

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

4. The Minor Chapter (4. Cūḷavaggapāḷi)

7. The Section on Schism in a Community
(7. Saṅghabhedakakkhandhakaṃ)

[Kd 17, PTS 2.180-2.206]



PaliVerse

4. The Minor Chapter

7. The Section on Schism in a Community

1. First recitation section

Discussion on the Going Forth of the Six Sakyan

330. At that time the Buddha, the Blessed One, was dwelling at Anupiyā; Anupiya is a market town of the Mallas. Now at that time well-known Sakyan princes were going forth following the Blessed One who had gone forth. Now at that time Mahānāma the Sakyan and Anuruddha the Sakyan were two brothers. Anuruddha the Sakyan was delicate. He had three mansions - one for the winter, one for the summer, one for the rainy season. He, being entertained in the rainy season mansion for four months with musical instruments played only by women, did not descend to the lower part of the mansion. Then this occurred to Mahānāma the Sakyan - "At present well-known Sakyan princes are going forth following the Blessed One who has gone forth. But from our family no one has gone forth from home into homelessness. What if either I were to go forth, or Anuruddha?" Then Mahānāma the Sakyan approached Anuruddha the Sakyan; having approached, he said this to Anuruddha the Sakyan - "At present, dear Anuruddha, well-known Sakyan princes are going forth following the Blessed One who has gone forth. But from our family no one has gone forth from home into homelessness. If so, either you go forth, or I shall go forth." "I am delicate, I am not able to go forth from home into homelessness. You go forth." "Come then, dear Anuruddha, I shall instruct you in the purpose of household life. First the field should be ploughed. Having had it ploughed, it should be sown. Having had it sown, water should be brought in. Having brought in water, water should be drained off. Having drained off water, the weeds should be removed. Having had the weeds removed, it should be reaped. Having had it reaped, it should be carried away. Having had it carried away, a heap should be made. Having had a heap made, it should be threshed. Having had it threshed, the straw should be removed. Having had the straw removed, the chaff should be removed. Having had the chaff removed, it should be winnowed. Having had it winnowed, it should be carried across. Having had it carried across, the same should be done the following year, the same should be done the following year." "Do the works not come to an end? Is the end of works not apparent? When will the works come to an end? When will the end of works be apparent? When shall we, living at ease, endowed and furnished with the five types of sensual pleasure, amuse ourselves?" "Indeed, dear Anuruddha, the works do not come to an end. The end of works is not apparent. With works not yet exhausted, fathers and grandfathers have died." "If so, you yourself understand the purpose of household life. I shall go forth from home into homelessness."

Then Anuruddha the Sakyan approached his mother; having approached, he said this to his mother - "I wish, mother, to go forth from home into homelessness. Allow me to go forth from home into homelessness." When this was said, Anuruddha the Sakyan's mother said this to Anuruddha the Sakyan - "You two are my sons, dear Anuruddha, dear, agreeable, not disagreeable. Even by death I will be separated from you

unwillingly. Why then would I allow you while living to go forth from home into homelessness?" For the second time, etc. For the third time Anuruddha the Sakyan said this to his mother - "I wish, mother, to go forth from home into homelessness. Allow me to go forth from home into homelessness." Now at that time Bhaddiya the Sakyan king was exercising kingship over the Sakyans. And he was a friend of Anuruddha the Sakyan. Then Anuruddha the Sakyan's mother - "This Bhaddiya the Sakyan king exercises kingship over the Sakyans; he is a friend of Anuruddha the Sakyan; he will not be willing to go forth from home into homelessness" - said this to Anuruddha the Sakyan - "If, dear Anuruddha, Bhaddiya the Sakyan king goes forth from home into homelessness, then you too go forth." Then Anuruddha the Sakyan approached Bhaddiya the Sakyan king; having approached, he said this to Bhaddiya the Sakyan king - "My going forth, my dear, is bound to you." "If, my dear, your going forth is bound to me or not bound to me, let that be; I with you; go forth as you wish." "Come, my dear, let us both go forth from home into homelessness." "I am not able, my dear, to go forth from home into homelessness. Whatever else is possible for you to be done by me, that I will do. You go forth." "My mother, my dear, said this to me - 'If, dear Anuruddha, Bhaddiya the Sakyan king goes forth from home into homelessness, then you too go forth.'" "But this speech was spoken by you, my dear. If, my dear, your going forth is bound to me or not bound to me, let that be; I with you; go forth as you wish." "Come, my dear, let us both go forth from home into homelessness."

Now at that time people were speakers of truth, acknowledgers of truth. Then Bhaddiya the Sakyan king said this to Anuruddha the Sakyan - "Wait, my dear, for seven years. After the elapse of seven years, both of us will go forth from home into homelessness." "Too long, my dear, seven years. I am not able to wait for seven years." "Wait, my dear, for six years, etc. five years... four years... three years... two years... one year. After the elapse of one year, both of us will go forth from home into homelessness." "Too long, my dear, one year. I am not able to wait for one year." "Wait, my dear, for seven months. After the elapse of seven months, both of us will go forth from home into homelessness." "Too long, my dear, seven months. I am not able to wait for seven months." "Wait, my dear, for six months, etc. five months... four months... three months... two months... one month... a fortnight. After the elapse of a fortnight, both of us will go forth from home into homelessness." "Too long, my dear, a fortnight. I am not able to wait for a fortnight." "Wait, my dear, for seven days while I hand over the kingdom to my sons and brothers." "Not long, my dear, seven days, I will wait."

331. Then Bhaddiya the Sakyan king and Anuruddha and Ānanda and Bhagu and Kimila and Devadatta, with Upāli the barber as seventh, just as before they would depart for the pleasure ground with a fourfold army, just so they departed with a fourfold army. Having gone far, having sent back the army, having entered another realm, having taken off their ornaments, having tied a bundle with their upper robes, they said this to Upāli the barber - "Come, my good man Upāli, turn back; this much is sufficient for your livelihood." Then as Upāli the barber was turning back, this occurred to him - "Fierce indeed are the Sākiyans; thinking 'By him the princes have been led away,' they might even have me killed. These Sakyan princes will go forth from home into homelessness. Why then not !" Having released the bundle, having hung those goods on a tree, having said 'Whoever sees this, let him take what is

given,' he approached those Sakyan princes. Those Sakyan princes saw Upāli the barber coming from afar. Having seen Upāli the barber, they said this - "Why, my good man Upāli, did you turn back?" "Here, sons of masters, as I was turning back, this occurred to me - 'Fierce indeed are the Sākiyans; thinking 'By him the princes have been led away,' they might even have me killed. These Sakyan princes will go forth from home into homelessness. Why then not I!' So I, sons of masters, having released the bundle, having hung those goods on a tree, having said 'Whoever sees this, let him take what is given,' have turned back from there." "You did well, my good man Upāli, in not turning back. Fierce indeed are the Sākiyans; thinking 'By him the princes have been led away,' they might even have killed you."

Then the Sakyan princes, having taken Upāli the barber, approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those Sakyan princes said this to the Blessed One - "We, venerable sir, are Sākiyans, full of conceit. This Upāli the barber, venerable sir, has been our attendant for a long time. May the Blessed One give him the going forth first. We will pay respect to him, rise up for him, salute him with joined palms, and do the proper duties. Thus our Sākiyan conceit will be humbled."

Then the Blessed One gave the going forth to Upāli the barber first, afterwards to those Sakyan princes. Then the Venerable Bhaddiya within that one rainy season realised the three true knowledges. The Venerable Anuruddha produced the divine eye. The Venerable Ānanda realised the fruition of stream-entry. Devadatta produced supernatural power belonging to an ordinary person.

332. Now at that time the Venerable Bhaddiya, whether gone to the forest or gone to the root of a tree or gone to an empty house, constantly uttered this inspired utterance - "Oh, what happiness! Oh, what happiness!" Then several monks 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 - "The Venerable Bhaddiya, venerable sir, whether gone to the forest or gone to the root of a tree or gone to an empty house, constantly uttered this inspired utterance - 'Oh, what happiness! Oh, what happiness!' Without doubt, venerable sir, the Venerable Bhaddiya lives the holy life without delight. Or recollecting that very former happiness of kingship, whether gone to the forest or gone to the root of a tree or gone to an empty house, he constantly uttered this inspired utterance - 'Oh, what happiness! Oh, what happiness!'"

Then the Blessed One addressed a certain monk - "Come, monk, in my name address the monk Bhaddiya - 'The Teacher calls you, friend Bhaddiya.'" "Yes, venerable sir," that monk, having assented to the Blessed One, approached the Venerable Bhaddiya; having approached, he said this to the Venerable Bhaddiya - "The Teacher calls you, friend Bhaddiya." "Yes, friend," the Venerable Bhaddiya, having assented to that monk, approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. To the Venerable Bhaddiya seated to one side, the Blessed One said this - "Is it true, Bhaddiya, that whether gone to the forest or gone to the root of a tree or gone to an empty house, you constantly uttered this inspired utterance - 'Oh, what happiness! Oh, what happiness!'" "Yes, venerable sir." "But what reason do you, Bhaddiya, see that whether gone to the forest or gone to the root of a tree or gone to an empty house, you constantly uttered this inspired

utterance - 'Oh, what happiness! Oh, what happiness!'" "Formerly, venerable sir, when I was a king, protection was well arranged both inside the inner palace and outside the inner palace, protection was well arranged both inside the city and outside the city, protection was well arranged both inside the country and outside the country. So I, venerable sir, though thus protected and guarded, dwelt frightened, agitated, distrustful, and fearful. But now, venerable sir, whether gone to the forest or gone to the root of a tree or gone to an empty house, alone, fearless, unagitated, without distrust, without fear, living at ease, subdued, living on what is given by others, I dwell with a mind become like a deer. This is the reason, venerable sir, that I see, that whether gone to the forest or gone to the root of a tree or gone to an empty house, I constantly utter this inspired utterance - 'Oh, what happiness! Oh, what happiness!'" Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"For one within whom there are no irritations, and who has transcended this or that existence;

That one, free from fear, happy, sorrowless, the gods are unable to see."

The Story of Devadatta

333. Then the Blessed One, having dwelt at Anupiyā as long as he liked, set out on a journey towards Kosambī. Wandering on a journey gradually, he arrived at Kosambī. There the Blessed One stayed at Kosambī in Ghosita's park. Then, when Devadatta had gone to a private place and was in seclusion, this reflection arose in his mind: "Whom indeed might I please, so that when he is pleased with me, abundant material gain and honour might arise?" Then this occurred to Devadatta: "This Prince Ajātasattu is young and has a promising future. What if I were to please Prince Ajātasattu? When he is pleased with me, abundant material gain and honour will arise."

Then Devadatta, having set in order his lodging, taking his bowl and robe, set out towards Rājagaha. Gradually he arrived at Rājagaha. Then Devadatta, having withdrawn his own form, having created the form of a boy, with a snake as a girdle, appeared on the lap of Prince Ajātasattu. Then Prince Ajātasattu was frightened, agitated, distrustful, and fearful. Then Devadatta said this to Prince Ajātasattu: "Do you fear me, prince?" "Yes, I fear you. Who are you?" "I am Devadatta." "If indeed you, venerable sir, are the noble Devadatta, come now, appear in your own form." Then Devadatta, having withdrawn the form of a boy, bearing the double robe, bowl and robes, stood before Prince Ajātasattu. Then Prince Ajātasattu, pleased with this wonder of supernormal power of Devadatta, went to attend upon him morning and evening with five hundred chariots, and five hundred pots of boiled rice were brought as a food offering. Then for Devadatta, overcome by material gain, honour and fame, with mind consumed, such a wish arose: "I will lead the Community of monks." Together with the arising of that thought, Devadatta fell away from that supernormal power.

Now at that time Kakudha by name, a Koliyan's son, the Venerable Mahāmoggallāna's attendant, having recently died, was reborn in a certain mind-made body. He had such an acquisition of individual existence: just as two or three Magadhan village territories. With that acquisition of individual existence he neither afflicts himself nor

others. Then Kakudha the young god approached the Venerable Mahāmoggallāna; having approached, he paid respect to the Venerable Mahāmoggallāna and stood to one side. Standing to one side, Kakudha the young god said this to the Venerable Mahāmoggallāna - "For Devadatta, venerable sir, overcome by material gain, honour and fame, with mind consumed, such a wish arose: 'I will lead the Community of monks.' Together with the arising of that thought, venerable sir, Devadatta has fallen away from that supernormal power." This Kakudha the young god said. Having said this, having paid respect to the Venerable Mahāmoggallāna, having circumambulated him keeping him on his right, he disappeared right there.

Then the Venerable Mahāmoggallāna 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 Mahāmoggallāna said this to the Blessed One - "Kakudha by name, venerable sir, a Koliyan's son, my attendant, having recently died, has been reborn in a certain mind-made body. He had such an acquisition of individual existence - just as two or three Magadhan village territories. With that acquisition of individual existence he neither afflicts himself nor others. Then, venerable sir, Kakudha the young god approached me; having approached, having paid respect to me, he stood to one side. Standing to one side, venerable sir, Kakudha the young god said this to me - 'For Devadatta, venerable sir, overcome by material gain, honour and fame, with mind consumed, such a wish arose - I will lead the Community of monks. Together with the arising of that thought, venerable sir, Devadatta has fallen away from that supernormal power.' This, venerable sir, Kakudha the young god said. Having said this, having paid respect to me, having circumambulated me keeping me on his right, he disappeared right there."

"But have you, Moggallāna, encompassed with your mind the mind of Kakudha the young god and known - 'Whatever Kakudha the young god says, all that is just so, not otherwise'?" "I have encompassed with my mind the mind of Kakudha the young god and known, venerable sir. Whatever Kakudha the young god says, all that is just so, not otherwise." "Guard this speech, Moggallāna! Guard this speech, Moggallāna! Now that foolish man will reveal himself by himself."

Discussion on the Five Teachers

334. "There are, Moggallāna, these five teachers existing and found in the world. Which five? "Here, Moggallāna, a certain teacher, being impure in morality, acknowledges 'I am pure in morality,' 'My morality is pure, bright, and undefiled.' His disciples know him thus - 'This venerable teacher, being impure in morality, acknowledges "I am pure in morality," "My morality is pure, bright, and undefiled." But if we were to inform the householders, it would not be agreeable to him. And what is disagreeable to him, how should we behave towards him with that? He is honoured with the requisites of robes, almsfood, lodging, and medicine for the sick - whatever he does, he himself will become known by that.' Such a teacher, Moggallāna, disciples protect regarding morality; and such a teacher expects protection regarding morality from his disciples.

"Furthermore, Moggallāna, here a certain teacher, being impure in livelihood, acknowledges 'I am pure in livelihood,' 'My livelihood is pure, bright, and undefiled.' His disciples know him thus - 'This venerable teacher, being impure in livelihood,

acknowledges "I am pure in livelihood," "My livelihood is pure, bright, and undefiled." But if we were to inform the householders, it would not be agreeable to him. And what is disagreeable to him, how should we not behave towards him with that? He is honoured with the requisites of robes, almsfood, lodging, and medicine for the sick - whatever he does, he himself will become known by that.' Such a teacher, Moggallāna, disciples protect regarding livelihood; and such a teacher expects protection regarding livelihood from his disciples.

"Furthermore, Moggallāna, here a certain teacher, being impure in expounding the Teaching, acknowledges 'I am pure in expounding the Teaching,' 'My expounding of the Teaching is pure, bright, and undefiled.' His disciples know him thus - 'This venerable teacher, being impure in expounding the Teaching, acknowledges "I am pure in expounding the Teaching," "My expounding of the Teaching is pure, bright, and undefiled." But if we were to inform the householders, it would not be agreeable to him. And what is disagreeable to him, how should we behave towards him with that? He is honoured with the requisites of robes, almsfood, lodging, and medicine for the sick - whatever he does, he himself will become known by that.' Such a teacher, Moggallāna, disciples protect regarding expounding the Teaching; and such a teacher expects protection regarding expounding the Teaching from his disciples.

"Furthermore, Moggallāna, here a certain teacher, being impure in explanation, acknowledges 'I am pure in explanation,' 'My explanation is pure, bright, undefiled.' His disciples know him thus - 'This venerable teacher, being impure in explanation, acknowledges "I am pure in explanation," "My explanation is pure, bright, undefiled." But if we were to inform the householders, it would not be agreeable to him. And what is disagreeable to him, how should we behave towards him with that? He is honoured with the requisites of robes, almsfood, lodging, and medicine for the sick - whatever he does, he himself will become known by that.' Such a teacher, Moggallāna, disciples protect regarding explanation; and such a teacher expects protection from disciples regarding explanation.

"Furthermore, Moggallāna, here a certain teacher, being impure in knowledge and vision, acknowledges 'I am pure in knowledge and vision,' 'My knowledge and vision is pure, bright, undefiled.' His disciples know him thus - 'This venerable teacher, being impure in knowledge and vision, acknowledges "I am pure in knowledge and vision," "My knowledge and vision is pure, bright, undefiled." But if we were to inform the householders, it would not be agreeable to him. And what is disagreeable to him, how should we behave towards him with that? He is honoured with the requisites of robes, almsfood, lodging, and medicine for the sick - whatever he does, he himself will become known by that.' Such a teacher, Moggallāna, disciples protect regarding knowledge and vision; and such a teacher expects protection from disciples regarding knowledge and vision. These, Moggallāna, are the five teachers existing and found in the world.

"But I, Moggallāna, being pure in morality, acknowledge 'I am pure in morality,' 'My morality is pure, bright, undefiled.' And disciples do not protect me regarding morality; nor do I expect protection from disciples regarding morality. Being pure in livelihood, etc. Being pure in expounding the Teaching, etc. Being pure in explanation, etc. Being pure in knowledge and vision, I acknowledge 'I am pure in knowledge and vision,' 'My knowledge and vision is pure, bright, undefiled.' And disciples do not

protect me regarding knowledge and vision; nor do I expect protection from disciples regarding knowledge and vision."

335. Then the Blessed One, having dwelt at Kosambī as long as he liked, set out on a journey towards Rājagaha. Wandering on a journey gradually, he arrived at Rājagaha. There the Blessed One stayed at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then several monks 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 - "Venerable sir, Prince Ajātasattu goes to attend upon Devadatta morning and evening with five hundred chariots; and five hundred pots of boiled rice are brought as a food offering." "Do not, monks, envy Devadatta's material gain, honour and fame. As long as, monks, Prince Ajātasattu will go to attend upon Devadatta morning and evening with five hundred chariots, and five hundred pots of boiled rice will be brought as a food offering, only deterioration is to be expected for Devadatta in wholesome mental states, monks, not growth.

"Just as, monks, if they were to break bile into the nose of a fierce dog, thus indeed, monks, that dog would become exceedingly more fierce; just so, monks, as long as Prince Ajātasattu will go to attend upon Devadatta morning and evening with five hundred chariots, and five hundred pots of boiled rice will be brought as a food offering, only deterioration is to be expected for Devadatta in wholesome mental states, monks, not growth.

"For self-destruction, monks, material gain, honour and fame arose for Devadatta, for ruin material gain, honour and fame arose for Devadatta.

"Just as, monks, a plantain gives fruit for its own destruction, gives fruit for its ruin; just so, monks, for self-destruction material gain, honour and fame arose for Devadatta, for ruin material gain, honour and fame arose for Devadatta.

"Just as, monks, a bamboo gives fruit for its own destruction, gives fruit for its ruin; just so, monks, for self-destruction material gain, honour and fame arose for Devadatta, for ruin material gain, honour and fame arose for Devadatta.

"Just as, monks, a reed gives fruit for its own destruction, gives fruit for its ruin; just so, monks, for self-destruction material gain, honour and fame arose for Devadatta, for ruin material gain, honour and fame arose for Devadatta.

"Just as, monks, a mule conceives an embryo for its own destruction, conceives an embryo for its ruin; just so, monks, for self-destruction material gain, honour and fame arose for Devadatta, for ruin material gain, honour and fame arose for Devadatta."

"Fruit indeed kills the plantain, fruit the bamboo, fruit the reed;
Honour kills a contemptible person, as the embryo kills the mule."

The first recitation section is concluded.

2. Second recitation section

The Legal Act of Informing

336. Now at that time the Blessed One was seated expounding the Teaching surrounded by a great assembly, an assembly including the king. Then Devadatta, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "The Blessed One is now old, venerable sir, aged, elderly, one who has traversed the span of life, advanced in years. Let the Blessed One now live at ease, venerable sir, devoted to pleasant abiding in the present life; let him relinquish the Community of monks to me. I will lead the Community of monks." "Enough, Devadatta, do not find delight in leading the Community of monks." For the second time Devadatta, etc. For the third time Devadatta said this to the Blessed One - "The Blessed One is now old, venerable sir, aged, elderly, one who has traversed the span of life, advanced in years. Let the Blessed One now live at ease, venerable sir, devoted to pleasant abiding in the present life; let him relinquish the Community of monks to me. I will lead the Community of monks." "I would not relinquish the Community of monks even to Sāriputta and Moggallāna, Devadatta, how much less then to you, a miserable one to be spat upon!" Then Devadatta - thinking "The Blessed One disparages me before an assembly including the king with the term 'one to be spat upon,' while he extols only Sāriputta and Moggallāna" - angry and displeased, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. And this was Devadatta's first resentment towards the Blessed One.

Then the Blessed One addressed the monks: "If so, monks, let the Community perform a legal act of informing against Devadatta in Rājagaha - 'Formerly Devadatta had one nature, now he has another nature. Whatever Devadatta does by body or by speech, neither the Buddha nor the Teaching nor the Community should be seen in that, only Devadatta should be seen in that.' And thus, monks, it should be done. An experienced and competent monk should inform the Community -

337. "Let the Community hear me, venerable sir. If it is the proper time for the Community, the Community should perform a legal act of informing against Devadatta in Rājagaha - 'Formerly Devadatta had one nature, now he has another nature. Whatever Devadatta does by body or by speech, neither the Buddha nor the Teaching nor the Community should be seen in that, only Devadatta should be seen in that.' This is the motion.

"Let the Community hear me, venerable sir. The Community performs a legal act of informing against Devadatta in Rājagaha - 'Formerly Devadatta had one nature, now he has another nature. Whatever Devadatta does by body or by speech, neither the Buddha nor the Teaching nor the Community should be seen in that, only Devadatta should be seen in that.' If the carrying out of the legal act of informing against Devadatta in Rājagaha is agreeable to the venerable one - 'Formerly Devadatta had one nature, now he has another nature, whatever Devadatta does by body or by speech, neither the Buddha nor the Teaching nor the Community should be seen in that, only Devadatta should be seen in that' - he should remain silent; he to whom it is not agreeable should speak.

"The legal act of informing against Devadatta in Rājagaha has been performed by the Community - 'Formerly Devadatta had one nature, now he has another nature. Whatever Devadatta does by body or by speech, neither the Buddha nor the Teaching

nor the Community should be seen in that, only Devadatta should be seen in that.' It is agreeable to the Community, therefore they are silent, thus I remember it."

338. Then the Blessed One addressed the Venerable Sāriputta - "If so, Sāriputta, make known Devadatta in Rājagaha." "Formerly, venerable sir, I spoke praise of Devadatta in Rājagaha - 'The son of Godhī is of great supernormal power, the son of Godhī is of great majesty.' How, venerable sir, should I make known Devadatta in Rājagaha?" "Did you not, Sāriputta, speak praise of Devadatta in Rājagaha as factual - 'The son of Godhī is of great supernormal power, the son of Godhī is of great majesty'?" "Yes, venerable sir." "Just so indeed you, Sāriputta, should make known Devadatta in Rājagaha as factual." "Yes, venerable sir," the Venerable Sāriputta assented to the Blessed One.

Then the Blessed One addressed the monks: "If so, monks, let the Community authorise Sāriputta to make known Devadatta in Rājagaha - 'Formerly Devadatta had one nature, now he has another nature. Whatever Devadatta does by body or by speech, neither the Buddha nor the Teaching nor the Community should be seen in that, only Devadatta should be seen in that.' And thus, monks, he should be authorized. First Sāriputta should be requested. Having requested, an experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. If it is the proper time for the Community, the Community should authorise the Venerable Sāriputta to make known Devadatta in Rājagaha - 'Formerly Devadatta had one nature, now he has another nature. Whatever Devadatta does by body or by speech, neither the Buddha nor the Teaching nor the Community should be seen in that, only Devadatta should be seen in that.' This is the motion.

"Let the Community hear me, venerable sir. The Community authorises the Venerable Sāriputta to make known Devadatta in Rājagaha - 'Formerly Devadatta had one nature, now he has another nature, whatever Devadatta does by body or by speech, neither the Buddha nor the Teaching nor the Community should be seen in that, only Devadatta should be seen in that.' If the authorisation of the Venerable Sāriputta to make known Devadatta in Rājagaha is agreeable to the venerable one - 'Formerly Devadatta had one nature, now he has another nature, whatever Devadatta does by body or by speech, neither the Buddha nor the Teaching nor the Community should be seen in that, only Devadatta should be seen in that' - he should remain silent; he to whom it is not agreeable should speak.

"The Venerable Sāriputta is authorised by the Community to make known about Devadatta in Rājagaha - 'Formerly Devadatta had one nature, now he has another nature. Whatever Devadatta does by body or by speech, neither the Buddha nor the Teaching nor the Community should be seen in that, only Devadatta should be seen in that.' It is agreeable to the Community, therefore they are silent, thus I remember it."

And the Venerable Sāriputta, being authorised, together with several monks, having entered Rājagaha, made known about Devadatta in Rājagaha - 'Formerly Devadatta had one nature, now he has another nature. Whatever Devadatta does by body or by speech, neither the Buddha nor the Teaching nor the Community should be seen in

that, only Devadatta should be seen in that." There, those people who were faithless, without confidence, of poor understanding, they said thus - "These ascetics, disciples of the Sakyan, are jealous, they are jealous of Devadatta's material gain and honour." But those people who had faith, who had confidence, who were wise, experienced, intelligent, they said thus - "This will not be a trivial matter, the way the Blessed One has Devadatta made known in Rājagaha."

The Story of Prince Ajātasattu

339. Then Devadatta approached Prince Ajātasattu; having approached, he said this to Prince Ajātasattu - "Formerly, young man, human beings were long-lived, now they are short-lived. There is the possibility that you, being still a young man, might die. If so, young man, having killed your father, become king. I, having killed the Blessed One, will become the Buddha."

Then Prince Ajātasattu - thinking "The noble Devadatta is of great supernormal power, of great majesty, the noble Devadatta would know" - having bound a dagger to his thigh, frightened, agitated, distrustful, and fearful, suddenly entered the inner palace during the day. The attendant chief ministers in the inner palace saw Prince Ajātasattu, frightened, agitated, distrustful, and fearful, suddenly entering the inner palace during the day; having seen, they seized him. They, searching, having seen the dagger bound to his thigh, said this to Prince Ajātasattu - "What are you wishing to do, young man?" "I am wishing to kill my father." "By whom were you incited?" "By the noble Devadatta." Some chief ministers formed this opinion - "The young man should be killed, and Devadatta, and all the monks should be killed." Some chief ministers formed this opinion - "The monks should not be killed. The monks are not guilty of anything. The young man should be killed, and Devadatta." Some chief ministers formed this opinion - "Neither the young man should be killed, nor Devadatta. The monks should not be killed. The king should be informed. As the king will say, so we will do."

Then those chief ministers, taking Prince Ajātasattu, approached King Seniya Bimbisāra of Magadha; having approached, they reported this matter to King Seniya Bimbisāra of Magadha. "How, my good men, was the opinion formed by the chief ministers?" "Some, Sire, chief ministers formed this opinion - 'The young man should be killed, and Devadatta, and all the monks should be killed.' Some chief ministers formed this opinion - 'The monks should not be killed. The monks are not guilty of anything. The young man should be killed, and Devadatta.' Some chief ministers formed this opinion - 'Neither the young man should be killed, nor Devadatta. The monks should not be killed. The king should be informed. As the king will say, so we will do.'" "What, my good men, will the Buddha or the Teaching or the Community do? Was not Devadatta proclaimed beforehand by the Blessed One in Rājagaha - 'Formerly Devadatta had one nature, now he has another nature. Whatever Devadatta does by body or by speech, neither the Buddha nor the Teaching nor the Community should be seen in that, only Devadatta should be seen in that'?" There, those chief ministers who formed this opinion - 'The young man should be killed and Devadatta; and all the monks should be killed' - he dismissed from their positions. Those chief ministers who formed this opinion - 'The monks should not be killed; the monks are not guilty of anything; the young man should be killed and Devadatta' - he placed in low positions. Those chief ministers who formed this opinion - 'Neither the

young man should be killed, nor Devadatta; the monks should not be killed; the king should be informed; as the king will say, so we will do' -he placed in high positions. Then King Seniya Bimbisāra of Magadha said this to Prince Ajātasattu -"Why do you wish to kill me, young man?" "I am desirous of the kingdom, Sire." "If you, young man, are desirous of the kingdom, this kingdom is yours" - he handed over the kingdom to Prince Ajātasattu.

Sending Assassins

340. Then Devadatta approached Prince Ajātasattu; having approached, he said this to Prince Ajātasattu - "Command men, great king, who will deprive the ascetic Gotama of life." Then Prince Ajātasattu commanded the people - "As the noble Devadatta says, my good men, so do." Then Devadatta commanded one man - "Go, friend, the ascetic Gotama dwells in such and such a place. Having deprived him of life, come back by this road." On that road he placed two men - "Whoever one man comes by this road, having deprived him of life, come back by this road." On that road he placed four men - "Whoever two men come by this road, having deprived them of life, come back by this road." On that road he placed eight men - "Whoever four men come by this road, having deprived them of life, come back by this road." On that road he placed sixteen men - "Whoever eight men come by this road, having deprived them of life, come back."

Then that one man, having taken up sword and shield, having fastened bow and quiver, approached the Blessed One; having approached, not far from the Blessed One, frightened, agitated, distrustful, and fearful, he stood with body stiff. The Blessed One saw that man frightened, agitated, distrustful, and fearful, standing with body stiff. Having seen, he said this to that man - "Come, friend, do not be afraid." Then that man, having put aside the sword and shield, having laid down the bow and quiver, approached the Blessed One; having approached, having fallen at the Blessed One's feet with his head, he said this to the Blessed One - "A transgression overcame me, venerable sir, as one who was foolish, as one who was confused, as one who was unwholesome, in that I came here with a malicious mind, with a murderous mind. May the Blessed One accept my transgression as a transgression for the sake of restraint in the future." "Truly, friend, a transgression overcame you as one who was foolish, as one who was confused, as one who was unwholesome, in that you came here with a malicious mind, with a murderous mind. But since you, friend, having seen the transgression as a transgression, make amends according to the Teaching, we accept it from you. For this is growth, friend, in the Noble One's discipline -whoever, having seen a transgression as a transgression, makes amends according to the Teaching, and commits to restraint in the future."

Then the Blessed One gave a progressive discourse to that man, as follows -a talk on giving, a talk on morality, a talk on heaven; he made known the danger, degradation, and defilement of sensual pleasures, and the benefit of renunciation. When the Blessed One knew that he was of pliant mind, of tender mind, of mind free from hindrances, of elated mind, of confident mind, then he made known that proclamation of the Teaching which the Buddhas have themselves discovered - suffering, origin, cessation, path. Just as a pure cloth, free from stains, would properly receive dye, even so, in that man, in that very seat, the stainless, spotless eye of the Teaching arose - "Whatever has the nature of arising, all that has the nature of

cessation." Then that man, having seen the Teaching, having attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, said this to the Blessed One - "Excellent, venerable sir, excellent, venerable sir. Just as, venerable sir, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - so that those with eyes might see forms - just so, the Teaching has been made clear by the Blessed One in many ways. I, venerable sir, go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life." Then the Blessed One said this to that man - "Do not, friend, go by this road, go by this road," and he dismissed him by another road.

Then those two men - "Why is that one man taking so long to come?" - going along the opposite road, saw the Blessed One seated at the foot of a certain tree. Having seen, they approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. The Blessed One gave them a progressive discourse, etc. not relying on others in the Teacher's instruction, they said this to the Blessed One - "Excellent, venerable sir! Etc. May the Blessed One remember us as lay followers who have gone for refuge from this day forth for life." Then the Blessed One said this to those men - "Do not, friends, go by this road; go by this road," and he sent them off by another road.

Then those four men, etc. then those eight men, etc. then those sixteen men - "Why are those eight men taking so long to come?" - going along the opposite road, saw the Blessed One seated at the foot of a certain tree. Having seen, they approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. The Blessed One gave them a progressive discourse, as follows: a talk on giving, etc. not relying on others in the Teacher's instruction, they said this to the Blessed One - "Excellent, venerable sir! Etc. May the Blessed One remember us as lay followers who have gone for refuge from this day forth for life." Then the Blessed One said this to those men - "Do not, friends, go by this road; go by this road," and he sent them off by another road.

Then that one man approached Devadatta; having approached, he said this to Devadatta - "I am not able, venerable sir, to deprive that Blessed One of life; that Blessed One is of great supernormal power, of great majesty." "Enough, friend; do not deprive the ascetic Gotama of life. I myself will deprive the ascetic Gotama of life."

The Act of Wounding

341. Now at that time the Blessed One was walking up and down in the shade of Vulture's Peak mountain. Then Devadatta, having ascended Vulture's Peak mountain, hurled a great stone - "With this I shall deprive the ascetic Gotama of life." Two mountain peaks, having come together, caught that stone. From that, a splinter having flown up, drew blood on the Blessed One's foot. Then the Blessed One, having looked up, said this to Devadatta - "Much demerit has been produced by you, foolish man, in that you, with a malicious mind, with a murderous mind, drew blood from the Truth-finder." Then the Blessed One addressed the monks: "This, monks, is the first

heinous action with immediate bad destination accumulated by Devadatta, in that with a malicious mind, with a murderous mind, blood was drawn from the Truth-finder."

The monks heard: "It seems that murder of the Blessed One was attempted by Devadatta." And those monks walked up and down all around the Blessed One's dwelling, making loud sounds and great sounds, reciting, for the protection, shelter, and guarding of the Blessed One. The Blessed One heard the loud sound, great sound, the sound of recitation. Having heard, he addressed the Venerable Ānanda - "What is that loud sound, great sound, sound of recitation, Ānanda?" "The monks heard, venerable sir - 'It seems that murder of the Blessed One was attempted by Devadatta.' And those monks, venerable sir, walk up and down all around the Blessed One's dwelling, making loud sounds and great sounds, reciting, for the protection, shelter, and guarding of the Blessed One. That, Blessed One, is the loud sound, great sound, sound of recitation." "If so, Ānanda, in my name address those monks - 'The Teacher calls the venerable ones.'" "Yes, venerable sir," the Venerable Ānanda, having assented to the Blessed One, approached those monks; having approached, he said this to those monks - "The Teacher calls the venerable ones." "Yes, friend," those monks, having assented to the Venerable Ānanda, approached the Blessed One; having approached, having paid respect to the Blessed One, they sat down to one side. To those monks seated to one side, the Blessed One said this -

"This is impossible, monks, there is no chance that one could deprive the Truth-finder of life by attack. Without attack, monks, Truth-finders attain final Nibbāna.

"There are, monks, these five teachers existing and found in the world. Which five? "Here, monks, a certain teacher, being impure in morality, acknowledges 'I am pure in morality,' 'My morality is pure, bright, and undefiled.' His disciples know him thus - 'This venerable teacher, being impure in morality, acknowledges "I am pure in morality," "My morality is pure, bright, and undefiled." But if we were to inform the householders, it would not be agreeable to him. And what is disagreeable to him, how should we behave towards him with that? He is honoured with the requisites of robes, almsfood, lodging, and medicine for the sick - whatever he does, he himself will become known by that.' Such a teacher, monks, disciples protect regarding morality; and such a teacher expects protection regarding morality from his disciples.

"Furthermore, monks, here a certain teacher, being impure in livelihood, etc. being impure in expounding the Teaching, etc. being impure in explanation, etc. being impure in knowledge and vision, acknowledges 'I am pure in knowledge and vision,' 'My knowledge and vision is pure, bright, undefiled.' His disciples know him thus - 'This venerable teacher, being impure in knowledge and vision, acknowledges "I am pure in knowledge and vision," "My knowledge and vision is pure, bright, undefiled." But if we were to inform the householders, it would not be agreeable to him. And what is disagreeable to him, how should we not behave towards him with that? He is honoured with the requisites of robes, almsfood, lodging, and medicine for the sick - whatever he does, he himself will become known by that.' Such a teacher, monks, disciples protect regarding knowledge and vision; and such a teacher expects protection from disciples regarding knowledge and vision. These, monks, are the five teachers existing and found in the world. "But I, monks, being pure in morality, acknowledge 'I am pure in morality,' 'My morality is pure, bright, undefiled.' And

disciples do not protect me regarding morality; nor do I expect protection from disciples regarding morality. But I, monks, being pure in livelihood, etc. Being pure in expounding the Teaching, etc. Being pure in explanation, etc. being pure in knowledge and vision, I acknowledge 'I am pure in knowledge and vision,' 'My knowledge and vision is pure, bright, undefiled,' and disciples do not protect me regarding knowledge and vision, nor do I expect protection from disciples regarding knowledge and vision. "This is impossible, monks, there is no chance that one could deprive the Truth-finder of life by attack. Without attack, monks, Truth-finders attain final Nibbāna. Go, monks, to your respective dwellings. Truth-finders, monks, are not to be guarded."

Sending Nāḷāgiri

342. Now at that time in Rājagaha there was an elephant named Nāḷāgiri who was fierce, a killer of humans. Then Devadatta, having entered Rājagaha, having gone to the elephant stable, said this to the elephant keepers - "We, my good men, being known to the king, are competent to place one of low standing in a high position, and to increase both food and wages. If so, my good men, when the ascetic Gotama is proceeding along this street, then having released this elephant Nāḷāgiri, send him along this street." "Yes, venerable sir," those elephant keepers assented to Devadatta. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, together with several monks, entered Rājagaha for almsfood. Then the Blessed One proceeded along that street. Those elephant keepers saw the Blessed One proceeding along that street. Having seen, having released the elephant Nāḷāgiri, they sent him along that street. The elephant Nāḷāgiri saw the Blessed One coming from afar. Having seen, having raised his trunk, with ears and tail erect, he charged towards the Blessed One. Those monks saw the elephant Nāḷāgiri coming from afar. Having seen the Blessed One, they said this - "This elephant Nāḷāgiri, venerable sir, is fierce, a killer of humans, and has proceeded along this street. Let the Blessed One turn back, venerable sir; let the Fortunate One turn back." "Come, monks, do not be afraid. This is impossible, monks, there is no chance that one could deprive the Truth-finder of life by attack. Without attack, monks, Truth-finders attain final Nibbāna." For the second time those monks, etc. For the third time those monks said this to the Blessed One - "This elephant Nāḷāgiri, venerable sir, is fierce, a killer of humans, and has proceeded along this street. Let the Blessed One turn back, venerable sir; let the Fortunate One turn back." "Come, monks, do not be afraid. This is impossible, monks, there is no chance that one could deprive the Truth-finder of life by attack. Without attack, monks, Truth-finders attain final Nibbāna."

Now at that time people had climbed up onto mansions, onto long buildings, and onto roofs, and were staying there. There, those people who were faithless, without confidence, of poor understanding, they said thus - "Alas, sirs, the handsome Great Ascetic will be harassed by the elephant." But those people who had faith, who had confidence, who were wise, experienced, intelligent, they said thus - "Before long, sirs, the elephant will engage in battle with the elephant." Then the Blessed One pervaded the elephant Nāḷāgiri with a mind of friendliness. Then the elephant Nāḷāgiri, touched by the Blessed One's mind of friendliness, having lowered his trunk,

approached the Blessed One; having approached, he stood before the Blessed One. Then the Blessed One, stroking the elephant Nālāgiri's frontal globe with his right hand, addressed the elephant Nālāgiri with these verses -

"Do not, elephant, attack the elephant, for indeed, elephant, attacking the elephant is suffering;
For indeed, elephant, for one who has killed an elephant, there is no fortunate destination hereafter.

"And do not be intoxicated, and do not be negligent, for indeed the negligent do not go to a fortunate destination;
You yourself should act in such a way, by which you will go to a fortunate destination."

Then the elephant Nālāgiri, having taken the dust from the Blessed One's feet with his trunk, having scattered it on the top of his head, retreated while still facing the Blessed One, as far as he could see the Blessed One. Then the elephant Nālāgiri, having gone to the elephant stable, stood in his own place. And thus the elephant Nālāgiri was tamed. Now at that time people sang this verse -

"Some tame with a stick, with goads and with whips;
Without stick, without sword, the elephant was tamed by the great sage."

People grumbled, criticised, and complained - "How evil is this Devadatta, how unfortunate, that indeed he will strive for the murder of the ascetic Gotama who is of such great supernormal power, of such great majesty." Devadatta's material gain and honour declined. And the Blessed One's material gain and honour increased.

Discussion on Requesting the Five Things

343. Now at that time Devadatta, having fallen away from material gain and honour, together with his following, having asked again and again among families, was eating. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, having asked again and again among families, eat! For whom is good food not agreeable, for whom is what is sweet not pleasing!" The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could Devadatta together with his following, having asked again and again among families, eat!" They reported this matter to the Blessed One, etc. "Is it true, Devadatta, that you together with your following, having asked again and again among families, eat?" "It is true, Blessed One." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "If so, monks, I will lay down the rule about group meals among families for monks, dependent on three reasons - for the refutation of obstinate persons; for the comfortable abiding of well-behaved monks, lest those with evil desires, relying on a faction, should break the Community; and out of compassion for families. For a group meal, one should be dealt with according to the rule."

Then Devadatta approached Kokālika, Kaṭamodakatissaka, Khaṇḍadevī's son, and Samuddadatta; having approached, he said this to Kokālika, Kaṭamodakatissaka, Khaṇḍadevī's son, and Samuddadatta - "Come, friends, let us create a schism in the Community of the ascetic Gotama, a breaking of the concord." When this was said,

Kokālika said this to Devadatta - "The ascetic Gotama, friend, is of great supernormal power, of great might. How shall we create a schism in the Community of the ascetic Gotama, a breaking of the concord?" "Come, friends, let us approach the ascetic Gotama and request five cases - 'The Blessed One, venerable sir, in many ways speaks in praise of one of few wishes, of one who is content, of detachment, of austerity, of graciousness, of unmaking, of arousal of energy. These, venerable sir, five cases in many ways lead to fewness of wishes, to contentment, to detachment, to austerity, to graciousness, to unmaking, to arousal of energy. It would be good, venerable sir, if monks were forest-dwellers for life; whoever would resort to the edge of a village, a fault would touch him. For life they should be almsfood eaters; whoever would consent to an invitation, a fault would touch him. For life they should be wearers of rag-robles; whoever would consent to a robe given by a householder, a fault would touch him. For life they should be tree-root dwellers; whoever would go under a roof, a fault would touch him. For life they should not eat fish and meat; whoever would eat fish and meat, a fault would touch him.' The ascetic Gotama will not allow these five cases. We shall convince people with these five cases." "It is possible, friend, with these five cases to create a schism in the Community of the ascetic Gotama, a breaking of the concord. For people, friend, are devoted to austerity."

Then Devadatta together with his retinue approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, Devadatta said this to the Blessed One - "The Blessed One, venerable sir, in many ways speaks in praise of one of few wishes, of one who is content, of detachment, of austerity, of graciousness, of unmaking, of arousal of energy. These, venerable sir, five cases in many ways lead to fewness of wishes, to contentment, to detachment, to austerity, to graciousness, to unmaking, to arousal of energy. It would be good, venerable sir, if monks were forest-dwellers for life; whoever would resort to the edge of a village, a fault would touch him. For life they should be almsfood eaters; whoever would consent to an invitation, a fault would touch him. For life they should be wearers of rag-robles; whoever would consent to a robe given by a householder, a fault would touch him. For life they should be tree-root dwellers; whoever would go under a roof, a fault would touch him. For life they should not eat fish and meat; whoever would eat fish and meat, a fault would touch him." "Enough, Devadatta. Whoever wishes may be a forest-dweller; whoever wishes may dwell at the edge of a village. Whoever wishes may be an almsfood eater; whoever wishes may consent to an invitation. Whoever wishes may be a wearer of rag-robles; whoever wishes may consent to a robe given by a householder. For eight months, Devadatta, lodging at the root of a tree has been allowed by me; fish and meat that is pure in three aspects - not seen, not heard, not suspected." Then Devadatta - "The Blessed One does not allow these five cases" - joyful and elated, together with his retinue, rising from his seat, having paid respect to the Blessed One and circumambulated him keeping him on his right, departed.

Then Devadatta together with his retinue, having entered Rājagaha, convinced people with five cases - "We, friends, having approached the ascetic Gotama, requested five cases - 'The Blessed One, venerable sir, in many ways speaks in praise of one of few wishes, etc. of arousal of energy. These, venerable sir, five cases in many ways lead to fewness of wishes, etc. to arousal of energy. It would be good,

venerable sir, if monks were forest-dwellers for life; whoever would resort to the edge of a village, a fault would touch him, etc. For life they should not eat fish and meat; whoever would eat fish and meat, a fault would touch him.'The ascetic Gotama does not allow these five cases. We shall live having undertaken these five cases."

There, those people who were faithless, without confidence, of poor understanding, they said thus - "These ascetics, disciples of the Sakyan, are austere, living in detachment. But the ascetic Gotama is given to luxurious living, he intends for luxurious living." But those people who had faith, who had confidence, who were wise, experienced, intelligent, they grumbled, criticised, and complained - "How indeed could Devadatta strive for schism in the Blessed One's Community, for breaking of the concord!" The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could Devadatta strive for schism in the Community, for breaking of the concord!" Then those monks reported this matter to the Blessed One. Etc. "Is it true, Devadatta, that you strive for schism in the Community, for breaking of the concord?" "True, Blessed One." "Enough, Devadatta. Do not find delight in schism in the Community. Schism in the Community is grave, Devadatta. Whoever, Devadatta, breaks a united Community, generates wrongdoing lasting for a cosmic cycle, is tormented in hell for a cosmic cycle. But whoever, Devadatta, makes a divided Community united, generates supreme merit, rejoices in heaven for a cosmic cycle. Enough, Devadatta. Do not find delight in schism in the Community. Schism in the Community is grave, Devadatta."

Then the Venerable Ānanda, having dressed in the earlier period of the day, taking his bowl and robe, entered Rājagaha for almsfood. Devadatta saw the Venerable Ānanda walking for almsfood in Rājagaha. Having seen him, he approached the Venerable Ānanda; having approached, he said this to the Venerable Ānanda - "From this day forth, friend Ānanda, I will perform the Observance and legal acts of the Community apart from the Blessed One, apart from the Community of monks."

Then the Venerable Ānanda, having walked for almsfood in Rājagaha, after the meal, having returned from his alms round, 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 Ānanda said this to the Blessed One - "Here I, venerable sir, having dressed in the earlier period of the day, taking my bowl and robe, entered Rājagaha for almsfood. Devadatta, venerable sir, saw me walking for almsfood in Rājagaha. Having seen me, he approached me; having approached, he said this to me - 'From this day forth, friend Ānanda, I will perform the Observance and legal acts of the Community apart from the Blessed One, apart from the Community of monks.' From this day forth, venerable sir, Devadatta will break the Community." Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"Good is easy for the good, good is difficult for the evil;
Evil is easy for the evil, evil is difficult for the noble ones."

The second recitation section is concluded.

3. Third Recitation Section

Discussion on Schism in the Community

344. Then Devadatta, on that Observance day, having risen from his seat, took the voting ticket - "We, friends, having approached the ascetic Gotama, requested five cases - 'The Blessed One, venerable sir, in many ways speaks in praise of one of few wishes, etc. of arousal of energy. These, venerable sir, five cases in many ways lead to fewness of wishes, etc. to arousal of energy. It would be good, venerable sir, if monks were forest-dwellers for life; whoever would resort to the edge of a village, a fault would touch him, etc. For life they should not eat fish and meat; whoever would eat fish and meat, a fault would touch him.' The ascetic Gotama does not allow these five cases. We shall live having undertaken these five cases. Whichever venerable one approves of these five cases, let him take the voting ticket."

Now at that time about five hundred Vesālian Vajjiputtaka monks were both junior and did not know what had been laid down. They - 'This is the Teaching, this is the monastic discipline, this is the Teacher's instruction' - took the voting ticket. Then Devadatta, having split the Community, taking about five hundred monks, set out towards Gayāsīsa. Then Sāriputta and Moggallāna approached the Blessed One; having approached, they 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 - "Devadatta, venerable sir, having split the Community, taking about five hundred monks, has departed towards Gayāsīsa." "Indeed, will you not have compassion, Sāriputta, for those junior monks? Go, Sāriputta, before those monks come to calamity and disaster." "Yes, venerable sir," Sāriputta and Moggallāna, having assented to the Blessed One, rose from their seats, paid respect to the Blessed One, circumambulated him keeping him on their right, and approached Gayāsīsa.

Now at that time a certain monk was standing not far from the Blessed One, crying. Then the Blessed One said this to that monk - "Why do you, monk, cry?" "Even those, venerable sir, who are the Blessed One's chief disciples, Sāriputta and Moggallāna, they too are going near Devadatta, approving of Devadatta's teaching." "This is impossible, monk, there is no chance that Sāriputta and Moggallāna would approve of Devadatta's teaching; but they have gone for the convincing of the monks."

345. Now at that time Devadatta was seated expounding the Teaching surrounded by a great assembly. Devadatta saw Sāriputta and Moggallāna coming from afar. Having seen them, he addressed the monks - "See, monks, how well proclaimed is the Teaching by me, that even those who are the chief disciples of the ascetic Gotama, Sāriputta and Moggallāna, they too come near me. Approving of my teaching." When this was said, Kokālika said this to Devadatta - "Do not, friend Devadatta, trust Sāriputta and Moggallāna. Sāriputta and Moggallāna have evil desires, they have come under the control of evil desires." "Enough, friend. Welcome to them since they approve of my teaching."

Then Devadatta invited the Venerable Sāriputta with half his seat - "Come, friend Sāriputta, sit down here." "Enough, friend," the Venerable Sāriputta, having taken a certain seat, sat down to one side. The Venerable Mahāmoggallāna also, having taken a certain seat, sat down to one side. Then Devadatta, having instructed, encouraged, inspired, and gladdened the monks with a talk on the Teaching for much of the night, requested the Venerable Sāriputta - "The Community of monks is free from sloth and

torpor, friend Sāriputta. Let a talk on the Teaching occur to you, friend Sāriputta, for the monks. My back aches, I will stretch it." "Yes, friend," the Venerable Sāriputta assented to Devadatta. Then Devadatta, having prepared the double robe folded in four, lay down on his right side. For him who was tired, unmindful, and not fully aware, sleep came upon him in just a moment.

Then the Venerable Sāriputta exhorted and instructed the monks with a talk on the Teaching through instruction by the wonder of mind-reading. The Venerable Mahāmoggallāna exhorted and instructed the monks with a talk on the Teaching through instruction by the wonder of supernormal power. Then, as those monks were being exhorted and instructed by the Venerable Sāriputta through instruction by the wonder of mind-reading and by the Venerable Mahāmoggallāna through instruction by the wonder of supernormal power, the stainless, spotless eye of the Teaching arose - "Whatever has the nature of arising, all that has the nature of cessation."

Then the Venerable Sāriputta addressed the monks: "We are going, friends, to the presence of the Blessed One. Whoever approves of that Blessed One's teaching, let him come." Then Sāriputta and Moggallāna, taking those five hundred monks, approached the Bamboo Grove. Then Kokālika roused Devadatta - "Get up, friend Devadatta, the monks have been led away by Sāriputta and Moggallāna. Were you not, friend Devadatta, told by me - 'Do not, friend Devadatta, trust Sāriputta and Moggallāna. Sāriputta and Moggallāna have evil desires, they have come under the control of evil desires'?" Then right there hot blood gushed from Devadatta's mouth.

Then Sāriputta and Moggallāna approached the Blessed One; having approached, they 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 - "It would be good, venerable sir, if the monks who followed the schism-maker were to receive full ordination again." "Enough, Sāriputta. Do not find delight in the full ordination again of the monks who followed the schism-maker. If so, Sāriputta, have the monks who followed the schism-maker confess a grave offence. But how, Sāriputta, did Devadatta proceed?" "Just as, venerable sir, the Blessed One, having instructed, encouraged, inspired, and gladdened the monks with a talk on the Teaching for much of the night, requests me - 'The Community of monks is free from sloth and torpor, Sāriputta; let a talk on the Teaching occur to you, Sāriputta, for the monks; my back aches, I will stretch it' - just so, venerable sir, did Devadatta proceed."

346. Then the Blessed One addressed the monks: "Once upon a time, monks, there was a great lake in a forest haunt. Elephants dwelt in dependence on it. They, having plunged into that lake, having pulled up lotus roots and fibres with their trunks, having washed them well, having chewed them free of mud, swallowed them. That was for their beauty and for their strength. And on that account they did not undergo death or suffering like death. But, monks, the young elephant calves, following the example of those great elephants. They, having plunged into that lake, having pulled up lotus roots and fibres with their trunks, not having washed them well, having chewed them with mud, swallowed them. That was neither for their beauty nor for their strength. And on that account they underwent death or suffering like death. Just so, monks, Devadatta, imitating me, will die a miserable wretch.

"Like a great boar transforming the earth, eating lotus roots, watching in the

rivers;

Like a young elephant having devoured mud, imitating me, the miserable wretch will die."

347. "Monks, a monk possessed of eight factors is worthy to go on messenger duty. Which eight? Here, monks, a monk is a listener, one who causes to hear, a learner, a retainer, one who cognises, one who causes to cognise, skilled in what is connected with meaning and what is not connected with meaning, and not a maker of disputes - monks, a monk possessed of these eight factors is worthy to go on messenger duty.

"Monks, Sāriputta, possessed of eight factors, is worthy to go on messenger duty. Which eight? Here, monks, Sāriputta is a listener, one who causes to hear, a learner, a retainer, one who cognises, one who causes to cognise, skilled in what is connected with meaning and what is not connected with meaning, and not a maker of disputes - monks, Sāriputta, possessed of these eight factors, is worthy to go on messenger duty."

"Whoever indeed does not tremble having reached an assembly of fierce speakers;

And does not omit the word, and does not conceal the message.

"And without doubt declares, and when questioned does not become angry;
Such a monk indeed is worthy to go on messenger duty."

348. "Monks, overcome by eight bad qualities, with mind consumed, Devadatta is bound for the realm of misery, doomed to hell, will remain there for an aeon, incurable. Which eight? By material gain, monks, overcome, with mind consumed, Devadatta is bound for the realm of misery, doomed to hell, will remain there for an aeon, incurable; by loss, monks, etc. by fame, monks, etc. by disgrace, monks, etc. by honour, monks, etc. by dishonour, monks, etc. by evil desire, monks, etc. by evil friendship, monks, overcome, with mind consumed, Devadatta is bound for the realm of misery, doomed to hell, will remain there for an aeon, incurable - By these eight bad qualities, monks, overcome, with mind consumed, Devadatta is bound for the realm of misery, doomed to hell, will remain there for an aeon, incurable.

349. "Good, monks, a monk should dwell having overcome again and again arisen material gain, arisen loss, etc. arisen fame, arisen disgrace, arisen honour, arisen dishonour, arisen evil desire, should dwell having overcome again and again arisen evil friendship. And how, monks, is the reason dependent on which a monk should dwell having overcome again and again arisen material gain, arisen loss, etc. arisen fame, arisen disgrace, arisen honour, arisen dishonour, arisen evil desire, should dwell having overcome again and again arisen evil friendship? For whatever mental corruptions, vexations, and fevers would arise for one dwelling without overcoming arisen material gain, monks, for one dwelling having overcome again and again arisen material gain, those mental corruptions, vexations, and fevers do not exist. For whatever mental corruptions, vexations, and fevers would arise for one dwelling without overcoming arisen loss, monks, etc. arisen fame, arisen disgrace, arisen honour, arisen dishonour, arisen evil desire, for whatever mental corruptions, vexations, and fevers would arise for one dwelling without overcoming arisen evil friendship, for one dwelling having overcome again and again arisen evil friendship,

those mental corruptions, vexations, and fevers do not exist. This, monks, is the reason dependent on which one should dwell having overcome again and again arisen material gain, arisen loss, etc. arisen fame, arisen disgrace, arisen honour, arisen dishonour, arisen evil desire, should dwell having overcome again and again arisen evil friendship. Therefore, monks, 'We will dwell having overcome again and again arisen material gain, arisen loss, etc. arisen fame, arisen disgrace, arisen honour, arisen dishonour, arisen evil desire, we will dwell having overcome again and again arisen evil friendship.' thus indeed, monks, should you train."

350. "Monks, overcome by three bad qualities, with mind consumed, Devadatta is bound for the realm of misery, doomed to hell, will remain there for a cosmic cycle, incurable. With which three? Evil desire, evil friendship, he stopped midway with a trifling specific attainment - by these three bad qualities, monks, overcome, with mind consumed, Devadatta is bound for the realm of misery, doomed to hell, will remain there for a cosmic cycle, incurable."

"May no one in the world ever arise with evil desires;
Know by this too what is the destination of those with evil desires.

"Designated as wise, esteemed as self-developed;
Standing as if blazing with fame, Devadatta - thus I have heard.

"He, having practised negligence, having attacked that Truth-finder;
Reached the Avīci hell, with four doors, terrifying.

"For whoever would betray one who is not hateful, who does no evil deed;
That very evil touches him, the one with hateful mind, disrespectful.

"Whoever would think to pollute the ocean with a pot of poison;
He could not pollute it by that, for the ocean is vast and fearsome.

"Just so, whoever harms the Truth-finder by accusation;
One who has gone the right way, with peaceful mind - the accusation does not take root in him.

"One should make such a one a friend, and the wise one should associate with him;
Following whose path, a monk may reach the elimination of suffering."

The Questions of Upāli

351. 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 - "'Dissension in the Community, dissension in the Community', venerable sir, is said. In what respect, venerable sir, is there dissension in the Community, but not schism in the Community? And in what respect is there both dissension in the Community and schism in the Community?"

"On one side, Upāli, there is one, on one side two, a fourth proclaims, has the voting ticket taken - 'This is the Teaching, this is the monastic discipline, this is the Teacher's instruction, take this, like this.' Thus also, Upāli, there is dissension in the Community,

but not schism in the Community. On one side, Upāli, there are two, on one side two, a fifth proclaims, has the voting ticket taken - 'This is the Teaching, this is the monastic discipline, this is the Teacher's instruction, take this, like this.' Thus also, Upāli, there is dissension in the Community, but not schism in the Community. On one side, Upāli, there are two, on one side three, a sixth proclaims, has the voting ticket taken - 'This is the Teaching, this is the monastic discipline, this is the Teacher's instruction, take this, like this.' Thus also, Upāli, there is dissension in the Community, but not schism in the Community. On one side, Upāli, there are three, on one side three, a seventh proclaims, has the voting ticket taken - 'This is the Teaching, this is the monastic discipline, this is the Teacher's instruction, take this, like this.' Thus also, Upāli, there is dissension in the Community, but not schism in the Community. On one side, Upāli, there are three, on one side four, an eighth proclaims, has the voting ticket taken - 'This is the Teaching, this is the monastic discipline, this is the Teacher's instruction, take this, like this.' Thus also, Upāli, there is dissension in the Community, but not schism in the Community. On one side, Upāli, there are four, on one side four, a ninth proclaims, has the voting ticket taken - 'This is the Teaching, this is the monastic discipline, this is the Teacher's instruction, take this, like this.' Thus, Upāli, there is both dissension in the Community and schism in the Community. With nine, Upāli, or more than nine, there is both dissension in the Community and schism in the Community. A nun, Upāli, does not break the Community, but she strives for schism; a female trainee does not break the Community, etc. a novice does not break the Community, a female novice does not break the Community, a lay follower does not break the Community, a female lay follower does not break the Community, but they strive for schism. A monk, Upāli, who is regular, belonging to the same communion, standing within the same boundary, breaks the Community."

352. "'Schism in the Community, schism in the Community', venerable sir, is said. In what respect, venerable sir, is the Community split?"

"Here, Upāli, monks explain what is not the Teaching as 'the Teaching', explain the Teaching as 'not the Teaching', explain what is not monastic discipline as 'monastic discipline', explain monastic discipline as 'not monastic discipline', explain what was not said, not spoken by the Truth-finder as 'said, spoken by the Truth-finder', explain what was said, spoken by the Truth-finder as 'not said, not spoken by the Truth-finder', explain what was not practised by the Truth-finder as 'practised by the Truth-finder', explain what was practised by the Truth-finder as 'not practised by the Truth-finder', explain what was not laid down by the Truth-finder as 'laid down by the Truth-finder', explain what was laid down by the Truth-finder as 'not laid down by the Truth-finder', explain what is no offence as 'an offence', explain an offence as 'no offence', explain a light offence as 'a heavy offence', explain a heavy offence as 'a light offence', explain a remediable offence as 'an irreparable offence', explain an irreparable offence as 'a remediable offence', explain a coarse offence as 'not a coarse offence', explain what is not a coarse offence as 'a coarse offence'. They, on these eighteen cases, draw away, draw apart, perform a separate Observance, perform a separate invitation ceremony to admonish, perform a separate legal act of the Community. To this extent, Upāli, is the Community split."

353. "Unanimity in the Community, unanimity in the Community", venerable sir, is said. In what respect, venerable sir, is the Community in unity?" "Here, Upāli, monks explain what is not the Teaching as 'not the Teaching', explain the Teaching as 'the Teaching', explain what is not monastic discipline as 'not monastic discipline', explain monastic discipline as 'monastic discipline', explain what was not said, not spoken by the Truth-finder as 'not said, not spoken by the Truth-finder', explain what was said, spoken by the Truth-finder as 'said, spoken by the Truth-finder', explain what was not practised by the Truth-finder as 'not practised by the Truth-finder', explain what was practised by the Truth-finder as 'practised by the Truth-finder', explain what was not laid down by the Truth-finder as 'not laid down by the Truth-finder', explain what was laid down by the Truth-finder as 'laid down by the Truth-finder', explain what is no offence as 'no offence', explain an offence as 'an offence', explain a light offence as 'a light offence', explain a heavy offence as 'a heavy offence', explain a remediable offence as 'a remediable offence', explain an irreparable offence as 'an irreparable offence', explain a coarse offence as 'a coarse offence', explain what is not a coarse offence as 'not a coarse offence'. They, on these eighteen cases, do not draw away, do not draw apart, do not perform a separate Observance, do not perform a separate invitation ceremony to admonish, do not perform a separate legal act of the Community. To this extent, Upāli, is the Community in unity."

354. "But, venerable sir, having split a united Community, what does he generate?" "Having split a united Community, Upāli, he generates wrongdoing lasting for a cosmic cycle, he is tormented in hell for a cosmic cycle."

"Bound for the realm of misery, doomed to hell, remaining for a cosmic cycle,
the schismatic;
Delighting in discord, established in what is not the Teaching, he falls from
freedom from bondage;
Having split a united Community, he is tormented in hell for a cosmic cycle."

"But, venerable sir, having made a split Community united, what does he generate?" "Having made a split Community united, Upāli, he generates supreme merit, he rejoices in heaven for a cosmic cycle."

"Happy is the concord of the Community, and the assistance of those in unity;
Delighting in unity, established in the Teaching, he does not fall from freedom
from bondage;
Having made the Community united, he rejoices in heaven for a cosmic cycle."

355. "Could there be, venerable sir, a schismatic who is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable?" "There could be, Upāli, a schismatic who is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable."

"But could there be, venerable sir, a schismatic who is not bound for the realm of misery, not doomed to Niraya Hell, will not remain there for a cosmic cycle, not incurable?" "There could be, Upāli, a schismatic who is not bound for the realm of misery, not doomed to Niraya Hell, will not remain there for a cosmic cycle, not incurable."

"But which, venerable sir, is the schismatic who is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable?" "Here, Upāli, a monk explains what is not the Teaching as 'the Teaching'. Regarding that he has the view that it is not the Teaching, regarding the schism he has the view that it is not the Teaching, misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature, he proclaims, has the voting ticket taken - 'This is the Teaching, this is the monastic discipline, this is the Teacher's instruction, take this, like this.' This too, Upāli, is a schismatic who is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable.

"Furthermore, Upāli, a monk explains what is not the Teaching as 'the Teaching'. Regarding that he has the view that it is not the Teaching, regarding the schism he has the view that it is the Teaching, misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature, he proclaims, has the voting ticket taken - 'This is the Teaching, this is the monastic discipline, this is the Teacher's instruction, take this, like this.' This too, Upāli, is a schismatic who is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable.

"Furthermore, Upāli, a monk explains what is not the Teaching as 'the Teaching'. Regarding that he has the view that it is not the Teaching, regarding the schism he is doubtful, misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature, he proclaims, has the voting ticket taken - 'This is the Teaching, this is the monastic discipline, this is the Teacher's instruction, take this, like this.' This too, Upāli, is a schismatic who is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable.

"Furthermore, Upāli, a monk explains what is not the Teaching as 'the Teaching'. Regarding that he has the view that it is the Teaching, regarding the schism he has the view that it is not the Teaching... etc. (Regarding that he has the view that it is the Teaching, regarding the schism he has the view that it is the Teaching). Regarding that he has the view that it is the Teaching, regarding the schism he is doubtful. Regarding that he is doubtful, regarding the schism he has the view that it is not the Teaching. Regarding that he is doubtful, regarding the schism he has the view that it is the Teaching. Regarding that he is doubtful, regarding the schism he is doubtful, misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature, he proclaims, has the voting ticket taken - 'This is the Teaching, this is the monastic discipline, this is the Teacher's instruction, take this, like this.' This too, Upāli, is a schismatic who is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable.

"Furthermore, Upāli, a monk explains the Teaching as 'not the Teaching'... etc. 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'... regarding that he has the view that it is not the Teaching, regarding the schism he has the view that it is not the Teaching... etc. regarding that he has the view that it is not the Teaching, regarding the schism he has the view that it is the Teaching... regarding that he has the view that it is not the Teaching, regarding the schism he is doubtful... regarding that he has the view that it is the Teaching, regarding the schism he has the view that it is not the Teaching... (regarding that he has the view that it is the Teaching, regarding the schism he has the view that it is the Teaching)... regarding that he has the view that it is the Teaching, regarding the schism he is doubtful... regarding that he is doubtful, regarding the schism he has the view that it is not the Teaching... regarding that he is doubtful, regarding the schism he has the view that it is the Teaching... regarding that he is doubtful, regarding the schism he is doubtful, misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature, he proclaims, has the voting ticket taken - 'This is the Teaching, this is the monastic discipline, this is the Teacher's instruction, take this, like this.' This too, Upāli, is a schismatic who is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable."

"But which, venerable sir, is the schismatic who is not bound for the realm of misery, not doomed to hell, will not remain there for an aeon, is not incurable?" "Here, Upāli, a monk explains what is not the Teaching as 'the Teaching'. Regarding that he has the view that it is the Teaching, regarding the schism he has the view that it is the Teaching, not misrepresenting his view, not misrepresenting his acceptance, not misrepresenting his approval, not misrepresenting his nature, he proclaims, has the voting ticket taken - 'This is the Teaching, this is the monastic discipline, this is the Teacher's instruction, take this, like this.' This too, Upāli, is a schismatic who is not bound for the realm of misery, not doomed to hell, will not remain there for an aeon, is not incurable."

"Furthermore, Upāli, a monk explains the Teaching as 'not the Teaching'... etc. explains a coarse offence as 'not a coarse offence'. Regarding that he has the view that it is the Teaching, regarding the schism he has the view that it is the Teaching, not misrepresenting his view, not misrepresenting his acceptance, not misrepresenting his approval, not misrepresenting his nature, he proclaims, has the voting ticket taken - 'This is the Teaching, this is the monastic discipline, this is the Teacher's instruction, take this, like this.' This too, Upāli, is a schismatic who is not bound for the realm of misery, not doomed to hell, will not remain there for an aeon, is not incurable."

The third recitation section is concluded.

The Schism in the Community Chapter is seventh.

Its summary:

At Anupiya the well-known ones, the delicate one does not wish;
With whip and sowing in low places, throwing out and cutting and carrying
away.

And treading heaps of straw, removing chaff and winnowing;
In the future too they are not exhausted, fathers and grandfathers.

Bhaddiya and Anuruddha, Ānanda, Bhagu, Kimila;
And the Sakyan at Kosambī, declined with Kakudha.

He made known to his father, the men, the stone, Nālāgiri;
Heavy in three and five, he broke with a grave offence;
Three, eight, and again three, would there be schism by a line?

The Schism in the Community 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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