Family:
Its Role in Achieving Global Peace

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Introduction

The study of peace in both theoretical and practical levels has gained momentum with its significant and contemporary importance. With the increasing of human made violence and conflicts, the search for methods to promote peace and harmony has been crucial in the global society. This led to the studies of peace in various aspects and in different levels, such as, political and religious, in regional and national levels.

Buddhism, among the world religions, has been playing significant role in building up a peace loving society. The Buddhist teachings direct an individual towards either spiritual or social liberation. This means, while Buddhism emphasizes the attainment ofNibbāna, it also emphasizes worldly happiness, including family life – an important part of the global society, through moral means.

This paper aims to explore some core teachings of Buddhism in presenting how a peace-loving family can be a source of and role

model for establishing peace in the global society. Firstly, the Buddhist teachings on social philosophy, with special emphasis on the family life, would be scrutinized to present the value of such teachings in eradicating contemporary conflicts and violence. Secondly, the Buddhist concept of peace will be explored briefly to signify its importance in the contemporary world. At the end, the moral values of an individual in relation to establishing peace and harmony in the global society will be discussed. The research will be carried out based on the early Pāli texts.

Buddhist Analysis of Family

One would be utterly disappointed to find that there is hardly any particular discourse in the Pāli canon directly concerning the analysis or the structure of family in the early Buddhist teachings. However, it is not that the Buddha or his enlightened disciples were not concerned for the welfare and advancement of family life. In fact, the Buddhist virtues, both of the spiritual and social, point out that the Buddha was equally concerned for the spiritual and social welfare of all beings. Furthermore, the Buddhist doctrine of the theory of dependent co-origination (paticca samuppāda) explains that everyphenomenon, including an individual and a family, in the universe is not an independent entity. The existence of any phenomenon depends on various factors. The existence and welfare of the human society are too explained thus in Buddhism. Hence, the global society is no different. The ultimate collection of various units of individuals leads to the formation of the global society, where family is an important unit.

The Sīgalovāda-sutta[1] is of special attention in the study of Buddhist social philosophy. The discourse explains various reciprocal duties of every individual in the society. In fact, most of the individuals mentioned in the discourse are fundamental figures of a family. Although the discourse explains the reciprocal duties of each

1. The Buddha, in this discourse, interprets the advice of a late father to his son, who was wrongly following it. In the Buddha's interpretation worshipping the six directions is performing the reciprocal duties towards one's parents, children, wife, teachers, pupils, servants, friends and religious clergies. See Dīgha Nikāya, sutta no. 31.

individual, the intention and effects of these duties are very pluralistic in the ultimate sense. To build up a strong and constructive family, the duties recommended in the discourse are of utmost practical needs for every individual.

The followings are some fundamental factors, which are also related to the teachings in the already mentioned discourse that a strong family needs to acquire or develop for its harmonious and long existence:

- Respect for each other
- Economic strength
- Religious/spiritual progress

The first emphasizes a strong and trustworthy relationship among the family members. In the commercialized global society, whether in case of an individual or a state, the economic strength is an important factor, which the second of the above emphasizes. With the huge development in the human society, life is too sophisticated and rushing. In such situation, religions play important roles in leading the society to peace of mind through spiritual praxis. This is explained with the third factor.

While the Sīgalovāda-sutta emphasizes the reciprocal duties of each individual in a society, it also relates to many other teachings found in the other discourses dealing with the Buddhist teachings on the theme of social philosophy. In implementing one's duties towards other fellow members of a family or the global society, the Five Precepts, the fundamental morals in the Buddhist social philosophy, play some of the basic roles in holding and protecting one's dignity and integrity morally. In Lily de Silva's words, they are the indispensable foundation of a life governed by Dhamma.[2] In fact, the division of morality of the three divisions of the Noble Eightfold Path, is none other than the Five Precepts in precise. Living in accordance with the Five Precepts is said to lead one to confidence

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2. *Radical Therapy: Buddhist Precepts in the Modern World*. BPS, Bodhi Leaves No. 123.

and lack of fear,[3] which are some of the preliminary features in an individual's moral advancement.

The members of a family, also being lay followers, in Buddhism, are strongly emphasized to undertake the Five Precepts. For the Five Precepts guide the family towards a better family in various social and moral aspects. As life is dear to all and no being desire pain, Buddhism puts forward the right of life without any physical or psychological disturbance, including the termination of life, as the foremost precept. In the present age of the world, where people roam with guns and knives – either directly or indirectly promoting danger to other living beings, the first precept indeed is the virtue to be undertaken urgently by all and spread loving-kindness (*metta*).

Next to one's own life, one's property is dear to all. None wishes to lose one's property, rather than increasing its growth. The second precept emphasizes implementation of the protection of the properties of every individual. On the other hand, the method of earning one's property should base on moral grounds. In the early Buddhist scripture, earning one's wealth is emphasized in the manner bee collecting pollen from flowers without harming the flowers.[4] Thus, in living in accordance with the first two precepts, members of a family do neither harm nor kill each other and even other sentient beings, and nor take or earn one's property through immoral means.

Marriage is another fundamental factor in family life. It is the coming together of two individuals, who come to be known as husband and wife, with a strong commitment to travel along the same path together. In fact, the foundation or the origin of a family is based on two partners:the husband and wife. In order to maintaina stronger and trusting relationship between these two individuals, Buddhism emphasizes various duties for each partner to mutually perform, which are well elaborated in the Sīgalovāda-sutta.[5]

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3. See Aṅguttara Nikāya. III. 203.

4. See Dīgha Nikāya. III, 118.

5. In this discourse, the Buddha presents five duties to each person - see ibid.

Furthermore, in maintaining such a relationship, there is no doubt that the sex life of these two individuals is of high importance. Therefore, the third precept, the abstention from sexual misconduct, plays an important role. In other words, this precept strengthensthe implementation of the moral virtue that neither the husband nor the wife should seek sexual pleasure outside their relationship.The Parābhava-sutta records that one not content with one's own wife, but is seen with prostitutes or sexually involved with the wives of others is a cause of one's own downfall.[6]This applies equally to both the husband and wife. According to Nāgārjuna, the pleasure of husband and wife is to be two bodies but one flesh; to take away one who another loves and destroy this deep sentiment is a crime.[7] Such teachings found in the early canonical discourses and later Buddhist texts point out that Buddhism advocates strong and harmonious relationship between husband and wife.

In building up trust among the social beings, verbal communication is an important tool. In a society, where trust and proper relationship between each other do not find their roots, hate and other evil forces find their roots therein leading to various social calamities. In the Atthakaraṇa-sutta, the Buddha states that sensual pleasures are the causes and reasons for lies, which lead to long lasting harm and pain.[8]It is further stated that for a person lying, there is no evil that he might not do.[9]In a family too, disharmony can arise if wrong speech is prevalent. Therefore, Buddhism includes the abstention from false speech as one of the basic precepts for both the monastic as well as the lay followers. With this precept, right speech (*sammā vācā*) is strongly emphasized.

In the contemporary society, intoxicants have become a popular drink for the common people. Furthermore, industries producing

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6. Sutta Nipāta, p. 108. See also Dhammapada verses 309 – 3010.

7. Cited by Peter Harvey from Lamotte; see *An Introduction to Buddhist Ethics*, p. 71.

8. *kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ sampajānamusā bhāsanti, tesaṃ taṃ bhavissati dīgharattaṃ ahitāya dukkhāyāti* – Saṃyutta Nikāya. I, p. 74.

9. *ekaṃ dhammaṃ atītassa bhikkhave purisapuggalassa nāhaṃ tassa kiñcā pāpakammaṃ akaraṇīyanti vadāmi* – Itivuttaka, p. 18.

intoxicants have emerged larger than ever due its huge amount of consumption. While one can enjoy the taste of intoxicants, at the same time, one is also vulnerable to negative effects. The Sīgalovāda-sutta mentions six evil consequences that an individual faces when addicted to intoxicants.

1. Loss of wealth,
2. Increase of quarrels,
3. Susceptibility to disease,
4. Earning an evil reputation,
5. Shameless exposure of body,
6. Weakening of intellect.[10]

These consequences show that they are not just harmful to one but can affect others in various ways. Such as, if a family member is addicted to intoxicants, as the discourse mentions, harmony and stability in family is disrupted, which affects the other family members. In emphasizing the importance of harmony and stability for a happy life, Buddhist teachings discourage its followers from taking intoxicants.

The above Buddhist analysis of family articulates that while Buddhism emphasizes the development of wisdom, virtue plays an important role as the moral basis for every individual and unit of the wider society. Thus, the Buddha's teachings also point out that like every individual of the society, the family, which is a collection of such individuals, is an important unit, which can propel peace and harmony within the society through the moral actions of the family members.

Furthermore, the early Buddhist discourses also point out that the Buddha understood the fact that the parents have the utmost responsibilities to lead their family, including their children and other extended family members, to well being and prosperity. The

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10. *chakho'megahapatiputta ādīnavā surāmerayamajjapamādaṭṭhānānuyoge: sandiṭṭhikā dhanajānī, kalahappavaḍḍhanī, rogānaṃ āyatanaṃ, akittisañjananī, kopīnanidaṃsanī paññāyadubbalīkaraṇītveva chaṭṭhaṃ padaṃ bhavati* – Dīgha Nikāya. III, pp. 181-183.

Samajīvīna-sutta explains:

> Husband & wife, both of them having conviction, being responsive, being restrained, living by the Dhamma, addressing each other with loving words: they benefit in manifold ways. To them comes bliss. . .[11]

On the other hand, they are also mentioned as the foremost teachers of a child, and in return, it is the responsibility of the child to take care of and respect them at the due time.[12]The Maṅgala-sutta mentions that supporting and looking after one's parents, wife and childrenis one of the highest blessings,[13] while Sīgalovāda-sutta points out that every individual performing their reciprocal duties would result in peaceful and harmonious co-existence of the society.

Buddhist Concept of Peace

The world, whether during the time of the Buddha or at present, have existedalong with both conflicts and peace. There is no record in the human history where only peace prevailed, and violence and conflicts are contemporary inventions.Ethnic, religious, economic, political and ideological conflicts, which lead to war, have been common factors in the human history. It is stated, "for the sake of greedy desire, kings and kings are in conflicts, so are monks and monks, people and people, regions and regions, states and states."[14]Furthermore, there are numerous other minor and major conflicts, which lead to disharmony in the society. Nevertheless, as seen in the contemporary time, humans too have struggled or fought for peace through difference means, including through the religious/spiritual means.

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11. English translation by Thanissaro Bhikkhu; see also Aṅguttara Nikāya. II, p. 61.

12. *brahmā'ti mātāpitaro pubbācariyā'ti vuccare . . .* – Itivuttaka, p. 109.

13. *mātāpitu upaṭṭhānaṃ puttadārassa saṅgaho; anākūlā ca kammantā etaṃ maṅgalamuttamaṃ.* - Sutta Nipāta. F 46, p. 47.

14. Cited by Theresa Derlan Yeh in "*The Way to Peace: A Buddhist Perspective*" in International Journal of Peace Studies, Vol. II, Number 11. 2006, from The Middle Length Discourses of the Buddha, Taisho 28: 1547.

Buddhism plays an important role in creating and promoting peace and harmony in the society through its social and spiritual teachings. This is evident from many of the early Buddhist discourses where love for all sentient beings is emphasized. The Karaṇiyametta-sutta, of them, is of utmost concern in this aspect.Herein, the Buddha instructs his followers tocultivate loving-kindness, the first factor of the four sublime states, towards all sentient beings like a mother does to her child.[15]In the Daṇḍavagga, it is stated that when all tremble at fear and, as all fear death, no beings should kill or cause to kill for one's own happiness.[16]Furthermore, one who causes violence is subject to ten evil consequences:

> Sharp pain, or disaster, bodily injury, serious illness, or derangement of mind, trouble from the government, or grave charges, loss of relatives, or loss of wealth, or houses destroyed by ravaging fire; upon dissolution of the body that ignorant man is born in hell.[17]

Clinging to views is also one of the fundamental roots to violence and conflicts. Various discourses of the Pāli canon record various instances where people, including monks and other religious groups, giving rise to conflicts due to their clinging to views.[18] In this regard, Walpola Rahula rightly states the following:

> The idea of self is an imaginary, false belief which has no corresponding reality, and it produces harmful thoughts of 'me' and 'mine', selfish desire, craving, attachment, hatred, ill-will, conceit, pride, egoism, and other defilements, impurities and problems. It is the source of all the troubles in the world from personal conflicts to wars between nations. In short, to this false

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15. *mātā yathā niyaṃ puttaṃ āyusā ekaputtamanurakkhe; evampi sabbabhūtesū mānasaṃ bhāvaye aparimānaṃ* - Sutta Nipāta, p. 26; see also Kuddakapāṭha, p. 9.

16. See Dhammapada verse no. 129-131.

17. English Translation by Acharya Buddharakkhita; for Pāli, see Dhammapada, verse no. 137-140.

18. For example, see Kosambiya-sutta of Majjhima Nikāya.

view can be traced all the evil in the world.[19]

In contrary to the self-view, Buddhism emphasizes right view (*sammā diṭṭhi*), which leads one along the wholesome path. Right view, in fact, is the first factor of the Noble Eightfold Path leading to Nibbāna.The first discourse of the Sutta Piṭaka, where the Buddha is recorded to explaining some sixty to views, aims at dispelling all wrong views and to give rise to right view.[20]

The four sublimesstates draw special attention in the study of the Buddhist concept of peace. They are loving-kindness (*metta*), compassion (*karuṇa*), sympathetic joy (*mudita*) and equanimity (*upekkha*).They are named so as they lead one to the state of happiness where there is no violence and conflicts, for which they are known to be divine (*brahma-vihāra*). The cultivation of these four factors leads to well-being of oneself and one's surrounding environment. In the Brahmavihāra-sutta, the Buddha explains that when a disciple lives with his heart spreading loving-kindness, compassion, sympathetic joy and equanimity towards all directions is free from enmity and distress.[21] Thus, he is one who dwells in peace.

The Buddhist teachings do not emphasize peace from external conditions. According to Buddhism, peace arises from within. In the Māgandiya-sutta, the Buddha states that internal peace comes with the elimination of one's ideological and mental conflicts.[22]Hence, Wijesekera rightly states, "in the ultimate analysis, peace is a psychological condition or attitude, a function of individual thought and feeling."[23]

The practice of loving-kindness thus can be an important tool in achieving this state of peace. It is the cultivation of positive feelings

19. *What the Buddha Taught*, p. 51.

20. The Sutta Piṭaka mentions various types of right views, such as, the Sammādiṭṭhi-sutta of the Majjhima Nikāya.

21. See Aṅguttara Nikāya. V, pp. 299-300.

22. See Sutta Nipāta, p. 164.

23. *The Concept of Peace as the Central Notion of Buddhist Social Philosophy*. BPS, Bodhi Leaves No. 78.

towards oneself and others; in doing so, one gradually realizes that hatred and anger are destructive and violent. One of the Dhammapada verses states that hatred, one of the destructive roots to disorder in the human society, is never appeased by hatred, but with loving-kindness.[24] On the other hand, loving-kindness is a mean to cultivate good friendship, which in return establishes peace and harmony among individuals.[25] It is due to such significance, the practice of loving-kindness has been a well-recommended meditation among the Buddhists around the world. In the Rāja-parikathā-ratnamālā of Nāgārjuna, it is stated that the portion of merit acquired by offering thrice a day and three hundred cooking pots of food is not equivalent to the portion of merit acquired by one instant of love.[26]

While loving-kindness concerns the psychological well-being of an individual, compassion promotes the cultivation of physical well-beingof both oneself as well as one's surrounding environment. One should not misperceive that compassion has to be always giving away material goods. While generosity (*dāna*) is one aspect of compassion, this term connotes a wider meaning. In fact, compassion is the relieving oneself and others from Dukkha. In the Nissāraṇīya-sutta, the Buddha explains that when compassion is developed as awareness, it is also a kind of liberation (*cetovimutti*).[27]It is stated that one who dwells in compassion would not have a conflictual volition and the one who dwells in loving-kindness would always act most appropriately.[28]

In the Visuddhimagga, Buddhaghosa emphasizes that one should begin to develop compassion by reviewing the danger in lack of

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24. *Na hi verena verāni sammantīdha kudācanaṃ; averena ca sammanti esa dhammo sanantano* – Dhammapada verse no. 5.

25. For a detail explanation on this, see "*Loving-Kindness Meditation Increases SocialConnectedness*" in The American Psychological Association. Vol. 8, No. 9. pp. 720-724.

26. Cited by Peter Harvey in *An Introduction to Buddhist Ethics*, p. 107.

27. Aṅguttara Nikāya. III, p. 291.

28. Cited by Theresa Derlan Yeh in "*The Way to Peace: A Buddhist Perspective*" in International Journal of Peace Studies, Vol. II, Number 11 from Dhammapada, Taisho 4:210.

compassion and the advantage in compassion.[29] In the Mahayana teachings, compassion is given preliminary importance, as one endowed with compassion is able to liberate oneself as well as numerous sentient beings. The Bodhisattva is said to be endowed with the greatest form of compassion(*mahākaruṇa*), for which he postpones his final liberation till all beings attain liberation.

Sympathetic joy, as Buddhaghosa explains, is being gladdened on seeing other's success.[30] In other words, rejoicing in other's success rather than being jealous and deriving sorrow for one's defeat. According to Peter Harvey, it is the joy at the joy of others, happiness at their good fortune; it is an antidote to envy and discontent.[31]This is also one path leading to the eradication of jealousy and hatred.

Equanimity is a commonly discussed subject in the Buddhist teachings on the equal emphasis of individual and social welfare. The case of the Buddha's rejection of the caste system and accepting all as human beings is noteworthy as an example. The practice of loving-kindness towards all sentient beings can also be considered one aspect of equanimity. This means one being morally impartial in observing and accepting others. Being in the state of equanimity also helps one to see things as they are.According to Buddhaghosa, equanimity is characterized as promoting the aspect of neutrality towards beings.[32] This factor can be of utmost importance in solving conflicts.

The above discussion points out that the four sublime states are core factors in establishing peace within oneself as well as others. Indeed, Wijesekerera rightly states:

> All social relationships, according to the Buddha, have to be based on these four moods or attitudes, and they are regarded as representing the highest (brahma) conditions for social

29. *The Path of Purification*, p. 308.

30. For a brief, but clear explanation on this, see *The Path of Purification*, p. 312.

31. *An Introduction to Buddhist Ethics*, p. 104.

32. *The Path of Purification*, p. 312.

well-being. In fact, it may be rightly asserted that the concept of the *brahma-viharas* sums up the whole of Buddhist social philosophy and gives it in a nutshell.[33]

On the other hand, the four sublime states can also be interpreted in terms of some of the core precepts, which are also the basis for Buddhist ethics. Accordingly, The first three precepts promote social well-being rather than causing harm or termination of lives. They also teach while protecting one's own property, one also canpractice generosity either materially or immaterially. This indeed leads one to the eradication of greed, one of the three evil roots to human made conflicts. Further more, the remaining two precepts guide one to be truthful and watchful, which can be important features in the practice of sympathetic joy and equanimity. Thus, the outcome of a living in accordance with the Buddhist ethics, where the four sublime states and the Five Precepts play core roles, is peace and harmony within oneself as well as others.

4. Family's Role in Achieving Global Peace

Ven. Medagama Vijiragnana Nayaka Thera notes:

> Society is a complex unit consisting of individuals each having a specific relationship with one another. Each person has a special place within the order of things. Each has a set of duties to perform, and the well-being of society depends on how each individual member functions in it.[34]

This expression, whose parallels are found in various sections of the Pāli canon, clearly points out that every individual has his/her responsibility in establishing peace and harmony for one'sand others' peaceful co-existence. In fact, an individual and the society as a whole are interdependent; as stated earlier, the larger society is the collection of various units, and a single individual being the

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33. The Concept of Peace as the Central Notion of Buddhist Social Philosophy. BPS, Bodhi Leaves No. 78.

34. *Parents and Children: Transmitting the Buddhist Heritage Across Generations.* BPS, Bodhi Leaves No. 151.

smallest unit. Likewise, the existence of a family comes into being with the unification of some particular individuals. Thus, this section of the present work will focus on how a family is able to affect in establishing peace in the global society, a United Nation Millennium Development Goal.

The systematic procedure of building a constructive family where peace and harmony are some of the salient features, which affect the fruitful social structure, is taught indirectly in various Buddhist discourses. In other words, it is not the family responsible for its peaceful and harmonious existence, but it is the responsibility of the members of the family to establish peace and harmony among themselves for their well-being and happiness.As every individual in the society is part of the social community, his/her actions too affect one's own life as well as others. Therefore, one ought tolive righteously for the welfare of the whole community.

Moreover, a righteous being can be an exemplary moral figure in the society like the Buddha, who has been one of the most exemplary figures in the human historyand a source of moral guidance. In the Adhammika-sutta, the Buddha explains the moral role of a leader, which can influence his subjects, with the example of a king. Accordingly, when the king is righteous, the ministers are righteous; when the ministers are righteous, the Brahmins and householders are righteous; and the town folks and the villagers are righteous.[35] Likewise, the chief of a family can play such a significant role, promoting moral values within the family. In the same discourse, the Buddha further states that if the king is not righteous, the other mentioned subjects also follow the same path.[36]Thus would be the case in a family too.

Although the Buddha, to some extent, denies the knowledge

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35. *Yasmiṃ, bhikkhave, samaye rājāno dhammikā honti, rājāyuttāpi tasmiṃ samaye dhammikā honti. Rājāyuttesu dhammikesu brāhmaṇagahapatikāpi tasmiṃ samaye dhammikā honti. Brāhmaṇagahapatikesu dhammikesu negamajānapadāpi tasmiṃ samaye dhammikā honti.* – Aṅguttara Nikāya. II, p. 74.

36. See ibid.

from traditions,[37] it is not the case too that he denies upholding of one's family tradition. In fact, inheriting the family tradition leads to advancement of oneself as well as the others. However, as in the case of accepting knowledge from tradition through verification, on should also verify the moral value of one's family tradition. Clinging to traditions without moral values would lead one to the wrong path.

One of the fundamental roots to violence and conflicts in the individual life and the society, no doubt, is the economic factor. The Buddha was well aware of this and thus the Buddhist social philosophy recommends two types of economic developments: one by the family and the other by the state.[38] As explained in the Cakkavattisīhanāda-sutta, the state is responsible for creating jobs for its citizens to prosper economically.[39] The domestic or family economy emphasized by the Buddha is well explained in the Sīgālovāda-sutta. Firstly, one should earn one's wealth through moral means, like the bee gathering pollen without harming the flowers. Secondly, one's morally acquired wealth should be divided into four portions and spent in the following ways:

1. One portion for one's wants
2. Two portions for one's business
3. One portion should be saved for future use.[40]

This prescription by the Buddha is a healthy way of spending what one has earned through many hardships. Furthermore, both the earning and spending methods prescribed by the Buddha harm neither oneself nor others, but leads to prosperity.

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37. See Aṅguttara Nikāya. I, pp. 189-190.

38. See *Buddhism, Human Rights and Social Renewal*, pp. 87-98.

39. The discourse states that the king should provide wealth to the citizens, but this does not mean that the king should directly provide material wealth. What this statement means is that the king should create jobs, which would benefit the citizens with means to earn their own livings. - See Dīgha Nikāya. III, pp. 58-78.

40. *Ekena bhoge bhuñjeyya dvīhi kammaṃ payojaye catutthañca nidhāpeyya āpadāsu bhavissatī*. – Dīgha Nikāya. III, p. 188.

The rich and powerful individuals, or nations, are elected to govern the global society. However, all rich and power figures in the world are not moral personalities. The Hatthaka-sutta records a person while conversing with the Buddha states that he is respected and listened to by others due to his family wealth.[41] This shows that an individual with his wealth and social dignity also has the ability to influence others. Such a person can be a leading figure in guiding the society in the right path, ultimately resulting in peace and harmonious co-existence. Furthermore, when the Five Precepts are the core source of such a person's moral living, these powerful personalities and nations can play bigger roles in promoting and establishing peace and harmony in the global society, one of the United Nation Millennium Development Goals.

Concluding Remarks

The canonical explanations in this paper present various aspects of the Buddhist teachings on social philosophy. They point out that the Buddhist teachings,while emphasizing the individual welfare, they very carefully scrutinizes that in achieving one's well being others are not to be harmed, but they too are benefitted at the same time. The Five Precepts and the four sublime states, which have been the core sources of this work, suggest that these moral factors are satisfactory for achieving success, prosperity and well-being of every sentient being irrespective of time and region.

Moreover, Buddhism, while accepting the global society as a collection of different units – including the family, also emphasizes that every individual and unit have their own reciprocal duties towards each others. In fact, the existence of the global society depends on the structure and function of these units, which means, when some units lack the moral values, the peaceful and harmonious existence would be disturbed leading to social calamities.

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41. See Aṅguttara Nikāya. IV, p. 218.

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