

THE SIX ROOTS OF DISPUTE IN COMMUNITY

The Sutta At Samagma

Majjhima Nikaya 104

There are, Ananda, these six roots of dispute. What six? Here, Ananda, a monk is angry and resentful. Such a monk dwells without respect and deference toward the Teacher, the Dhamma, and the Sangha, and does not fulfill the training.

A monk who dwells without respect and deference toward the Teacher, the Dhamma, and the Sangha, and who does not fulfill the training, creates a dispute in the Sangha, which would be for the harm and unhappiness of many, for the loss, harm, and suffering of many.

Now if you see any such root of dispute either in yourself or externally, you should strive to abandon that same unskillful root of dispute. And if you do not see any such root of dispute either in yourself or externally, you should practice in such a way that the same unskillful root of dispute does not arise in the future. Thus there is abandoning of that unskillful root of dispute, thus there is the non-arising of that evil root of dispute in the future.

Again, a monk is contemptuous and insolent, or envious and stingy, deceitful and deceptive; or has unskillful wishes and wrong view, adheres to his or her own views, holds on to them tenaciously, and relinquishes them with difficulty. Such a monk dwells without respect and deference toward the Teacher, the Dhamma, and the Sangha, and does not fulfill the training.

A monk who dwells without respect and deference toward the Teacher, the Dhamma, and the Sangha, and who does not fulfill the training, creates a dispute in the Sangha, which would be for the harm and unhappiness of many, for the loss, harm, and suffering of many.

Now if you see any such root of dispute either in yourself or externally, you should strive to abandon that same unskillful root of dispute. And if you do not see any such root of dispute either in yourself or externally, you should practice in such a way that the same unskillful root of dispute does not arise in the future. Thus there is abandoning of that unskillful root of dispute, thus there is the non-arising of that evil root of dispute in the future.

THE SIX ROOTS OF CORDIALITY IN COMMUNITY

The Sutta At Samagma

Majjhima Nikaya 104

Ananda, there are these six roots of cordiality that create love and respect, and conduce to cohesion, nondispute, concord, and unity. What are these six?

Here a monk or nun maintains bodily acts of loving-kindness both in public and in private toward his or her companions in the holy life. This is a root of cordiality that creates love and respect, and conduces to cohesion, nondispute, concord, and unity.

Again, a monk or nun maintains verbal acts of loving-kindness both in public and in private toward his or her companions in the holy life. This too is a root of cordiality that creates love and respect, and conduces to cohesion, nondispute, concord, and unity.

Again, a monk or nun maintains mental acts of loving-kindness both in public and in private toward his or her companions in the holy life. This too is a root of cordiality that creates love and respect, and conduces to cohesion, nondispute, concord, and unity.

Again, a monk or nun enjoys things in common with his or her virtuous companions in the holy life; without making reservations, he or she shares with them any righteous gain that has been obtained in a righteous way, including even the mere content of his alms bowl. This too is a root of cordiality that creates love and respect, and conduces to cohesion, nondispute, concord, and unity.

Again, a monk or nun dwells both in public and in private possessing in common with his or her companions in the holy life those virtues that are unbroken, untorn, unblemished, freeing, praised by the wise, leading to concentration. This too is a root of cordiality that creates love and respect, and conduces to cohesion, nondispute, concord, and unity.

Again, a monk or nun dwells both in public and in private possessing in common with his or her companions in the holy life in that view that is noble and emancipating, and leads the one who practices in accord with it to the complete destruction of suffering. This too is a root of cordiality that creates love and respect, and conduces to cohesion, nondispute, concord, and unity.

These are the six roots of cordiality that create love and respect, and conduce to cohesion, to nondispute, to concord, and to unity.