



EIGHTH BUDDHIST-CHRISTIAN COLLOQUIUM

PEACE, RECONCILIATION & RESILIENCE IN THE PALI TIPITAKA

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War, Peace, Reconciliation, and Resilience

When it comes to Buddhism in Cambodia, the terms war, peace, reconciliation, and resilience are something we have seen and experienced over and over again.



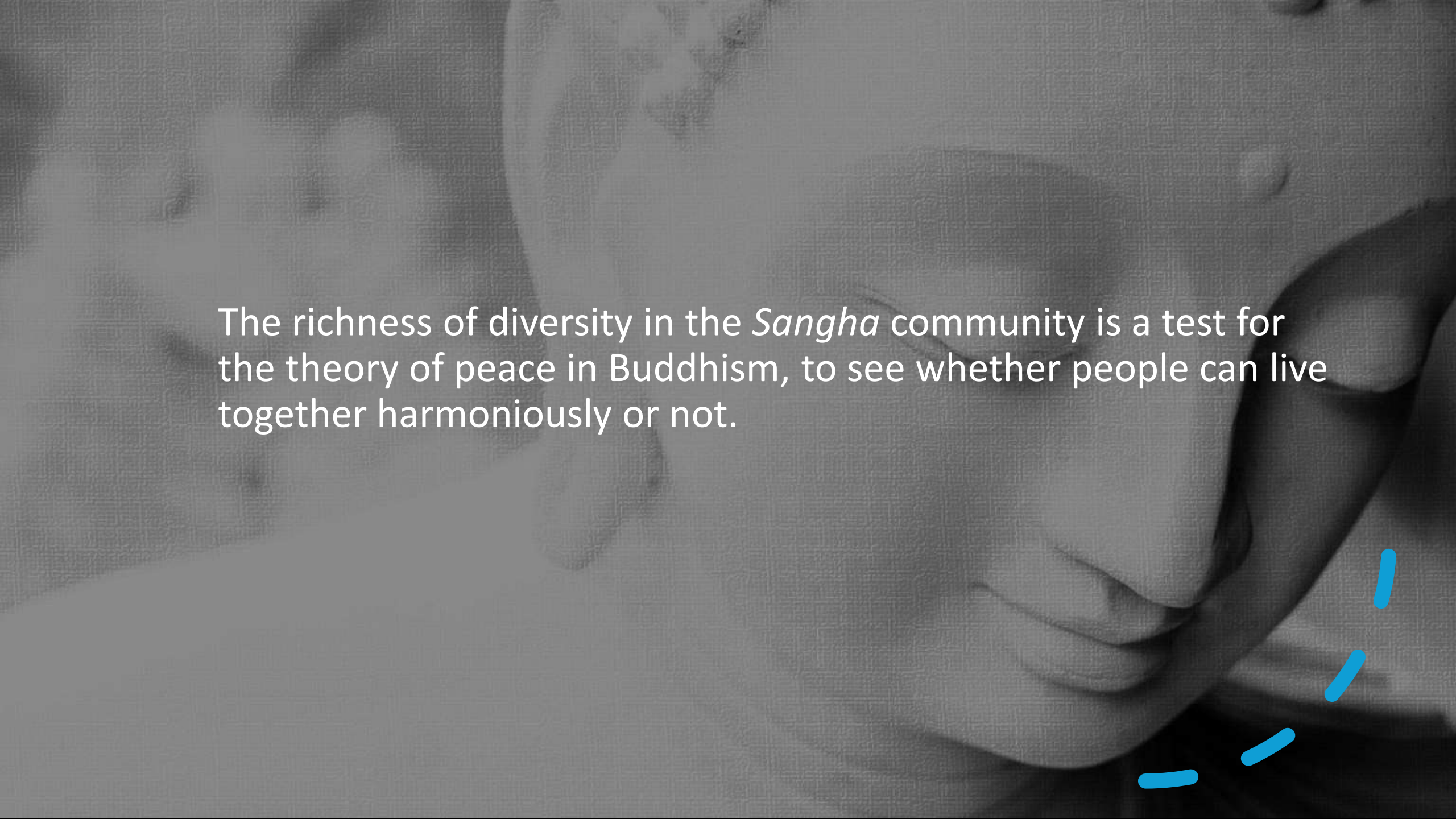
How Peace, Reconciliation, and Resilience are Taught in the Pali Tipitaka

- The *Vinaya* text deals with how the rules and regulations were laid down for the good governance of the *Sangha* community.
- The *Sutta* text is a core collection of Buddhist scriptures, primarily containing the teachings of the Buddha and his disciples on principles and ethics.
- The *Abhidhamma* text is a detailed scholarly analysis and summary of the Buddha's teachings in a systematic way.

Peace through the unity of the *Sangha* community

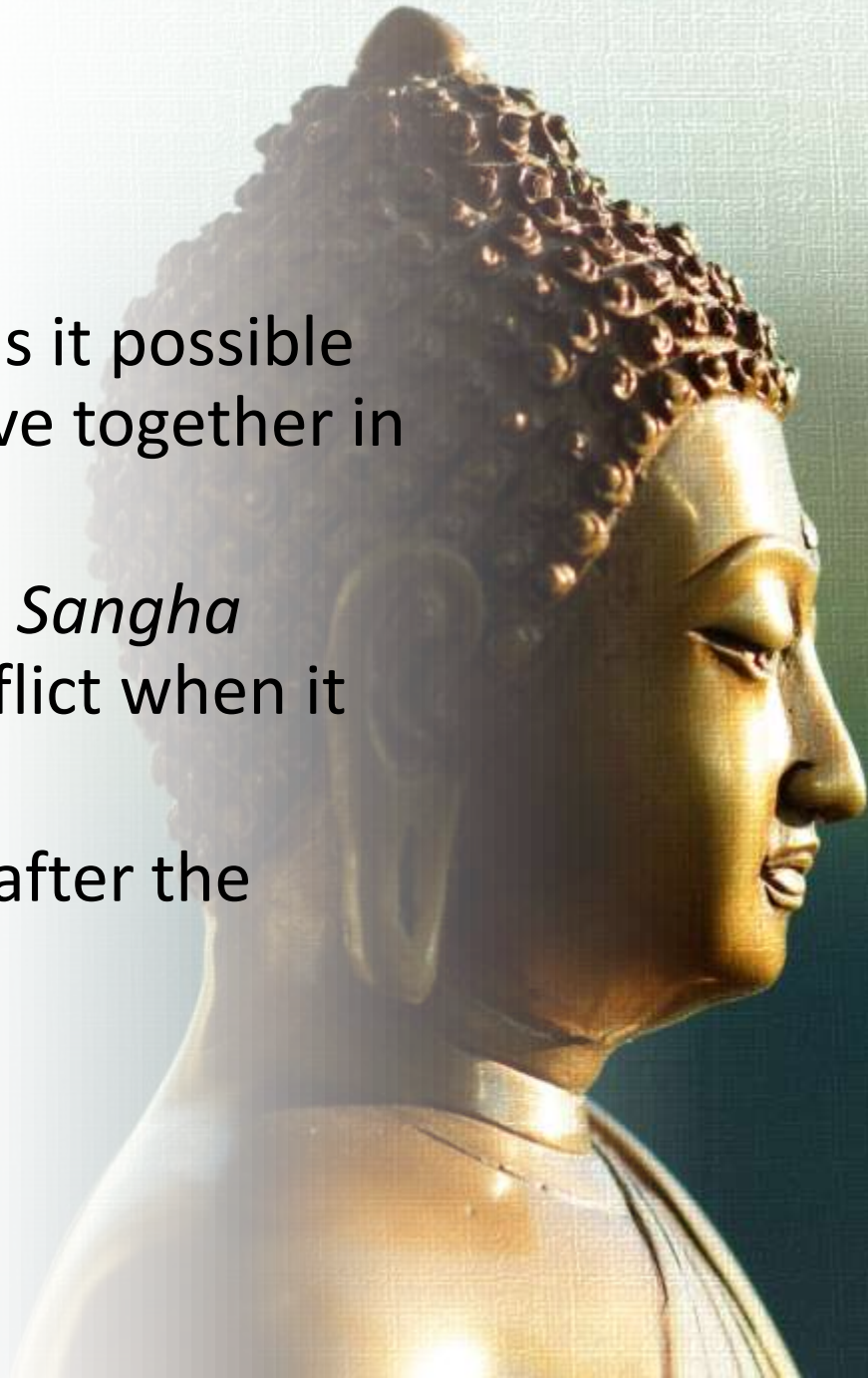
- In the *Pali Tipitaka*, especially the *Vinaya* and *Sutta* texts, we have seen several dialogues between the Buddha and people from different classes, such as Brahmins, kings, merchants, farmers, or people from other classes.
- Buddhism is widely known as an open religious community, which means all people from walks of life are welcome to question or test the teachings of the Buddha, and to join the *Sangha* community.

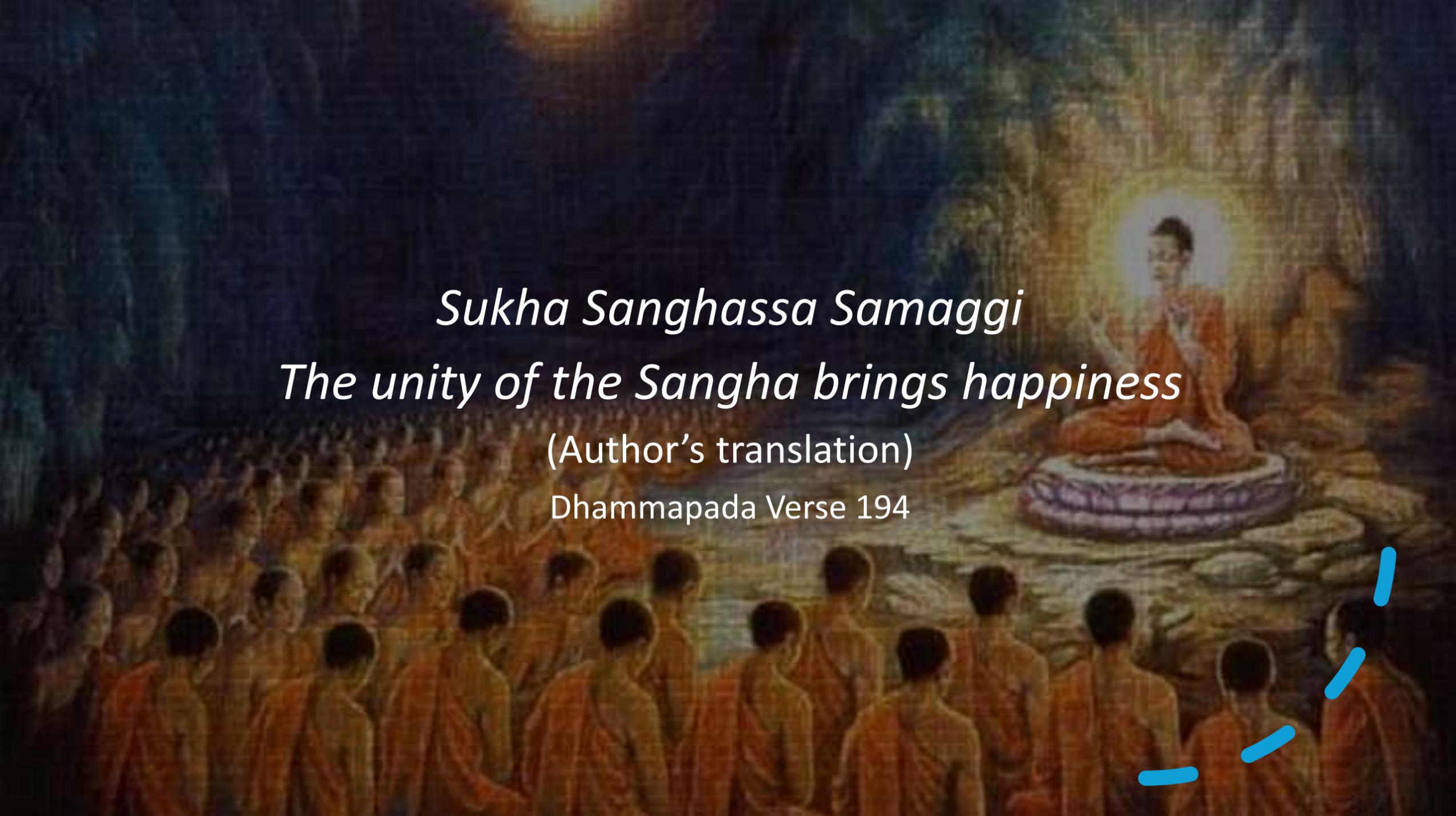




The richness of diversity in the *Sangha* community is a test for the theory of peace in Buddhism, to see whether people can live together harmoniously or not.

- With such differences, is it possible to achieve peace and live together in harmony?
- How does the Buddhist *Sangha* community handle conflict when it occurs in Buddhism?
- How do they reconcile after the conflict?



A painting depicting a Buddhist monk sitting on a lotus throne, surrounded by a large crowd of monks in a cave setting. The monk is illuminated by a bright light, and the crowd of monks is gathered around him, looking towards him. The scene is set in a dark, cavernous space with rocky walls and a large opening in the background.

Sukha Sanghassa Samaggi
The unity of the Sangha brings happiness

(Author's translation)

Dhammapada Verse 194





The Richness of Diversity and Social Inclusion in the Buddhist Community

“Just as, when the great rivers...reach the great ocean, they give up their former names and designations and are simply called the great ocean, so too, when members of the four social classes—*khattiyas*, *brahmins*, *vessas*, and *suddas*—go forth from the household life into homelessness in the *Dhamma* and discipline proclaimed by the Buddha, they give up their former names and clans and are simply called Samanasakyaputta.

Quote from the Pahārāda of Aṅguttara Nikāya in Sutta Pitaka

Decentralization of Authority from the Buddha to the Sanga

- The governance of the *saṅgha* does not rely on a **hierarchical structure** or **individual authority** but is grounded in the principles of ***dharma*** and ***vinaya***.
- **Position** and **influence** within the *saṅgha* were determined, at least in theory, by a **combination** of **wisdom** and **seniority**, granted through **consensus** rather than inherited or secured through **nepotism**.
- The Buddha called this system the ***dhammādhipeyya*** or the *dhammocratic* system.



Reconciling and Restoring Harmony within the Community (*Sāraṇīyādhamma*)

1. *Metta kāyakamma* – Loving-kindness in bodily actions,
2. *Metta vacīkamma* – Loving-kindness in speech,
3. *Metta-manokamma* – Loving-kindness in thought,
4. *Sādhāraṇabhogī* – Sharing things in common,
5. *Sīlasāmaññatā* – Moral harmony,
6. *Diṭṭhisāmaññatā* – View harmony.





Closing remarks: Resilience



Abhaya Forgiveness



Karunā Compassion