

An approach from the Buddhist Vinaya for Reconciliation

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There are seven types of conflict resolutions called *Adhikarāṇasamatha* in Buddhist Vinaya. It is also understood as a way of getting rid of the *āpatti*. These conflict resolutions are the legal processes or names of either training rules or Dhamma meaning the resolution byways of reconciliation, win-win, effacing shame (saving face) or subduing of conflict.

The *Tiṇavatthāraka-samatha* as disciplinary measure is different from the rest of the *Adhikarāṇasamathas* in that they are not only interested in safeguarding the moral tone of the character of individuals but also are concerned with settling their disputes and adjudicating over breaches of discipline in such a way that the concord of the monastic community may not be impaired.

It does recognise the existence of contending parties in the Sangha and the possible breakup of the monastic unity through their factional differences. Under such circumstances, even in the face of offences committed, the members of one faction shall not proceed to institute disciplinary action against members belonging to the other group for fear of breaking the unity of the Sangha.

The judging panel facilitates the reconciliation between the two parties. It is a so-called win-win settlement in which both parties are coming to term with each other. There will be no more accusation and counter accusation, no more animosity and hurt-feeling. The term used in the explanation is ‘to cover a dirty ground spoiled with excrement by putting a patch of grass over it’.

The leaders of the two factions would obtain the sanction of their groups to declare before the Sangha, for this purpose, the offences committed by themselves as well as by the members of their respective groups.

This kind of conflict resolution methods as depicted in the Buddhist Vinaya have to be learned and use systematically for the well-being of humans in the present world.

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