

PLI-TV-KD17

Exported from Holy-Writings.com on 2026-06-19 — 1 clipping

Theravada Collection on Monastic Law The Small Division The chapter on schism in the Sangha The first section for recitation 1. The account of the going forth of the six Sakyans

At one time the Buddha was staying at the Mallian town of Anupiya. At that time a number of well-known young Sakyans had followed the Buddha in going forth. Then there were the brothers Mahanama and Anuruddha. Anuruddha had been brought up in great comfort. He had three stilt houses: one for the winter, one for the summer, and one for the rainy season. He spent the four months of the rainy season in the rainy-season house, attended on only by female musicians, never descending from that house. Mahanama thought, "A number of well-known young Sakyans have just followed the Buddha in going forth, but no-one from our household. Why doesn't Anuruddha or I go forth?" He then went to Anuruddha and told him what he had thought. Anuruddha replied, "I've been brought up in great comfort. I'm not able to go forth. You go forth." "Come, then, let me teach you how to run the family business. First you must plow the fields, then sow the seeds, irrigate, and drain, and then weed. Next you must cut the harvest, gather it together, and make sheaves. You must then thresh it, remove the straw and husk, and then winnow it before you bring it into storage. And next year you must do the same, and the next." "But when does the work stop? I can't see any end to it. When can you enjoy yourself with worldly pleasures, free from bother?" "The work doesn't stop and you won't see any end to it. While the work was still unfinished, our fathers and grandfathers have all died." "Well then, you go ahead and run the family business. I'll go forth into homelessness." Anuruddha then went to his mother and said, "Mom, I wish to go forth into homelessness. Please allow me." "Both of you, Anuruddha, my two sons, are dear and beloved to me. Even if you died, I would lose you against my wishes. So how can I allow you to go forth into homelessness while you're still living?" A second time Anuruddha asked the same question and got the same reply. He then asked a third time. At that time the Sakyans were ruled by King Bhaddiya, a friend of Anuruddha's. Anuruddha's mother considered this and thought, "Bhaddiya won't be able to go forth into homelessness." And she said to Anuruddha, "If King Bhaddiya goes forth, you may go forth too." Anuruddha then went to King Bhaddiya and said, "My going forth depends on yours." "Don't worry about whether your going forth depends on mine or not. I'm with you. Just go forth when you like." "Come, let's go forth together." "I'm not able to go forth. I'm not able to do what you do. There's nothing I can do about it. You go forth." "My mother told me that I may go forth only if you go forth. And then you said, 'Don't worry about whether your going forth depends on mine or not. I'm with you. Just go forth when you like.' So come, let's go forth together." At that time people spoke the truth, and so Bhaddiya said to Anuruddha, "Please wait seven years.

Then we'll go forth together." "That's too long. I'm not able to wait for seven years." "Then wait six years ... five years ... four years ... three years ... two years ... one year, and we'll go forth together." "That's too long. I'm not able to wait for one year." "Then wait seven months, and we'll go forth together." "That's too long. I'm not able to wait for seven months." "Then wait six months ... five months ... four months ... three months ... two months ... one month ... half a month, and we'll go forth together." "That's too long. I'm not able to wait for half a month." "Then wait seven days, while I hand over the rulership to my sons and brothers." "Seven days isn't long. I'll wait." Soon afterwards King Bhaddiya, Anuruddha, Ananda, Bhagu, Kimila, and Devadatta, with the barber Upali as the seventh, went out to the park with the fourfold army, just as they had in the past. After going a good distance, they turned back the army. They then entered a foreign territory, removed their ornaments, bound them into a bundle with an upper robe, and said to Upali, "Now turn back, Upali. This is enough for you to live on." As Upali was returning, he thought, "The Sakyans are temperamental. They may think that I'm responsible for the departure of these young men and have me executed. Now, if these young Sakyans are going forth into homelessness, why shouldn't I?" Undoing the bundle, he hung the goods from a tree, saying, "This is given to whoever sees it. They may take it away." And he returned to the young Sakyans. Seeing Upali coming, they said to him, "Why are you coming back, Upali?" And he told what he had done. "You have done the right thing. The Sakyans are indeed temperamental. They might well have held you responsible for our departure and have had you executed." The young Sakyans then took Upali with them and went to the Buddha, where they bowed, sat down, and said, "Sir, we Sakyans are proud. This barber Upali has been serving us for a long time. Please let him go forth first. We'll then bow down to him, rise up for him, raise our joined palms to him, and do acts of respect toward him. In this way our Sakyan pride will be humbled." And the Buddha had Upali go forth first, and afterwards the young Sakyans. During that very rainy season Venerable Bhaddiya realized the three insights, Venerable Anuruddha obtained clairvoyance, Venerable Ananda realized streamentry, whereas Devadatta obtained supernormal powers, but no stage of awakening. Then, when Bhaddiya was in the wilderness, at the foot of a tree, or in an empty dwelling, he frequently uttered this heartfelt exclamation: "Oh, what happiness! Oh, what happiness!" A number of monks went to the Buddha, bowed, sat down, and told him what was happening, adding, "No doubt Bhaddiya is dissatisfied with the spiritual life. He's saying this because he's recalling his former happiness as a king." The Buddha addressed a certain monk: "Go, monk, and in my name say to Bhaddiya, 'Bhaddiya, the Teacher is calling you.'" Saying, "Yes, sir," he did just that. Bhaddiya consented. He then went to the Buddha, bowed, and sat down. The Buddha said to him, "Is it true, Bhaddiya, that when you're in the wilderness, at the foot of a tree, or in an empty dwelling, you frequently utter this heartfelt exclamation: 'Oh, what happiness! Oh, what happiness!'" "Yes, venerable sir." "But why do you say this?" "In the past, sir, when I was a king, I was well protected

within and outside the royal compound, within and outside of town, and within and outside the country. But although I was protected and guarded in this way, I was fearful, agitated, and distrustful. But now, sir, when I'm in the wilderness, at the foot of a tree, or in an empty dwelling, I'm free from fear, agitation, and distrust. I'm free from bother, relaxed, living on what's given by others, with a mind as free as a wild animal. That's why I say this." Seeing the significance of this, on that occasion the Buddha uttered a heartfelt exclamation: "They who have no anger within, Gone beyond any kind of existence, Happy, free from fear and sorrow—Even the gods are unable to see them."

2. The account of Devadatta When the Buddha had stayed at Anupiya for as long as he liked, he set out wandering toward Kosambi. When he eventually arrived, he stayed in Ghosita's Monastery. Then, while reflecting in private, Devadatta thought, "Who might I inspire to have confidence in me, so that I'd get much material support and honor?" And it occurred to him, "Prince Ajatasattu is young and has a bright future. Why don't I inspire him to have confidence in me? Then I'll get much material support and honor." He put his dwelling in order, took his bowl and robes, and left for Rajagaha, where he eventually arrived. He then transformed himself into a boy wearing a snake as a belt and appeared on Prince Ajatasattu's lap. When Ajatasattu became fearful and agitated, Devadatta said to him, "Are you afraid of me, prince?" "I am. Who are you?" "I'm Devadatta." "If you're Venerable Devadatta, please appear in your own form." Devadatta abandoned the form of a boy and stood in front of Ajatasattu, wearing his robes and carrying his bowl. By means of this wonder Devadatta was able to inspire Ajatasattu to have confidence in him. Ajatasattu then attended on him morning and evening, with five hundred carriages and a meal offering of five hundred dishes of food. Overcome by material support, honor, and praise, Devadatta started desiring to lead the Sangha of monks. But with the appearance of that thought, his supernormal powers disappeared. At that time Kakudha the Koliyan, the attendant to Venerable Mahamoggallana, had recently died and been reborn in a mind-made body. He had acquired a body two or three times the size of the fields of a Magadhan village. Yet he harmed neither himself nor others with that body. Soon afterwards the god Kakudha approached Mahamoggallana, bowed down, and told him about Devadatta's desire and the disappearance of his supernormal powers. He then bowed down, circumambulated Mahamoggallana with his right side toward him, and disappeared right there. Mahamoggallana then went to the Buddha, bowed, sat down, and told him all that had happened. The Buddha said, "But, Moggallana, have you read Kakudha's mind so that you know that all he says is just so and not otherwise?" "I have, venerable sir." "Remember these words, Moggallana! Soon that fool will show himself as he truly is." 3. Discussion of the five kinds of teachers "Moggallana, there are five kinds of teachers in the world. One kind of teacher is impure in behavior, while claiming it is pure. His disciples know about this, but think, 'It would be unpleasant for him if we inform the householders. And it's because of him that we're honored with gifts of robe-cloth, almsfood,

dwelling, and medicinal supplies. How, then, can we inform them? He'll be known through his own actions.' The disciples conceal the impure behavior of such a teacher, and the teacher expects them to do so. Another kind of teacher is impure in livelihood, while claiming it is pure. His disciples know about this, but think, 'It would be unpleasant for him if we inform the householders. And it's because of him that we're honored with gifts of robe-cloth, almsfood, dwellings, and medicinal supplies. How, then, can we inform them? He'll be known through his own actions.' The disciples conceal the impure livelihood of such a teacher, and the teacher expects them to do so. Still another kind of teacher gives impure teachings, while claiming they are pure. His disciples know about this, but think, 'It would be unpleasant for him if we inform the householders. And it's because of him that we're honored with gifts of robe-cloth, almsfood, dwellings, and medicinal supplies. How, then, can we inform them? He'll be known through his own actions.' The disciples conceal the impure teachings of such a teacher, and the teacher expects them to do so. Still another kind of teacher gives impure explanations, while claiming they are pure. His disciples know about this, but think, 'It would be unpleasant for him if we inform the householders. And it's because of him that we're honored with gifts of robe-cloth, almsfood, dwellings, and medicinal supplies. How, then, can we inform them? He'll be known through his own actions.' The disciples conceal the impure explanations of such a teacher, and the teacher expects them to do so. Still another kind of teacher has impure knowledge and vision, while claiming they are pure. His disciples know about this, but think, 'It would be unpleasant for him if we inform the householders. And it's because of him that we're honored with gifts of robe-cloth, almsfood, dwellings, and medicinal supplies. How, then, can we inform them? He'll be known through his own actions.' The disciples conceal the impure knowledge and vision of such a teacher, and the teacher expects them to do so. But in my case, Moggallana, I claim my behavior is pure because it is. My disciples don't conceal my behavior, and I don't expect them to do so. I claim my livelihood is pure ... I claim my teachings are pure ... I claim my explanations are pure ... I claim my knowledge and vision are pure because they are. My disciples don't conceal my knowledge and vision, and I don't expect them to do so." When the Buddha had stayed at Kosambi for as long as he liked, he set out wandering toward Rajagaha. When he eventually arrived, he stayed in the Bamboo Grove, the squirrel sanctuary. Then a number of monks went to the Buddha, bowed, sat down, and said, "Sir, Prince Ajatasattu attends on Devadatta morning and evening, with five hundred carriages and a meal offering of five hundred dishes of food." "Monks, don't envy Devadatta his material support, honor, and praise. So long as Prince Ajatasattu treats him like this, Devadatta can be expected to decline in good qualities. Just as a fierce dog would get even fiercer if you break a gall bladder on its nose, so too, so long as Prince Ajatasattu treats him like this, Devadatta can be expected to decline in good qualities. Just as a plantain banana tree produces fruit to its own destruction and ruin, so too will Devadatta's material support, honor, and praise cause his own destruction and ruin. Just as a bamboo produces fruit to its own destruction and ruin, so too will Devadatta's

material support, honor, and praise cause his own destruction and ruin. Just as a *nala* reed produces fruit to its own destruction and ruin, so too will Devadatta's material support, honor, and praise cause his own destruction and ruin. Just as a mule becomes pregnant to its own destruction and ruin, so too will Devadatta's material support, honor, and praise cause his own destruction and ruin." "The fruit destroys the plantain, And the bamboo and the reed. Honor destroys the bad person, As the fetus destroys the mule." The first section for recitation is finished.

The second section⁴. The legal procedure of announcement Soon afterwards the Buddha was seated giving a teaching surrounded by a large gathering of people, including the king. Devadatta then got up from his seat, arranged his upper robe over one shoulder, raised his joined palms, and said, "Sir, you're now old and close to the end of life. You should live free from bother and enjoy the happiness of meditation. Hand the Sangha of monks over to me. Let me lead the Sangha." "Let it be, Devadatta, don't think of leading the Sangha of monks." A second time Devadatta said the same thing and got the same reply. He then said it a third time, and the Buddha replied: "I wouldn't even hand the Sangha over to Sariputta and Mogallana, so why then to you, a wretched devourer of junk?" Devadatta thought, "The Buddha disparages me in front of a gathering that includes the king as a devourer of junk, while praising Sariputta and Mogallana," and he bowed down in anger, circumambulated the Buddha with his right side toward him, and left. This was the first time Devadatta had ill will toward the Buddha. Soon afterwards the Buddha addressed the monks: "Well then, the Sangha should do a legal procedure for the purpose of making an announcement about Devadatta in Rajagaha—'Devadatta's character has changed. Whatever Devadatta does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta.' And it should be done in this way. A competent and capable monk should inform the Sangha: 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should do a legal procedure for the purpose of making an announcement about Devadatta in Rajagaha—'Devadatta's character has changed. Whatever Devadatta does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta.'" This is the motion. Please, venerables, I ask the Sangha to listen. The Sangha does a legal procedure for the purpose of making an announcement about Devadatta in Rajagaha—'Devadatta's character has changed. Whatever Devadatta does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta.'" Any monk who approves of doing a legal procedure for the purpose of making an announcement about Devadatta in Rajagaha—'Devadatta's character has changed. Whatever Devadatta does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta.'"—should remain silent. Any monk who doesn't approve should speak up. The Sangha has done a legal procedure for the purpose of making an announcement about Devadatta in Rajagaha—'Devadatta's character has changed. Whatever Devadatta does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta.'"—

The Sangha approves and is therefore silent. I will remember it thus.” The Buddha then addressed Sariputta: “Well then, Sariputta, make that announcement about Devadatta in Rajagaha.” “In the past, sir, I have praised Devadatta in Rajagaha, saying, ‘Godhiputta is powerful and mighty.’ How, then, can I now make this announcement about him?” “Didn’t you praise him truthfully when you said that?” “I did.” “In the same way, you should make this announcement truthfully.” “Yes, sir.” The Buddha then addressed the monks: “Well then, the Sangha should appoint Sariputta to make that announcement about Devadatta in Rajagaha. And he should be appointed like this. First Sariputta should be asked, and then a competent and capable monk should inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint Venerable Sariputta to make an announcement about Devadatta in Rajagaha—“Devadatta’s character has changed. Whatever Devadatta does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta.” This is the motion. Please, venerables, I ask the Sangha to listen. The Sangha appoints Venerable Sariputta to make an announcement about Devadatta in Rajagaha—“Devadatta’s character has changed. Whatever Devadatta does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta.” Any monk who approves of appointing Venerable Sariputta to make an announcement about Devadatta in Rajagaha—“Devadatta’s character has changed. Whatever Devadatta does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta.”—should remain silent. Any monk who doesn’t approve should speak up. The Sangha has appointed Venerable Sariputta to make an announcement about Devadatta in Rajagaha—“Devadatta’s character has changed. Whatever Devadatta does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta.” The Sangha approves and is therefore silent. I will remember it thus.” When he had been appointed, Sariputta entered Rajagaha accompanied by a number of monks. He then made that announcement about Devadatta—“Devadatta’s character has changed. Whatever Devadatta does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta.” The foolish people there, those with little faith and confidence, said, “These Sakyan monastics are envious of Devadatta’s material support and honor.” But the wise ones, those with faith and confidence, said, “This must be a serious matter, seeing as the Buddha has had an announcement made about Devadatta in Rajagaha.” 5. The account of Prince Ajatasattu Soon afterwards Devadatta went to Prince Ajatasattu and said, “In the past, prince, people were long-lived, but now they’re short-lived. It’s possible that you might die while still a prince. So then, kill your father and become the king. And I’ll kill the Buddha and take his place.” Ajatasattu thought, “Venerable Devadatta is powerful and mighty. He would know.” He then bound a dagger to his thigh, and while fearful and agitated, he hastily entered the royal compound in the middle of the day. The officials there saw Ajatasattu’s strange behavior and seized him. When they examined him, they found the dagger tied to his thigh. They

asked him what he was up to. “I wish to kill my father.” “Has anyone encouraged you?” “Venerable Devadatta.” Some officials said, “The prince should be executed, together with Devadatta and all the monks.” Others said, “The monks shouldn’t be executed. They haven’t done anything wrong. The prince should be executed, together with Devadatta.” Still others said, “Neither the prince nor Devadatta nor the monks should be executed. The king should be informed, and we should do as he says.” They took Ajatasattu with them and went to King Seniya Bimbisara of Magadha to inform him of what had happened. The king said, “What do you all make of this?” They told him their views. The king then said, “What’s this got to do with the Buddha, the Teaching, and the Sangha? Didn’t the Buddha have an announcement made in Rajagaha as a warning: ‘Devadatta’s character has changed. Whatever Devadatta does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta?’” He then fired those officials who had suggested to execute the prince, Devadatta, and the Sangha; he demoted those who had suggested to execute the prince and Devadatta; and he promoted those who had suggested to act according to the king’s orders. And he said to Ajatasattu, “Why do you want to kill me?” “I want to rule, sir.” “If you want to rule, the kingdom is yours.” And he handed the rulership over to the prince. 6. The sending of assassins Soon afterwards Devadatta went to Ajatasattu and said, “Great king, please order your men to kill the ascetic Gotama.” And the king told his men, “Do as Venerable Devadatta says.” Devadatta then told one man, “Go to such and such a place where the ascetic Gotama is staying. Kill him and return via that path.” On that path he stationed two men, saying, “Kill the man who comes along this path and return via that path.” On that path he stationed four men, saying, “Kill the two men who come along this path and return via that path.” On that path he stationed eight men, saying, “Kill the four men who come along this path and return via that path.” On that path he stationed sixteen men, saying, “Kill the eight men who come along this path and then return.” Soon afterwards that one man armed himself with a bow and arrows, as well as a sword and shield, and went to the Buddha. As he got close, he became fearful and agitated, standing rigidly. The Buddha saw him and said, “Come, don’t be afraid.” He then placed his sword and shield to one side, put down his bow and arrows, and went up to the Buddha. He bowed down with his head at the Buddha’s feet, and said, “Sir, I’ve made a mistake. I’ve been foolish, confused, and unskillful in coming here with a malicious mind intent on murder. Please forgive me so that I may restrain myself in the future.” “You have certainly made a mistake. You’ve been foolish, confused, and unskillful. But since you acknowledge your mistake and make proper amends, I forgive you. For this is called growth in the training of the noble ones: acknowledging a mistake, making proper amends, and undertaking restraint for the future.” The Buddha then gave him a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path.

And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, he experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” He had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. And he said to the Buddha, “Wonderful, sir, wonderful! Just as one might set upright what’s overturned, or reveal what’s hidden, or show the way to one who’s lost, or bring a lamp into the dark so that one with eyes might see what’s there—just so has the Buddha made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who’s gone for refuge for life.” The Buddha then said to him, “Don’t go back along this path, go along that one.” And he sent him down a different path. The two men thought, “Why is it taking that one man so long to arrive?” As they were walking along that path in the opposite direction, they saw the Buddha seated at the foot of a tree. They approached him, bowed, and sat down. The Buddha gave them a progressive talk ... and they had become independent of others in the Teacher’s instruction. And they said to the Buddha, “Wonderful, sir ... Please accept us as lay followers who have gone for refuge for life.” The Buddha then said to them, “Don’t go back along this path, go along that one.” And he sent them down a different path. The four men ... the eight men ... the sixteen men thought, “Why is it taking those eight men so long to arrive?” As they were walking along that path in the opposite direction, they saw the Buddha seated at the foot of a tree. They approached him, bowed, and sat down. The Buddha gave them a progressive talk ... and they had become independent of others in the Teacher’s instruction. And they said to the Buddha, “Wonderful, sir ... Please accept us as lay followers who have gone for refuge for life.” Soon afterwards that one man went to Devadatta and said, “I wasn’t able to kill him, sir. He’s powerful and mighty, that Buddha.” “Never mind. There’s no need for you to kill the ascetic Gotama. I’ll do it myself.” 7. Causing the Buddha to bleed Soon afterwards the Buddha was doing walking meditation in the shade of the Vulture Peak. Devadatta climbed the peak and threw down a large stone, thinking, “With this I’ll kill the ascetic Gotama.” But the stone got stuck in the junction of two outcrops. A chip flew off, striking the Buddha’s foot and causing him to bleed. The Buddha looked up and said to Devadatta, “Foolish man, you’ve made much demerit. With a malicious mind intent on murder you’ve made the Buddha bleed.” Soon afterwards the Buddha addressed the monks: “With a malicious mind intent on murder Devadatta has made the Buddha bleed. This is his first action with consequences in his very next life.” When the monks heard that Devadatta was trying to murder the Buddha, they walked back and forth on all sides of the Buddha’s dwelling, trying to protect him by reciting loudly. The Buddha heard that loud sound of recitation. He asked Ananda what it was, and Ananda told him. The Buddha said, “Well then, Ananda, tell those monks in my name that the Teacher calls them.” Saying, “Yes, sir,” he did just that. The monks consented. They then went to the Buddha, bowed, and sat down. The Buddha said to them: “It’s

impossible, monks, for anyone to kill me through an act of violence. The Buddha won't attain final extinguishment through an act of violence. Monks, there are five kinds of teachers in the world. One kind of teacher is impure in behavior, while claiming to be pure. His disciples know about this, but think, 'It would be unpleasant for him if we inform the householders. And it's because of him that we're honored with gifts of robe-cloth, almsfood, dwellings, and medicinal supplies. How, then, can we inform them? He'll be known through his own actions.' The disciples conceal the impure behavior of such a teacher, and the teacher expects them to do so. Another kind of teacher is impure in livelihood ... gives impure teachings ... gives impure explanations ... has impure knowledge and vision, while claiming they're pure. His disciples know about this, but think, 'It would be unpleasant for him if we inform the householders. And it's because of him that we're honored with gifts of robe-cloth, almsfood, dwellings, and medicinal supplies. How, then, can we inform them? He'll be known through his own actions.' The disciples conceal the impure knowledge and vision of such a teacher, and the teacher expects them to do so. But in my case, I claim my behavior is pure because it is. My disciples don't conceal my behavior, and I don't expect them to do so. I claim my livelihood is pure ... I claim my teachings are pure ... I claim my explanations are pure ... I claim my knowledge and vision are pure because they are. My disciples don't conceal my knowledge and vision, and I don't expect them to do so. It's impossible for anyone to kill me through an act of violence. The Buddha won't attain final extinguishment through an act of violence. Go to your dwellings, monks. I don't need any protection." 8. The letting loose of Nalagiri At that time in Rajagaha there was a fierce and man-killing elephant called Nalagiri. Just then Devadatta entered Rajagaha, went to the elephant stables, and said to the elephant keepers, "We who are relatives of the king are capable of having people promoted and getting them a raise. So then, when the ascetic Gotama comes walking along this street, release the elephant Nalagiri down it." "Yes, sir." Then, one morning, the Buddha robed up, took his bowl and robe, and entered Rajagaha for alms together with a number of monks. And the Buddha walked down that very street. When the elephant keepers saw the Buddha coming, they released Nalagiri down the same street. Nalagiri saw the Buddha coming. He blew his trunk, and with ears and tail bristling, he charged toward the Buddha. When the monks saw Nalagiri coming, they said to the Buddha, "This elephant coming down the street is the fierce, man-killer Nalagiri. Please retreat, venerable sir." "Come, don't be afraid. It's impossible for anyone to kill the Buddha through an act of violence. The Buddha won't attain final extinguishment through an act of violence." A second time and a third time those monks said the same thing to the Buddha, each time getting the same reply. On that occasion people had ascended their stilt houses and even their roofs. The foolish people with little faith and confidence said, "The elephant will hurt the handsome, great ascetic." But the wise people with faith and confidence said, "Soon the great man and the great elephant will meet in battle." The Buddha then pervaded Nalagiri with a mind of love. Feeling it, Nalagiri lowered his trunk, went up to the Buddha, and stood in

front of him. And while stroking Nalagiri on the forehead with his right hand, the Buddha spoke these verses: “Do not, elephant, attack a great man; Painful it is to attack a great man. For a killer of a great man, The next birth is not good. Don’t be intoxicated or heedless, For the heedless are not happily reborn. Only do those things That take you to a good destination.” Nalagiri sucked the dust from the Buddha’s feet with his trunk and scattered it overhead. He then walked backward while looking at the Buddha, and returned to his stall in the elephant stables. That is how tame Nalagiri had become. On that occasion people chanted this verse: “Some are tamed with sticks, And some with goads and whips. Without stick or sword, The great sage tamed the elephant.” And people complained and criticized Devadatta, “How evil and indiscriminate he is, this Devadatta, in trying to kill the ascetic Gotama so powerful and mighty!” Devadatta’s material support and honor declined, whereas those of the Buddha increased. 9. The account of the request for the five points Because of his loss of material support and honor, Devadatta and his followers had to ask families repeatedly to get invited to meals. People complained and criticized them, “How can the Sakyan monastics repeatedly ask families to get invited to meals? Who doesn’t like nice food? Who doesn’t prefer tasty food?” The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, “How can Devadatta and his followers repeatedly ask families to get invited to meals?” They told the Buddha. Soon afterwards he had the Sangha gathered and questioned Devadatta: “Is it true, Devadatta, that you do this?” “It’s true, sir.” ... After rebuking him ... the Buddha gave a teaching and addressed the monks: “Well then, for monks eating among families, I’ll lay down a rule against eating in groups of more than three, for these three reasons: for the restraint of bad people; for the ease of good monks, stopping those with bad desires from creating a faction and then a schism in the Sangha; and out of compassion for families. Anyone eating in a group is to be dealt with according to the rule.” Soon afterwards Devadatta went to Kokalika, Katamodakatissaka, Khandadeviyaputta, and Samuddadatta. He said to them, “Let’s cause a schism in the Sangha of the ascetic Gotama. Let’s break its authority.” Kokalika said to Devadatta, “The ascetic Gotama is powerful and mighty. How can we achieve this?” “Well, let’s go to the ascetic Gotama and request five things: ‘In many ways, sir, you praise fewness of wishes, contentment, self-effacement, ascetic practices, being inspiring, the reduction in things, and being energetic. And there are five things that lead to just that: It would be good, sir, if the monks stayed in the wilderness for life, and whoever stayed near an inhabited area would commit an offense; if they ate only almsfood for life, and whoever accepted an invitational meal would commit an offense; if they wore rag-ropes for life, and whoever accepted robe-cloth from a householder would commit an offense; if they lived at the foot of a tree for life, and whoever took shelter would commit an offense; if they didn’t eat fish or meat for life, and whoever did would commit an offense.’ The ascetic Gotama won’t allow this. We’ll then be able to win people over with these five points.” Kokalika said, “It might be possible to cause a schism in the Sangha with these five points, for people

have confidence in austerity.” Devadatta and his followers then went to the Buddha, bowed, sat down, and Devadatta made his request. The Buddha replied, “No, Devadatta. Those who wish may stay in the wilderness and those who wish may live near inhabited areas. Those who wish may eat only almsfood and those who wish may accept invitations. Those who wish may wear rag-robles and those who wish may accept robe-cloth from householders. I have allowed the foot of a tree as a resting place for eight months of the year, as well as fish and meat that are pure in three respects: one hasn’t seen, heard, or suspected that the animal was specifically killed to feed a monastic.” Devadatta thought, “The Buddha doesn’t allow the five points.” Glad and elated, he got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left with his followers. Devadatta then entered Rajagaha and won people over with the five points, saying, “The ascetic Gotama doesn’t agree to them, but we practice in accordance with them.” The foolish people with little faith and confidence said, “These Sakyan monastics are practicing asceticism and living with the aim of self-effacement. But the ascetic Gotama is extravagant and has chosen a life of indulgence.” But the wise people who had faith and confidence complained and criticized Devadatta, “How can Devadatta pursue schism in the Sangha of the Buddha? How can he break its authority?” The monks heard the criticism of those people, and the monks of few desires complained and criticized him in the same way. They then told the Buddha. Soon afterwards he had the Sangha gathered and questioned Devadatta: “Is it true, Devadatta, that you are doing this?” “It’s true, sir.” “Let it be, Devadatta, don’t cause a schism in the Sangha. Schism in the Sangha is a serious matter. Whoever causes a schism in a united Sangha does a bad act with effect for an eon. He’s boiled in hell for an eon. But whoever unites a divided Sangha generates the supreme merit. He rejoices in heaven for an eon. So let it be, Devadatta, don’t cause a schism in the Sangha. It’s a serious matter.” Soon afterwards, Venerable Ananda robed up in the morning, took his bowl and robe, and entered Rajagaha for alms. When Devadatta saw him, he went up to him, and said, “From today on, Ananda, I’ll do the observance-day ceremony and the legal procedures of the Sangha separate from the Buddha and the Sangha of monks.” When Ananda had completed his almsround, eaten his meal, and returned, he went to the Buddha, bowed, sat down, and told him what had happened, adding, “From today, sir, Devadatta has caused a schism in the Sangha.” Understanding the significance of this, on that occasion the Buddha uttered a heartfelt exclamation: “For the good, doing good is easy; For the bad, doing good is hard. For the bad, doing evil is easy; For the noble ones, doing evil is hard.” The second section for recitation is finished.

The third section¹⁰. The account of schism in the Sangha On the observance day soon afterwards, Devadatta got up from his seat and distributed ballots, saying, “We have gone to the ascetic Gotama and asked for five things: ‘In many ways, sir, you praise fewness of wishes, contentment, self-effacement, ascetic practices, being inspiring, the reduction in things, and being energetic. And there are five things that lead to just that: It would be good,

if the monks stayed in the wilderness for life, and whoever stayed near inhabited areas would commit an offense; if they were alms-collectors for life, and whoever accepted an invitation would commit an offense; if they were rag-robe wearers for life, and whoever accepted robe-cloth from a householder would commit an offense; if they dwelt at the foot of a tree for life, and whoever took shelter would commit an offense; if they didn't eat fish or meat for life, and whoever did would commit an offense.' The ascetic Gotama doesn't agree to them, but we practice in accordance with them. Any monk who approves of these five things should vote in favor." On that occasion five hundred Vajjian monks from Vesali, newly ordained and ignorant, were present. Thinking, "This is the Teaching, this is the Monastic Law, this is the Teacher's instruction," they voted in favor. Then, after causing a schism in the Sangha, Devadatta left for Gayasisa together with the five hundred monks. Soon afterwards Sariputta and Moggallana went to the Buddha, bowed, sat down, and said, "Sir, Devadatta has split the Sangha and left for Gayasisa together with five hundred monks." "You have compassion for those five hundred newly ordained monks, don't you? Go then, Sariputta and Moggallana, before they're afflicted with misfortune and disaster." Saying, "Yes, sir," they got up from their seats, bowed down, circumambulated the Buddha with their right sides toward him, and went to Gayasisa. Just then a certain monk who was standing near the Buddha was crying. The Buddha asked him why. He said, "Sir, even Sariputta and Moggallana, the Buddha's chief disciples, are going to Devadatta because they approve of his teaching." "It's impossible for Sariputta and Moggallana to approve of Devadatta's teaching. In fact, they've gone to win those monks over." At that time Devadatta was seated giving a teaching surrounded by a large gathering. When Devadatta saw Sariputta and Moggallana coming, he said to his monks, "See how well-taught my teaching is, as even Sariputta and Moggallana, the ascetic Gotama's chief disciples, are coming here because they approve of it." But Kokalika said, "Don't trust Sariputta and Moggallana. They have bad desires. They're in the grip of bad desires." "Don't worry. Anyone who comes to approve of my teaching is welcome." Devadatta invited Venerable Sariputta to sit on a seat half the height of his own. Saying, "There's no need," Sariputta took another seat and sat down to one side, as did Mahamoggallana. After spending most of the night instructing, inspiring, and gladdening the monks with a teaching, Devadatta invited Sariputta, saying "The Sangha of monks is without dullness and drowsiness. Give a teaching, Sariputta. My back is aching. I need to stretch it." "Yes." Devadatta then folded his upper robe in four and lay down on his right side. Because he was tired, absentminded, and heedless, he fell asleep immediately. Venerable Sariputta then used the wonder of mind reading to instruct those monks, and Venerable Mahamoggallana used the wonder of supernormal powers to the same effect. While they were being instructed like this, they experienced the stainless vision of the Truth: "Anything that has a beginning has an end." And Sariputta addressed them: "We're going to the Buddha. Whoever approves of the Teaching of the Buddha should come along." Sariputta and Moggallana then went to the Bamboo Grove accompanied

by those five hundred monks. In the meantime Kokalika woke up Devadatta, saying, “Get up, Devadatta, your monks are being led away by Sariputta and Moggallana. Didn’t I tell you not to trust Sariputta and Moggallana? Didn’t I say that they have bad desires, that they are in the grip of bad desires?” And Devadatta vomited hot blood right there. Sariputta and Moggallana then went to the Buddha, bowed, sat down, and said, “Sir, may we reordain the monks who supported the schism?” “Let it be, Sariputta, don’t think of reordaining the monks who supported the schism. Instead, have them confess a serious offense. And Devadatta, how did he treat you?” “Just as you, sir, spend most of the night instructing, inspiring, and gladdening the monks with a teaching, and then invite me, saying, ‘The Sangha of monks is without dullness and drowsiness. Give a teaching, Sariputta. My back is aching. I need to stretch it,’ that’s how Devadatta treated us.” The Buddha then addressed the monks: “Once upon a time there was a great lake in a wilderness area with elephants living nearby. After plunging into the lake, they pulled up lotus roots and tubers with their trunks. They gave them a good rinse to remove the mud, before chewing and swallowing them. That gave them beauty and strength. And they didn’t die or experience death-like suffering because of that. Then the baby elephants tried to imitate those great elephants. After plunging into the lake, they pulled up lotus roots and tubers with their trunks. But they didn’t give them a good rinse to remove the mud, and so they chewed and swallowed them while muddy. That didn’t give them any beauty or strength. And they died or experienced death-like suffering because of that. Just so, by imitating me, Devadatta will die miserably. ‘While the great being removes the earth, Eats the tuber, and is alert in the rivers, He’s like a baby elephant that’s eaten mud: By imitating me, he’ll die miserably.’ “Monks, a monk who has eight qualities is qualified to take messages. He listens and communicates, he learns and remembers, he understands and gets things across, he’s skilled in what is and what isn’t relevant, he’s not argumentative. Because he has these eight qualities, Sariputta is qualified to take messages. ‘He doesn’t tremble when faced With a gathering of fierce debaters. He doesn’t neglect the words Or fail to get the instruction across. He speaks with confidence And isn’t agitated when questioned. This kind of monk, indeed, Is qualified to take messages.’ “It’s because he’s overcome and consumed by eight bad qualities that Devadatta is irredeemably destined to an eon in hell. What eight? Material support, lack of material support, being popular, being unpopular, honor, lack of honor, bad desires, and bad friendship. It’s good for a monk to overcome whatever material support he’s affected by, whatever lack of material support he’s affected by, whatever popularity he’s affected by, whatever unpopularity he’s affected by, whatever honor he’s affected by, whatever lack of honor he’s affected by, whatever bad desires he’s affected by, and whatever bad friendship he’s affected by. For what reason should a monk overcome these things? If he doesn’t overcome whatever material support he’s affected by, he will experience distressful and feverish corruptions. But if he overcomes whatever material support he’s affected by, he won’t have those distressful and feverish corruptions. If he doesn’t overcome

whatever lack of material support he's affected by, whatever popularity he's affected by, whatever unpopularity he's affected by, whatever honor he's affected by, whatever lack of honor he's affected by, whatever bad desires he's affected by, or whatever bad friendship he's affected by, he will experience distressful and feverish corruptions. But if he overcomes whatever bad friendship he's affected by, he won't have those distressful and feverish corruptions. And so, you should overcome whatever material support you're affected by, whatever lack of material support you're affected by, whatever popularity you're affected by, whatever unpopularity you're affected by, whatever honor you're affected by, whatever lack of honor you're affected by, whatever bad desires you're affected by, and whatever bad friendship you're affected by. This is how you should train yourselves. And, monks, it's because he's overcome and consumed by three bad qualities that Devadatta is irredeemably destined to an eon in hell. What three? Bad desires; bad friendship; and after trifling successes, he has stopped short of the goal." "No-one with bad desires Is ever reborn in this world. In this way you may know The destination of those with bad desires. Designated as "wise", Agreed upon as "highly developed", It was as if he was shining with fame—I have heard Devadatta was like this. He was heedless, And after hurting the Buddha, He's gone to the Avici hell, Frightful and with four doors. If you hurt one free from anger, One who doesn't do anything bad, You experience that evil yourself, Having a malicious mind and being disrespectful. You might think to pollute The ocean with a pot of poison, But you would not be able to do so, For the ocean is frightfully large. It's the same with the Buddha: If by speech one tries to harm him—He with right conduct and a peaceful mind—That speech doesn't affect him. The wise make friends with such a person, And they associate with him. The monk who follows his path, Achieves the end of suffering."

11. Upali's questions On one occasion Upali went to the Buddha, bowed, sat down, and said, "Sir, we speak of 'fracture in the Sangha'. But how is there a fracture in the Sangha, yet not a schism in the Sangha? And how is there both a fracture and a schism in the Sangha?" "If, Upali, there is one monk on one side and two on the other, and a fourth makes the proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this,' then this is a fracture in the Sangha, but not a schism in the Sangha. If there are two monks on one side and two on the other, and a fifth makes the proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this,' then this is a fracture in the Sangha, but not a schism in the Sangha. If there are two monks on one side and three on the other, and a sixth makes the proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this,' then this is a fracture in the Sangha, but not a schism in the Sangha. If there are three monks on one side and three on the other, and a seventh makes the proclamation and distributes ballots, saying, 'This is the

Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this,' then this is a fracture in the Sangha, but not a schism in the Sangha. If there are three monks on one side and four on the other, and an eighth makes the proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this,' then this is a fracture in the Sangha, but not a schism in the Sangha. But if there are four monks on one side and four on the other, and a ninth makes the proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this,' then this is both a fracture in the Sangha and also a schism in the Sangha. If there are nine or more monks, then this is both a fracture in the Sangha and also a schism in the Sangha. A nun cannot cause a schism in the Sangha, even if she makes an effort to do so. A trainee nun, a novice monk, a novice nun, a male lay follower, or a female lay follower cannot cause a schism in the Sangha, even if she makes an effort to do so. Only a monk of regular standing, one who belongs to the same Buddhist sect and is present within the same monastery zone, can cause a schism in the Sangha." "Sir, we speak of 'schism in the Sangha'. But how is there a schism in the Sangha?" "Take the case when monks proclaim what's contrary to the Teaching as being in accordance with it. They proclaim what's in accordance with the Teaching as contrary to it. They proclaim what's contrary to the Monastic Law as being in accordance with it. They proclaim what's in accordance with the Monastic Law as contrary to it. They proclaim what hasn't been spoken by the Buddha as spoken by him. They proclaim what's been spoken by the Buddha as not spoken by him. They proclaim what wasn't practiced by the Buddha as practiced by him. They proclaim what was practiced by the Buddha as not practiced by him. They proclaim what wasn't laid down by the Buddha as laid down by him. They proclaim what was laid down by the Buddha as not laid down by him. They proclaim a non-offense as an offense. They proclaim an offense as a non-offense. They proclaim a light offense as heavy. They proclaim a heavy offense as light. They proclaim a curable offense as incurable. They proclaim an incurable offense as curable. They proclaim a grave offense as minor. They proclaim a minor offense as grave. If, based on any of these eighteen grounds, they pull away and separate, and they do the observance-day ceremony, the invitation ceremony, or legal procedures of the Sangha separately, then there is a schism in the Sangha." "Sir, we speak of 'unity in the Sangha'. But how is there unity in the Sangha?" "Take the case when monks proclaim what's contrary to the Teaching as such. They proclaim what's in accordance with the Teaching as such. They proclaim what's contrary to the Monastic Law as such. They proclaim what's in accordance with the Monastic Law as such. They proclaim what hasn't been spoken by the Buddha as such. They proclaim what's been spoken by the Buddha as such. They proclaim what wasn't practiced by the Buddha as such. They proclaim what was practiced by the Buddha as such. They proclaim what wasn't laid down by the Buddha as such. They proclaim what was laid down by the Buddha as such. They proclaim a non-offense as such. They proclaim an offense as such. They proclaim a light offense as light. They

proclaim a heavy offense as heavy. They proclaim a curable offense as curable. They proclaim an incurable offense as incurable. They proclaim a grave offense as grave. They proclaim a minor offense as minor. If, based on any of these eighteen grounds, they don't pull away or separate, and they don't do the observance-day ceremony, the invitation ceremony, or legal procedures of the Sangha separately, then there is unity in the Sangha." "But, sir, what's the consequence of causing a schism in a united Sangha?" "Anyone who causes a schism in a united Sangha does an evil act with effect for an eon. He's boiled in hell for an eon." "Going downwards, bound for hell—The schismatic stays there for an eon. Delighting in division and immoral, Barred from sanctuary, Having divided a united Sangha, He boils in hell for an eon." "But, sir, what's the consequence of uniting a schismatic sangha?" "Anyone who unites a schismatic sangha generates supreme merit. He rejoices in heaven for an eon." "Pleasant is unity in the Sangha, And to help the fostering of harmony. Delighting in unity and moral, Not barred from sanctuary, Having united the Sangha, He rejoices in heaven for an eon." "Might one who causes a schism in the Sangha be irredeemably destined to an eon in hell?" "He might." "Might one who causes a schism in the Sangha not be irredeemably destined to an eon in hell?" "He might." Schismatics destined to hell "What sort of person who causes a schism in the Sangha is irredeemably destined to an eon in hell?" "In this case a monk proclaims what's contrary to the Teaching as being in accordance with it. He has the view that what he says is illegitimate and the view that the schism is illegitimate. He misrepresents his view of what's true, his belief of what's true, his acceptance of what's true, or his sentiment of what's true. He makes a proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this.' When such a person causes a schism in the Sangha, he's irredeemably destined to an eon in hell. Again, a monk proclaims what's contrary to the Teaching as being in accordance with it. He has the view that what he says is illegitimate, but the view that the schism is legitimate. He misrepresents his view of what's true, his belief of what's true, his acceptance of what's true, or his sentiment of what's true. He makes a proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this.' When such a person causes a schism in the Sangha, he too is irredeemably destined to an eon in hell. Again, a monk proclaims what's contrary to the Teaching as being in accordance with it. He has the view that what he says is illegitimate, but is unsure about the schism. He misrepresents his view of what's true, his belief of what's true, his acceptance of what's true, or his sentiment of what's true. He makes a proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this.' When such a person causes a schism in the Sangha, he too is irredeemably destined to an eon in hell. Again, a monk proclaims what's contrary to the Teaching as being in accordance with it. He has the view that what he says is legitimate, but the view that the schism is illegitimate ... He has the view that what he says is

legitimate, but is unsure about the schism ... He is unsure about what he says, but has the view that the schism is illegitimate ... He is unsure about what he says, but has the view that the schism is legitimate ... He is unsure about what he says and is unsure about the schism. He misrepresents his view of what's true, his belief of what's true, his acceptance of what's true, or his sentiment of what's true. He makes a proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this.' When such a person causes a schism in the Sangha, he too is irredeemably destined to an eon in hell. Again, a monk proclaims what's in accordance with the Teaching as contrary to it, what's contrary to the Monastic Law as being in accordance with it, what's in accordance with the Monastic Law as contrary to it, what hasn't been spoken by the Buddha as spoken by him, what's been spoken by the Buddha as not spoken by him, what wasn't practiced by the Buddha as practiced by him, what was practiced by the Buddha as not practiced by him, what wasn't laid down by the Buddha as laid down by him, what was laid down by the Buddha as not laid down by him, a non-offense as an offense, an offense as a non-offense, a light offense as heavy, a heavy offense as light, a curable offense as incurable, an incurable offense as curable, a grave offense as minor, or a minor offense as grave. He has the view that what he says is illegitimate and the view that the schism is illegitimate. ... He has the view that what he says is illegitimate, but the view that the schism is legitimate. ... He has the view that what he says is illegitimate, but is unsure about the schism. ... He has the view that what he says is legitimate, but the view that the schism is illegitimate. ... He has the view that what he says is legitimate, but is unsure about the schism. ... He is unsure about what he says, but has the view that the schism is illegitimate. ... He is unsure about what he says, but has the view that the schism is legitimate. ... He is unsure about what he says and unsure about the schism. He misrepresents his view of what's true, his belief of what's true, his acceptance of what's true, or his sentiment of what's true. He makes a proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this.' When such a person causes a schism in the Sangha, he too is irredeemably destined to an eon in hell." Schismatics not destined to hell "What sort of person who causes a schism in the Sangha isn't irredeemably destined to an eon in hell?" "In this case a monk proclaims what's contrary to the Teaching as being in accordance with it. He has the view that what he says is legitimate and the view that the schism is legitimate. He doesn't misrepresent his view of what's true, his belief of what's true, his acceptance of what's true, or his sentiment of what's true. He makes a proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this.' When such a person causes a schism in the Sangha, he's not irredeemably destined to an eon in hell. Again, a monk proclaims what's in accordance with the Teaching as contrary to it ... or a minor offense as grave. He has the view that what he says is legitimate and the view that the schism is legitimate. He doesn't

misrepresent his view of what's true, his belief of what's true, his acceptance of what's true, or his sentiment of what's true. He makes a proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this.' When such a person causes a schism in the Sangha, he too isn't irredeemably destined to an eon in hell." The third section for recitation is finished. The seventh chapter on schism in the Sangha is finished. This is the summary: "At Anupiya, well-known, Great comfort, did not wish; Plow, sow, irrigate, drain, Weed, and cut, gather. Sheaves, thresh, and straw, Husk, winnow, storage; Also the future, they never stop, And fathers, grandfathers. Bhaddiya, and Anuruddha, Ananda, Bhagu, Kimila; And Sakyan pride, Kosambi, Disappeared, and with Kakudha. He announced, and of the father, Men, stone, Nalagiri; A triad, five, serious, He split, and with a serious offense; Three, eight, again, three, Fracture, schism, might there be." The chapter on schism in the Sangha is finished.