very bold in this point that every effort done is aimed at finding valid truth; it is only knowledge is means for happy life in here and hereafter. Due to this fact every philosophical tradition is interested in epistemology in which logical reasoning is aimed at finding not only empirical truth but also spiritual one. Therefore, experiencing the truth revealed by any means of knowledge is very essential. The test of truth is not only the acceptance by mind but also through spiritual experience in which purity (*nirmala*) becomes important. In the process of finding truth one should use apply logical reasoning (*tarka*) with the spirit of solving conflict, which can be accepted by parties involved in it. Truth should be given highest place and this should be aware of by parties in conflict.

7. Conclusion

Conflicts still exists in some parts of the world. All of these are rooted in human inner world, i.e. mind (*manas*). It is a thinking faculty which controls the fulfillment of senses. Due to its nature and function,

self sometimes confused of his own nature due to the binding of mind, ego (*ahankara*), three qualities (*trigunas*), subtle elements (*tan-matras*), and sense (*indriyas*). Mind has a double function, viz. to connect self to external world as well to free self from the bondage, since freedom or bondage is a matter of mind. In other word, conflict is mind-created. There is nothing called conflict since everything is illusion, creation of mind. Hell or heaven, bondage or freedom in life is due to games of mind. Similarly, conflict either internal or external in nature is due to mind. Therefore, mind should be control for happiness. *Javanese Saivism* introduces yoga, in its various forms to manage it. The role of *guru* is essential in solving conflict

Notes and References

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Buddhist Mediation: A transformative approach to conflict resolution

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ABSTRACT

The course of 'Buddhist Mediation' has been taught at the Centre of Buddhist Studies, University of Hong Kong since 2002 as "a model of conflict resolution which reflects the Mahayana ideal of the practice of the Way of *Bodhicitta* of benefiting oneself and others in being able to resolve conflicts for oneself and for others and learn about the process of change and transformation through applications of the model."

As the teacher of the above course, the author has demonstrated how the Buddhist theories of the Five Aggregates and the 12 Links of the Chain of Dependent Origination form the basis of a new model of reframing as a distinctive feature of Buddhist Mediation. The results of the research of the author confirm the hypothesis of a universal process of change that is embedded in this new model of Buddhist Mediation.

Contents:

- 1 A new model of reframing within a universal process of change
- 2 The theoretical framework of Buddhist Mediation
- 3 Methodology
- 4 Data Analysis
- 5 Results