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## **SOCIO-RELIGIOUS IMPLICATIONS OF THE TEACHINGS OF BUDDHIST KOSĀMBIYA SUTTA: AN EXPLORATION**

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### **Abstract**

Buddhism presents teachings that emphasize a doctrine of non-violence, promoting peace, solidarity, unity, and cooperation. Gautama Buddha, the founder of Buddhism, has consistently advocated for the alleviation of human suffering and the attainment of liberation from it. Attaining liberation is the ultimate goal of Buddha's teachings. The *Kosāmbiya Sutta*'s substance, together with the concept of suffering and the methods for its alleviation, is examined within the framework of the social and religious setting of the Buddha's teachings and philosophy. To achieve relief and a harmonious conclusion, the Buddha underscores the significance of embracing and implementing Loving

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Kindness, *Dāna*, *Sīla*, and Right View as articulated in the *Kosāmbhiya Sutta*, which is analyzed and implicated in this study within both religious and societal frameworks. Furthermore, research has elucidated how the correct perspective, as the ultimate abode, operates from an elevated standpoint within Buddhist philosophy, encompassing concepts such as solidarity, unity, and the Seven Factors outlined in this sutta, which are notably efficacious in achieving *sotāpatti* (stream-entry) and conducive to attaining *nirvāṇa*. This study employs a qualitative methodology driven by the *Theravāda* Buddhist *Tripitaka*. This study aims to analytically present the relevance, compatibility, and need of the Buddha's teachings within a social context. This is a humble contribution to the interpretation of Buddha's teachings, acting as a guiding light for fostering societal unity, solidarity, and peace.

**Keywords:** Buddha, Loving-kindness, Right view, Morality, Peace.

## Introduction

An ideal teacher, Gautama Buddha, stands out for his teachings that promote universal benefit and peace, regardless of one's religious or social background. The core principles of Buddha's teachings remain applicable in the evolving social landscape. When examining the philosophy of the Buddha, concepts such as asceticism, relinquishment, emancipation from bondage of sufferings, and attaining *Nibbāna* are often mentioned. Although it may appear that all of these activities are connected to spirituality, the truth is that the bulk of them are actually associated with society. Buddhism serves as a significant catalyst for societal integration within the realms of spirituality and philosophy; thus, Gautama Buddha did

not eschew social environments to attain spiritual purity and liberation. However, our civilization encounters numerous challenges daily. The decline of ethics precipitates social turmoil, undermining individual tranquility and eroding social cohesion, collaboration, and comprehension collectively. The Buddha discusses societal issues and their resolutions multiple times, as recorded in the Tripitaka. The *Kosāmbiya Sutta* is a discourse in which the Buddha addresses tensions and disputes among monks during his stay in *Kosambi* in ancient India. Alongside addressing the issue in this sutta, the Buddha presented certain philosophical concepts that are pertinent to contemporary contexts and are primarily significant to this study. The Buddha's counsel to the monks embodies theological gravity while also bearing social ramifications. The Eightfold Noble Paths, as articulated in the Buddha's philosophy of 'Right View', serves as a primary method for achieving liberation from suffering, commencing with this principle. Buddha has addressed this in numerous sources, although our research emphasizes its manifestation in both social and religious contexts. There are explicit guidelines for fostering mutual harmony, solidarity, and togetherness via the resolution of problems with the principles of charity. This study integrates the Buddha's teachings on liberty, tranquility, welfare, and human greatness within both religious and societal contexts.

## Literature Review

There is a prevalent misperception that Buddhism is solely focused on spiritual teachings or philosophy. Rather, Buddhism addresses several adept and innovative aspects concerning

social and political challenges. Early Buddhism does not constitute a practice of prayer and devotion, as the truth must be independently discerned by the enlightened. The doctrines of the Buddha developed into a religion with adherents of varying intellectual levels even during the Buddha's lifetime. Everyone was urged to discern the truth independently. Nonetheless, the social and political aspects included in numerous sections of the Pali canon demonstrate that early Buddhism highly valued social service (Gnanarama, 1996). The *Kosāmbiya Sutta* is such a volume that it is part of the Minor Yamaka class within the *Majjhima Nikāya* of the *Theravāda* Buddhist *Tripitaka* (Bodhi B. N., 2009, pp. 419-423). It is essentially a formula articulated regarding the pre-discord, conflict, and turmoil that occurred among the monks during the era of Gautama Buddha. This discourse primarily argues that unresolved disputes are detrimental in the long term. Therefore, Gautama Buddha articulated six principles, or dharma, that eradicate contention and conflict, fostering unity, integrity, love, peace, and reconciliation. Additionally, the Sutta briefly discusses the notion of right view's imperative, seven extraordinary principles that lead to emancipation, reducing all sorts of suffering. Significant research has been done in the light of the *Kosāmbiya Sutta* in the perspective of conflict resolution and reconciliation, which is mainly centred on taking place among Buddhist monks or monasteries.

Buddhist ethical teachings hold significant implications, particularly in relation to our daily lives. Buddha advocates for meditation on compassion and camaraderie towards all beings. Consequently, during an era when violent sacrifices were still prevalent, the instruction of compassion towards all beings had

a profound impact. Buddha posits that hatred is extinguished by love, rage by compassion, and evil by goodness. Thus, while one may defeat a thousand adversaries in combat, the individual who masters himself is the ultimate champion. In Buddhism, an individual's primary obligation is to purify himself of the mental impurities of greed, hatred, and ignorance. Human cruelty towards other beings is a manifestation of unchecked avarice, jeopardizing our own life on this planet. We are becoming an endangered species due to our intolerance and irascibility, often acting without consideration for the harm or death we inflict upon others. Therefore, prior to becoming an endangered species, it is essential that we adhere to the principles or margas presented by Buddha (Roy, 2022). In addition to conflict resolution, the *Kosāmbiya Sutta* contains some important instructions of the Buddha that are effective in establishing dhamma and social peace, harmony, and unity. Karunathilake elucidates how conflict resolution policies can avert violence and serve as instruments for peacebuilding within the Sri Lankan social framework (Karunathilake, 2019). Nevertheless, his discourse did not overshadow the dimension of the right view, which the current study has demonstrated to be applicable not only to conflict resolution but also to various social issues (Karunathilake, 2019, pp. 149-151). Most of the research on this Sutta focuses on conflict resolution in the teachings of the Buddha, but this Sutta contains some important guidelines for social and religious life that have remained hidden in almost all research. This study examines the six precepts of the Buddha within a societal framework, as elucidated in the *Kosāmbiya Sutta*, which serves as the foundational premise of this research. Moreover, the seven characteristics that facilitate the attainment of *Sotāpatti* (stream-entry), the

initial stage in achieving ‘Nirvāṇa,’ the ultimate objective of Buddhist philosophy, along with the religious significance of each element and the social context that has contributed to this study as a new insight.

## Methodology

This research employs a qualitative methodology to explore the societal implications of Buddha’s teachings. It also examines religious enthusiasm in an elucidative approach. Primary data is sourced from the Tipitaka, while secondary sources include pertinent books, journal articles, conference proceedings, and websites.

## Discussion

### Implications of Six Principles in Social Life

The *Kosāmbiya Sutta* mainly contained six principles of cordiality that bring love and respect and conduce to cohesion, non-dispute, concord, and unity. They are, as

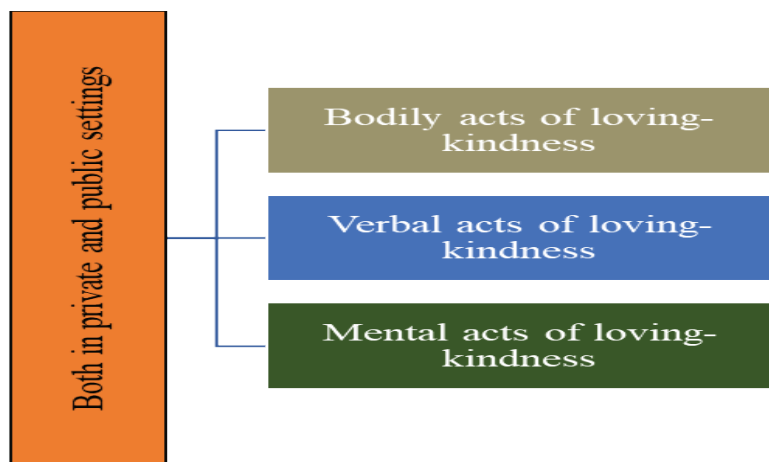
- Preserve physical manifestations of loving-kindness in both public and private settings.
- Uphold verbal acts of loving-kindness both in public and private.
- Maintain mental acts of loving-kindness in both settings—public and private.
- Maintain sharing tendencies among virtuous.
- Have ethical qualities that are unwavering, intact, unblemished, unmottled, freeing, respected by the wise, not misinterpreted, and facilitating focus.
- Have a noble and liberating worldview that leads to the

total eradication of pain for those who live by it. (Bodhi B. N., 2009, pp. 419-423)

Individuals in social contexts encounter several issues, including hostility, enmity, conflict, absence of human attributes, and suffering stemming from misguided perspectives or views. Such occurrences are commonplace in communal living; nonetheless, their impact is profoundly detrimental and undermines social harmony.

### **Loving-kindness and Altruism**

Loving-kindness (Pali *Mettā*) encompasses goodwill, amicability, benevolence, affection, generosity, and a genuine desire to alleviate the suffering of others. In Buddhism, loving-kindness and altruism are two fundamental qualities from both social and religious perspectives. Loving-kindness constitutes a cohesive manifestation of ethical conduct and meditative practice. A compassionate mindset is a fundamental instrument in facilitating societal welfare and harmony. Buddhism asserts that a compassionate mindset fosters selfless behavior. Consequently, selfless behaviors enhance compassion and empathy among individuals, thereby elevating the quality of spiritual advancement and wisdom. The *Kosāmbiya Sutta* emphasizes on loving-kindness to be observed and practiced more intensively for the betterment of welfare and well-being.



**Figure 1:** Nature of loving-kindness in *Kosāmbiya sutta* (Bodhi B. N., 2009, pp. 420-421).

*Mettā* (loving-kindness) in Buddha's teachings is distinguished for its significance in promoting welfare and humanity. It mostly constitutes unconditional love and adoration devoid of advantages, feedback, connection, or any desire. In addition to its religious significance, it serves a crucial role in promoting social peace, harmony, and solidarity. To cultivate a peaceful relationship with society, Buddhist loving-kindness extends unconditional love to oneself, a cherished individual, and even to those who are unkind, expressed via the sincere wish for their happiness, health, and comfort of living. Buddha said,

“Having traversed all quarters with the mind,  
One finds none anywhere dearer than oneself.  
Likewise, each person holds himself most dear;  
Hence one who loves himself should not harm others.” (Bodhi B. , *The Connected Discourses of the Buddha- A New Translation of the Samyutta Nikaya*, 2000, p. 171).



In this perspective, extending loving-kindness to others eventually signifies extending loving-kindness to oneself. Practicing loving-kindness can diminish resentment, rage, and fear. In the *Kosāmbiya Sutta*, the Buddha advocates for both public and private expressions of friendship that cultivate a sense of connectedness and compassion. Discourse that fosters respect, honor, and affection without explicitly or implicitly harming, demeaning, or disparaging individuals enhances mental well-being and emotional resilience. This sutta advocates for the Buddha to abstain from inflicting bodily violence or harboring intentions to harm others, which significantly contributes to the establishment of a harmonious community. Buddha mentions 11 benefits of loving-kindness:

1. One achieves restful slumber.
2. One rises with joy.
3. One does not experience unpleasant dreams.
4. One is agreeable to humans.
5. One is agreeable to spirits.
6. Deities provide protection.
7. Fire, poison, and weapons do not do harm to an individual.
8. The mind rapidly attains concentration.
9. One's face complexion is tranquil.
10. One dies without confusion.
11. One fares on to the Brahma world. (Bodhi B. , The Numerical Discourses of the Buddha: A Translation of the Anguttara Nikaya, 2012)

Therefore, one should cultivate loving-kindness by understanding its implications and effects on religiosity and society.

## Generosity and Cooperation

In Buddha's teachings, generosity (*Dāna*) is considered a paramount principle. Generosity is a fundamental principle of Buddhism that fosters spirituality and ethical conduct through reciprocal collaboration. In Buddhism, '*Dāna*' refers to the unconditional act of giving something to another individual. It transcends mere monetary provision; it encompasses following individuals in peril, imparting information, demonstrating camaraderie and empathy, as well as extending forgiveness and benevolence. In *Kosāmbiya Sutta*, the Buddha prescribes being generous and cooperative. These qualities foster quality social life and peaceful bonding between individuals and groups. In Buddha's teaching, spiritual attainment comes through many practices, including *Dāna*, or generosity. Within the framework of generosity, two categories of giving can be identified:

1. *Amisadāna* (Material giving)
2. *Dhammadāna* (Spiritual giving) (Findly, 2003).

Generosity mitigates inequality and many forms of social discrimination by providing financial and emotional support during times of danger or crisis, thereby fostering social collaboration. In the *Kosāmbiya Sutta*, the Buddha states that a bhikkhu utilizes communal resources with his virtuous companions in the holy life; he shares without reservation any gains that align with the Dhamma and have been acquired in accordance with the Dhamma, including the entirety of his earnings. This principle fosters love, respect, coherence, non-dispute, concord, and oneness (Bodhi B. N., 2009, p. 420). According to the *Sutta*, benefactors should earn honestly before making contributions to others. In a Buddhist monastery, monks coexist and may

occasionally engage in disputes; yet acts of generosity help mitigate their internal conflicts, which brings happiness. The Buddha says that lay life has four forms of happiness: economic security, having enough for consumption, freedom from debt, and leading a righteous life (Ghosh, 1973, p. 37). One societal implication of the Buddha's teachings is to assist others in achieving both economic stability and spiritual fulfillment. The Buddha prioritized the ethical imperative of assisting others by ensuring they had sufficient resources for their own satisfaction. Debt liberation or abstinence provides tranquility, while assisting those in debt is an unequivocal obligation; moreover, leading a life of integrity and justice aligns with the Buddha's teachings. Generosity has been regarded as a foundational ethic for both religious and social life. Thus, Gombrich calls early Buddhist lay ethics "an ethic for the socially mobile" (Gombrich, 2006, p. 85). If one comprehends personal economic stability, then inspired by compassion or empathy for the wants or poverty of others, one ought to be charitable and provide financial assistance. Buddhism acknowledges it as a societal obligation, in addition to being an ethical and deeply spiritual commitment. Generosity, or *dāna*, is consequently perceived as an expression of a virtuous individual.

### **Ethical Integrity**

Morality is the key aspect of Buddha's teaching that has significant implications in both social and religious life. In *Kosāmbiya Sutta* Buddha suggests having ethical integrity that is unwavering, intact, unblemished, unmottled, freeing, respected by the wise, not misinterpreted, and facilitating focus (Bodhi B. N., 2009, pp. 420-421). There is no substitute for developing the moral character of the individual to strengthen unity, solidarity, and peace in

social life. The Buddha introduced the *Pañcasīla* to strengthen morality, which is the foundation of the purification of ethical behavior or sustainable purity. The *Pañcasīla*, or five precepts, briefly incorporates the notion and acts of abstention from killing, stealing, illegal sexuality, falsehood, and intoxications (Bhikkhu, 2016, pp. 29-31). Buddhist ethics entails the establishment and adherence to all virtuous behaviors through body, mind, and speech. Buddhist precepts are highly efficient in fostering social excellence, justice, equality, non-discrimination, and an inclusive society. The person constitutes the fundamental unit of society. The purity of the individual leads to the purification of society. Gautama Buddha established the concepts of personal behavior purification known as *Shila*. There exists a distinction between the *sīla* (morality) designated for monastic life, namely *bhikkhusaṅgha* (monk community) or *bhikkhunisaṅgha* (nun community), and the *sīla* applicable to home life or lay practitioners. Nonetheless, five precepts fundamentally exist for all individuals. In religious practice, inconsistent adherence to the principles of modesty hinders meditation and *samadhi*, obstructing or diverting the road to freedom. Likewise, when an individual within society is inconsistent in the practice of moral virtues or neglects familial, institutional, and state obligations, it results in a proliferation of lawlessness and malevolence. It is also emphasized that the Buddha stated that *sīla* (morality) should be esteemed by luminary personalities, which has a significant impact regardless of religion or caste.

### **‘Right View’ as the Pinnacle House of Buddha’s Teachings**

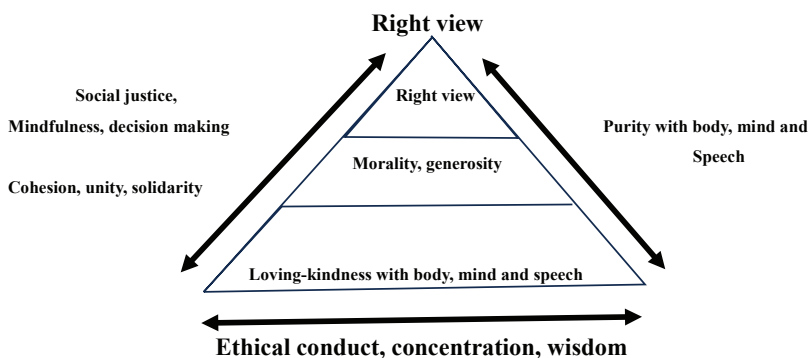
In Buddhist doctrine, “right view” is considered the guiding principle that facilitates liberation. Right view, in its most

comprehensive interpretation, pertains to the understanding of the essence of good and evil, right and wrong, including enquiries into what constitutes goodness, the rationale behind it, the nature of badness, and the methods for discerning these truths. It promotes the enhancement of insight by creating knowledge and wisdom as a means of collaborating with practitioners in exploring the reality of the object or nature. Buddha frequently refers to “right view” as the pathway to escape from suffering. In the *Kosāmbiya Sutta*, the Buddha asserts that ‘right view’ is vital for the whole eradication of suffering and serves as the apex of a structured edifice (Bodhi B. N., 2009, p. 421). The manifestation of a right view in society is multifaceted, fostering numerous behaviors that are mindful, well-directed, beneficial, and geared towards peace. Such manifestations narrated in *Kosāmbiya Sutta* are discussed below:

- **Promoting Mindful Actions and Wisdom:** Right view promotes mindful actions that ultimately nourish wisdom. When a person acts mindfully, s/he cannot commit any misdeeds or any sort of misconduct, whereas an unmindful person may act harmfully and generate unskillful thoughts. It promotes non-attachment devoid of greed, hatred, and delusion. Optimal performance or motivation necessitates attentiveness. The *Kosāmbiya Sutta* illustrates how Right View fosters awareness in the Buddha’s teachings. He advocated for a vision of togetherness and fraternal bonds by eradicating conflicts and impurities that hinder human well-being.
- **Establishing Social Justice:** As the pinnacle of all actions, having the right view assists in establishing

social justice. Buddhist right view initiates and facilitates a structure for understanding the suffering of individuals and addressing the main cause of societal injustice. Social justice will be achieved when all forms of unfair treatment, oppression, or deprivation of rights are recognized, leading to positive and compassionate reciprocity or accountability. If an individual possesses clear vision, they will eschew extremism; rather than resorting to aggressiveness, destruction, or inactivity, a critical and thoughtful consciousness will render their actions and policies significant in both personal and societal contexts.

- **Decision Making:** Right view is essential in decision-making especially in conflict resolution and paving a sustainable way for peace. Individuals must periodically make decisions in many circumstances pertaining to personal, familial, and societal life. Decision-making establishes the framework for future circumstances; thus, both favorable and unfavorable outcomes are contingent upon the decision-making process. The Right View is consequently afforded significant emphasis in the Buddha's doctrine. The right view is the apex of the six qualities cited by the Buddha in the *Kosāmbiya Sutta* to address and prevent conflicts among monks. The Right View is significant not only for its spiritual brilliance but also for its relevance in the social environment. Ambiguous decision-making, stemming from a lack of right view, can result in social unrest; in contrast, decisions informed by precise perception and observation produce advantageous results for all.



**Figure 2:** Functions of “Right view” as Pinnacle.

The *Kosāmbiya Sutta* emphasizes the right view as the apex, serving as the initial step on the route to liberation or *Nibbāna*. The components of the Buddhist Eightfold Path are intricately interconnected. The Buddha gradually imparted it, rather than it being a result of sudden wisdom or mental calm. Buddha stated that among the six elements of cordiality, the foremost, most cohesive, and unifying is the noble and liberating perspective, which guides practitioners towards the total eradication of suffering (Bodhi B. N., 2009). In the social synthesis of the manifestations of the other principles of this *Sutta*, the Buddha prioritized Right View, designating it as the apex of the Pinnacle House. The purpose of the pinnacle house is to monitor circumstances from an elevated vantage point and to ensure the fort’s security. Similarly, Right View occupies the pinnacle of Buddhist thought. The chart above illustrates the placement of the Right View at the pinnacle of the six principles and its role in the ultimate realization of the Buddha’s philosophy of *sīla* (morality), *samādhi* (concentration), and *paññā* (wisdom). The purity of character, achieved via the sanctity of body, speech,

and mind, as delineated on the right side, signifies that Right View serves as a facilitator in the quest for genuine knowledge and meditation. Buddha's teachings on the route to liberation emphasize, irrespective of religion or caste, the need for social integration, which is seen as a means to establish harmony, fairness, and solidarity. If the individual's aim is not ultimate liberty but rather the desire to execute all virtuous activities, or if one's perspective is accurately aligned with its reflection, then absolute excellence is attained at the societal or individual level. Loving-kindness, charity, and morality are all reflecting and cohesive manifestations of Right View. A one with clear vision exhibits friendliness towards others, refrains from causing harm, and guided by their purity of vision, extends assistance to those in need while focusing on the cultivation of strong moral character. The right vision is demonstrated to be the apex of the pinnacle home, serving as a significant facilitator for a joyful, prosperous, and peaceful existence while also promoting spiritual emancipation.

### **Conflict Resolution**

The *Kosāmbiya Sutta* is renowned for its content on dispute resolution. Buddha articulates six principles that foster unity, harmony, and coherence within religious settings or among monks. Any type of societal conflict can involve this sutta in social contexts. Comparing the Buddhist Sangha to a family suggests that the primary assertion of the *Kosāmbiya Sutta*—conflict resolution and the restoration of peace, reconciliation, and unity—will be significantly effective. Similar to the defilement, conflict, or misunderstanding present among members of the Buddhist Sangha, the same issues often arise among individuals



within families or societies. Adhering to the six principles delineated by the Buddha in the *Kosāmbiya Sutta* will fortify the bonds of togetherness and brotherhood within familial or social contexts. Buddhists employ the term ‘Dukkha’ to characterize a state of conflict, which encompasses anguish and agony, or more precisely, disquietude—akin to the screeching sound of a spinning wheel or the muddiness that emerges at the surface of an agitated pool. Buddhists aim to resolve this state of dukkha through the four noble truths. Focusing our focus on “individual conflict” for a moment, and drawing upon the principles of the Four Noble Truths, the Buddhist approach to conflict resolution can be articulated in the following straightforward steps:

1. Know that the sole underlying cause of the conflict is attachment to individual interests.
2. Detach from the conflict-causing interests.
3. Learn the “Right thing” (now when detached from interests).
4. Follow the right path. (Wangmo, 2021, pp. 97-102)

Comprehending the sorrow of others may solely facilitate dispute settlement. Through the influence of loving-kindness and collaboration, ethical conduct and a correct understanding of reality, one can nurture inner peace and develop mindfulness, which is the essence of this sutta. By applying Johan Galtung’s conflict analysis model (Galtung, 1969), Thanajayo identifies When individuals exhibit a negative disposition toward one another, detrimental actions often emerge, resulting in conflict. In this sutta, the Buddha emphasizes not the merits or demerits of the argument but the more crucial ethical concern of our interpersonal relations when conflicts emerge. He persistently

enquired of the monks whether they were exhibiting loving-kindness towards one another by their physical, verbal, and mental conduct, urging them to maintain mindfulness despite their evident lack thereof. The Buddha addressed this matter judiciously by extricating the participants from the realm of politics and guiding them toward a domain of peaceful resolution (Thanajayo, 2021).

### **‘Six Principles’ as a Tool for Sustaining Peace**

The importance of these six attributes is substantial in the formation of society and global peace. To prevent violence, hostility, dissension, strife, and conflict, the Buddha promoted the expression of loving-kindness via acts, speech, and thought, both explicitly and implicitly. War and unrest persist globally, with individuals involved in direct combat physically obliterating compassion, but, underneath this turmoil, is an aggressive leadership that perpetuates conflict and instability through both thinking and behavior. If thoughts and acts lack friendliness and compassion towards others, the trajectory of peace will always decline. Numerous influential nations may publicly espouse ideals of humanism, equality, or harmony; nevertheless, they orchestrate devastation and fatalities to serve their own objectives. The Buddha thus advocated for the expression of loving-kindness consistently, whether overtly or covertly, which cultivates peace, unity, and reciprocal respect. Buddha advocated for fostering a propensity for sharing among groups and individuals to build peace. In contemporary society, individuals prioritize their own interests and exhibit a lack of cooperative spirit towards those who are vulnerable, impoverished, and destitute. Buddha’s principle of sharing

inclination advocates for the distribution of riches and things, as well as the sharing of emotions like happiness, grief, and peril—ultimately promoting a lasting message of peace. Furthermore, Buddha articulated certain ethical virtues that promote unity and serenity, which are steadfast and enhance concentration. These attributes are acknowledged by society and culture and are pertinent in any context, era, or timeframe. Ethical integrity is indispensable for eliminating personal corruption and societal injustice. Buddha designated the proper vision as the paramount principle among the six, serving as the primary means to attain harmony or peace. Individuals are directed by vision. If one's thinking is tainted, then the action contradicts tranquility. Individuals with a constructive perspective foster positivity and contribute to the overall welfare and tranquility of society, the nation, and the globe.

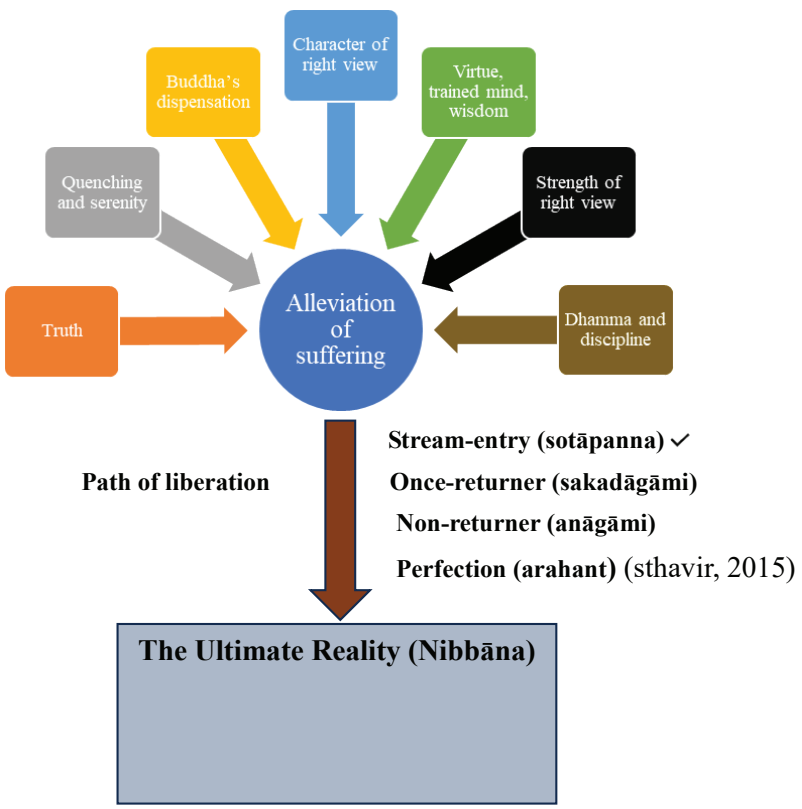
### **Seven Factors for Reducing Suffering**

The *Sutta* presents seven noble, supermundane elements that facilitate the attainment of salvation stages. Seven factors are as follows:

1. Awakening to the truth
2. Obtaining serenity and quenching
3. Having Buddha's dispensation
4. Possessing the character of right view
5. Having trained in higher virtue, mind, and wisdom.
6. Possessing the strength of right view
7. Having dhamma and discipline proclaimed by Tathagata (Buddha)

In the *Kosāmbiya Sutta*, Buddha mentions these factors to be held and observed. Given the significance of these aspects

in religious life, meditation and related activities are also efficacious in mitigating the suffering of lay adherents. While these emphasize the Right View, their material also encompasses other facets of the Buddha’s thought. These characteristics collectively encourage individuals to engage in mindfulness within social environments that promote excellence in familial and institutional frameworks.



*Figure 3:* Functions of seven factors in *Kosāmbhiya Sutta*.

Focus on truth or realism constitutes the first knowledge. Consistently remain vigilant for impediments to acquiring mental wisdom. The Buddha elucidates the five nivaranas (hindrances), which consistently impede the quest for truth. They are as follows:

1. Sensual desire (*kāmacchanda*),
2. Ill will (*vyāpāda*),
3. Sloth and torpor (*thina-middha*),
4. Restlessness and remorse (*uddhacca-kukkucca*),
5. Skeptical doubt (*vicikicchā*).

Buddha said if one is obsessed by sensual lust, ill will, sloth and torpor, restlessness and remorse, and doubt, then his or her mind will also be obsessed with these impediments (Bodhi B. N., 2009). These five constraints are crucial factors in causing various forms of misery. Sensual desire obstructs the attainment of mental attention, and in social contexts, it leads to several unethical and unlawful behaviours, such as rape, extramarital affairs, torture, and unrest. It encompasses not only the desire for sensual deeds but also all forms of material desire driven by greed, hatred, and delusion. It diverts attention and undermines inner tranquility. *Vyāpāda* encompasses emotions such as rage, hatred, envy, and resentment. It obstructs the expression of kindness, compassion, and empathy towards others, resulting in unrest, agitation, and negative emotions in the mind. *Thina-middha* refers to both physical and mental weariness. Diverting the mind from positive results in diminished energy and motivation, so undermining mental stability and attention, which complicates adherence to a goal. *Uddhacca* refers to anxiety, unease, or apprehension regarding the past or the future.

It diverts the concentrated mind, causing the individual to lose focus on the present. Vicikiccha refers to a deficiency of self-confidence regarding oneself, a specific subject, philosophy, nature, or education. It is the arbiter of broken promises and undermines an individual's patience and poise. The Buddha's teachings suggest that obstacles to seeing the light, like clouds, can be overcome through meditation, focusing on equanimity (*Upekkhā-Bhāvanā*) and mental reform (*Vipassanā*-Meditation, *Samādhi-Bhāvanā*). The human mind is always shifting, like a monkey focusing on one branch and then the other. To maintain mental stability, cultivate equanimity through breath (*Ānāpāna Satti*) and then *Vipassanā Samādhi*. Impediments disrupt the mind during equanimity meditation in ideal conditions of nature and surroundings. A mental storm of obstacles can lead to immediate abandonment of the activity. (Baudh, 2020). These five impediments create suffering in religious life and even in all social contexts because their manifestation is manifold, which is ultimately rooted in all sorts of unrest. Therefore, Buddha urges to be awakened to its true nature. First knowledge, additionally, involves—if one absorbed in speculation about this world, the other world, and who takes to quarrelling, deep in disputes, stabbing others with verbal daggers, then his/her mind is obsessed (Bodhi B. N., 2009). Abandoning these obsessions and properly disposing of them to awaken to the truth of the aforementioned fetters is noble, transcendent, and conducive to achieving stream entry, the initial stage of ultimate reality, Nirvana.

The second knowledge pertains to the tranquility and calmness attained through the cultivation of right view. In the Buddha's teaching pursue and development of all ethical actions that are wholesome, benevolent, compassionate and effective in spiritual liberation. When one destroys all defilements feel

the inner serenity, he or she attains noble and supermundane knowledge that leads to emancipation.

The third knowledge pertains to solid faith in Buddha's dispensation. Having the flawless view of Buddha's teaching, one need not follow other teachings for spiritual attainment. Buddha's structural framework for alleviating all suffering is noble and make solid ground for salvation. The fourth knowledge is about the character of a person who possesses the right view. The sutta mentions a person with right view who confesses, reveals, and discloses an offence for which a rehabilitation method has been established to the teacher or wise companions in holy life, then restrains himself. A righteous person draws back like a small, fragile newborn does when he touches a live coal (Bodhi B. N., 2009). The fifth knowledge denotes higher virtue, mind, and wisdom training. Developing these three higher things leads to salvation's first step. The sixth factor pertains to the strength of right view. The strength described in the *Sutta* —When the *Dhamma* and discipline articulated by the *Tathāgata* are being taught, he attentively listens, fully engages his mind, and absorbs the *Dhamma* with keen interest. This facilitates a focused approach to instruction and conduct that ultimately fosters tranquility and leads to redemption. The seventh knowledge is about Buddha's *dhamma* and discipline by which one gains inspiration in the meaning, in the *dhamma*, gladness connected with the *dhamma*. These seven integrated variables facilitate the attainment of the initial level of Buddhist spiritual redemption.

## Conclusion

Buddhism provides a tranquil approach to life for individuals, families, institutions, and society at large, fostering inclusivity

that positively influences the world. This study emphasizes the implication, contemplation, and applicability of Buddha's teachings to societal issues. In society, individuals frequently get involved in conflicts that undermine personal tranquility and disrupt the overarching message of peace throughout the community. The *Kosāmbiya Sutta*'s content, particularly the context of the Buddha's introduction of the six principles, is significant in religious influence, essential for attaining spirituality, and serves as fundamental elements in social contexts conducive to sustainable solutions. This study places particular attention on the right view in conjunction with the six principles of the *Kosāmbiya Sutta*. The Buddha's teachings are elevated and represent an integrative epistemology that is pertinent not only in a direct social context but also serves as the primary spark. This study also emphasizes how to settle or suppress problems, foster friendship, and encourage generosity and moral behaviour, all of which contribute to the development of mutual understanding and cooperation in Buddhist teachings. Buddha's philosophy, as articulated in several suttas, presents numerous moral and fundamental themes that can address contemporary social problems. This research constitutes a social synthesis of essential and universal aspects that will enhance the significance of the Buddha's teachings in fostering world peace and encourage the generation of new insights.

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