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Theravada Collection on Monastic Law The Great Division The chapter on division in the Sangha 1. The account of the dispute at Kosambi

At one time when the Buddha was staying at Kosambi in Ghosita's Monastery, a certain monk had committed an offense. He regarded it as an offense, but there were other monks who did not. Some time later he no longer regarded it as an offense, but there were other monks who did. They said to him, "You've committed an offense. Do you recognize it?" "No, I haven't committed any offense that I should recognize." Soon afterwards the monks achieved unanimity, and they ejected that monk for not recognizing the offense. But that monk was learned, a master of the tradition; he was an expert on the Teaching, the Monastic Law, and the Key Terms; he was knowledgeable and competent, had a sense of conscience, and was afraid of wrongdoing and fond of the training. He went to his friends and said, "This isn't an offense, and so I haven't committed any. And I haven't been ejected, for the legal procedure was illegitimate, reversible, and unfit to stand. Please side with me, venerables, in accordance with the Teaching and the Monastic Law." He was able to form a faction. He then sent the same message to his friends in the country, and again he was able to form a faction. The monks who sided with him went to the monks who had ejected him and said, "This isn't an offense, and so this monk hasn't committed any. He hasn't been ejected, for the legal procedure was illegitimate, reversible, and unfit to stand." They replied, "This is an offense, and he's committed it. And he's been ejected. The legal procedure was legitimate, irreversible, and fit to stand. Venerables, don't side with this monk." But they still sided with him. Soon afterwards a certain monk went to the Buddha, bowed, sat down, and told him all that had happened. Realizing that the Sangha of monks was divided, the Buddha got up from his seat, went to those monks who had done the ejection, and sat down on the prepared seat. He then said to those monks: "Don't just eject a monk for any kind of offense merely because it seems clear to you that he's committed it. It may be that a monk has committed an offense. He doesn't regard it as an offense, but there are other monks who do. If they know, 'This monk is learned and a master of the tradition; he's an expert on the Teaching, the Monastic Law, and the Key Terms; he's knowledgeable and competent, has a sense of conscience, and is afraid of wrongdoing and fond of the training. If we eject him for not recognizing an offense, we won't be able to do the observance-day ceremony with him. Because of this, there'll be arguments and disputes in the Sangha; there'll be schism, fracture, and separation in the Sangha,' and if they understand the gravity of schism, they shouldn't eject that monk. It may be that a monk has committed an offense. He doesn't regard it as an offense, but there are other monks who do. If they know, 'This monk is learned and a master of the tradition; he's an expert on the Teaching, the Monastic Law, and the Key Terms; he's knowledgeable and competent, has a

sense of conscience, and is afraid of wrongdoing and fond of the training. If we eject him for not recognizing an offense, we won't be able to do the invitation ceremony with him; we won't be able to do legal procedures with him; we won't share a seat with him; we won't drink congee with him; we won't sit in the dining hall with him; we won't stay in the same room with him; we won't bow down, stand up, raise our joined palms, or do acts of respect toward one another according to seniority. Because of this, there'll be arguments and disputes in the Sangha; there'll be schism, fracture, and separation in the Sangha,' and if they understand the gravity of schism, they shouldn't eject that monk." The Buddha got up from his seat, went to those monks who were siding with the ejected monk, and sat down on the prepared seat. He then said to those monks: "If you've committed an offense, don't refuse to make amends for it just because you think that you haven't committed it. It may be that a monk has committed an offense. He doesn't regard it as an offense, but there are other monks who do. If he knows, 'These monks are learned and masters of the tradition; they're experts on the Teaching, the Monastic Law, and the Key Terms; they're knowledgeable and competent, have a sense of conscience, and are afraid of wrongdoing and fond of the training. They're unlikely, because of me or anyone else, to act wrongly out of favoritism, ill will, confusion, or fear. And if these monks eject me for not recognizing an offense, they won't be able do the observance-day ceremony with me. Because of this, there'll be arguments and disputes in the Sangha; there'll be schism, fracture, and separation in the Sangha,' and if he understands the gravity of schism, he should confess the offense even out of confidence in the others. It may be that a monk has committed an offense. He doesn't regard it as an offense, but there are other monks who do. If he knows, 'These monks are learned and masters of the tradition; they're experts on the Teaching, the Monastic Law, and the Key Terms; they're knowledgeable and competent, have a sense of conscience, and are afraid of wrongdoing and fond of the training. They're unlikely, because of me or anyone else, to act wrongly out of favoritism, ill will, confusion, or fear. And if these monks eject me for not recognizing an offense, they won't be able to do the invitation ceremony with me; they won't be able to do legal procedures with me; they won't share a seat with me; they won't drink congee with me; they won't sit in the dining hall with me; they won't stay in the same room with me; we won't bow down, stand up, raise our joined palms, or do acts of respect toward one another according to seniority. Because of this, there'll be arguments and disputes in the Sangha; there'll be schism, fracture, and separation in the Sangha,' and if he understands the gravity of schism, he should confess the offense even out of confidence in the others." The Buddha then got up from his seat and left. Monks belonging to different Buddhist sects Soon those monks who sided with the ejected monk did the observance-day ceremony and legal procedures right there within the monastery zone. But the monks who had ejected him went outside the monastery zone and did the observance-day ceremony and legal procedures there. One of the monks who had done the ejection went to the Buddha, bowed, sat down, and told him what was happening. The Buddha replied: "If those monks who side with the

ejected monk do the observance-day ceremony and legal procedures right there within the monastery zone, and it's in accordance with the motion and announcements as I've laid them down, then those procedures are legitimate, irreversible, and fit to stand. And if you, the monks who did the ejection, do the observance-day ceremony and legal procedures right there within the monastery zone, and it's in accordance with the motion and announcements as I've laid them down, then those procedures too are legitimate, irreversible, and fit to stand. This is so because you now belong to a different Buddhist sect. There are these two grounds for belonging to a different Buddhist sect. Either one makes oneself belong to a different Buddhist sect, or a unanimous assembly ejects one for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view. And there are these two grounds for belonging to the same Buddhist sect. Either one makes oneself belong to the same Buddhist sect, or a unanimous assembly readmits one who had been ejected for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view."

Proper conduct when the Sangha is divided

At this time the monks were arguing and disputing in the dining halls in inhabited areas, behaving improperly by body and speech, such as grabbing one another. People complained and criticized them, "How can the Sakyan monks behave like this?" The monks heard the complaints of those people, and the monks of few desires complained and criticized them, "How can monks behave like this?" They told the Buddha. ... "Is it true, monks, that monks are behaving like this?" "It's true, sir." The Buddha rebuked them ... He then gave a teaching and addressed the monks: "When the Sangha is divided and the monks are behaving contrary to the Teaching and are not on friendly terms, they should sit down and reflect, 'We won't behave improperly by body or speech, such as grabbing one another.' When the Sangha is divided, but the monks are behaving in accordance with the Teaching and are on friendly terms, they should sit down one seat apart." The monks were also arguing and disputing in the midst of the Sangha, attacking one another verbally, and were unable to resolve that legal issue. A certain monk went to the Buddha, bowed, and told him what was happening, adding, "Sir, please go to those monks out of compassion." The Buddha consented by remaining silent. He then went to those monks, sat down on the prepared seat, and said, "Enough, monks, don't quarrel and dispute." A certain monk who spoke contrary to the Teaching replied, "Wait, sir, you're the Lord of the Teaching. Be at ease and enjoy the happiness of meditation. We'll face the consequences of this quarreling and disputing." The Buddha repeated his appeal to those monks, but got the same reply. 2. The account of Dighavu

The Buddha then said: "At one time in Benares, monks, there was a king of Kasi called Brahmadata. He was rich and powerful, had many vehicles and transport animals, and possessed a large kingdom and much wealth. Then there was Dighiti, the king of Kosala, who was poor and had little power, who had few vehicles and transport animals, and who possessed only a small kingdom and little wealth. At one time King Brahmadata, armed with his fourfold army, marched out to attack King Dighiti. When King Dighiti heard about this, he

reflected on King Brahmadata's superior wealth and power, and he concluded, 'I'm incapable of repelling even a single strike from Brahmadata. Let me flee the town before he arrives.' And he fled the town together with his queen. King Brahmadata then conquered and seized King Dighiti's army, vehicles, and transport animals, as well as his country and wealth. King Dighiti and his wife set out for Benares. When they eventually arrived, they stayed in the house of a potter on the edge of the town, disguised as wanderers. Soon the queen became pregnant. She craved to see the fully equipped fourfold army arrayed on even ground at sunrise and to drink water from the washing of swords. She told the king. He said, 'How can we possibly achieve this when things are so difficult for us?' She replied, 'Well, if I don't get it, I'll die.' At that time King Brahmadata had a brahmin counselor who was a friend of King Dighiti. King Dighiti went to his friend and told him about his wife's pregnancy and craving. The brahmin replied, 'Well then, let me see the queen.' The queen then went to that brahmin. When he saw her coming, he got up from his seat, arrange his upper robe over one shoulder, raise his joined palms, and uttered a heartfelt exclamation three times: 'You have the king of Kosala in your womb!' And he added, 'Be pleased, lady. You'll get to see the fully equipped fourfold army arrayed on even ground at sunrise and to drink water from the washing of swords.' The brahmin counselor then went to King Brahmadata and said, 'The omens are such, sir, that tomorrow you should have the fully equipped fourfold army arrayed on even ground at sunrise and have the swords washed.' The king told his people to act accordingly. As a consequence, the queen was able to satisfy her craving. When she reached her term, the queen gave birth to a son. They called him Dighavu. Soon enough Prince Dighavu became self-reliant. King Dighiti thought, 'This King Brahmadata has caused us much misfortune; he's taken our army, our vehicles and transport animals, and our country and wealth. If he finds out about us, he'll kill all three of us. Let me take Prince Dighavu to live out of town.' And he did just that. As he was living outside of town, Prince Dighavu was soon training in all branches of knowledge. At this time King Dighiti's old barber was living at King Brahmadata's court. On one occasion he saw King Dighiti and his wife staying in that potter's house, disguised as wanderers. He then went to King Brahmadata and told him. The king ordered his people to get King Dighiti and his wife. When they had done so, he said, 'Bind their arms behind their backs with a strong rope and shave their heads. Parade them from street to street and square to square to the beat of a harsh drum. Then take them out of town through the southern gate, cut them in four, and place the pieces at the four directions.' Saying, 'Yes, sir,' they bound and shaved King Dighiti and his wife, and paraded them as instructed. Just then Prince Dighavu thought, 'I haven't seen my parents for a long time. Why don't I pay them a visit?' When he entered Benares, he saw what was happening to his parents. As he approached them, King Dighiti said to him, 'My dear Dighavu, see neither long nor short. For hatred never ends through hatred; hatred only ends through love.' The people there said to King Dighiti, 'You're insane, King Dighiti, you're babbling. Who's Dighavu? Who are you saying this to?' 'I'm not insane, I'm not

babbling. The wise will understand.’ King Dighiti repeated what he had said to the prince a second and a third time, and the people there reacted as before. Then, when the parading was finished, they took King Dighiti and his wife through the southern gate and cut them in four. They placed the pieces at the four directions, set up guard, and departed. Prince Dighavu entered Benares, brought back some alcohol, and gave it to the guards. When they were lying drunken on the ground, he collected sticks, built a funeral pyre, and placed his parents’ remains on top. He then lit the pyre, and raising his joined palms, he circumambulated it with his right side toward it. Just then King Brahmadata was up in his finest stilt house, and he saw Prince Dighavu doing those funeral rites. He thought, ‘No doubt this is a relative of King Dighiti. This is surely a sign of trouble for me, in that nobody has told me.’ The prince then went into the wilderness and cried his heart out. Wiping away his tears, he entered Benares and went to the elephant stables next to the royal compound. He said to the elephant trainer, ‘Teacher, I wish to learn your profession.’ ‘Well then, young brahmin, I’ll teach you.’ Soon the prince was getting up early in the morning, singing sweetly and playing his lute in the elephant stables. King Brahmadata, too, was getting up early, and he heard that music. He asked his people who it was. They replied that it was a young brahmin who was an apprentice of such-and-such an elephant trainer. ‘Well then, bring him here.’ They brought the prince, and the king asked him whether he was the one who had been singing and playing the lute. When the prince confirmed that it was he, the king said, ‘Well then, sing and play right here.’ Dighavu consented and did his best to please the king. The king said, ‘Now then, young man, please attend on me.’ The prince agreed. The prince then got up before the king and went to bed after him. He willingly performed any services and was pleasant in his conduct and speech. Soon the king put the prince in an intimate position of trust. On one occasion the king said to the prince, ‘Listen, young man. Harness a chariot, and let’s go hunting.’ He did as asked and told the king, ‘Sir, the chariot is ready. You may leave when you’re ready.’ The king mounted the chariot, with the prince driving it. He then drove the chariot away from the army. When they had gone a long way, the king said to the prince, ‘Listen, unharness the chariot. I’m tired. I wish to lie down.’ He did as asked and then sat down cross-legged on the ground. The king lay down, resting his head on the prince’s lap. And because he was tired, he quickly fell asleep. The prince thought, ‘This king has caused us much misfortune. He took our army, our vehicles and transport animals, and our country and wealth. He killed my mother and father. This is my chance to take revenge.’ And he drew his sword from its scabbard. He then thought, ‘At the time of his death, my father said to me, “My dear Dighavu, see neither long nor short. For hatred never ends through hatred; hatred only ends through love.” It wouldn’t be right for me to ignore my father’s advice.’ And he returned the sword to its scabbard. A second and a third time he had the same thoughts, and each time he ended up returning the sword to its scabbard. Just then King Brahmadata suddenly got up, frightened and alarmed. The prince asked him what was the matter, and the king said, ‘I just dreamed that Prince Dighavu, the son of Dighiti the

king of Kosala, attacked me with a sword.’ Seizing the king’s head with his left hand and drawing his sword with his right hand, the prince said to the king, ‘Sir, I’m that Prince Dighavu, the son of Dighiti the king of Kosala. You’ve caused us much misfortune. You took our army, our vehicles and transport animals, and our country and wealth. You killed my mother and father. This is my chance to take revenge.’ The king bowed down with his head at the prince’s feet and said, ‘Dear Dighavu, please spare my life.’ ‘Who am I to spare your life? Sir, it’s you who should spare mine.’ ‘Well then, Dighavu, if you spare my life, I’ll spare yours.’ The king and Dighavu spared each other’s lives. They shook hands and made a vow not to harm one another. The king said to the prince, ‘Well then, Dighavu, harness the chariot and let’s go.’ He did as asked and told to the king, ‘Sir, the chariot is ready. You may leave when you’re ready.’ The king mounted the chariot, with the prince driving it. And he drove it so that it soon rejoined the army. When he was back in Benares, the king gathered his court and said, ‘Now, let me ask you: if you saw Prince Dighavu, the son of Dighiti the king of Kosala, what would you do to him?’ They variously replied, ‘Sir, we’d cut off his hands;’ ‘We’d cut off his feet;’ ‘We’d cut off both his hands and feet;’ ‘We’d cut off his ears;’ ‘We’d cut off his nose;’ ‘We’d cut off both his ears and nose;’ ‘We’d cut off his head.’ ‘Well, this is Prince Dighavu, the son of Dighiti the king of Kosala. You shouldn’t do anything to harm him. I’ve spared his life and he’s spared mine.’ Soon afterwards the king said to Dighavu, ‘Dighavu, what’s the meaning of that which your father told you at the time of his death?’ ‘When he said, “Not long,” he meant, “Don’t harbor hate for a long time.” When he said, “Not short,” he meant, “Don’t hastily break with your friends.” And when he said, “For hatred never ends through hatred; hatred only ends through love,” he was referring to your killing of my mother and father. For if I had killed you, those who wish you well would’ve killed me, and those who wish me well would in turn have killed them. In this way the hatred would never end through hatred. But now you’ve spared my life and I’ve spared yours. In this way hatred ends through love.’ The king thought, ‘It’s amazing how wise Dighavu is, as he’s able to fully understand the meaning of his father’s brief statement.’ He gave him back his father’s army, his vehicles and transport animals, and his country and wealth. And he also gave him his own daughter. “In this way, monks, those kings who had the authority to punish were actually patient and gentle. But right here, you who’ve gone forth on this well-proclaimed spiritual path, do you shine with your patience and gentleness?” A third time the Buddha said to those monks, “Enough, monks, don’t quarrel and dispute.” And a third time that monk who spoke contrary to the Teaching replied, “Wait, sir, you’re the Lord of the Teaching. Be at ease and enjoy the happiness of meditation. We’ll face the consequences of this quarreling and disputing.” The Buddha thought, “These foolish men are consumed by emotions. It’s not easy to persuade them,” and he got up from his seat and left. The first section for recitation on Dighavu is finished.

Then, after robing up in the morning, the Buddha took his bowl and robe and entered Kosambi for alms. When he had completed his almsround, eaten his meal, and returned, he put his dwelling in order. He then took his bowl and robe, and while standing in the midst of the Sangha, he spoke these verses: “When many voices shout at once, No-one thinks they are a fool. Even as the Sangha splits, They do not think it through. Forgetting to speak wisely, They are obsessed by speech; Saying whatever they like, They don’t know what leads them on. ‘They abused me, they hit me, They defeated me, they robbed me.’ For those who carry on like this, Hatred cannot end. ‘They abused me, they hit me, They defeated me, they robbed me.’ For those who do not carry on like this, Hatred has an end. For never does hatred End through hatred; Only through love does it end—This is an ancient law. Others do not know That here we need restraint; But there are those there who know, That quarrels end like this. Those breaking bones and killing, Those taking cows, horses, and wealth, Those plundering the country, Even they can stay together—Why then cannot you? If you find a discerning friend, A steadfast companion, good to live with, Then overcome all problems, And go with them, glad and mindful. If you do not find a discerning friend, A steadfast companion, good to live with, Then like a king giving up his kingdom, Wander alone like a mighty elephant in the forest. It’s better to wander alone, For there is no friendship with fools. Wander alone and do no bad, Unconcerned, like a mighty elephant in the forest.”

3. The account of going to Balakalonaka After speaking these verses, the Buddha went to the village of Balakalonaka. At that time Venerable Bhagu was staying near that village. When Bhagu saw the Buddha coming, he prepared a seat and set out a foot stool, a foot scraper, and water for washing the feet. He then went out to meet the Buddha, receiving his bowl and robe. The Buddha sat down on the prepared seat and washed his feet. When Bhagu had bowed and sat down, the Buddha said to him, “I hope you’re keeping well, monk, I hope you’re getting by? I hope you’re not having any trouble getting almsfood?” “I’m keeping well, sir, I’m getting by. I’m having no trouble getting almsfood.” The Buddha instructed, inspired, and gladdened Bhagu with a teaching. He then got up from his seat and went to the Eastern Bamboo Park. 4. The account of going to the Eastern Bamboo Park At this time Venerable Anuruddha, Venerable Nandiya, and Venerable Kimila were staying at the Eastern Bamboo Park. The park keeper saw the Buddha coming and said to him, “Ascetic, don’t enter this park. There are three gentlemen here, practicing for their own good. Please, don’t disturb them.” When Anuruddha heard the park keeper advising the Buddha, he said, “Please don’t block the Buddha. It’s our teacher who’s arrived.” Anuruddha then went to Nandiya and Kimila and said, “Come out, venerables, our teacher has arrived.” The three of them went out to meet the Buddha. One received his bowl and robe, one prepared a seat, and one put out a foot stool, a foot scraper, and water for washing the feet. The Buddha sat down on the prepared seat and washed his feet. When they had bowed and sat down, the Buddha said to them, “I hope you’re all keeping well, Anuruddha, I hope you’re getting by? I hope you’re not having any trouble getting almsfood?” “We’re keeping well, sir, we’re

getting by. We're not having any trouble getting almsfood." "I hope you're living together in peace and harmony, blending like milk and water, and regarding one another with affection?" "Yes, we are." "And how do you do this?" "I think like this: 'How fortunate I am to be living with such fellow monastics!' And I do acts of good will toward them by body, speech, and mind, both in public and in private. I think, 'Why don't I set aside what I wish to do and instead do what these venerables wish?' And that's what I do. We're separate in body, but it might seem as if we're one in mind." Nandiya and Kimila then repeated what Anuruddha had said. "I hope, Anuruddha, that you're heedful and energetic?" "Yes, sir, we are." "And how is it that you're heedful and energetic?" "Whoever returns first from almsround in the village, he prepares the seats and sets out a foot stool, a foot scraper, and water for washing the feet. He washes the bowl for leftovers and puts it back out, and sets out water for drinking and water for washing. Whoever returns last from almsround may eat the leftovers, or he discards them where there are no cultivated plants or in water without life. He puts away the seats and also the foot stool, the foot scraper, and the water for washing the feet. He washes the bowl for leftovers and puts it away, puts away the water for drinking and the water for washing, and sweeps the dining hall. Whoever sees that the pot for drinking water, the pot for washing water, or the waterpot in the restroom is empty fills it. If he can't do it by himself, he calls someone over by hand signal, and they move it together. We don't speak because of that. And every five days we sit together the whole night to discuss the Teaching." 5. The account of going to Palileyyaka The Buddha then instructed, inspired, and gladdened Venerable Anuruddha, Venerable Nandiya, and Venerable Kimila with a teaching. He then got up from his seat and set out wandering toward Palileyyaka. When he eventually arrived, he stayed in a protected forest grove, at the foot of an auspicious sal tree. Then, while he was reflecting in private, the Buddha thought, "Previously, when I was surrounded by those quarreling monks at Kosambi, I wasn't at ease. But now that I'm alone, away from those monks, I'm happy and at ease." At that time there was a large bull elephant who lived surrounded by a herd—by males and females, by juveniles and babies. He ate grass with the tips broken off and drank muddy water. Other elephants ate the branches that he had pulled down. And when he was immersed in a pool, the female elephants came rubbing their bodies against his. He considered this and thought, "Why don't I leave the herd and stay by myself?" He then left the herd and went to Palileyyaka, to where the Buddha was at the foot of the auspicious sal tree. And he attended on the Buddha, using his trunk to set out water for drinking and water for washing, and to clear the vegetation. He thought, "Previously, when I was surrounded by the other elephants, I wasn't at ease. But now that I'm alone, away from those elephants, I'm happy and at ease." After considering his own seclusion and reading the mind of the elephant, the Buddha uttered a heartfelt exclamation: "The mind of this mighty elephant, With tusks like chariot poles, Agrees with the mind of the Sage, Since they each delight in the forest solitude."

When the Buddha had stayed at Palileyyaka for as long as he liked, he set out wandering toward Savatthi. When he eventually arrived, he stayed in the Jeta Grove, Anathapindika's Monastery. Soon the lay followers in Kosambi considered, "These venerable monks at Kosambi have caused us much misfortune. The Buddha himself left because he was troubled by them. Well then, let's not bow down, rise up, raise our joined palms, or do acts of respect toward them. And let's not honor, respect, esteem, or associate with them, nor give them almsfood. Then, they'll either leave, disrobe, or reconcile with the Buddha." And they did just that. Soon the monks at Kosambi said, "Well then, let's go to Savatthi and resolve this legal issue in the presence of the Buddha." 6. The account of the eighteen grounds The monks at Kosambi put their dwellings in order, took their bowls and robes, and went to Savatthi. When Venerable Sariputta heard that they were coming, he went to the Buddha, bowed, sat down, and told him, adding, "Sir, how should I act toward these monks?" "Take your stand in accordance with the Teaching." "And how do I know what accords with the Teaching and what doesn't?" "There are eighteen grounds for knowing that someone is speaking contrary to the Teaching: A monk proclaims what's contrary to the Teaching as being in accordance with it, and what's in accordance with the Teaching as contrary to it. He proclaims what's contrary to the Monastic Law as being in accordance with it, and what's in accordance with the Monastic Law as contrary to it. He proclaims what hasn't been spoken by the Buddha as spoken by him, and what's been spoken by the Buddha as not spoken by him. He proclaims what wasn't practiced by the Buddha as practiced by him, and what was practiced by the Buddha as not practiced by him. He proclaims what wasn't laid down by the Buddha as laid down by him, and what was laid down by the Buddha as not laid down by him. He proclaims a non-offense as an offense, and an offense as a non-offense. He proclaims a light offense as heavy, and a heavy offense as light. He proclaims a curable offense as incurable, and an incurable offense as curable. He proclaims a grave offense as minor, and a minor offense as grave. And there are eighteen grounds for knowing that someone is speaking in accordance with the Teaching: A monk proclaims what's contrary to the Teaching as such, and what's in accordance with the Teaching as such. He proclaims what's contrary to the Monastic Law as such, and what's in accordance with the Monastic Law as such. He proclaims what hasn't been spoken by the Buddha as such, and what's been spoken by the Buddha as such. He proclaims what wasn't practiced by the Buddha as such, and what was practiced by the Buddha as such. He proclaims what wasn't laid down by the Buddha as such, and what was laid down by the Buddha as such. He proclaims a non-offense as such, and an offense as such. He proclaims a light offense as light, and a heavy offense as heavy. He proclaims a curable offense as curable, and an incurable offense as incurable. He proclaims a grave offense as grave, and a minor offense as minor." When Venerable Mahamoggallana heard ... When Venerable Mahakassapa heard ... When Venerable Mahakaccana heard ... When Venerable Mahakotthika heard ... When Venerable Mahakappina heard ... When Venerable Mahacunda heard ... When Venerable Anuruddha heard ... When Venerable Revata heard ... When Venerable Upali heard ... When Venerable

Ananda heard ... When Venerable Rahula heard that they were coming, he too went to the Buddha, bowed, sat down, and told him, adding, "Sir, how should I act toward these monks?" "Take your stand in accordance with the Teaching." "And how do I know what accords with the Teaching and what doesn't?" The Buddha told him, too, about the eighteen grounds for knowing that someone is speaking contrary to the Teaching and the eighteen grounds for knowing that someone is speaking in accordance with the Teaching. When Mahapajapati Gotami heard that they were coming, she too went to the Buddha, bowed, and told him, adding, "Sir, how should I act toward these monks?" "Well, Gotami, listen to the teaching from both sides. Then approve of the views, beliefs, and persuasion of those who speak in accordance with the Teaching. And whatever support the Sangha of nuns seeks from the Sangha of monks, they should get it all from those who speak in accordance with the Teaching." When Anathapindika heard that they were coming, he too went to the Buddha, bowed, sat down, and told him, adding, "Sir, how should I act toward these monks?" "Well, householder, make offerings to both sides and listen to their teachings. Then approve of the views, beliefs, and persuasion of those who speak in accordance with the Teaching." When Visakha Migaramata heard that they were coming, she too went to the Buddha, bowed, sat down, and told him, adding, "Sir, how should I act toward these monks?" "Well, Visakha, make offerings to both sides and listen to their teachings. Then approve of the views, beliefs, and persuasion of those who speak in accordance with the Teaching." Eventually those monks from Kosambi arrived at Savatthi. Venerable Sariputta went to the Buddha, bowed, sat down, and told him, adding, "How should we prepare dwellings for these monks?" "Give them dwellings in a separate place." "But what should we do if there are no dwellings in a separate place?" "In that case, create separate resting places and then give them out. Under no circumstances, Sariputta, should a dwelling be reserved for a more senior monk. If you do, you commit an offense of wrong conduct." "And what should we do regarding food and requisites?" "Food and requisites should be distributed equally to everyone." 7. The instruction to readmit Then that ejected monk reflected on the Teaching and the Monastic Law, and he concluded, "This is an offense and I've committed it. I've been ejected, for the legal procedure was legitimate, irreversible, and fit to stand." He went to those who were siding with him and told them what he had been thinking, adding, "Come, venerables, please readmit me." They then took that monk to the Buddha, bowed, sat down, and told him what had happened, adding, "Sir, what should we do now?" "This is an offense, monks, and this monk has committed it. He's been ejected, for the legal procedure was legitimate, irreversible, and fit to stand. But since he recognizes this, he should be readmitted." 8. Discussion of unity in the Sangha Soon afterwards the monks who had been siding with the ejected monk readmitted him. They then went to the monks who had ejected him and said, "This monk has recognized that he had committed an offense and was ejected. He's now been readmitted. Because of this, the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, has been removed. To resolve this matter, let's unify the

Sangha.” The monks who had done the ejection went to the Buddha, bowed, sat down, and told him what had happened, adding, “How should we proceed with this?” “This being the case, you should resolve this matter by unifying the Sangha. And it should be done like this. Everyone should gather in one place, including those who are sick. No-one should give their consent. A competent and capable monk should then inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. This monk has recognized that he had committed an offense and was ejected. He’s now been readmitted. Because of this, the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, has been removed. If the Sangha is ready, let’s resolve this matter by unifying the Sangha. This is the motion. Please, venerables, I ask the Sangha to listen. This monk has recognized that he had committed an offense and was ejected. He’s now been readmitted. Because of this, the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, has been removed. The Sangha resolves this matter by unifying the Sangha. Any monk who approves of resolving this matter by unifying Sangha should remain silent. Any monk who doesn’t approve should speak up. The Sangha has resolved this matter by unifying the Sangha. The schism in the Sangha has come to an end. The fracture in the Sangha has come to an end. The separation in the Sangha has come to an end. The Sangha approves and is therefore silent. I will remember it thus.’ The observance-day ceremony, the recitation of the Monastic Code, should be done straightaway.”

9. Upali’s questions about unity in the Sangha Soon afterwards Venerable Upali went to the Buddha, bowed, sat down, and said, “Sir, if the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, hasn’t been decided by the Sangha, hasn’t been resolved by the Sangha, yet the Sangha unifies the Sangha—is that unity in the Sangha legitimate?” “That unity in the Sangha is illegitimate.” “If the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, has been decided by the Sangha, has been resolved by the Sangha, and the Sangha then unifies the Sangha—is that unity in the Sangha legitimate?” “That unity in the Sangha is legitimate.” “And sir, how many kinds of unity in the Sangha are there?” “There are two kinds of unity in the Sangha. There’s the unity in the Sangha where the wording is fulfilled, but not the purpose. And there’s the unity in the Sangha where both the wording and the purpose are fulfilled. If the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, hasn’t been decided by the Sangha, hasn’t been resolved by the Sangha, yet the Sangha unifies the Sangha, this is called unity in the Sangha where the wording is fulfilled, but not the purpose. If the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, has been decided by the Sangha, has been resolved by the Sangha, and the Sangha then unifies the Sangha, this is called unity in the Sangha where both the wording and the purpose are fulfilled.” Upali then got up from his seat, arrange his upper robe over one shoulder, raise his joined palms, and spoke to the Buddha in verse: “In

regard to the duties and discussions of the Sangha, In regard to the business that arises and the investigations—A person of great value, how does he handle these? How is a monk fit to deal with these?” “Blameless in the basic morality, Watching his own behavior, with senses well-restrained—His enemies cannot legitimately criticize him; There’s nothing for them to correct in him. Having such purity of conduct, Enabled, he speaks confidently; Without fear, he doesn’t tremble in a gathering; He doesn’t neglect the meaning and speaks naturally. If then asked a question in a gathering, He’s neither shy nor timid. His words are timely and pertinent; He watchfully satisfies a discerning gathering. Respectful of more senior monks, Having confidence in his teacher, Able to investigate, clever in discussion, Skilled in defeating his opponents. Wherever his opponents turn, he refutes them, And the crowd is convinced. He doesn’t abandon his position, Yet answers questions without hurting anyone. He’s capable of acting as messenger, And about the business of the Sangha, they speak to him. When speaking, or sent out by the community of monks, He doesn’t think, ‘I’m doing it.’ As far as the actions by which one commits offenses, And how they’re cleared, Both these analyses he has learned well. He’s skilled in the ways of clearing offenses. If one is sent away for one’s conduct, But once sent away one acts rightly, There’s readmittance for one who lives thus. This too he knows, the one skilled in analysis. Respectful of more senior monks, Yet whether junior, senior, or of middle standing, The wise practice for the benefit of the many—Such a monk is fit to deal with these.” The tenth chapter on division in the Sangha. This is the summary: “The splendid Victor was in Kosambi, When disputing for not seeing an offense; One should not eject for just any offense, One should confess an offense out of faith. Just there inside the monastery zone, And just Balaka, Bamboo Park; And Palileyya, Savatthi, And Sariputta, Kolita. Mahakassapa, and Kaccana, Kotthika, and with Kappina; Mahacunda, Anuruddha, And both Revata and Upali. Ananda, and also Rahula, Gotami, Anathapindika; And separate dwellings, And food and requisites equally. No-one is to give their consent, Questioned by Upali; Blameless in morality, Harmonious in the Teaching of the Victor.” The chapter on division in the Sangha is finished. The Great Division is finished. The canonical text of the Great Division is finished.