

19

(Ekaka) Saṅgha,bheda Sutta

The (Ones) Discourse on Schism in the Sangha | It 18

Theme: Dangers of disunity in the sangha

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1 Sutta highlights

1.1 TWIN SUTTAS

1.1.1 The (Ekaka) Saṅgha,bheda Sutta (It 18) and the (Ekaka) Saṅgha,sāmaggī Sutta (It 19) are “twin” (*yamaka*) suttas, like, on a smaller scale, the verses of the **Yamaka Vagga**, the very first chapter of the Dhammapada (Dh 1-20). As such, they should be read and reflected on together. In the case of the Yamaka Vagga verses, the first of the pair has a negative theme, while the second a positive one. In other words, they are also contrapuntal, that is, contrast one another with opposing teachings.

The (Ekaka) Saṅgha,bheda Sutta (It 18),¹ for example, has a negative theme (that of schism), while the (Ekaka) Saṅgha,sāmaggī Sutta (It 19) has a positive theme (that of harmony in the sangha).²

1.1.2 Another example of twin suttas are the two **Sāriputta Moggallāna Suttas** (A 4.167+168), the two chief disciples tell each other the nature of their respective modes of spiritual progress leading to their full liberation, that is, arhathood.³ While the (Ekaka) Saṅgha,bheda Sutta and the (Ekaka) Saṅgha,sāmaggī Sutta have contrasting themes (presenting opposing scenarios and qualities), the two Sāriputta Suttas have complementary ones.

1.2 VINAYA BACKGROUND

1.2.1 Devadatta’s “plot.” The (Ekaka) Saṅgha,bheda Sutta (It 18) highlights the Deva,datta “plot” and his failure to take over the leadership of the sangha from the aging Buddha. We only find hints of Deva,-datta in the suttas, such as:

- his accomplishment in the Dharma **Silā,yūpa Sutta** A 9.26/4:402 f
- his popularity with prince Ajāta,sattu **Pañca,ratha Sutta** S 17.36 [2.2]

The stories of a violently ambitious Deva,datta are only found (even then rarely) in the later suttas (towards the end of the Buddha’s life or later). Such stories, however, become more developed in the Vinaya and the commentaries [2]. In other words, the Deva,datta narrative is probably post-Buddha.

1.2.2 The early monastic legal system. The (Ekaka) Saṅgha,bheda Sutta serves as a good introduction to the legal and ethical structure of the early Buddhist monastic system. The Vinaya is vital for the perpetuation of the Buddha’s teachings and the preservation of the early monastic system, famously referred to as the Dharma-Vinaya, the teaching and the discipline.⁴

The monastics are groomed through the Vinaya to be the reminders of the early saints and exemplars of Dharma practice. Their task is also to preserve the Buddha’s teachings as taught and intended by the

¹ It 18 (SD 46.19).

² It 19 (SD 46.20).

³ A 4.67+169 (SD 49.16) + A 4.168 (SD 49.17).

⁴ On the qualities of the Dharma, see **Dhammānussati**, SD 15.9.

Buddha. The preservation of the Dharma is done in two ways: through their meditation practice and their mastery of the Buddha Dharma, so that they can teach both by precept and by example, in theory and in practice.⁵

In this Introduction, we will briefly examine the nature of schism (*saṅgha, bheda*) and related topics. The complexity of the subject shows that the Buddha and the early monastics were not only adept in spiritual matters, but also their imperative in ensuring that the teaching is handed down to us through the monastic system. Understandably, all this shows the highest priority given to the Buddha Dharma itself. [3.2.5.3 + 4]

2 Deva,datta

2.1 DEVADATTA JOINS THE ORDER

2.1.1 The origin story for this Sutta is briefly given by Dhamma,pāla in his Commentary to the Iti,vuttaka, **the Param’attha,dīpanī II** (ItA 1:67-70),⁶ which is here paraphrased with some additional details. Buddhist tradition attributes the first schism [3] to Devadatta, the Buddha’s cousin, who joined the order along with Anuruddha, Bhaddiya, Ānanda, Bhagu, Kimbila, and their barber, Upāli, in the Anupiya mango grove during the 2nd year of the Buddha’s ministry.⁷

2.1.2 Towards the end of the Buddha’s life, Deva.datta, it is said, approaches the Buddha and thrice proposes that he (Devadatta) takes over “leadership” of the sangha on account of the Buddha’s age. Thrice the Buddha turns him down. After the third time, the early reciters record the Buddha as rebuking Deva-datta in uncharacteristically strong words,

Devadatta, I would not hand over the order of monks even to Sāriputta and Moggallāna.
How then could I hand it over to you, a wretched one, to be rejected like spittle?⁸

(V 2:188; quoted at DhA 1:139 f; cf M 1:393)⁹

2.2 ATTEMPTS ON THE BUDDHA’S LIFE. Dhammapāla’s commentarial account begins with Devadatta’s inciting Ajāta,sattu into murdering his own father, the saintly Bimbi,sāra, so that Ajātasattu himself becomes king of Magadha (to Devadatta’s advantage). Devadatta himself secretly attempts to kill the Buddha by sending out assassins (archers), all of whom fail, as they are converted by the Buddha and become streamwinners. Devadatta then himself hurls a rock down Vulture’s Peak at the Buddha, but it lodges between twin rocks so that a only splinter flies off and deeply cuts the Buddha’s toe, which then bleeds.

It is at this point, according to the Vinaya, that Devadatta is exposed. Looking up and seeing Deva-datta, it is said, the Buddha declares, “This, bhikshus, is the first heinous deed piled up by Devadatta” (V 2:193).¹⁰ Failing in his attempt to kill the Buddha, and now that he is seen in such attempts, it is said,

⁵ Traditionally, this referred to *sāttam*, “by the spirit, by meaning and purpose,” and *sa,vyañjanam*, “by the letter”: see **Dhammānussati**, SD 15.9 (2.1); also SD 40a.4 (4.2.2 & 4.3). For refs, see SD 40a.2 (8.1.2.3).

⁶ For a tr & n, see ItA:M 1:166-175.

⁷ V 2:180-183; AA 1:191; DhA 1:133, 4:127; Mvst 3:177-182.

⁸ Cf **Cātumā S** (M 67), SD 34.7.

⁹ For a canonical account of Devadatta’s schemes, see V 2:184-203; also Ñāṇamoli, *Life of the Buddha*, Kandy, 1972, 1992: ch 13 & Piya Tan 2013: ch 7 §§6-12. Also SD 71.4.

¹⁰ **Parikuppa S** (A 5.129/3:146), SD 40b.2(2.8.3.2); M 115,13/3:64 f @ SD 29.1a; V 2:193; MA 2:351; AA 2:7 = VbhA 427; UA 243; PmA 402 ad Pm 1:124; KvuA 141-143; PugA 185 ad Pug 13. For further refs, see CPD: **ānantar-ika**.

Devadatta then lets loose the drunken elephant Nāḷā, giri in narrow street, where the Buddha is walking. Again, the Buddha is unharmed.

Such a terrible public act shocks the people so that they protest, and Ajātasattu, realizing the seriousness of the situation, dissociates himself from Devadatta. He stops sending the daily offerings of 500 platters of food,¹¹ and stops attending to him. The people, too, stop giving any food when Devadatta comes to their doors.¹²

2.3 THE 5 DEMANDS. Devadatta, it is said, then comes up with a devious ruse, that is, to discredit the Buddha by subterfuge. Well knowing that the Buddha teaches the middle way, Devadatta, on the instigation of his pupil, **Kokālika**, submits to the Buddha these 5 demands that monks should observe for life, that is:

- (1) they should live as forest-dwellers, and abstain from living in or near any village (or built-up areas);
- (2) they should live on almsfood (going on almsround), and abstain from accepting any invitation;
- (3) they should be rag-robe wearers, and abstain from accepting robes from a householder;
- (4) they should live at the foot of a tree, and abstain from staying under artificial cover; and
- (5) they should abstain from eating meat and fish (that is, be fully vegetarians).

Predictably, and, it is said, to the delight of Devadatta and his followers, the Buddha turns down all these proposals, declaring that they are optional practices.¹³

Devadatta next informs Ānanda that he will be performing his own sangha acts (*sangha, kamma*), that is, formal acts involving or applicable to the whole sangha, such as reciting the Pātimokkha, ordination, deliberating over offences, etc.¹⁴ [3.2.3]. By doing so, Devadatta is effectively forming his own sangha apart from the Buddha's—this is **schism** [3]. As many as 500 newly ordained Vajjī monks of Vesālī, inspired by Devadatta's ascetic ideals, follow him to **Gayā, sīsa** (DhA 1:122). Amongst the nuns who follow him is Thulā Nandā, who never tires of singing his praises (V 4:66, 335).

2.4 THE SANGHA REUNITED. When Sāriputta and Moggallāna express their concern over the schism, the Buddha instructs them to win back the misguided monks. Seeing the two chief disciples approaching, many, including Devadatta, have the impression that the pair, too, are defecting to join the schismatics. Devadatta expresses his delight and invites them to preach Dharma to his monks, while Devadatta himself, complaining of a backache, decides to stretch his back, but falls asleep “tired, forgetful and inattentive.”

Sāriputta exhorts the monks with the wonders of his thought-reading, and Moggallāna instructs using the wonders of his psychic powers. Following their teachings, all the 500 schismatic monks realize the Dharma-eye that “whatever is of the nature to arise, all that is of the nature to cease.” This is done as a progressive talk (V 2:200), suggesting that it leads to streamwinning.

¹¹ See **Pañca, ratha, sata S** (S 17.36), SD 22.6b; also **(Saham, pati) Deva, datta S** (S 6.12), SD 46.23; **Chindi S** (S 17.31), SD 46.24. On *thāli, pāka* (“tray of food; food-tray”), see S 17.36,2 @ SD 22.6b; for Masefield's helpful n, see ItA:M 1:167 n8.

¹² It is interesting to note that Devadatta still goes on his almsround, despite his various attempts at discrediting and killing the Buddha. The Devadatta story should be carefully noted for such interesting details for a clearer perspective on its true significance. Indeed, it may be said that Devadatta was advocating a strict ascetic life for monastics, which the more liberal monastics object to and so projected him as an extremist, even a violent one, who would go so far as to even try to assassinate the Buddha. But see **Deva, datta**, SD 71.4.

¹³ V 2:197; cf V 1:238. See Piya Tan, *The Buddha and His Disciples*, Singapore, 2002, 2013: ch 7 §§8.

¹⁴ V 2:197 f; U 5.8/60 f.

By the time Kokālika realizes what has happened and wakens Devadatta up by kicking him on the chest, the monks are well back in the Bamboo Grove with the Buddha. It is said that Devadatta, in his rage, spews forth hot blood and for nine months lies grievously ill.¹⁵ (It is interesting to note here that Kokālika seems to be more than just Devadatta's underling or lieutenant, but actually manipulating him.)

2.5 DEVADATTA'S FATE. When Devadatta realizes that his end is drawing near, he expresses his wish to see the Buddha, who sends a reply that it is no more possible in this life. Devadatta, nevertheless, begins his journey on a litter towards Jetavana. On reaching the monastery, he stops at the monastery pond and steps out to wash.

As soon as his feet touch the ground, it is said, it opens up and swallows him into Avīci, the lowest of the hells. His person there is said to be 100 yojanas high, enduring for a world-cycle, pierced with iron stakes the size of palm trunks. According to Dhammapāla, as many as 500 families who had sided with Devadatta and followed his wrong views, were also reborn in hell, along with their relatives.¹⁶

The monks discussed amongst themselves in the Dharma-hall on the grave deeds and terrible fate of Devadatta and his followers. When the Buddha goes up to them and learns of this discussion, he exhorts them with the teaching of the Saṅghabheda Sutta. Hence, says Dhammapāla, this Sutta is an example of a teaching on account of the Buddha's own disposition (*atta*) (ItA 1:68). However, as the Buddha teaches in response to the monks' discussing the matter, and without asking him any question, it is more appropriate to class this Sutta as one that is "based on the occasion and the disposition of others" [4.1.0].¹⁷

3 Schism

3.1 Sutta theme

The (Ekaka) Saṅghabheda Sutta (It 18) recounts the Buddha's reaction to Devadatta's causing a schism in the sangha. A schism (*saṅgha, bheda*) is defined [3.2] as a complete division in the sangha into two camps [3.3]. This is one of the 5 kinds of karma with immediate effect (*ānantarika, kamma*), as listed in **the Parikuppa Sutta** (A 5.129), that is, patricide, matricide, killing an arhat, bleeding a Buddha with ill intent, and causing a schism.¹⁸

The Sutta opens with the Buddha declaring that a schism, a division in the sangha, does not benefit anyone [§2]. It encourages quarrels, abuse and disdain, and rejecting of one another [§4]. As a result, those lacking faith in the Dharma remain faithless, and the faithful would be troubled by doubt [§5]. The schismatic and his followers will fall into a future state of loss and suffering [§7].

3.2 ASPECTS OF A SCHISM

3.2.1 Time in terms of awakening

3.2.1.1 Dhammapāla, commenting on the phrase, "arising ... arises" (*uppajjamāno uppajjati*) [§2], says:

¹⁵ Cv 7.2-4 = V 2:184-203; DhA 1:143; J 1:491; ItA 1:69.

¹⁶ Who prob also have followed in supporting Devadatta and following his wrong views.

¹⁷ For a more detailed study, see **Deva,datta**, SD 71.4.

¹⁸ **Parikuppa S** (A 5.129/3:146), SD 40b.2(2.8); M 115,13/3:64 f @ SD 29.1a; V 2:193,37; MA 2:351; AA 2:7,16 = VbhA 427; UA 243; PmA 402 ad Pm 1:124; KvuA 141-143; PugA 185 ad Pug 13.

Here, “**arising**” (*uppajjamāna*) is said of a schism in the sangha when quarrels leading to a split and so on have arisen in the sangha, as well as common opinions in terms of any of the 18 bases for a split [3.2.2], such as “what is the Dharma, what is not the Dharma,” and so forth; when they are making proclamations to win support; and causing a vote by ticket¹⁹ to be taken after such a proclamation.

On the other hand, it is said that a split “**arises**” (*uppajjati*) when, after a vote by ticket has been taken, four or more, on their own, then perform a recitation (of the Patimokkha) or a sangha act.

But when is it said that a schism “**has arisen**” (*uppanna*)? Out of these 5 reasons for a split in the sangha [3.2.3]—a sangha act, a (Pātimokkha) recitation, common opinions, a (sangha act) proclamation, and a ticket vote—it is a sangha act or a recitation (of the Pātimokkha) that is the defining measure (for a schism). Common opinions, making a proclamation, and causing a ticket-voting to be taken only represent what precedes (the schism).²⁰ (ItA 1:68)

3.2.1.2 Similarly, in the Aṅguttara commentary (the Manoratha, pūraṇī) on the first 4 Suttas of the **Eka, puggala Vagga** (A 1.170-174), on the arising of the Buddha, a similar statement is made of the Buddha, where it is said that from the time of his aspiration at the feet of the Buddha Dīpaṅkara, through the many lives that he practises the 10 perfections (*dasa pāramī*),²¹ down to his last birth, where he renounces the world, attaining the various meditative powers and various knowledges, including those of dependent arising during the three watches, up to his attaining of streamwinning, once-return, and non-return—the Buddha is said to be “**arising**” (*uppajjamāna*).

When he attains the path of arhathood, it is said that he “**arises**” (*uppajjati*) in the world. And when he attains the fruit of arhathood, that is, full awakening, it is said that he “**has arisen**” (*uppanna*) in the world. (AA 1:98 f)

3.2.1.3 Peter Masefield, in his translation of the Iti, vuttaka Commentary, notes that “The duration attributed to the activity denoted by the present participle in such contexts is therefore rather longer than one would normally associate with its English usage, and is rather difficult to capture in translation.” (ItA:M 1:170 n2; emphasis added).

3.2.1.4 A similar remark can be made of **the present tense** in Pali, which is somewhat vague, or indefinite time, as it is often used to express eternal truths. Moreover, the acts of the Buddha when he

¹⁹ See V 2:199, where Devadatta is recorded to have done so. See ItA:M 170 n4.

²⁰ *Uppajjamāno uppajjati ettha bheda, saṁvattanikesu bhaṇḍan’ādīsu saṅghe uppannesu’pi “dhammo adhammo”’ti ādīsu aṭṭhā.rasa, bheda, kara, vatthūsu yassa kassaci dīpana, vasena vohar’antesu pi tattha ruci, janan’attham anussāventesu pi anussāvetvā salākāya gāhitāyapi saṅgaha, bhedo uppajjamāno nāma hoti. | Salākāya pana gāhitāya cattāro vā atirekā vā yadā āvenikam uddesaṁ vā saṅgaha, kammaṁ vā karonti, tadā saṅgaha, bhedo uppajjati nāma. | Kate pana tasmim saṅgaha, bhedo uppanno nāma? Kammaṁ uddeso vohāro anussāvanā salāka-g, gāho’ti imesu hi pañcasu saṅghassa bheda, kāraṇesu kammaṁ vā uddeso vā pamāṇam, vohārānussāvana, salāka-g, gāhā pana pubba, bhāgāti. (ItA 1:68)*

²¹ The earlier (Pali) term *pāramī* [fr *parama*, supreme] was used in early Buddhism to mean “completeness, perfection, highest state” (M 3:28; Sn 1018, 1020; Nc 435; Pug 70; DhA 1:5; VvA 2; PvA 139; Miln 21, 22; Saddhpy 139). In later literature, a list of **10 perfections** (*dasa pāramiyo*) is given as the principal virtues of a Bodhisattva, viz: (1) giving (*dāna*), (2) moral virtue (*sīla*), (3) renunciation (*nekkhamma*), (4) wisdom (*paññā*), (5) effort (*virīya*), (6) patience (*khanti*), (7) truth (*sacca*), (8) determination (*adhiṭṭhāna*), (9) lovingkindness (*mettā*), and (10) equanimity (*upekkhā*) (J 1:73; DhA 1:84): further see SD 15.7 (2.4) n. **Cariyā Piṭaka** (C), the 15th and last book of the Khuddaka Nikāya (Kh), comprises 35 Jātaka-like stories in 3 chapters (*vagga*), illustrating each of the 10 perfections (*pāramī*).

teaches the Dharma become tranhistorical, transcending time itself. Hence, in translating such passages, they are best rendered as the historical or narrative present (as if it is still going on right now).²²

3.2.2 The 18 bases for a speaker of not-Dharma

3.2.2.1 The Vinaya and the Commentaries give a list of 18 bases for speaker of not-Dharma” (*aṭṭhā-rasa vatthu adhamma,vādī*), that is, the bases for a split (*bheda*) in the sangha, that is,

(1) <i>adhammaṃ dhammo'ti dīpeti</i>	he explains what is not Dharma as Dharma; ²³
(2) <i>dhammaṃ adhammo'ti dīpeti</i>	he explains what is Dharma as not Dharma;
(3) <i>avinayaṃ vinayo'ti dīpeti</i>	he explains what is Vinaya as not-Vinaya;
(4) <i>vinayaṃ avinayo'ti dīpeti</i>	he explains what is not Vinaya as Vinaya;
(5) <i>abhāsitaṃ alapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpeti</i>	he explains what is not spoken, not uttered, by the Tathagata as being so;
(6) <i>bhāsitaṃ lapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpeti</i>	he explains what is spoken, uttered by the Tatha- gata as not being so;
(7) <i>anāciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatenāti dīpeti</i>	he explains what is a habit of the Tathagata as not being so;
(8) <i>āciṇṇaṃ tathāgatena anāciṇṇaṃ tathāgatenāti dīpeti</i>	he explains what is not the habit of the Tathagara, as being so;
(9) <i>appaññattaṃ tathāgatena paññattaṃ tathāgatenāti dīpeti</i>	what has not been promulgated by the Tathagata, he explains as being so;
(10) <i>paññattaṃ tathāgatena appaññattaṃ tathāgatenāti dīpeti</i>	what has been promulgated by the Tathagata, he explains as not being so;
(11) <i>anāpattiṃ āpattīti dīpeti</i>	he explains what is not an offence as an offence;
(12) <i>āpattiṃ anāpattīti dīpeti</i>	he explains what is an offence as not an offence;
(13) <i>lāhukaṃ āpattiṃ gārukā āpattīti dīpeti</i>	he explains a light offence as a grave offence;
(14) <i>gārukaṃ āpattiṃ lāhukā āpattīti dīpeti</i>	he explains a grave offence as a light offence;
(15) <i>sāvesasaṃ āpattiṃ anavasesā āpattīti dīpeti</i>	he explains a remedial offence as one irremedial; ²⁴
(16) <i>avesasaṃ āpattiṃ sāvasesā āpattīti dīpeti</i>	he explains an irremedial offence as one remedial;
(17) <i>duṭṭhullaṃ āpattiṃ aduṭṭhullā āpattīti dīpeti</i>	he explains a serious offence ²⁵ as a light one;
(18) <i>aduṭṭhullaṃ āpattiṃ duṭṭhullā āpattīti dīpeti</i>	he explains a light offence as a serious one.

(Mv 10.5.4 @ V 1:354, Cv 7.5.2 @ V 2:204;²⁶ cf V 2:88, 5:115; VA 1278) [3.2.2.3]

The positive version, “He explains the Dharma as the Dharma, etc.”²⁷ giving the correct way of teaching (leading to harmony) is listed at **Mv 10.5.5** (V 1:354 f). Both the negative and the positive versions in

²² For further details, see SD 33.1b (6.2.2.1).

²³ The context here is clearly the monastic discipline. As such, it is possible to tr *dhamma* as “the rule,” ie, “he explains what is not the rule as being the rule,” etc. “Vinaya” (in the foll points) then refers to general discipline, right livelihood, etc.

²⁴ “Remedial offence” refers to *saṅgh’ādi,sesa* offences (those entailing a sangha conclave at the start and at the end) and lesser ones, while those “irremedial” are the “defeat” offences (*pārājika*).

²⁵ Or “heavy, grievous” (*duṭṭhulla*), which is a descriptive, not categorical, term [3.2.2.3]. See V 3:128, 191 f.

²⁶ The Buddha’s instruction to Upāli here incl a distinction btw dissension (*saṅgha,rāji*, cf V 4:37, 128, 151, 217; VbhA 428) and schism (*saṅgha,bheda*); cf “breaking the circle” (*cakka,bheda*), ie, breaking of concord (V 3:171, & Cv 7.3.14 @ 2:196 f).

²⁷ As the context here is clearly monastic discipline, *dhamma* here can also be tr as “the rule,” ie, “taking what is the rule as the rule.”

the Mahā,vagga are addressed by the Buddha to Sāriputta. The positive version also appears at **Cv 7.5.3** (V 2:204). Both the versions (in the Culla,vagga) are addressed to Upāli, who is the foremost of the monks who are experts in the Vinaya.

This list of 18 bases for a speaker of not-Dharma is probably an expansion on earlier teachings in **the Eleventh** (*ekā,dasamo*) and **Twelfth** (*dvā,dasama*) **Chapters** of the Eka Nipāta (book of ones), that is, an earlier set of criteria for what is Dharma and what is not (A 1.11), and for what is an offence and what is not (A 1.12).²⁸ Or, it could be a combination of other sets, such as the sets of 10 roots of dispute listed in **A 10.42** and **A 10.43**,²⁹ and additional ones reflecting the situation and needs of the times [3.2.2.2]. An explanation of the various technical terms for the offences follows [3.2.2.4].

3.2.2.2 Bases nos 1-10 (the first 5 pairs) are given in **the Adhamm’ādi Vagga** (A 1.10,33-42/1:18 f + A 1.11/1:19 f)³⁰ and in **the (Dasaka) Bhaṇḍana Sutta** (A 10.41) as the reason why strife, quarrelling, contention and dispute in the order prevent monastics from living in spiritual comfort. The same five are again given in **the Vivāda,mūla Sutta 1** (A 10.42) as the 10 roots of dispute. These are followed by another set of 10 bases of dispute—in **the Vivāda,mūla Sutta 2** (A 10.43)—namely, bases nos 11-18 (the last 4 pairs) above, with a new pair, that is,

- (9) he explains a remedial [pardonable] offence (*sappaṭikamma āpatti*) as one without remedy, and
 (10) he explains an irremedial [unpardonable] offence (*appaṭikamma āpatti*) as one with remedy.³¹

3.2.2.3 Bases nos 11-18 also form the first part of **the Anāpatti Vagga** (A 1.12), with only slight variations in sequence, followed by this additional pair (as in **the Vivāda,mūla Sutta**, A 10.43):

- (19) he explains a remedial [pardonable] offence (*sappaṭikamma āpatti*) as one without remedy, and
 (20) he explains an irremedial [unpardonable] offence (*appaṭikamma āpatti*) as one with remedy.
 (A 1.12/1:20 f; cf A 2.11,10-12/1:87 f)

3.2.2.4 The Aṅguttara Commentary explains that there are 5 grades of offences defined as “light” (*lāhuka*) and 2 offences as “grave” (*gāruka*). Two offences are “serious [coarse]” (*duṭṭhulla*) and five are **not serious** (*aduṭṭhulla*). These terms refer to the grade or “quality,” not category or classes, of offences.

3.2.3 Offences: grades and classes

3.2.3.1 There are 6 classes or categories of monastic offences (*āpatti*), named by what they entail, as laid out in the Pātimokkha, as follows:

²⁸ A 1.11 [A:B 1.140-150] gives a list of 10 criteria, while A 1.12 [A:B 1.151-169].

²⁹ See SD 47.14 (2.5).

³⁰ Numbered by Bodhi as A:B 1.130, 131-139 & A 1.140-149 respectively.

³¹ These refs as, respectively, A 10.41/5:77 f, 10.42/5:78, 10.43/5:78 f.

(1) <i>pārājika</i>	“defeat”	4 rules,	
(2) <i>saṅgh’ādi,sesa</i>	“sanghadisesa”	13 rules,	
[<i>aniyata</i>]	(“undetermined”)	2 rules,	
(3) <i>nissaggiya pācittiya</i>	“forfeiture”	30 rules,	
(4) <i>suddha pācittiya</i>	“expiation” ³²	92 rules,	
(5) <i>pāṭidesanīya</i>	“confession” ³³	4 rules,	
(6) <i>sekhiya,dhamma</i> (training-rules)	(to be confessed)	75 rules,	totalling 227 rules. ³⁴

They are listed in a generally descending level of gravity. These are the classes of offences listed in the **Pātimokkha** or monastic code,³⁵ which also has a special set of 2 rules called *aniyata* (“undetermined”). They are neither grade nor class of offences, but need to be determined as *pārājika*, *saṅgh’ādi,sesa* or *thullaccaya* (resembling either of the preceding two), depending on the evidence and circumstances. The *aniyata* rules are listed after the *saṅgh’ādi,sesa* rules in the Pātimokkha.³⁶

(1) The 4 **defeat** (*pārājika*) offences, the most serious, entail immediate, automatic and permanent expulsion from the sangha, while (2) the 13 **sanghadisesa** offences (*saṅgh’ādi,sesa*) entail a formal act of “a sangha conclave at the start and at the end,” followed by a complex process of rehabilitation.³⁷

(3) The 30 “**forfeiture**” offences (*nissaggiya pācittiya*) require the offender to abandon the offending items, and formally confess the offence before a properly constituted sangha (5 or more monks) or group (*gaṇa*) of 2-4 monks.

(4) The 92 “**expiation**” offences (*suddha pācittiya* or simply *pācittiya*) which are settled either “face to face” (*sammukha,vinaya*, that is, before a sangha or an individual, settling the matter according to the Dharma or the Vinaya, as the case may be), or the offence is declared before the sangha or a monk (*paṭiññāta,karaṇa*), or by “burying the hatchet” (*tiṇ’avatthāraka*, “covered with grass”).³⁸

(5) The 4 offences entailing “**confession**” (*pāṭidesanīya*) which is to be made according to the formula given in the rules themselves. A monk confesses to another monk,³⁹ and a nun confesses to another nun.⁴⁰

(6) Breaches of the “**training-rules**” (*sekhiya,dhamma*) are corrected through a general confession without specifying the offence. The confession formula is found in **the Mūla,sikkhā**.⁴¹

³² Expiation is by way of confession. For the formula, see **Khudda,sikkhā**, in *Khuddasikkhā and Mūlasikkha*, ed E Muller, Pali Text Soc, 1883:115,13-16; Also Nyanamoli, “Confession of offences before Pātimokkha,” 1969:43-47.

³³ The confession follows a set formula (*The Pātimokkha*, 2004 §§46, 48). See V 1:126,1-4 & V 2:102,20-22. On the confession, see Nyanamoli, op cit, 1969:43-47; Thanissaro 1994:524-544; Ñāṇadassana & Vivekavihārī, c1999: 82-90; Ñāṇadassana 1990:198-217.

³⁴ This refers to the monks’ Bhikkhu Pātimokkha of the Theravāda. The nuns’ Bhikkhuṇī Pātimokkha has 311 rules. See *The Pātimokkha*, 2004:xxxviii-lv.

³⁵ See *The Pātimokkha* 2001.

³⁶ For more details, see Upasak 1975. This seems to be the only comprehensive and helpful “Vinaya” dictionary available at the moment. See also Nolot 1996.

³⁷ VA 3:522,9-10 = Kkhv 35,20-21. See Pātimokkha (ed Pruitt) 2004:xliv, xlvii.

³⁸ Cv 4.13.1 (V 2:87); V 4:207; M 2:250.

³⁹ See Pātimokkha 2001:85, 87. For a detailed discussion, see Nolot 1996:96-99.

⁴⁰ See Pātimokkha 2001:225, 227.

⁴¹ **Mūla,sikkhā**, in *Khuddasikkhā and Mūlasikkha*, ed E Muller, London: Pali Text Soc, 1883:129,23-27.

3.2.3.2 There are 4 main pairs of grades of offences:

- | | |
|--|--|
| (1) the remediable (<i>sappaṭikamma</i>) and | the irremediable (<i>appaṭikamma</i>); |
| (2) the offence with redress (<i>sāvasesa āpatti</i>) and | the one without redress (<i>anāvasesa āpatti</i>), |
| (3) the light offence (<i>lahuka āpatti</i>) and | the heavy offence (<i>thullaccaya</i>), |
| (4) the serious (<i>duṭṭhulla</i>) or grave (<i>garuka</i>), and | the “not serious” offence (<i>aduṭṭhulla</i>). |

The *pārājika* offences are **irremediable** [irreversible] (*appaṭikamma*), and the offender is regarded as being “defeated” in his training. The “**remediable** [reversible]” (*sappaṭikamma*) offences are the same as the “offences with redress” (*sāvasesa āpatti*), and the irremedial offences (*appaṭikamma*) are the same as “offences without redress” (*anāvasesa āpatti*). (AA 1:94)⁴²

The 5 light offences (*lāhuka āpatti*) are (1) the gross offences (*thullaccaya*), (2) those entailing expiation (*pācittiya*), (3) those entailing confession (*pāṭidesanīya*), (4) a misdeed (*dukkata*), and (5) bad speech (*dubbhāsita*). These can be exonerated by confession to another monk.⁴³ In terms of gravity, the *thullaccaya* offences are graded after the *saṅgh’ādi,sesa*; hence, they are quite serious or “gross.”

The 2 grave offences (*gāruka āpatti*), according to the Vinaya’s Old Commentary, are the *duṭṭhulla* (heavy offences), which refer to (1) the 4 defeat offences and (2) the 13 sanghadisesa offences (*duṭṭhullā nāma āpatti cattāri ca pārājikāni terasa ca saṅgh’ādi,sesā*),⁴⁴ that is, those offences rooted in a perverted (*vipāriṇatena*) mind, one that is erring, corrupt, and impassioned mind (V 3:128, 191 f).

While the grave offences are also called “**serious** [coarse]” (*duṭṭhulla*), the light ones are simply known as “**light** [not serious]” (*aduṭṭhulla*). The defeat offences are “**irremedial** [unpardonable]” and “**without redress**” (*appaṭikamma*), because they cannot be exonerated by way of expiation. The other 6 classes are “**remedial**” (*sāvasesa*) and “**with redress**” (*sappaṭikamma*), because they can be “reversed” or corrected by expiation.⁴⁵

3.2.4 Split, dissension and schism

Here, these 3 terms should be discerned:

- **bheda**, meaning “split, disunity,” a general term that refers to either or both the following terms;
- **saṅgha,rāji**, meaning “sangha dissension,” that is, disharmony, brought about by a faction;
- **saṅgha,bheda**, meaning “schism,” that is, a complete split in the sangha.

A **schism** (*saṅgha,bheda*) can only be caused by a regular monk (*bhikkhu pakatatto*) belonging to the same communion (*samāna,samvāsaka*), staying within the same monastic boundary (*samāna,sīmāya*) (that is, in the same monastery) (V 2:204). In other words, no probationer (female postulant), no novice, no male lay follower, no female lay follower, can bring about schism. Such a regular resident monk of a monastic community brings about schism when 5 conditions are fulfilled. [3.2.5]

⁴² Cf Dhs §§1329-1332; DhsA 394. See Ency Bsm 2:23 f.

⁴³ On these categories of offences, see Ency Bsm 2:22 f, sv āpatti; Vajirañāṇavarorasa 1969:12-18; Pātimokkha 2001:xlvi-liv.

⁴⁴ V 4:31; also 3:128, 191 f; AA 1:94; VA 4:886; cf Kvu 163.

⁴⁵ AA 1:94; VA 4:886. Cf A 4:31. This is only a preliminary survey. There are a few other kinds of offences, such as *dukkata* (wrong action) and *dubbhāsita* (“wrong speech”), which are not discussed. For such details, see Nyanamoli 1969 & Notol 1996.

A schism is said to have occurred when, based on any of the 18 bases for disunity [3.2.2.1], a group (of at least 5 monks) separately carries out an observance (*uposatha*),⁴⁶ an invitation (*pavāraṇā*),⁴⁷ or any formal act (*saṅgha,kamma*), such as an ordination. (Cv 7.5.2 @ V 2:204)

3.2.5 The 5 conditions for disunity

3.2.5.0 Disunity or disharmony can arise in the sangha on account of any of **the 5 conditions for disunity [a split]** (**pañca bhed'ākāra*), which are listed in the Iti,vuttaka Commentary (Ita 1:68) and the late canonical Vinaya addendum, **the Parivāra** (V 5:201),⁴⁸ as follows:

- | | |
|-----------------------------------|--------------------|
| (1) through a formal act, | <i>kamma</i> |
| (2) through a recitation, | <i>uddesa</i> |
| (3) through expression, | <i>vohāra</i> |
| (4) through a proclamation, or | <i>anussava</i> |
| (5) through taking a ticket-vote. | <i>salāka,gāha</i> |

3.2.5.1 A FORMAL ACT (*kamma*). This is a formal act or sangha-karma (*saṅgha,kamma*) performed by a properly constituted conclave (with at least a quorum of 5 bona fide monks). The Commentary says that this is by one of the 4 formal acts for which leave should be asked [V 2:89].⁴⁹ It further says, “beginning with ‘not by rule, by an incomplete assembly (lacking quorum).’ This is the meaning of the others. Thus the 4 cycles are 16.” (VA 1368). On the conclusion of such a formal act, schism has arisen.

3.2.5.2 A RECITATION (*uddesa*). This refers to one of the 5 ways for a Pātimokkha recital (VA 1377), which are listed in the Mahā,vagga, thus:

(1) only the Introduction: “having recited the Introduction (*nidāna*),⁵⁰ the rest should be announced as having been heard”⁵¹ (*nidānaṃ uddisitvā avasesaṃ sutena sāvetaḥḥam*);

(2) the Introduction and the 4 rules entailing defeat: “having recited the Introduction and the 4 defeats, the rest should be announced as having been heard” (*nidānaṃ uddisitvā cattāri pārājikāni uddisitvā avasesaṃ sutena sāvetaḥḥam*);

(3) the Introduction, the 4 rules entailing defeat, and the 13 rules entailing sanghadisesa, the rest should be announced as having been heard: “having recited the Introduction, the 4 defeats, and the 13 sanghadisesas” (*nidānaṃ uddisitvā cattāri pārājikāni uddisitvā terasa saṅgh'ādisese uddisitvā avasesaṃ sutena sāvetaḥḥam*);

(4) the Introduction, the 4 rules entailing defeat, the 13 rules entailing sanghadisesa and the 2 undetermined offences, the rest should be announced as having been heard: “having recited the Introduction,

⁴⁶ Centred around the Pātimokkha recital.

⁴⁷ A *pavāraṇā* is a formal “invitation” to seniors to point out any misdeeds that have been heard, seen or suspected of the junior monastic: see **Pavāraṇā S** (S 8.7), SD 80.1. This routine is done on the last day of the rains-retreat (full moon day of Oct-Nov), which ends at dawn the foll day (V 1:155, 160, 2:32, 167; D 2:220; S 1:190). This word *pavāraṇā* also means “an invitation to ask” (from a lay person) (V 1:157,10), and monks are not allowed to beg: Nis Pāc 7 (V 3:214,19-22), See also Ariyesako 1998:67-72 (see index).

⁴⁸ **Parivāra** is a late appendix to the 3 sections of the Vinaya (Sutta Vibhaṅga, Khandhaka and Cūla,vagga), compiled prob in Sri Lanka as it refers to Sinhala monks. It is a summary and classification of Vinaya rules, as well as instructions regarding administrative procedures for the sangha. See Hinuber 1996:21-23.

⁴⁹ V 5:167; VA 1377.

⁵⁰ For the Pali text and tr, see Pātimokkha 2004:4-7. For comy, see Kaṅkhā,vitaraṇī (PtmkA 2).

⁵¹ See Vajirañāṇavarorasa 1973:106-108.

the 4 defeats, the 13 sangadiseseas, and the 2 undetermined offences” (*nidānaṃ uddisitvā cattāri pārājikāni uddisitvā terasa saṅg’ādisese uddisitvā dve aniyate uddisitvā avasesaṃ sutena sāvetaḥḥam*); (5) the full recitation (*vitthāren’eva*). (Mv 2.15.1 @ V 1:112)

The full recitation refers to all the 227 rules for the monks’ code. The “other rules” are as follows:

30	rules of offences entailing exiation with forfeiture,	<i>nissaggiya pācittiya</i>
92	rules of offences entailing exiation,	<i>suddha pācittiya</i>
4	rules of offences to be confessed,	<i>pāṭidesanīya</i>
75	training-rules, and	<i>sekhiya</i>
7	modes of settlement of legal questions.	<i>adhikaraṇa,samatha</i>

The nuns’ rules total 311 (Pāṭimokkha 2004:xxxviii f). The 5 methods of reciting the Pāṭimokkha ie here graphically represented:

<u>Method</u>	<u>Nidāna</u>	<u>4 pārājika</u>	<u>13 saṅgh’ādi,sesa</u>	<u>2 aniyata</u>	<u>the other rules</u> ⁵²
1	√				
2	√	√			
3	√	√	√		
4	√	√	√	√	
5	√	√	√	√	√

The 4 abbreviated ways of reciting the Pāṭimokkha (nos 1-4 here) can only be done in the case of an emergency (*antarāya*).⁵³ The various methods of reciting the Pāṭimokkha, as practised amongst the Thai Theravada monastics today is explained in Vajirañāṇavarorasa’s *Entrance to the Vinaya* vol 2 (1973:106-108).

When 6 or more monks gather to recite the Pāṭimokkha, refusing to participate in the recital of the sangha itself, at the conclusion of any such Pāṭimokkha recital, the renegades have initiated schism.

3.2.5.3 EXPRESSION (*vohāra*). Here “expression” includes the sense of “talking,” that is, expressing or communicating to another any of the 18 bases of disunity [a split] [3.2.2.1].

3.2.5.4 A PROCLAMATION (*anussava*). The verb here is *anussāveti*, literally meaning, “(he) causes to be heard,” hence, meaning “announces, proclaims,” or simply informs (another) (V 2:203). Here, a proclamation refers to an announcement to take a ticket-vote (*salāka*) [3.2.5.5]. When a proclaimer from one of not more than 4 monks announces a vote on any of the 18 bases for disunity [3.2.2.1] to another group of not more than 4 monks, it constitutes only dissension (*saṅgha,rāji*) [3.2.3.1], not a schism.

However, when they total nine or more monks (eg 4 monks on each side, and the proclaimer), then it constitutes a schism. (V 2:302)

⁵² Comprising 30 *nissaggiya pācittiya* (exiation with forfeiture), 92 *suddha pācittiya* (exiation), 4 *pāṭidesanīya* (to be confessed), 75 *sekhiya* (training-rules), and 7 *adhikaraṇa,samatha* (settlement of legal questions). The nuns’ rules total 311. See Pāṭimokkha 2004:xxxviii f.

⁵³ Mv 2.15.3 @ V 1:112. There are 10 such emergencies mentioned in the Vinaya when the Pāṭimokkha recitation can be cut short (ie, recited in brief), viz (1) when the king (or the authorities) drops in; (2) a robbery is in progress; (3) a fire occurs; (4) a flood arises; (5) a crowd (of lay people) arrives; (6) a monastic has a seizure; (7) a dangerous animal is approaching; (8) a dangerous snake is found in the midst; (9) a monastic is seriously ill; and (10) when a monastic’s holy life (*brahma,cariya*) is threatened (such as someone coming to seize a certain monastic). (VA 5:-1058; cf MA 2:144). See Vajirañāṇavarorasa 1973:108.

3.2.5.5 TAKING A TICKET-VOTE (*salāka, gāha*). The same principle, as for a proclamation [3.2.5.4] applies here. Once the proclamation has been made before 9 monks or more, and they then take a ticket-vote, a schism has occurred. (V 2:203)

3.2.6 Vinaya dispute and Dharma dispute

3.2.6.1 Interestingly, serious as dissension and schism are as dangers that threaten the sangha, from the suttas, we are given the clear impression that disagreement on the Dharma is a more serious matter, one that should be settled properly, or better still, prevented. This is understandable, as the Vinaya is meant to protect the Dharma, the practice of which is the real purpose of the Buddha's teaching.

3.2.6.2 The Pāsādika Sutta (D 29) is important as one of the earliest documents, even *the* earliest, that we have on early monastic attempts at giving a comprehensive list of the Buddha's teachings. This famous list of the "7 sets" of teachings is better known as the 37 limbs of awakening (*bodhi, pakkhiya dhamma*) [6.1.1].⁵⁴

This listing of the "7 sets" as the key early Buddhist teachings has a clear purpose: to ensure that the sangha is neither divided nor confused over the Buddha's teaching, as has occurred amongst the followers of Nirgrantha Nāta,putta, following his death (recounted at the Sutta's opening). This is to ensure internal unity of the sangha and the Buddhist community as a whole, unified by a common standard of faith.

3.2.6.3 The Sāmagāma Sutta (M 104) appears in some way to be the Majjhima Nikāya version of the Pāsādika Sutta (D 29) of the Dīgha Nikāya. Both Suttas open with the Buddha dwelling among the Sakyas, immediately after Nigaṇṭha Nātaputta's death, when quarrels and disagreement split the Jain community. In both Suttas, both Cunda and Ānanda mention the incident to the Buddha. In the Sāmagāma Sutta, however, Ānanda concludes with a more specific point, and the Buddha responds:

"This occurs to me, bhante: Let not a dispute arise in the Sangha after the passing away of the Blessed One. Such a dispute would be to the detriment of the many, the unhappiness of the many, the loss, detriment and suffering of devas and humans."

"What do you think, Ānanda? Those things that I have directly known and taught you, namely, the 4 focuses of mindfulness...[the 7 sets (SD 9 (10.3))]...the noble eightfold path— Ānanda, do you see any two monks who have differing opinions regarding them?"

(M 104,4/2:245)

Ānanda replies no but suggests that after the Buddha's passing, those who live taking him as their refuge might become involved in disputes "in connection with livelihood" (*ajjh'ājīva*) and "in connection with the code of discipline" (*adhipātimokkha*),⁵⁵ and that this would be to the disadvantage of the many. The Buddha, however, replies:

Ānanda, a dispute about livelihood or about the Pātimokkha would be trivial [insignificant]. But, Ānanda, should there arise in the Sangha a dispute about the path or the way, such a dispute would be to the detriment of the many, the unhappiness of the many, the loss, detriment and suffering of devas and humans!

⁵⁴ D 29,17.8 + SD 40a.6 (6.1.1).

⁵⁵ *Ajjh'ājīva* and *adhipātimokkha*, see CPD which qu MA 4:38.

Appamattako so ānanda vivādo yad idaṃ ajjh'ājīva vā adhipātimokkhe vā. Magge vā pi ānanda paṭipadāya vā saṅghe vivādi uppajjamāno uppajjeyya, so'ssa vivādo bahu, janāhitāya bahu, janāsukhāya bahuno janassa anattāya ahitāya dukkhāya deva, manussānan'ti.

(M 104,5/2:245,19-24), SD 62.4

4 Methods and occasions for teaching Dharma

4.1 THE 3 KINDS OF CONNECTIONS

4.1.0 The Commentaries⁵⁶ give us a number of exegetical (or interpretative) tools to better understand the reasons and methods for the teaching of Dharma or occurrences of related verses. Listed here, with brief notes and examples, in simplified language, are the best known interpretative or teaching tools.⁵⁷

Both Buddhaghosa, in his Dīgha Nikāya Commentary (the Sumaṅgala, vilāsīnī) and his Majjhima Nikāya Commentary (Papañca, sūdanī), and Dhammapāla, in his Udāna Commentary (Param'attha, dīpanī 1), mention a set of 3 types of teachings, that is,

- (1) in connection with a question (*pucchā'nusandhi*),
- (2) in connection with a personal disposition (*ajjhāsāyānusandhi*), and
- (3) in connection with an occasion (*yathā'nusandhi*). (DA 122 f; MA 1:175 f; UA 4)⁵⁸

Most of the examples given here are suggested by Buddhaghosa in his Majjhima Nikāya Commentary (MA 1:175 f).

The term **anusandhi** (meaning “connection, sequence”), here is “a technical commentarial term signifying both a particular subject treated in a discourse, and also the way of linking one subject with another in the same discourse.” In other words, it refers to related teachings or sequences of meanings, where sayings or teachings can arise on account of a question, or a personal disposition, or an event (MA 1:175).

4.1.1 Teaching connected with a question (*pucchā'nusandhi*)

4.1.1.1 In terms of sutta delivery [4.2], **the Alagaddūpama Sutta** (M 22) is based on the occasion (*aṭṭha*) of the monk Ariṭṭha's wrong view that, since streamwinners can enjoy sensual pleasures (within the restraint of the 5 precepts), it is all right for monastics, too, to enjoy sexual pleasures. Within the Sutta itself, however, we see various passages or ideas connecting together or sequence of connected ideas (*anusandhi*).

For example, we have a certain monk asking the Buddha a question and he answers it, thus”

“Bhante, can there be no anxiety over what is non-existent externally?”

“There can be, bhikshu,” the Blessed One said. (M 22,18/1:136), SD 3.13

⁵⁶ These exegetical methods are elaborated in the Subcomys, such as that of the Dh Comy: see eg Bodhi 1978 (pt 3):224-253.

⁵⁷ Such exegetical tools are described in greater detail in **Peṭṭakōpadesa** (Peṭṭk) and **Netti-p, pakaraṇa** (Nett), traditionally attr to Mahā Kaccāna. Peṭṭk was, however, composed earliest prob in 2nd cent BCE. It was superseded by a revised version and better organized Nett, also attr to Mahā Kaccāna. On both works, see Hinuber 1996:77-82.

⁵⁸ For a tr, see Bodhi 1978:202-204.

The Buddha then goes on to elaborate. Such a questioning and answering is an example of a teaching connected with a question.

4.1.1.2 Dhammapāla, in his Udāna Commentary (Param’attha,dīpanī 1), two suttas as having teachings connected or following a question. The first example he gives is **the Bodhi Sutta**, of which there are three titles, that is, the very first three suttas of the Udāna (U 1.1+2+3), but they have no questions at all. The three suttas record the solitary newly awakened Buddha’s own accounts of his reflections on dependent arising in the direct order (*anuloma*) during the first watch of the night, in the reverse order (*paṭiloma*) during the middle watch, and in both orders (*anuloma,paṭiloma*), respectively.⁵⁹ (UA 1:4)

The second example of a sutta connected with a question given by Dhammapāla is **the Suppa,vāsā Sutta** (U 2.8). Again there is no related question here. Suppa,vāsā, who is 7 years [sic] pregnant, requests for blessings from the Buddha.⁶⁰

The Commentary itself gives us the clear impression that these Suttas are in the Udāna itself, but they do not serve as the examples they are held up for. There is, however, **the (Aparihāniya) Bodhi Sutta** (A 7.24), where the question is asked, “And what, bhikshus, are the 7 states of decline?” (*katame ca bhikkhave satta aparihāniyā dhammā*), and the Buddha goes on to answer it in terms of the 7 awakening-factors (*satta bojjhaṅga*).⁶¹ However, this is a rhetorical question, as the Buddha himself asks it as a marker to the exposition that follows.

We have no other clue whatsoever as to why Dhammapāla quoted as examples suttas that seem not to feature the typologies mentioned. Perhaps some future research may unravel or give some clues to this interesting problem.

4.1.2 Teaching connected with a personal disposition (ajjhāsayaṅanusandhi)

In **the Bhaya,bherava Sutta** (M 4), the Buddha remarks to the brahmin that he thinks that the Buddha is not free from lust, hate and delusion, and so responds accordingly to show him that it is otherwise. Such a teaching is said to be connected with a personal disposition.⁶²

Below, under the rubric of “kinds of sutta delivery” [4.2.1], we have more examples of teachings given in connection with a personal disposition, especially whole suttas given on this account.

4.1.3 Teaching connected with an occasion (yathā’nusandhi)

4.1.3.0 Such occasions for teaching often start off with a situation where the Dharma is misunderstood or breached, and ends with a teaching showing how the Dharma should be understood or practised. Buddhaghosa, in his commentary on the Vatthūpama Sutta (M 7), gives six examples of teachings connected with an occasion or event (MA 1:175).

4.1.3.1 The first example is that of **the Ākaṅkheyya Sutta** (M 6), where the Buddha highlights the importance of moral virtue as the foundation of monastic training, and the benefits of such a training. The sequence of meaning or connection (*anusandhi*) here flows from the teaching on moral virtue and climaxes with the attaining of the 6 direct knowledges.⁶³

⁵⁹ U 1.1-1.3 @ SD 83.13-15.

⁶⁰ U 2.8 @ SD 76.10.

⁶¹ A 7.24/4:23 f (SD 106.3).

⁶² M 4,34/1:23 (SD 44.3).

⁶³ *Heṭṭhā sīlena desanā uṭṭhitā, upari cha abhiññā āgatā* (MA 1:175). M 6/1:33 (SD 59.1).

4.1.3.2 The second example is that of **the Kakacūpama Sutta** (M 21), a classic on the Buddha's declaration that a monastic should harbour neither hatred nor retaliation even under the most violent of provocations. The teaching proceeds from ill will and climaxes with the teaching of the parable of the double-handed saw.⁶⁴

4.1.3.3 Thirdly, **the Alagaddūpama Sutta** (M 22), which contains some of the most memorable Buddhist parables (such as those of the water-snake, and of the raft), is a teaching against a monk's wrong view that sensual pleasures are not an obstruction to spiritual life, and a warning against misunderstanding and misapplication of the Dharma. It begins with an elucidation on views, and climaxes with the declaration on "emptiness" (*suññatā*) in its 3 cycles or phases.⁶⁵

Broadly, emptiness or voidness (*suññatā*) here refers to the attaining of arhathood, which is the goal here and now for monastics. In meditation terms, the monastic meditator has to "empty" himself of all thoughts or ideas of sensual pleasures so as to calm and clear the mind. The mind then is able to "see" itself for itself, and not through the media of any of the physical senses (eye, ear, nose, tongue, or body).

The mind's boundless or empty spaciousness is so liberating—one way to understand dhyana (*jhāna*)—that the meditator is no more attracted to sensual pleasures nor needs them at all, as he enjoys the profound bliss on non-physical spiritual pleasure. This is the early Buddhist meaning of "emptiness."⁶⁶ This is related to the specific sense of the term, which refers to the fruition attainment of emptiness (*suññata, phala samāpatti*), the attainment of full-fledged arhathood gained by taking as mental object the "empty" aspect of nirvana.

In commentarial terms, the "3 cycles" (*ti, parivaṭṭa*) here refers to a knowledge of true reality, of the task to be done accordingly, and the knowledge of its accomplishment.⁶⁷ In commentarial terms, these are the 3 "good truths" (*saddhamma*) of the true teaching as theory, as practice and as realization.⁶⁸

4.1.3.4 Fourthly, Buddhaghosa gives the example of **the Cūḷa Assa, pura Sutta** (M 40), which is a teaching on the proper way of a recluse, that is, not merely outward formality, but true inner purification or ridding of mental defilements. The Sutta begins with the clarification on defilements and climaxes with the teaching on the 4 divine abodes.⁶⁹

4.1.3.5 Fifthly, there is the example of **the Kosambiya Sutta** (M 48), which recounts the strife arising from the quarrelsomeness and stubbornness of the monks of Kosambī. The Sutta begins with an exposition on the nature of quarrels and climaxes with the teaching on conciliation.⁷⁰

4.1.3.6 Finally, there is the case of **the Vatthūpama Sutta** (M 7), an exposition, highlighted by the parable of cloth, on the difference between a defiled mind and a pure mind. Like the Cūḷa Assa, pura Sutta [4.1.3.4], it begins with the clarification on defilements and climaxes with the teaching on the 4 divine abodes.⁷¹

⁶⁴ *Heṭṭhā akkhantiyā uṭṭhitā, upari kakacūpam'ovādo āgato* (MA 1:175). M 21/1:122 (SD 38.1).

⁶⁵ *Heṭṭhā diṭṭhi, paridīpanena uṭṭhitā, upari ti, pari, vaṭṭa, suññatā, pakāsanā āgatā* (MA 1:175). M 22/2:130 (SD 3.13).

⁶⁶ The later conceptions and expressions of "emptiness" (Skt *sūnyatā*) are, as a rule, philosophical statements, and only helpful as far as words go only when we have some direct experience of the nature of non-self. The arhats have reached the ancient city, and have come to tell us about it. We are only telling others about the city told to us by them, but we have yet to reach and live in that city.

⁶⁷ VA 225; AA 5.33; cf Nm 143.

⁶⁸ SD 40a.4 (6.2). On their ancient source in the 3 "good truths" (*saddhamma*), see SD 46.18 (1.2).

⁶⁹ *Heṭṭhā kilesa, paridīpanena uṭṭhitā, upari brahma, vihārā āgatā* (MA 1:175). M 40/1:281 @ SD 41.8.

⁷⁰ *Heṭṭhā bhaṇḍanena uṭṭhitā, upari sāraṇiya, dhammā āgatā* (MA 1:175). M 48/1:320 @ SD 64.1.

⁷¹ *Heṭṭhā kilesa, paridīpanena uṭṭhitā, upari brahma, vihārā āgatā* (MA 1:175). M 7/1:36 @ SD 28.12.

All such suttas feature the internal connection (*anusandhi*) or flow of ideas and teachings, so that we are clearly impressed with what is wrong that is to be given up or avoided, and the right that is to be cultivated and developed.

4.2 THE 4 KINDS OF SUTTA DELIVERIES

4.2.0 Both Buddhaghosa, in his *Dīgha Nikāya Commentary* (Sumaṅgala, vilāsīnī), and Dhammapāla, in his *Iti, vuttaka Commentary* (Param’attha, dīpanī 2), give a list of the 4 occasions for teaching Dharma or “sutta deliveries” (*sutta, nikkhepa*, literally, “the laying down of suttas”), that is,

(1) the Buddha’s own disposition;	<i>att’ajjhāsaya</i>
(2) another’s disposition;	<i>par’ajjhāsaya</i>
(3) on account of a question	<i>pucchā, vasika</i>
(4) on account of an occasion	<i>aṭṭh’uppattika</i>

(ItA 1:35; UA 29 f; SnA 1:46, 159, 300; ApA 138)

According to Buddhaghosa, “all the suttas” (*sabba, sutta*) fall into one or more of these 4 categories (SnA 1:46).

As shorter lists of similar topics or teachings are likely to be older, we may surmise that the “3 kinds of connections” (*anusandhi*) is older than the “4 kinds of sutta deliveries” (*sutta, nikkhepa*). This latter list adds a fourth item, that of suttas delivered on account of “one’s disposition” (*att’ajjhāsaya*), by which was originally meant the Buddha’s own disposition, depending on his wisdom and compassion. It is possible, even likely, that this fourth item was added after the Buddha’s passing (such sets are commentarial, anyway) to authenticate the suttas by attributing them to the Buddha or confirming that they are taught by the Buddha, or directly based on his teachings.

4.2.1 One’s own disposition (*att’ajjhāsaya*)

4.2.1.1 The first kind of sutta delivery is that based on personal inclination, that is, according to what one sees fit to teach that would wholesomely reflect the person’s state of mind or the situation, or both. In the suttas taught by the Buddha, “one’s own disposition” of course refers to that of the Buddha himself.

As an example of a sutta delivered on account of the Buddha’s own disposition, Buddhaghosa gives the example of **the Dv-ayatānupassana Sutta** (Sn 3.12), an early teaching on the 4 noble truths⁷² (SnA 1:46).

Dhamma, pāla here presents, as examples of teachings given based on the Buddha’s own disposition, such titles as **the Ākaṅkheyya Sutta** (M 6),⁷³ on the nature and benefits of spiritual training, and **the Tuvaṭṭaka Sutta** (Sn 4.14), a broad approach on how to quickly gain the spiritual goal, especially for one who is faith-inclined.⁷⁴

While the Ākaṅkheyya Sutta is taught unprompted, that is, on the Buddha’s own initiative, it is a clear example of a sutta delivered on the Buddha’s personal inclination. However, the Tuvaṭṭaka Sutta opens with a question by one of the gods in the “great congregation” (*mahā, samaya*), highlighted in **the**

⁷² Sn 38/3.12/139-149 (Sn 724-765) @ SD 104.2. Sn 724-727 recur in It 101,1*-20*.

⁷³ M 6/1:33-36 @ SD 59.1.

⁷⁴ Sn 4.14/915-934. Commented on in Nm 2:339-401; said to be suitable for the faith-inclined (*saddhā, carita*) (NmA 2:316,7).

Mahā Samaya Sutta (D 20 @ SD 54.4), it also qualifies as a sutta delivered on account of a question [4.1.1; 4.3.1].

4.2.1.2 According to Dhammapāla, **the (Ekaka) Saṅgha,bheda Sutta** (It 18) is an example of one that is taught from the Buddha's own disposition (*att'ajjhāsaya*) (ItA 1:68) [4.1]. However, as the Buddha teaches in response to the monks' discussing the matter, and without asking him any question, it is more appropriate to class this Sutta as one that is "based on the occasion and the disposition of others."

In other cases, the term would refer to whomever is the teacher and his teaching style. If we are the teacher, then "one's own disposition" is how we assess the person's mental state, the situation, and what teaching or how to present a teaching so that the person or the audience would benefit.

4.2.2 Another's disposition (*par'ajjhāsaya*)

As the Buddha has consummate mind-reading powers, he is able, if he is inclined to, upon reading a person's mind or on account of his disposition, to give him an appropriate teaching. As an example of a sutta delivered on account of the Buddha's own disposition, Buddhaghosa gives the example of **the Karaṇīya Metta Sutta** (Sn 1.8), the locus classicus for the practice of lovingkindness meditation⁷⁵ (SnA 1:46).

Dhammapāla gives the examples as **the Cūḷa Rāhul'ovāda Sutta** (M 147 = S 35.121), where the Buddha, upon noticing that Rāhula, after his ordination (20 years old or older) is ready for arhathood, teaches him accordingly,⁷⁶ and **the Dhamma,cakka Pavattana Sutta** (S 56.11), where the group of 5 monks has accepted the Buddha as being awakened.⁷⁷ (UA 1:36)

Another well known case is that of **the Mahā Rāhul'ovāda Sutta** (M 62), where the Buddha reads the 18-year-old Rāhula's mind, and noticing that the teenager has sensual thoughts, teaches him the true nature of form, and teachings related to the divine abodes and the 4 elements.⁷⁸

4.2.3 On account of a question (*pucchā,vasika*)

As an example of a question-based teaching, Buddhaghosa quotes **the Dhammika Sutta** (S 2.14), where 500 lay non-returners question the Buddha on the tasks of a monastic and of a layman⁷⁹ (SnA 1:46). **The Khagga,visāna Sutta** (Sn 1.3), similarly, arises on account of a question. Its verses, however, are those of the different pratyeka-buddhas who utter them in answer to questions, but some of them are verses of uplift (*udāna*). As such, the former verses are cases of teachings arising from questions while the latter arise from personal disposition⁸⁰ (SnA 1:46).

Another example is **the Tuvaṭṭaka Sutta** (Sn 4.14 @ SD 4.14), which opens with a question by a one of the gods in the "great assembly" (*mahā,samaya*), one of the suttas taught in **the Mahā Samaya Sutta** (D 20 @ SD 54.4), the Discourse on the Great Assembly, and which also qualifies as a sutta delivered on account of a question [4.1.1.1].

⁷⁵ Sn 1.8/25 f (SD 38.3).

⁷⁶ M 147/3:277-287 = S 35.11/4:105-107 (SD 70.7).

⁷⁷ S 56.11/5:420-424 = V 1:10-12 (Mv 1.6.16-31) (SD 1.1).

⁷⁸ M 62 @ SD 3.11.

⁷⁹ Sn 2.14/66-70 (SD 87.1); SnA 1:367.

⁸⁰ Sn 1.3/6-12 (SD 75.5).

4.2.4 On account of an occasion (*aṭṭh'uppattika*)

4.2.4.1 This kind of sutta delivery is based on an event (*aṭṭha*), especially in the Pali expression, *aṭṭh'uppattika*, referring to a teaching or sutta given dependent on or related to some matter or occasion. As an example, Buddhaghosa gives **the Uraga Sutta** (S 1.1), a teaching (although said to be given to a tree-devata, SnA 1:3) addresses monastics on the higher renunciation, or letting go of such defilements as greed, hate, anger, passion, conceit, distress, delusion and the latent tendencies.⁸¹ (SnA 1:46).

Dhamma,pāla gives the examples of **the Brahma,jāla Sutta** (D 1), given on account of praise and dispraise,⁸² and **the Dhamma,dāyāda Sutta** (M 3), on the nature of material things and the Dharma.⁸³

Dhammapāla further notes that such a teaching is unprompted (that is, there is neither invitation to teach nor any question asked), but is also based on the disposition of the Buddha or the teacher who is giving the teaching (ItA 1:36).

4.2.4.2 Many of the longer suttas of the Majjhima Nikāya are records of important matters arising, such as **the Alagaddūpama Sutta** (22), on the occasion of Ariṭṭha's wrong view regarding sexuality,⁸⁴ and **the Mahā Taṇhā,saṅkhaya Sutta** (M 38), given in response to Sāti's wrong view regarding the nature of consciousness.⁸⁵

4.2.4.3 Sometimes, the occasion is simply that of the Buddha advising some monks in their meditation, such as **the Cūḷa Gosīṅga Sutta** (M 31), where the Buddha exhorts the group of 3 monks, comprising Anuruddha, Nandiya, and Kimbila.⁸⁶ Similarly, in **the (Anuruddha) Upakkilesa Sutta** (M 128), the Buddha further exhorts Anuruddha and his two companions on how to overcome their meditation difficulties.⁸⁷

Another such occasion is the Buddha advising Moggallāna on how to overcome his meditation difficulties, as recorded in **the Pacalā Sutta** (A 7.58).⁸⁸

4.2.4.4 Often enough, a monk simply sitting peacefully in meditation is the occasion for such a teaching. **The Udāna** has 9 such occasions, each of which is an occasion for the Buddha uttering an inspired saying (*udāna*), thus:

	<u>Meditating monks</u>	<u>References</u>	
U 24/3.4/27	Sāriputta (1)	(Udāna) Sāriputta Sutta 1	SD 107.1
U 25/3.5/27 f	Mahā Moggallāna	(Udāna) Moggallāna Sutta	SD 107.4
U 36/4.6/42 f	Piṇḍola Bhāra,dvāja	Piṇḍola Sutta	SD 27.6a(2.3)
U 37/4.7/42 f	Sāriputta (2)	(Udāna) Sāriputta Sutta 2	SD 107.2
U 39/4.10/46	Sāriputta (3)	(Udāna) Sāriputta Sutta 3	SD 107.3
U 47/5.7/60	Revata	Kaṅkhā Revata Sutta	SD 32.15
U 50/5.10/61	Cūḷa Panthaka	Cūḷa Panthaka Sutta	SD 107.5
U 57/6.7/51/71	Subhūti	(Udāna) Subhūti Sutta	SD 45.1(4.2)
U 68/7.8/77 f	Mahā Kaccāna	(Udāna) Kaccāna Sutta	SD 107.6

⁸¹ Sn 1.1 (SD 103.3).

⁸² D 1/1:1-46 (SD 25).

⁸³ M 3/1:12-16 (SD 2.18).

⁸⁴ M 22 (SD 3.13).

⁸⁵ M 38 (SD 7.10).

⁸⁶ M 31/1:205-211 (SD 44.11).

⁸⁷ M 128,15-33/3:157-162 (SD 5.18).

⁸⁸ A 7.58 (SD 4.11).

The basic structure of all these suttas is as follows:

- (1) The sutta opens with a mention of the Buddha's location.
- (2) And on that occasion, the elder named so-and-so "is sitting not far from the Blessed One, legs crosswise, keeping his body upright," meditating.
- (3) The Buddha notices the elder, thus deep in meditation or practising Dharma.
- (4) "Then the Blessed One, knowing the significance, on that occasion, uttered this udana [inspired utterance]." the verse follows and closes the sutta.

4.3 THE 4 KINDS OF RELATED VERSES

4.3.0 The Khuddaka, pāṭha Commentary (**Param'attha, jotikā 1**), attributed to Buddhaghosa, commenting on the Maṅgala Sutta (Khp 5), gives these 4 kinds of talk (*catu-b, bidhā kathā*):⁸⁹

(1) a talk based on a question	<i>pucchita, kathā</i>	
(2) a talk not based on a question	<i>apucchita, kathā</i>	
(3) a talk with a connection	<i>sānusandhika, kathā</i>	
(4) an unrelated talk	<i>ananusandhika, kathā</i>	(KhpA 125)

Buddhaghosa gives the following examples of these 4 kinds of talk.⁹⁰

4.3.1 Talk based on a question (*pucchita, kathā*), which literally means "a talk asked for." In the opening of the Saṃyutta Nikāya, a certain devata questions the Buddha, "How, sir, did you cross the flood?" (*katham nu tvam mārisa ogham atarīti*) (S 1:1,8). The whole Sutta, with the Buddha's answer, is an example of a talk based on a question.

The Dhammika Sutta (Sn 2.14), a verse dialogue between the layman Dhammika (leading 500 other laymen non-returners), opens the question, "I ask that Gotama who is deeply wise: | how is a disciple wise?" (Sn 376ab).⁹¹ This Sutta is another example of a talk based on a question.

4.3.2 Talk not based on a question (*apucchita, kathā*), which literally means "a talk unasked for." **The Dv-ayātānupassanā Sutta** (Sn 3.12) contains a number of verses that are not connected with any questions, but simply statements in themselves.⁹² For example, it is said that "What is happiness to others, is suffering to the noble ones" (*yam pare sukhato āhu, tad ariyā ahu dukkhato*, Sn 762ab).⁹³ Indeed, a great collection of teachings given unprompted by the Buddha and the early saints would come under this category.

4.3.3 Talk with a connection (*sānusandhika, kathā*). **The Gotamaka Cetiya Sutta** (A 3.123), the Buddha is quoted as saying, "Bhikkhus, I teach the Dharma with proper cause" (*sa, nidānā'ham bhikkhave dhammam desamīti*).⁹⁴ This is an example of a teaching or talk with a connection. The connection is that on account of this, declares the Buddha, "My advice should be followed, my teaching should be practised" (id).

⁸⁹ Be however reads *gāthā* for *kathā*, which is rather restricted. Although among the examples are verses, there are also prose texts.

⁹⁰ KhpA 125

⁹¹ Sn 2.14 @ SD 87.1.

⁹² Sn 762ab @ SD 104.2.

⁹³ Sn 762ab @ SD 104.2.

⁹⁴ A 3.123/1:276 @ SD 11.10; qu at Kvu 56.

4.3.4 Unrelated talk (*ananusandhika,kathā*). Dhammapāla notes that in the teaching, there is no case of any “unrelated talk.” (KhpA 125). In other words, all the Buddha’s teachings and related teachings have only the purpose of walking the path to awakening and gaining nirvana. Or, as the Buddha famously declares,

Pahārāda, just as the great ocean has *only one taste*, the taste of salt—so, too, Pahārāda, this Dharma-Vinaya has only one taste, the taste of freedom.⁹⁵ (A 8.18,16), SD 45.18

5 Related suttas

The following suttas and texts are related to schism, and should be studied in connection with the (Ekaka) Saṅgha,bheda Sutta. As a number of them have the same name, it helps to note their disambiguating prefixes.

A 4.241	Saṅgha,bhedaka Sutta [A:B 4.243]	SD 106.10
A 10.37	(Dasaka) Saṅgha,bheda Sutta 1	SD 106.6
A 10.38	(Dasaka) Saṅgha,bheda Sutta 2 or Saṅgha,sāmaggī Sutta	SD 105.7
A 10.39	(Saṅgha,bheda) Ānanda Sutta	SD 106.8
A 10.40	(Saṅgha,sāmaggī) Ānanda Sutta	SD 106.9
U 5.8	(Deva,datta) Saṅgha,bheda Sutta	SD 71.14
It 1.2.8	(Ekaka) Saṅgha,bheda Sutta	SD 46.19
It 1.2.9	(Ekaka) Saṅgha,sāmaggī Sutta	SD 46.20
DhA 12.7	Saṅgha.bheda,parisakkana Vatthu (on Dh 163)	SD 71.14(2)

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(Ekaka) Saṅgha,bheda Sutta The (Ones) Discourse on Schism in the Sangha

It 18

1 This was indeed spoken by the Blessed One, spoken by the arhat [worthy one], thus have I heard.⁹⁶

2 “Bhikshus, the one thing [dharma] arising⁹⁷ in the world, **[11]** arises not for the good of the many,
not for the happiness of the many,
not for the benefit of the many,
for the suffering of gods and humans.

⁹⁵ *Evam evaṃ kho pahārāda ayaṃ dhamma,vinayo eka,raso vimutti,raso*. See SD 45.18 (2.6).

⁹⁶ *Vuttam h’etaṃ bhagavatā. Vuttam arahatā’ ti me sutam*. This is said to be spoken by the laywoman **Khujj’uttarā**: see SD 16.14 (1).

⁹⁷ On the commentarial perspective of time—taking the present participle as a longer duration than in English—see (3.2.1.3).

- 3 What is that one thing? A schism [A split] in the sangha (*saṅgha, bheda*).
- 4 For, bhikshus, when the sangha is split,
there are not only strife amongst one another, *bhaṇḍana*⁹⁸
but also reviling of one another, *paribhāsa*
and quarrelling with one another, *parikkhepa*⁹⁹
and rejecting of one another, too. *pariccajanā*¹⁰⁰
- 5 In such a situation, those lacking faith [those with little faith] only remain faithless,
and some of the faithful lose faith.”
- 6 This is the meaning of what the Blessed One said. The meaning here is spoken thus:¹⁰¹
- 7 *Āpāyiko nerayiko* One falls into a state of loss, a hell-being,
kappa-ṭ, ṭho saṅgha, bhedako remaining there for an aeon, who splits the sangha.
*vagg'ārāmo*¹⁰² *adhamma-ṭ, ṭho* One who delights in factions stands not in the Dharma,
*yoga-k, khemato dhamṣati*¹⁰³ one falls away from the security from the yoke.
*saṅghaṃ samaggaṃ bhettvāna*¹⁰⁴ Having split the harmonious sangha,
kappaṃ nirayamhi paccatīti one burns in hell for an aeon [a world-cycle].
- 8 This matter [meaning] too was spoken by the Blessed One. Thus I have heard.¹⁰⁵

— evaṃ —

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⁹⁸ Cf *Samayāsamaya S* (A 5.54,6), SD 51.15.

⁹⁹ *Parikkhepa* = *pari* (all around, total) + √KṢIP, “to throw (away),” in the sense of rejecting; hence, fight, quarrel (It 11, 12). Comy: Constant (*parito*) rejection, throwing out (*khepa*) by way of birth and so on, mockery and disparagement by way of the 10 bases of insult (based on birth, name, race, age, work, craft, illness, sex, defilement, and Vinaya offence) (ItA 1:69). Cf *paṭikkhipati*, “object, refuse, oppose, pass over” (see Tha:N 165 n209). See DP: *kipati*¹ (2): “strikes, hits; strikes down, beats, deranges, abuses; criticises.”

¹⁰⁰ *Pariccajanā* = *pari* + √TYAJ, to forsake; ie, to reject, disown. Comy: expulsion by way of performing an act of suspension (*ukkhepaniya, kamma*, V 1:49 etc) and so on (ItA 1:69).

¹⁰¹ *Etam atthaṃ bhagavā avoca, tath'etaṃ iti vuccati*.

¹⁰² All MSS read *vagg'ārāmo*, but all Comy eds (ItA) other than Ee read *vagga, rato*, as does V 2:205 (cf Comy). The difference is only in wording, but the sense is the same in all cases.

¹⁰³ Ee Se so; Be Ce *yoga-k, khemā padhamṣati*; V 2:205 *yoga-k, khemā paddhamṣati*; cf Comy. For *dhamṣati*, there are vll *vidhamṣati, viddhamṣati*, or *~seti*; but all these break the metre which is śloka (ie, 8 syllables to the line).

¹⁰⁴ Be Ce Se so; Ee *bhitvāna*; V 2:205 *bhinditvā*.

¹⁰⁵ *Ayam pi attho vutto bhagavatā. Iti me sutan ti*. The foll verse is quoted at Kvu 477 (Kvu:SR 273); cf V 2:205.

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