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# Psychopathy on Reactive and Proactive Aggression: The Mediating Effect of revised-Reinforcement Sensitivity Theory Systems

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## Abstract

Psychopaths commit to chronic aggressive criminal behavior which serves as a challenge for the criminal justice system and in the correctional and forensic populations. Research has demonstrated that individuals who display psychopathic traits tend to show physical aggression. However, prediction of reactive and proactive aggression in incarcerated men and women who possess such traits has received little experimental attention to date. This study examined the role of psychopathy in the prediction of reactive and proactive aggression mediated by the revised-Reinforcement Sensitivity Systems in forensic sample. The findings from a sample of 503 inmates at Tipanoy, Iligan City Jail suggest that psychopathic traits such as interpersonal manipulation, callous affect, erratic lifestyle, anti-social behavior affect reactive and proactive aggression brought about by the revised-Reinforcement Sensitivity Systems (Behavioral Activation System, Behavioral Inhibition System, Fight-Flight-Freeze System, Panic, and Defensive Fight). The results are significant to the awareness of the warden and police officers in managing possible circumstances towards the manifestation of the aggressive behaviors of inmates and also significant to the inmates in assessing who are most likely susceptible of having psychopathic behaviors.

**Keywords:** Psychopathy, reactive aggression, proactive aggression, revised-reinforcement sensitivity theory systems,

# TIP Report: Tier Placement of Thailand

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## Abstract

Three objectives of this study are 1) to comprehensively study on trafficking in persons reports 2) to study Thailand's trafficking in persons situation and 3) to analyze Thailand's initial success in dealing with trafficking in persons problem in 2016 Trafficking in Persons report, using qualitative research method with document related to trafficking in persons report including statistics from both public and private sectors. Study results found level of success in 188 countries worldwide divided into 4 levels by which the United States would categorize each of the member country every year according to 4 sets of minimum standard indicator. Countries designated to Tier 3, the lowest level, might be affected by the US stopping various supports. This makes member countries aware and put genuine effort into tackling and solving the problem. Thailand's handling of trafficking in persons problem has been declining since the first report in 2001, and the country was ranked in the lowest tier in two consecutive years of 2014 and 2015, before moving up to tier 2 Watch List in 2016. This initial success is born from changing their way of thinking in problem solving, by making policy and measures in accordance to the indicators, keeping the practices on the international principle of human rights especially victim treatment. Further, Thailand has steered their problem-solving situations in time with the each year's ranking evaluation. Changing their way of thinking like this paved way for Thailand to combat and arrange human trafficking problem succinctly and get actual results.

**Keywords:** Human Trafficking, Trafficking in Persons Report, Tier Placement.

# Guideline on Solution of Social Conflict in Buddhist Ethics

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## Abstract

This study aims to present a method for solution of social conflict in Buddhist ethics. Herewith, the concept of *Kusala-kammapatha* (wholesome Course of Action), which is considered as the medium level of good action in Buddhist ethics, will be discussed in this study. The results of this study reveal that, in Buddhist ethics, *Kusala-kammapatha* is the important virtue that can resolve social conflicts. Because its results effect the people and society as follows: 1) a life-safety to all of living beings, 2) a property-safety to people, 3) a family-safety to people, 4) a confidence to the related ones, 5) the unity among people, 6) the pleasantness and love among people, 7) benefits, peaces, welfares, and right understandings among people, 8) sacrificeable and generous thoughts and actions, no selfishness, 9) a forgiving and loving, and 10) mindfulness and wisdom. Therefore, it points out that *Kusala-kammapatha* absolutely emphasizes first the external (social) conflict solution – bodily and verbal conflict solutions, and then second the internal conflict solution – mental conflict solution.

**Keywords:** Solution, Social conflict, Buddhist Ethics

## 1. Introduction

In fact, conflicts appeared in human society since the prehistoric age. And all human societies tried to prevent the occurrence of conflicts by issuing a law or promulgating an act etc., to create materials as protection against conflicts. However, these materials could protect or solve sometimes or in certain situations, were not a sustainable solution. Hence in human societies, there was peace and happiness sometimes and at other times sorrow, distress and disorder. Since all causes of conflicts mostly come from human beings. And having considered the main causes of conflicts, it can say that in human societies there are two main causes of conflicts: (i) difference of views or beliefs, namely, attachment to religion, and (ii) difference between tribes or nationalities. In fact, human beings are cognizant of these causes and have desperately tried to provide a solution, but have not been able to completely resolve these issues. Namely, they have been able to provide a temporary solution, but a more permanent resolution still evades them.

Buddhism is called ‘the Religion of Peace’, because mostly the teachings focus on a having the self-awareness to maintain the bodily, verbal and mental peaces. And then this can lead one to wisdom and open his potential for salvation. According to the Buddha’s important teaching, called ‘*Ovādapātīmokkha* (Principal Teaching)’, it stated that:

“Work ye no evil; give yourselves to good; cleanse ye your heart, so runs the Buddhas’ word” (D. II., 2002: 38)

From above passages, it indicates that the purity and impurity of doing concern the individual, one man may not purify another. By this way, one should always try to practise the wholesome deeds (*Kusala-kamma*) to make his body, speech and mind peacefully. His thus internal and external conflicts can be eradicated.

Therefore, in this study I would like to argue the concept of *Kusala-kamma* (ten wholesome courses of action), which are considered as the medium level of good conduct of Buddhist ethics. From a review of literatures, it points out that nobody has studied the concept of *Kusala-kamma* in Buddhist ethics as the measure for solution of social conflict. Thereby, its aim is to study that whether the concept of *Kusala-kamma* can resolve conflicts or not and how its results can affect society and people.

## 2. Concept of Conflict in Buddhist Ethics

### 2.1 Meaning of conflict

Actually, from totally exploration the Buddhist texts, there is on a direct meaning of a word ‘conflict’ in Pāli language. However, there are many indirect meanings that deal with its characteristic meanings. To understand its meaning briefly, so a conflict’s meaning may be on dimension of the word ‘*Dukkha* (suffering)’, namely whenever a man accompanies with a suffering, there he fulfills of conflicts. And the Buddha also explains that the mass of sufferings is human beings’ problems and conflicts (M. I., 2007: 112-114). On the other hand, a conflict’s meaning may be on dimension of the words: ‘*Akusala* (unwholesome or demerit)’, ‘*Pāpa* (evil or wrong action)’, and ‘*Ducarita* (misconduct)’. Meaning of these words is similar, because they all include a meaning of all mundane or worldly bad things. And thus they all can be called ‘conflict’, although do not mean directly.

Therefore, a meaning of conflict in Buddhist ethics can be given that “A conflict means the misconduct, bad action, or unwholesome action in deeds, words and thoughts that causes of the doer and other troubled, worry and unhappy both in this life and in next life.” This clearly indicates that conflict is the individual’s bad behavior in various cases that affected the related persons, and finally can become a social conflict. Thereby, various social conflicts, that considered as the external conflict, basically come from a personal conflict or internal conflict.

For instance, the four prejudices (*agati*) that considered as the internal conflict, whenever a man is accompanied with these four prejudices – prejudice in love or desire, hatred or enmity, delusion or stupidity and fear (A. II., 2008: 18-19), there the internal or personal conflict occurs in his mind. By this way, he creates division among people. Depending on these prejudices, the injustices and conflicts appear difficult to resolve. And eventually a schism occurs that considered as the external or social conflict.

## 2.2 Kinds of conflict

For the kinds of conflict, it can be divided as three kinds as follows:

1) Bodily conflict (*kāyaduccarita*), namely, destruction of life or killing (*pānātipāta*), taking what is not give or stealing (*adinnādāna*), sexual misconduct (*kāmesumicchācāra*).

2) Verbal conflict (*vacīduccarita*), namely, a false speech (*musāvāda*), a tale-bearing or malicious speech (*pisunāvācā*), a harsh speech (*pharusavācā*), a frivolous talk or vain talk or gossip (*samphappalāpa*).

3) Mental conflict (*manoduccarita*), namely, covetousness or avarice (*abhijjhā*), ill-will (*byāpāda*), false view or wrong view (*micchāditthi*).

From above, it clearly indicates that mental or internal conflict is the most important because bodily conflict and verbal conflict arise from it. A man can unblushingly do bad actions or utter bad words, because his mind is accompanied with unwholesome factors all the time. If his mind consists of wrong view (*micchāditthi*), he can conduct all unwholesome courses without conscience or moral shame because *micchāditthi* is the most important of all unwholesome courses, and furthermore its consequence results in heavy damage, more than the heinous crimes which bring immediate results (*anantariyakamma*). Thus, when one is accompanied with bodily, verbal and mental conflicts, he inevitably acquires pessimistic or negative effects.

## 2.3 Roots of Conflict

With regard to the roots of conflict, in Buddhist ethics it called ‘*Akusala-mūla* (unwholesome roots or roots of bad actions)’ which consists of three unwholesome roots, they are: *Lobha* (greed), *Dosa* (hated or aversion), and *Moha* (delusion) (A. I., 2006: 182-183).

The first, *Lobha* or greed, perhaps called ‘*Rāga* (desire). It means liking, wishing, longing, attachment, lust, cupidity, craving, passion, self-indulgence, possessiveness, or desire for the five sense objects etc. (Ven. Nyanaponika Thera, 1999: 21). It is a state of lack, need and want. It is always seeking fulfillment and lasting satisfaction, but its drive is inherently insatiable, and thus as long as it endures it maintains the sense of lack.

The second, *Dosa* or aversion means dislike, disgust, revulsion, resentment, grudge, ill-humour, vexation, irritability, antagonism, malice, anger, wrath, or vengefulness etc. (Ven. Nyanaponika Thera, 1999: 21). It is an inverse or contrary of *lobha*.

And finally, *Moha* or delusion, nearly linked to the terms ‘*Avijjā* (ignorance)’ and ‘*Micchā-ditthi* (wrong understanding or view)’, means stupidity, dullness, confusion, ignorance of essentials, prejudice, ideological dogmatism, fanaticism, wrong views, and conceit etc. (Ven. Nyanaponika Thera, 1999: 21). It, taking the form of ignorance, is a state of confusion, bewilderment and helplessness. The basic delusion (*moha*) is the idea of an abiding self, namely the belief in an ego. One thus must pierce through the illusion of self by cultivating right understanding through penetrative thought and meditative insight.

Briefly, *Moha* is the most importance of three unwholesome roots. Since both of greed (*lobah*) and hatred (*dosa*) are always linked to delusion (*moha*), and maintained and fed by

delusion. Therefore, one who wants to abolish all unwholesome states, should abolish of ignorance at first, and then all the others are also abolished.

### 3. Concept of *Kusala-kammapatha* on Conflict Solution in Buddhist Ethics

Etymologically the term '*Kusala-kammapatha*' means wholesome course or ways of action (P.A. Payutto, 2000: 276). Mostly it easily is called '*Kusala*' or '*Kusalakamma*'. This *kusalakamma* refers to all kinds of actions with positive volition through body (*kāya*), speech (*vācā*), and mind (*mano*). And in this sense, volition (*cetanā*) is very important because of referring to as *kamma* (A. III., 2008: 294). *Kusalakamma* is regarded as the Buddhist ethic at a medium level. By this way, a man, who wishes to practise according to the ten good ways of conduct, has to be grounded upon three roots, namely non-greed (*alobha*), non-hated (*adosa*) and non confusion (*amoha*). And these roots will direct the action towards this end, and obliterate the opposites (greed, hate and delusion) which hinder such progress. Therefore, *kusalakamma* is the important rule that can remedy or resolve a conflict. Because it aims to make humans abstaining from the bad actions and also aims to make humans developing on the good actions in body, word and thought.

Due to *kusalakamma* is the ten ways of wholesome action, clearly to study a relationship between *kusalakamma* and conflict solution in Buddhism, it then is divided to study as three main ways, that is, conflict solution in deeds, conflict solution in words, and conflict solution in thoughts.

#### 3.1 Conflict solution in deeds

1) Abstention from killing (*pāṇātipātaveramanī*), namely a man abandons onslaught on creatures or is restrained from onslaught on creatures. He lives scrupulous, merciful, kindly and compassionate to all living creatures (M. I., 2007: 346).

For this aim of good conduct, it focuses on creating a life-safety to all of living beings. Because when one gives the giving of non-fear (*abhaya-dāna*) to each other, he feels happily in himself lives. Herewith, he can also reduce the defilements – greed (*lobha*), hatred (*dosa*) and delusion (*moha*) – in his mind. Thereby one, who can abstain from life-taking, can happily go to everywhere and stay in everywhere, is free from the dangers. He has many friends and followers because of no life-taking of others and his loving-kindness to all. Thus the conflict solution by this good conduct can give the results in three levels, that is, personal level, family level and social level. By result of personal level, it already is discussed above. For result of family level, the family problems, such as the divorce, assault, violence and quarrel among the spouses etc., do not occur. And for result of social level, it can explain that the social problems, such as the crimes, terrorisms and wars etc., do not appear. Everyone in society loves and helps to each other, they all do not injure and struggle to others. Thereby the unity and peace can appear among them.

2) Abstention from taking what is not given (*adinnādānaveramanī*), namely a man is restrained from taking what is not given. He does not take by theft any property of another in village or jungle that is not given to him (M. I., 2007: 346).

For this aim of good conduct, it focuses on creating a property-safety to people. Because when one abstains from stealing, he is hardworking as well as living in a way of right livelihood. He thus is not in trouble, even if is poor but is not penurious, and also is happy. Furthermore, when one achieves wealth from his own hardworking or effort, so he well knows its value, saves or economizes and use it carefully. Especially he does not live with taking what is not given. Due to he understands a triedness in other's hardworking as he has done too. Consequently, this good conduct of all can cause of happiness of people in society. Everybody

can go to everywhere without a worry of his property. Moreover, when he is happy, also is hearty to help others from a poverty or suffering. Hence happy and friendship society appears, the immoral problems of stealings decrease and finally disappear. A social and economic systems devedop, grow up and increase continuously. Everybody is concentrated in work, helps to each other without exploitation. And eventually all of people in society enjoy their good lifes.

3) Abstention from sexual misconduct (*kāmesumicchācārāveraman□ī*), namely a man abandons wrong-doing in regard to pleasures of the senses. He does not have intercourse with girls and has a sexual restraint as well as contentment with his own spouse only (M. I., 2007: 346-347).

For this aim of good conduct, it focuses on creating a family-safety to people. Because when one can sustain this good conduct including sexual restraint, a conflict, quarrel and dispute among the members of his family can decrease. On the contrary, a close love and relationship between the members of family increase continuously, and then the happiness and peace arise later. This good conduct thus is an important background of married life. If one can practise according to this good conduct, social and family problems, such as polygamy, divocement, free sex or immoral sex, rape, unlawful sexual intercourse or violation, prostitute etc., increses and finally go to the end. Hence a happiness, peace and love arise among people in family and society. Everyone is free from a worry in their spouse and members of family, and can happily work.

### 3.2 Conflict solution in words

1) Abstention from false speech (*musāvādāveraman□ī*), namely a man abandons lying speech and is restrained from lying speech. He speaks the truth with full understanding and heart. Furthermore, his speech does not come to be intentional lying either for his own sake or for that of another or for the sake of some material gain or other (M. I., 2007: 347).

For this aim of good conduct, it focuses on creating a confidence to the related ones. Because when one can sustain this good conduct, is truthfulness, everyone firmly believes and entrusts in his words. Thereby, all works of them can easily get a goal and a success, because all works settle on a basis of confidences and dependences of co-workers. If each of them speaks a false speech, so they lack a confidence to each other, the unity cannot occur among them, and finally their works slowly go to the targets or may fail. Thus one who avoids a false speech and speaks the truth, almostly is trustworthy and always elected as the president because of achieving the belief and entrustment from people. Moreover, everyone loves, respects, and honors him, and whenever he wants the help, receives an assistance or coporation from others very well. For a level of family, if one can practise this good conduct, the happiness and peace appear to his married life because of depending on confidenc and dependance to each other. Therefore, this good conduct can create and support people in society going to the targets and peaces.

2) Abstention from tale-bearing (*pisun□āyavācāyaveraman□ī*), namely a man abandons slanderous speech and is restrained from slanderous speech. Having heard something at one place, he is not one for repeating it elsewhere of (causing) variance among those people. In this way he is a reconciler of those who are at variance and one who combines those who are friends. Concord is his pleasure, concord his delight, concord his joy, concord is the motive of his speech (M. I., 2007: 347).

For this aim of good conduct, it focuses on creating the unity among people. Due to one who can practise on this good conduct, occasionally is a refuge of others who come to discord to each other, speaks and introduces a good way leading to harmony. And even if there are mamy conflicts and quarrels among people in society, a disharmony or discord is difficult to occur, owing to there is a non-slanderer who unites those that are divided. A non-slanderer thus is



actually a refuge of people who want a peace. Because if whole people in society are under the harmony and understanding to each other, and then love, friendliness and compassion come to them easily, herewith all their works continuously go to goals. The problems of division of people in society or the wars are difficult to appear, and even if they were done to appear, so they also were done to fall down or destroyed easily. Therefore, a harmonizing words are wanted by whole people, especially the members of small country who want the unity to develop their economy and society up to equality with another countries.

3) Abstention from harsh speech (*pharusāyavācāyaveraman*□ī), namely a man is restrained from harsh speech. Whatever speech is gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasant to the multitude, so he utters such speech (M. I., 2007: 347).

For this aim of good conduct, it focuses on creating the pleasantness and love among people. Due to one who can practise on this good conduct, easily is pleasant and beloved of all. He thus who wants to teach or suggest his followers, can do it perfectly. Moreover, when he goes to everywhere without the opponents, on the contrary will often have the new friends. And his such friends are always welcome him and pleasant to help him. Because a good or kindly speech actually basises of creating friendly relations with others. Therefore, one who accompanies with a good speech and mind, almost is beloved and respected by everyone. In addition, if he also does good actions, extremely is esteemed and honored. Thereby, sufferings and conflicts among people, can be decreased and destroyed by a pleasant speech, if person knows how to utter it on a proper point.

4) Abstention from vain talk or gossip (*samphappalāpāveraman*□ī), namely a man abandons frivolous chatter and is restrained from frivolous chatter. He speaks at a right time, speaks in accordance with fact, speaks about the goal, speaks about *dhamma*, and speaks about discipline. He utters speech that is worth treasuring, with similes at a right time, purposeful, and connected with the goal (M. I., 2007: 347).

For this aim of good conduct, it focuses on creating benefits, peaces, welfares and right understandings among people. Due to whenever a person can avoid an idle chatter, speaks all sorts of things which are *dhamma* and discipline, so is interested of others. Because, everybody has an intention to hear his talking which is interesting, beneficial, and melodious as well as motivation them to avoid the bad actions and to do the good actions. Furthermore one, who can practise this good conduct, is always conscious on his talking, all words of his talking are not wrong, but are right, true or beneficial, about the *dhamma* and are worth remembering. Thereby everybody, especially the audiences, is pleasant and receives the benefits from his talking. Then the right understanding appears among people, and they can agree in everythings together without misunderstanding to each other. Confusions and conflicts among people therefore respectively decrease, on the contrary, peaces and welfares among them continuously increase.

### 3.3 Conflict solution in thoughts

1) Non-covetousness (*Anabhijjhā*), namely a man comes to be not covetous. He does not covet the proerty of another, thinking: O, might that be mine which is the other's (M. I., 2007: 347).

For this aim of good conduct, it focuses on creating sacrificeable and generous thoughts and actions, no selfishness. Due to this good conduct stresses the particular happiness or peace and then increases to the common people in the next. Thus whenever a person accompanies with non-covetousness, a greed in his mind is eradicated, and a mental peace appears instread. Since one can control his mind, live alone happily in a sufficient life, be satisfied and content in whatever that one has without envy, jealousy, selfishness, and covetousness. Furthermore, one

can decrease a wanting the external articles as well as increasing the internal happinesses instead. By this way, suffering, affliction and trouble on covetousness are destroyed, peace and happiness can appear within one's mind because of non-covetousness. Therefore, one is beloved of others, everybody believes and has confidence in him, so benefits occur to both himself and others related to him. Thereby, there are problems and conflicts among them at the low level, society can continuously go to a good developing.

2) Non-hatred (*Abyāpāda*), namely a man is not malevolent in mind, not corrupt of thought and purpose, but thinks that let these beings, friendly, peaceful, secure, happy, look after self (M. I., 2007: 347).

For this aim of good conduct, it focuses on creating a forgiving and loving. Owing to whenever one can practise on this good conduct, there has a good mind without ill-will, sees whoever is suffering and thinks a method to help them. He is not malicious to all, but on the contrary, he decreases his own selfishness, pleases to forgive to all both human beings and animals, and also wishes the happiness, peace, good health, and long life to the related others. Thereby, he is beloved and likeable of everybody including to animals. When he goes to somewhere, there are many people who want to associate with him, because they think that this man has no ill-will and danger, what we associate with him is a good thing. Therefore, without ill-will or hatred, people can happily stay together, conflicts or bad actions among people are eradicated easily and quickly, and then friendship and peace go on forever.

3) Right view (*sammāditthi*), namely a man is of right view, not of perverted outlook. He believes in the law of *kamma*, that is, cause of action, action and its fruits (M.I., 2007: 347-348).

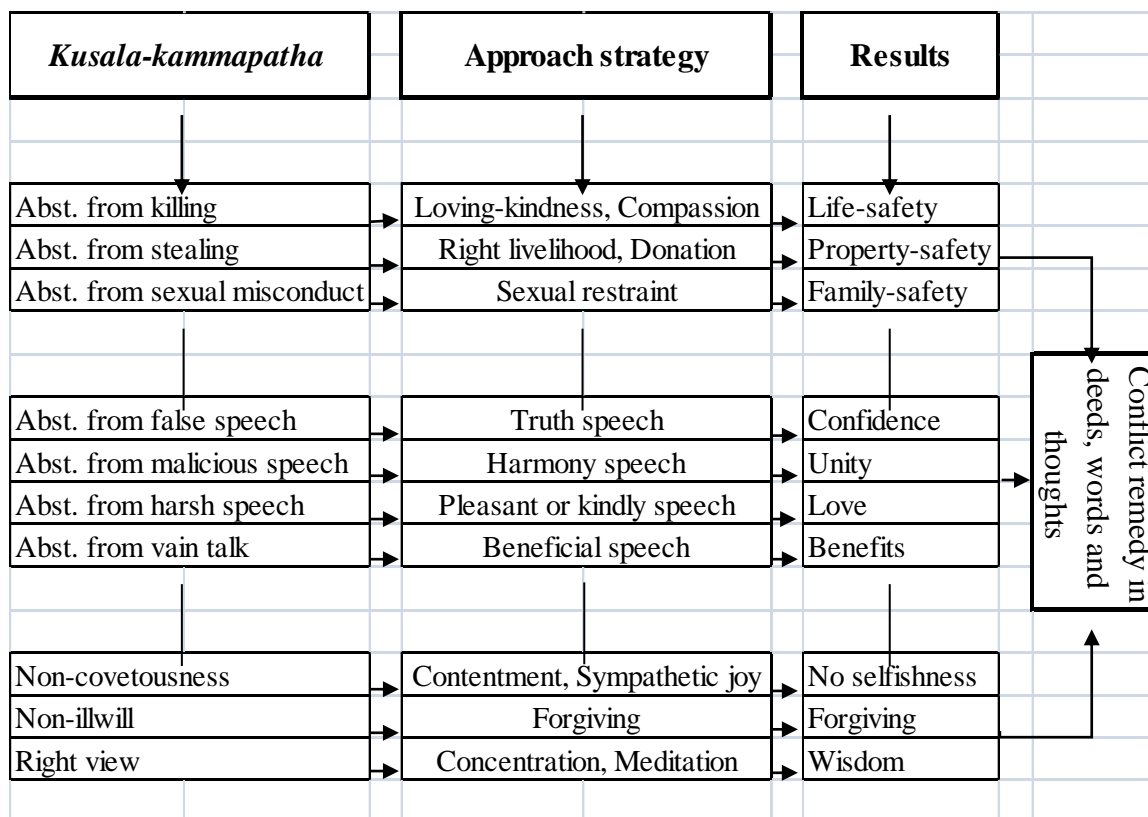
For this aim of good conduct, it focuses on creating mindfulness and wisdom. Due to whenever one has the right view, there has no negligence in his life. And a good thinking forms the basis of whole good actions. So one does the wholesome deeds only, and then avoids the unwholesome deeds. One consists of reasons, while is doing, speaking, and thinking, always accompanies with mindfulness and wisdom. By this ways, the mistakes and conflicts cannot occur. One has an effort to work without idleness because of understanding the law of *kamma*. Furthermore, one holds a justice without wrong way of behavior and double standards, truly and rightly considers everything before determination to do. Thus, one can be a refuge of people in society, everybody, when there are problems, comes to see him for a good advising from him. Thereby, a good agreement, cooperation, strength, reliance, and moral courage appear among people because of depending on the right view. And finally the society of peace and wisdom occur forever.

Therefore, in brief *kusala kamma* emphasizes good conduct in deeds, speeches and thoughts. And a man who practices these, does not torment himself nor harm others. Thereby, *kusala kamma* can make a man to practise in accordance to the moralities, regulations and laws to create a peaceful society.

#### **4. Concept of *Kusala-kammāpatha* as Guideline on Solution of Social Conflict**

To clearly understand a concept of *kusala-kammāpatha* as the guideline on solution of social conflict, it can be showed in picture 4.1:

Picture 4.1: Concept of *kusala-kammāpatha* as guideline on solution of social conflict (Ph. Phanchan)



Abbreviations: Abst. = Abstinence

From above picture 4.1, it shows that *kusala-kammapatha* or wholesome courses of action does not only advise a man to abstain from bad actions, speeches and thoughts, but also aids a man to cultivate or practise the ennobling virtues simultaneously. Thereby, this practice of the ennobling virtues can create the approach strategy, and result the good.

## 5. Conclusion

With regard to study of *kusala-kammapatha* (wholesome course of action) as conflict and remedy in Buddhist philosophy, it points out that *kusalakamma* is the middle level of Buddhist ethics, and perhaps also called '*sīla* (precepts)'. Since the five precepts contain in *kusalakamma* too. A virtue of *kusalakamma* will emphasize at the personal morality and then increases to the others in order that one can practise in accordance with the good conducts in deeds, words, and thoughts as well as advising or helping the others to conduct together with him. This *kusalakamma* is under the law of *kamma*, a cause of action and a result of action, so it is necessary for a person who wishes a happiness, harmony or peace, because when one done good actions, really acquires its fruits.

Owing to *kusalakamma* focuses on the eradication or decreasing of bodily, verbal, and mental conflicts come from the roots of unwholesome, greed (*lobha*), hatred (*dosa*), and delusion (*Moha*). Hence, it is an important virtue that can remedy the conflicts by which the follower and related one gain benefits both in this world and next world together. Because its virtues aim to create the results or benefits as follows: 1) a life-safety to all of living beings, 2) a property-safety to people, 3) a family-safety to people, 4) a confidence to the related ones, 5) the unity among people, 6) the pleasantness and love among people, 7) benefits, peaces, welfares, and right understandings among people, 8). sacrificeable and generous thoughts and actions, no selfishness, 9) a forgiving and loving, and 10) mindfulness and wisdom.

Therefore, conflicts cannot appear among people because everybody wants to not only develop oneself up to good conducts to each other but also to help others. By this way, the wisdom-society appears without any conflict or disharmony.

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