

Exploring the ancient path in the Buddha's own words -- Lesson 1.3.9

Saṅghabhedasuttaṃ

Evaṃ me sutam¹— ekam samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.² Tena kho pana samayena āyasmā³ ānando tadahuposathe⁴ pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi.

Addasā kho devadatto āyasmantaṃ ānandaṃ rājagahe piṇḍāya carantaṃ. Disvāna yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmantaṃ ānandaṃ etadavoca— “ajjatagge dānāhaṃ, āvuso ānanda, aññatreva bhagavatā aññatra bhikkhusaṅghā uposathaṃ karissāmi saṅghakammāni cā”ti.

Atha kho āyasmā ānando rājagahe piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭhikanta yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca—

“Idhāhaṃ, bhante, pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi. Addasā kho maṃ, bhante, devadatto rājagahe piṇḍāya carantaṃ. Disvāna yenāhaṃ tenupasaṅkami; upasaṅkamtivā maṃ etadavoca— ‘ajjatagge dānāhaṃ, āvuso ānanda, aññatreva bhagavatā aññatra bhikkhusaṅghā uposathaṃ karissāmi

¹ *Evaṃ me sutam*— for the history of this introductory formula, expressed by the Venerable Ānanda see introduction to 2.1.4.

² *veḷuvane kalandakanivāpe* was a preferred resting place of Buddha. It was a pleasure park of king *Bimbimsāra*. Once he had gone there for a picnic and being alone had fallen asleep. A snake was attracted by the smell of the food and was approaching the king, when a squirrel chirped to awaken and save the king. Out of gratitude *Bimbimsāra* ordered that food—*nivāpe*—should be given regularly to the squirrels—*kalandaka*- in this bamboo -*veḷu* -; -*vane*- forest.

³ *āyasmā* is the respectful appellation of a Venerable Thera, a Bhikkhu of high standing. The term *āvuso* is used in a conversations between Bhikkhus of the same standing. One may note here that the appellation *āyasmā* is not used for Devadatta.

⁴ *uposatha* (lit.: fasting) The days following the full, half, the eighth and fourteenth night of the lunar circle were traditionally used by householders to observe the five and eight precepts and to dedicate themselves to meditation. These were also the days where the Saṅgha gathered to confess their faults and express their misgivings and recite the *Pātimokkha*.

saṅghakammāni cā'ti. Ajja, bhante, devadatto saṅghaṃ bhindissati, uposathañca karissati saṅghakammāni cā'ti.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ⁵ udānesi—

“Sukaraṃ sādhuṇā sādhu,
sādhu pāpena dukkaraṃ
Pāpaṃ pāpena sukaraṃ,
pāpamariyehi dukkaraṃ”ti.

Udānapāḷi, Soṇavaggo

ajjatagge	ajja + t + agge	today + future
aññaṭṭha	adv.	elsewhere
āyasmā		the Venerable
bhindissati	fut.	he will break, split
dānaṃ	idāni + āhaṃ	from now on I
karissāmi	fut.	I will perform
pāpamariyehi	pāpa+m+ariyehi	evil, bad + by noble ones
pāvīsi	aor.	entered
pacchābhattaṃ	paccha + a + bhattaṃ	after + meal
pattacīvaramādāya	patta+cīvara+m+ādāya	bowl+ upper garment+having dressed
piṇḍāya		for alms
piṇḍapātaṭṭhānto	piṇḍa+pāta+paṭṭhānto	food received in almsbowl + returning
pubbaṅhasamayaṃ	pubbaṅha + samayaṃ	forenoon + time
tadahuposathe	tadā+aho +uposathe	then+day+uposatha
udāna		utterance, exclamation
udānesi	aor.	breathed out/forth, uttered, said
velāyaṃ	velā +ayaṃ	time +this

⁵ All the exclamations of joy—*udāna*—the Buddha uttered are collected in the book of the same name. The suttas are concluded with verses in metrical form that are introduced with the same formula: ‘Having understood the (deeper) meaning of it’: *-etamatthaṃ veditvā-* ‘he expressed that solemn utterance’ *-imaṃ udānaṃ udānesi-* .