

## Saṅghādisesa #11: Allying With a Schismatic Monk

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo Grove, at a the squirrel's feeding-ground. Furthermore, on this occasion, Devadatta was attempting to cause a schism in the Saṅgha, a schism in the circle. Monks said, "Devadatta speaks non-Dhamma, Devadatta speaks non-Vinaya. How is it that Devadatta will attempt to cause a schism in the Saṅgha, a schism in the circle?" When this was said, Kokālika Kaṭamodakatissaka Khaṇḍadeviyāputta Samuddadatta said to those monks, "The Venerables should not speak like that. Devadatta speaks Dhamma, Devadatta speaks Vinaya. And Devadatta takes up our interests and inclinations and expresses [them]; he knows [us], he speaks for us; we approve of that." Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that monks will be allies of Devadatta and proponents of [his] group, when he is attempting to cause a schism in the Saṅgha?" Then those monks, after reprimanding the monks who were allies [of Devadatta] in many ways, reported this matter to the Blessed One... "Is it true, monks, that there are monks who are allies of Devadatta and proponents of [his] group, when he is attempting to cause a schism in the Saṅgha?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it, monks, that these foolish men will be allies of Devadatta and proponents of [his] group, when he is attempting to cause a schism in the Saṅgha? This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training-rule:

**"Of that same monk,<sup>263</sup> there are monks who are allies and proponents of [his] group - one, two, or three. They might say, 'The Venerables should not say anything to that monk. That monk speaks Dhamma, and that monk speaks Vinaya. And that monk takes up our interests and inclinations and expresses [them]; he knows [us], he speaks for us; we approve of that.' Those monks are to be spoken to by the [other] monks in this way: 'The Venerables should not speak like that. That monk does not speak Dhamma, and that monk does not speak Vinaya. The Venerables should not be pleased by schism in the Saṅgha. Let the Venerables come together with the Saṅgha. For a unified Saṅgha that rejoices together, does not dispute, and has one recitation dwells comfortably.' And when those monks are being spoken to in this way by the [other] monks, if they hold on to that same [position], those monks are to be admonished by the [other] monks up to a third time for the relinquishment of that [position]. When admonished up to the third time, if they relinquish that [position] that is skillful. If they do not relinquish [that position]: a Saṅghādisesa."**

**Of that same:** Of the monk who is breaking the Saṅgha.

**There are monks:** There are other monks.

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<sup>263</sup> The monk mentioned in the previous Pātimokkha rule.

**Allies:** Whatever his viewpoint, tendency<sup>264</sup>, and preference is, they also have that viewpoint, tendency, and preference.

**Proponents of [his] group:** They are established in his group, in his faction.

**One, two, or three:** There is one or two or three. They say, “The Venerables should not say anything to that monk. That monk speaks Dhamma, and that monk speaks Vinaya. And that monk takes up our interests and inclinations and expresses [them]; he knows [us], he speaks for us; we approve of that.”

**Those monks:** Those monks who are allies.

**By the monks:** By other monks.

This is to be said by those who see [and] those who hear...

*[Procedure exactly as prior rule but with all singular forms replaced with plural forms]*

With the notification: a Dukkaṭa. With the two proclamations: [two] Thullaccayas. When the proclamations are finished: a Saṅghādisesa offense. For one who commits [this] Saṅghādisesa, the Dukkaṭa with the notification and the Thullaccayas with the two proclamations subside. Two [or] three are to be admonished together; [if there are] more than that they are not to be admonished.

**Saṅghādisesa:** ...

Perceiving it as a valid act when it is a valid act, one does not relinquish: a Saṅghādisesa offense.

In doubt when it is a valid act...: a Saṅghādisesa offense.

Perceiving it as not a valid act when it is a valid act...: a Saṅghādisesa offense.

Perceiving it as a valid act when it is not a valid act: a Dukkaṭa offense.

In doubt when it is not a valid act: a Dukkaṭa offense.

Perceiving it as not a valid act when it is not a valid act: a Dukkaṭa offense.

**Non-offense[s]:** For one who is not admonished; for one who relinquishes; for one who is crazy; for one who is deranged; for one tormented by pain; for the first offender.

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<sup>264</sup> *Khantika*. An unusual use a word that usually means tolerance, forbearance, or patience. Here it appears to mean “what one accepts.” Thus an alternative rendering might be “belief.”