

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## Commentaries (Aṭṭhakathā)

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2. The Canon of Discipline - Commentaries (2. Vinaya  
Piṭaka - Aṭṭhakathā)

3. Commentary on the Great Chapter (3. Mahāvagga-  
aṭṭhakathā)

10. The Section on Kosambī  
(10. Kosambakakkhandhakam)

[Kd 10, PTS 1.337-1.360]



PaliVerse

### 3. Commentary on the Great Chapter

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#### 10. The Kosambaka Chapter

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##### The Discussion on the Kosambā Contention

**451.** In the Kosambaka Section - "They suspended that monk for not seeing an offence" - here this is the progressive account: Two monks, it is said, were dwelling in one monastery - one a bearer of the monastic discipline and one a discourse specialist. Among them, the monk versed in the discourses, one day, having entered the toilet, came out having left the remainder of the rinsing water in the vessel. The bearer of the monastic discipline, having entered afterwards and having seen that water, came out and asked that monk - "Friend, was this water left by you?" "Yes, friend." "Do you not know that there is an offence in this?" "Yes, I do not know." "There is, friend, an offence in this." "If there is, I shall confess it." "But if, friend, it was done by you unintentionally, without mindfulness, there is no offence." He held the view that it was no offence regarding that offence.

The expert in monastic discipline also informed his own dependants: "This one versed in the discourses does not know even when committing an offence." They, having seen his dependants, said: "Your preceptor, even having committed an offence, does not know the state of being an offence." They, having gone, reported to their own preceptor. He speaks thus: "This bearer of the monastic discipline, having previously said 'it is no offence,' now says 'it is an offence.' He is a speaker of falsehood." They, having gone, saying "Your preceptor is a liar," thus escalated the dispute with each other. Then the bearer of the monastic discipline, having obtained the opportunity, performed the act of suspension for not seeing that offence against him. Therefore it was said - "They suspended that monk for not seeing an offence."

**453.** "The community of monks is split, the community of monks is split" - here it is not yet split; but just as when it has rained, it is said "now the crop has ripened," for it will certainly ripen, so too for this reason it will certainly be split in the future, and that by way of quarrel, not by way of schism in the Community; therefore "split" is said. And here the repetition should be understood as being for the purpose of expressing agitation.

**454.** "Having spoken this matter, he rose from his seat and departed" - why did he depart after speaking thus? For if the Blessed One were to say to those who suspended, "That monk was suspended by you without valid reason," or were to say to the followers of the suspended one, "You have committed an offence," they would harbour resentment, saying "The Blessed One is on their side, the Blessed One is on their side." Therefore, having set down only the guideline, having spoken this matter, he rose from his seat and departed.

**455.** Regarding "either one makes oneself of different communion": herein, one who, seated on the side of those who speak contrary to the Dhamma and who have been subjected to the act of suspension by the Community, having heard the views of both

those and the others, asking "What do you say?", gives rise to the thought "These are speakers contrary to the Dhamma, the others are speakers in accordance with the Dhamma" - this one, while still seated in their midst, becomes of different communion from them, invalidates the act, and also invalidates it for the others because of not having come within arm's reach. Thus one makes oneself of different communion. Regarding "of same communion": herein too, one who, seated on the side of those who speak contrary to the Dhamma, enters into their midst thinking "These are speakers contrary to the Dhamma, the others are speakers in accordance with the Dhamma", or one who, seated on whichever side, accepts "These are speakers in accordance with the Dhamma" - this one should be understood as one who makes oneself of same communion.

**456.** Regarding "bodily action and verbal action": here it should be understood that those striking with the body display bodily action, and those speaking harshly display verbal action. "Make physical contact with their hands" means they make physical contact with each other with their hands through the power of anger. "When unlawful conduct is taking place" means when unlawful activities are being carried out. "Asammodikāvattamānāyā" means "when there is no friendly conversation." Or this itself is the reading. The meaning is "when friendly conversation is not taking place." Regarding "to that extent not to each other": here one should sit down having formed two rows and having left a space between them. But when lawful conduct is taking place, when there is friendly conversation, one should sit down with a seat in between - one should sit down leaving one seat as a gap.

**457-458.** In the passage beginning with "no quarrel," by supplying the remainder of the reading "you should not do," the meaning should be understood as "you should not engage in quarrel." "One who speaks what is not according to the Teaching" means one among those who sided with the suspended monk. However, this monk was one who wished for the welfare of the Blessed One; his intention, it seems, was this: "These monks, overcome by anger, do not heed the Teacher's word; let the Blessed One not become wearied by admonishing them" - therefore he spoke thus. But the Blessed One, thinking "Later too, having gained understanding, they will desist," out of compassion for them, brought up a story from the past and taught it. Therein, "anatthatō" means "harm is from this"; the meaning expressed is "from this man there is harm to me." Alternatively, "anatthatō" means "one who brings harm." The remainder is well-known.

**464.** Now, in the verses beginning with "Puthusaddo," "puthusaddo" means one who has a great noise, that is, widespread loud sound. "Samajano" means people who are the same, alike; and all these quarrelsome people, by making noise all around, are said to be both of great noise and alike. "Na bālo koci maññathā" means therein not even a single one thought "I am a fool"; all of them considered themselves wise. "Nāññaṃ bhiyyo amaññaruṃ" means not even a single one thought "I am a fool"; and furthermore, when the Community was being split, not even one thought of another single reason, namely "the Community is splitting because of me" - this is the meaning.

"Parimuṭṭhā" means those who have lost their mindfulness. "Vācāgocarabhāṇino" - the shortening of the long vowel 'rā' has been made; their range is mere words, not the range of the foundations of mindfulness and so forth. And "bhāṇino" - how are

they speakers? As far as they wish to stretch their mouths, as far as they wish to open their mouths, that far they open them and speak; not even one restrains his mouth out of respect for the Community - this is the meaning. "By what they are led" means by whatever dispute they have been led to this state of shamelessness. "Na taṃ vidū" means they do not know that, namely "this is thus fraught with danger."

"Ye ca taṃ upanayhantī" means those who harbour such attitudes as "he reviled me, he struck me" and so forth. "Eternal" means ancient.

"Others" means setting aside the wise, the other makers of quarrels are called "others." They, making quarrels here in the midst of the Community, do not know "we are perishing, we are approaching; constantly and continuously we are going near to death." "Those who understand this" means those who are wise therein understand "we are going near to Death." "Thereby their quarrels are appeased" means for thus knowing, having aroused wise attention, they proceed towards the appeasement of quarrels and disputes.

"Bone-breakers" - this verse was spoken with reference to Brahmadatta and Prince Dīghāvu. Even for them there is association; why should there not be for you, whose parents' bones have not been broken, whose lives have not been taken, whose cattle, horses and wealth have not been stolen?

The verse beginning with "If one should find" was spoken for the purpose of illustrating the praise and blame of having a wise companion and having a foolish companion. "Abhibhuyya sabbāni parissayānī" means having overcome both manifest dangers and hidden dangers, one should wander with him, glad and mindful.

"Rājāva raṭṭhaṃ vijitaṃ" means just as King Mahājanaka and the great King Arindama abandoned their own conquered kingdoms and wandered alone; so one should wander - this is the meaning. "Like an elephant in the forest" means an elephant in the forest, like a great one. "Mātaṅga" is a term for elephant; "nāga" is a designation for greatness. For just as the mother-supporting bull elephant wandered alone in the forest and did not do evil deeds. And just as Pālileyyaka, so one should wander alone and not do evil deeds - this is what is said.

### The Discussion on Going to Pālileyyaka

**467.** "Stays at Pālileyyaka in the Protected Forest Grove" means he stays in the Protected Forest Grove near Pālileyyaka. "Noble elephant" means a great elephant. "By young elephants" means by elephant calves. "By elephant infants" means by young calves still suckling milk. "With cut-off tips" means he eats grass with cut-off tips, the chewed remains resembling stumps, left by those going ahead of him again and again. "Bent-down, bent-down" means broken down and broken down from a high place by that noble elephant and made to fall. "His broken branches" means they eat the broken branches belonging to him. "Turbid" means he drinks muddy water stirred up by those who had descended first and were drinking. "From the water" means from the ford.

"Of the serpent with the serpent" means of the noble elephant with the Buddha-serpent. "With tusks like plough-poles" means with tusks resembling the poles of a chariot. "In that alone he delights in the forest" means because, just like the Buddha-serpent, this noble elephant too delights alone, secluded, in the forest; therefore the

mind of this serpent agrees with the serpent, the meaning being that in the delight of solitude they are alike.

"Having dwelt as long as he liked" - here it should be understood that the Blessed One stayed there for three months. With this, the talk spread everywhere that the Blessed One, troubled by those of Kosambī, entered the forest and dwelt there for three months.

"Then the lay followers of Kosambī" means then the lay followers residing in Kosambī, having heard this conversation.

### The Discussion on the Eighteen Cases

**468.** We shall explain the eighteen grounds for causing a schism, beginning with "what is not the Teaching as 'the Teaching'," in the Chapter on Schism of the Monastic Community.

**475.** "Having reinstated that suspended monk" means having taken him, having gone to the boundary, having made him confess the offence, and having reinstated him by a formal act. "At that very moment the Observance" means on that very day the unanimity Observance should be performed in the manner stated in the Uposatha Chapter.

**476.** "Not going from root to root" means not going from root to root; the meaning is "without having investigated that case." "This is called, Upāli, unanimity in the Community departed from meaning but possessed of the letter" means departed from the meaning, but possessed of merely the letter "unanimity in the Community."

**477.** "In the Community's duties" means when the Community's tasks have arisen. "In consultations" means in consultations on the Discipline. "In matters that have arisen" means in matters of the Discipline that have arisen. "In judgments" means in the judgments of those very matters. "Of great benefit" means of great assistance. "Worthy of support" means one who is said to be worthy of being encouraged.

"First, blameless in morality" means to begin with, not blameworthy in morality itself. "Of examined conduct" means one whose conduct is observed; one whose conduct is investigated in the manner beginning with "acting with clear comprehension when looking ahead and looking around." In the commentaries, however, it is said "one whose conduct is unconcealed."

"Having overcome" means having mastered. "Speaking what is sanctioned" means speaking what is approved and not deviated from. Since he speaks what is sanctioned, and does not speak what deviates from reason through envy or through wrong courses, therefore he does not neglect the meaning. But one who speaks through envy or through wrong courses neglects the meaning and does not give the reason; therefore he trembles when gone to an assembly and quakes. One who is not like this - this shows that he is "worthy of support."

Furthermore, the verse "Likewise when asked a question" - its meaning is: just as when speaking what is sanctioned he does not neglect the meaning, so too when asked a question in the midst of an assembly, he neither broods nor becomes ashamed. For one who does not know the meaning, he broods. One who is unable to

speak, he becomes ashamed. But one who both knows the meaning and is able to speak - he neither broods nor becomes ashamed. "Timely" means arrived at the appropriate time for speaking. "Worthy of explanation" means befitting an explanation in accordance with the meaning of the question. "Speaking" means one who speaks; the meaning is "uttering such words." "Delights" means pleases. "The assembly of the wise" means the assembly of the wise ones.

"In his own teacher's doctrine" means in his own teacher's teaching. "Able to assess" means capable of investigating, of weighing each and every reason with wisdom. "Well-practised" means one who has gained familiarity and obtained practice. "In speaking" means in what is to be spoken. "Skilled in the failures of opponents" means skilled in the points of failure.

"By which opponents go to refutation" - this verse is spoken to show what kind of speaking he is well-practised in. For the meaning here is this: by such speaking, opponents go to refutation, and the great multitude goes to conviction; the meaning is that they go to persuasion, to understanding. And while speaking he does not abandon his own doctrine, his own teacher's teaching; in whatever matter a dispute has arisen, explaining the question in a manner befitting that and without causing harm, he is well-practised in such speaking.

"In messenger duties, capable" means he is competent in the Community's messenger duties because he is endowed with the eight qualities of a messenger. "One who takes up well" means one who takes up properly. This is what is meant - just as one takes up an offering, a lump of oblation, so too with a mind born of joy and gladness he takes up the Community's duties; the meaning is that he is a receiver of each and every duty among the Community's duties. "Doing the word" means carrying out the instruction. "He does not imagine because of that" means by that carrying out of the instruction he does not mutter with conceit and pride, thinking "I am doing it, I am bearing the Community's burden."

"He commits offences in as many cases as there are" means he commits offences in whatever cases one committing an offence commits them. "And how there is emergence" means how there is emergence from that offence. "These analyses" means these analyses illuminate these matters, namely in which cases one commits offences and how there is emergence. "Of both" means both of these. "Well-learnt" means properly learnt. "Skilled in the matter of offence and emergence" means skilled in the method of offence and emergence.

"Whatever conduct" means whatever conduct such as quarrelling and so forth leads to being sent away by means of the act of censure and so forth. "The reinstatement of a being who has fulfilled that" means he also knows the reinstatement that should be carried out for a being who has fulfilled that practice. The remainder is clear everywhere.

*The commentary on the Kosambī Chapter is concluded.*

*In the Samantapāsādikā, the commentary on the Vinaya,*

*The commentary on the Mahāvagga is completed.*

*The commentary on the Mahāvagga is finished.*



## 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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