

## **The Early Buddhist Analysis of Five Aggregates with reference to Mind Culture and Conflict Resolution \***

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The Pali term for mind culture is arguably: "cittabhāvana"<sup>1</sup>. It may also be rendered as mental development. According to early Buddhism the foundation of mental culture is morality (sīla)<sup>2</sup>, mainly the restraintment of the physical and verbal behavior of the person. The exact meaning of the term "cittabhāvana" in the context of Buddhist practice refers to the concentration meditation (samathabhāvana)<sup>3</sup>. Morality and concentration represent the first and the second stages of the progress of the Buddhist Path. The next step in the path is called paññabhāvana"<sup>4</sup>, the development of insight or wisdom. So the general term "mind culture" in this paper refers to both mental development as well as the development of wisdom.

The most suitable Pali term for "conflict" in this context is "jatā"<sup>5</sup>. Its literary meaning is "tangle". The term "jatā" in this sense is particularly related to the psychological aspect of human conflicts.

Thus having clarified the meanings of the two terms-"mind culture" and "conflict" used in this paper, I propose to explain the Early Buddhist approach to conflict resolution especially through the

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