

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

2. The Canon of Discipline (2. Vinaya Piṭaka)

3. The Great Chapter (3. Mahāvaggapāḷi)

10. The Section on Kosambī (10. Kosambakakkhandhako)

[Kd 10, PTS 1.337-1.360]



PaliVerse

3. The Great Chapter

10. The Section on Kosambī

271. The Discussion on the Kosambī Contention

451. At that time the Buddha, the Blessed One, was dwelling at Kosambī in Ghosita's park. Now at that time a certain monk had committed an offence. He held the view that it was an offence; other monks held the view that it was no offence. At a later time he held the view that it was no offence; other monks held the view that it was an offence. Then those monks said this to that monk - "You, friend, have committed an offence; do you see that offence?" "There is not, friend, an offence that I should see." Then those monks, having obtained unity, suspended that monk for not seeing an offence. And that monk was very learned, who had learnt the collections, a bearer of the Teaching, a bearer of the monastic discipline, a bearer of the matrices, wise, experienced, intelligent, one who has shame, one who is scrupulous, eager to train. Then that monk, having approached monks who were friends and companions, said this - "This is no offence, friend, this is not an offence. I have not committed an offence, I am not one who has committed an offence. I am not suspended, I am not one who is suspended. I have been suspended by an act that is not legally valid, that is unsteady, that is not worthy of standing. Let the venerable ones be my supporters according to the Teaching and the monastic discipline." That monk obtained monks who were friends and companions as supporters. He also sent a messenger to monks who were friends and companions in the countryside - "This is no offence, friend, this is not an offence. I have not committed an offence, I am not one who has committed an offence. I am not suspended, I am not one who is suspended. I have been suspended by an act that is not legally valid, that is unsteady, that is not worthy of standing. Let the venerable ones be my supporters according to the Teaching and the monastic discipline." That monk also obtained monks who were friends and companions in the countryside as supporters. Then those monks who were followers of the suspended one approached the monks who had suspended him; having approached, they said this to the monks who had suspended him - "This is no offence, friend, this is not an offence. This monk has not committed an offence, this monk is not one who has committed an offence. This monk is not suspended, this monk is not one who is suspended. He has been suspended by an act that is not legally valid, that is unsteady, that is not worthy of standing." When this was said, the monks who had suspended him said this to the monks who were followers of the suspended one - "This is an offence, friend, this is not no offence. This monk has committed an offence, this monk is not one who has not committed an offence. This monk is suspended, this monk is not one who is not suspended. He has been suspended by an act that is legally valid, that is unshakable, that is worthy of standing. Do not, venerable ones, conform to this suspended monk, do not surround him." Even when spoken to thus by the monks who had suspended him, those monks who were followers of the suspended one still conformed to that suspended monk and surrounded him.

452. Then a certain monk approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, that monk said this to the Blessed One - "Here, venerable sir, a certain monk had committed an offence. He held the view that it was an offence; other monks held the view that it was no offence. At a later time he held the view that it was no offence; other monks held the view that it was an offence. Then, venerable sir, those monks said this to that monk - 'You, friend, have committed an offence; do you see that offence?' "There is not, friend, an offence that I should see." Then, venerable sir, those monks, having obtained unity, suspended that monk for not seeing an offence. And that monk, venerable sir, was very learned, who had learnt the collections, a bearer of the Teaching, a bearer of the monastic discipline, a bearer of the matrices, wise, experienced, intelligent, one who has shame, one who is scrupulous, eager to train. Then, venerable sir, that monk, having approached monks who were friends and companions, said this - 'This is no offence, friend; this is not an offence. I have not committed an offence, I am not one who has committed an offence. I am not suspended, I am not one who is suspended. I have been suspended by an act that is not legally valid, that is unsteady, that is not worthy of standing. Let the venerable ones be my supporters according to the Teaching and the monastic discipline.' That monk, venerable sir, obtained monks who were friends and companions as supporters. He also sent a messenger to monks who were friends and companions in the countryside - 'This is no offence, friend; this is not an offence. I have not committed an offence, I am not one who has committed an offence. I am not suspended, I am not one who is suspended. I have been suspended by an act that is not legally valid, that is unsteady, that is not worthy of standing. Let the venerable ones be my supporters according to the Teaching and the monastic discipline.' That monk, venerable sir, also obtained monks who were friends and companions in the countryside as supporters. Then, venerable sir, those monks who were followers of the suspended one approached the monks who had suspended him; having approached, they said this to the monks who had suspended him - 'This is no offence, friend; this is not an offence. This monk has not committed an offence, this monk is not one who has committed an offence. This monk is not suspended, this monk is not one who is suspended. He has been suspended by an act that is not legally valid, that is unsteady, that is not worthy of standing.' When this was said, venerable sir, the monks who had suspended him said this to the monks who were followers of the suspended one - 'This is an offence, friend; this is not no offence. This monk has committed an offence, this monk is not one who has not committed an offence. This monk is suspended, this monk is not one who is not suspended. He has been suspended by an act that is legally valid, that is unshakable, that is worthy of standing. Do not, venerable ones, conform to this suspended monk, do not surround him.' Even when spoken to thus, venerable sir, by the monks who had suspended him, those monks who were followers of the suspended one still conform to that suspended monk and surround him."

453. Then the Blessed One, thinking "The community of monks is split, the community of monks is split" - having risen from his seat, approached the monks who had suspended; having approached, he sat down on the prepared seat. Having sat

down, the Blessed One said this to the monks who had suspended - "Do not, monks, thinking 'It occurs to us, it occurs to us,' imagine that this or that monk should be suspended.

"Here again, monks, a monk has committed an offence. He holds the view that it is no offence; other monks hold the view that it is an offence. If, monks, those monks know that monk thus - 'This venerable one is very learned, who has learnt the collections, a bearer of the Teaching, a bearer of the monastic discipline, a bearer of the matrices, wise, experienced, intelligent, one who has shame, one who is scrupulous, eager to train. If we suspend this monk for not seeing an offence, we will not perform the Observance together with this monk, we will perform the Observance without this monk, there will be on that account quarrel, dispute, strife, contention, schism in the Community, dissension in the Community, altercation in the Community, disagreements in the Community' - by monks who regard schism as grave, monks, that monk should not be suspended for not seeing an offence.

"Here again, monks, a monk has committed an offence. He holds the view that it is no offence; other monks hold the view that it is an offence. If, monks, those monks know that monk thus - 'This venerable one is very learned, who has learnt the collections, a bearer of the Teaching, a bearer of the monastic discipline, a bearer of the matrices, wise, experienced, intelligent, one who has shame, one who is scrupulous, eager to train. If we suspend this monk for not seeing an offence, we will not invite admonishment together with this monk, we will invite admonishment without this monk. We will not perform a legal act of the Community together with this monk, we will perform a legal act of the Community without this monk. We will not sit down on a seat together with this monk, we will sit down on a seat without this monk. We will not sit down at the rice gruel drinking together with this monk, we will sit down at the rice gruel drinking without this monk. We will not sit down in the refectory together with this monk, we will sit down in the refectory without this monk. We will not dwell under the same roof together with this monk, we will dwell under the same roof without this monk. We will not pay respect, rise up in respect, salute with joined palms, do the proper duties according to seniority together with this monk, we will pay respect, rise up in respect, salute with joined palms, do the proper duties according to seniority without this monk. There will be on that account quarrel, dispute, strife, contention, schism in the Community, dissension in the Community, altercation in the Community, disagreements in the Community' - by monks who regard schism as grave, monks, that monk should not be suspended for not seeing an offence."

454. Then the Blessed One, having spoken this matter to the monks who had suspended, rose from his seat and approached the monks who were followers of the suspended one; having approached, he sat down on the prepared seat. Having sat down, the Blessed One said this to the monks who were followers of the suspended one - "Do not, monks, having committed an offence, thinking 'We have not committed an offence, we have not committed an offence,' imagine that the offence should not be made amends for."

"Here again, monks, a monk has committed an offence. He holds the view that it is no offence; other monks hold the view that it is an offence. If, monks, that monk knows those monks thus - 'These venerable ones are very learned, who have learnt the collections, who are bearers of the Teaching, bearers of the monastic discipline,

bearers of the matrices, wise, experienced, intelligent, having shame, scrupulous, eager to train; they are not able to go to bias on my account or on account of others, through desire, hate, delusion, or fear. If these monks suspend me for not seeing an offence, they will not perform the Observance together with me, they will perform the Observance without me, there will be on that account quarrel, dispute, strife, contention, schism in the Community, dissension in the Community, altercation in the Community, disagreements in the Community' - by a monk who regards schism as grave, monks, that offence should be confessed even trusting others.

"Here again, monks, a monk has committed an offence. He holds the view that it is no offence; other monks hold the view that it is an offence. If, monks, that monk knows those monks thus - 'These venerable ones are very learned, who have learnt the collections, who are bearers of the Teaching, bearers of the monastic discipline, bearers of the matrices, wise, experienced, intelligent, having shame, scrupulous, eager to train; they are not able to go to bias on my account or on account of others, through desire, hate, delusion, or fear. If these monks suspend me for not seeing an offence, they will not invite me to admonish together with me, they will invite to admonish without me. They will not perform a legal act of the Community together with me, they will perform a legal act of the Community without me. They will not sit down on a seat together with me, they will sit down on a seat without me. They will not sit down at the rice gruel drinking together with me, they will sit down at the rice gruel drinking without me. They will not sit down in the refectory together with me, they will sit down in the refectory without me. They will not dwell under the same roof together with me, they will dwell under the same roof without me. They will not pay respect, rise up in respect, salute with joined palms, do the proper duties according to seniority together with me, they will pay respect, rise up in respect, salute with joined palms, do the proper duties according to seniority without me, there will be on that account quarrel, dispute, strife, contention, schism in the Community, dissension in the Community, altercation in the Community, disagreements in the Community' - by a monk who regards schism as grave, monks, that offence should be confessed even trusting others." Then the Blessed One, having spoken this matter to the monks who were followers of the suspended one, rose from his seat and departed.

455. Now at that time the monks who were followers of the suspended one, right there within the boundary, performed the Observance, performed legal acts of the Community. But the monks who had suspended him, having gone outside the boundary, performed the Observance, performed legal acts of the Community. Then a certain monk who had suspended him approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, that monk said this to the Blessed One - "Those monks who are followers of the suspended one, venerable sir, right there within the boundary, perform the Observance, perform legal acts of the Community. But we, the monks who suspended him, having gone outside the boundary, perform the Observance, perform legal acts of the Community." "If, monk, those monks who are followers of the suspended one, right there within the boundary, will perform the Observance, will perform legal acts of the Community, according to the motion and proclamation laid down by me, those acts of theirs will be legally valid acts, unshakable, worthy of standing. If you, monk, the monks who suspended him, right there within the boundary, will perform the Observance, will perform legal acts of the Community, according to the motion and

proclamation laid down by me, those acts of yours too will be legally valid acts, unshakable, worthy of standing. What is the reason for this? Those monks are of different communion from you, and you are of different communion from them.

"Monk, there are these two grounds for different communion -either one makes oneself of different communion, or a complete Community suspends him for not seeing or for not making amends or for not giving up. These, monk, are the two grounds for different communion. Monk, there are these two grounds for same communion - either one makes oneself of same communion, or a complete Community reinstates one who was suspended for not seeing or for not making amends or for not giving up. These, monk, are the two grounds for same communion."

456. Now at that time monks, quarrelling, disputing, engaging in contention in the refectory in an inhabited area, display to each other not becoming bodily action and verbal action, and make physical contact with their hands. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, quarrelling, disputing, engaging in contention in the refectory in an inhabited area, display to each other not becoming bodily action and verbal action, and make physical contact with their hands!" The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes grumbled, criticised, and complained - "How indeed could monks, quarrelling, disputing, engaging in contention in the refectory in an inhabited area, display to each other not becoming bodily action and verbal action, and make physical contact with their hands!" Then those monks reported this matter to the Blessed One. Etc."Is it true, monks, that monks, quarrelling, disputing, engaging in contention in the refectory in an inhabited area... etc. make physical contact with their hands?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. Having rebuked them, having given a talk on the Teaching, he addressed the monks - "When the monastic community is split, monks, when unlawful conduct is taking place, when there is no friendly conversation, one should sit down on a seat thinking 'in this way we will not display to each other not becoming bodily action and verbal action, we will not make physical contact with our hands.' When the monastic community is split, monks, when lawful conduct is taking place, when there is friendly conversation, one should sit down with a seat in between."

457. Now at that time monks in the midst of the Community were quarrelling, disputing, engaging in contention, wounding each other with verbal daggers. They were unable to settle that legal case. Then a certain monk approached the Blessed One; having approached, having paid respect to the Blessed One, he stood to one side. Standing to one side, that monk said this to the Blessed One - "Here, venerable sir, monks in the midst of the Community are quarrelling, disputing, engaging in contention, wounding each other with verbal daggers. They were unable to settle that legal case. It would be good, venerable sir, if the Blessed One would approach those monks, out of compassion." The Blessed One consented by silence. Then the Blessed One approached those monks; having approached, he sat down on the prepared seat. Having sat down, the Blessed One said this to those monks - "Enough, monks, no quarrel, no dispute, no strife, no contention." When this was said, a certain monk who speaks what is not according to the Teaching said this to the Blessed One - "Wait,

venerable sir, the Blessed One is the lord of the Teaching; let the Blessed One live at ease, venerable sir, devoted to pleasant abiding in the present life. We will become known by this quarrel, dispute, strife, and contention." For the second time the Blessed One said this to those monks - "Enough, monks, no quarrel, no dispute, no strife, no contention." For the second time that monk who speaks what is not according to the Teaching said this to the Blessed One - "Wait, venerable sir, the Blessed One is the lord of the Teaching; let the Blessed One live at ease, venerable sir, devoted to pleasant abiding in the present life. We will become known by this quarrel, dispute, strife, and contention."

The discussion on the Kosambī contention is concluded.

272. The Story of Dīghāvu

458. Then the Blessed One addressed the monks: "Once in the past, monks, in Bārāṇasī there was a king of Kāśi named Brahmadatta, wealthy, of great riches, of great possessions, of great power, of great vehicles, of great conquest, with full treasures and storehouses. There was a king of Kosala named Dīghīti, poor, of little riches, of little possessions, of little power, of little vehicles, of little conquest, with unfull treasures and storehouses. Then, monks, Brahmadatta the king of Kāśi, having arrayed the fourfold army, marched against Dīghīti the king of Kosala. Dīghīti the king of Kosala heard, monks: "Brahmadatta the king of Kāśi, it seems, having arrayed the fourfold army, has marched against me." Then, monks, this occurred to Dīghīti the king of Kosala: "Brahmadatta the king of Kāśi is wealthy, of great riches, of great possessions, of great power, of great vehicles, of great conquest, with full treasures and storehouses, but I am poor, of little riches, of little possessions, of little power, of little vehicles, of little conquest, with unfull treasures and storehouses. I am not competent to withstand even a single clash with Brahmadatta the king of Kāśi. What if I were to flee from the city beforehand?"

Then, monks, Dīghīti the king of Kosala, taking his queen, fled from the city beforehand. Then, monks, Brahmadatta the king of Kāśi, having conquered the army and vehicles and country and treasury and storehouses of Dīghīti the king of Kosala, dwelt there. Then, monks, Dīghīti the king of Kosala together with his wife set out towards Vārāṇasī. Gradually he arrived at Bārāṇasī. There, monks, Dīghīti the king of Kosala together with his wife dwelt in Bārāṇasī in a certain outlying place, in a potter's dwelling, in the guise of an unknown person, disguised as a wandering ascetic. Then, monks, the queen of Dīghīti the king of Kosala soon became pregnant. Such a longing arose in her: "She wishes at the time of sunrise to see the fourfold army armoured, standing in formation on good ground, and to drink the washing of swords." Then, monks, the queen of Dīghīti the king of Kosala said this to Dīghīti the king of Kosala: "I am pregnant, lord. Such a longing has arisen in me: I wish at the time of sunrise to see the fourfold army armoured, standing in formation on good ground, and to drink the washing of swords." "From where, queen, would we who are poor have a fourfold army armoured, standing in formation on good ground, and the washing of swords to drink?" "If I do not get it, lord, I will die."

459. Now at that time, the brahmin chaplain of Brahmadatta the king of Kāśi was a friend of Dīghīti the king of Kosala. Then, monks, Dīghīti the king of Kosala approached the brahmin chaplain of Brahmadatta the king of Kāśi; having

approached, he said this to the brahmin chaplain of Brahmadatta the king of Kāsi - "Your friend, my dear, is pregnant. Such a longing has arisen in her -she wishes at the time of sunrise to see the fourfold army armoured, standing in formation on good ground, and to drink the washing of swords." "Well then, lord, let us also see the queen." Then, monks, the queen of Dīghīti the king of Kosala approached the brahmin chaplain of Brahmadatta the king of Kāsi. The brahmin chaplain of Brahmadatta the king of Kāsi, monks, saw the queen of Dīghīti the king of Kosala coming from afar; having seen her, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the queen of Dīghīti the king of Kosala, he uttered an inspired utterance three times - "Surely indeed a king of Kosala has gone into the womb, surely indeed a king of Kosala has gone into the womb." Be delighted, queen. You will obtain at the time of sunrise to see the fourfold army armoured, standing in formation on good ground, and to drink the washing of swords.

Then, monks, the brahmin chaplain of Brahmadatta the king of Kāsi approached Brahmadatta the king of Kāsi; having approached, he said this to Brahmadatta the king of Kāsi - "Such signs appear, lord; tomorrow at the time of sunrise let the fourfold army stand armoured in formation on good ground, and let the swords be washed." Then, monks, Brahmadatta the king of Kāsi commanded the people - "As the brahmin chaplain says, my good men, so do." The queen of Dīghīti the king of Kosala, monks, obtained at the time of sunrise to see the fourfold army armoured, standing in formation on good ground, and to drink the washing of swords. Then, monks, the queen of Dīghīti the king of Kosala, following the maturity of that embryo, gave birth to a son. They gave him the name Dīghāvu. Then, monks, before long, prince Dīghāvu reached the age of discretion. Then, monks, this occurred to Dīghīti the king of Kosala: "This Brahmadatta the king of Kāsi is the doer of much harm to us; by him our army and vehicles and country and treasury and storehouses have been seized; if he knows us, he will have all three of us killed; what if I were to have the prince Dīghāvu dwell outside the city." Then, monks, Dīghīti the king of Kosala had the prince Dīghāvu dwell outside the city. Then, monks, the prince Dīghāvu, dwelling outside the city, soon learnt all the crafts.

460. Now at that time the barber of Dīghīti the king of Kosala was dwelling with Brahmadatta the king of Kāsi. The barber of Dīghīti the king of Kosala, monks, saw Dīghīti the king of Kosala together with his wife dwelling in Bārāṇasī in a certain outlying place, in a potter's dwelling, in the guise of an unknown person, disguised as a wandering ascetic; having seen him, he approached Brahmadatta the king of Kāsi; having approached, he said this to Brahmadatta the king of Kāsi - "Dīghīti, Sire, the king of Kosala together with his wife is dwelling in Bārāṇasī in a certain outlying place, in a potter's dwelling, in the guise of an unknown person, disguised as a wandering ascetic." Then, monks, Brahmadatta the king of Kāsi commanded the people - "Well then, my good men, bring Dīghīti the king of Kosala together with his wife." "Yes, Sire," monks, those people, having assented to Brahmadatta the king of Kāsi, brought Dīghīti the king of Kosala together with his wife. Then, monks, Brahmadatta the king of Kāsi commanded the people - "Well then, my good men, having bound Dīghīti the king of Kosala together with his wife with his hands tied behind his back with a strong rope, tightly bound, having shaved his head, having led him from road to road, from crossroads to crossroads with a harsh-sounding drum,

having departed by the southern gate, to the south of the city, having cut him into four pieces, deposit the portions in the four directions." "Yes, Sire," monks, those people, having assented to Brahmadatta the king of Kāśi, having bound Dīghīti the king of Kosala together with his wife with his hands tied behind his back with a strong rope, tightly bound, having shaved his head, lead him from road to road, from crossroads to crossroads with a harsh-sounding drum.

Then, monks, this occurred to the prince Dīghāvu - "It has been a long time since I have seen my mother and father. What if I were to see my mother and father." Then, monks, the prince Dīghāvu, having entered Bārāṇasī, saw his mother and father, having been bound with his hands tied behind his back with a strong rope, tightly bound, having been shaved, being led from road to road, from crossroads to crossroads with a harsh-sounding drum; having seen them, he approached his mother and father. Dīghīti the king of Kosala, monks, saw the prince Dīghāvu coming from afar; having seen him, he said this to the prince Dīghāvu - "Do not, dear Dīghāvu, look long, do not look short. For indeed, dear Dīghāvu, enmities are not appeased by enmity; by non-enmity indeed, dear Dīghāvu, are enmities appeased." When this was said, monks, those people said this to Dīghīti the king of Kosala - "This Dīghīti the king of Kosala is a madman, he is raving. Who is Dīghāvu to him? To whom does he say thus - 'Do not, dear Dīghāvu, look long, do not look short. For indeed, dear Dīghāvu, enmities are not appeased by enmity; by non-enmity indeed, dear Dīghāvu, are enmities appeased.'" "I am not, my good men, a madman raving, but whoever is wise will understand." For the second time, monks, etc. For the third time, monks, Dīghīti the king of Kosala said this to the prince Dīghāvu - "Do not, dear Dīghāvu, look long, do not look short. For indeed, dear Dīghāvu, enmities are not appeased by enmity; by non-enmity indeed, dear Dīghāvu, are enmities appeased." For the third time, monks, those people said this to Dīghīti the king of Kosala - "This Dīghīti the king of Kosala is a madman, he is raving. Who is Dīghāvu to him? To whom does he say thus - Do not, dear Dīghāvu, look long, do not look short. For indeed, dear Dīghāvu, enmities are not appeased by enmity; by non-enmity indeed, dear Dīghāvu, are enmities appeased." "I am not, my good men, a madman raving, but whoever is wise will understand." Then, monks, those people, having led Dīghīti the king of Kosala together with his wife from road to road, from crossroads to crossroads, having departed by the southern gate, to the south of the city, having cut him into four pieces, having deposited the portions in the four directions, having set up a guard, departed. Then, monks, the prince Dīghāvu, having entered Bārāṇasī, having brought out liquor, gave drink to the guards. When they were intoxicated and had fallen, then having collected firewood, having made a funeral pyre, having placed the bodies of his mother and father on the funeral pyre, having lit the fire, with joined palms he circumambulated the funeral pyre three times keeping it on his right.

461. Now at that time Brahmadatta the king of Kāśi had gone up to the upper terrace of the palace. Monks, Brahmadatta the king of Kāśi saw the prince Dīghāvu with joined palms circumambulating the funeral pyre three times keeping it on his right, and having seen, this occurred to him - "Without doubt that man is a relative or blood relation of Dīghīti the king of Kosala; alas, what harm to me, that indeed no one will inform me." Then, monks, the prince Dīghāvu, having gone to the forest, having cried and wept as much as he liked, having wiped his tears, having entered Bārāṇasī, having gone to the elephant stable near the inner palace, said this to the elephant

trainer - "I wish, teacher, to learn a craft." "Well then, my good young man, learn." Then, monks, the prince Dīghāvu, having risen towards the break of dawn, sang with a charming voice in the elephant stable, and played the lute. Monks, Brahmadatta the king of Kāsi, having risen towards the break of dawn, heard singing with a charming voice and lute playing in the elephant stable, and having heard, he asked the people - "Who, my good man, having risen towards the break of dawn, sang with a charming voice in the elephant stable, and played the lute?" "Sire, a young man, a apprentice of such and such an elephant trainer, having risen towards the break of dawn, sang with a charming voice in the elephant stable, and played the lute." "Well then, my good man, bring that young man." "Yes, Sire," monks, those people, having assented to Brahmadatta the king of Kāsi, brought the prince Dīghāvu. "You, my good young man, having risen towards the break of dawn, sang with a charming voice in the elephant stable, and played the lute?" "Yes, Sire." "Well then, my good young man, sing and play the lute." "Yes, Sire," monks, the prince Dīghāvu, having assented to Brahmadatta the king of Kāsi, wishing to please, sang with a charming voice, and played the lute. "You, my good young man, attend upon me." "Yes, Sire," monks, the prince Dīghāvu assented to Brahmadatta the king of Kāsi. Then, monks, the prince Dīghāvu was one who rose before Brahmadatta the king of Kāsi and retired after him, doing whatever he commanded, acting agreeably, speaking pleasantly. Then, monks, Brahmadatta the king of Kāsi soon placed the prince Dīghāvu in an innermost position of trust.

462. Then, monks, Brahmadatta the king of Kāsi said this to the prince Dīghāvu - "Well then, my good young man, harness the chariot, we will go hunting." "Yes, Sire," monks, the prince Dīghāvu, having assented to Brahmadatta the king of Kāsi, having harnessed the chariot, said this to Brahmadatta the king of Kāsi - "The chariot has been harnessed for you, Sire, now do as you think fit." Then, monks, Brahmadatta the king of Kāsi mounted the chariot. The prince Dīghāvu drove the chariot. He drove the chariot in such a way that the army went one way and the chariot went another way. Then, monks, Brahmadatta the king of Kāsi, having gone far, said this to the prince Dīghāvu - "Well then, my good young man, unyoke the chariot, I am tired, I will lie down." "Yes, Sire," monks, the prince Dīghāvu, having assented to Brahmadatta the king of Kāsi, having unyoked the chariot, sat cross-legged on the ground. Then, monks, Brahmadatta the king of Kāsi, having placed his head on the lap of the prince Dīghāvu, lay down to sleep. For him who was tired, sleep came upon him in just a moment. Then, monks, this occurred to the prince Dīghāvu - "This Brahmadatta the king of Kāsi is the doer of much harm to us. By him our army and vehicles and country and treasury and storehouses have been seized. And by him my mother and father were killed. This is the time for me to satisfy my enmity." He drew his sword from the sheath. Then, monks, this occurred to the prince Dīghāvu - "My father said to me at the time of death: 'Do not, dear Dīghāvu, look long, do not look short. For indeed, dear Dīghāvu, enmities are not appeased by enmity; by non-enmity indeed, dear Dīghāvu, are enmities appeased.' It is not proper for me that I should transgress my father's word." He put the sword back into the sheath. For the second time, monks, this occurred to the prince Dīghāvu - "This Brahmadatta the king of Kāsi is the doer of much harm to us, by him our army and vehicles and country and treasury and storehouses have been seized, and by him my mother and father were killed, this is the time for me to satisfy my enmity." He drew his sword from the sheath. For the

second time, monks, this occurred to the prince Dīghāvu - "My father said to me at the time of death: 'Do not, dear Dīghāvu, look long, do not look short, for indeed, dear Dīghāvu, enmities are not appeased by enmity; by non-enmity indeed, dear Dīghāvu, are enmities appeased.' It is not proper for me that I should transgress my father's word." Again he put the sword back into the sheath. For the third time, monks, this occurred to the prince Dīghāvu - "This Brahmadatta the king of Kāśi is the doer of much harm to us. By him our army and vehicles and country and treasury and storehouses have been seized. And by him my mother and father were killed. This is the time for me to satisfy my enmity." He drew his sword from the sheath. For the third time, monks, this occurred to the prince Dīghāvu - "My father said to me at the time of death: 'Do not, dear Dīghāvu, look long, do not look short. For indeed, dear Dīghāvu, enmities are not appeased by enmity; by non-enmity indeed, dear Dīghāvu, are enmities appeased.' It is not proper for me that I should transgress my father's word." Again he put the sword back into the sheath. Then, monks, Brahmadatta the king of Kāśi, frightened, agitated, distrustful, and fearful, suddenly rose up. Then, monks, the prince Dīghāvu said this to Brahmadatta the king of Kāśi - "Why are you, Sire, frightened, agitated, distrustful, and fearful, suddenly risen up?" "Here, my good young man, the prince Dīghāvu, son of Dīghīti the king of Kosala, attacked me in a dream with a sword. Therefore I, frightened, agitated, distrustful, and fearful, suddenly rose up." Then, monks, the prince Dīghāvu, having grasped the head of Brahmadatta the king of Kāśi with his left hand, having drawn his sword with his right hand, said this to Brahmadatta the king of Kāśi - "I am he, Sire, the prince Dīghāvu, son of Dīghīti the king of Kosala. You are the doer of much harm to us. By you our army and vehicles and country and treasury and storehouses have been seized. And by you my mother and father were killed. This is the time for me to satisfy my enmity." Then, monks, Brahmadatta the king of Kāśi, having fallen at the feet of the prince Dīghāvu with his head, said this to the prince Dīghāvu - "Give me my life, dear Dīghāvu. Give me my life, dear Dīghāvu." "How am I able to give life to the Sire? The Sire should give me my life." "Well then, dear Dīghāvu, you give me my life, and I give you your life." Then, monks, Brahmadatta the king of Kāśi and the prince Dīghāvu gave life to each other, and they clasped hands, and they made an oath of non-betrayal.

Then, monks, Brahmadatta the king of Kāśi said this to the prince Dīghāvu - "Well then, dear Dīghāvu, harness the chariot, let us go." "Yes, Sire," monks, the prince Dīghāvu, having assented to Brahmadatta the king of Kāśi, having harnessed the chariot, said this to Brahmadatta the king of Kāśi - "The chariot has been harnessed for you, Sire, now do as you think fit." Then, monks, Brahmadatta the king of Kāśi mounted the chariot. The prince Dīghāvu drove the chariot. He drove the chariot in such a way that he soon met up with the army. Then, monks, Brahmadatta the king of Kāśi, having entered Bārāṇasī, having assembled the ministers and councillors, said this - "If, my good men, you were to see the prince Dīghāvu, the son of Dīghīti the king of Kosala, what would you do to him?" Some said thus - "We, Sire, would cut off his hands. We, Sire, would cut off his feet. We, Sire, would cut off his hands and feet. We, Sire, would cut off his ears. We, Sire, would cut off his nose. We, Sire, would cut off his ears and nose. We, Sire, would cut off his head." "This, my good men, is the prince Dīghāvu, the son of Dīghīti the king of Kosala. Nothing can be done to him. By him life was given to me, and by me life was given to him."

463. Then, monks, Brahmadatta the king of Kāsi said this to the prince Dīghāvu - "That which your father said to you, dear Dīghāvu, at the time of death: 'Do not, dear Dīghāvu, look long, do not look short. For indeed, dear Dīghāvu, enmities are not appeased by enmity; by non-enmity indeed, dear Dīghāvu, are enmities appeased' - with reference to what did your father say this?" "That which my father said to me, Sire, at the time of death: 'Do not look long' means do not harbour enmity for a long time. This, Sire, my father said to me at the time of death: 'Do not look long.' That which my father said to me, Sire, at the time of death: 'Do not look short' means do not quickly break with friends." This, Sire, my father said to me at the time of death: 'Do not look short.' That which my father said to me, Sire, at the time of death: 'For indeed, dear Dīghāvu, enmities are not appeased by enmity; by non-enmity indeed, dear Dīghāvu, are enmities appeased' - my mother and father were killed by the Sire. If I were to deprive the Sire of life, those who wish the Sire's welfare would deprive me of life, those who wish my welfare would deprive them of life - thus that enmity would not be appeased by enmity. But now life has been given to me by the Sire, and life has been given to the Sire by me. Thus that enmity has been appeased by non-enmity. This, Sire, my father said to me at the time of death -for indeed, dear Dīghāvu, enmities are not appeased by enmity; by non-enmity indeed, dear Dīghāvu, are enmities appeased." Then, monks, Brahmadatta the king of Kāsi - "Wonderful indeed, friend! Marvellous indeed, friend! How wise is this prince Dīghāvu, in that he understands in detail the meaning of what was spoken briefly by his father" - he restored his paternal army and vehicles and country and treasury and storehouses, and gave him his daughter. For indeed, monks, those kings who had taken up the rod and taken up the sword had such patience and meekness. Here indeed, monks, it would be fitting for you, that having gone forth in such a well-proclaimed Teaching and discipline, you should be patient and meek. For the third time the Blessed One said this to those monks - "Enough, monks, no quarrel, no dispute, no strife, no contention." For the third time that monk who speaks what is not according to the Teaching said this to the Blessed One - "Wait, venerable sir, the Blessed One is the lord of the Teaching; let the Blessed One live at ease, venerable sir, devoted to pleasant abiding in the present life. We will become known by this quarrel, dispute, strife, and contention." Then the Blessed One - "These foolish men are completely overcome, they are not easy to convince" - rose from his seat and departed.

The Dīghāvu recitation section is concluded as first.

464. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Kosambī for almsfood. Having walked for almsfood in Kosambī, after the meal, having returned from his alms round, having set in order his lodging, taking his bowl and robe, while standing right there in the midst of the Community, he spoke these verses -

"People of great noise and alike, not one among them thought himself a fool;
When the Community was being split, they did not think any further about
another.

"Confused, though speaking like the wise, speakers whose range is mere
words;

As far as they wish to stretch their mouths, they do not know by what they are led.

"He reviled me, he struck me, he defeated me, he robbed me';
For those who harbour such thoughts, enmity is not appeased.

"He reviled me, he struck me, he defeated me, he robbed me';
For those who do not harbour such thoughts, enmity is appeased.

"For never are enmities appeased by enmity here;
By non-enmity they are appeased; this is an eternal principle.

"Others do not understand that we here are perishing;
Those who understand this, thereby their quarrels are appeased.

"Bone-breakers, life-takers, those who steal cattle, horses and wealth;
Even for those plundering the country, there is association.

"Why should there not be for you?
"If one should find a prudent companion,
A fellow traveller, living well, wise;
Having overcome all dangers,
One should wander with him, glad and mindful.

"If one should not find a prudent companion,
A fellow traveller, living well, wise;
Like a king abandoning a conquered kingdom,
One should wander alone, like an elephant in the forest.

"Better is the life of one alone;
There is no companionship with a fool;
One should wander alone and not do evil deeds,
Living at ease, like an elephant in the forest."

The story of Dīghāvu is concluded.

273. The Discussion on Going to Bālakaloṇaka

465. Then the Blessed One, having spoken these verses while standing right there in the midst of the Community, approached the village of Bālakaloṇaka. Now at that time the Venerable Bhagu was dwelling at the village of Bālakaloṇaka. The Venerable Bhagu saw the Blessed One coming from afar; having seen him, he prepared a seat, set out water for washing the feet, a footstool, and a footstand, went forward to meet him and received his bowl and robe. The Blessed One sat down on the prepared seat; having sat down, the Blessed One washed his feet. The Venerable Bhagu also, having paid respect to the Blessed One, sat down to one side. To the Venerable Bhagu seated to one side, the Blessed One said this - "Is it bearable, monk; is it endurable, are you not troubled about almsfood?" "It is bearable, Blessed One, it is endurable, Blessed One; and I am not, venerable sir, troubled about almsfood." Then the Blessed

One, having instructed, encouraged, inspired, and gladdened the Venerable Bhagu with a talk on the Teaching, rising from his seat, approached the Eastern Bamboo Grove.

The discussion on going to Bālakaloṇaka is concluded.

274. The Discussion on Going to the Eastern Bamboo Park

466. Now at that time the Venerable Anuruddha and the Venerable Nandiya and the Venerable Kimila were dwelling in the Eastern Bamboo Grove. The grove-keeper saw the Blessed One coming from afar; having seen the Blessed One, he said this - "Do not, ascetic, enter this grove. There are here three sons of good family dwelling intent on their own welfare. Do not cause them discomfort." The Venerable Anuruddha heard the grove-keeper conversing with the Blessed One; having heard, he said this to the grove-keeper - "Do not, friend grove-keeper, obstruct the Blessed One. Our Teacher, the Blessed One, has arrived." Then the Venerable Anuruddha approached the Venerable Nandiya and the Venerable Kimila; having approached, he said this to the Venerable Nandiya and the Venerable Kimila - "Come forth, venerable sirs, come forth, venerable sirs, our Teacher, the Blessed One, has arrived." Then the Venerable Anuruddha and the Venerable Nandiya and the Venerable Kimila went forward to meet the Blessed One - one received the Blessed One's bowl and robe, one prepared a seat, one set out water for washing the feet, a footstool, and a footstand. The Blessed One sat down on the prepared seat; having sat down, the Blessed One washed his feet. Those venerable ones too, having paid respect to the Blessed One, sat down to one side. To the Venerable Anuruddha seated to one side, the Blessed One said this - "Is it bearable for you, Anuruddha, is it endurable; are you not troubled about almsfood?" "It is bearable, Blessed One, it is endurable, Blessed One; and we, venerable sir, are not troubled about almsfood."

"But do you, Anuruddha, dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection?" "Truly we, venerable sir, dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection." "But in what way do you, Anuruddha, dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection?" "Here, venerable sir, it occurs to me thus - 'It is a gain for me indeed, it is well-gained for me indeed, that I dwell together with such fellows in the holy life.' For me, venerable sir, towards these venerable ones, bodily action of friendliness is present both openly and in private; verbal action of friendliness... mental action of friendliness is present both openly and in private. It occurs to me, venerable sir, thus - 'What if I were to set aside my own mind and act according to the mind of these venerable ones.' So I, venerable sir, having set aside my own mind, act according to the mind of these venerable ones. For our bodies are indeed different, venerable sir, but our minds, methinks, are one."

The Venerable Nandiya also etc. The Venerable Kimila also said this to the Blessed One - "For me too, venerable sir, it occurs thus - 'It is a gain for me indeed, it is well-gained for me indeed, that I dwell together with such fellows in the holy life.' For me, venerable sir, towards these venerable ones, bodily action of friendliness is present both openly and in private; verbal action of friendliness, mental action of friendliness is present both openly and in private. It occurs to me, venerable sir, thus - 'What if I

were to set aside my own mind and act according to the mind of these venerable ones.' So I, venerable sir, having set aside my own mind, act according to the mind of these venerable ones. For our bodies are indeed different, venerable sir, but our minds, methinks, are one. Thus indeed we, venerable sir, dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection."

"But do you, Anuruddha, dwell diligent, ardent, and resolute?" "Truly we, venerable sir, dwell diligent, ardent, and resolute." "But in what way do you, Anuruddha, dwell diligent, ardent, and resolute?" "Here, venerable sir, among us whoever first returns from the village from almsfood, he prepares a seat, sets out water for washing the feet, a footstool, a footstand, having washed the slop basin sets it up, sets out drinking water and water for washing. Whoever returns last from the village from almsfood, if there is leftover food, if he wishes he eats, if he does not wish he throws it away where there is little green vegetation. Or drops it in water without living creatures. He puts away the seat, sets in order the water for washing the feet, the footstool, the footstand, having washed the slop basin sets it in order, sets in order the drinking water and water for washing, sweeps the refectory. Whoever sees the drinking water pot or the water pot for washing or the toilet water pot empty and hollow, he sets it up. If it is too heavy for him, having called a second by hand gesture, we set it up by joining hands, but we, venerable sir, do not on that account break into speech. And every five days we, venerable sir, sit together for the whole night in discussion on the Teaching. Thus indeed we, venerable sir, dwell diligent, ardent, and resolute."

The discussion on going to the Eastern Bamboo Park is concluded.

275. The Discussion on Going to Pālileyyaka

467. Then the Blessed One, having instructed, encouraged, inspired, and gladdened the Venerable Anuruddha and the Venerable Nandiya and the Venerable Kimila with a talk on the Teaching, rose from his seat and set out on a journey towards Pālileyyaka. Wandering on a journey gradually, he arrived at Pālileyyaka. There the Blessed One stayed at Pālileyyaka in the Protected Forest Grove at the foot of the Bhaddasāla tree. Then, when the Blessed One had gone to a private place and was in seclusion, this reflection arose in his mind: "I formerly dwelt crowded, not comfortably, with those monks of Kosambī who were makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the Community. Now I dwell alone, without a companion, happily, comfortably, apart from those monks of Kosambī who were makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the Community."

A certain large bull elephant too was dwelling crowded by elephants, she-elephants, young elephants, and elephant calves; he ate grass with cut-off tips, and they ate his bent-down broken branches, and he drank turbid water, and when he had descended into the water, she-elephants went along rubbing against his body. Then this occurred to that large bull elephant: "I am dwelling crowded by elephants, she-elephants, young elephants, and elephant calves; I eat grass with cut-off tips, and they eat my bent-down broken branches, and I drink turbid water, and when I have descended into the water, she-elephants go along rubbing against my body. What if I were to dwell

alone, withdrawn from the group?" Then that large bull elephant, having departed from the herd, approached the Protected Forest Grove at Pālileyyaka, the foot of the Bhaddasāla tree, approached the Blessed One; having approached, with his trunk he set out drinking water and water for washing for the Blessed One, and kept the place free of green vegetation. Then this occurred to that large bull elephant: "I formerly dwelt crowded, not comfortably, by elephants, she-elephants, young elephants, and elephant calves; I ate grass with cut-off tips, and they ate my bent-down broken branches, and I drank turbid water, and when I had descended into the water, she-elephants went along rubbing against my body. Now I dwell alone, without a companion, happily, comfortably, apart from elephants, she-elephants, young elephants, and elephant calves."

Then the Blessed One, having understood his own solitude and having known with his mind the reflection in the mind of that large bull elephant, at that time uttered this inspired utterance:

"The mind of the large bull elephant, with tusks as long as chariot poles,
Accords with the mind of the [Buddha] sage, since each, alone, delights in the forest."

Then the Blessed One, having dwelt at Pālileyyaka as long as he liked, set out on a journey towards Sāvattthī. Wandering on a journey gradually, he arrived at Sāvattthī. There the Blessed One stayed at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the lay followers of Kosambī said: "These noble monks of Kosambī are the doers of much harm to us. Troubled by them, the Blessed One has departed. Come, let us neither pay respect to the noble monks of Kosambī, nor rise up in respect, nor salute with joined palms, nor do the proper duties, nor honour them, nor respect them, nor revere them, nor associate with them, nor venerate them, nor give a lump of food even to those who have arrived - thus these, being not honoured by us, not respected, not revered, not associated with, not venerated, being treated without honour, will either depart or will leave the monastic community or will reconcile with the Blessed One." Then the lay followers of Kosambī neither paid respect to the monks of Kosambī, nor rose up in respect, nor saluted with joined palms, nor did the proper duties, nor honoured them, nor respected them, nor revered them, nor associated with them, nor venerated them, nor gave a lump of food even to those who had arrived. Then the monks of Kosambī, being not honoured by the lay followers of Kosambī, not respected, not revered, not associated with, not venerated, being treated without honour, said thus: "Come, friends, let us go to Sāvattthī and settle this legal case in the presence of the Blessed One."

The discussion on going to Pālileyyaka is concluded.

276. The Discussion on the Eighteen Cases

468. Then the monks of Kosambī, having set in order their lodgings, taking their bowls and robes, approached Sāvattthī. The Venerable Sāriputta heard - "Those monks of Kosambī, it seems, who are makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the monastic community, are coming to Sāvattthī." Then the Venerable Sāriputta approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side.

Seated to one side, the Venerable Sāriputta said this to the Blessed One - "Those monks of Kosambī, it seems, venerable sir, who are makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the monastic community, are coming to Sāvattthī. How, venerable sir, should I proceed with those monks?" "Well then, Sāriputta, you should stand according to the Teaching." "How, venerable sir, might I know what is the Teaching or what is not the Teaching?"

By eighteen cases, Sāriputta, one who speaks what is not according to the Teaching should be known. Here, Sāriputta, a monk explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching'; explains what is not monastic discipline as 'monastic discipline', explains monastic discipline as 'not monastic discipline'; explains what was not said, not spoken by the Truth-finder as 'said, spoken by the Truth-finder', explains what was said, spoken by the Truth-finder as 'not said, not spoken by the Truth-finder'; explains what was not practised by the Truth-finder as 'practised by the Truth-finder', explains what was practised by the Truth-finder as 'not practised by the Truth-finder'; explains what was not laid down by the Truth-finder as 'laid down by the Truth-finder', explains what was laid down by the Truth-finder as 'not laid down by the Truth-finder'; explains what is no offence as 'an offence', explains an offence as 'no offence'; explains a light offence as 'a heavy offence', explains a heavy offence as 'a light offence'; explains a remediable offence as 'an irreparable offence', explains an irreparable offence as 'a remediable offence'; explains a coarse offence as 'not a coarse offence', explains what is not a coarse offence as 'a coarse offence' - by these eighteen cases, Sāriputta, one who speaks what is not according to the Teaching should be known.

And by eighteen cases, Sāriputta, one who speaks what is the Teaching should be known. Here, Sāriputta, a monk explains what is not the Teaching as 'not the Teaching', explains the Teaching as 'the Teaching'; explains what is not monastic discipline as 'not monastic discipline', explains monastic discipline as 'monastic discipline'; explains what was not said, not spoken by the Truth-finder as 'not said, not spoken by the Truth-finder', explains what was said, spoken by the Truth-finder as 'said, spoken by the Truth-finder'; explains what was not practised by the Truth-finder as 'not practised by the Truth-finder', explains what was practised by the Truth-finder as 'practised by the Truth-finder'; explains what was not laid down by the Truth-finder as 'not laid down by the Truth-finder', explains what was laid down by the Truth-finder as 'laid down by the Truth-finder'; explains what is no offence as 'no offence', explains an offence as 'an offence'; explains a light offence as 'a light offence', explains a heavy offence as 'a heavy offence'; explains a remediable offence as 'a remediable offence', explains an irreparable offence as 'an irreparable offence'; explains a coarse offence as 'a coarse offence', explains what is not a coarse offence as 'not a coarse offence' - by these eighteen cases, Sāriputta, one who speaks what is the Teaching should be known.

469. The Venerable Mahāmoggallāna heard, etc. The Venerable Mahākassapa heard, The Venerable Mahākaccāna heard, The Venerable Mahākoṭṭhika heard, The Venerable Mahākappina heard, The Venerable Mahācunda heard, The Venerable Anuruddha heard, The Venerable Revata heard, The Venerable Upāli heard, The Venerable Ānanda heard, The Venerable Rāhula heard - "Those monks of Kosambī, it

seems, who are makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the monastic community, are coming to Sāvattthī." Then the Venerable Rāhula approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, the Venerable Rāhula said this to the Blessed One - "Those monks of Kosambī, it seems, venerable sir, who are makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the monastic community, are coming to Sāvattthī. How, venerable sir, should I proceed with those monks?" "Well then, Rāhula, you should stand according to the Teaching." "How, venerable sir, might I know what is the Teaching or what is not the Teaching?"

By eighteen cases, Rāhula, one who speaks what is not according to the Teaching should be known. Here, Rāhula, a monk explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching'; explains what is not monastic discipline as 'monastic discipline', explains monastic discipline as 'not monastic discipline'; explains what was not said, not spoken by the Truth-finder as 'said, spoken by the Truth-finder', explains what was said, spoken by the Truth-finder as 'not said, not spoken by the Truth-finder'; explains what was not practised by the Truth-finder as 'practised by the Truth-finder', explains what was practised by the Truth-finder as 'not practised by the Truth-finder'; explains what was not laid down by the Truth-finder as 'laid down by the Truth-finder', explains what was laid down by the Truth-finder as 'not laid down by the Truth-finder'; explains what is no offence as 'an offence', explains an offence as 'no offence'; explains a light offence as 'a heavy offence', explains a heavy offence as 'a light offence'; explains a remediable offence as 'an irreparable offence', explains an irreparable offence as 'a remediable offence'; explains a coarse offence as 'not a coarse offence', explains what is not a coarse offence as 'a coarse offence' - by these eighteen cases, Rāhula, one who speaks what is not according to the Teaching should be known.

And by eighteen cases, Rāhula, one who speaks what is the Teaching should be known. Here, Rāhula, a monk explains what is not the Teaching as 'not the Teaching', explains the Teaching as 'the Teaching'; explains what is not monastic discipline as 'not monastic discipline', explains monastic discipline as 'monastic discipline'; explains what was not said, not spoken by the Truth-finder as 'not said, not spoken by the Truth-finder', explains what was said, spoken by the Truth-finder as 'said, spoken by the Truth-finder'; explains what was not practised by the Truth-finder as 'not practised by the Truth-finder', explains what was practised by the Truth-finder as 'practised by the Truth-finder'; explains what was not laid down by the Truth-finder as 'not laid down by the Truth-finder', explains what was laid down by the Truth-finder as 'laid down by the Truth-finder'; explains what is no offence as 'no offence', explains an offence as 'an offence'; explains a light offence as 'a light offence', explains a heavy offence as 'a heavy offence'; explains a remediable offence as 'a remediable offence', explains an irreparable offence as 'an irreparable offence'; explains a coarse offence as 'a coarse offence', explains what is not a coarse offence as 'not a coarse offence' - by these eighteen cases, Rāhula, one who speaks what is the Teaching should be known.

470. Mahāpajāpati Gotamī heard - "Those monks of Kosambī, it seems, who are makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the monastic community, are coming to Sāvattthī." Then Mahāpajāpati Gotamī approached the Blessed One; having approached, having paid respect to the Blessed One, she stood to one side. Standing to one side, Mahāpajāpati Gotamī said this to the Blessed One - "Those monks of Kosambī, it seems, venerable sir, who are makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the monastic community, are coming to Sāvattthī. How, venerable sir, should I proceed with those monks?" "Well then, Gotamī, listen to the Teaching from both sides. Having heard the Teaching from both sides, approve the view, the acceptance, the preference, and the undertaking of those monks there who speak what is the Teaching. And whatever should be expected by the community of nuns from the community of monks, all that should be expected only from those who speak what is the Teaching."

471. The householder Anāthapiṇḍika heard - "Those monks of Kosambī, it seems, who are makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the monastic community, are coming to Sāvattthī." Then the householder Anāthapiṇḍika approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, the householder Anāthapiṇḍika said this to the Blessed One - "Those monks of Kosambī, it seems, venerable sir, who are makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the monastic community, are coming to Sāvattthī. How, venerable sir, should I proceed with those monks?" "Well then, householder, give a gift to both sides. Having given a gift to both sides, listen to the Teaching from both sides. Having heard the Teaching from both sides, approve the view, the acceptance, the preference, and the undertaking of those monks there who speak what is the Teaching."

472. Visākhā, Migāra's mother, heard - "Those monks of Kosambī, it seems, who are makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the monastic community, are coming to Sāvattthī." Then Visākhā, Migāra's mother, approached the Blessed One; having approached, having paid respect to the Blessed One, she sat down to one side. Seated to one side, Visākhā, Migāra's mother, said this to the Blessed One: "Those monks of Kosambī, it seems, venerable sir, who are makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the monastic community, are coming to Sāvattthī. How, venerable sir, should I proceed with those monks?" "Well then, Visākhā, give a gift to both sides. Having given a gift to both sides, listen to the Teaching from both sides. Having heard the Teaching from both sides, approve the view, the acceptance, the preference, and the undertaking of those monks there who speak what is the Teaching."

473. Then the monks of Kosambī gradually arrived at Sāvattthī. Then the Venerable Sāriputta approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Sāriputta said this to the Blessed One - "Those monks of Kosambī, it seems, venerable sir, who are makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the monastic community, have arrived at Sāvattthī. How,

venerable sir, should one proceed regarding lodging for those monks?" "Well then, Sāriputta, a secluded lodging should be given." "But if, venerable sir, there is no secluded one, how should one proceed?" "Well then, Sāriputta, having made one secluded, it should be given. But I do not say, Sāriputta, that by any method a lodging should be obstructed for a more senior monk. Whoever should obstruct, there is an offence of wrong-doing."

"But regarding material gains, venerable sir, how should one proceed?" "Material gains, Sāriputta, should be distributed equally to all."

The discussion on the eighteen cases is concluded.

277. The Allowance for Reinstatement

474. Then this occurred to that suspended monk as he was reviewing the Teaching and the monastic discipline - "This is an offence, this is not no offence. I have committed an offence, I am not one who has not committed an offence. I am suspended, I am not one who is not suspended. I have been suspended by an act that is legally valid, that is unshakable, that is worthy of standing." Then that suspended monk approached the monks who were followers of the suspended one; having approached, he said this to the monks who were followers of the suspended one - "This is an offence, friend; this is not no offence. I have committed an offence, I am not one who has not committed an offence. I am suspended, I am not one who is not suspended. I have been suspended by an act that is legally valid, that is unshakable, that is worthy of standing. Come, venerable ones, reinstate me." Then those monks who were followers of the suspended one, having taken that suspended monk, approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One - "This suspended monk, venerable sir, says thus - 'This is an offence, friend; this is not no offence. I have committed an offence, I am not one who has not committed an offence. I am suspended, I am not one who is not suspended. I have been suspended by an act that is legally valid, that is unshakable, that is worthy of standing. Come, venerable ones, reinstate me.' How, venerable sir, should we proceed?" "This is an offence, monks; this is not no offence. This monk has committed an offence, this monk is not one who has not committed an offence. This monk is suspended, this monk is not one who is not suspended. He has been suspended by an act that is legally valid, that is unshakable, that is worthy of standing. But since, monks, that monk sees that he has committed an offence and is suspended, therefore, monks, reinstate that monk."

The allowance for reinstatement is concluded.

278. The Discussion on Unanimity in the Community

475. Then those monks who were followers of the suspended one, having reinstated that suspended monk, approached the monks who had suspended him; having approached, they said this to the monks who had suspended him - "Regarding the case, friends, in which there was quarrel, dispute, strife, contention, schism in the Community, dissension in the Community, altercation in the Community,

disagreements in the Community, that monk has committed an offence and was suspended and has seen it and has been reinstated. Come, friends, let us make unanimity in the Community for the appeasement of that case."

Then those monks who had suspended him approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One - "Those monks who were followers of the suspended one, venerable sir, said thus - 'Regarding the case, friends, in which there was quarrel, dispute, strife, contention, schism in the Community, dissension in the Community, altercation in the Community, disagreements in the Community, that monk has committed an offence and was suspended and has seen it and has been reinstated. Come, friends, let us make unanimity in the Community for the appeasement of that case.' How, venerable sir, should we proceed?" Since, monks, that monk has committed an offence and was suspended and has seen it and has been reinstated, therefore, monks, let the Community make unanimity in the Community for the appeasement of that case. And thus, monks, it should be done. All should assemble together, both the sick and the not sick. Consent should not be given by anyone. Having assembled together, an experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. Regarding the case in which there was quarrel, dispute, strife, contention, schism in the Community, dissension in the Community, altercation in the Community, disagreements in the Community, that monk has committed an offence and was suspended and has seen it and has been reinstated. If it is the proper time for the Community, the Community should make unanimity in the Community for the appeasement of that case. This is the motion.

"Let the Community hear me, venerable sir. Regarding the case in which there was quarrel, dispute, strife, contention, schism in the Community, dissension in the Community, altercation in the Community, disagreements in the Community, that monk has committed an offence and was suspended and has seen it and has been reinstated. The Community makes unanimity in the Community for the appeasement of that case. If the making of unanimity in the Community for the appeasement of that case is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"Unanimity in the Community has been made by the Community for the appeasement of that case. Schism in the Community is destroyed, dissension in the Community is destroyed, altercation in the Community is destroyed, disagreements in the Community are destroyed. It is agreeable to the Community, therefore they are silent, thus I remember it."

At that very moment the Observance should be performed, the Pātimokkha should be recited.

The discussion on unanimity in the Community is concluded.

279. Upāli's Questions on Unanimity in the Community

476. Then the Venerable Upāli approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, the Venerable Upāli said this to the Blessed One - "Venerable sir, regarding a case in which there is quarrel, dispute, strife, contention, schism in the Community, dissension in the Community, altercation in the Community, disagreements in the Community for the Community, if the Community, without having investigated that case, not going from root to root, makes unanimity in the Community, is that unanimity in the Community legally valid, venerable sir?" "Upāli, regarding a case in which there is quarrel, dispute, strife, contention, schism in the Community, dissension in the Community, altercation in the Community, disagreements in the Community for the Community, if the Community, without having investigated that case, not going from root to root, makes unanimity in the Community, that unanimity in the Community is not legally valid, Upāli."

"But, venerable sir, regarding a case in which there is quarrel, dispute, strife, contention, schism in the Community, dissension in the Community, altercation in the Community, disagreements in the Community for the Community, if the Community, having investigated that case, going from root to root, makes unanimity in the Community, is that unanimity in the Community legally valid, venerable sir?" "Upāli, regarding a case in which there is quarrel, dispute, strife, contention, schism in the Community, dissension in the Community, altercation in the Community, disagreements in the Community for the Community, if the Community, having investigated that case, going from root to root, makes unanimity in the Community, that unanimity in the Community is legally valid, Upāli."

"How many, venerable sir, are the unanimities in the Community?" "Upāli, there are these two unanimities in the Community - there is, Upāli, unanimity in the Community departed from meaning but possessed of the letter; there is, Upāli, unanimity in the Community possessed of meaning and possessed of the letter. And what, Upāli, is unanimity in the Community departed from meaning but possessed of the letter? Upāli, regarding a case in which there is quarrel, dispute, strife, contention, schism in the Community, dissension in the Community, altercation in the Community, disagreements in the Community for the Community, if the Community, without having investigated that case, not going from root to root, makes unanimity in the Community, this is called, Upāli, unanimity in the Community departed from meaning but possessed of the letter. And what, Upāli, is unanimity in the Community possessed of meaning and possessed of the letter? Upāli, regarding a case in which there is quarrel, dispute, strife, contention, schism in the Community, dissension in the Community, altercation in the Community, disagreements in the Community for the Community, if the Community, having investigated that case, going from root to root, makes unanimity in the Community, this is called, Upāli, unanimity in the Community possessed of meaning and possessed of the letter. These, Upāli, are the two unanimities in the Community."

477. Then the Venerable Upāli, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, addressed the Blessed One in verse -

"In the Community's duties and in consultations;
In matters that have arisen and in judgments;

What kind of man here is of great benefit;
How does a monk here become worthy of exertion?

"First, blameless in morality;
Of examined conduct, with well-restrained faculties;
Opponents do not find fault according to the Teaching;
For him there is nothing by which they might reproach him.

"Such a one, established in purification of morality;
Is confident, speaks having overcome;
He does not tremble when gone to an assembly, does not quake;
He does not neglect the meaning, speaking what is sanctioned.

"Likewise when asked a question in assemblies;
He neither broods nor becomes ashamed;
He, discerning, speaking words timely and worthy of explanation;
Delights the assembly of the wise.

"Respectful towards senior monks;
And confident in his teacher's own doctrine;
Able to assess, well-practised in speaking;
And skilled in the failures of opponents.

"By which opponents go to refutation;
And the great multitude goes to conviction;
And he does not abandon his own doctrine;
Explaining the question without harm.

"In messenger duties, capable, one who takes up well;
And in the Community's duties, as they say of him;
Doing the word, sent by the group of monks;
He does not imagine 'I am doing' because of that.

"He commits offences in as many cases as there are;
And how there is emergence from an offence;
These analyses of both are well-learnt by him;
Skilled in the matter of offence and emergence.

"Whatever conduct leads to being sent away;
And how one who is sent away should behave;
The reinstatement of a being who has fulfilled that;
This too one skilled in analysis knows.

"Respectful towards senior monks;
Towards juniors, elders, and those of middle standing;
A wise one here who works for the welfare of the multitude;
Such a monk here is worthy of support."

Upāli's questions on unanimity in the Community are concluded.

280. Its Summary

At Kosambī the supreme conqueror, in showing the offence of contention;
Should suspend in whatever case, should confess the offence with faith.

Within the boundary right there, and the child and the bamboo giver;
Pālileyyaka and Sāvatthī, Sāriputta and Kolita.

Mahākassapa and Kaccāna, Koṭṭhika and with Kappina;
Mahācunda and Anuruddha, Revata and Upāli, both.

Ānanda and Rāhula, Gotamī, the Protector, and Piṇḍika;
Lodging and secluded, material gains and equal distribution.

By whom consent should not be given, questioned by Upāli;
Blameless in morality, concord in the Conqueror's Dispensation.

The Kosambaka Chapter is concluded.

The Pāḷi of the Great Chapter is concluded.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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